Inaugural Conference

Pan-Orthodox Unity and Conciliarity

Program

9-12 January 2019
Iasi, Romania
Conference Sponsors:

Archdiocese of Iasi, Romania
Doxologia Publishing House, Iasi, Romania, and Catalin Jeckel, IOTA Site Chair
Mayor’s Office, Iasi, Romania
Huffington Ecumenical Institute, Loyola Marymount University, Los Angeles, USA
St. Vladimir’s Orthodox Theological Seminary, Crestwood, New York, USA
Sankt Ignatios School of Theology, Södertälje, Sweden
Orthodox Christian Studies Center, Fordham University, New York, USA
Orthodox Theological Society in America, USA
Aquinas Chair, Theology Department, University of St. Thomas, St. Paul, Minnesota, USA

IOTA Officers:

Paul L. Gavrilyuk, Ph.D., Founding President
Gayle Woloschak, Ph.D., Vice-President and Treasurer
Carrie Frederick Frost, Ph.D., Secretary
## Conference Special Events

### Wednesday, January 9
- **9:00-14:00**
  - **Location:** Unirea Hotel Lobby ($35)
  - **Half Day Excursion:** Museums at the Palace of Culture, Three Holy Hierarchs Monastery, Cetatuia Monastery, and wine tasting.
  - **Note:** This excursion is optional and requires registration at [https://iota-web.org/conference-registration-2019/](https://iota-web.org/conference-registration-2019/) available until January 3. *Meet in the Unirea Hotel lobby at 9:00.*

- **17:15**
  - **Location:** Metropolitan Cathedral
  - **Te Deum:** Worship Service Offered by Metropolitan Teofan of Moldavia and Bukovina

### Thursday, January 10
- **19:00-20:00**
  - **Location:** Unirea Restaurant (ground floor of Unirea Hotel)
  - **Wine Reception:** Sponsored by the Orthodox Christian Studies Center, Fordham University, New York, USA
  - All registered conference attendees are welcome!

### Friday, January 11
- **14:40-16:15**
  - **Location:** Metropolitan Cathedral (basement)
  - **Icon Exhibits:** Romanian Sacred Art (17th c.-19th c.) and Ukrainian Icons on Ammo Boxes. Free to all conference participants. *Meet in the Unirea Hotel Lobby at 14:40.*

### Saturday, January 12
- **20:00-22:00**
  - **Location:** Iustin Moisescu Hall (Metropolitan Cathedral Complex)
  - **Closing Reception:** Co-Sponsored by the Huffington Ecumenical Institute, Loyola Marymount University, USA, and Sankt Ignatios School of Theology, Sweden

### Sunday, January 13
- **9:00-20:00**
  - **Location:** Unirea Lobby ($60)
  - **Full Day Excursion:** Miclauseni Monastery, Neamt Monastery, Gura Humorului (the town), Voronet Monastery, and Humor Monastery
  - **Note:** This excursion is optional and requires registration at [https://iota-web.org/conference-registration-2019/](https://iota-web.org/conference-registration-2019/).
Meet in the Unirea Hotel lobby at 9:00.

**Thursday January 10, 7:30-8:30 | Worship Services**

- Morning prayers in English and Greek: St. George’s Church (see map, church no. 1)
- Morning prayers in Russian and French: St. Michael and Gabriel Chapel (see map, church no. 3 in the Faculty of Orthodox Theology)
- Morning prayers in Romanian: Ecclesia in the Metropolitan Museum (see map, church no. 2)

**Thursday January 10, 9:00-10:30 | Sessions**

<table>
<thead>
<tr>
<th>Session 2: Biblical Studies Group</th>
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<tr>
<td>Neutral and Engaged Readings of the Bible</td>
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<tr>
<td><strong>Session Chair:</strong> Rev. Dr. Bogdan Bucur (USA)</td>
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**Speakers:**

- Dr. Athanasios Despotis (Germany)
  - “Exegesis, Theology and Philosophy: Reconsidering an Old Issue of Johannine Studies from an Eastern-Orthodox Perspective”

- Dr. Ljubica Jovanovic (USA)
  - “ Canonical Criticism and Orthodox Biblical Hermeneutics”

- Rev. Dr. Bogdan Bucur (USA)
  - “Exegesis and Theological Interpretation in the Patristic Reception of the Emmaus Story”

**Session Abstract:** In this session, invited scholars will examine the turn in Biblical studies from a neutral perspective (in which scholars set aside their own commitments to read the text as it was originally intended and heard) to more engaged approaches (which assume that neutrality is never possible, and so disclose the commitment of the scholar). Participants will reflect upon the strengths and weaknesses of these two paradigms, in terms of their own identities as Orthodox scholars. Their discussion will be illustrated by their own interpretations of a biblical text or scriptural theme, or their critique of others engaging in analysis and interpretation.

**Session 7: Christianity in the Middle East Group**

<table>
<thead>
<tr>
<th>Orthodoxy and the Challenge of Islam</th>
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<td><strong>Session Chair:</strong> Dr. Ioana Feodorov (Romania)</td>
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**Speakers:**

- Prof. Assaad Elias Kattan (Germany)
  - “Paul of Antioch’s *Letter to a Muslim Friend*: An Argument from Universality against Islam?”

- Dr. Bishara Ebeid (Italy)
  - “Can the Quran Be Read in the Light of Christ? Reflections on Some Melkite Authors and Their Use of the Holy Book of Islam”

- Dr. Steve Cochrane (USA)
  - “Baghdad as the ‘Most Ancient See’? Reflections from the letters of Timothy on Ninth-Century Global Inter-Christian Relations”

**Session Abstract:** Participants in this session will address topics connected to the interpretation and use of the Qur’anic text by Christian authors of the Greek-Orthodox mainstream. These papers cast light on the less discussed sections of the Qur’an that hold a message in agreement and harmony with the Christian Orthodox creed, as some Melkite authors revealed in their works. The famous letter written around 1200 by Paul of Antioch, the Melkite Bishop of Sidon, to a Muslim friend is interpreted from the perspective of its plea for the universality and superiority of the
Christian doctrine, in opposition to that of Islam. The Melkite reading of the Qur’an, i.e., the use and exegesis of its verses by Orthodox Christians versed in Old Testament studies, is another topic included in the same field of research. The third contribution examines the letters of Timothy for his particular view of other Christian sees, shedding new light on the relations between the Byzantine Church and Middle Eastern Christians.

Session 22: Orthodox Asceticism and Spirituality Group

The Philokalia: Authors, Translators, Readers and Interpretations

Session Chair: Dr. Marcus Plested (USA)

Speakers

Prof. Oleg Rodionov (Russia)
“Byzantine Ascetic Texts in the Formation of the Slavic Proto-Philokalia under the Redaction of St. Paisij Velichkovsky”

Br. Adalberto Mainardi (Italy)
“The ‘Art of Arts’: Jesus Prayer in Paisy Velichkovsky’s Work and the Slavic Philokalia”

Rev. Dr. Kevin Kalish (USA)
“The Language of Asceticism: Figurative Language in the Ladder of Divine Ascent”

Dr. Irina Paert (Estonia)
“The Philokalia and the Russian Spiritual Elder”

Session Abstract: The session will address the subject of the Philokalia, the popular collection of ascetic texts of the early centuries which was “rediscovered” in the 18th century. The session will focus on the interpretation of some texts of the Philokalia, the new discoveries of the texts of the Slavonic Philokalia, and the legacy of the Philokalia in the modern Orthodox world.

Session 41: Romanian Orthodoxy Group

Dumitru Staniloae

Session Chair: Dr. Ionut-Alexandru Tudorie (USA)

Speakers:

Dr. Bogdan Tătaru-Cazaban (Romania)
“Dumitru Stăniloae and Sergey Bulgakov’s Angelology: Patristic Roots and Theological Creativity”

Rev. Dr. Dan Sandu (Romania)
“The Theology of Matter – A Matter of Orthodox Theology: The Case of Dumitru Staniloae”

Dr. Danut Manastireanu (Romania)
“The Place of Trinitarian Perichoresis in the Theology of Fr. Dumitru Staniloae”

Rev. Dr. Radu Bordeianu (USA)
“Fr. Dumitru Staniloae: An Ecclesiology in Dialogue”

Session Abstract: Dumitru Staniloae is widely regarded as the most important Romanian Orthodox theologian and among the greatest thinkers of the twentieth century. This session focuses on several aspects of his thought that are relevant to the life of the Orthodox Church and to theological thinking today. These topics range from his patristic studies and engagement with various Orthodox theologians, to his dialogue with the Catholic and Protestant churches, to trinitarian perichoresis and angelology, to the value of the material world.

Session 6: Canon Law and Pastoral Theology Group

Canon Law and Pastoral Practice: Theological, Hermeneutical, and Historical Issues

Session Chair: Fr. Razvan Persa (Romania)

Speakers:

Fr. Razvan Persa (Romania)
Thursday January 10, 09:00-10:30
Meeting Room: Orion Hall

“The Right of Appeal of the Ecumenical Patriarch and the Problem of the Orthodox Church in Ukraine”
Fr. Patriciu Vlaicu (Belgium)

“Canon 102 of the Council of Trullo and the Manifestation of Ecclesial Discernment in the Pastoral Ministry of the Church”
Fr. Alexander Rentel (USA)

“Moving Beyond the Paradigm of Οἰκονομία and Ἀκρίβεια in the Orthodox Canonical Tradition”
Mr. Dimitrios Nikiforos (Greece/USA)

“Irenaeus of Lyons as Patristic Pioneer in the Use of Canonical Terminology and in the Participation in the Emerging Synodal Activity of the Church: The Case of the Paschal Controversy of ca. AD 191”

Session Abstract: St. Paul wrote, “All things should be done decently and in order” (1 Cor 14.40 NRSV) and “Love is the fulfilling of the law” (Rom 13.10 NRSV). Canon law regulates the organization of the church and its activities under the leadership of the episcopal ministry when carrying out its mission from Christ. The IOTA Canon Law and Pastoral Theology group seeks to keep the apostolic parenesis of St Paul in mind while exploring the Eastern Orthodox canonical tradition from the perspectives of its principles, its history, and the present pastoral situations.

Thursday January 10, 10:30-11:00 | Break

Thursday January 10, 11:00-13:30 | Sessions

Session 20: Missiology Group
Living Tradition in Local Contexts
Session Chair: Dr. Evangelia Voulgaraki-Pissina (Greece)

Speakers:
Fr. Dionisy Pozdnyaev (China)
“Orthodox Mission in the Chinese World”

Ms. Christy Ma (Hong Kong SAR, China)
“Ecclesiastical Minimalism as Mission Crisis: A Case Study of an Orthodox Church in a Foreign Mission”

Rev. Dr. Gregory Edwards (USA)
“Case Study on Contemporary Witness/Mission in the United States: The Missionary History and Trajectory of Fr. Seraphim Rose and the St. Herman of Alaska Missionary Brotherhood”

V. Rev. Michael Oleksa (USA)
“For God So Loved the Cosmos”
Dr. Alison Ruth Kolosova (Estonia)

Prof. Nathan Hoppe (Albania)
“The incarnation of Christ as a model for Christian missions”

Session Abstract: The session will focus on some of the challenges presented by witnessing to the Orthodox faith in particular local contexts, both in the contemporary world and historically. Speakers will present the challenges and prospects of Orthodox mission in China, Albania, the USA including Alaska, and the Mid-Volga region of Russia.

Session 19: Moral Theology and Theological Anthropology Group
Emotion, Passion, and Virtues in Orthodox Theology
Session Chair: Rev. Dr. Demetrios Harper (USA)

Speakers
Dr. Andrew Hayes (USA)
“Wonder as an Ascetical Concept in the Theological Anthropology of St. Epiphrem the Syrian”

Dozent Rev. Václav Ježek (Czech Republic)
“Consciousness, Emotions, and the Human Being from an Orthodox Perspective: Towards a Theology of Consciousness”

Ver. Rev. Anthony Perkins (USA)
“Ritual Actions and the Development of Moral Instinct”

Ms. Daria Morozova (Ukraine)
“Apathy as a Passion? Comprehension of Depression by Theodoret of Cyrrhus”

Rev. Fr. Alexandros Chouliaras (Greece)
“St. Gregory Palamas on the Spiritual Senses: Ecstasy, Apophasis, Theosis, and the Passionate Part of the Soul”

Session Abstract: The Orthodox have a long history of reflection on passion, emotion, and virtue which ought to be explored. What is the place of the emotions in Orthodox anthropology? The hymns of the Church repeatedly speak of attaining freedom from passions, but specifically as something that comes about through Christ’s own Passion: the polyvalence of this term needs more attention. Likewise, what are the specific passions that especially plague our age and which we need to address? What is the nature of virtue according to the Orthodox tradition, and how can it serve to rescue us from the minefield of temptations that characterize this era of technology and perpetual restlessness? These are the kinds of questions we hope this session will address.
**Session 46: Slavic Orthodoxy Group**

**God and Memory: The Slavic Experience of Totalitarianism and Persecution**

**Session Chair:** Dr. Vera Shevzov (USA)

**Speakers:**
- Rev. Diomid Kuzmin (Russia)
  - “Early Tonsures as a Monastic Reaction to State Persecutions of the Church in 18th-Century Russia”
- Rev. Dr. Panteleimon Iosif Pavlinciuc (France)
  - “Noul Neamt Monastery and the Soviet Experience: Confrontation, Loyalty, Subordination”
- Dr. Daniela Kalkandijeva (Bulgaria)
- Mr. Neven Vukić (Bosnia and Herzegovina)
  - “Justin Popovic and Yugoslavian Communism”
- Dr. Katya Tolstaya (Netherlands)
  - “The Image of God and Dehumanization: Orthodox Understandings of the Human Person in View of Radical Evil and Suffering”

**Session Abstract:** Focusing on the 18th and 20th centuries, this panel examines the various ways in which Slavic Orthodox Christians responded to and memorialized periods of state-initiated repression and persecution. In doing so, the papers examine Orthodox understandings of such broader topics as feast, sacred time and collective memory; forms of testimony and witness; the human person, radical evil and suffering; political theologies, cases of manipulation of faith and doctrine for political ends, and the various ways Orthodox Christians have responded (and participated in) such politicizing processes.

**Session 36: Philosophical Theology Group**

**Varieties of Philosophical Theology**

**Session Chair:** Prof. Igor Zaitsev (Russia)

**Speakers:**
- Dr. Smilen Markov (Bulgaria/UK)
  - “Byzantine Physiological Texts of the 9th Century”
- Dr. Stephen Yates (UK)
  - “The Identity of the Resurrection Body with the Pilgrim Body, and the Significance of the Cult of Relics: The Contribution of Sergius Bulgakov”
- Dr. Rev. Deacon Ananias Sorem (USA)
  - “An Eastern Orthodox Understanding of the Dangers of Modernity and Technology”
- Dr. Oleg B. Davydov (Russia)
  - “No Surviving Alone: The Thomistic Analogia Entis as a Necessity for Eastern Orthodox Theology”
- Mr. Steven Nemes (USA)
  - “The Intelligibility of the Cosmos and the Existence of God in Dumitru Stăniloae’s Orthodox Dogmatic Theology”
- Dr. Nathan Placencia (USA)
  - “Identity, Persons, and Orthodox Theology”

**Session Abstract:** Philosophical theology is a way of understanding God in a merely rational manner. We consider philosophical theology as a crucial part of metaphysics. To begin a philosophy is to do two things: 1. We shall formulate the most fundamental questions and give answers to them as if no one had answered the problems before us. 2. On the other hand, we (as philosophers or theologians) are always in a historical context. We are still within the framework of a tradition. So we have to communicate with a tradition to fit our concept into it. These two
Session 25: Orthodox Education Group

Orthodox Education

Session Chair: Rev. Dr. Anton Vrame (USA)

Speakers:
Dr. Simon Crisp (UK)
“A Postgraduate Degree Course on Bible Translation in Orthodox Perspective”

Dr. Yauheniya Danilovich (Germany)
“Orthodox Religious Education under the Conditions of the Diaspora Situation: The Case of Orthodox Religious Instruction at a School in Germany”

Dr. Gaelan Gilbert (USA)
“Classical Education and Orthodox Christianity”

Dr. Natalia Shlikhta (Ukraine)
“Orthodox Education under State Control: The Case of Theological Seminaries in Soviet Ukraine, 1940s–1960s”

Dr. Oleg Voskresensky (USA/Russia)
“One on the Experience of Teaching the Course on the ‘Historic Foundations of Christian Faith’ in Pedagogical Universities and Teachers’ Continuing Education Centers in Russia, Ukraine and Belarus”

Session Abstract: This session will have papers exploring diverse aspects of Orthodox Christian religious and theological education, ranging from the history of theological education in seminaries of the former Soviet Union, to contemporary work in the development of Orthodox educational programs—schools and courses of study—in countries with Orthodox Christian populations, large and small. Admittedly, the papers have a great deal of diversity in their topics, but the wide range of contexts for education in the Orthodox Christian faith demonstrate the richness of educational work being conducted today.

Session 53 (Special): Theophaneia School
In Search of a New Paradigm in Orthodox Theology

Session Chair: Rev. Dr. Bogdan Bucur (USA)

Speakers:
Archbishop Alexander Golitzin (USA)
“The “Adjusted Merkavah” of the Monks: Some Remarks, with Illustrations, on the Visionary Tradition as Reflected in Monastic Literature, Together with Brief Notes on the Pitfalls of Studying Mystical Traditions”

Dr. Andrei Orlov (USA)
“Jesus’ Baptism and Transfiguration in the Light of the Two Powers in Heaven Traditions”

Fr. Silviu Bunta (USA)
“Theophaneia: A Theological Vision”

Fr. Dragos Giulea (Canada)
“Introibo ad altare Dei: Liturgical Soteriology in Early Christianity”

Dr. Vladimir Ivanovic (Czech Republic/Italy)
“Manipulating Theophany: Manufacturing Golden Statues in Late Antique Baptism”

Dr. Cornelia Tsakiridiou (USA)
“The Apocalyptic Imaginary in the Ladder of St. John Climacus and the Sinai Transfiguration Mosaic”

Fr. Tanase Nichifor (Romania)
“In Seeing You I See the Face of God: Golitzin on Christophany and the Immanent
Trinity”

Session Abstract: The Theophaneia School—a loose group of Orthodox academics whose theological vision has been shaped by interaction with the scholarship of Alexander Golitzin—devotes special attention to Second Temple apocalyptic ideas and practices as these have come to define the ascetico-mystical and liturgical life of the Church. According to the programmatic document entitled Theophaneia: Forum on the Jewish Roots of Orthodox Spirituality (2007), “neither in the older school theology that has haunted our seminaries, nor even (with some exceptions) among the advocates of the ‘neo-patristic synthesis’ do the great theophanies of Israel enjoy the central role that they have in the Fathers, in the liturgical texts, and in the spiritual writers. … The latter, the saints, are indeed the true lens through which we read the ancient texts, and in whom we find the witness of those old documents verified and illumined.”

### Thursday January 10, 13:30-15:00 | Lunch

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<tr>
<td>13:30-15:00</td>
<td>Lunch (on your own)</td>
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### Thursday January 10, 15:00-17:00 | Sessions

#### Session 16: Liturgical Studies Group

**The Vocation of the Orthodox Liturgist in the Twenty-First Century**

**Session Chair:** Rev. Dn. Dr. Nicholas Denysenko (USA)

**Speakers:**
- Dr. **Alexander Lingas** (Greece/Canada/USA)
  - “Orthodox Liturgical Music: Historical, Social and Theological Contexts”
- Prof. **Stig Simeon Froyshov** (Norway)
  - “Historical Liturgiology in Service to the Church: Is the Orthodox Daily Office a Monastic Rite and Therefore Less Suited for Parishes?”
- Prof. **Nina Glibetic** (USA)
  - “‘New’ Histories of the Christian Liturgy? Reflecting on Our Discipline in an Inter-Disciplinary Framework”

Session Abstract: The Orthodox Church is well represented in the global liturgical academy, as Orthodox Christians teach liturgy in colleges and universities throughout the world. In the past, one could assume that liturgists were engaged in a common enterprise of writing Byzantine liturgical history. Today, scholars engage liturgical study through multiple disciplinary lenses. The pre-arranged session is designed to inaugurate the work of IOTA’s Liturgical Studies Group by taking an inventory of research projects currently engaging scholars and inviting reflections on the kinds of projects individual scholars and groups might engage in service to the academy and to the Church.

#### Session 24: Orthodox Education Group

**The Orthodox Christian Religious Education Association**

**Session Chair:** Rev. Dr. Anton Vrame (USA)

**Speakers:**
- Prof. **Olga Yanushkevichine** (Russia)
  - “Orthodox Traditions and the Upbringing of the Personality of a Modern Child”
- Dr. **Vasiliki Tsigas-Fotinis** (USA)
  - “Creative CommUNITY Learning Encounters: Encountering God, Christ, and His Church”
- Prof. **Alexander Kopirovsky** (Russia)
  - “Teaching Church Art in an Era of the “Death of Art”: In Search of a New Educational Paradigm”
Dr. **Risto Aikonen** (Finland)
“Recent Developments in Religious Education in Finland”

Prof. **Erin Kalish** (USA)
“Mighty Saints: Orthodox Role Models for Orthodox Girls”

**Session Abstract:** The Orthodox Christian Religious Education Association (OCREA) is an international organization of academics that deals with research and education about Orthodox Christianity. It was founded in 2006 at Valamo Monastery in Finland. OCREA promotes wider networking among institutions and colleagues in the area of pedagogy and didactics of religious education. It also monitors the discussion concerning religious education in schools (public and private) and in parish environments.

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**Session 40: Political Theology Group**

**The Theology of Personhood and Orthodox Political Theology**

**Session Chair:** Dr. **Nikolaos Asproulis** (Greece)

**Speakers**

Dr. **Petre Maican** (UK)
“Overcoming Exclusion: Human Rights and Disability from a Christological Perspective”

Dr. **Evangelos Bartzis** (Greece)
“Human Rights and Orthodox Theology: The Malaise or Blessing of Modernity?”

Dr. **Nathaniel Wood** (USA)
“The Political-Theological Roots of Orthodox Personalism in Modern Russian Theology”

Dr. **Regula Zwahlen** (Germany)
“‘Everybody is responsible’: Serge Bulgakov and the Justification of Autonomy”

Dr. **Alexander Shramko** (Belarus)

**Session Abstract:** The session explores the relationship between contemporary Orthodox theology of personhood and political theology.

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**Session 54 (Joint): Family Moral and Theological Anthropology Group & Pastoral Theology and Canon Law Group**

**Marriage and Family**

**Session Chair:** V. Rev. Dr. **Philip LeMasters** (USA)

**Speakers**

Dr. **Frank B. Cerra** (USA)
“Crisis in the Core Family: Time for Orthodox Leadership”

Fr. Dr. **Bassam Nassif** (Lebanon)
“Marriage in Postmodernity and the Orthodox Christian Perspective”

Dr. **Jelisei Heikkila** (Finland)
“The Question of Ecclesiastical Divorce and Remarriage in the Russian Orthodox Church: A Brief Comparison of the Canonical Legislation of the All-Russian Church Council of 1917–1918 and Bishops’ Council Document of 2017”

V. Rev. Dr. **Philip LeMasters** (USA)
“Unitive, Sacrificial, and Eschatological Love: The Virtues of Marriage in a Eucharistic Context”

**Session Abstract:** Orthodoxy’s understanding of and approach to marriage and the family is widely considered to be underdeveloped and in need of fuller articulation. In a world torn asunder and desperately fragmented in part due precisely to the societal breakdown of marriage and the family, the duty of Orthodox thought in this matter is obvious. This session raises a range of concerns surrounding this theme, from pastoral and moral to canonical and theological, in order to aid in the articulation of Orthodoxy’s deep and rich vision of Christian marriage and family.
Thursday January 10
15:00-17:00
Meeting Room: Training Hall

Session 18: Moral Theology and Theological Anthropology Group
The Role of Ethics in Orthodox Theology
Session Chair: Dr. Alexis Torrance (USA)

Speakers
Dr. Rico Vitz (USA)
“Orthodox Christianity, Virtue Ethics, and Social Psychology: Towards an Orthodox Response to the Situationist Challenge”

Rev. Dr. Demetrios Harper (USA)
“Gnomic Surrender and Autonomy: Retrieving and Integrating the Byzantine Conception of Moral Determination”

Dr. Alexis Torrance (USA)
“The Category of ‘Ethical Apophaticism’ in Modern Orthodox Theology”

Dr. Elena Paris (Romania)

Rev. Dr. Nicholas Loudovikos (Greece)
“Eucharistic Ethics and Analogical Identity”

Session Abstract: Orthodox engagement with the fields of moral theology, moral philosophy, and ethics is a crucial but often overlooked task. This session offers a series of papers that look at a variety of larger, framing questions at stake for such a task. While other sessions examine more specific ethical quandaries and difficulties (often of a pastoral nature) from an Orthodox perspective, this session is explicitly concerned with the fundamental and foundational issues surrounding the approach to, and understanding of, ethics in Orthodox thought.

Thursday January 10, 17:00-17:30 | Break

Thursday January 10, 17:30-19:00 | Sessions

Session 30: Orthodoxy and the Arts
Exploration of Art in Orthodox Theology
Session Chair: Prof. Lori Branch (USA)

Speakers
Dr. Daniel Gustafsson (UK)
“Beautiful Synergy: An Argument from Christian Art”

Dr. Tamar Goguadze (Georgia)
“The Patristic Appreciation of the Gift of Artistic Talent”

Prof. Lori Branch (USA)
“‘The Prose of Everyday Reality’: Fr. Roman Braga, Alexandros Papadiamandis, and the Living Literariness of Orthodox Spirituality”

Dr. Volha Barysenka (Poland)
“The Adaptation of Uniate and Catholic Miraculous Images of the Mother of God by the Russian Orthodox Church in Belarusian Territories in the 19th Century”

Dr. Ioana Patuleanu (USA)
“Suffering and Orthodoxy in the Twentieth Century: Seeing the World Transfigured with Nicolae Steinhardt”
Topics in Contemporary Philosophy of Religion
Session Chair: Prof. Richard Swinburne (UK)

Speakers

Dr. Philip Kariatlis (Australia)
“Twentieth Century Orthodox Studies on the Holy Trinity: Conflicting or Complementary”

Dr. Christoph Schneider (UK)
“Towards an Orthodox Philosophy of Language”

Mrs. Penelope Voutsina (Greece)
“Plantinga's Rejection of Epistemological Foundationalism and the Contribution of Christian Orthodox Theology”

Session Abstract: Papers discuss different issues in philosophy of religion.

Session 45: Slavic Orthodoxy Group
Constantinople and the Slavic Orthodox World
Session Chair: Dr. Anna Briskina-Müller (Germany)

Speakers

Prof. Basil Lourié (Russia)
“A Missing Link between Byzantium and Bulgaria: Syrian and Armenian Christianity in Northern Macedonia from the Middle of the Eighth to the Middle of the Ninth Century”

Dr. Nikolaos Chrisissidis (USA)
“‘For receiving the Christian religion through the Greeks we, the Russians, to this day are footing the bill in enormous amounts’: Russians Encountering Greeks In and On the Way to Jerusalem, 19th–Early 20th Centuries”

Dr. Dimitris Stamatopoulos (Greece)
“The Bulgarian Schism of 1872: Interpretational Schemes and Ethno-Religious Conflicts”

Session Abstract: This session addresses ecclesiastical, political, and theological issues, as well as those related to lived Orthodox more broadly speaking between the Orthodox Slavic world and the Patriarchate of Constantinople. Presentations will address themes such as cultural pathways between Slavic and Byzantine worlds; contacts and tensions between the churches in Bulgaria and Constantinople; the relationships between Greeks and Russian in Jerusalem; comparative understandings of holiness; and Greek ecclesiastical stereotypes of Slavs vs. Slavic stereotypes of Greeks, which historically have sometimes contributed to hindering unity.

Session 63: Special Interreligious Dialogue
Session Chairs: Rev. Dr. Brandon Gallaher (UK/Canada)

Speakers:

Dr. Phil Dorroll (USA)
“Modernity on the Western Border: Theology in the Ottoman and Russian Empires”

Dr. Andrew Sharp (USA)
“Shared History, Shared Response: Ecology as Fertile Ground for Dialogue and Interreligious Engagement between Orthodox Christians and Muslims”

Mr. Gregory Tucker (Germany)
“Lex Orandi: Opportunities and Challenges for Orthodoxy and Interreligious Dialogue from a Liturgical Perspective”

Angeliki Ziaka (Greece)
“Interreligious Realities and Challenges for Thought and Action: The Case of the Church of Greece”

Respondent:
Rev. Dr. Stephen Headley (France)
Session Abstract: Contemporary developments in comparative theology and interreligious dialogue have been characterized by an almost exclusive emphasis on Western forms of Christianity—both Roman Catholic and Protestant—with relatively few voices from the traditions of Eastern Orthodoxy. This panel wishes to counter this tendency and open up a space for interreligious conversation between Eastern Orthodox theology/spirituality/practices and non-Christian religious traditions.

Session 43: Religion and Science Group
Religion and Science Interface
Session Chair: Mrs. Elizabeth Theokritoff (UK)

Speakers
Revd. Dr. Christopher Knight (UK)
“Science and Our Understanding of Tradition”

Dr. Gayle Woloschak (USA)
“Evolution Revisited: Compatibility with Orthodoxy”

Dr. Efthymios Nicolaidis (Greece)
“Charting the Dialogue between Orthodoxy and Science”

Session Abstract: Religion and Science has become an increasingly more important area for discussion in the world today. The goal of this session is to discuss themes and topics at the religion and science interface, particularly those that present challenges to the Church, and then to discuss approaches that can be used to develop a compatibility where possible.

Session 8: Christianity in the Middle East Group
Middle Eastern Christianity: Past and Present
Session Chair: Dr. Bishara Ebeid (Israel)

Speakers:
Fr. Benedict Valentin Vesa (Romania)
“Christology and Mystics in the East Syriac Church of the 6th–8th centuries”

Dr. Adrian Pirtea (Germany)
“The Sound of Silence: Spiritual Perception and Apophaticism in East Syriac Mystical Literature (7th–8th centuries)”

Session Abstract: The Middle East is the ancient heartland of Christianity. After the Islamic conquest of the Middle East and North Africa, an estimated half of the world’s Christians found themselves under Islamic rule. These Christians spoke Greek, Syriac, Coptic, Arabic, Georgian, and Armenian. The present session will bring together several contributions on Middle Eastern Christianity, focusing especially on the Syriac and Armenian churches.

Session 57: Biblical Studies Group
The People of God in Time and Eternity
Session Chair: Dr. Athanasios Despotis (Germany)

Speakers:
Dr. Ioan Lucian Radu (Romania)
“The Woman in Hosea 3:1-3: The Prophet’s Wife or a Second Wife?”

Rev. Dr. Justin Mihoc (UK)
“People of the Garden: Towards an Ecclesiology of Acts Based on an Analysis of Its Reception History”

Dr. Vild Marian (Romania)
“Time and Eternity in Pauline Eschatology”

Rev. Dr. Daniel Fanous (Australia)
Session Abstract: Showcasing different methods and approaches to biblical studies, papers in this session are devoted to Orthodox and other scholarly approaches to ecclesiology and the “people of God,” from the prophets to the apostle Paul.

### Thursday January 10, 19:00-20:00 | Reception

**Wine Reception.** Sponsored by the Orthodox Christian Studies Center, Fordham University, New York, USA. All conference attendees are welcome!

### Thursday January 10, 19:00 | Book Presentations

**Rev. Dr. Andrew Louth** (UK), *Modern Orthodox Thinkers: From the Philokalia to the Present* (Downers Grove, IL: InterVarsity Press, 2015).

**Dr. Daniel Lemeni** (Timisoara) – “Avva, spune-mi un cuvant”; **Fr. Florin Toader Tomoiogă** (Romania) – “Taina chenozei”

### Friday January 11, 6:30-8:00 | Worship Services

Divine Liturgy: St. George’s Church (see map, church no. 1)

### Friday January 11, 9:00-10:30 | Sessions

**Session 4: Byzantine Orthodoxy Group**  
**The Crusades and Byzantium**  
**Session Chair:** Rev. Dr. Andrew Louth (UK)

**Speakers:**  
- **Dr. George Demacopoulos** (USA)  
  “Colonialism, Postcolonial Theory, and Orthodox Identity in the Era of the Fourth Crusade”  
- **Dr. Nikolaos Chrissis** (Greece)  
  “War of Faith? Byzantine Criticisms of Crusading”  
- **Dr. Nicky Tsougarakis** (UK)
“Creating Greek Heretics in the Late Middle Ages: A Forged Papal Excommunication in the Biblioteca Marciana”

Session Abstract: While the Crusades have been long been studied as examples of medieval warfare and cultural conflict, it is only more recently that scholars have examined more carefully the rhetorical justifications for Crusader violence and the impact of the Crusades on indigenous populations. This session emphasizes one aspect of those concerns: the ways in which the experience of the Crusades reframed the categories of religious self and religious other for everyone, Crusader and victim alike.

Session 33: Patristics Group
Spiritual Perception in Eastern Christianity
Session Chair: Dr. Paul Gavrilyuk (USA/Ukraine)

Speakers:
Dr. Paul Gavrilyuk (USA/Ukraine)
“The Spiritual Perception Research Project: An Introduction”

Dr. Marcus Plested (USA/UK)
“Macarius/Symeon (Pseudo-Macarius) on the Spiritual Senses”

Prof. Frederick Aquino (USA)
“Spiritual Perception in Maximus the Confessor”

Session Abstract: The session introduces the topic of spiritual perception and provides an overview of the Spiritual Perception Research Project. The topic is then explored in select Eastern patristic authors, such as Macarius-Symeon and Maximus the Confessor.

Session 14: Ecumenical Dialogue Group
Orthodox Ecumenism after Crete
Session Chairs: Dr. Petros Vassiliadis (Greece)
Dr. Ivan Dimitrov (Bulgaria)

Speakers:
Rev. Dr. John Ngige Njoroge (Kenya)
“Towards an Africanized Orthodox Church: A Dialogue between Orthodoxy and African Religious Particularities”

Dr. Dimitrios Keramidas (Italy)
“Orthodox and Catholics in Dialogue: The ‘Conciliar Challenge’ after the Chieti Document”

Dr. Ivan Dimitrov (Bulgaria)
“The Impact of the Political Changes in Eastern Europe upon the Involvement of the Orthodox Churches in the Ecumenical Movement (1980s-2010s)”

Session Abstract: After decades of preparation, having gone through many difficulties in building their own unity, the Orthodox Churches gathered at a Pan-Orthodox Council in Crete in June 2016. Despite the challenges, they have not forgotten their responsibility for their brothers and sisters outside the Orthodox Church and continue their dialogue with them. The papers in this session focus on various topics, but they are united by concern for the building up of the Church and its successful mission on behalf of the people of God. The process of inculturation and localization of the Orthodox Church in Africa is vital for the Christian mission in this continent. In addition, interaction and complementarity between conciliarity and primacy is needed in order to achieve a common understanding of these two essential institutions of church government and life for the unity and communion of the People of God.

Session 27: Orthodoxy, Politics, and International Relations Group
Theory, Methods, and Epistemic Frameworks
Session Chairs: Prof. Elizabeth Prodromou (USA)
Friday January 11, 10:30-11:00 | Break

Friday January 11, 11:00-13:30 | Sessions

Session 13: Ecclesiology Group
Critical Ecclesiology

Session Chair: Dr. Michael Hjälm (Sweden)
### Centrul Hall

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<thead>
<tr>
<th>Speaker</th>
<th>Topic</th>
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<tbody>
<tr>
<td>Dr. Victor Alexandrov (Russia)</td>
<td>“Reception in the Church”</td>
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<tr>
<td>Prof. Sotiris Mitralexis (UK/Turkey)</td>
<td>“More Than the Sum of Its Parts: A Pro-Conciliar Afterthought on the Need of Critical Engagement”</td>
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<td>Rev. Dr. Ioan Moga (Austria)</td>
<td>“For an Ecclesiological Hypotrophy: Why Less Is More—Also in the Theology of the Church”</td>
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<td>Dr. Berge Traboulsi (Lebanon)</td>
<td>“Toward Reforming the Office of the Bishop in the Orthodox Church: The Importance of Modern Leadership Development”</td>
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<td>Dr. Anastacia Wooden (USA/Belarus)</td>
<td>“Nicolas Afanasiev and His Critics: A Case of ‘Lost in Appraisal’”</td>
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<td>Prof. Dr. Dimitrios Moschos (Greece)</td>
<td>“The composition of the congregation’: Checks and Balances in the Early Church and Their Contribution to Contemporary Orthodox Ecclesiology”</td>
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<tr>
<td>Rev. Dr. Jennifer Wasmuth (France)</td>
<td>“New Orthodox Ecclesiological Approaches in an Ecumenical Perspective”</td>
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**Session Abstract:** The session will aim at applying the method of critical analysis to both theory and practice in the church. The ultimate goal of this method is to make the self-awareness of the church shaper, more adequate, and more comprehensive for those who are inside and outside the church.

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### Friday January 11 11:00-13:30

**Meeting Room:** Cuza Hall

#### Session 3: Biblical Studies Group

**Orthodox Scholars and Friends Speak about Methods in Biblical Studies**

**Session Chair:** Prof. Dr. John Fotopoulos (USA)

**Speakers:**
- Rev. Dr. Pogor Constantin (Belgium)
  - “When Poetry and Narrative Sing the Glory of the Lord: The Song of Deborah (Judges 4 and 5)”
- Dr. Matthew Briel (USA)
  - “Photios’ Exegesis of the Old Testament”
- Prof. Dr. John Fotopoulos (USA)
  - “Patristic Exegesis of Scripture, the Historical Turn, and Contemporary Orthodox Hermeneutics: Articulating an Orthodox Horizon of Expectation”
- Dr. Olga Zaprometova (Russia)
  - “The Formation and Development of the Torah Concept within the Bible”

**Session Abstract:** Presenters engage in one or more approaches or methods that they have found helpful, illustrating their methodologies or hermeneutics by developing specific cases that pay close attention to a biblical text, texts, or themes. Each paper will show the value of a particular approach, including literal readings, the historical-critical method, sociological method(s), literary approaches, theological readings, patristic or tradition-historical approaches, and attention to the spiritual sense. Presenters are asked to reflect upon why the methods, readings, or approaches that they showcase are important to them as an Orthodox scholar, or what significance they may have for the Orthodox Church.

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**Session 15: Ecumenical Dialogue Group (Part I)**

**Orthodoxy's Fraught and Fruitful Participation in Ecumenical Dialogue**

**Session Chair:** Dr. Will Cohen (USA)

**Speakers:**
- Prof. Richard Schneider (Canada)
  - “Consensus Ecumenism at the Canadian Council of Churches, a Blessing for Orthodoxy”
- Dr. Johannes Oeldemann (Germany)
“Serving Communion: Rethinking the Relationship between Primacy and Synodality”
Prof. Peter De Mey (Belgium)
“Growth in Criticism? An Assessment of 50 years of Orthodox Critique of Roman Catholic Ecclesiology and Its Impact on Catholic Reform”
Rev. Dr. Dagmar Heller (Germany)
“Which Perspectives for the Dialogue between Orthodox and Protestants?”
Rev. Joseph Varghese (USA)
“Communion beyond Chalcedon”
Dr. Alexandru Briciu (Romania)
“Receptive Ecumenism avant la lettre in the Works of Metropolitan Antonie Plămâdeală”

Session Abstract: Whether within umbrella organizations such as the World Council of Churches and the Canadian Council of Churches, or in bilateral dialogues with the Roman Catholic Church, the Lutheran World Federation, or the World Alliance of Reformed Churches, the Orthodox have invariably faced critical difficulties. In each case, the creative struggle to respond to them faithfully has been fruitful, sometimes leading the Orthodox to stimulate changes in the thought and practice of non-Orthodox Christian traditions, and at other times leading to Orthodoxy’s deeper engagement with unresolved questions within its own tradition, e.g. concerning the relationship between primacy and synodality in the Church.

**Friday January 11 11:00-13:30**
Meeting Room: **Mezanin Hall**

**Session 21: Missiology Group**
**Orthodox Mission in the Contemporary World**
**Session Chair:** Dr. Alison Ruth Kolosova (Estonia)

**Speakers:**
Dr. Nikolaos Tsirevelos (Greece)
“The Holy and Great Council of the Orthodox Church: The Obligation of Opening and Witnessing in the World”
Dr. Evangelia Voulgaraki-Pissina (Greece)
“Mission and Politics”
Dr. Valentin Kozhuharov (UK)
“Orthodox Witness in a Politicized World in Turmoil”
Dr. Athanasios Papathanasiou (Greece)
“Bread and Wine Exclusively? Mission, Cultures, and the Eucharistic Elements”
Rev. Dr. Cristian Sonea (Romania)
“The Missionary Consciousness of the of the Eastern Orthodox Believers: Realities, Tendencies and Responsibilities”
Fr. Dr. John Parker (USA)
“Radechesis: A Radical Return to the Roots of Christian Catechesis”

**Session Abstract:** The speakers at this session will discuss more general issues related to Orthodox mission in the contemporary world, such as the relationship between mission and politics, the missionary documents of the Holy and Great Council in Crete, an Orthodox missionary understanding of culture, and the task of catechization and ongoing education of the laity.

**Session 34: Patristics Group**
**Topics in Patristics**
**Session Chair:** Fr. Daniel Buda (Romania)

**Speakers:**
Mrs. Kateryna Kirkwood (UK)
“Arian ‘Soulless’ Christology: An Evaluation of the Fragments of Eustathius of Antioch”
Rev. Dr. Alexandru Atanase Barna (Romania)
“The Gnoseological Function of the Patristic Mystagogical Symbol in St. Dionysius the Areopagite and St. Maximus the Confessor”
Session 11: Dogmatic Theology Group

**Issues in Dogmatic Theology**

**Session chair:** Prof. Dr. Peter Bouteneff (USA)

**Speakers:**

**Fr. Juliano Almeida** (Brazil)
- “The Priority of the Person in the Cappadocian Fathers’ and in John Duns Scotus’ Theology”

**Prof. Gösta Hallonsten** (Sweden)
- “The Retrieval of Deification in Western Theology—Once More”

**Rev. Prof. Nicolae Viorel Mosoiu** (Romania)
- “The form of the Church’: Father Dumitru Staniloae’s Mystical Vision of Ecclesiology”

**Mr. Jonas Eklund** (Sweden)
- “The Essence/Energies Distinction in Vladimir Lossky and Dumitru Staniloae: Two Markedly Divergent Approaches”

**Mr. Alvin Rapien** (USA)
- “The Justice of God: Rehabilitating Divine Justice in Orthodox Dogmatic Theology”

**Fr. Lev Smith** (USA)
- “To Mend the Creation: An Orthodox View of Atonement”

**Session Abstract:** This session will feature papers on diverse subjects related to the discipline of Dogmatic Theology.

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**Friday January 11, 13:30-14:30 | Lunch**

**Friday January 11, 13:30-14:30**

Lunch (on your own)

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**Friday January 11, 14:40-16:15 | Sacred Art Exhibits**

**Friday January 11, 14:40-16:15**

Visit to “Romanian Sacred Art (17th-19th c.)” and “Icons on Ammo Boxes from Ukraine” Exhibits in the Underground Level of the Metropolitan Cathedral.

*Meet after lunch at 14:40 in the lobby of the Unirea Hotel.*
**Friday, January 11, 16:30-18:00 | Sessions**

**Session 39: Political Theology Group**

**Panel Discussion: Orthodox Political Theology between Individualism and Communitarianism**  
**Session Chair:** Dr. **Effie Fokas** (USA)

**Speakers:**  
Dr. **Aristotle Papanikolaou** (USA)  
Dr. **Dmitry Uzlaner** (Russia)  
Dr. **Pantelis Kalaitzidis** (Greece)

**Session Abstract:** The panel seeks to discuss the tension between the traditional perception of Orthodoxy as a “corporate,” supra-individual, communal, collective, and social reality, suggested also by the choice of the Greek political term *ecclesia* as the word by which the first Christians defined their own identity; and the imperative of subjectivity and individuality that came with modernity and the tradition of the Enlightenment, and which produced the supposedly non-relational, autonomous, individualistic understanding of the human person, the politics of human rights, and liberal democracy. In addition to discussing the dialectics of the socio-political and cultural left, i.e., the dilemma between political engagement in favor of the poor, the oppressed, and the victims of history, and the struggle for individual rights, the rights of minorities, discrimination, and religious freedom, the panel will also challenge the supposedly communitarian culture of Orthodoxy and its so-called diametrical opposition to a purely humanistic political order and the “idolization” of individualism/subjectivism, which some Orthodox claim has resulted in the fragmentation of communitarian life.

**Session 42: Romanian Orthodoxy Group**

**Defining True Faith in the 17th Century: The Rationale and Aftermath of the “Synod” of Iasi (1642)**  
**Session Chair:** Mr. **Bogdan Tătaru-Cazaban** (Romania)

**Speakers:**  
Dr. **Ionuț-Alexandru Tudorie** (USA/Romania)  
“*The Path to Iasi, 1642*”

Dr. **Lidia Cotovanu** (Romania)  
“*Multiple collective belongings of Vasile Lupu, Prince of Moldavia (1634-1653)*” [“*Les appartenances collectives multiples du Prince de Moldavie Vasile Lupu (1634–1653)*”]

**Dr. Nikolas Pissis** (Germany/Greece)  
“*Vasile Lupu and the Greek Clergy: Notes on Political-Theological Legitimization*”

Dr. **Ovidiu Olar** (Romania)  
“*Nova Babylonia: Constantinople and Eastern Christianity through the Eyes of Pantaleo Ligaridi (1642–1646)*”

**Dr. Radu G. Păun** (France)  
“*Polemical scholarship. The Patriarch Dositheos of Jerusalem (1642-1707) and ‘the criticism of editions’*” [“*L’érudition polémique. Le patriarche Dosithéos de Jérusalem (1642–1707) et la critique des éditions*”]
Session 49 (Joint): Christianity in the Middle East Group & Patristics Group

Middle Eastern Christianity and the Patristic Heritage

Session Chair: Prof. Assaad Elias Kattan (Germany)

Speakers:
Dr. Ioana Feodorov (Romania)
“Greek Sources in the Miscellanies of Makarios III Ibn al-Za’im, Patriarch of Antioch (1647–1672)”

Prof. Dr. Najib George Awad (USA)
“Neo-Patristic Synthesis in the Orient: When George Khodr Met Orthodoxy in Paris”

Dr. Georgiana Huan (Switzerland)
“The Plenitude and the Cross. Four Dimensions of the Human Being according to André Scrim”

Session Abstract: This session deals with various aspects of how Middle Eastern Christianity has related to the patristic heritage in its broader sense from late antiquity to the 20th century. The Harklean Gospels (7th century), the Antiochian patriarch Makarios III Ibn al-Za’im (1647–1672), and Metropolitan George Khodr of Mount Lebanon (born 1923) can all be regarded as illustrative paradigms of a multifaceted, yet context-bound reception of a pre-text deeply marked by patristic thought. In addition, a survey of codicological material from the library of the Coptic White Monastery provides insight into the processes of preservation and transmission of patristic heritage among Christians in Egypt.

Session 50 (Joint): Dogmatic Theology Group & Religion and Science Group

Creation and the Ecological Problem

Session Chair: Dr. Gayle Woloschak (USA)

Speakers:
Prof. Bruce (Seraphim) Foltz (USA)
“Florensky’s Understanding of Creation and the Neopatristic Critique of Sophiology”

Dr. David Goodin (Canada)
“Christology and Eco-Theology: The Centrality of Cyril of Alexandria in Safeguarding Ethiopian Tewahedo Church Forests”

Mr. Michel Stavrou (France)
“From Eternal Covenant to Defense of Creation”

Mrs. Elizabeth Theokritoff (UK)
“Can We Speak of Cosmic Conciliarity?”

Session Abstract: The session aims to contribute to an Orthodox approach to environmental questions by starting from theological basics. Papers will explore the doctrine of creation and the relationship between God and the created order, bringing this theological understanding into dialogue with ecology and considering the implications for human attitudes to other creatures.

Session 61: Special

Ecumenical Conversations about Theosis

Session Chair: Prof. Frederick D. Aquino (USA)

Speakers:
Session 60: Special Primacy

Speakers:
Dr. A. Edward Siecienski (USA)
“Father, Mother, Brother, Sister: Primacy and Familial Language”

Dr. Adam DeVille (USA)
“Primacy and Power”

Prof. Theodoros Alexopoulos (Austria)
“Primacy in the Orthodox World: A re-evaluation of a New Ecclesiology Grounding Primacy in the Immanent Trinity”

Session Abstract: This panel will discuss primacy in Orthodoxy, especially as it relates to issues of language, power, and theology.

Friday January 11, 18:00-18:30 | Break

Friday January 11, 18:30-20:00 | Sessions

Session 12: Ecclesiology Group
Church in the Modern World

Speakers:
Rev. Prof. Cyril Hovorun (USA/Ukraine)
“Nature and Structures of the Church”

Prof. Michael Hjalm (Sweden)
“From Eucharistic Ecclesiology to the Church as Polis”

Dr. Tamara Gdzelidze (Canada/Georgia)
“National Boundaries of the Orthodox Church”

Prof. Will Cohen (USA)
“Does the Long-Contested Question of Orthodox Ecumenism Remain Open after Crete?”

Session Abstract: This session approaches the phenomenon of the church critically. It begins with distinguishing between what is eligible for critiquing in the church and what is not. It continues with the positioning of the church in the public space, which can serve as a mirror for the church. In this mirror, the church can see where to improve and what seems to be fine with it. The papers presented in the session will challenge known issues pertinent to the church, such as nationalism and anti-ecumenism, and new ones, such as eucharistic ecclesiology.
Session 55: Special
Migration, Diaspora, and Orthodox Christianity
Session Chair: Fr. Dr. Ciprian Burlacioiu (Romania)
Speakers
Prof. Dr. Buchenau Klaus (Germany)
“Different contexts, different engagements: The Russian Orthodox emigration in interwar Yugoslavia, France, and Germany”
Fr. Dr. Dragos Herescu (Romania)
“A Comparative Reflection on the Effects of Secularisation on Romanian Orthodox Parishes in the UK and Romania”
Fr. Dr. Ciprian Burlacioiu (Romania)
“Mapping the Scholarship on Orthodox Migration and Diaspora”
Session Abstract: In the past, large masses of Orthodox believers migrated under different conditions from Eastern Europe and Middle East to practically all regions of the world. Therefore, Orthodoxy became eventually a global religion not through mission but through migration. In a deep sense, migration and the formation of diaspora means more than the transfer of the known faith and religious life to a new context. It means transformation through different processes of adjustment to the new situation, but, at the same time, looking for strategies to preserve what was known as the tradition. This panel considers the dynamic of Orthodox tradition outside traditional Orthodox territories. Upon close investigation, Orthodoxy in a diaspora context reveals itself to be, in several ways, different from that in a traditional Orthodox context. The differences span multiple areas and have different pastoral, liturgical, theological, social, political and historical implications. This invites a deep reflection about Orthodox identity and the role of Orthodoxy in the present world from a perspective other than that of a traditional Orthodox society. For this reason, reflections on Orthodox migration and diaspora can make a significant contribution not only to a certain part of academic theology, but also to the whole of Orthodox theology and the life of the Church.

Session 5: Byzantine Orthodoxy
Open Session
Session Chair: Dr. George Demacopoulos (USA)
Speakers:
Rev. Dr. Andrew Louth (UK)
“Orthodoxy and its Discontents: 843–1438”
Dr. Ashley Purpura (USA)
“Innovating ‘Traditional’ Women’s Roles: Byzantine Insights for Orthodox Gender Discourse”
Mr. Dragos Mirsanu (Romania)
“Orthodoxy from Above: The Curious Case of Saint Artemius the Megalomartyr, Dux Aegypti (4th century AD)”
Session Abstract: Designed as an open call within the broad historical and geographic framework we now call “Byzantine Studies,” this session showcases the wide range of avenues for scholarly research at the intersection of lived faith and Christian empire. These papers evince the variety of religious expression during the Byzantine period and demonstrate the multiple contexts and means by which the Byzantines constructed what it meant to be not only a Christian but an “orthodox” Christian.

Session 67: Special
Orthodoxy and Ecumenism
Session Chair: Dr. Razvan Porumb (UK)
Dr. Viorel Coman (Belgium)
“Vladimir Lossky’s Involvement in the Dieu Vivant Circle and Its Journal: An Episode of the Encounter between the Orthodox Neo-Patristic Movement and the French Catholic
Rev. Dr. Graham McGeoch (Brazil)
“Orthodox Critiques and the Future of the Ecumenical Movement”

Dr. Razvan Porumb (UK)
“Orthodoxy and Ecumenism: Towards an Active Metanoia”

Session 31: Orthodoxy in the Public Square and Media Group (Part I)

Orthodoxy in the Public Square and Media: Challenges, Opportunities, and Prospects

Session Chair: Dr. Vasilios Makrides (Germany/Greece)

Speakers

Dr. Effie Fokas (Greece)
“Orthodoxy on Trial: Majority Orthodox States and Religious Freedom at the European Court of Human Rights”

Dr. Lina Molokotos-Liederman (UK)
“Public Expressions of Orthodox Rigorism in Contemporary Greece”

Session Abstract: In this session, invited scholars will examine various aspects of the contemporary public presence of Orthodoxy and the consequences thereof in different contexts. These include the issue of religious freedom in predominantly Orthodox states, debates about the historical past, national narratives and collective memory, and the public mobilization of Orthodox rigorism. The papers will deal with the phenomenon of the strong and prominent reappearance of Orthodoxy in the public sphere in post-communist times, which is often coupled with the desire and the plan to control specific public domains—a process not devoid of socio-political disagreements and conflicts with broader significance and repercussions.

Session 69: Special Topics in Ethics and Moral Theology

Session Chair: Rev. Dr. Mihai-Daniel Isai (Romania)

Mr. Basil Maximishinet (Belgium)
“Religious Enlightenment in the Orthodox East: A Concept of Religious Tolerance in Eugenios Voulgaris’ Writings (1716–1806)”

Ms. Marissa Espinoza (USA)
“Relational Humility as a Virtue of Allyship”

Rev. Dr. Mihai-Daniel Isai (Romania)
“The ethic dimension of the phenomenal consciousness”

Ms. Andreea Neacșu (Romania)
“The Consecrated Place”

Friday January 11, 19:00 & 20:00 | Book Presentations

Dr. Alexis Torrance (USA), Repentance in Late Antiquity: Eastern Asceticism and the Framing of the Christian Life c.400-650 CE (Oxford: Oxford University Press, 2013)
Saturday January 12, 7:30-8:30 | Worship Services

- Morning prayers in English and Greek: St. George’s Church
  (see map, church no. 1)
- Morning prayers in Russian and French: St. Michael and Gabriel Chapel
  (see map, church no. 3 in the Faculty of Orthodox Theology)
- Morning prayers in Romanian: Ecclesia in the Metropolitan Museum
  (see map, church no. 2)

Saturday, January 12, 9:00-10:30 | Sessions

**Session 65: Special Perspectives on Autocephaly for the Orthodox Church in Ukraine**

Session Chair: Rev. Dr. Archimandrite Cyril Hovorun (USA)

Speakers:
- Dr. Petros Vassiliadis (Greece)
  “The Historical, Canonical and Theological Arguments for the Ecumenical Patriarchate’s Initiative to Grant Autocephalous Status to the Orthodox Church in Ukraine”
- Dr. Mikhail Suslov (Russia)
  “Framing Autocephaly: What the Russian Officials and Grassroots Think about Granting Independence to the Ukrainian Church”
- Dr. Nicholas Denysenko (USA)
  “Ukrainian Autocephaly: A Postcolonial View”

Session Abstract: The surprising decision of the Ecumenical Patriarchate to grant canonical autocephaly to the Orthodox Church in Ukraine dominated the news in the Orthodox world in 2018. The reverberations of this decision have already affected parish life, as the Moscow Patriarchate decided to sever communion with the Ecumenical Patriarchate, and the other Orthodox Churches announced cautious responses. Analysis and debate of the Ukrainian Church issue has been emotional and polemical, and many clergy and faithful are searching for answers to historical and canonical questions. This special session on Ukrainian autocephaly presents four perspectives on the issues surrounding autocephaly for the Orthodox Church in Ukraine: a neutral canonical analysis, the position of the Ecumenical Patriarchate, official and grassroots Russian opinions, and a postcolonial view of the autocephalous movement in Ukraine.

**Session 37: Philosophy of Religion Group**

**Natural Theology in the Orthodox Tradition**

Session Chair: Prof. David Bradshaw (USA)

Speakers:
- Dr. Alexei Fokin (Russia)
  “Natural Theology in the Orthodox Tradition from Patristic to Late Byzantine Times”
- Dr. Dionysios Skliris (Greece)
  “Elements of Natural Theology in Recent Orthodox Thought”
- Prof. Richard Swinburne (UK)
  “Natural Theology for Today”
**Session Abstract:** Dr. Fokin will describe the basic arguments for the existence of God in patristic and Byzantine theology (2nd–14th centuries). Dr. Skliris will describe the forms that natural theology has taken in the thought of eminent Orthodox theologians of the 20th century. Prof. Swinburne will present his own inductive arguments for the existence of God (derived from examination of the structure of arguments from observable data to the truth of a scientific theory) and show that the structure of these arguments for the existence of God is similar to that used by Athanasius and John of Damascus.

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**Session 35: Philosophical Theology Group**  
**Theology After Phenomenology**  
**Session Chair:** Dr. Igor Zaitsev (Russia)

**Speakers:**
Dr. Prof. Svetlana Konacheva (Russia)  
“Reception of Heidegger’s Philosophy in Modern Orthodox Theology”

Mr. Jack Louis Pappas (USA)  
“Being Toward God: Communion and Personhood as Phenomenological Categories”

Dr. Spyridoula Athanasopoulou-Kypriou (Greece)  
“Looking at George Rorris’ Naked Women: Towards an Orthodox Christian Theory of Gaze”

Dr. Igor Zaitsev (Russia)  
“Towards St. Augustine”

**Session Abstract:** Philosophical Theology is a way of understanding God in a merely rational manner. We consider philosophical theology as a crucial part of metaphysics. To begin a philosophy is to do two things: 1. We shall formulate the most fundamental questions and give answers to them as if no one had answered the problems before us. 2. On the other hand, we (as philosophers or theologians) are always in a historical context. We are still within a framework of a tradition. So we have to communicate with a tradition to fit our concept into it. These two points create a general framework for our work.

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**Session 32: Orthodoxy in the Public Square and Media Group (Part II)**  
**Orthodoxy in the Public Square and Media: Challenges, Opportunities, and Prospects**  
**Session Chair:** Lina Molokotos-Liederman (UK)

**Speakers:**
Dr. Caroline Hill (Austria)  
“How to Frame ‘Gay Propaganda’: The Orthodox Church, Morality Policy, and Online Media in Russia”

Rev. Dr. Christophe D’Aloisio (Belgium)  
“The Orthodox Church and the Sense of Humour”

Prof. Vasilios N. Makrides (Germany/Greece)  
“The Media of Orthodoxy: On Proper and Improper Forms and Ways of Transmitting Religion”

**Session Abstract:** This session will focus on the ways recent advances in media technology have affected Orthodox Christianity, its public image, and its communication strategies. The papers will specifically examine the role of online media in disseminating Orthodox views about morally controversial issues, the reactions of Orthodox Churches and communities to various public cases of using humour, as well as the issue of the discursivization of Orthodoxy and the debates concerning proper and improper media to undertake this task. The papers will also theorize on different facets of public Orthodoxy and on the forms and effects of its mediatization (in its own media use and/or in its representation in the media).
Session 48: Women in the Orthodox Church Group  
**Women Ministering to Christ (Mark 15:41): Past, Present, and Future**  
Session Chair: Dr. Eleni Kasselouri-Hatzivassiliadi (Greece)

**Speakers**
- Dr. Nadezhda Beliakova (Russia)
  “The Discussion of Women in the Church in Russia at the Beginning of the Twentieth Century and the Absence of This Discussion Today”
- Dr. Teva Regule (USA)
  “Rejuvenating the Female Diaconate: Building up the Body of Christ”
- Dr. Elena Narinskaya (UK)
  “Orthodoxy and Feminism: Women and Man in Christ”

**Session Abstract:** We hear in Gospel of Mark that “many” women ministered to Christ during his earthly life: “These used to follow him and provided for him when he was in Galilee; and there were many other women who had come up with him to Jerusalem” (Mark 15:41). This ministry ended neither on the cross, nor at the tomb; the ministry of women to Christ and to His Church has continued throughout the ages, developing and changing across time and space. This session will examine women’s ministry in the Church’s past, present, and future.

Session 56: Missiology Group  
**Orthodox Mission Perspectives from Africa**  
Session Chair: Rev. Dr. Michael Oleksa (USA)

**Speakers**
- Metropolitan Gregory (Sergiou) of Cameroon (Cameroon)
  “Evangelisation and Church Integration in Central West Africa: Assessments, Problems and Prospects”
- Dr. Bill Black (Kenya)
  “The Effects of Dependency on the Orthodox Churches of Western Kenya”

**Session Abstract:** The session will present the history, problems, and prospects of Orthodox mission in Africa, as well as present African perspectives on general Orthodox missionary issues.

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**Saturday January 12, 10:30-11:00 | Break**

**Coffee Break**

**Saturday January 12, 11:00-13:30 | Sessions**

**Session 26: Orthodox Theological Institutions Group**
Panel Discussion: Contemporary Challenges in Seminary Education  
Session Chair: Dr. Philip Kariatlis (USA)

Speakers:
Rev. Dr. Michael Bakker (Netherlands)
Dr. Ion Marian Croitoru (Romania)
Rev. Dr. Georgii Orekhanov (Russia)
Rev. Dr. Porphyrios Georgi (Lebanon)
Rev. Chad Hatfield (USA)

Session Abstract: A roundtable conversation on the current context and future opportunities facing Orthodox theological / educational institutions. Attention will be paid to the challenges facing theological education in its service to both the Church and to the academy within the diverse institutional contexts of seminaries, theological academies / schools, and centers.

Session 23: Orthodox Asceticism and Spirituality Group  
Ascetic Orthodoxy: Theology, Lived Religion, and Monasticism  
Session Chair: Dr. Irina Paert (Estonia)

Speakers:
Dr. Stella Rock (UK)  
“Sanatoria for the Soul and the Spirit of Monasticism: Lay Pilgrimage to Orthodox Monasteries in Russia”

Mr. Atanas Tonchev (UK)  
“Bridging Social Anthropology and Theology: An Ethnography of Athonite Monasticism”

Dr. Liliya Berezhnaya (Germany)  
“Asceticism and Nationalization of Religion: St. Dormition Pochaiv Lavra in the Modern Era”

Dr. Hannah Hunt (UK)  
“The Manly Soul in the Female Breast: St. Macrina in the Words of Her Male Contemporaries”

Mr. Michael Collins (USA)  
“Intellect Illumined by the Infinite Light of God”

Dr. Olga Sevastyanova (UK)  
“Work of the Holy Spirit or Hellenistic Spiritualization?: To Florovsky’s Defense of Orthodox Ascetic Spirituality”

Session Abstract: The session will address the issue of Orthodox asceticism and spirituality from multiple perspectives: theology, hagiography, history and anthropology of contemporary monasticism, and popular pilgrimage. This approach will provide us with a deeper understanding of Orthodox asceticism as a discursive theology and as a way of life. Monasticism, in particular, served often as a quintessence of Orthodox spirituality. The papers presented in this session will address the role which monastic spirituality played in the formation of a specific model of spirituality through the ages, and its complex relationship with other Orthodox models.

Session 17: Liturgical Studies Group  
Topics in Liturgical Studies  
Session Chair: Dr. Alexander Lingas (UK)

Speakers:
Dr. Aleksandr Andreev (Russia)  
“A Tale of Two Corrections of Liturgical Books: A Case Study of the Slavonic Octoechos”

Dr. Johan Bastubacka (Finland)  
“The Embodied Space of Contemporary Finnish Orthodox Worship”

Dr. Tracy Gustilo (USA)
“Pascha as Spectacle: Then and Now”
Fr. Joan Lena (Netherlands)
“The Hermeneia Codices (Commentaries) as Liturgical Books in the Evergetis Monastery in Constantinople and in the Saviour’s Monastery in Messina”
Mr. Vitalii Tkachuk (Ukraine)
“Antyminses and the Tradition of Liturgical Commemoration in the Kyivan Orthodox Metropolitanate during the 17th and 18th Centuries”

Session Abstract: Papers on historical and contemporary topics in Liturgical Studies.

Session 44: Religion and Science Group
Religion and Science
Session Chair: Fr. Christopher Knight (UK)

Speakers
Mr. Marius Dorobantu (France)
“Strong Artificial Intelligence and Orthodox Theological Anthropology: Challenging the Concept of Imago Dei”
Dr. Frances Kostarellos (USA)
“Orthodox Christian Theology, Ecology, and Sustainability”
Mr. Christopher Howell (USA)
“All Things Old and New: Paths and Bridges in Evolutionary Theodicy”
Mr. Andrew Mercer (USA)
“Consumption and Sin: A Theological-Anthropological Case for Conservation”
Mr. Alexander Khramov (Russia)
“An Orthodox Perspective on Creation and Evolution”

Session Abstract: Given the recent upsurge of interest in the interaction between science and theology, one of the most topical and yet challenging projects in Orthodox theology is to formulate an adequate response to the sciences of our time, in terms of both their content and their fundamental assumptions about the character of the cosmos. Topics addressed by speakers in this session include the concept of Tradition, naturalism, biological evolution, artificial intelligence, theological anthropology, ecology, and theodicy.

Session 52 (Joint): Orthodox Asceticism Group & Philosophy of Religion Group
Reading Palamas Today
Session Chair: Prof. Marcus Plested (USA/UK)

Speakers
Prof. Mihai-Dan Chitoiu (Romania)
“Palamite Doctrine on Supernatural Knowledge”
Prof. David Bradshaw (USA)
“Palamas and the Distinction kat’ epinoian”
Mr. Marius Portaru (Italy)
“A Developmental Approach to St. Gregory Palamas’ Distinction between God’s Being and Energies/Activities”
Mr. Tikhon Pino (USA)
“The Palamite School: Complementarity and Collaboration in the Articulation of an Essence-Energies Distinction”
Prof. Sergey Horujy (Russia)
“Cosmic Liturgy as an Orthodox Paradigm of Integral Ecology”

Session Abstract: A sampling of recent research on St. Gregory Palamas and his reception and legacy within the Orthodox Church.
Session 9: Church Music Group
Aspects of Orthodox Church Music
Session Chair: Dr. Maria Takala-Roszczenko (Finland)

Speakers:
Dr. Victoria Legkikh (Austria)

Mrs. Cernatescu Catalin (Romania)
“Questions Regarding the Performance of the Kalophonic Melos of the Heirmoi by Macarie the Hieromonk”

Dr. Alex Khalil (Ireland)
“John Mestakides, Protosaltis of Jerusalem (and Anaheim)”

Mr. Viktar Niacheyeu (Belarus)
“Music for the Preparatory Weeks for Great Lent”

Very Rev. Dr. Ivan Moody (UK/Portugal)
“Gate of Light: Ethiopian Orthodox Theology in the Music of Jean-Louis Florentz”

Dr. Nicolae Gheorgita (Romania)
“Byzantine Musicology Research in Communist Romania”

Session Abstract: This session will include presentations from a wide variety of perspectives on the composition and performance of Orthodox church music and hymnology from a number of traditions.

Saturday, January 12, 13:30-15:30 | Lunch
Lunch (on your own)

Saturday, January 12, 15:30-17:00 | Sessions

Session 28: Orthodoxy, Politics, and International Relations Group
Orthodox Christianity and Pluralism: Conceptual Frameworks and Comparative Analysis
Session Chairs: Prof. Elizabeth H. Prodromou (USA) Dr. Lucian Leustean (UK)

Speakers:
Prof. Mariz Tadros (UK/Egypt)
“Resistance, Subversion and Resilience: Heritage as the Missing Link for Understanding the Coptic Orthodox People’s Agency, Vulnerability and Continuity”

Prof. Elizabeth H. Prodromou (USA)
“Discrimination as a Mechanism of Religious Homogenization: Property Rights and Sacred Sites in the Decline of Christians of the Middle East”

Dr. Scott Kenworthy (USA)
“St. Tikhon of Moscow and the Dilemmas of Modernity: Religious and Secular Pluralisms”

Dr. Lucian Leustean (UK)
“Eastern Orthodoxy, Violence, and Diplomacy in Eastern Europe”

Session Abstract: This panel examines the issue of pluralism and Orthodox Christianity by focusing on changing epistemic paradigms and theoretical and methodological approaches to the
study of Orthodoxy, politics, international relations, development studies, and history.

Session 66: Special
Showcase of Orthodox Christian Organizations
Session Chair: Dr. Carrie Frederick Frost (USA)

Speakers:
President Fr. Chad Hatfield and Academic Dean Ionut Alexandru Tudorie, St. Vladimir’s Orthodox Theological Seminary (USA)
Co-Directors George Demacopoulos and Aristotle Papanikolaou and Associate Director Nathaniel Wood, Orthodox Christian Studies Center, Fordham University (USA)
President Will Cohen, Orthodox Theological Society in America (USA)
Director Fr. Cyril Hovorun, Huffington Ecumenical Institute, Loyola Marymount University (USA)
Dean and Principal Michael Hjälm, Sankt Ignatios Theological Academy (Sweden)
Vocation Director and Associate Professor Fr. Anthony Perkins, St. Sophia Ukrainian Orthodox Seminary (USA)
Board Member Teva Regule, St. Phoebe Center for the Deaconess (USA)
Director Fr. Marc Dunaway and Representative Benjamin Dunaway, Eagle River Institute (USA)
Board Vice-President Gayle Woloschak, Orthodox Christian Mission Center (USA)
Director Dr. Pantelis Kalaitzidis, Volos Theological Academy (Greece)
Executive Director George Matsoukas and Board Member Gayle Woloschak, Orthodox Christian Laity (USA)

Session Abstract: Orthodox organizations, including nonprofits and seminaries, that are partners with IOTA will each offer short presentations on their mission, showcasing their worthy endeavors.

Session 51 (Joint): Dogmatic Theology Group & Philosophy of Religion Group
The Doctrine of the Trinity
Session Chair: His Grace Bishop Maxim Vasiljevic (USA/Serbia)

Speakers:
Dr. Nikolaos Asproulis (Greece)
“Personhood and ‘Causal Trinitarianism’: The ‘Logical Problem of the Trinity,’ the Greek-Latin Divide and a Way Out”
Prof. Peter Bouteneff (USA)
“Personalism and Essentialism in Modern Orthodox Theology”
Prof. Jonathan Jacobs (USA)
“The Doctrine of the Trinity in Analytic Philosophy of Religion”

Session Abstract: This session will attempt to bring together patristic expositions of the doctrine of the Trinity with those of twentieth-century Orthodox theology and modern analytic theology. Dr. Asproulis will describe the path from patristic expositions to modern analytic theology. Prof. Bouteneff will examine the “ontological priority of person over nature” in the writings of Lossky and Zizioulas in distinction from those of Bulgakov. Prof. Jacobs will consider how there can be an apophatic account of the Trinity which fits the general aims of analytic theology.

Session 72: Special
Topics in International Relations and Moral Theology
Session Chair: Prof. Anna Karamanidou (Greece)

Speakers:
**Meeting Room: Mezanin Hall**

**Fr. Dragos Herescu** (UK)
“*The Orthodox Church and Romanian Modernity: Patterns of Secularization. The Pilgrimage to the Relics of St. Parascheva: Public, Institutional, and Personal Patterns of Religiosity in Romania*”

**Mr. Marco Guglielmi** (Italy)
“*Orthodox Christianity in a Western Catholic Country: Patterns of Negotiations of Orthodox Diasporas in Italy*”

**Mr. Silvian-Emanuel Man** (Romania)
“*Ending the Symphonia in the Romanian Principalities: From the Russian Occupations to the Creation of the Modern State (1788–1866)*”

**Prof. Anna Karamanidou** (Greece)
“*Sevastos Kyminites and his Relation to the Prince of Wallachia Constantin Brâncoveanu (1688–1714), According to the Information of Codex 2 from the Island of Kos*”

**Session Abstract:** These short communications examine the social and political impact of pilgrimages in Romania, the mobilization of Orthodox diaspora in Italy, and church-state relations in modern Romania.

**Meeting Room: Training Hall**

**Session 73: Special Engaging the Church Fathers**

**Session Chair:** Dr. Zaharia-Sebastian Mateiescu (Romania)

**Speakers:**
**Dr. Elena Ene D-Vasilescu** (UK)
“*Pseudo-Dionysius and the Concept of Beauty*”

**Dr. Zaharia-Sebastian Mateiescu** (Romania)
“*Aristotelian Logic vs. Neo-Chalcedonian Logic*”

**Mr. Illya Bey** (Ukraine)
“*The ‘Soul’ Like a ‘Personality’ in St. Gregory of Nyssa’s Treatise ‘On the soul and resurrection’*”

**Mr. Daniel Heide** (Canada)
“*Divine-Humanity: The Chalcedonian Humanism of Vladimir Solovyov*”

**Meeting Room: Orion Hall**

**Session 74: Special Topics in Philosophical Theology and Art History**

**Session Chair:** Prof. Lori Branch (USA)

**Speakers:**
**Dr. Anna Djintcharadze** (Canada)
“*Patristics and Contemporary Man: Nikolai Berdyaev’s Dialogue with Patristic Anthropology*”

**Mr. Raul-Ovidiu Bodea** (Belgium)
“*Is There Such a Thing as Orthodox Christian Existentialism? The Case of Nikolai Berdyaev*”

**Ms. Luibov Shpakovski** (Ukraine)
“*Influence of Orthodoxy on the Development of Modern Ukrainian Art*”
Mrs. Marina Pasichnik (New Zealand)
“Eve as the Prototype of Women in Russian Icons”

Saturday January 12, 17:00-17:30 | Break
Saturday January 12
17:00-17:30
Tea Break

Saturday, January 12, 17:30-19:30 | Sessions

Saturday January 12
17:30-19:30
Meeting Room: Centrul Hall

**Session 76: Special**
**Romanian Orthodoxy**

*Session Chair: Dr. Petre Guran (Romania)*

**Speakers:**
His Grace Bishop Vlad Emilian (Nica) (Romania)
“Romanian Orthodox Church after the Council of Crete”
Rev. Dr. Constantin Valer Necula (Romania)
“Restoring the Intra-parochial Communication in the Modern Romanian Orthodox”
Rev. Dr. Ioan Teșu (Romania)
“The ‘Mystery of Theology’ or Theology Between Speech and Experience: Some Spiritual Teachings of Father Professor Dumitru Stăniloae”
Mr. Vatamanu Cătălin (Romania)
“The Need to Return to the Orthodoxy of Faith, from the Perspective of Biblical Prophets”
Dr. Petre Guran (Romania)
“The Orthodox Idea as Embodied in the Romanian Principalities”

**Session 62: Special**
**The Great and Holy Council as an Event, Process, and Challenge**

*Session Chair: Mr. Andrey Shishkov (Russia)*

**Speakers:**
Mr. Andrey Shishkov (Russia)
“The Republic of Autocephalous Churches’: Towards a New Model of the Orthodox Church”
Mrs. Natalia Vasilevich (Germany)
“The Church for the World: The Ecclesiological Project of the Holy and Great Council of the Orthodox Church”
Dn. Daniel Greeson (USA)
“The Great and Holy Council Speaks, but Who Is Listening?”
Rev. Hierodeacon Irakli Jinjolava (Germany)
“The Synodical Principle as the Key to Church Unity against the Background of the Holy and Great Council”
Rev. Dr. Ernesto Sergio Mainoldi (Italy)
“Hierarchical Ecclesiology vs. Eucharistic Ecclesiology?: Focusing on a Misunderstanding”

**Session Abstract:** The Holy and Great Council of 2016 was an important milestone in the life of the Orthodox Church. The process of its preparation took almost a century. The main aims of the Council were to show visible pan-Orthodox unity and to propose solutions to the current problems facing the Church in modernity. Evaluation of the results achieved by the Council, its role, and its
place in the World Orthodoxy should now be the subject of theological analysis. The purpose of the session is to consider the Council and its documents from different sides as an event, a process, and a challenge for the Orthodox Church.

**Session 58: Dialogue with Oriental Churches**

**The Dialogue between the Eastern Orthodox and Oriental Orthodox Churches**

**Speaker:** Mrs. Christine Chaillot (Switzerland)

**Speakers:**
- Dr. Ioan Ovidiu (Germany)
  - “Eastern Orthodox and Oriental Orthodox Dialogue: A Historical and Theological Survey”
- Dr. Nikos Kouremenos (Greece)
  - “The Dialogue between the Eastern and Oriental Orthodox Churches in the Modern Greek Theological and Ecclesiastical Context”
- Prof. Dr. Rev. Vasile Raduca (Romania)
  - “The Romanian Theologians and the Dialogue with the Old Oriental Churches (or Oriental Orthodox Churches)”
- Mrs. Christine Chaillot (Switzerland)
  - “Practical Dialogue between the Eastern Orthodox and Oriental Orthodox”

**Session Abstract:** Since 1964, the Unofficial Theological Dialogue began between the Eastern Orthodox and the Oriental Orthodox Churches and became official in 1985. Famous theologians of the Eastern Orthodox and the Oriental Orthodox Churches took part in this dialogue, including from Greece and Romania. They understood that, in the 5th century, the christological terminology of St. Cyril of Alexandria, a common Church father, speaking of “mia physis” was different from what the monophysite Euthyches was then proclaiming, since “mia physis to Theou Logou sesarkomene” expresses the divinity as well as the humanity in Christ, without mixture or division, thus showing a common faith of the composite Person (hypostasis) of Christ. Questions about the lifting of anathemas on canonical and liturgical issues were also raised.

**Session 64: Special Eastern Orthodox Perspectives on Animal Suffering**

**Session Chair:** Metropolitan Kallistos (Ware) (UK)

**Speakers:**
- Metropolitan Kallistos (Ware) (UK)
  - “Compassion for Animals in the Orthodox Church”
- Dr. Christina Nellist (UK)
  - “Climate Change, Dietary Choices and Animal Suffering”
- Mr. Frederick Krueger (USA)
  - “Orthodox Theology, Climate Change and Respect for Animals”
- Ms. Natalia Doran (UK)
  - “Priest, Steward, Conservationist?”
- Mr. James Hyndman (UK)
  - “Cruelty to Animals and Spiritual Wellbeing: Perspectives from C. G. Jung and the Church Fathers”

**Session Abstract:** There is an acknowledged gap, both at academic and pastoral levels, between Orthodox theory and practice on the important theological, spiritual and ethical subject of animal suffering. This session rectifies this situation. Clergy, academics and lay presenters interrogate patristic and contemporary teachings in order to outline an existing but often forgotten tradition, which provides guidance for a more compassionate treatment of animals than is currently the case. It testifies that abuse and exploitation of animals is against God’s will and the teachings of the Orthodox Church. As such these practices have negative soteriological consequences for
Saturday, January 12, 17:30–19:30 | Meeting Room: Orion Hall

Session 75: Special
Ecclesiology and Geopolitics
Session Chair: Prof. Daniel Munteanu (Germany)
Mr. Stefan Zeljkovic (Serbia)
“Canonical Challenges of the Orthodox Doctrine and Life in Light of the Nationalistic Captivity”
Rev. Prof. Dr. Aleksi Kshutashvili (Georgia)
“Canonical Status of the Abkhazian Eparchy of the Patriarchate of Georgia, in the Context of Modern Geopolitics”
Prof. Daniel Munteanu (Germany)
“Orthodox Dogmatic and the ‘Colonialization of the Mind’: Orthodox Identity in Postcolonial and Postmodern Context”

Saturday, January 12 20:00-22:00 | Reception

Closing Reception. Co-Sponsored by the Huffington Ecumenical Institute, Loyola Marymount University, USA and Sankt Ignatios School of Theology, Sweden
Note: For directions to the Reception location, consult the map included in the printed version of this program.
All registered conference attendees are welcome!

Saturday January 12, 19:00 | Book Presentations


Sunday January 13, 6:30-8:00 | Worship Services

Sunday Liturgy at Mitocul Maicilor Church near Unirea Hotel

Sunday, January 13 9:00-20:00 | Full Day Excursion
Sunday
January 13
9:00-20:00
Location: Unirea Lobby ($60)

Full Day Excursion to the monasteries of the Bukovina region, including Neamț, Voronet, and Humor.

Note: this excursion is optional and requires registration at https://iota-web.org/conference-registration-2019/ available until January 3.