



FORGIVENESS AND HEALING IN THE FACE OF MORAL INJURY

Wivenhoe House | University of Essex
3, 4, and 5 May 2015

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Contact: Mary Ann Meyers, Ph.D., *Senior Fellow*

PURPOSE

“Who is the
happy warrior?
Who is he
That every man
in arms should
wish to be?”

Character of the Happy Warrior
William Wordsworth

The purpose of this symposium is to explore how the wisdom tradition, dating from early Christian spirituality, might facilitate the development of innovative and creative treatment options to heal the wounds of the survivors of trauma experienced in combat or in other violent situations. As with physical wounds, we know that it is the complications and contamination of mental wounds that most often kill victims of trauma, or blight their lives. The increase in suicide and crime among veterans of recent military conflicts is well documented, and in the face of this evidence, the idea that war can warp the soul has been gaining traction among experts in behavioral healthcare. But phenomena such as “moral injury” or “wounds of conscience” are not only to be found in the experiences of combat veterans. They also seem to be present in the experiences of other people who have been exposed to a wide range of adversity, such as domestic violence, sexual assault, long-term living in refugee camps, natural disasters, and even professional caregiving in extreme situations, to name but a few. It appears that perpetrating, witnessing, or suffering great violence can shatter core beliefs about humanity and sometimes about God.

Among the questions to be considered in the context of this interdisciplinary gathering is one asked by Sir John Templeton:

“What can we do to convert a hurtful experience into an opportunity to practice love?”

Other questions include:

How best can the wounds of those who have sustained moral injury be healed? In what specific ways might the guidance of Christian spiritual traditions be helpful in the healing process for survivors of trauma?

Is forgiveness a key to healing?

What is the role of peers and/or the community in recovery?

How might the efficacy of interventions be best understood and conceptualized and what constitutes evidence of positive change?

The ten scholars and scientists meeting in Colchester to ponder these questions come together in the oldest recorded Roman town in Britain. Wivenhoe House, owned by the University of Essex and located on the eastern edge of Colchester, is visible in the background of Wivenhoe Park, Essex, the early landscape painting by John Constable, which is owned by the National Gallery of Art in Washington, D.C.

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APPROACH

The symposium is part of the John Templeton Foundation's *Humble Approach Initiative*. The goal of the initiative is to bring about the discovery of new spiritual information by furthering high-quality scientific research. The "humble approach" is inherently interdisciplinary, sensitive to nuance, and biased in favor of building linkages and connections. It assumes an openness to new ideas and a willingness to experiment. Placing high value upon patience and perseverance, it retains a sense of wondering expectation because it recognizes, in Loren Eiseley's haunting phrase, "a constant emergent novelty in nature that does not lie totally behind us, or we would not be where we are." A fundamental principle of the Foundation, in the words of its founder, is that "humility is a gateway to greater understanding and open[s] the doors to progress" in all endeavors. Sir John Templeton believed that in their quest to comprehend foundational realities, scientists, philosophers, and theologians have much to learn about and from one another. The humble approach is intended as a corrective to parochialism. It encourages discovery and seeks to accelerate its pace.

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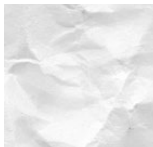
CHAIR



Yarmouk, an icon of suffering
Credit: AP Photo/UNRWA, File

A hungry throng filled the entire width of a street in this harrowing AP photograph, taken on 31 January 2014, that depicts a massive queue snaking through the bombed out Yarmouk refugee camp in Damascus. Men, women, and children stood in line for desperately needed food and medical supplies brought by the UN Relief and Works Agency. Originally built in 1948 as a safe haven for the Palestinian diaspora, Yarmouk has become a humanitarian disaster zone in the fifth year of Syria's civil war. The housing that replaced tents in the mid-1950s is rubble. An estimated 18,000 civilians are trapped in Yarmouk, an icon of suffering, which has been besieged by fighting between government troops and rebel forces. The bloody conflict has driven more than 11 million people from their homes.

Renos Papadopoulos is a professor of analytical psychology in the Centre for Psychoanalytic Studies at the University of Essex. He serves as founding director of the university's Centre for Trauma, Asylum and Refugees (CTAR), as well as a member of its Human Rights Centre and Transitional Justice Network, and is an honorary clinical psychologist and systemic psychotherapist at the Tavistock Clinic in London. He also sees private patients as a practicing Jungian psychoanalyst and a family psychotherapist. As a consultant to the United Nations and other organizations, he has worked with refugees and other survivors of political violence and natural disasters in many countries. Educated at the University of Belgrade, where he studied clinical and educational psychology on a UNESCO scholarship, he served as a lecturer in psychology for ten years at the University of Cape Town and earned a Ph.D. in psychology there in 1980. Dr. Papadopoulos then came to Britain to join the staff of the Brookside Young People's Unit (BYPU) in Goodmayes, Essex, as a senior clinical psychologist and served as an associate lecturer in psychotherapy at the University of East London. He was principal clinical psychologist at BYPU when he joined the Redbridge Health Authority in 1985 as head of clinical psychology services for children, young people, and families. He became a consultant clinical psychologist at Tavistock Clinic six years later and was named to his professorship at the University of Essex in 1995. He founded CTAR in 2007 and is the founder and director of the M.A./Ph.D. psychosocial programs in refugee care that are offered jointly by Essex and Tavistock. Dr. Papadopoulos has held honorary appointments at the universities of Brunel and Kent, as well as at Birkbeck College, University of London, and served as a visiting professor at the University of Prishtina in Kosovo, the University of Nis in Serbia, and Middlesex University. He is an associate fellow of the British Psychological Society and a former member of the executive committee of the International Association for Analytical Psychology (IAAP). Working through the IAAP, he founded and coordinated the first course in Jungian psychotherapy in Moscow and founded Jungian professional groups there and in Belgrade, Athens, Cyprus, South Africa, and Ireland. Editor of the international series of Psychosocial Perspectives on Trauma, Displaced People and Personal Violence for Karnac Books, he served as editor of *Harvest: International Journal for Jungian Studies* for fourteen years and presently serves as consulting editor of the *International Journal for Jungian Studies*, a publication he founded in 2009, as well as consulting editor for a newsletter published by the IAAP and for three psychological journals in Italy and Russia, and as a member of the editorial advisory board of the *International Journal for Psychotherapy and Politics*. In addition to publishing numerous papers in scientific journals and as chapters in volumes of collected works, Dr. Papadopoulos has edited or co-edited six books, including the four-volume *C.G. Jung: Critical Assessments* (1992), *Therapeutic Care for Refugees: No Place Like Home* (2002), and the *Handbook of Jungian Psychology: Theory, Practice and Applications*, which was published by Routledge in 2006. His work has appeared in fourteen languages.



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Dean and professor of patristics at St. Vladimir's Orthodox Theological Seminary in Crestwood, New York, [John Behr](#) writes about early church history, especially the development of theological reflection, asceticism, and Christian anthropology. He comes to America from England where he took his undergraduate degree at Thames Polytechnic, London. Going on to Oxford University to study with Metropolitan Kallistos (Ware) of Diokleia after a year studying in Greece, he earned an M.Phil. in Eastern Christian studies and a D.Phil. in theology in 1995. Dr. Behr then joined the St. Vladimir's faculty as a lecturer in patristics and was named a professor in 2000. He was ordained an Orthodox priest the next year and made an archpriest in 2008. Currently the Distinguished Lecturer in Patristics at Fordham University, he formerly served as president of the Orthodox Theological Society in America. He was editor of *St. Vladimir's Theological Quarterly* and continues as associate editor of the Popular Patristics series published by St. Vladimir's Seminary Press and as a member of the editorial board of *Pro Ecclesia*. In addition to publishing articles in scholarly journals, he is the editor (with Andrew Louth and Dimitri Conomos) of *Abba: The Tradition of Orthodoxy in the West* (2003) and the author of nine other books, including: *St. Irenaeus of Lyons: On the Apostolic Preaching* (1997); *Asceticism and Anthropology in Irenaeus and Clement* (2000); a two volume study of the formation of Christian theology, *The Way to Nicaea* (2001) and *The Nicene Faith* (2004); *The Mystery of Christ: Life in Death* (2006), which challenges the modern historical approach to theology by reading the Old Testament as a thesaurus of imagery to be understood from the starting point of the risen Christ; *The Case Against Diodore and Theodore: Texts and their Contexts* (2011); and a landmark edition, translation, and commentary on the remaining fragments of the writings of Diodore of Tarsus and Theodore of Mopsuestia, *St. Athanasius: On the Incarnation* (2011). His most recent books are *Becoming Human: Meditations on Christian Anthropology in Word and Image*, which was published by St. Vladimir's Seminary Press in 2013, and *Irenaeus of Lyons: Identifying Christianity*, a full contextual study of the first great theologian of the Christian tradition, which was published by Oxford University Press in 2013. A new edited volume, *Death in Life: A Multidisciplinary Examination of the Relationship between Life and Death*, is forthcoming from Cascade Books, a division of Wipf and Stock.

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Rita Nakashima Brock is the research professor of theology and culture and founding co-director of the Soul Repair Center at Brite Divinity School in Fort Worth, Texas. The center is the first seminary-affiliated program in the United States devoted to public education and research on moral injury and recovery, especially in veterans of war. A commissioned minister of the Christian Church (Disciples of Christ) Southwest Region, Dr. Brock was born in Fukuoka, Japan, was taken to America when she was six years-old, and grew up in a family deeply affected by war. Her father was a U.S. Army veteran who fought in Korea, and her stepfather was an American soldier taken prisoner during World War II who later served two tours of duty as a medic in Vietnam. A graduate of Chapman University, where she took honors in religion, Dr. Brock earned a master's degree at the Claremont School of Theology and, after further graduate study in theology at the University of Basel, received a Ph.D. in philosophy of religion and theology from Claremont Graduate University in 1988. She taught religion early in her career at Chapman, Scripps College, Jarvis Christian College, Valparaiso University, and Stephens College, where she also served as director of women's studies, and in 1989, she was appointed an assistant professor of religion at Pacific Lutheran University. The next year she accepted appointment to the endowed chair in the humanities at Hamline University in St. Paul, Minnesota, where she was promoted to full professor in 1993. In 1997, she became director of the Mary Ingram Bunting Institute at Radcliffe College. Dr. Brock was part of the team that negotiated the Radcliffe-Harvard merger two years later, after which she became director of the Radcliffe Fellowship Program at the Radcliffe Institute of Advanced Study, Harvard University until 2001. In her final year at Harvard, she was a fellow at the Harvard Divinity School's Center for Values in Public Life. In 2002, she was appointed a visiting scholar and professor at the Starr King School for Ministry at the Graduate Theological Union in Berkeley, California, where she founded Faith Voices for the Common Good (FVCG), an organization that brought religious leaders and organizations together to work for social change. She was also religion editor at the New Press from 2005 to 2008, as well as director of FVCG until 2012 when she accepted her present position. Dr. Brock has served as president of the executive committee of the Disciples Peace Fellowship, chair of the board of directors of the Division of Overseas Ministry of the Christian Church, chair of the Global Ministries Board of the Christian Church and the United Church of Christ, chair of the Committee on the Status of Women in the Profession of the American Academy of Religion (AAR) and on the AAR's board of directors, among other leadership roles. She is currently founding co-chair of the AAR's Moral Injury and Recovery in Religion, Society, and Culture Group. In addition to papers published in academic journals, Dr. Brock is the editor or co-editor of four books, including (with Claudia Camp and Serena Jones) *Setting the Table: Women in Theological Conversation* (1995), and the author or co-author of six others, among them: *Journeys By Heart: A Christology of Erotic Power* (1988), winner of the Crossroad Women's Studies Award; (with SusanThistlethwaite) *Casting Stones: Prostitution and Liberation in Asia and the United States* (1996), winner of the Gender Studies Award given by the Catholic Religious Press; and (with Rebecca Ann Parker) *Saving Paradise: How Christianity Traded Love of This World for Crucifixion and Empire* (2008), which was named one of the best books of 2008 by Publisher's Weekly and republished in 2012 in a U.K. edition as *Saving Paradise: Recovering Forgotten Love for This Earth*. Her most recent book (with Gabriella Lettini) is *Soul Repair: Recovering from Moral Injury After War*, which was published in 2012 by

Beacon Press. It explores the “slow burn” effect of the damage inflicted on the consciences of five profiled soldiers who fought in Vietnam, Iraq, and Afghanistan and emphasizes the role religious congregations can play in supporting recovery.

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A professor of psychiatry and behavioral sciences at Duke University Medical Center (DUMC), [Harold G. Koenig](#) is the founding director of DUMC's Center for Spirituality, Theology, and Health and a senior fellow in the Center for Aging and Human Development. He holds a secondary appointment at Duke as an associate professor of medicine and adjunct appointments as a professor of medicine at King Abdulaziz University in Saudi Arabia and as a professor of public health at Ningxia Medical University in China. In collaboration with Raphael M. Bonelli, Dr. Koenig undertook the first systematic evidence-based analysis of the connection between mental health disorders and religion, and he has emerged as a leading advocate for the importance of seeking an understanding of a patient's religious and spiritual beliefs in medical settings. The author of some 450 papers published in scientific journals and in volumes of collected works, he has conducted extensive clinical research on depression and the impact of religion along with other emotion-regulating coping strategies on health. Among a range of other clinical investigations, he also has looked at the role of spirituality in promoting stress resilience in survivors of childhood trauma and survivors of natural disasters. After graduating from Stanford University, Dr. Koenig began his study of medicine at the University of California, San Francisco (UCSF), received an R.N. from the San Joaquin Delta Nursing School in 1980, and, returning to UCSF, earned an M.D. in 1982. He did an internship and residency in family medicine at the University of Missouri and obtained further training in geriatric medicine, biometry, and psychiatry at DUMC. Joining the Duke faculty in 1992 as a clinical assistant professor of psychiatry, he was promoted to associate professor of psychiatry in 1996 and named to his current position in 2004. Frequently included in lists of the Best Doctors in the United States and the Consumers' Research Council's lists of America's Top Psychiatrists, he is the recipient of a Lifetime Achievement Award for Outstanding Contributions to Research on Religion and Health given by the International Network for Personal Meaning, the American Psychiatric Association's Oskar Pfister Award, and the Gary Collins Award of the American Association of Christian Counselors. He also has won a number of research awards and prizes for published papers. Dr. Koenig is a former trustee and member of the board of advisors of the John Templeton Foundation, a former trustee of the Templeton World Charity Foundation, and a current member of the board of advisors of the Templeton Religion Trust, the Dana Foundation Brain-Body Institute, and the International Advisory Committee for the World Congress of Psychosomatic Medicine. A member of the editorial boards of a dozen professional journals and an editorial consultant to numerous professional societies and media health websites, Dr. Koenig is the former editor-in-chief of the *International Journal of Psychiatry and Medicine and Science and Theology News*. He is the editor or author of 42 books, including: *The Healing Power of Faith* (1999 and 2001), which has been translated into Italian and Japanese; (with Michael McCullough and David Larson) *The Handbook of Religion and Health* (2001 and 2012); (with V.B. Carson) *Parish Nursing: Stories of Service and Care* (2002 and 2011), winner of the American Journal of Nursing Book of the Year Award; *Spirituality in Patient Care: Why, How, When and What* (2002, 2007, and 2013); (with Chester Biebel) *The Healing Power of Prayer* (2003), which has been translated into Chinese, Korean, Indonesian, and German; (with Philippe Huguelet) *Religion and Spirituality in Psychiatry* (2009 and 2012); and, most recently, (with Saad Al Shohaib) *Health and Well-Being in Islamic Societies: Background, Research and Applications*, a volume published last year by Springer that explores

the relationship between Muslim beliefs and physical, psychological, and social health and compares Muslim and Christian approaches to medical and ethical questions, as well as examining health outcomes in the two cultures.

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Romano Mădera is a professor of moral philosophy and philosophical practices at the University of Milano-Bicocca. His research is focused on connecting the ancient tradition of philosophy as a way of life sustained and enhanced by spiritual practices with the human sciences and with modern therapeutic practices, especially those employed in analytical psychology. Professor Mădera is himself a Jungian analyst. He studied philosophy at the University of Milan, taking his first degree in 1971, and then went on to extend his study of philosophy to include sociology at Milan's School of Sociology. He began his teaching career at the University of Calabria in 1977 as an assistant professor of the philosophy of the social sciences. Moving on to Ca' Foscari University of Venice as an assistant professor of philosophical anthropology in 1982, he accepted his present position in 2001. Professor Mădera is a member of the Italian Association for Analytical Psychology, the International Association for Analytical Psychology, and the Analytical Laboratory of Images. He founded the Open Seminars in Philosophical Practices, which has programs in several Italian cities, as well as Philo: The Advanced School for Philosophical Practices in Milan and SABOF (la società degli analisti filosofi), an association that promotes the use of biographical analysis as a philosophically-nuanced method to search for meaning in life experiences that transcend the ego. His books include: *Identità e feticismo* (1977); *Dio il Mondo* (1989); *L'alchimia ribelle* (1997); *Carl Gustav Jung: biografia e teoria* (1998); *L'animale visionario* (1999); (with L.V. Tarca) *La filosofia come stile di vita* (2003), which was translated into English as *Philosophy as Life Path: An Introduction to Philosophical Practices* (2007); *Il nudo piacere di vivere* (2006); *La carta del senso* (2012); and, most recently, *Una filosofia per l'anima*, which was published by Ipoc Press in 2013. Translated into English as *Approaching the Navel of the Darkened Soul: Depth Psychology and Philosophical Practices*, it is a study that places psychoanalysis, philosophical practices, and religion side by side as three ways of searching for meaning in everyday life.

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Professor of Humanities at Hampshire College, [Robert Emmet Meagher](#) is a scholar whose work is profoundly interdisciplinary. He writes and teaches in the areas of philosophy and religion, ancient studies, and theater and the arts. Bridging the concerns of the academy and those of the wider civic community, he has in recent years created a number of public projects in the arts and humanities, including directing Greek and modern plays, as well as directing and participating in events and programs focused on healing the spiritual wounds of war in veterans, their families, and their communities. He serves as a commissioner of the National Truth Commission for Conscience in War and collaborates with others on veterans' education projects on state and national levels. Professor Meagher is a *summa cum laude* graduate of the University of Notre Dame. He completed his doctoral studies in the philosophy of religion at the University of Chicago in 1971. Having previously served as a lecturer in religious studies at Indiana University and as an instructor in theology at Notre Dame, he joined the Hampshire faculty as an assistant professor of philosophy and religion in 1972. He was promoted to full professor twelve years later and named to his present position in 1988. He has held visiting appointments at Trinity College, University of Dublin, as well as at numerous institutions of higher education in the United States, including Smith College, Mount Holyoke College, Yale University, the University of Missouri-Kansas City where he was the University of Kansas City Distinguished Visiting Professor, Willamette University where he was Distinguished Visiting Professor of the College of Liberal Arts, the University of Tennessee at Chattanooga where he held the American National Bank Chair of Excellence in the Humanities, Albright College, where he was the National Endowment for the Humanities (NEH) Distinguished Professor, and the University of Massachusetts, Amherst. Professor Meagher is the recipient of a Hewlett-Mellon Faculty Fellowship and fellowships from the Society for Values in Higher Education, NEH, and the National Endowment for the Arts. The author or co-author of fifteen books, the editor of one and the co-editor of another, he has translated six plays by Euripides and Aeschylus' *Seven Against Thebes* in addition to writing two plays of his own, *Feast Day* (1996) and *Firestorm* (1996). Professor Meagher's first two books, *Personalities and Powers: A Theology of Personal Becoming* (1968) and *Beckonings: Moments of Faith* (1969), were published while he was still pursuing his graduate studies, and his revised thesis was published as *An Introduction to Augustine* by New York University Press (1978) and Harper & Row (1979) and as *Augustine on the Inner Life of the Mind* by Hackett (1998). Among his most recent books are *Herakles Gone Mad: Rethinking Heroism in an Age of Endless War* (2006) and *Killing from the Inside Out: Moral Injury and Just War*, which was published last year by Cascade Books, and presents the lived experience of human beings sent into battle across the centuries from the perspective of an ethicist who seeks to show that there was never a just war that would leave its participants without scars.





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Aristotle Papanikolaou is a professor of theology and the Archbishop Demetrios Chair in Orthodox Theology and Culture at Fordham University where he is also senior fellow and co-founder of the Orthodox Christian Studies Center. His research and writing focus on nineteenth- and twentieth-century Orthodox theology, Trinitarian theology, and theological anthropology. His current work involves the interrelation between virtue and violence, with attention to how the language and practice of virtue can illuminate and remedy the emotional effects of violence on the human person. In particular, he is exploring the impact of the virtue of truth-telling on the landscape of human emotions and desires. A *summa cum laude* graduate of Fordham, where he was elected to Phi Beta Kappa, Dr. Papanikolaou earned a M.Div. with highest distinction at Holy Cross Orthodox School of Theology (HCOST) and a Ph.D. in theology at the University of Chicago in 1998. He was appointed an assistant professor of theology and ethics at HCOST the next year, and in 2000, he joined the Fordham faculty as an assistant professor of theology. Named a full professor in 2012, he was appointed to his present chair in 2013. For the past ten years, Dr. Papanikolaou also has been a senior fellow at the Center for the Study of Law and Religion at Emory University. He has held several Fordham faculty fellowships and is a recipient of Fordham's Award for Excellence in Undergraduate Teaching in the Humanities. The co-founder of Logos: An Interdisciplinary Forum of Orthodox Scholars, he serves as co-chair of the Eastern Orthodox Study Group of the American Academy of Religion, and he formerly served on the Social and Moral Issues Commission for the Standing Conference of Orthodox Bishops of America. He is the author of numerous papers published in academic journals, the co-editor of four books, and the author of two others: *Being with God: Trinity, Apophaticism, and Divine-Human Communion* (2006), which has been translated into Serbian, and *The Mystical as Political: Democracy and Non-Radical Orthodoxy*, a study arguing that the Orthodox goal of divine-human communion is wholly compatible with core elements of modern liberal democracy, which was published in 2012 by the University of Notre Dame Press. A new article, "The Aesthetics of War: The Undoing and Redoing of Virtue," will appear in the forthcoming book, (ed. Perry T. Hamalis) *Orthodox Perspectives on War*.

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Sometimes called the “soldiers’ philosopher,” [Nancy Sherman](#) is a Distinguished University Professor at Georgetown University where she is also a professor of philosophy, an adjunct professor of law, a fellow of the Kennedy Institute of Ethics, and a university affiliate of the Center on National Security and the Law of the Georgetown Law Center. Her research focuses on military ethics, the battlefield mind of the soldier, and the moral weight of war. She has consulted for the United States Armed Forces on a range of issues, including posttraumatic stress, for more than twenty years. Dr. Sherman’s latest book, *Afterwar: Healing the Moral Wounds of Our Soldiers*, will be published in May by Oxford University Press. A *magna cum laude* graduate of Bryn Mawr College with honors in philosophy, she earned an M.Litt. in philosophy in 1976 at the University of Edinburgh and a Ph.D. in philosophy in 1982 at Harvard University, where she was awarded the George Plimpton Adams Prize for the most distinguished thesis in the history of philosophy. She then joined the Yale University faculty as an assistant professor of philosophy and was named an associate professor in 1989. She accepted appointment as an associate professor of philosophy at Georgetown the next year and became a full professor in 1994. Dr. Sherman, who is a research graduate and member of the Washington Center for Psychoanalysis, has been a visiting professor at Johns Hopkins University and the University of Maryland. She served as the first Distinguished Chair in Ethics at the U.S. Naval Academy from 1997 to 1999, and during her tenure in Annapolis, she designed the brigade-wide required course in ethics, as well as laying the groundwork for the Stockdale Ethics Center, which is named after the late Admiral James Stockdale who spent seven years as a prisoner of war in Vietnam. In 2005, she visited the Guantanamo Bay Detention Center as part of an independent observer team to assess the medical and mental health care of detainees. She is a former member of the board of directors of the Carnegie Council for Ethics in International Affairs. The recent recipient of a Guggenheim Fellowship, Dr. Sherman also has held fellowships awarded by the American Council of Learned Societies, the Andrew W. Mellon Foundation, Yale University’s Whitney Humanities Center, the National Endowment for the Humanities, the American Philosophical Society, the Woodrow Wilson International Center for Scholars, and Georgetown. The Washington Psychoanalytic Institute presented Dr. Sherman with its Gary O. Morris Award for her psychoanalytic writing. She has given numerous invited lectures, including the Eunice Belugum Memorial Lecture at St. Olaf College, the inaugural James Bond Stockdale Leadership and Ethics Lecture at the University of San Diego, the Bishop James Fletcher Hurst Philosophy Lecture at American University, the Evelyn Masi Barker Memorial Lecture at the University of Maryland, the J. Glenn Gray Lecture at Colorado College, and the Sidney Drell Lecture at Stanford University. The author of more than forty papers published in scholarly journals, she is the editor (with Aine Donovan, David Johnson, George Lucas, and Paul Roush) of *Ethics for Military Leaders* (1997) and *Aristotle’s Ethics: Critical Essays* (1999). In addition to *Afterwar*, Dr. Sherman is also the author of four other books: *The Fabric of Character: Aristotle’s theory of Virtue* (1989), *Making a Necessity of Virtue: Aristotle and Kant on Virtue* (1997), *Stoic Warriors: the Ancient Philosophy Behind the Military Mind* (2005), and *The Untold War: Inside the Hearts, Minds, and Souls of Our Soldiers* (2010).



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[John Behr](#)[Rita Nakashima Brock](#)[Harold G. Koenig](#)[Romano Mädera](#)[Robert Emmet Meagher](#)[Aristotle Papanikolaou](#)[Nancy Sherman](#)[Vasileios Thermos](#)[Metropolitan Kallistos of
Diokleia \(Timothy Ware\)](#)

Vasileios Thermos is a psychiatrist who treats children and adolescents, an Orthodox priest serving in the diocese of Viotia near Athens, and an assistant professor of pastoral theology and pastoral psychology at the University Ecclesiastical Academy of Athens. A graduate of the University of Athens, where he first earned an M.D., he went on to study in the university's Theological School and received a Ph.D. in pastoral psychology in 1997. He had been ordained in 1986, and after completing a four-year psychiatric residency at Athens's Army Hospital and its Aghia Sofia Children's Hospital, he established a private practice. In 1996-97, he was a visiting scholar at the Harvard Divinity School, and last year he was a visiting research scholar at the Institute for Medical Humanities at the University of Texas Medical Branch in Galveston. He has been an affiliated theologian of the Montreal Orthodox Institute for the past five years and has frequently been engaged in training programs for clergy in Greece, Cyprus, and the United States. Dr. Thermos is the founding editor of the journal *Psyches Dromoi* (Ways of the Soul) and has published numerous papers in academic journals and volumes of collected works. He is the author of 32 books in Greek, two of which have been translated into English as *In Search of the Person: "True" and "False Self" According to Donald Winnicott and St. Gregory Palamas* (2002) and *Thirst for Love and Truth: Encounters of Orthodox Theology and Psychological Science* (2010). His writings also have appeared in French, Russian, Bulgarian, Romanian, Spanish, Finnish, and German translations. He is currently completing a major theological assessment of homosexuality and postmodern gender theories.

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FORGIVENESS AND HEALING IN THE FACE OF MORAL INJURY

Wivenhoe House | University of Essex
3, 4, and 5 May 2015

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Diokleia \(Timothy Ware\)](#)

For thirty-five years until his retirement in 2001, Metropolitan Kallistos of Diokleia (Timothy Ware) was the Spalding Lecturer in Eastern Orthodox Studies at Oxford University. He is internationally regarded as a churchman, scholar, and teacher. Educated at Westminster School in London and at Magdalen College, Oxford, where he took a double first in classics and then studied theology, he joined the Orthodox Church in 1958. He studied at Princeton University on a graduate fellowship and went on to earn a D.Phil. from Oxford in 1965, the same year he was ordained a deacon and given the new name of Kallistos. In 1966, the year he joined the Oxford faculty of theology, he was ordained to the priesthood. He took monastic vows at the Monastery of St. John the Theologian in Patmos, Greece, and remains a member of that community. After founding the Greek Orthodox Parish of the Holy Trinity in Oxford, Metropolitan Kallistos was promoted to the rank of archimandrite. In 1970, he was named a fellow of Pembroke College. Twelve years later, he was consecrated titular Bishop of Diokleia, the first Englishman to become a bishop within the Orthodox Church since the eleventh century, and appointed one of the assistant bishops of the Orthodox Archdiocese of Thyateira and Great Britain under the Ecumenical Patriarchate of Constantinople. In 2007, he was elevated to titular Metropolitan of Diokleia. He served as chair of the board of Oxford's theology faculty from 1992 to 1994. Long active in the work of Christian unity, Metropolitan Kallistos was a member of the Anglican-Orthodox Joint Doctrinal Discussions for eleven years, and for much of that period, he served as the Orthodox theological secretary to the commission. He also has served as the Orthodox co-chair of the International Commission for Anglican-Orthodox Theological Dialogue and of the Preparatory Commission for the Orthodox-Methodist Theological Dialogue, and he is currently a member of the International Commission for Orthodox-Roman Catholic Theological Dialogue. A moderator of the Ecumenical Society of the Blessed Virgin, he was until recently the chair of the board of directors of the Institute for Orthodox Christian Studies in Cambridge (U.K.), and he continues as chair of the Friends of the Friends of Orthodoxy on Iona (Scotland) and serves as a vice president of the Fellowship of St. Alban and St. Sergius (FSASS) and as a member of the board of advisors of the Sts. Cyril & Athanasius Institute for Orthodox Studies in San Francisco and the Orthodox Peace Fellowship. Metropolitan Kallistos has been awarded honorary degrees by St. Vladimir's Seminary in the United States and Sts. Cyril and Methodius Theological Institute of Post-Graduate Studies in Russia. He was formerly an editor of the *Eastern Church Review* and currently serves as a member of the editorial committee of the FSASS's *Subornost*. In addition to publishing articles in scholarly journals, Metropolitan Kallistos is the co-translator of two Orthodox service books and of *The Philokalia*, a collection of texts written between the fourth and fifteenth centuries by Orthodox spiritual masters. He is the author of eight books, including *The Orthodox Church* (1963; revised edition 1993), a work considered throughout the English-speaking world as the standard introduction to Eastern Orthodox Christianity. *The Inner Kingdom* (2000), the first of a projected six volumes of his collected works, has been published by St. Vladimir's Seminary Press. He is presently completing the second volume, which is entitled *In the Image of Trinity*.

