

LAUDATIO

In honour of

Reverend Professor John Behr, PhD

on the occasion of the award of the title of
Doctor Honoris Causa
of *Alexandru Ioan Cuza* University of Iași

14 of May 2025

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Prologue

Doctor honoris causa is an honorary title granted by an academic institution to specific persons for outstanding achievements in their field of activity, contributions considered significant and of major general and particular influence in the field of society, culture and science. The results of their efforts are thus acknowledged as they have already been received and critically evaluated. It is an honorary title of certification and discovery at a broad academic level of the eminence, eloquence and scholarly work which have marked social life in its broad spectrum and in a certain field of activity. *Doctor Honoris Causa* renders placement among the characters and creative spirits of international scope; it mirrors vocation and aspiration to the title of universal personality for these people, a status conferred this time and throughout the ages, on account of the positive reverberations of their activity for future generations.

John Behr, born on October 16, 1966 in Great Britain, is a renowned priest, theologian, Christian philosopher, phenomenologist, translator and historian of Christianity, well-known both internationally and in the Romanian theological environment. The reason why he is among us comes from the consistency, importance and influence of his scientific, didactic-formative and mainly missionary-evangelical Christian work in the academic, ecclesial and human life in the broad sense. He has

developed and marked Christian-Orthodox theology and other fields, through his works, studies and conferences; he continued the thought of great contemporary theologians, showing successful enrollment among them. The distinguished theologian continues and develops the patristic theological line, of biblical and dogmatic hermeneutics, of the illustrious theologians of the past and present century which were traditional and dynamic-original in their works, namely: Vladimir Lossky, George Florovski, Kalistos Ware and others. This remark will be developed within the given framework that follows, not before pointing out some of the more important aspects of his bio-bibliography¹.

1. *Education and formation*

Father John Behr received the first elements of his spiritual and theological education in his family, in a very special Christian atmosphere. He is one of the sons of a venerable and distinguished family of British Orthodox priests, of Russian descent from his father's side and Swiss on his mother's. As he himself confesses, he is marked by the encounter with some of the leading theologians of the 20th century. Among them we mention Saint Sophrony Sakharov, Abbot and Founder of the Monastery of St. John the Baptist in Essex², Great Britain,

¹ Most of the bio-bibliographic information was retrieved from the website: <https://frjohnbehr.com/bio/>, accessed on April 27, 2025.

² See: <https://essexmonastery.com/saint-sophrony-the-athonite>, accessed on April 27, 2025.

Metropolitan Anthony Bloom³, Rev. Prof. Thomas Hopko⁴, etc.

He attends and completes the courses of the *Polytechnic Faculty of the University of Greenwich* in London in 1987. His bachelor's thesis in the field of arts and philosophy was entitled: "Of God, Man, and Creation: A Comparative Study of the Anthropology of the Greek Fathers and Emmanuel Levinas". Furthermore, he completed advanced master's and doctoral studies in Christian philosophy at the University of Oxford under the guidance of notable contemporary theologians: Kallistos Ware, Rowan Williams, and Andrew Louth. In 1991, he defended his master's thesis in the field of Eastern Christianity with the title: "Sexuality, Marriage and Asceticism in Second-Century Christian Writings", and in 1995, his doctoral thesis in Theology with the title: "Godly Lives: Asceticism and Anthropology, with Special Reference to Sexuality, in the Writings of St. Irenaeus of Lyons and Clement of Alexandria". Excerpts from these two works were published in 2000 by Oxford University Press with the title "Asceticism and Anthropology in Irenaeus and Clement".

The brilliant and since then promising theologian John Behr took on and developed the foundations of the

³ Former hierarch, theologian, writer and well-known orator of the Russian-speaking Orthodox Christian diaspora in Great Britain:

https://www.mitrass.ru/eng/eng_biog.htm, accessed on April 27, 2025.

⁴ Former priest and professor of Orthodox Dogmatic Theology at St. Vladimir's Orthodox Theological Seminary Institute in the USA: <https://www.svots.edu/people/protopresbyter-thomas-hopko>, accessed on April 27, 2025.

Christian faith, its hermeneutical keys, and textual and contextual criticism, by pursuing and graduating in 1997 from another Master of Theology program at the well-known Orthodox theological institution in the United States, St Vladimir's Seminary. The dissertation, entitled *On the Apostolic Preaching by Irenaeus of Lyons*, is a critical theological evaluation and updating of the theological message of St. Irenaeus, published by St. Vladimir's Seminary Press in the USA.

2. Academic-didactic activity

He began his teaching and research career in 2005 as *Distinguished Lecturer in Patristics* at Fordham University, USA. During the same period, he worked as a *Visiting Professor* at the *Divinity School* of Harvard University.

He spent a significant part of his academic career at *St. Vladimir's Orthodox Theological Seminary* in the USA. As a result of his distinguished work under the auspices of this Orthodox theological education and research institution, theologian John Behr rose through the ranks from *teaching assistant* to *full professor* between 1995 and 2004. Between 2017 and 2019, he taught at the chair dedicated to the distinguished theologian and professor of *Patristics*, Georges Florovsky. He was Dean of this institution between 2007 and 2017.

Since 2016, Rev. Professor Dr. John Behr has been teaching at the *Metropolitan Kallistos Chair of Orthodox Theology* at the *Vrije Universiteit* in Amsterdam, the

Netherlands. His outstanding teaching and academic activity is also distinguished by his position as *Visiting Professor of Historical Theology* at *Nashotah House Theological Seminary*, a well-known Anglican Institute of theological education in the USA, and as *Lecturer* at *St. Athanasius College, University of Divinity* in Australia. Since September 2019, he has been appointed *Professor* at the *School of Divinity, History and Philosophy* at the University of Aberdeen, Scotland, UK.

Also worth mentioning are the various conferences he has held in academic and ecclesiastical environments on themes related to Orthodox spirituality, applied patristics and social theology. Among these, we highlight the following: in February 2011, he held a conference at the *Pontificium Institutum Orientalium* in Rome (Pontifical Oriental Institute in Rome) entitled: “Communion and Conciliarity”; in March 2012, at *Augustine College, Ottawa, Canada* he presented a lecture entitled: “The Shocking Truth of Orthodoxy”; in April 2012, he participated at the *International Conference of the Whitehead Research Project, Claremont Graduate University, California, USA*, with the paper entitled: “Let us return to the Word Delivered in the Beginning (Polycarp)”. In June 2013, he participated in Cairo, Egypt, at the *Theological and Ecclesiastical Institute Seminar of the Coptic Church*, presenting the main lecture entitled: “Theological Education in the Twenty-first Century”; In April 2015 at the University of Vienna, he gave the lecture entitled: “*The Interpretation of Death in Early Christianity and Contemporary Culture*”; in February 2016 at the *Beeson Divinity School/Theopolis*, a renowned

Theological Institute of Stanford University, USA, he delivered the lecture “*Lifting the Veil*”, “*The Veil of Flesh*”, “*Behind the Veil*”, and the examples could go on. Through these conferences, he articulately presents an important part of the original themes of his theological thought.

3. Research activity: volumes, studies, articles, publications

Father Professor John Behr is the author of more than 14 volumes and 80 specialized studies, translations and theological essays.

Among the volumes we mention: *John the Theologian and His Paschal Gospel: A Prologue to Theology*⁵; *The Cross Stands, While the World Turns: Homilies for the Cycles of the Year*⁶; *Becoming Human: Meditations on Christian Anthropology in Word and Image*⁷; *Irenaeus of Lyons: Identifying Christianity*⁸; *St Athanasius: On the Incarnation*⁹; *The Case Against Diodore and Theodore*¹⁰;

⁵ *John the Theologian and His Paschal Gospel: A Prologue to Theology*, Oxford University Press, Oxford, 2019.

⁶ *The Cross Stands, While the World Turns: Homilies for the Cycles of the Year*, St Vladimir’s Seminary Press, New York, 2014.

⁷ *Becoming Human: Meditations on Christian Anthropology in Word and Image*, St Vladimir's Seminary Press, 2013.

⁸ *Irenaeus of Lyons: Identifying Christianity*, Oxford University Press, Oxford, 2013.

⁹ *St Athanasius: On the Incarnation*, St Vladimir's Seminary Press, New York, 2012.

¹⁰ *The Case Against Diodore and Theodore*, Oxford University Press, Oxford, 2011.

*The Mystery of Christ: Life in Death*¹¹; *The Nicene Faith. Formation of Christian Theology – Vol. II*¹²; *The Way to Nicaea. The Formation of Christian Theology – Vol. I*¹³.

A significant activity is the development, editing and publication of critical editions accompanied by translations of patristic texts with a predominantly dogmatic content and message. Among these, we highlight: *St Athanasius: On the Incarnation*¹⁴; *Origen: On First Principles*¹⁵; *Gregory of Nyssa: On the Human Image of God*¹⁶.

Many of these works have been translated into the following languages: Russian, Romanian, Serbian, Arabic, Korean. Some of the volumes published so far have been translated into Romanian, namely: *Taina lui Hristos: Viața în moarte*¹⁷; *Crucea lucrează în lume. Omilii pentru perioadele liturgice peste an*¹⁸; *Irineu de Lyon în identificarea creștinismului*¹⁹; *Ascetism și antropologie la*

¹¹ *The Mystery of Christ: Life in Death*, St Vladimir's Seminary Press, New York, 2006.

¹² *The Nicene Faith/ Formation of Christian Theology – Vol. II*, St Vladimir's Seminary Press, New York, 2004.

¹³ *The Way to Nicaea/ The Formation of Christian Theology – Vol. 1*, St Vladimir's Seminary Press, New York, 2001.

¹⁴ *St Athanasius: On the Incarnation, Popular Patristic Series*, St Vladimir's Seminary Press, New York, 2011.

¹⁵ *Origen: On First Principles*, Oxford University Press, Oxford, 2018.

¹⁶ *Gregory of Nyssa: On the Human Image of God*, Oxford University Press, Oxford, 2023.

¹⁷ *Taina lui Hristos: Viața în moarte*, Ed. Sophia, București, 2008.

¹⁸ *Crucea lucrează în lume. Omilii pentru perioadele liturgice peste an*, Ed. Doxologia, Iași, 2016.

¹⁹ *Irineu de Lyon în identificarea creștinismului*, Ed. Reîntregirea, Cluj-Napoca, 2016.

*Sfântul Irineu de Lyon și Clement Alexandrinul*²⁰; *Drumul spre Niceea. Formarea Teologiei Creștine* (Vol. I)²¹; *Credința niceană. Formarea Teologiei Creștine* (Vol. II)²².

4. Teaching activity: lectures, courses, seminars – perspectives, evaluations, foundations

He has taught courses in patristic theology, dogmatic theology, biblical theology, and Orthodox theological spirituality. Some of them include: Patristics Survey Classes, covering the first fourteen centuries, in various configurations; The Trinity; The Person of Christ; St Athanasius and the Fourth Century Controversies; Tradition in the Early Church; The Development of Christology; The Development of Monasticism in Fourth-Century Egypt; From Canon to Creed; The Cappadocians; Byzantine Hesychasm; Introduction to the Old Testament Scriptures; Introduction to Spirituality.

He has held seminars on patristic and biblical theology, the history of dogmas and social theology. The following are relevant in this regard: The Gospel of John and the Paschal Christ; St Irenaeus of Lyons; Origen; St Gregory of Nyssa; St Gregory of Nazianzus; St. Maximus the Confessor; Theological Anthropology; Scripture and Its

²⁰ *Ascetism și antropologie la Sfântul Irineu de Lyon și Clement Alexandrinul*, Ed. Doxologia, Iași, 2016.

²¹ *Drumul spre Niceea. Formarea Teologiei Creștine* (Vol. I), Ed. Sophia, București, 2022.

²² *Credința niceană. Formarea Teologiei Creștine* (Vol. II), Ed. Sophia, București, 2022.

Exegesis; Asceticism and Sexuality in the Early Church; Christianity in a Secular and Post-Secular Society; Pre-Nicene Christianity; From Nicaea to Constantinople; Classic Christian Texts: From NT to Anselm, etc.

5. *Academic evaluation and representation activity*

He has been a member of various doctoral committees and academic examiner in various university centers, including: University of Oxford; University of Durham; Kings College of London; University of Nottingham, etc. He is a member of the scientific board of various theological journals from various parts of the world: *Phronema* (Sydney, Australia), 2017–; *Christianity in Late Antiquity*, North American Patristics Society, University of California Press, 2013–; *Biblicum Jassyense* (Romanian Journal for Biblical Philology and Hermeneutics), 2009 –; *Pro Ecclesia*, 2005 – etc.

He has been and is a member of various executive committees of important *Theological Associations*: Board of Directors, Paradosis Center for Theology and Scripture, John Brown University (Arkansas, USA); Board of Trustees, St. Vladimir’s Orthodox Theological Seminary; Orthodox Theological Society in America: President (2005–7); Vice-President (2003–5); Secretary (1999–2003); Board of Advisors, John Templeton Foundation.

In 2017 he was awarded the same title of *Doctor Honoris Causa* by the University of Divinity, Melbourne, Australia.

6. *The general plan of his theology*

His theological approaches touch on a wide range of current themes and issues. In this sense, he generally uses a traditional-contextual critical method; in other words, he deals with topics that concerned Christian life in the first centuries, themes that he brings to the fore and applies in a current context, highlighting their importance in terms of identity, testimony and Christian theological work over the centuries. Among the significant aspects researched in his studies, we point out:

- o Divine simplicity and synchronic and diachronic harmony in St. Irenaeus of Lyon;
- o Comparative analyses of the phenomenology of Michel Henry and the theology of St. John the Evangelist;
- o On human nature, its corruption and healing in the patristic conception of early Christianity;
- o The Trinitarian Constitution of the Church;
- o The Paschal foundations of Christian theology;
- o Scripture, Gospel and Orthodoxy;
- o Elements of social theology: dilemmas related to an ontology of gender;
- o Hermeneutics and the translation of theology in a current context;
- o Theology of the Christian ascetic ideal in St. Irenaeus of Lyon, etc.

Of the studies that analyze current philosophical-theological dilemmas, we mention: “A Note on the Ontology

of Gender”²³, “The Rational Animal: A Rereading of Gregory of Nyssa’s *De hominis opificio*”²⁴, “Shifting Sands: Foucault, Brown and the Framework of Christian Asceticism”²⁵, “Returning to First Principles: Articulating Orthodox Theology in a Post-Modern Context”²⁶, “From Adam to Christ: From Male and Female to Being Human”²⁷, etc.

7. Major aspects and emphases of his theology

Although his works would deserve a broad analysis, we will note on this occasion some of the ideas and lines of his more important research. John Behr’s theology covers a vast area of themes, being coherently articulated, rich in content, deeply patristic and centered on the mystery of Jesus Christ as God and Man and on the transformative constitution of the Christian life.

a) On scriptural and theological hermeneutics

John Behr emphasizes that all Scripture must be read through the lens of the Person of the Crucified and Risen Jesus Christ. Drawing heavily on the writings of the

²³ “A Note on the Ontology of Gender”, in: *St Vladimir’s Theological Quarterly* 42:3–4 (1998), pp. 363-372.

²⁴ “The Rational Animal: A Rereading of Gregory of Nyssa’s *De hominis opificio*”, in: *Journal of Early Christian Studies* 7:2 (1999), pp. 219-247.

²⁵ “Shifting Sands: Foucault, Brown and the Framework of Christian Asceticism”, in: *Heythrop Journal* 34:1 (1993), pp. 1-22.

²⁶ “Returning to First Principles: Articulating Orthodox Theology in a Post-Modern Context”, in A. E. KATTAN, F. A. GEORGI (eds), *Thinking Modernity. Towards a Reconfiguration of the Relationship between Orthodox Theology and Modern Culture*, St John of Damascus Institute of Theology/Westphalian Wilhelm’s University, 2010, pp. 21-35.

²⁷ “From Adam to Christ: From Male and Female to Being Human”, in: *The Wheel* 13/14 (Spring/Summer 2018), pp. 19-32.

early Church Fathers and Writers, especially Saints Irenaeus and Origen, John Behr argues that Jesus Christ is both the content and the key to understanding Scripture. As a theological exegetical and hermeneutical principle, it is held that we do not read Scripture to find Christ, but rather, we come to know Christ and, through this, are able to read Scripture as speaking of Him²⁸.

Along the same lines, in the work *John the Theologian and His Paschal Gospel: A Prologue to Theology*²⁹, the Reverend Professor develops even more deeply the idea that it is not Scripture itself that reveals Christ, but the knowledge of the crucified and resurrected Christ which mediates the understanding of Scripture. In other words, it is highlighted, from the analysis of the Gospel of John, that Jesus Christ could not be recognized from the Scriptures before His Passion and Resurrection³⁰. This leads to the necessary reality of the *conformity* (in the sense of *Christomorphization*) of Christians with the death and resurrection of Jesus Christ. Therefore, scriptural reading and exegesis is not a simple external intellectual effort, but our life in Jesus Christ or our co-passion and resurrection with Him, a work that offers us the theological keys to understanding Holy Scripture.

²⁸ In *The Mystery of Christ: Life in Death...*, p. 55/ *The Way to Nicaea...*, p. 49 ş.u.

²⁹ *John the Theologian and His Paschal Gospel: A Prologue to Theology...*

³⁰ *John the Theologian and His Paschal Gospel...*, pp. 24, 26.

b) The Paschal Mystery as the foundation of rebirth and theology

The Paschal event, that is, the Death and Resurrection of Jesus Christ, is placed at the center of theology and Christian life. It is argued that theology begins with the reflection and assumption of the Cross³¹ at a personal level, which means that it is not a simple speculation.

It is emphasized that theology is an essential process, more than a cognitive one; it is and should lead to a birth to a new life in Jesus Christ. In this direction, John Behr believes that the birth from God and the human birth are reversed, just as death and life are reversed³². The true “birth” - that from God - happens when man participates in the death and resurrection of Jesus Christ. His theological axiom of evangelical origin would be: *you are born when you die*³³. The passions of the Savior, in which we are invited to take part, are the basis of our rebirth and of theology as an ever-new work of growth in the spirit. In this regard, it is stated that the moment of the Passion of Jesus Christ is identical with the mystery of the new birth of man. Just as Jesus Christ killed death with death on the Cross, and as a result of this fact the Man was revealed (“Behold the Man” Jn 19:5), so too we can use our

³¹ *The Mystery of Christ...*, p. 55: „It is through the Cross that light is shed upon the scriptures, removing the veil that lay over Moses and now lies upon those who read Moses without a knowledge of Christ [...]”.

³² *Becoming Human. Meditations on Christian Anthropology in Word and Image*, St Vladimir’s Seminary Press, New York, 2013, p. 4.

³³ *Becoming Human...*, p. 4.

mortality to acquire new life and to be born into Him³⁴. Through the Passion and the Cross, Jesus Christ as Man and - through Him - all Christians are born as sons of God³⁵, which is the premise of all theology.

Theology is a labor, a birth, a passion that is founded on the Cross of Jesus Christ; it is birth, just as the blood and water that flowed from His rib gave birth to the Church. Our identity does not necessarily depend on the fact that we are the children of God from a biological perspective, but, above all, that we are His children through “water” and “blood”; this occurs through Baptism and the Eucharist as a mystical experience and birth on account of the Crucifixion of Jesus Christ and ours together with Him. Theology is and invites us to rebirth, all the more so since “being born” (γεννᾶν) always has a paschal dimension³⁶.

Therefore, the constitution of theology is closely linked to the Mystery of the Life of Jesus Christ, and is not a “knowledge of” God as an external object; it is the testimony of a changed/metamorphosed life, a life that passes through death with Christ and that is shaped in the Resurrection. True theology is not about information, but about transformation³⁷. Theology or Christian life means learning to die in such a way as to truly live in Jesus Christ. It is not just about dogmatic knowledge, but about an existential path: death - new life. Christianity and

³⁴ *Becoming Human...*, p. 23.

³⁵ *Human Becoming ...*, p. 90.

³⁶ *Becoming Human...*, p. 54.

³⁷ *The Mystery of Christ...*, pp. 42-43.

theology are the school of death and birth in the patristic sense: a death to the world, to ego and to sin in order to live the new life of the Resurrection. Without this existential process, any “knowledge” of God is incomplete.

c) Asceticism and anthropology. For a Christological anthropology in the present or from Adam to Jesus Christ and vice versa

For John Behr, Christian anthropology is understood with reference to the divine economy achieved in the Person of Jesus Christ. Iconomy is a theological arc that recapitulates the whole of humanity from Adam to Jesus Christ, and from Jesus Christ to the end of history. Both Jesus Christ and Adam can be perceived in relation to each other both from the perspective of *the mystery of the age* (Eph. 3:1-10), and on the axis of history, being, as Saint Maximus the Confessor states, “models or paradigms of each other”³⁸. Thus, the Mystery of God and Man in Jesus Christ are revealed to us in accordance with the theology of iconomy, whose main aspects are centered on the axis: *eternal plan, creation, Incarnation of the Word, Church, Parousia, Eternal Life*³⁹. Therefore, the only perspective from which one can contemplate God’s iconomy, from its beginning to its conclusion, is from the

³⁸ SF. MAXIM MĂRTURISITORUL, *Ambigua*, PSB 80, EIMBOR, București, 1983, p. 112.

³⁹ *Ascetism și antropologie la Sfântul Irineu de Lyon și Clement Alexandrinul*, ed. Doxologia, Iași, 2016, pp. 53-116.

point of the end, as an apocalyptic opening, at the end of time, in the light of the Cross of Jesus Christ⁴⁰.

In John Behr's interpretation, although created *beautiful and good* ([...] ὅσα ἐποίησε, καὶ ἰδοὺ καλὰ λίαν, Fc. 1, 31), man is not perfect as far as his life is concerned. He is built to grow and perfect himself through a life of holiness and asceticism, following the model and appropriating the divine-human life of Jesus Christ. John Behr argues that, in the thought of the ancient Church, asceticism as a life of hardship, self-control, prayer and fasting is not a "punishment" or a "special option" for a few, but is the normal process through which man reaches true likeness to God. In this regard, it is emphasized that human beings have been called to grow towards a new eschatological life founded on Baptism and achieved through ascetic discipline and the search for virtue within the limits of current life⁴¹.

As a result, the life of asceticism is equivalent to assuming the iconomy of Jesus Christ on a personal level. We are called to appropriate through asceticism and sacramental life, towards freedom and likeness to God, all that Jesus lived as Man, fulfilling the iconomy of the ages (Eph. 3, 9). This is also the work of reaching the measure of the age of the fullness of Christ ("εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χριστοῦ" Eph. 4, 13), of which St. Apostle Paul speaks.

⁴⁰ *Irineu de Lyon în identificarea creștinismului*, Reîntregirea, Cluj-Napoca, 2016, p. 169.

⁴¹ *Asceticism and Anthropology in Irenaeus and Clement*, *Oxford Early Christian Studies*, Oxford University Press, 2000, p. 17.

**d) The theological identity of the Christian faith.
*The Way to Nicea and the Nicene Faith***

An important work presenting the identity of Christianity from a dogmatic-historical perspective is published in two volumes with the titles “The Way to Nicea” and “The Nicene Faith”⁴². In these, following extensive and meticulous research, it is established that the Christian identity in the early Church was not declined by the simple logical definition of God, but by defending the way in which God made Himself known in the Cross and Resurrection of Christ and shared Himself with people through His Church. It is therefore demonstrated how the first theologians — from Saint Irenaeus to the Council of Nicea — fought to preserve, decipher and defend the Paschal mystery of Jesus Christ against attempts to reduce Him to Greek philosophical categories⁴³. Early Christian theology was born as a confession of the Cross, not as an abstract theory. In this direction, Christianity was not a matter of philosophical speculation about the divine nature, but a confession of Jesus Christ Crucified and Risen, following the understanding of all in the light of this confession.

Therefore, the first Christians were able to perceive spiritual realities, those of faith and those related to existence in general, on the basis of the confession, experience and living of the Person of Jesus Christ over the

⁴² *The Way to Nicaea...; The Nicene Faith...*In Romanian translation: *Drumul spre Niceea and Crediința niceană*, vol. I & II, Ed. Sophia, București, 2022.

⁴³ *Drumul spre Niceea...*, p. 209.

centuries. The first was a consequence of the second. Concentrated, articulated and synthesized in the Nicene Creed, the faith of the Church is not a simple scientific explanation of God, but a protection of the saving reality of Jesus Christ⁴⁴. It is insisted on the fact that doctrinal terms of capital importance for the Christian faith such as *homoousios* (“of one being”) are not technical definitions of the divine nature, but confessions of the encounter and appropriation of the life of Jesus Christ. Therefore, the Christian project of Nicea does not aim to recover the historical Jesus, “but to contemplate the Christ Who is still the One who is to come”⁴⁵. The author’s conclusion is that Orthodoxy, more than being protological, is eschatological⁴⁶.

Conclusions:

In accordance with the above,

- for original academic and scientific theological contributions of international impact and scope;
- for doctrinal development in accordance with the challenges and specifics of current realities;
- for the consistent contribution to a biblical, liturgical and spiritual-ecclesial exegetical theology;
- for the significant support for the amplification of a dynamically-creatively received patristic theology, a process achieved through translations of inspired texts and their application in the current context;

⁴⁴ *Becoming Human...*, p. 23.

⁴⁵ *Credința niceeană...*, p. 24.

⁴⁶ *Credința niceeană...*, p. 24.

- for the enrichment of a theology of the history of dogmas and a theological hermeneutics necessary for the journey of the Church and Christians through history;
- for the remarkable theological responses offered to the socio-moral and axiological challenges and dilemmas determined by the process of globalization and secularization specific to contemporary society.

For these and many others, our Faculty of Orthodox Theology proposes with great joy to Alexandru Ioan Cuza University of Iași to support within this public ceremony, the awarding of the title of *Doctor Honoris Causa* to the respected *Reverend Professor PhD John Behr*, as a result of the recognition of his academic and scientific work towards theological advancement, Christian and socio-human life in a broad sense, towards “the perfecting of the saints, for the work of service, for the building up of the body of Christ” (Eph. 4, 12).

We wish him even more publications and activities of the same relevance and importance, as we wish him blessings and power from God and our Risen Lord Jesus Christ!

Ad multos annos vivat! Excelsior!

Laudatio Committee:

President:

Professor PhD Liviu-George MAHA

Rector of *Alexandru Ioan Cuza University* of Iași

Members:

Professor PhD Ovidiu-Gabriel IANCU

President of the Senate of *Alexandru Ioan Cuza University* of Iași;

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Associate Professor PhD Paul-Cezar HÂRLĂOANU

Dean of *Dumitru Stăniloae* Faculty of Orthodox Theology
Alexandru Ioan Cuza University of Iași

Associate Professor PhD archimandrite Sorin-Vasile NEACȘU

Dumitru Stăniloae Faculty of Orthodox Theology
Alexandru Ioan Cuza University of Iași

Iași, 14th of May 2025