

Festschrift к 60-летию А.Э. Бодрова



СЕРИЯ «СОВРЕМЕННОЕ БОГОСЛОВИЕ»

БОГОСЛОВИЕ СВОБОДЫ

РЕЛИГИОЗНО-АНТРОПОЛОГИЧЕСКИЕ ОСНОВАНИЯ
СВОБОДЫ В ГЛОБАЛЬНОМ КОНТЕКСТЕ

THEOLOGY of FREEDOM

RELIGIOUS AND ANTHROPOLOGICAL FOUNDATIONS
OF FREEDOM IN A GLOBAL CONTEXT

Ирина Языкова, ред.
Irina Yazykova, ed.

ИЗДАТЕЛЬСТВО



МОСКВА

ББК 20.1
УДК 215
Б 746

Богословие свободы. Религиозно-антропологические основания свободы в глобальном контексте = Theology of Freedom. Religious and Anthropological Foundations of Freedom in a Global Context / Ирина Языкова, ред. (Серия «Современное богословие»). – М.: Издательство ББИ, 2021. – xviii + 549 с.

ISBN 978-5-89647-401-2

Проблема свободы была центральной темой христианского богословия с самого начала. Взаимосвязь внутренней (например, свобода от греха, Ин 8:31-36) и часто пренебрегаемой церковью внешней свободы, богословие освобождения, подчеркивающее общественный грех, свобода Бога и человека, онтология свободы – эти и другие вопросы продолжают занимать многих богословов, философов, мыслителей. В этой книге собраны статьи ведущих современных авторов – Юргена Мольтмана, Джеральда О'Коллинса, Джорджа Пэттисона, Иннокентия Павлова, Иваны Нобл, Кора Каннингема, Светланы Коначевой и других, – которые размышляют о философско-богословских основаниях свободы, достоинстве и правах человека, исторических и современных аспектах богословия свободы в глобальном контексте. Эта книга – *Festschrift*, посвященный 60-летию Алексея Бодрова, ректора и основателя ББИ. В сборник включены тексты на английском и русском языках. Все авторы прислали свои статьи специально для этого сборника.

Верстка: Татьяна Дурнова

Обложка: Антон Бизяев

В оформлении обложки использован фрагмент картины Геррита ван Хонтхорста *Христос перед первосвященником* (1617), Национальная галерея в Лондоне.

Все права защищены. Никакая часть данной книги не может быть воспроизведена в какой бы то ни было форме, включая размещение в сети Интернет, без письменного разрешения владельцев авторских прав.

© Библейско-богословский институт св. апостола Андрея, 2021
ул. Иерусалимская, д. 3, Москва, 109316,
standrews@standrews.ru, www.standrews.ru

СОДЕРЖАНИЕ

ПРЕДИСЛОВИЕ	IX
-------------------	----

ФИЛОСОФСКО-БОГОСЛОВСКИЕ ОСНОВАНИЯ

<i>Jürgen Moltmann</i> DIMENSIONS OF HUMAN FREEDOM IN THE PRESENCE OF GOD	3
<i>Gerald O'Collins</i> THE FREEDOM OF EASTER FAITH	11
<i>Paul S. Fiddes</i> CREATION IN FREEDOM AND LOVE	26
<i>Ivana Noble</i> TRANSFIGURATION AND FREEDOM IN THE THEOLOGY OF LIGHT	43
<i>Светлана Коначева</i> САМО-БЫТИЕ, НЕБЫТИЕ И СВОБОДА: ОНТОЛОГИЯ СВОБОДЫ ПАУЛЯ ТИЛЛИХА И ПОСТМОДЕРНАЯ ТЕОЛОГИЯ	62
<i>George Pattison</i> EXISTENTIAL FREEDOM: SARTRE OR BERDYAEV?	77
<i>Conor Cunningham</i> HOMO EX MACHINA: THE NIGHTMARE DREAMS	93
<i>Michael Kirwan</i> ECCLESIASTICAL ACTION: BERND ALOIS ZIMMERMANN'S LAST WORDS ON EVIL AND FREEDOM.....	133
<i>Олег Давыдов</i> БЛАГО И ВЫБОР: ЧТО ПЕРВИЧНО?	148
<i>Pavlo Smytsnyuk</i> THEOLOGY OF FREEDOM: CAN A FRIGHTENED CHURCH HEAL A FRIGHTENED WORLD?	156

<i>Romilo Knežević</i> OUTSIDE OF GOD: A THEANTHROPIC SCRUTINY OF NIETZSCHE'S CONCEPT OF CHAOS AND BERDYAEV'S NOTION OF THE UNGRUND.....	171
<i>Франсуа Эве</i> БОГОСЛОВИЕ СВОБОДЫ.....	183
<i>Frederick Lauritzen</i> THE BYZANTINE ONTOLOGY OF FREEDOM FROM PLOTINUS (6,8) TO MAXIMUS THE CONFESSOR (OPUSCULUM 7).....	201
<i>Giandomenico Boffi</i> DIVINE CREATION AND FREEDOM OF MATHEMATICAL MODELS.....	212
<i>Александр Закуренько</i> СВОБОДА И ТОЧКА.....	221

ЭКУМЕНИЧЕСКИЕ И ГЛОБАЛЬНЫЕ ВОПРОСЫ

<i>Dagmar Heller</i> BAPTISM AND RECONCILIATION.....	235
<i>Massimo Faggioli</i> THE SEX ABUSE CRISIS IN THE CATHOLIC CHURCH AND THE GLOBAL CONTEXT OF CHALLENGES TO RELIGIOUS FREEDOM.....	246
<i>David A. Hoekema</i> WHAT DOES FREEDOM MEAN IN THE ETHICS OF DEVELOPMENT?.....	262
<i>Dietrich Werner</i> FREEDOM FOR DIACONIA – SOCIAL WITNESS AND CHRISTIAN CARE IN CHURCH HISTORY AND IN THE ECUMENICAL MOVEMENT – POTENTIALS FOR A GERMAN-RUSSIAN DIACONIA LEARNING AND EXCHANGE PROCESS	282
<i>Christian Krieger</i> RELIGION ENGAGING WITH LIBERALISM.....	305
<i>Adalberto Mainardi</i> THE RIDDLE OF FREEDOM. THE TASK OF THEOLOGY IN A POSTMODERN CONTEXT	322

ДОСТОИНСТВО И ПРАВА ЧЕЛОВЕКА

<i>Стефано Канпуо</i> СВОБОДА И ПОТРЕБНОСТЬ В ИСТИНЕ У АВГУСТИНА И ФОМЫ.....	339
<i>Aristotle Papanikolaou</i> THE UNFREEDOM OF WAR AND THE FREEDOM OF VIRTUE.....	354

<i>Hans Thoolen</i>	
HUMAN RIGHTS A BASIS FOR A PEACEFUL COEXISTENCE OF RELIGIONS?	376
<i>Елена Степанова</i>	
БОГОСЛОВИЕ СВОБОДЫ ЛЬВА ТОЛСТОГО	383
<i>Hans Ulrich Gerber</i>	
FREEDOM, JUSTICE AND FAITH. IMPULSES FROM THREE FRANCOPHONE THINKERS OVER THREE CENTURIES	405
<i>Edward J. Mahoney</i>	
RADICAL FREEDOM. SAINT PAUL AND THE MODERN AUTONOMOUS SUBJECT	418
<i>Антон Тихомиров</i>	
СЛОЖНОСТЬ, СЛАБОСТЬ, СВОБОДА. ПОЛИТИЧЕСКАЯ ПРОПОВЕДЬ: ОСНОВНЫЕ ПРИНЦИПЫ И ИХ ПРИМЕНЕНИЕ В РОССИЙСКОМ КОНТЕКСТЕ	430
<i>Antoine Fleyfel</i>	
CHRISTIANS OF THE MIDDLE EAST AND LIBERALISM.....	439
<i>Hugh Wybrew</i>	
CHRIST HAS SET US FREE.....	447
<i>Антуан Аржаковский</i>	
НЕОБХОДИМА РЕФОРМА ПРАВОСЛАВНОГО БОГОСЛОВИЯ	452
<i>Augustinos Bairachtaris</i>	
JESUS AS LIBERATOR: TOWARDS THE SPIRITUAL MODIFICATION OF THE CHURCH IN LATIN AMERICA	462

ИСТОРИЯ И СОВРЕМЕННОСТЬ

<i>Edward Kessler</i>	
RELIGION AND THE NATION STATE: STANDING AT THE CROSSROADS.....	477
<i>Вячеслав Океанский, Жанна Океанская</i>	
«IL DIT DE L'ÉGLISE EST TRÈS LIBÉRAL...»: ЭККЛЕЗИОЛОГИЧЕСКИЙ КОСМИЗМ А.С. ХОМЯКОВА.....	493
<i>Иннокентий Павлов</i>	
«СВИДЕТЕЛЬСТВО ФЛАВИЯ» ОБ ИИСУСЕ. ОПЫТ ИСТОРИКО-КРИТИЧЕСКОГО РАССМОТРЕНИЯ	505
<i>Ирина Языкова</i>	
СВОБОДА И КАНОН В ИКОНЕ: ЕСТЬ ЛИ ПРОТИВОРЕЧИЕ?	525
ОБ АВТОРАХ.....	540

Antoine Fleyfel

CHRISTIANS OF THE MIDDLE EAST AND LIBERALISM

The relationship of religions to liberalism here defined as the protection of individual freedom varies considerably from context to context. If liberalism, as a reality insisting on the individual and encompassing human rights, diversity, democracy, secularism, freedom of conscience, speech or religion, can be a source of tension for some forms of Christianity, especially in former communist countries, the problem is quite different for the Christians of the Middle-East. These perceive in the values of liberalism a guarantee for their future, and militate for the establishment of citizenship, secularism, human rights and especially freedom of conscience.

This paper will address this issue through three points. First, I find myself obliged to say who the Christians of the Middle East are. Second, I will talk about the issue of modernity and liberalism in the East. And finally, I will briefly discuss the different countries concerned by my problematic.

Keywords: Christians of the Middle East, Nahda, confessionalism, citizenship, Islamism.

INTRODUCTION

The relationship of religions to liberalism here defined as the protection of individual freedom varies considerably from context to context. If liberalism, as a reality insisting on the individual and encompassing human rights, diversity, democracy, secularism, freedom of conscience, speech or religion, can be a source of tension for some forms of Chris-

tianity, especially in former communist countries, the problem is quite different for the Christians of the Middle-East. These perceive in the values of liberalism a guarantee for their future, and militate for the establishment of citizenship, secularism, human rights and especially freedom of conscience. Since the European Renaissance, they brought modernity to the East, mainly through education, and since the Nahda, the Arab Renaissance in the nineteenth century, they put forward major values of liberalism. This is necessary for them to face any form of social and political discrimination, and ideologies that jeopardize their future, mainly political Islam, but also certain Messianic Jewish currents.

The political and humanist values advocated by Eastern Christians through many of their thinkers in different fields emphasize citizenship; an essential element in facing a Muslim demographic majority that could implicitly or explicitly impose on them a second-class citizenship. Secularity and freedom of conscience are the counterparts of such a possibility, because they prevent the demographic majority from imposing its religious law and allow each individual to adhere or not to the religion of his choice, without fearing for their lives. From this perspective, the so-called liberal values are constituted in political and social salvation for the Christians, even in program guaranteeing their future.

This paper will address this issue through three points. First, I find myself obliged to say who the Christians of the Middle East are. Second, I will talk about the issue of modernity and liberalism in the East. And finally, I will briefly discuss the different countries concerned by my problematic.

1. WHO ARE THE CHRISTIANS OF THE MIDDLE EAST?

They are designated in different – oft-confusing – manners, especially in translation among languages. And it is important for me, as a French-Lebanese academic, to examine the famous French expression “*Chrétiens d’Orient*”. Through a literal translation, we will obtain “Christians of the Orient”. However, I would rather opt for “Christians of the Middle East” due to its wide usage and clarity, especially that the “Orient” is a matter of geographical point of view.

The term “Christians of the Middle East”, designates a geopolitical reality, and is thus distinguishable from the term “Eastern Christianity”, which indicates Christianities that had their origin in the eastern part of the Roman Empire. It can also serve as a synonym of Orthodox Christians.

The notion of “Christians of the Orient” is closely linked to that of the “Eastern question”. This was to dismantle the Ottoman Empire in the nineteenth century, and involved the major powers implemented, including France, Britain and Russia, but also the Austro-Hungarian Empire, Italy or Germany. The major Christian communities of the Ottoman Empire, all confessions combined, were instrumentalized by these great powers, and designated as “*Chrétiens d’Orient*”, “Christians of the Middle East”.

Today, this expression is ambiguous, it means many things, and the specialists disagree in their designation of “Christians of the Middle East”. However, when we talk about them, we generally designate Christians of the Arab Near East, said in a certain literature the “Arab Christians”, that live in the following countries: Lebanon, Syria, Palestine/Israel, Iraq, Jordan and Egypt. Thus, in speaking of Christians of the Middle East, I refer in this paper to Christians living in these countries, without pretending to close the problem of designation that remains open.

The media, politics or the press now give us the impression that Christians in this part of the world are a unity. Christians of the Middle East are spoken of as if they were facing the same challenges, sharing the same destiny or as a homogeneous group. But this is not the case, for these Christians live at least two kinds of diversities and differences.

The first one is ecclesial. We find ourselves confronted with a concentration of schisms that tore apart the Eastern Christianity. All the ecclesial families, historically rivals, are there. Those formerly called Nestorians and Monophysites, Orthodox, Eastern Catholics and even Protestants. Even though historical rivalries are out of date, these churches have still not managed to get closer as the ecumenical movement would hope, in order to be able to confront together the major challenges that they all face.

The second is political. The life of Christian communities in the Middle East depends on the countries where they live. Being a Christian in Lebanon is not like being a Christian in Egypt, and the living conditions of Christians in Iraq have nothing to do with that of Christians in Jordan. On the political front, talking about a unity of Christians of the Middle East is an illusion.

However, despite all this diversity that requires careful consideration, there are issues common to these Christians, and they are four in number:

1. Arab culture. This is a common ground with Muslims. Christians played a major role in the modern understanding of this culture, which in their view should be based on common foundations, such as human rights, secularism, citizenship and legitimate social and religious diversity.
2. Islam. They know it since its inception. It is a part of their life, their past and their future. Their common history has been through happy and unhappy phases. On that level, the great challenge that is constituted is that of dialogue, the major basis of modernity, and consequently of liberalism.
3. The Israeli-Palestinian conflict. It affects all Christian communities in the region and has had a very negative impact on the presence of Christians in the Middle East.
4. The ideological challenge. With Jihadist Salafism and its avatars, al-Qaeda and Daesh, which degenerates into violence, whose Christians have suffered particularly in Iraq and Syria. Nevertheless, other ideologies in action in the Middle East compromise peace, and thereby the future of these Christians. I am thinking specifically of American Zionist evangelism, which sees the state of Israel as the fulfillment of biblical prophecies, and Jewish religious Zionism, which plays a major role in the colonization of the West Bank, jeopardizing peace.

Faced with these issues and challenges, liberalism plays a positive role. For Christians of the Middle East, it is synonymous with the modernity they have sought to achieve in the region for several centuries.

2. CHRISTIANS OF THE MIDDLE EAST, MODERNITY AND LIBERALISM

There are strong links between the two notions of Modernity and Liberalism. It is perfectly legitimate to consider the second as a consequence of the first. If Modernity relates to the progress that is made by the emancipation of a traditional way of life and that conceives politics from man and not from God, Liberalism leads this way to its point through the insistence on the value of the individual, constituted as a norm.

If Christians of the Middle East see Liberalism with a good eye, it is because they were already prepared by bringing Modernity to the

Middle East, and because they found in it a way of emancipation from any Muslim religious tutelage.

The history of Middle East Christians with Modernity dates back to the 17th and 18th centuries. Thanks to certain communities, especially the Maronites, the question of education played a very important role, through printing of books and the establishment of schools, putting knowledge at the disposal of the multitude.

Modernity in the Middle East was incarnate in the nineteenth century in the *Nahda*, the Arab Renaissance that was literary, political, cultural and religious. Linked to the eclipse of the Ottoman Empire, it contributed to the reinvention of Arab identity on a secular and progressive basis, seeking to bridge the gap of the Arab world compared to the West. Christians contributed greatly to the *Nahda*, which would have never been what it is without them. Through it, they sought to free themselves from several centuries of Muslim tutelage, during which they were considered as *dhimmi*, second-class citizens, subject to the *djizya*, the poll tax, and during which they suffered repeated persecutions. This modernity, the *Nahda*, was supposed to bring them citizenship, equality with Muslims, within the framework of a secular and neutral state, guaranteeing religious rights. This movement began to disappear in the twentieth century and probably received its coup de grace with the creation of the State of Israel and all that ensued, such as the Arab-Israeli conflict, Arab nationalism or Islamism in its various forms.

However, despite the disappointments associated with the events of the second half of the twentieth century, the trend of modernity and liberalism, remained central to thinking about the future of Christians of the Middle East. Thus, many theologians and religious philosophers and politicians, pleaded for ideas that are, in outline, fundamental elements of liberalism, namely: human rights, citizenship, secularism, freedom of conscience and diversity.

It would not be feasible or practical to cite a string of names to illustrate this trend, but it is worth mentioning that there is a contextual theological thought, strongly developed in Lebanon and Palestine. It fights every form of religious state, of totalitarianism, injustice, segregation, confessionalism, and advocates the values already mentioned. Thus, to break the stalemate of the Lebanese confessional regime, Lebanese contextual theology develops in its reflections its different ways of envisaging a secular state, based on the Human rights and the Citizenship. As for the theology of the Palestinian liberation, it relies on these same

principles to denounce the Israeli occupation designated as a social sin and considered segregationist.

In the world of philosophy, great ideas were led in the same direction, going as far as proposing renewed readings of Islam to insert it into the logic of Modernity. As for political militancy, many have followed this path, always in a logic of emancipation from the clan spirit of religion or tribe, and to join a much more global and progressive vision of the human being.

The adoption of these principles of liberalism, however, does not mean that all liberal values are accepted in the contexts of Christians in the Middle East, for if liberalism carries liberating ideas, certain aspects constitute for some a moral threat that compromises a traditional understanding of man. Thus, the theories of gender or other Western values, conceived as morally unacceptable, face the resistance of those who consider them as such.

Finally, the way in which the values of liberalism are lived by the Christian communities depends on the different contexts of these Christians. The rights of the individual are sometimes being compromised by collective rights. I propose to give an overview of the question by referring to the different countries mentioned above.

3. INDIVIDUAL RIGHTS OR COLLECTIVE RIGHTS?

The issue of the opposition of the rights of the individual to collective rights, whether confessional, religious or national, constitutes the center of the problem of liberalism among Christians in the Middle East. For better understanding, let's talk about the major issues currently facing these Christians in each of their respective countries.

Lebanon. This country, created by Christians for Christians, is based on a so-called confessional regime. It represents each of the confessions that exist on its territory, according to its demographic weight as established by the last official census of Lebanon in 1931. In this very strict framework, Christians and Muslims share the power at parity. Most Christian thinkers have opposed this regime since the second half of the twentieth century. It is considered as the source of all the evils in Lebanon, of which the war and the confessional spirit, named confessionalism. For the rights of confessions would oppose human rights, and because the state has a relationship with its citizens through their religious affiliation, which often compromises the skills

needed to deal with crises. Even though Christian liberalism followers are numerous, it remains in the different Lebanese Christian communities' tendencies to honor the traditional heritage, and conceiving society in a classic way, away from Western values, considered as bad and compromising.

Palestine and Israel. Christians living in these two states are overwhelmingly Palestinian. Even if political Islam, through Hamas, transformed the nature of Palestinian resistance, that had a strong secular tendency in the origin, their main problem remains Israel, for the Christians of Palestine suffer like the others the consequences of occupation and colonization. As for the Christians of Israel, they are generally subjected to the discrimination of the Arabs of Israel. The issues of human rights, citizenship and justice are key elements for them to find a solution to the Israeli-Palestinian conflict.

Jordan. Despite the wind of political Islam blowing, Christians in Jordan are well off in the kingdom that takes care of them. Nevertheless, the weight of the Muslim Brotherhood in opposition, and Islamist ideologies in general, pose serious threats to them. It is for this reason that many elements of liberalism constitute for them a bulwark, notably through the militancy for the human rights, for the Arab causes, specially the Palestinian one, and for the citizenship. But that doesn't mean that Churches, especially the Orthodox one, has problems with some Western values of liberalism.

Egypt. Since Nasser's revolution in the 1950s, Christian communities have been living as second-class citizens. If the Muslim is perceived as the citizen par excellence, the Christian does not enjoy the same rights, far from it. For by converting to Christianity, a Muslim risks his life, since it is considered as apostasy to the Sharia. Christians struggle to restore their Churches buildings because obtaining permits is very complicated. They are not represented according to their demographic weight in politics and have been regularly subjected to violence for several decades, without the authorities taking necessary measures to protect them properly. The inclusion of Sharia as the source of legislation in the 1980s made matters worse, and the rise of political Islam and the Muslim Brotherhood's takeover in 2012 was a nightmare for them. Their main struggle is that of citizenship, secularism and freedom of conscience. However, the Coptic Church suffers from strong traditional tendencies, hardly accepting the difference and rejecting many liberal values considered bad.

Iraq. The dramatic situation of Christians in Iraq since the American invasion of 2003 makes liberalism and its values a beautiful poem. In a country crossed by Shiite and Sunni political Islam, as well as Kurdish nationalism, Citizenship and Human rights are certainly the best solutions for them. But in the context of an Iraq still victim of violence, the current priority of Christians is security, and the slowing down of emigration. Liberalism comes after.

Syria. Christians of Syria, like Christians of Iraq, are also prey to the violence of political Islam, present through a multitude of terrorist organizations, including Daesh, al-Qaeda, al-Nusra or others. So, their priority is security. However, the proximity of their majority to the regime is not only factual, it is based on ideological convictions. The Christian orthodox thinker, Michel Aflak, was indeed at the source of the ideology of the ruling party, the Baath. This ideology is in principle secular and based on Citizenship, it is opposed to the confessional spirit and to any form of religious state. This does not mean that Christians are fundamentally convinced of all methods of the Regime, especially when human rights and freedom of expression are lacking. Nevertheless, it is impossible to understand the position of Christians in Syria if we do not put them in a context where they have no choice in the face of terrorist violence.

CONCLUSION

How to describe the relationship of Christians in the Middle East to liberalism?

On the political level, it is revealed as a necessity of life and as the condition for the establishment of modern citizen states.

On the cultural level, it presents itself as a challenge, because it is a question of proposing a new vision of the world which shakes up.

In terms of the traditional view of society or religion, it is subject to tension. Because some want to take advantage of some of the benefits of liberalism, but do not want its values that upset traditional religious, social and anthropological principles.

Finally, Christians have a vocation in the Middle East, that of bringing Christ to Islam, a Christ who calls for love and peace, a Christ who became man so that man becomes God. If the centrality of the individual in liberalism can -also- be interpreted in this sense, it could help to cope with the demons of terrorism and identity confinement and would be a serious positive contribution to the future of these Christians in the region.