



Byzantine Orthodox or Catholic Christians, it also brought an end to nationalistic wars.

The theological world where state and Church were a symphony came to a crashing end with three events in the twentieth century.

The first was the Russian Revolution. Theologically, the symphony could not exist with an atheistic government. There are too many issues to be dealt with here. Needless to say, some national churches were able to live in this situation.

Then there were attempts in the First World War to use the symphony approach, but they failed. Finally, to address the morality of war, theologians turned to the West and started incorporating Thomas Aquinas' "just war" theory into Byzantine teaching.

In summary, the reason for going to war needs to be just (not punishing people who have done evil) or to protect innocent life. The second is comparative justice, which means the injustice suffered by one party is significantly greater than the one claimed by the other side. The third is competent authority, "a just war must be initiated by a political authority within a political system that allows distinctions of justice." Dictatorships are never a competent authority. It is why "police actions" are initiated by presidents. Only Congress can declare war. The fourth is right intention. Force is being used for a just cause. Material gain is not a right intention. Fifth is the probability of success. Sixth is last resort. Negotiations must have failed. The seventh is proportionality. The good coming from the war must significantly outweigh the expected evils or harms.

During the war, the theory also addresses the conduct of combatants. The first is distinction. The acts of war should be directed toward enemy combatants and not towards enemy non-combatants. Prohibited actions include attacks or bombing upon civilian areas, committing acts of reprisal or terrorism against civilians and prisoners of war, and neutral targets. This would also include combatants who are not permitted to attack enemy combatants who have already surrendered or have been captured or are injured or parachuting from disabled planes and not airborne forces or those who are shipwrecked. The second is proportionality. Combatants must ensure that the harm caused to civilians is not excessive in relation to the concrete and direct military advantage anticipated by an attack on a legitimate military objective. The third is a military necessity. Military action must be intended to help in the defeat of the enemy. It must be an attack on a legit military objective. The fourth is fair treatment of prisoners of war. Since they are no longer combatants, it is wrong to torture or mistreat them. The fifth is to use no means that are evil in and of themselves should be used. Combatants may not use evil methods of warfare such as mass rape or forcing combatants to fight against their own side, or using weapons whose effects cannot be controlled. The above logic is in accord with western thinking, but since these were new topics for moral theologians in the Byzantine East, most were forced to use what came from the West.

The second was the end of World War II. There was no longer

any nation that could say it was fighting on the side of God. There were no more theocratic understandings of any government. This meant that the symphony approach found in Byzantine East could no longer exist. Then became a time for Byzantine theologians to develop their own theory of a justified war based upon Byzantine principles. Unfortunately, this was not possible due to many other circumstances in the world. The third event is the sign of hope.

Maidan was a gathering in Ukraine that was multi-linguistic, multi-denominational, multi-ethnic transcending all the boundaries that existed at that time. Our Church and its intellectuals were among the first to join the protests. The Ukrainian Catholic University, the 'intelligentsia' of the Ukrainian Greek Catholic Church, issued an appeal to protest against Yanukovich's decision not to sign an agreement with the European Union. to explain the role of our Church then-Bishop BORYS (Gudziak) stated that our Church gained its spiritual freedom in the underground, perhaps more so than some other churches in Ukraine. "The Church was forced into the underground and so paradoxically, it was free and didn't collaborate. Thus it emerged in the late 1980s with a great moral authority and that moral authority allowed for its freedom to speak about real things." The Church then acts based on its prophetic freedom and not as a political agent. Gudziak does not idolize our Church but speaks about a continuing need of "conversion." He believes that the Greek Catholic Church might also have been a signal to other churches for developing an increasingly articulate position regarding injustices in Ukraine. His theological interpretation was that "in a nutshell, it was a pilgrimage from fear to dignity."

In Maidan, the symphony approach was formally dissolved. The Church was now in symphony with its faithful. Fr. Vasyl Rudeyko from the Ukrainian Catholic University spoke of the Church as not "for" or "against" the Maidan Movement but served as an instrument of truth. Priests protested against the immoral actions of some activists, like trying to lynch Titushky. "The task of the Church is not to take a political side, its mission is to testify to the truth."

While the AUCCRO (All Ukrainian Council of Churches and Religious Organizations), which includes the UGCC, has spoken clearly about Russian immoral action in Ukraine. Now is the time for the Church to develop out of Maidan's Spiritual revolution of the mind a theology for addressing human conflict. It can have as its origin his Beatitude Sviatoslav Shevchuk's Easter Sacrifice of the Heavenly Hundred.

This could be the return to our roots. Chrysostom is the first theological writer to find the origin of political authority in a pact among men. This homily gives insight into divine authority into the human political situation: "It was for this that from of old men came to an agreement that rulers should be maintained by us, because of the neglect of their own affairs; they take charge of the public, and on this they spend their whole time and so our goods are safe." (Homily 23)

*Fr Jonathan Morse*