IN AUGURAL CONFERENCE, “PAN-ORTHODOX UNITY AND CONCILIARITY”
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Paper Abstracts

Aikonen, Dr. Risto
“Recent Developments in Religious Education in Finland”
January 10, 9:00-10:30
Session 24
Finland is currently developing new standards for religious education in the public schools. These standards will affect how Orthodox Christianity, as well as other religious traditions, is taught. This presentation will provide an up-to-date review of the current situation, including a discussion of curriculum and pedagogy, as well as attitudes of parents and pupils towards Orthodox religious education lessons.

Alexopoulos, Prof. Theodoros
“Primacy in the Orthodox World: A Re-evaluation of a new Ecclesiology Grounding Primacy in the Immanent Trinity”
January 11, 16:30-18:00
Session 60
The present study tries to evaluate the notion, put forward in the last decades by some Orthodox theologians, that one should consider primacy and the function of primacy in the context of the Holy Trinity. For if this is the case, it seems to call into question the historic Orthodox criticism of Roman-Catholic thinking regarding the Filioque (i.e., that they have confused economy and theology) since now the Orthodox Church is doing the exact same thing in terms of Ecclesiology. Is this idea of founding primacy in the immanent Trinity compatible with the tradition of the Orthodox ecclesiology or theologically sustainable? The study focuses on this question by a thorough investigation of those patristic authors (from Gregory the Theologian, Gregory of Nyssa, Maximos Confessor, John of Damascus, Photios of Constantinople, and Gregory Palamas) who explore the idea of whether or not there exists an „order“ (τάξις) within the Holy Trinity and clarify the proper relation between theology and economy.

Almeida, Fr. Juliano
“The Priority of the Person in the Cappadocian Fathers’ and in John Duns Scotus’ Theology”
January 12, 11:00-13:30
Session 11
Under the influence of the Cappadocian Fathers, the Council of Constantinople (381 C.E.) altered the Creed of Nicaea (325 C.E.): instead of referring to the Son as being “from the substance of the Father,” it moved to “from the Father,” giving priority to person over nature, which gives support to the contemporary struggle for tolerance of human diversity. The Franciscan theologian John Duns Scotus (+1308) also appeals for the primacy of the singular over the universal with his theory of “haecceitas” as the principle of individuation of substances, which ensures the uniqueness and the dignity of each individual creature with its individual difference. Therefore, both the Cappadocian Fathers’ and Duns Scotus’ theology can enrich each other and help us to be open to otherness by facing the problem of intolerance.
Andreev, Dr. Aleksandr
“A Tale of Two Corrections of Liturgical Books: A Case Study of the Slavonic Octoechos”
January 12, 11:00-13:30
Session 17
The paper reviews the correction of the Church Slavonic Octoechos that took place in Russia at the end of the 19th century. The text of corrective footnotes in the 1888 edition is compared with the Nikonian (1666) and pre-Nikonian (1631) editions. As a result, we show that the reformed Slavonic Octoechos is dependent on contemporary Greek books: the Nikonian edition on Greek liturgical books printed in Venice in the 16th century, and the 1888 reformed edition on Greek liturgical books printed in Venice and Athens in the 19th century. This dependence has resulted also in the introduction of erroneous readings from the Greek printed sources. We argue, thus, for the need for a critical study of the text of the Octoechos based on surviving manuscript sources, as well as for a holistic approach to liturgical translation based not just on contemporary sources, but on the entire textual tradition.

Aquino, Prof. Frederick
“Spiritual Perception in Maximus the Confessor”
January 12, 9:00-10:30
Session 33
The larger projects of ascetical theology and deification provide the backdrop for understanding why and how Maximus links spiritual perception with the integration of the self. However, redirecting the self to its proper end (deification) does not require a secret sense, nor does it call for shutting down the natural faculties (including perception) in order to open the spiritual. Instead, Maximus operates with a distinction between indirect and direct perception. The former entails a kind of training in perception that is shaped by the cultivation of ascetic virtues; in this sense, a person learns to perceive God in and through something else (e.g., nature). The latter entails immediate perceptual knowledge of God. Spiritual perception, then, is a matter of progression, from training in perception to direct perception, and is accordingly undergirded by a profound commitment to the integration of the intellectual, volitional, and sensate.

Asproulis, Dr. Nikolaos
“Personhood and ‘Causal Trinitarianism’: The ‘Logical Problem of the Trinity,’ the Greek-Latin Divide and a Way Out”
January 12, 15:30-17:00
Session 51
The year 1892 saw the Jesuit Théodore de Régnon publish his massive work Études de théologie positive sur la Sainte Trinité. In this work, by employing the dialectic between person and nature, de Régnon sought to offer an (albeit schematic) overview of the division between Eastern and Western Trinitarian theologies. According to this view the East, following mainly the Cappadocian Fathers, begins with the persons, emphasizing thus the Trinity, while the West in line with Augustine starts with the divine nature, focusing on the unity of God (De Deo uno, cf. K. Rahner, The Trinity, etc.). Since then this distinction has become commonplace in both the history of doctrine and contemporary theology, where a social or Greek view of the Trinity was often contrasted with its Latin counterpart. A remarkable development, however, was witnessed during the second half of the 20th century where a considerable number of thinkers, both theologians and philosophers, by using the methods and tools of analytic philosophy, attempted to test (and defend) the logical coherence and viability of the basic claims of doctrinal Orthodoxy as they had been formulated during the formative patristic period of the Ecumenical Councils. In this paper an attempt is made to critically overview the diverse theories (e.g. “one-self theories,” “Three-self theories,” etc.) and bring into dialogue the different voices of analytic theology and philosophy with contemporary Orthodox theology around the discussion of the logical problem of the Trinity.
Athanasopoulos, Dr. Constantinos
“Natural Theology Demythologized: The Case of St. Gregory Palamas”
January 11, 19:00-20:30
Session 52
After an examination of some of the key characteristics and tendencies in natural theology during the Scottish Enlightenment, Kant, Hegel, and Contemporary Philosophical Theology, I will compare and contrast these more recent developments with the debates between Barlaam, his followers (Akindynos and Gregoras), and St. Gregory Palamas. I will support the view that the modern and current debates are derived from more fundamental debates taking place in 13th–14th century Byzantine philosophy and theology, between the followers of Barlaam and Palamas. My aim will be to demythologize natural theology and its modern and current developments and to highlight its disregard for the earlier debates and arguments that led to the Councils in relation to Palamas and the Hagioreite Tome of 1341.

Athanasopoulou-Kypriou, Dr. Spyridoula
“Looking at George Rorris’ Naked Women: Towards an Orthodox Christian Theory of Gaze”
January 11, 9:00-10:30
Session 35
In this paper, I engage with the portraits of naked women by the Greek painter George Rorris, in order to consider (his) art as a “locus theologicus” that can function not only as a source for theological meaning but also as a horizon for developing a theology of gaze. I think that Rorris’s portraits of women without clothes invite the spectators to reflect upon their own sinfulness and are rendered into visual narratives of one’s conversion, that is, transforming one’s “fallen” vision into an eschatological gaze. I, thus, suggest a Christian Orthodox theory of gaze that takes into serious consideration the lust of the eyes as it manifests itself in the desire to know or see what is off-limits with a relative impunity. I argue that without recognizing the lust of the eyes and its manifestations, one cannot change their vision and assume an eschatological gaze.

Awad, Prof. Dr. Najib George
“Neo-Patristic Synthesis in the Orient: When George Khodr Met Orthodoxy in Paris”
January 11, 16:30-18:00
Session 49
The essay touches upon the impact of Neo-Patristic Synthesis on the thought and education of Bishop George Khodr. We know that George Khodr traveled from Lebanon to France to pursue his advanced theological training. We also know that he joined the St. Sergius Seminary in Paris and studied there between 1947 and 1952 under Alexander Schmemann and Nicholas Afanasiev, and side by side with John Meyendorff, to mention only few of those whose theological legacy is associated in one way or another with George Florovsky’s Neo-Patristic Synthesis project. It is my intention to trace a link between Khodr and this Russian-European Orthodox school of thought by looking at specific testimony on George Khodr and his promising potentials as a theologian, which one finds in some of the letters that Alexander Schmemann wrote to George Florovsky on the situation in St. Sergius Seminary in Paris. In these letters, we will glean some data on how Neo-Patristic Synthesis ideas influenced the young theology student, Khodr, during his years at St. Sergius.

Banev, Dr. Krastu
“‘Praying that wars everywhere may end’: Reconciliation in St. John Chrysostom”
January 11, 11:00-13:30
Session 34
Recent scholarly debates on forgiveness and reconciliation in the early church have focused on the nature of the forgiveness expected of late antique Christians. The dynamic of forgiveness and reconciliation is
often analyzed by looking exclusively at the two main sides in a given conflict: the offender and the offended. The aim of this paper is to give a new direction to the discussion by arguing for the need to bring into closer analytical focus the role of third parties involved in the search for reconciliation. My focus will be on St. John Chrysostom, whose twenty years of ordained ministry—first as a priest in Antioch (387–397) and then as archbishop, in Constantinople and in exile (397–407)—offer abundant material for the study of the involvement of Christian clergy in conflict resolution and reconciliation.

Barna, Rev. Dr. Alexandru Atanase
“The Gnoseological Function of the Patristic Mystagogical Symbol in Saint Dionysius the Areopagite and Saint Maximus the Confessor”
January 11, 11:00-13:30
Session 34
I propose an analysis—based on the patristic testimonies of Saint Dionysius the Areopagite and Saint Maximus Confessor—on the nature of the patristic symbol. I discuss the fact that the mystagogical symbol has been used in those texts as a special instrument to reveal and develop a deep kind of theological gnoseology. This theological gnoseology is integrated in the spiritual growth realized in the Church; in fact it is part of the second level of spiritual growth, which represents an essential aspect of the understanding of the spiritual life in those authors. If we can understand the mystagogical symbol in its gnoseological function, we can propose a positive reception of the mystagogical symbol in the contemporary theology and reevaluate the meaning that the Church, in its spiritual and liturgical experience materialized through mystagogical symbols, offers for the reality of revelation.

Bartis, Dr. Evangelos
“Human Rights and Orthodox Theology: The Malaise or Blessing of Modernity?”
January 10, 15:00-17:00
Session 40
This paper examines the place and significance of human rights in Orthodox theology by bringing Christos Yannaras, a Greek theologian, into fruitful dialogue with two thinkers from different theoretical backgrounds and religious affiliations: Charles Taylor, a Canadian political theorist, and Ethna Regan, the Head of the School of Theology at Dublin City University. Yannaras and Taylor do not deny the progress that modernity has brought, but at the same time they criticize it by illustrating the innate inconsistencies of modernism. On the other hand, Regan and Taylor view human rights in terms of human dignity. However, Regan suggests that human rights discourses can only occupy the margins of ethical theology, and should not divert from historical realism. Thus, it will be argued that, although human dignity is not a reality that Orthodox theology can negate, human rights should not be overemphasised lest theology inflict an irreparable malaise on society.

Barysenka, Dr. Volha
“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”
January 10, 15:00-17:00
Session 30
Abstract Pending

Bastubacka, Dr. Johan
“The Embodied Space of Contemporary Finnish Orthodox Worship”
January 12, 11:00-13:30
Session 17
This paper unites the analysis of certain fundamentally formative elements in Orthodox worship and liturgical life: the modes of representing bodies and the manners of expressing and molding bodily
These aspects are critically analyzed as interconnected and mutually formative in the light of theological and visual anthropologies. The visual anthropology of worship is understood as involving material bodies, visual bodies, sacramental corporeality, and relics. The interplay and understanding of bodily presence is revealed as essential to the framework of worship. Social conventions, visual representations, and spatial arrangements are found as formative in the creation of the embodied space of contemporary Finnish Orthodox worship.

**Beliakova, Dr. Nadezhda**

“The Discussion of Women in the Church in Russia at the Beginning of the Twentieth Century and the Absence of This Discussion Today”

January 12, 9:00-10:30

*Session 48*

This paper will discuss the issue of the place of women in church life within ecclesiastical circles in the Russian Empire of the early twentieth century in comparison with the twenty-first century. For example, the question of the deaconess ministry’s restoration, which in the nineteenth century was only timidly raised in the course of missions and women’s monasteries, began in the early twentieth century to be perceived as a topical, dynamic church issue in Russia. In contrast, the question of women’s contemporary role in the life of the Orthodox Church in Russia is now blocked, and social, psychological, and gender-related motives of this silence will be discussed in the paper.

**Berezhnaya, Dr. Liliya**

“Asceticism and Nationalization of Religion: St. Dormition Pochaiv Lavra in the Modern Era”

January 12, 11:00-13:30

*Session 23*

St. Dormition Pochaiv Lavra’s geographical position in Vohlynia, Western Ukraine, has determined its prominent role in the history of Eastern Christianity. The sanctuaries of the St. Dormition Pochaiv monastery have been places of veneration and pilgrimage since early modern times. The turn of the 19th–20th century witnessed the formation of two types of memories around the Pochaiv monastery: political (Russian imperial and Ukrainian national), and religious. In this way the sanctuaries of the St. Dormition Pochaiv Lavra (the Theotokos icon and the relics of St. Iov of Pochaiv) served as models for asceticism as well as for the nationalization of religion in the region. The paper deals with the establishment and major ways of popularization of asceticism’s models and the “nationalized image” of the Pochaiv Lavra and its sanctuaries.

**Bernier, Dr. Mark**

“Theosis, Ancestral Sin, and Kierkegaardian Anxiety”

January 11, 16:30-18:00

*Session 61*

There has been little scholarly analysis on how the work of Søren Kierkegaard relates to the central tenets of Eastern Orthodoxy. Given the philosophical and theological importance of Kierkegaard’s thought, this is surprising. This paper attempts to help fill this gap in scholarship, by focusing on the concept of anxiety in Kierkegaard’s work, with specific attention given to how he uses anxiety to analyze the Fall in the Garden of Eden. I will argue two things. (1) Kierkegaard’s analysis of the Fall does not follow the typical Western model, and has more in common with an Orthodox understanding of sin. And (2) his view is broadly consistent with the Orthodox concept of theosis, in the sense that he sees the human condition as aiming essentially at theosis as the remedy to existential despair.

**Bey, Mr. Illya**
“The ‘Soul’ as a ‘Personality’ in St. Gregory of Nyssa’s Treatise ‘On the soul and resurrection’”
January 12, 15:30-17:00
Session 73
This study is devoted to the following question: Does St. Gregory of Nyssa (4th century) distinguish between the concepts “soul” and “hypostasis” (=“personality”) in his treatise On the Soul and Resurrection, and if so, only rhetorically, or because of the lack of distinction between these concepts. The thought of St. Gregory of Nyssa during the treatise undergoes a certain evolution. Gregory in this work never uses the word “hypostasis” in the theological sense, but the term “soul” for him often can be replaced by the word “personality.” The saint feels a kind of contempt for the somatic component of a person, which will be dropped like a tunic, and then, after the final liberation of the person from the body, it will be possible to put an equal sign between the soul and the hypostasis. The self-moving soul is a self-sufficient person, which is only burdened by the body.

Black, Dr. Bill
“The Effects of Dependency on the Orthodox Churches of Western Kenya”
January 12, 9:00-10:30
Session 56
Many churches and denominations have struggled with dependency, but the Orthodox Churches of western Kenya in particular provide a clear picture of how financial and material dependence on outside sources negatively affect the ministries of priests and the lives of ordinary Orthodox Christians, as well as the role of Orthodox Churches in their local communities. Using interviews, surveys, and first-hand accounts, this paper will explore how dependency has been caused and experienced, as well as look at some of the consequences of dependency on the life of a struggling Church. The paper will conclude with suggestions concerning ways this issue can be broached and resolved in the lives of individual priests, parishes, and hierarchs.

Bodea, Mr. Raul-Ovidiu
“Is There Such a Thing as Orthodox Christian Existentialism? The Case of Nikolai Berdyaev”
January 12, 15:30-17:00
Session 74
I aim at arguing in this paper is that there is a form of existentialist thought that is specifically Christian Orthodox, found preeminently in the works of the Russian religious philosopher, Nikolai Berdyaev (1874–1948). I will explore the way in which Berdyaev’s thought is related to the existentialist tradition, trying to uncover the specificity of his Orthodox tradition in his dealing with existentialist themes and concepts. Also, worthwhile exploring for the argument of this paper is the relationship between the thought of Berdyaev and that of F.M. Dostoevsky. Although both of them have their thought deeply rooted in the Russian Orthodox tradition, they are also associated with existentialism. For the purposes of this paper, the emphasis will be on Berdyaev and how Dostoevsky exercised an influence on him both from an existentialist and a Christian Orthodox point of view.

Bordeianu, Rev. Dr. Radu
“Fr. Dumitru Staniloae: An Ecclesiology in Dialogue”
January 10, 9:00-10:30
Session 41
While in anti-ecumenical circles Staniloae is heralded as a defender of Orthodoxy who denounced the ecumenical movement as heretical, Andrew Louth accused Staniloae of being influenced by the Catholic and Calvinist traditions regarding the number seven designating the sacraments and the three offices of Christ (priest, prophet, and king), respectively. A closer study of Staniloae’s interaction with the West
reveals—in response to the first category—a theologian open to dialogue and willing to embrace its results, as when he recognized the validity of Anglican orders or considered that the Filioque can be interpreted in an Orthodox spirit and does not constitute a church-dividing element. In response to Louth, I contend that Staniloae accepted the influence of Western theology as an exercise in what he called, “open sobornicity,” or the acceptance of concepts originating outside of Orthodoxy, which are in line with the biblical and patristic traditions of the East.

Bouteneff, Prof. Peter
“Personalism and Essentialism in Modern Orthodox Theology”
January 12, 15:30-17:00
Session 51
Focusing on Sergius Bulgakov and John Zizioulas, I propose to examine cases of trinitarian essentialism and personalism in twentieth-century Orthodox theology, with attention to where the divine essence is portrayed as a concrete, relatable reality. While denying that the Divine Sophia was a “fourth person” of the Trinity, there are instances in Bulgakov’s writing that identify the Sophia as the divine essence, or “divine life,” that “unites itself in love with the three persons.” Zizioulas, for his part, in asserting “the ontological priority of person over nature,” joins Vladimir Lossky in a bid to overturn perceived Western essentialist understandings of the Trinity.

Bradshaw, Prof. David
“Palamas and the Distinction kat’ epinoian”
January 11, 19:00-20:30
Session 52
Palamas conspicuously refrains from describing the essence-energies distinction as conceptual (kat’ epinoian), even though this term was well established in the theology of his time and was widely applied to other important distinctions, such as that among the Persons of the Trinity and between the two natures of Christ. It is rather surprising, then, that his immediate followers, such as Patriarch Philotheos Kokkinos and the former emperor John Kantakouzenos, adopt such a description freely. After first reviewing the history and development of the distinction kat’ epinoian, I will argue that (a) Palamas’s demurral can be adequately accounted for by the wide range of meaning of this term, which made it prone to misunderstanding, and (b) its adoption by later authors does not necessarily indicate any important difference from his own views.

Branch, Prof. Lori
“‘The Prose of Everyday Reality’: Fr. Roman Braga, Alexandros Papadiamandis, and the Living Literariness of Orthodox Spirituality”
January 10, 15:00-17:00
Session 30
Abstract Pending

Briciu, Dr. Alexandru
“Receptive Ecumenism avant la lettre in the Works of Metropolitan Antonie Plămâdeală”
January 11, 11:00-13:30
Session 15
The essential principle behind Receptive Ecumenism, a concept developed by Prof. Paul D. Murray, is that the primary ecumenical responsibility is to ask not “What do the other traditions first need to learn from us?” but “What do we need to learn from them?” The aim is for the Christian traditions to become more, not less, than they currently are by learning from, or receiving of, each other’s gifts. I will present some of the concepts elaborated by Prof. Murray from the perspective of the ecumenical activity of Metropolitan Antonie of Transylvania (1926–2005), as a contribution to the Receptive Ecumenism avant
la lettre. My point is that without defining it, Metropolitan Antonie was a promoter of the Receptive Ecumenism because of his proactive attitude during the theological dialogue meetings he attended.

**Briel, Dr. Matthew C.**

“Photios’ Exegesis of the Old Testament”

*January 11, 11:00-13:30*

*Session 3*

This paper provides an overview of Photios’ exegesis of the Old Testament and argues that Photios sees the old covenant as providing a kind of grace in images and shadows that, while short of the Christian understanding of synergy, is still valid.

**Bucur, Rev. Dr. Bogdan G.**

“Exegesis and Theological Interpretation in the Patristic Reception of the Emmaus Story”

*January 11, 11:00-13:30*

*Session 3*

My paper discusses the rich reception history of the Emmaus story. A first strand of interpretation, illustrated by Ephrem of Nisibis, establishes an antithetical parallel between the “opening of the eyes” at Emmaus and the “opening of the eyes” in Eden, and reads the entire episode within a theological framework connecting Eden, Sinai, and the Eucharist. A second strand of interpretation is mostly focused on the experience of the “burning heart” and the presumed luminosity of the risen Christ, connecting the Emmaus story with some of the most significant biblical theophanies of the Old Testament (Exodus 3, Isaiah 6, Acts 9) and with the interior experience of divine light claimed by Christian ascetics. Patristic exegesis seems to have been particularly sensitive to the Lukan assumption of a certain necessary synchronization between Scripture exegesis, liturgy, the hidden life of the heart, and the visible life of the community of disciples.

**Buda, Fr. Daniel**

“For a Holistic Research of Patristic Writings: The Importance of Considering the Role of Judaism in Shaping Early and Late Antique Christianity”

*January 11, 11:00-13:30*

*Session 34*

This paper pleads for a holistic understanding of the major themes and aspects of Early and Late Antique Christianity. Early and Antique Christianity, including the writing of the Church Fathers, are usually researched from a strict Christian perspective, or only the role of Greek-Roman philosophy, history and mentalities are taken into consideration while trying to understand the first centuries of Christian history. With the exception of some meritorious studies, in general the dimension brought by Judaism is not considered or is undermined while researching patristic writings and other sources originated in these periods. In this study, I intend to argue for systematically considering the role and influence of Judaism in shaping Early and Late Antique Christianity. It is a fact that many Church Fathers had a polemic and hostile attitude regarding Judaism, which was perceived mostly as a competitor religion. However, there is enough evidence to prove that Judaic exegeses, language, philosophy, and history influenced the Church Fathers and their writings. My paper will provide some examples in this regard, as well as examples of Church Fathers who had a rather positive attitude regarding Judaism. Such examples will be drawn from Antiochian Church Fathers and writers, as I have focused my research on Antiochian school in recent years. In the last part of my paper, I will develop in detail the main aspects of this holistic understanding and the role of Judaism in it.

**Bunta, Fr. Silviu**

“Theophaneia: A Theological Vision”

*January 10, 11:00-13:30*
Session 53
As the pun in the title indicates, this presentation introduces the Theophaneia School first and foremost as the (renewed) placement of the vision of God at the heart of Christian life, as the lens through which everything should be seen. In this the Theophaneia School also advances a new vision for the academic study of theology. This presentation will make a case for each proposal. Based on them, Theophaneia emerges not merely as a rearrangement of the well-known neo-patristic synthesis, in whose shadow we all live, but rather as its replacement altogether. Although it revised previous textual canons, which were before it thoroughly devoid of the Church Fathers, and provided almost a complete textual canon of Orthodoxy (the pseudepigraphic treasures are a glaring omission), the neo-patristic synthesis failed to divest itself completely of the internal canon and methodology of the neo-scholastic approaches it meant to dethrone.

Burlaxioiu, Fr. Dr. Ciprian
“Mapping the Scholarship on Orthodox Migration and Diaspora”
January 11, 19:00-20:30
Session 55
It is a fact that for a considerable period of time, Orthodox faithful made their homes outside the traditional Orthodox countries and societies. In spite of this reality, Orthodox migration and diaspora building were largely overlooked by Orthodox theology. Only during the recent decades, an increasing body of scholarship—mainly from the fields of social sciences and religious studies—has started to address these topics. By nature, they were case studies discussing diaspora communities in different places or regions. In addition, studies on Orthodox nationalism (and internationalism), on the interaction between Orthodoxy and the non-Orthodox world, or on the reaction of the Orthodox Church to various issues (like secularization, globalization, European integration, etc.) consider increaingly the condition of Orthodox diaspora communities. Without aiming at a comprehensive overview of these different fields, this contribution tries to draw a general map of the existing scholarship and the state of the studies referring to Orthodox migration and diaspora.

Carnevale, Mr. Davide Nicola
“Case in chiesa: Pluralism and the Plural Attitudes toward the Integration Process among the Orthodox Communities in Emilia-Romagna (Italy)”
January 11, 9:00-10:30
Session 27
According to the most recent statistics (IDOS 2017, ISMU 2017) Orthodoxy is currently, with Islam as its nearest “competitor,” the largest “foreign religion” in Italy. A mapping study we carried out in Emilia-Romagna (Observatory on Religious Pluralism, University of Bologna) clearly revealed the multiformity and internal pluralism of this rich reality, and how both priests and believers, with their different backgrounds, experience their social condition as Orthodox immigrants. The mapped communities—58 informal, formal, and long-standing churches—have different ethnic policies, strategies of inclusion, and perceptions of their future. After briefly showing some results of this in-depth data collection, we will deal with how this Orthodox plurality is influenced by different subjective and communal attitudes concerning its position in the local context. We will try therefore to outline how these attitudes impact the ways of conceptualizing, building, talking about, and living the processes of integration.

Catalin, Mrs. Cernatescu
“Questions Regarding the Performance of the Kalophonic Melos of the Heirmoi by Macarie the Hieromonk”
January 12, 9:00-10:30
Session 9
Since the 16th century, Kalophonic heirmoi has constituted one of the most frequently copied and practiced genres of Byzantine chant, a practice justified perhaps by the challenges that the new kalophonic repertoire brought into the world of Byzantine chanters. This is essentially a type of extended monadic writing, technically difficult and requiring the chanter to demonstrate great vocal virtuosity. The purpose of this communication is to identify performance issues raised by the kalophonic heirmoi composed by Macarie the Hieromonk (1750–1836) and included in his 1833 collection *The Kalophonic Heirmologion* (Rom. MS no. 1685 Library of the Romanian Academy in Bucharest). Even today Macarie’s compositions raise problems in vocal performance, because they engage the singer in the execution of very ornate work, employing various registers, and especially the higher register, using a range that stretches the boundaries of the technical possibilities of many professional chanters. In addition, the abundant presence of modulations and melodic structures of maqamic provenance are topics of controversy regarding the performance of this genre.

Cătălin, Mr. Vatamanu
“The need to return to the orthodoxy of faith, from the perspective of biblical prophets”
January 12, 17:30-19:30
Session 76
Drawing directly from the theology of Covenant, the divine filiation of the chosen people is conditioned by devotion, obedience and justice. The prophets, as representatives of the Yahwistic traditions, aware that the cult was enriched with Canaanites cultic practices. The Temple as a construction is not a guarantee of God's presence in Zion, but the Israel’s faith. Without an internal change of each person and a reform of cult, the salvation is not possible. The solution is to return from evil to God (Isa. 10:20; Jer. 3:14; Hab. 2:4), to return to the orthodoxy of faith (Isa. 1:27; Hos. 3:5), to authenticity, to divine origin, to sources. This return is also a mysterious work of God (Jer. 31:18; Ps. 6:41; Isa. 6:10; Isa. 1:25), „for He alone, after He has hurt us, Heals us” and „He will give us life again” (Hos. 6:1-2).

Cerra, Dr. Frank B.
“Crisis in the Core Family: Time for Orthodox Leadership”
January 12, 9:00-10:30
Session 54
There has been a decline in the core family which requires revitalized Orthodox leadership. The core family (mother, father, children) was once the dominant mode of culture and society. Over time, that mode has eroded, church engagement has declined, and the core family is now increasingly the minority mode in communities. The consequences of this erosion are detrimental to society, and Orthodoxy, for the most part, appears to be unengaged in addressing it. This analysis will describe the “what” and “why” of this crisis and suggest some approaches for Orthodoxy to engage in changing its direction. It took time for the crisis to develop and it will take time to change its direction.

Chaillot, Mrs. Christine
“Practical Dialogue between the Eastern Orthodox and Oriental Orthodox”
January 12, 17:30-19:30
Session 58
Since 1964, in the texts of the Unofficial and Official Theological Dialogues between the Eastern Orthodox and the Oriental Orthodox Churches, some have been dedicated to “Practical Dialogue.” These “Recommendations” have pushed the two Families of Churches to be active in the Dialogue in different ways. For example, in the Recommendations on Pastoral Issues of the Joint Commission (held in Chambésy, Geneva, Switzerland, on 23–28 September 1990), one reads: “About the relations among our two families of Churches: There is a need ‘for a period of intense preparation of our people to participate in the implementation of our recommendations and in the restoration of our Churches’. It is important to plan an exchange of visits by our heads of Churches and prelates, priests and lay people of each one of
our two families of Churches to the other. In localities where Churches of the two families co-exist, the congregations should organize participation of one group of people—men, women, youth and children, including priests, where possible from one congregation of one family to a congregation of the other to attend in the latter’s eucharistic worship on Sundays and feast days.” Other examples of exchanges will be given. In the ecclesiology of the Orthodox Church it is important and necessary to implement theological dialogue with/within a practical dialogue, and also to inform the people.

**Chitoiu, Prof. Mihai-Dan**

“Palamite Doctrine on Supernatural Knowledge”

January 11, 19:00-20:30

*Session 52*

St. Gregory Palamas developed a realistic doctrine of supernatural knowledge, understood as independent of any sensible experience, and given to the whole human, soul and body. Gregory affirms that knowing God does not require a certain exteriorization between the subject of knowledge and the object known, but a union in the uncreated light. Man has no faculty which is capable of seeing God. To have a vision of God becomes possible because God unites with man, sharing the knowledge that He has about himself. In my paper I will discuss the implications of the Palamite doctrine of knowledge for today’s philosophy and science.

**Chouliaras, Rev. Fr. Alexandros**

“St. Gregory Palamas on the Spiritual Senses: *Ecstasy, Apophasis, Theosis, and the Passionate Part of the Soul***”

January 10, 11:00-13:30

*Session 19*

Initially, after a brief review of the scholarship, the paper demonstrates that the Palamite spiritual senses are based on the concept of “intellectual and divine perception” (αἴσθησις νοερὰ καὶ θεία). This is a notion that combines in itself both the spiritual and the bodily. Palamas maintains that man sees the divine light through ἔκστασις or ἁρπαγή, namely ravishing beyond all objects. Through ecstasis man moves from perceiving with the physical to the spiritual senses. This vision is not effected through negation (apophasis)—because man is indeed “seeing something”—but in a manner superior to negation. The body itself is able to participate in theoptia, but only if the intellect (νοῦς) is purified. Furthermore, contrary to what the opponents of the hesychasts argued, the passionate part of the soul should be transformed and sanctified, but not annihilated. Undoubtedly, this approach of Palamas is not only of academic value; it has vital implications for contemporary Christian spirituality.

**Chrissidis, Dr. Nikolaos**

“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”

January 10, 17:30-19:00

*Session 45*

This presentation highlights (and categorizes) the main themes that characterize the encounter between Russian and Greek pilgrims in and on the way to Jerusalem. The actual trip to the Holy Land and pilgrimage to the various shrines in it and in other intervening areas gave large numbers of Russians their first glimpse of their co-religionist Greeks. Pilgrim accounts, government correspondence, consular reports, journalistic coverage, and internal reviews generated by officials of the Imperial Orthodox Palestine Society are the main primary sources. Social class, education, gender considerations, government propaganda, and personal/individual experiences (in other words, the lived experiences of pilgrimage) contributed in some way or another to Russian perceptions of the Greeks.
Chrissis, Dr. Nikolaos
“War of Faith? Byzantine Criticisms of Crusading”
January 11, 9:00-10:30
Session 4
This paper examines Byzantine perceptions of crusading and particularly any criticism directed towards the crusade movement. The examination includes Byzantine attitudes towards the concept of crusade indulgences, towards the aims of crusading, the sincerity of the crusaders’ motivation, the political context of these campaigns, and the way crusading affected Byzantium and its interests. Major questions include: how conscious/aware were the Byzantines of crusading and its nature, and how consistent was their stance towards it? How did these Byzantine attitudes, such as they were, change over time and under the influence of major transformations in the political landscape of the eastern Mediterranean?

Cirlan, Mr. Lucian
“Orthodox Christianity and Human Rights in Romania: The Referendum for Family, a Case Study”
January 11, 9:00-10:30
Session 27
Debates related to human rights, state religions, and individual freedoms are at the core of the interaction between religion, politics, and human rights in most of the central and eastern European countries. Despite the ongoing secularization process of Romanian society, there have been several significant religious manifestations that occurred in the public arena. The main agenda of the Christian conservative associations is focusing on moral and sexual issues, like abortion, same-sex marriage, and traditional values, challenging the current legal framework. For example, a civic initiative of the Coalition for Family (CpF) managed to collect more than three million signatures, in order to organize a referendum to amend the Constitution to state that the only version of marriage is the traditional one. In this presentation, I will analyze the relation between religion, politics, and traditional values, highlighting the emergence of the “Christian” civil society and its sources of mobilization and civic engagement in Romania. I have undertaken ethnographic study, interviews, and fieldwork during the collection of signatures and the public manifestations supporting the religious marriage perspective, which will be presented in this paper. By using the case study of this “referendum for family,” I argue that the main religious actor, the Romanian Orthodox Church, is shifting from its traditional alliance with the political power towards the mobilization of its confessional NGOs, in order to maintain its privileged position within the society. Therefore, this process of believers’ “democratization” and political participation aiming at constitutional reform is challenging the democratic values of the Romanian society and state secularity.

Cochrane, Dr. Steve
“Baghdad as the ‘Most Ancient See’? Reflections from the Letters of Timothy on Ninth Century Global Inter-Christian Relations”
January 10, 9:00-10:30
Session 7
The importance of Baghdad as a center for global Christianity in the late eighth and early ninth centuries has been largely overlooked, if not forgotten completely. Yet this was a period when the Church of the East, spreading through Edessa into the farthest reaches of Asia, achieved a level of academic and missionary renown. The Christian leader who oversaw this Church from Mesopotamia to China was Timothy I, a deeply devout and educated patriarch who died in 823 C.E. at the age of 95. This paper examines the letters of Timothy for his particular view of other Christian sees, including the Byzantines of Constantinople. He was not unaware of other groups, and of their claims to Apostolic preeminence. In his surviving 56 letters (out of perhaps a total of almost 200) Timothy shares with metropolitans and bishops of the Church of the East, as well as with personal friends, his own claims for his Church. Thus is
revealed a fascinating and nuanced perspective on global Christianity more than two centuries before the Crusades. In examining this perspective of Timothy of the Church of the East, new light is also shed on the role of Middle Eastern Christianity with regards to the Byzantines. The views of Timothy also bring to the forefront a method of Biblical interpretation that links this Asian Christianity directly to the Old and New Testaments and the cultures from which they emerged. Continuing research on the letters of Timothy fills in crucial gaps in Middle Eastern Christian history, as well as raising new questions. This paper will conclude by noting some of these potential questions.

**Cohen, Prof. Will**

“Does the Long-Contested Question of Orthodox Ecumenism Remain Open after Crete?”

January 11, 19:00-20:30

Session 12

Abstract Pending

**Collins, Mr. Michael**

“OneIntellect Illumined by the Infinite Light of God”

January 12, 11:00-13:30

Session 23

In the 20th century, Karl Rahner famously opined that a true Christian must be a Christian mystic. If mysticism consists, at least in part, of an individual experience of the Divine that accompanies the rituals and practices of Christianity, such as feelings of compunction during prayer, or the experience of thoughtlessness and formlessness during contemplation, then we likely must turn our attention to the ancient concept of intellect or νοῦς as the organ of this contemplation. In this paper, I systemize, outline, and describe ideas germane to the contemplative intellect as described by proto-Hesychast and Hesychast writers. I explore areas of both consonance and dissonance between these Hesychast ideas about intellect and intellect as elucidated by Neoplatonists. Assuming that Rahner was correct in declaring that Christians must become mystical Christians, I explore how and why one might employ Hesychast perceptions concerning intellect to aid modern Roman Catholic mystagogical endeavors.

**Coman, Dr. Viorel**

“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 Ressourcement”

January 11, 18:30-20:00

Session 67

Lossky’s editorial work for the Dieu Vivant journal represents an important episode of the ecumenical interactions between the Orthodox Neo-Patristic movement and the French Catholic Ressourcement. Even though the Dieu Vivant journal cannot be seen as the official organ of the French Ressourcement in Catholicism, the fact that both Jean Daniélou and Henri de Lubac were two of the most notable mentors of the periodical places the journal within the broader galaxy of what has been defined as la nouvelle théologie. Vladimir Lossky’s willingness to be a member of the editorial board of the Dieu Vivant journal cannot be understood apart from the affinity which existed between his theological vision and the agenda of the French periodical: openness to ecumenical dialogue between Christians, priority given to the eschatological consciousness of Christianity, and emphasis on the centrality of the Church for human salvation.

**Constantin, Rev. Dr. Pogor**

“When Poetry and Narrative Sing the Glory of the Lord: The Song of Deborah (Judges 4 and 5)”

January 11, 11:00-13:30
Session 3
In the Book of Judges we encounter several stories of liberation within which the reader discovers a sophisticated text crafted in two parts, one a narrative and the other a poem. This study aims to explain the dynamics of reading that are imbricated in these two literary presentations of the same historical event. Even though the poetical version speaks more clearly about the concrete intention of the Lord, the narrative part also invites the reader to interpret the divine intention in some of the actions that are undertaken by the protagonists. In this way a sort of apophatic and cataphatic depiction of the liberation war seems to emerge. The actions of the protagonists are differently presented in the two versions specifically to guide the reader towards a general conclusion: the Lord intervenes miraculously in the life of his people and sometimes his ways are not easy to understand.

Cotovanu, Dr. Lidia
“Multiple collective belongings of Vasile Lupu, Prince of Moldavia (1634-1653)”
[“Les appartenances collectives multiples du Prince de Moldavie Vasile Lupu (1634-1653)”]
January 11, 16:30-18:00
Session 42
Matei Basarab, futur prince de Valachie, et son contemporain Vasile Lupu, futur prince du pays voisin de Moldavie, ont utilisé le même stratagème pour accéder au trône : afficher la volonté de débarrasser le pays des « Grecs ». Une fois monté sur son trône, Matei Basarab resta fidèle à cette argumentation idéologique du pouvoir acquis ; sa politique ecclésiastique (interdiction de dédier les laures princières du pays au Lieux Saints d’Orient) et linguistique (promotion de la langue roumaine dans l’administration de la justice) le prouve. Vasile Lupu, de son côté choisit le patronage des Patriarchats « grecs » par tous le moyens, la défense de l’Orthodoxie d’expression grecque, tout en dotant la Moldavie du premier code de lois en roumain. Pour comprendre les choix politiques et culturels de ce voïévode, qui se montra attaché à la « nation grecque » en même temps qu’au pays de Moldavie, il convient de tracer le profil socioculturel du personnage. Albanais, Grec et Moldave à la fois, Vasile Lupu est resté fidèle tout d’abord à soi-même, à ces multiples appartenance collectives, que je tâcherai de mettre en lumière par la présente intervention.

Crisp, Dr. Simon
“A Postgraduate Degree Course on Bible Translation in Orthodox Perspective”
January 10, 11:00-13:30
Session 25
This paper introduces and describes what is almost certainly the first ever fully accredited degree course on Bible Translation from the perspective of Orthodoxy. The paper will present the structure and syllabus of this master’s degree course, which combines closely monitored distance learning with a series of residential seminars in historic centers of Orthodoxy, and offers a rigorous examination of the history, theory, and practice of Bible translation in the Orthodox world, with special attention paid to the delicate balance of tradition and innovation. The paper will focus in particular on the experience of the first cohort of students in the program (2017–2019). It will be argued that this high-level academic course has the potential to make an important contribution to the future of Bible translation work in the Orthodox world, as well as playing an innovative role in Orthodox higher education.

Danilovich, Dr. Yauheniya
“Orthodox Religious Education under the Conditions of the Diaspora Situation: The Case of Orthodox Religious Instruction at a School in Germany”
January 10, 11:00-13:30
Session 25
The presence of the Orthodox churches in Germany is conditioned by historical developments and migration. Orthodoxy in Germany today is the third-largest Christian denomination. Orthodox religious
instruction is a standard subject in the German school and is co-owned and supported in cooperation between the state and the Orthodox Bishops’ Conference. The diaspora situation in Germany raises new questions for Orthodox religious education. The cooperation of the different Orthodox churches in such common questions as Orthodox religious instruction is both an opportunity and a challenge. In Germany, the Orthodox Church is in the position of a denominational minority, which raises the question of denominational cooperation in religious education. Another question is about the goals of religious education from an Orthodox point of view in the public school. What specific features should be taken into account in this place of learning under the conditions of religious plurality? All these questions need to be addressed in the Orthodox religious education discourse.

Davydov, Dr. Oleg
“No Surviving Alone: The Thomistic Analogia Entis as a Necessity for Eastern Orthodox Theology”
January 10, 11:00-13:30
Session 36
In my presentation I will demonstrate that the Analogia Entis is a fundamental principle of thought in Christianity as such, not only for the Catholic or, more precisely, the Thomistic tradition. I will state that Eastern Orthodox theologians should no longer retell an incorrect interpretation of the Thomistic tradition. Instead, they must turn to a more responsive and prolific dialogue with the Catholic tradition. I believe that Catholic theologians such as Balthasar and Przywara could be very instrumental in facilitating that kind of dialogue.

Despotis, Dr. Athanasios
“Exegesis, Theology and Philosophy: Reconsidering an Old Issue of Johannine Studies from an Eastern-Orthodox Perspective”
January 10, 9:00-10:30
Session 2
It is noteworthy that St. John Chrysostom uses the notion of philosophy positively in his homilies on John more than 110 times. He aims to portray the Christian way of life as described in John as the “true philosophy.” New studies on John emphasize the affinities of the Johannine communities with Hellenistic “schools,” while the theology of the first centuries is viewed as philosophia. One detects a tendency towards hybridity in these very early strata of the Christian traditions. Until now, this could not be accurately described using the historical-critical exegesis which has dominated New Testament scholarship from the 18th century to this day. However, voices from early Christianity show that the proper way of understanding John is not only by interpreting the Fourth Gospel in a “neutral” way, i.e. against the backdrop of its Hellenistic-philosophical background, but to also view it from the perspective of Christian faith as a guide to the “true philosophy.”

Demacopoulos, Dr. George
“Colonialism, Postcolonial Theory, and Orthodox Identity in the Era of the Fourth Crusade”
January 11, 9:00-10:30
Session 4
This paper proposes that treating the Fourth Crusade as an act of colonialism helps us to understand more fully how the experience not only transformed the way that Orthodox Christians came to view themselves and the Western Christian Other, but also how the same experience opened permanent fissures within the Orthodox community, which struggled to develop a consistent response to aggressive demands for submission to the Roman Church.

De May, Prof. Peter
“Growth in Criticism? An Assessment of 50 Years of Orthodox Critique of Roman Catholic Ecclesiology and Its Impact on Catholic Reform”
January 11, 11:00-13:30
Session 15
A famous collection of reports on ecumenical conversations carries the title *Growth in Agreement*. The assumption is that the dialogues are not just always repeating the same arguments, but that the relations between churches have qualitatively grown as a result of the dialogue process. The main question guiding this paper is whether the Orthodox critique of important characteristics of Roman Catholic ecclesiology since Vatican II reflects signs of growth as a result of entering into real ecumenical relationship, or whether the old “tradition” of thinking in stereotypes about other churches and religions is ongoing. In conclusion, it will be asked whether it is possible to (partially) interpret the endeavor of the current Pope Francis to reform his Church in the direction of greater synodality as a result of the expectations formulated by its sister churches during the past 50 years.

DeVille, Dr. Adam
“Primacy and Power”
January 11, 16:30-18:00
Session 60
More than three decades ago now, the most influential moral philosopher of our time, Alasdair MacIntyre, in his landmark book *After Virtue*, noted that any distinction between power and authority has been obliterated by modern emotivism’s inability to distinguish between coercive and non-coercive social relations. Only very recently have ecclesiologists begun to wrestle with this problem, and rather generally. The Orthodox scholars Cyril Hovorun and Ashley Purpura have grappled with it in their newest books, as has the Anglican Steven Ogden. All three are to some extent in dialogue with various post-structuralist theorists but all three have confined themselves to largely historical cases, or to application to a very particular context (Anglicanism in Australia in Ogden’s case). What we still lack, but very much need today, both for the good of the Church itself but equally for the good of advancing Orthodox-Catholic unity, is a serious theological examination of the possibility of power, and in particular primatial power, being distinguished from authority, and for an understanding of how both may be exercised non-coercively. This panel/paper aims to assist that examination.

D’Alosio, Rev. Dr. Christophe
“The Orthodox Church and the Sense of Humor”
January 12, 15:30-17:00
Session 32
The sense of humor can reveal the nature of the relation one has with the surrounding world, but also one’s understanding of religious tolerance and individual rights; it can offer insights on the psychological structures of a person or a community. Both in the past and at present, healthy understandings of parody have proven to be beneficial to the church, sometimes even prophetic. Using an interdisciplinary agenda, this paper will analyze representative examples of public situations in which Orthodox communities have been challenged by social debates about their political status in society or as targets of public derision. I will start by considering the treatment of such cases (e.g., in Greece or Russia) by Western media. Which criteria can be used to discern humor in its various degrees when it comes to deal with church realities? When does freedom of speech interfere with religious liberty? Is the understanding of humor related to a theological viewpoint or is it essentially a cultural issue? Culturally-based debates about religion and humor enter an ever more globalized context and are implicitly or explicitly discussed in the context of court cases (e.g., the ECHR), thus raising local issues to the level of a broader understanding of public justice in Europe.

Dimitrov, Dr. Ivan
“The Impact of the Political Changes in Eastern Europe upon the Involvement of the Orthodox Churches in the Ecumenical Movement (1980s-2010s)”
January 11, 9:00-10:30
Session 14
The political changes in Eastern Europe have become a test stone for the participation of the Orthodox Churches in the Ecumenical Movement, and in particular in the WCC and its regional organizations such as the CEC and others. There was a sharp decline in the interest of these churches in ecumenical contacts and activities. Some of the most active ecumenically Orthodox bishops in the meantime took the lead of their local churches and, from this position, had a negative impact on the involvement of their churches in the ecumenical movement. This has even more affected the interest of all Orthodoxy in ecumenism. At the same time, the world organization of the ecumenical movement for well-known reasons has seriously (in times) reduced its activity, so that we can speak today of a post-ecumenical era. Who, however, wins and who loses from this development?

Djintcharadze, Dr. Anna
“Patristics and Contemporary Man: Nikolai Berdyaev’s Dialogue with Patristic Anthropology”
January 12, 15:30-17:00
Session 74
Nikolai Berdyaev’s (1874–1948) thought wants to be a tension between the primordial, organically unified truth about man, contained in the biblical tradition, and a dialectical openness to a new anthropology, found in the historic dimension of Christianity. “Church” for Berdyaev means an unfolding drama at the end of which is the eschaton, the Kingdom. As such, this unfolding entails new information about man which is the fruit of the dialectic between the ongoing divine self-revelation and the human one, wrought through creativity. Quoting Léon Bloy, Berdyaev states that much as “without God there is no human, without the human, there is no God.” The theurgic agenda of Berdyaev’s philosophy is hence to mend the rift between “the antireligious humanism and the antihumanistic religion.” His suggested synthesis lies in the definition of human self-revelation through creativity as an integral part in God’s plan for creation. In the light of such a theogony, Berdyaev explores the patristic anthropology. Among the key questions are: How is patristic psychology applicable to the psyche of the post-humanistic man? Which elements still remain unpacked? What could be portentous in Origen’s thought for the future of Christian anthropology? Finally, why is it that the Orthodox theological soil is the most fertile one for the growth of the new understanding of Christian truth about man?

Doran, Ms. Natalia
“Priest, Steward, Conservationist”
January 12, 17:30-19:30
Session 64
Based on Bishop John Zizioulas' distinction between priesthood and stewardship of creation, this paper examines the present-day conservation paradigm that exists in the UK. This paradigm can serve as an illustration of the inadequacy of the stewardship model, a model that in practice leads both to ethical confusion on the part of humans and great suffering on the part of non-human animals. The author draws on her experience of campaigning against wildlife culls in the UK to argue for a conservation paradigm-shift which would maintain the necessary, but currently lacking, distinction between positive and negative moral obligations in applied ethics and, in the formulation of the positive moral obligations of human beings, be guided and enriched by modern Orthodox theology.

Dorobantu, Mr. Marius
“Strong Artificial Intelligence and Orthodox Theological Anthropology: Challenging the Concept of Imago Dei”
The development of Artificial Intelligence (AI) progresses at an exponential rate. One day, maybe sooner than later, it could reach a level of intelligence that is equal or superior to that of humans, what is called Strong Artificial Intelligence. The emergence of Strong AI, if it ever happens, would hugely challenge Orthodox theological anthropology in its core claim that humans are unique among creatures, because they are in the image of God. In this paper we assess the magnitude of this challenge and propose two possible theological responses to it. The first part of the paper sketches a brief history of the interpretation of Imago Dei in Orthodox theology, concluding that the dominant interpretation is the ontological one, namely that the image of God is located in a certain quality or set of capacities that are intrinsic to human nature. We follow this with an evaluation of the current scientific challenges to the ontological interpretation, and we explain how the challenges of the Strong AI scenario fit into this landscape. The second part of the paper attempts to sketch two possible solutions regarding the anthropological problem of Imago Dei: one is labeled radical, the other one moderate. The so-called radical solution, based on biblical exegesis, would be to lower the emphasis on the notion of the image of God. The moderate solution, based on interconfessional dialogue, would be to settle for a non-ontological interpretation of Imago Dei. We explore in particular the relational interpretation, notably proposed by Karl Barth. In short, his proposal is that the essence of the divine image is in the fact that humans are created in relation with God and with one another. The image as relation is an appealing interpretation, since it mirrors the very nature of God, the Trinity, as relation.

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

January 10, 9:00-10:30

Session 7

Christians’ first Scripture was the Old Testament; however, they read it in the light of Christ. For them, in contrast to the approach of Jews, the prophecies of the Old Testament about the Messiah were realized in Jesus Christ. In this case, Christians read the Old Testament in a different way from that of the Jews, who continue to reject Christ as the Messiah. The Quran, however, accepts that Christ was the Messiah, but rejects the doctrines on the Trinity and on Christ as the incarnate Son of God the Father. In my paper I will examine a particular Melkite reading of the Quran, the use of its verses and the application to it of Christian exegesis of the Old Testament. I will show how some Melkite authors could, at least indirectly, recognize a kind of prophecy in the Quran, using it as a proof-text and reading it in the light of Christ.

Edwards, Rev. Dr. Gregory
“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”

January 10, 11:00-13:30

Session 20

This paper presents the contemporary missionary efforts of Fr. Seraphim Rose and the St. Herman of Alaska Missionary Brotherhood, using them as a prism through which we can view mission/witness in the United States today. We argue that most observers have been unduly influenced by the controversial positions espoused by Fr. Seraphim during his early period. From his later period we highlight his rejection of what he called the “crazy convertism” and “super-correctness” of the first period, and his move toward what he labeled an “Orthodoxy of the heart.” We also explore his insights on “immigrant Orthodoxy” and his prediction that it would soon die out in the diaspora, as well as the problem of nationalism (including what he called “Americanism”). The paper also explores the unusual missionary
efforts in the period after his death, and evaluates their strengths and weaknesses in the light of contemporary Orthodox missiological thinking on inculturation.

Eklund, Mr. Jonas  
“The Essence/Energies Distinction in Vladimir Lossky and Dumitru Staniloae: Two Markedly Divergent Approaches”  
January 12, 11:00-13:30  
Session 11  
This paper will explicate, analyze, and discuss the Orthodox doctrine of the essence/energies distinction in Vladimir Lossky and Dumitru Staniloae. It will argue that Lossky and Staniloae, respectively, present rather clear visions of the relationship between God’s essence and energies, but that their positions are quite far from each other and, at some points, even incommensurable. While their opinions about God’s energies towards creation are relatively close, their opinions about God’s eternal energies are at odds. Lossky affirms an antinomic relationship between God’s essence and energies, according to which they are mutually exclusive yet virtually identical. The essence is completely devoid of activity, whereas all activities are contained by the energies. Thus, even the inter-trinitarian love is outside of the essence. Staniloae affirms, on the contrary, that God’s essence is identical to the divine persons and their communion of inter-trinitarian love, through which they give themselves to each other completely.

Ene D-Vasilescu, Dr. Elena  
“Pseudo-Dionysius and the Concept of Beauty”  
January 12, 15:30-17:00  
Session 73  
Pseudo-Dionysius compares the experience which constitutes the object of his treatise The Mystical Theology—that of gaining spiritual access to and knowledge of “mysterious things”—with the process of carving a statue (ἀγαλμα). Evidently connecting his thoughts with those of Proclus and Plotinus, the Syrian fathoms that if what is unnecessary—i.e. the outcome of human “affections”—is removed from our souls and minds, we attain the “true vision” about reality. Such a process leads us to an encounter with the Divine; in fact, by subjecting ourselves to such an activity we connect to the authentic source of both what we gather through perception and what we contemplate through reason. Books have been published about the way in which some works of Western visual art, music, and architecture have been inspired by Pseudo-Dionysius's concepts, and that influence is no longer significantly controversial. With regard to the effect of his ideas on the same arts within Byzantium and the “Byzantine Commonwealth,” more is to be said than has been said so far. My paper attempts to evaluate how justified are the assumptions some researchers formulate about the links between the Dionysiac Corpus and the arts they examine.

Espinoza, Ms. Marissa  
“Relational Humility as a Virtue of Allyship”  
January 11, 18:30-20:00  
Session 69  
In the current tempestuous political climate it has become increasingly imperative to not take neutral positions on significant issues. One method of taking a stand is allyship. An ally is a member of a dominant group who labors to end prejudice in both their personal and professional lives by supporting marginalized groups. This is a conversation that Orthodox Christians can and should partake in, as it is an extension of Christ’s command to “love thy neighbor.” In this paper, I will argue that we should understand the ally relationship as one of care, where the ally is developing the virtue of relational humility.

Fanous, Rev. Dr. Daniel
“Partaking in the Cruciform God: Deification, Justification, and the New Perspective”
January 10, 17:30-19:00
Session 57
In the last half-millennium, the false dichotomy between faith and works has left western Christendom in a state of endless deliberation, while eastern Christianity, for the most part, has remained silent if not genuinely perplexed. Many Orthodox (and Catholic) biblical scholars have fought to defend the necessity of faith and works, but have unwittingly along the way examined the Pauline corpus through the lens of the Reformation. And though much Orthodox biblical scholarship in the past has concluded with sound orthodox theology, it has often reached those conclusions from inaccurate initial presuppositions furthered by theological acrobatics—moves that are inevitably unnecessary. It will be argued, instead, that justification needs to be placed within Paul’s broader vision that pivots around continual participation in the crucified Christ. Eastern Christianity in continuity with Pauline and patristic thought, provides a somewhat different theological vocabulary for this: the language of deification—in short, partaking in the life of the Cruciform God.

Feodorov, Dr. Ioana
“Greek Sources in the Miscellanies of Makarios III Ibn al-Za’im, Patriarch of Antioch (1647-1672)”
January 11, 16:30-18:00
Session 49
Between 1652 and 1658 Makarios III Ibn al-Za’im, Patriarch of the Antiochian Church (1647–1672), travelled on a first journey through Eastern Europe: the Romanian Principalities, Ukraine, and the Russian lands. Eager to bring inspiring Christian texts back to his flock, all through his journeys he collected manuscripts and books of dogmatic, liturgical, hagiographic or historical content that he would consequently translate, abridge, and adapt in Arabic for the Antiochian Christians of his wide eparchy. He also met with some of the Greek scholars who wrote such important books, such as Paisios (Pantelimon) Ligaridis, Bishop of Gaza and professor at the Constantinopolitan Academy. My paper will evoke the Greek works that found their way into Patriarch Makarios’s miscellanies and the connections that his works established between the Antiochian Christians in the Levant and the Greek-Orthodox Christians of Eastern Europe.

Fokas, Dr. Effie
“Orthodoxy on Trial: Majority Orthodox States and Religious Freedom at the European Court of Human Rights”
January 11, 19:00-20:30
Session 31
This paper contends with the public face of Orthodoxy in terms of the reputation of majority Orthodox states as violators of religious freedoms. Based on a 2012 study of violations of religious freedom found by the European Court of Human Rights (ECtHR or the Court), 79% of claims of religious freedoms violations against majority Orthodox states end in judgments finding violations, whilst the relevant figure for majority Catholic countries is 9%, 5% for Muslim majority countries, and none against Protestant countries. Though the Court’s judgements are not a reliable measure of the relationship of Orthodoxy to religious freedom, they do impact upon public perceptions of that relationship. This paper analyses the Court’s religious freedoms judgements against majority Orthodox states to trace potential patterns across the various cases.

Fokin, Dr. Alexei
“Natural Theology in the Orthodox Tradition from Patristic to Late Byzantine Times”
January 12, 9:00-10:30
Session 37
The need to defend the Christian faith in one God, Creator and Conserver of the world, in the presence of atheism, skepticism, and various heresies, led to the emergence of basic arguments for the existence of God in the writings of the Orthodox Fathers in the patristic and Byzantine eras. Most of their arguments are *a posteriori* ones, such as arguments from the necessity of an efficient cause of the existence and preservation of the world and of its movements, and arguments “of design” and “fine tuning.” Their writings also include an argument from the necessity of the existence of a formal or ideal cause of the created beings, an argument from the presence of different degrees of perfection in created beings, and various moral arguments. But there are also *a priori* arguments, including an argument from the “innate idea” of one God, implanted in all human minds; and finally, there are arguments from the “universal consensus” of all nations regarding the existence of gods. In conclusion, I will raise a question of why such proofs of the existence of God do not play a significant role in Orthodox patristic theology as a whole.

**Foltz, Prof. Bruce (Seraphim)**  
“*Florensky’s Understanding of Creation and the Neopatristic Critique of Sophiology*”  
January 11, 16:30-18:00  
*Session 50*  
Within our postmodern horizon, we are creatures who are confused and disoriented amidst creation itself, understanding neither the order of nature nor our proper place within it. A rich and dynamic answer to this lacuna can be found within the tradition of Russian thought running from Dostoevsky to Florensky and Bulgakov, but it has been neglected in Orthodox thinking, due largely to the Neopatristic critique articulated by figures such as Florovsky, Lossky, and Romanides, who saw “sophiological” insights as both scholastic and gnostic. Through a phenomenological examination of Florensky’s work, both in its early and later development, this paper seeks to show that his elucidation of creation, grounded solidly on *askēsis* and noetic experience, is not only compatible with the Neopatristic approach, but completes the program that the Neopatristic synthesis leaves largely unfulfilled.

**Forestier, Fr. Luc**  
“*Towards an Enriching Ecumenism: The Contribution of an Orthodox Theology of Ministries to Roman Catholic Theological and Pastoral Considerations*”  
January 11, 16:00-17:30  
*Session 71*  
From a question about ministry, this paper tries to show that ecumenism is an exchange of gifts, since we know that “certain features of the Christian mystery have at times been more effectively emphasized” in other Churches and Communities, as stated by John Paul II in his 1995 encyclical *Ut Unum Sint*, “That They May Be One” (§14). More than fifty years after Vatican II, new questions have arisen in the Catholic Churches, especially in Europe. Cultural evolutions, pastoral transformations, and liturgical reforms have had huge impacts upon theological questions regarding ministry. Even if Vatican II has situated the presbyterate beneath the episcopate, some Catholics are eager to speak about the priest as “alter Christus,” that is, “another Christ.” Considering the Orthodox liturgy of the ordination of priests, and the main doctrinal affirmations among some Orthodox theologians, could help a Catholic theology of ministries to find a new equilibrium.

**Fotopoulos, Prof. Dr. John**  
“*Patristic Exegesis of Scripture, the Historical Turn, and Contemporary Orthodox Hermeneutics: Articulating an Orthodox Horizon of Expectation*”  
January 11, 11:00-13:30  
*Session 3*  
Although Orthodox biblical scholars use many critical tools for their study of Scripture, more needs to be done in developing a contemporary Orthodox hermeneutic of biblical interpretation. The role that patristic
exegesis of Scripture is to play for Orthodox biblical scholars is a challenging issue, while the use of historical criticism has brought its own difficulties. However, rather than demanding that Orthodox biblical scholars use a particular method of biblical interpretation or expecting particular exegetical outcomes, it would be preferable for Orthodox scholars to conduct their exegesis within a particular interpretative framework. This paper argues that Orthodox biblical scholars need to articulate a “horizon of expectation” for the study of Scripture. An Orthodox horizon of expectation—a normative but flexible interpretative framework similar to what St. Athanasius referred to as the σκοπὸς τῆς ἁγίας Γραφῆς—may be the closest that Orthodox biblical scholars can get to a contemporary Orthodox hermeneutic of Scripture within a culturally diverse, nearly two-thousand-year-old religious tradition.

Frost, Dr. Carrie Frederick
“Without Corruption You Gave Birth to God the Word’: How We Understand Mary’s Virginity During Childbirth”
January 10, 17:30-19:00
Session 47
The Orthodox Church maintains that Mary’s birthgiving of Christ is ultimately a mystery: after all, God enters the world through the womb of a human mother. Though the Church affirms Mary’s ever-virginity throughout her life, it makes no dogmatic or conciliar statements specific to her virginity during childbirth. However, indications of the status of her virginity during childbirth do appear in church tradition, texts, icons, and hymns, and these sources offer different, sometimes conflicting, portraits of her birthgiving body. This paper looks at these different perspectives, and it considers the significance of such variability within the tradition, especially as concerns the influx of women theologians for the first time into the ongoing contemplation of Mary’s motherhood and virginity.

Frøyshov, Prof. Stig Simeon
“Historical Liturgiology in Service to the Church: Is the Orthodox Daily Office a Monastic Rite and Therefore Less Suited for Parishes?”
January 10, 15:00-17:00
Session 16
Orthodox liturgiology is at a stage where the study of historical manuscripts is still strongly needed. Much of our presumed knowledge of historical development is based on an insufficient manuscript basis. One implication of “new” manuscripts concerns the understanding, both in academia and in the church, of the nature of the Orthodox Daily Office. A common idea, both among scholars and church people, is that the present Orthodox Daily Office has a monastic character and that, for this reason, it is less suited or even unsuited for the people’s worship in regular cathedrals and parishes. My studies have shown that the present Orthodox, Byzantine Daily Office has its origins in the Anastasis cathedral of Jerusalem and that its early use in Byzantium was not limited to Studite or other monasticism. Therefore, the Orthodox Daily Office is not monastic in its structure or typology, but public and ecclesial.

Gavrilyuk, Dr. Paul
“The Spiritual Perception Research Project: An Introduction”
January 12, 9:00-10:30
Session 33
The Spiritual Perception Research Project began at Harvard in 2005 and presently consists in three phases. The first phase resulted in the publication of a collected volume co-edited by Paul Gavrilyuk and Sarah Coakley under the title The Spiritual Senses: Perceiving God in Western Christianity (Cambridge, 2012). The second phase will result in the publication of the second collected volume that Gavrilyuk is presently co-editing with Frederick D. Aquino, Sensing Things Divine: Towards a Constructive Account of Spiritual Perception (Oxford, forthcoming). The current phase will involve the exploration of the topic
in Eastern Christian authors, particularly Macarius-Symeon, Maximus the Confessor, Symeon the New Theologian, Gregory Palamas, and others.

Gdzelizde, Dr. Tamara
“National Boundaries of the Orthodox Church”
January 11, 19:00-20:30
Session 12
Abstract Pending

Gheorgita, Dr. Nicolae
Paper Title Pending
January 11, 9:00-10:30
Session 9
Abstract Pending

Gilbert, Dr. Gaelan
“Classical Education and Orthodox Christianity”
January 10, 11:00-13:30
Session 25
Like Europe, the USA is a conglomeration of diverse regional cultures with multiple local Orthodox churches. In the American setting, however, there exists a unique institution that would be hard to find in Europe today: the liberal arts school. With its classical curriculum, emphasis on teacher mentorship, and formative residential life, such schools have historically played a vital role in the dynamic transmission of doctrinal tradition, from ancient and patristic to more modern contexts. This paper argues that classical schooling, both parochial and collegiate, has a critical part to play in the life of the Orthodox Church in the USA—and the stakes are high. Notable if limited efforts are being made on the part of parishes and individual dioceses, but nothing at the pan-Orthodox level, supported by the hierarchy, has yet emerged. The time has come for articulating, implementing, and supporting coherent models of Orthodox Christian classical education.

Giulea, Fr. Dragos
“Introibo ad altare Dei: Liturgical Soteriology in Early Christianity”
January 10, 11:00-13:30
Session 53
The paper attempts to delineate the theological framework of early Christian liturgical soteriology. I argue that early Christians took over and reshaped an ancient Jewish theological pattern, namely, that ritual gestures performed in front of the fullness of the divine glory, or throne, elicit salvation. On the assumption that salvation is effected by forging a (simili) angelic identity in worshipping together with the angelic orders, the complex of liturgical acts in the sanctuary amounts to a genuine machinery that prompts God’s gracious condescension and salvific agency. However, this theological pattern is reshaped in light of the event of the Incarnation. While in the Jerusalem Temple the salvific liturgical acts were performed in front of the divine glory, representing the fullness of divinity on earth, Christians perform their ritual acts of salvation in front of the fullness of divinity and glory descended and concealed within Christ’s body and blood.

Glibetic, Prof. Nina
“‘New’ Histories of the Christian Liturgy? Reflecting on Our Discipline in an Inter-Disciplinary Framework”
January 10, 15:00-17:00
Session 16
This paper will discuss the “new” liturgical histories (the phrase comes from the medievalist Miri Rubin), namely the scholarly writing and engagement with premodern Christian liturgy through a wide range of methods (anthropological, historical etc.) yet outside the discipline of liturgical studies. This emerging academic context has offered an array of new lenses through which one can engage Christian liturgy in the premodern world. It also brings new evaluations of the methods traditionally employed in liturgical studies. In my presentation, I will highlight this growing interest in the ritual practice of Christianity in the premodern world and reflect on the types of possibilities and challenges this opens up for our discipline.

Goguadze, Dr. Tamar
“The Patristic Appreciation of the Gift of Artistic Talent”
January 10, 15:00-17:00
Session 30
Abstract Pending

Golitzin, Archbishop Alexander
“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”
January 10, 11:00-13:30
Session 53
This presentation discusses a number of fourth-century ascetical texts and a very modest sampling of their successors in the Christian East, and argues the following points: (1) the imagery of the divine chariot-throne (merkavah) and the associated experiences of ecstasy, ascent, and transformation, which loom large in Second Temple apocalyptic literature, remain significant for the articulation of claims to religious experience among Christian ascetics; (2) monastic writers preemptively or polemically “adjust” the merkavah visions in the direction of an “internalized apocalypticism”; (3) the continuous dissemination of biblical Pseudepigrapha and Apocrypha bears witness to a burning interest, chiefly among monastics, for Second Temple-style accounts of heavenly ascent and visions of the merkavah; (4) today’s Orthodox scholars have an obligation, to the academy and the Church, to recognize this vast spiritual patrimony, inherited from the visionary experience of Israel, as the very heart of our theological tradition and to take seriously the claim to a continuum of experience from the Fathers of old to the Fathers of our times.

Goodin, Dr. David
“Christology and Eco-Theology: The Centrality of Cyril of Alexandria in Safeguarding Ethiopian Tewahedo Church Forests”
January 11, 16:30-18:00
Session 50
Remnant Afromontane forests in northern Ethiopia are under threat from development pressures both within Ethiopia and from international interests. But these biodiversity hotspots are currently being protected by the Ethiopian Orthodox Tewahedo Church (EOTC), which views these forests as sacred lands. The academic literature is divided on how to provide food security in this drought-prone nation. Conservation biologists see these church forests as the seed-source for drought-tolerant endemic subsistence agriculture and reforestation efforts. But certain voices within the agricultural sciences see the role of the EOTC in protecting these forests as counterproductive. This paper examines these tensions in the academic literature before turning to the eco-theology of the Ethiopian Orthodox, which derives from the Incarnational theology of Cyril of Alexandria (378–444 CE), the EOTC’s distinctive covenant typology, and the Eucharistic communitarianism of rural life. A case is then made for the continued management of these forests by the EOTC.
Green, Rev. Ignatius
“Rereading St. Gregory of Nyssa’s Oratio catechetica”
January 11, 11:00-13:30
Session 34
Understanding a text requires that we discern the questions an author asks before we seek to find the answers that are given. The Oratio catechetica is misunderstood not only because it has not received sustained attention in its own right, but also because those who approach the text have imposed anachronistic assumptions upon it, seeking answers to questions that are not asked. The Oratio is not a work of “systematic theology,” nor is its structure based upon the grand drama of “salvation history.” St. Gregory, a former teacher of rhetoric, composed a manual for his catechists in which he invents arguments that they may employ in their work (“invention” was the first stage of composition in classical rhetoric, with its own manual tradition). This explains the character of the work, and it will influence our interpretation of its content, including St. Gregory’s soteriology and his theology of the sacraments.

Greeson, Dn. Daniel
“The Great and Holy Council Speaks, But Who Is Listening?”
January 11, 16:30-18:00
Session 62
Abstract Pending

Guglielmi, Mr. Marco
“Orthodox Christianity in a Western Catholic Country: Patterns of Negotiations of Orthodox Diasporas in Italy”
January 12, 15:30-17:00
Session 72
Italy is the country in Western Europe with the highest number of Orthodox Christian believers, who belong to different jurisdictions (Giordan, Guglielmi 2018). The first aim of this presentation is to offer an updated picture of Orthodox Christianity in the Italian peninsula. At first, we focus on the Orthodox community in this host country (new quantitative data allows an analysis on a national level); then we focus on the (canonical and non-canonical) jurisdictions of this religious tradition in Italy. The second aim is to study the branches of the three main Orthodox jurisdictions in Italy. We try to define the engagement with the host context and the settlement patterns of the diasporas of the Romanian Orthodox Church, the Ecumenical Patriarchate, and the Russian Orthodox Church. We hypothesize that these three diaspora religions have developed different relationships with the society, the traditional religion, and the state in the Italian context.

Guran, Dr. Petre
“The Orthodox Idea as embodied in the Romanian Principalities”
January 12, 17:30-19:30
Session 76
This paper tries to analyze the sense of what historians have evaluated as a survival of Byzantium despite the Ottoman Conquest (Nicolae Iorga, Byzance après Byzance). What did precisely survive? And what are the genuine expressions of this survival? Finally, why did this survival formula end with the Greek revolution of 1821 or, according to other historians, with the regimen of the Phanariots? The imperial idea was no more possible, but a new idea arose amidst the turmoil of the fall of the Byzantine Empire, which is a purely ecclesiastical idea. This is the orthodox idea: a form of spiritual and ecclesiastical unity which rises to the capacity of a historical actor. This unity is embodied by the ecumenical patriarch, but he is not himself an autocratic instance. His action is limited by the permanent synod (endemousa), the collaboration with the other eastern patriarchates and with worldly powers, such as the Romanian princes.
Gustafsson, Dr. Daniel
“Beautiful Synergy: An Argument from Christian Art”
January 10, 15:00-17:00
Session 30
Abstract Pending

Gustilo, Dr. Tracy
“Pascha as Spectacle: Then and Now”
January 12, 11:00-13:30
Session 17
Three early Paschal texts, Melito’s *Peri Pascha*, Origen’s *Peri Pascha*, and Gregory the Theologian’s *Paschal Oration* (Or. 45), provide evidence of an early understanding of Pascha as “spectacle,” or more accurately “counter-spectacle.” After surveying the paschal theologies of these early witnesses, I will attempt an application to the present-day liturgical celebration of Orthodox Holy Week and Pascha, including aesthetic and political implications. Seeing Pascha as spectacle grants insight into how Christ saves.

Hallonsten, Prof. Gösta
“The Retrieval of Deification in Western Theology—Once More”
January 12, 11:00-13:30
Session 11
The ongoing proliferation of literature on theosis/deification in Western theology raises some fundamental issues about terminology, different concepts of deification, and the dialogue between East and West. In this paper I shall address anew the concerns raised by Andrew Louth, Norman Russell, Roger Olsson, and myself regarding the retrieval of deification in Western theology. I will focus on two recent contributions to the theme in St. Augustine and St. Thomas Aquinas, by David Vincent Meconi and Daria Spezzano respectively. While offering valuable new material on the topic, both books lack a thorough discussion on how to define the concept of deification, or even if deification in Augustine and Thomas might be a concept of doctrine in any real sense. The distinction between deification as theme and doctrine needs to be further discussed, in order to focus more on real differences and similarities between Eastern and Western theology of deification.

Harlaaoanu, Rev. Dr. Paul-Cezar
“The Curse as Image of Relation between God and Man”
January 10, 9:00-10:30
Session 68
The third chapter of Genesis presents the first time when God cursed the serpent (3:14) and the earth (3:17). When Adam sins, God does not curse him, but He curses the land for him. The same idea appears after the flood, when God says He will not curse the ground for the sins of men (Genesis 8:21). In the same time, man uses the curse in his relations with other people, but also in his relationship with God (Leviticus 24:11). In the book of Job, it is said that Job’s wife tells him to curse God and die. Job’s actions and words are quite interesting in that he does not curse God, but instead curses the day he was born. My intention is to present Job’s attitude as humanity’s response to God’s words from Genesis and to seek the roots of this curse in Orthodox prayers.

Harper, Rev. Dr. Demetrios
“Gnomic Surrender and Autonomy: Retrieving and Integrating the Byzantine Conception of Moral Determination”
January 10, 15:00-17:00
Session 18
This paper will seek to address the question posed by the session through the consideration of the contemporary assumptions of autonomy, comparing them to the modes of moral determination found within Greek patristic paradigms. While a thoroughgoing genealogy is beyond the scope of so brief a paper, it will nevertheless seek to highlight some of the significant milestones on the road to the modern conception of autonomy. Of particular note will be the turn from “morality as obedience,” manifested initially in the thought of the natural law voluntarists and culminating—though in a very different intellectual framework—in Immanuel Kant. In turning to the Greek patristic tradition, the paper will strive to demonstrate that there is a similarly rigorous emphasis on personal moral responsibility in Byzantine Christian thought, yet it is conditioned by an equally substantial emphasis on obedience and a self-effacing repudiation of personal and individual dispositions.

Harvey, Dr. Susan Ashbrook

“Women’s Speech, Women’s Silence: Models from Early Syriac Liturgy”
January 10, 17:30-19:00
Session 47

Syriac Christianity of the 4th–8th centuries AD offers interesting models for thinking theologically about women’s liturgical participation. Ancient Syriac churches developed a tradition of consecrated women’s choirs who performed a canonically designated teaching ministry distinct from, and complementary to, that of the bishop and other male clergy. Syriac theologians of the same era exhorted their congregations that the voices of laity also mattered, including the voices of lay women and girls, married or unmarried, contributing to the liturgy. Additionally, Syriac liturgical poetry in hymns and homilies celebrated the stories of biblical figures, male and female. In fact, Syriac liturgy is striking for its attention to women of both the Old and New Testaments. The results were a liturgical event in which women’s voices, real and imagined, played crucial roles for the worshipping community. Women’s voices in these different roles were considered, honored, and valued as meaningful for the church as a whole, and as iconic in impact as they performed an image of salvation fulfilled for all people. Such a historical witness raises important questions regarding the roles and functions of women’s voices in the liturgy, or indeed, of their silence if their voices are excluded.

Haws, Dr. J. B.

“Mormon Theology, Orthodox Terminology: Essence, Energies, and Exaltation”
January 11, 16:30-18:00
Session 61

A 1982 polemical film famously called Mormons “the God Makers.” Even though the Latter-Day Saints took exception to what they saw as a caricature of their doctrine of “exaltation”/human deification, thousands of church groups worldwide screened the film, such that the caricature, if not the moniker, stuck. In the years since, some Mormon thinkers have sought to explain (even defend) their belief in humanity’s potential by pointing to apparently parallel aspects of other Christian traditions, particularly the prominence of theosis in Eastern Orthodoxy. A number of critics, though, have dismissed these comparisons outright, and most of those dismissals have centered on Trinitarian distinctions. This paper proposes that there are reasons to give those comparisons a second look—and proposes to come at that second look by articulating and communicating Mormon beliefs using Orthodox concepts.

Hayes, Dr. Andrew

“Wonder as an Ascetical Concept in the Theological Anthropology of St. Ephrem the Syrian”
January 10, 11:00-13:30
Session 19

The notion of wonder (Syr. tahrâ, as well as cognates and related terms) appears frequently in the theological poetry of St. Ephrem the Syrian (4th century), in such a way as to suggest a deliberate
emphasis. Insofar as it often functions in an admonitory way, he seems to regard it as a purifying experience that disciplines the mind and heart in preparation for ascent to God. Indeed, disciplining knowledge through wonder appears as the antidote for the spiritual sickness of investigation (*bṣata*). This paper investigates the ascetical uses of wonder in Ephrem’s corpus, with attention to both its positive and negative aspects, and its potential to illuminate Ephrem’s well-known critique of investigation as an aberrant inclination, that is, as a moral and spiritual problem. I argue that wonder plays a guiding role in Ephrem’s understanding of the spiritual life and the right orientation of the human mind within that context.

**Heide, Mr. Daniel**

“Divine-Humanity: The Chalcedonian Humanism of Vladimir Solovyov”  
*January 12, 15:30-17:00*  
*Session 73*

Vladimir Solovyov is perhaps the most brilliant, most controversial, and least understood philosophical theologian of 19th-century Russian Orthodoxy. In this short communication, I hope to expand upon the fundamental insight, brilliantly elucidated by Brandon Gallaher, that the core of Solovyov’s philosophical theology is not Sophiology, but Christology. It is my contention that Solovyov’s Christological speculations extend well beyond any explicit discussions concerning Christ; instead his Chalcedonian humanism implicitly and surreptitiously informs his entire oeuvre—from his ecclesiology and sophiology, to his views on love, beauty, art, and politics. Beneath Solovyov’s abstract discussions of the “real” and the “ideal,” of “form” and “content” lies the fundamental Chalcedonian notion of the unity of two natures without confusion. As such, Solovyov’s all-encompassing Christian humanist vision, rooted in Chalcedonian Christology, offers an eccentric yet undeniably Orthodox solution to the crisis of modernity—the problem of secular humanism in its diversity of forms.

**Heikkila, Dr. Jelisei**

*January 12, 9:00-10:30*  
*Session 54*

This thesis seeks to briefly examine the canonical legislation (decrees and statements) regarding matrimonial matters in the Russian Orthodox Church from the early 1900s to 2017. Of particular interest is the comparison between the Synodal decisions of 1917–1918 and the Bishops’ Council document “On the Canonical Aspects of Church Marriage,” which was adopted on December 2, 2017.

**Heller, Rev. Dr. Dagmar**

“Which Perspectives for the Dialogue between Orthodox and Protestants?”  
*January 11, 11:00-13:30*  
*Session 15*

The dialogue between Orthodox and Protestants (here: Lutherans and Reformed), which reached a good level of mutual knowledge during the 20th century, seems presently to be stuck, especially due to recent developments in the Protestant churches such as the ordination of women or the attitude towards moral questions. This paper will first show that these difficulties are rooted in ecclesiological differences—including the understanding of unity itself. Secondly, a closer analysis of these differences reveals that they have their roots in different cultures, shaped by history and context, which need to be taken more into consideration in future dialogue.

**Herescu, Fr. Dragos**
“A Comparative Reflection on the Effects of Secularization on Romanian Orthodox Parishes in the UK and Romania”
January 11, 19:00-20:30
Session 55
Issues of identity and space are extremely important to consider in relation to secularization because they have both sociological and theological implications. Moreover, the negotiation of religious identity and space is actively occurring in Romania as well, but there they are inevitably cushioned or decanted by factors such as ethno-religiosity, cultural and historic religious appropriation, or generational dynamics. This “ecosystem of Romanian-ness” is arguably nonexistent in the West, or present only by proxy in relation to parish communities or religiously neutral communities of professionals. Therefore, in the UK issues of identity and space come more acutely into focus. Moreover, they also occur in tandem, in a socio-cultural environment of much more mature and established secularization, one in which the experience of otherness and of a plurality validating individuality is unavoidable. Therefore, even a tentative comparative analysis of the effects of secularization on Romanian Orthodox parishes in the UK and Romania can further the reflection on the rapport between secularization and Orthodoxy.

While drawing insights from the existing framework of research on secularization and religion in contemporary society, this paper will use empirical evidence or accounts from several parishes in the UK and Romania. This is done both in order to ground the theory in practice and illustrate contextual variations, but also to test the paradigmatic propositions regarding religiosity and secularization against a real-life situation.

Herescu, Fr. Dragos
“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”
January 12, 15:30-17:00
Session 72
This paper is based on empirical investigation conducted in 2015. Secularization is concomitantly a global and a circumstantial process. In Romania it touches on issues of ethno-religiosity and social identity, of contextual modernity and the geography of social space in it, as well as the role of religion as a catalyst for either social fragmentation or solidarity. Theologically, the challenge raised by secularization in Romania is fundamentally about the “incarnational and hermeneutical relevance” of Orthodoxy under conditions of unsettled modernity. Combining external observation with active internal participation, this paper uses the Iasi pilgrimage as a hermeneutic tool to propose a novel approach in mapping the secularization paradigm in Orthodox Romania. In this sense, this essay will consider aspects such as: the pilgrimage as expression of both personal piety and public religiosity; the shaping of the public religious geography of space and the spatial geography of the religious-secular encounter; and the creation of religious meaning in society, its transmission and reception into the wider societal Romanian context.

Hill, Ms. Caroline
“How to Frame ‘Gay Propaganda’: The Orthodox Church, Morality Policy, and Online Media in Russia”
January 12, 15:30-17:00
Session 32
The adoption of laws in the Russian Federation prohibiting propaganda of homosexuality and “non-traditional sexual relationships” to minors at the regional and federal levels, respectively, has raised questions regarding the role of the Russian Orthodox Church in public life. This paper will evaluate statements via online media sources by clerics and other figures serving in the Orthodox Church in order to analyze the strategies employed when arguing against public expressions of homosexuality. Drawing upon the concepts of framing and morality policy, I will argue that secular, rational-instrumental frames
have prevailed over moral and religious appeals—not only in secular media sources, but in the online space known as the “Orthodox Internet.” I will also examine specific arguments (including those regarding mental health, law enforcement, and national security issues) employed by a church re-entering the public sphere after decades of forced secularization.

**Hjalm, Prof. Michael**

“From Eucharistic Ecclesiology to the Church as Polis”

January 11, 19:00-20:30

*Session 12*

Abstract Pending

**Hoppe, Prof. Nathan**

“The incarnation of Christ as a model for Christian missions”

January 10, 11:00-13:30

*Session 20*

Beginning with St. Paul’s exhortation to, have the mind of Christ who emptied himself and became a servant, this paper develops, an incarnational theology of Christian mission based on the missionary writings of Archbishop Anastasios of Albania. What is the relationship between the Christian gospel and human culture? What are the implications of an incarnational approach to missions in traditionally Orthodox lands and for spreading the Orthodox faith to new lands and cultures? How does the incarnational process operate in the dynamic reality of constant change in modern cultures? The paper will attempt to grapple with these and other questions in seeking to form a theological foundation for the ongoing work of Orthodox Christian missions in the 21st century.

**Horujy, Prof. Sergey**

“Cosmic Liturgy as an Orthodox Paradigm of Integral Ecology”

January 11, 19:00-20:30

*Session 52*

The conception of cosmic liturgy, which originated in St. Maximus’s *Mystagogy* and was given a modern formulation chiefly by H.U. von Balthasar, L. Thunberg and T.T. Tollefsen, is revised and updated. I argue that the contemporary Orthodox comprehension of man’s destination and the world process can be based on this conception, united with certain elements of the theology of divine energies and hesychast practice. In the revised version the cosmic liturgy is represented as a synthetic ensemble of anthropological, liturgical (*stricto sensu*), ascetic, and last but not least, scientific and technological practices. In this ensemble, a special role must belong to Orthodox theology conceived in the hesychast way as the source of authentic experience of communion with Christ. Due to this, the cosmic liturgy can be considered as a certain paradigm of integral ecology, with Orthodox theology performing the function of the integral ecological expertise.

**Hovorun, Rev. Prof. Cyril**

“Nature and Structures of the Church”

January 11, 19:00-20:30

*Session 12*

The paper is based on Cyril Hovorun’s recent book *Scaffolds of the Church: Towards Poststructural Ecclesiology* (Eugene, OR: Cascade, 2017). It explores the distinction between the invariable core of the church, which the author identifies as “nature,” and administrative facilities, which he identifies as structures. These facilities are changeable and have been the subject of various socio-political influences since the period of Late Antiquity. The author argues that differentiation between the nature and structures of the church constitutes a methodological precondition for constructive criticism of the church.
Howell, Dr. Christopher
“All Things Old and New: Paths and Bridges in Evolutionary Theodicy”
January 12, 11:00-13:30
Session 44
C.S. Lewis was one of the first writers of the twentieth century to draw attention to animal suffering as a problem in serious need of attention by Christian theologians. In the years since he wrote, the problem has only been magnified, as the “deep time” of evolutionary cosmology has flowered fully into the vast and incomprehensible eons (epochs filled with death and violence and mass extinction) that we now understand to constitute creation. But “nature red in tooth and claw” is not something isolated in the prehistoric world; it is also something present today and—due to human ecological rapacity—ultimately exacerbated by our existence. Coupled with the growing literature on the cognition and self-awareness of animals themselves, this is as serious an issue for theology as there ever has been. There has been a turn in recent theology towards addressing the issue of evolutionary theodicy, of analyzing animal pain, and of linking it together with Christian cosmological accounts of creation and the fall. Christopher Southgate, Elizabeth Johnson, and Celia Deane-Drummond are three of those who have published on this question, and in this paper, I will seek to build on their analysis, while turning to the resources of Eastern Orthodox theology and patristics to sketch out potential paths forward in understanding creation, fall, and redemption in a way that is consonant with both evolutionary history and Christian doctrine.

Huian, Dr. Georgiana
“The Plenitude and the Cross. Four Dimensions of the Human Being according to André Scrim”
January 11, 16:30-18:00
Session 49
In his Apophatic Anthropology, André Scrima identifies four dimensions of the human being, borrowing the notions of length, width, height and depth from Eph. 3.18. While each dimension is attributed both an ontological and an epistemological meaning, Scrima reconstructs the wholeness of the human starting from materiality, passing through affectivity and pure intellection, and ending with the ultimate interiority as dwelling place of the Spirit. This paper investigates the articulation of the four dimensions in connection to images such as the “personal cross”, the “ineffable core”, the “inner divine icon”, and focuses on their convergence in the centre of the homo absconditus. It also surveys briefly some of the biblical and patristic sources that underpin Scrima’s argument for the necessity to descend, along the “dimensions of the hypostasis”, in the “depths of the heart”, the mysterious place of the image or even of the face of God in humans.

Hunt, Dr. Hannah
“The Manly Soul in the Female Breast: St. Macrina in the Words of Her Male Contemporaries”
January 12, 11:00-13:30
Session 23
The paper explores presentations of St. Macrina, the sister and peer of the Cappadocian Fathers, in the context of the religious anthropology of her day. It takes as its starting point Gregory of Nyssa’s encomium “We spoke of a woman, if one may refer to her as that, for I do not know if it is right to use that natural designation for one who went beyond the nature of a woman.” The paper discusses whether Macrina’s much vaunted spirituality was an indication of her having transcended the limitations of her gender, as posited by late antique patriarchal society, or whether her piety and spiritual leadership rendered her beyond gender, and an exemplum of one whose human nature so perfectly integrated mind, body, and soul that she modelled an angelic life. The paper acknowledges that much of what we know of her has been transmitted through encomia.
Hyndman, Mr. James
“Cruelty to animals and spiritual wellbeing: Perspectives from C. G. Jung and the Church Fathers”
January 12, 17:30-19:30
Session 64
According to C. G. Jung, psychiatrists classify a person as neurotic if they suffer from their problems in life and as a psychotic if they make others suffer. In the context of this paper I will consider acts of deliberate cruelty to animals as symptomatic of psychotic behaviour as defined by Jung, and how such behaviour jeopardizes our spiritual growth, as seen from two perspectives: Spiritual growth in Jung as individuation, and spiritual growth according to the Church Fathers. As Bishop Isaiah of Tamasou clearly states, how we treat animals is a spiritual matter; if we wilfully treat animals badly we violate our conscience of virtue which skews our spiritual progress. This paper thus explores cruelty to animals in terms of our own spiritual growth, both in contemporary religious and psychological thought, and parallels this with the teachings of the Church Fathers.

Isai, Rev. Dr. Mihai-Daniel
“The ethic dimension of the phenomenal consciousness”
January 11, 18:30-20:00
Session 69
The phenomenal consciousness is intentional, oriented towards the world and the others. This consciousness places the self in the centre, from and towards which all the actions intended to modelate, order and modify the architecture of the world are oriented. The human subject relates to himself as the most intimate reality by which he discovers and has experiences related to his alterity. The “I” searches a “you” and a “he” in order to find the confirmation of his own experiences, to discover in the field of knowledge, to have somebody with whom to discuss about the rationality of the universe and the sense of existence. Starting from these interactions, we notice that the intentionality of the consciousness has an ethical dimension as well, because the human subject shares the world with other subjects. This sharing and together-modeling of the world have to be done by some specific rules, which must be reciprocally recognized and accepted. From a theological point of view, the human will has been altered by sin, resulting in the intentionality of the consciousness being affected by an individualistic and selfish orientation. The Eastern spirituality includes both the ethical dimension of the consciousness and the necessity of healing the will altered by sin by an appropriation of a spiritual life, as a step by step spiritual climb.

Ivanovici, Dr. Vladimir
“Manipulating Theophany: Manufacturing Golden Statues in Late Antique Baptism”
January 10, 11:00-13:30
Session 53
The paper analyses the manner in which the iconic dimension of humanity, rooted in its creation in the “image and likeness” of God, was interpreted and performed in late antique baptism. During the fourth century, bishops trained in rhetoric used the experience of other cults to design awe-inspiring settings for the sacraments. The Christian initiation ritual was cast as a theophany, with bishops promising a direct vision of God to those interested in joining the faith. As expected in the period, the theophany was to be transformative, altering the ontological structure of the initiate. The careful staging of the ritual experience which made possible both the promised vision and the wondrous transformation of the neophytes’ bodies will be discussed, along with the ways in which the mise-en-scène related to biblical and early Christian anthropological paradigms will be explored.

Jacobs, Prof. Jonathan
“The Doctrine of the Trinity in Analytic Philosophy of Religion”
In this presentation, I give an overview of recent work in analytic philosophy of religion on the Trinity. I then raise some brief concerns about how to square these accounts with an appropriately apophatic theology of the Trinity, and close by briefly sketching what an apophatic account of the Trinity might look like that is still in keeping with the general aims of analytic philosophers of religion.

Ježek, Dozent Rev. Václav
“Consciousness, Emotions, and the Human Being from an Orthodox Perspective: Towards a Theology of Consciousness”
January 10, 11:00-13:30
Session 19
The present contribution assesses the importance of consciousness as a theological or philosophical category. Today’s emphasis on artificial intelligence and the development of various forms of robots and computers, provokes the theologian to ask the basic question as to what is or is not unique about the human being, as he or she is formed and created in the image and likeness of God. The theologian needs to study the human being not only on a classical anthropological/theological basis but on the basis of the human being’s constitutive elements, which are often unexplored within the overall classical categories of the soul, body, and mind, which came down to us from a Hellenistic background. We attempt to define what consciousness from an Orthodox theological perspective can or should be, and its relation to other constitutive elements of the human being and its characteristics such as emotion. The subject of consciousness is also assessed in terms of the context of various forms of human life, including situations of coma, clinical death, and so on. We also discuss consciousness within the form of morality, of ethics, and ask ourselves whether morality or ethics are valid constructs in relation to consciousness.

Jinjolava, Rev. Hierodeacon Irakli
“The Synodical Principle as the Key to Church Unity against the Background of the Holy and Great Council”
January 11, 16:30-18:00
Session 62
The aim of this paper is to demonstrate the “synodical principle” of the Orthodox Church as the key to Church Unity against the background of the Holy and Great Council. The latter may be reflected as an opportunity, a chance as well as a challenge to rethink and rediscover the Synodality in the contemporary world and the today's Church. The paper attempts to approach the topic of Synodality in pointing the way for a clearer understanding of how something that was frequently “forgotten”, “misapprehended”, “misinterpreted” (i.e. the Synodality of the First Millennium Church) may be rediscovered and truly experienced due to our renewed and reunited efforts, experienced by all and by each of us, i.e. as a unity and Pleroma of the Church. This paper will focus on this very principle of Synodality or Conciliarity, examining this key word in the selected documents such as the Chieti Document (“Synodality and Primacy during the First Millennium”, 2016) and the Documents of the Holy and Great Council in Crete, 2016; and illuminating some contents on the example of the Orthodox Church of Georgia.

Jovanović, Dr. Ljubica
“Canonical Criticism and Orthodox Biblical Hermeneutics”
January 10, 9:00-10:30
Session 2
This paper examines canonical criticism in the context of the Bible readings of Orthodox Christian communities. Canonical criticism, which Brevard Childs introduced as a modern method of biblical studies, looks at the meaning that a community extracts from its canon of the sacred literature. I will lay emphasis on the ideal canonical interpretations of the Bible within the Orthodox Church, as exemplified
in the Cyrillo-Methodian translation mission to the Slavs. This canonical criticism reveals an interest in establishing correct theology over and above the formulation of lists of divinely inspired books. I claim that this attitude, in the wake of the seventh ecumenical synod, was intentional and that the making of lists of approved biblical texts was seen as restrictive. Because we lack manuscript evidence of the translation of the Cyrillo-Methodian school, I will make my argument on the biblical citations from *The Life of Constantine-Cyril*.

**Kariatlis, Dr. Philip**  
“Twentieth Century Orthodox Studies on the Holy Trinity: Conflicting or Complementary”  
January 10, 17:30-19:00  
Session 38  
Whilst countless Orthodox Trinitarian studies in the 20th century sought to focus their attention almost exclusively on this doctrine’s relationship to Christian anthropology and Christian living more generally, in recent times, this understanding—commonly referred to as ‘social Trinitarianism’—has occasioned considerable criticism in certain Orthodox quarters. After briefly outlining the main tenets of the two schools of thought, especially as represented by Papanikolaou and Behr, this paper will examine the extent to which their respective theologies can be reconciled, and resulting from this, if indeed a plausible case can continue to be made for deriving, from this doctrine, a framework for Christian living.

**Kalish, Prof. Erin**  
“Mighty Saints: Orthodox Role Models for Orthodox Girls”  
January 10, 15:00-17:00  
Session 24  
Recently, especially in the English-speaking world, there has been a push by organizations and companies to encourage girls to be “mighty girls—smart, confident, and courageous”. This trend fills a void in mainstream secular culture and encourages girls to explore the vast possibilities for their futures. While this is not necessarily incompatible with Orthodoxy, we need to foster smart, confident, and courageous girls in a more Orthodox context. We can do this through more hagiography geared towards tween girls (ages 9-12) that exposes them to Orthodox female role models—mighty saints. These girls need powerful, compelling stories about women of faith like St. Elizabeth the New Martyr and Mother Maria of Paris that will encourage them to seek the strength and courage that is found in devout faith, humility, and modesty. These stories would allow Orthodox girls to grow in their faith and more fully embrace and enrich Orthodox culture.

**Kalish, Dr. Kevin**  
“The Language of Asceticism: Figurative Language in the *Ladder of Divine Ascent*”  
January 10, 9:00-10:30  
Session 22  
This paper investigates the literary style of *The Ladder of Divine Ascent* of St. John Climacus. Fr. Georges Florovsky claimed in *Byzantine Ascetic and Spiritual Fathers* that this classic text of asceticism employs “simple, almost folk language” and that “the author loves the similes, proverbs, and sayings of everyday life.” But is the language in fact so simple, and are the similes and proverbs an indication of a folk style? Or can we discern a larger rhetorical purpose? As an extended metaphor, the very structure of the text displays a concern with figurative language. Sprinkled throughout the text are striking and unexpected uses of figurative language, often in the form of similes and analogies. This paper will consider the role of these literary devices in the text and how they function within the larger ascetic teaching of the *Ladder*.

**Kalkandijeva, Dr. Daniela**
January 10, 11:00-13:30
Session 46
The paper discusses the abolishment of the Bulgarian schism (February 22, 1945) in the light of documents from the declassified Bulgarian and Russian archives. It pays special attention to the twofold effects of this act. At first glance, the abolishment of the schism resolved one of the gravest conflicts in modern Orthodoxy. By resolving the canonical status of the Bulgarian Exarchate, it was expected to enhance unity in the Orthodox world. This act, however, did not bring relief, but new problems. In particular, the Bulgarian autocephaly inspired the Orthodox community in Yugoslav Macedonia to seek its own autocephaly—a problem that still provokes tensions between the Orthodox Churches. At the same time, the new canonical status of the Bulgarian Exarchate allowed the Bulgarian communist rulers to intervene not only in its domestic affairs but also in its relations with the other Orthodox Churches.

Kallistos, Metropolitan (Ware)
“Compassion for Animals in the Orthodox Church”
January 12, 17:30-19:30
Session 64
Abstract Pending

Karamanidou, Prof. Anna
“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”
January 12, 15:30-17:00
Session 72
The contents of the unedited corpus/codex 2 of the island of Kos illuminate the relationship between the scholar Sevastos Kyminites and the ruler of Wallachia, Constantin Basarab Brâncoveanu, on two counts: (1) The translations, dedicated to the ruler, of the works of Synesius of Cyrene, Theophylact of Ohrid, and Aristotle, aimed to strengthen his image as an enlightened bishop, by providing examples of royal Christian education and virtuous living. (2) The commendatory words addressed to Basarab, on one hand underline his ecclesiastical Orthodox Christian conscience and his great philanthropic work, and on the other hand they emphasize, in particular, the attempt of the ruler to offer education to his people, based not on worldly wisdom but also on spiritual wisdom, positively influencing the personal, familial, and social life of the citizens. The essence of the ruler’s Christian way of living is summarized in the account of his love towards God and his neighbor and his struggles to safeguard the confession of the Orthodox faith. Thus, a standard for imitation is established both for other rulers and for the people.

Kasselouri-Hatzivassiliadi, Dr. Eleni
“The Female Body in the Gospels: from Prejudice to Liberation”
January 10, 17:30-19:00
Session 47
The paper will present and discuss the Gospel references to the female body. In the New Testament era, the female body was seen in the frame of clean and unclean prejudices, reproductive values, and cultural stereotypes. The stories of Mary, Mother of Jesus Christ, Elizabeth, Peter’s mother-in-law lying in bed with fever, the woman plagued with a flow of blood for twelve years, the daughter of Jairus, the woman taken in adultery, the Syrophoenician woman, and the woman who anointed Jesus before his passion remind us that Jesus’ teaching, mission, and miracles went against the ingrained cultural mores and images of women and their bodies. Women were not defined by their biology and reproductive capabilities, but by their faith and call to discipleship and sainthood.
Kattan, Prof. Assaad Elias
“Paul of Antioch’s Letter to a Muslim Friend: An Argument from Universality against Islam”
January 10, 9:00-10:30
Session 7
The letter written by Paul of Antioch, the Melkite Bishop of Sidon, to one of his Muslim friends (around 1200) may be regarded as “perhaps the apogee of the Christian attempt to make use of passages from the Qur’an for apologetic purposes” (Sidney Griffith). At the beginning of this letter, Paul refers to a sojourn in what he calls “the homelands of the Romans, Constantinople, the country of Amalfi, some Frankish provinces, and Rome.” It has long been speculated whether this sojourn should be viewed as historical or as a mere fiction, yet the question about its function within the broader framework of Paul’s apology for Christianity has hardly been raised. In this paper, I suggest that this trip has to be read against the background of an argument from universality against Islam. Though not as elaborate as the Christian interpretation of the Qur’an Griffith rightly points to, this argument seems to be one of Paul’s underlying principles when it comes to the “superiority” of Christianity.

Kelaidis, Dr. Katherine
“Eastern Right: Orthodox Fundamentalism and the Far-Right”
January 11, 9:00-10:30
Session 27
Liberal democracy is perhaps more in danger now than at any other period since its post-Enlightenment rise. The influence of religious fundamentalism on this threat cannot be underestimated. While this influence crosses over religious and denominational borders, some corners have received more scholarly and popular attention than others. For example, while Islam and Evangelical Protestant forms of fundamentalism have received a great deal of attention, there has been little focus on fundamentalist movements within the Eastern Orthodox Christian tradition. This paper hopes to correct some of this oversight and encourage conversation around fundamentalist trends within the Orthodox Christian tradition. To this end, I will examine two contemporary strains of fundamentalism within the Orthodox Christian community: the introduction of Protestant fundamentalist ideology to Orthodoxy vis-à-vis the conversion of Protestant fundamentalists, and the growing radicalism of the post-Soviet Moscow Patriarchate in Orthodox communities around the world.

Kenworthy, Dr. Prof. Scott
“St. Tikhon of Moscow and the Dilemmas of Modernity: Religious and Secular Pluralisms”
January 12, 15:30-17:00
Session 28
St. Tikhon of Moscow was one of the most important Orthodox churchmen of the early twentieth century, who confronted the entire array of the challenges of modernity, including both religious diversity and a variety of government structures (Imperial Russia, the United States, and revolutionary Russia). This paper will examine how St. Tikhon dealt with these multiple levels of pluralism and set an example of adapting to the new conditions of the modern world while staying firmly rooted in Orthodox tradition. St. Tikhon can serve as a model for contemporary Orthodox through his respect for religious diversity, the diversity within Orthodoxy itself, and the effort to keep the Church free from political conflict.

Keramidas, Dr. Dimitrios
“Orthodox and Catholics in Dialogue: The ‘Conciliar Challenge’ after the Chieti Document”
January 11, 11:00-13:30
Session 15
The document “Synodality and Primacy During the First Millennium: Towards a Common Understanding in Service to the Unity of the Church” of the Joint International Commission for Theological Dialogue between the Catholic and the Orthodox Church (Chieti, Italy, 2016) proclaimed the many ways in which Orthodox and Catholics find themselves united in a common understanding of the theological, canonical and liturgical tradition and heritage of the undivided Church of the first millennium. Yet, the challenge assumed by the International Commission to reintroduce conciliarity into the bilateral Catholic-Orthodox dialogue requires the reciprocal fulfilment of two crucial criteria: on the one hand, the rediscovery of synodality as a reality belonging to the very essence of the Church—at the local, regional, and universal levels—and not as a simple accessory of ecclesial government; on the other hand, the need to understand the function and canonical prerogatives of the Bishop of Rome in the context of the reunited Church. In this paper we will indicate that it is possible to conceive of a primacy “within” and not “over” the Church, and that the bishop who holds and exercises it stands “at the center of” and not “above” the universal episcopate, and for the communion of the Church. Likewise, conciliarity is a conditio sine qua non for the realization of the primacy, and the bishop who presides over the Council cannot achieve its prerogatives without the presence of the “many,” whose role—by virtue of the fact that they enjoy equal episcopal dignity—is a normative and not simply a consultative one.

Khalil, Dr. Alex
“John Mestakides, Protopsaltis of Jerusalem (and Anaheim)”
January 12, 9:00-10:30
Session 9
In John Mestakides’s voice the past is always present. Mestakides became protopsaltis, or “first cantor,” of Jerusalem at a very young age and remained in that post for more than a decade, witnessing much of the tumult of his time from a unique perspective. This tumult caused him to leave Jerusalem for Amman, Jordan, and eventually come to live in Anaheim, California, where he has been chanting at St. John the Baptist Greek Orthodox Church for more than 40 years. In the sound of his voice is preserved a manner, or style, of chanting, and even an attitude towards chant, transmission, and liturgics, that has long since changed in Jerusalem. The present study investigates Mestakides’s long journey in diaspora not only as a means of understanding the traditions of older generations that have been preserved at the margins, but also to explore changing context and reception throughout this journey. This work also emphasizes some of the ways that ethnographic methodology may inform the study of liturgical chant.

Khramov, Mr. Alexander
“An Orthodox Perspective on Creation and Evolution”
January 12, 11:00-13:30
Session 44
Combined with the insights from the Eastern Church Fathers and Karl Barth’s theology, a reflection on the evolutionary limits of human cognition will rethink conventional wisdom on creation and the Fall. According to Latin theologians such as Augustine and St. Thomas Aquinas, God created the world in the same condition as we perceive it today, and nature has undergone only minor changes due to the sin of Adam. On the contrary, according to the Eastern patristic tradition, the newly created world was very different from what it is now. If we take this view, it follows that the evolutionary process, like other phenomena open to scientific investigation, has nothing to do with the six days of creation; rather it belongs to the sphere of the fallen world. As Vladimir Lossky put it, the scientific understanding of the universe, “external and limited to the domain of becoming, can only grasp the whole under the aspect of disintegration which corresponds to the condition of our nature since the Fall.” In this perspective, Genesis 1–3 reveals things that go beyond our experience, so any form of concordist interpretations of this text should be put aside. The six days of creation and other events preceding the Fall simply lie beyond what science can discover. This approach seems to give a more satisfactory answer to the problem of natural evil than theistic evolution does. For if God created through evolution, he is responsible for all
suffering accompanied it. However, if we presuppose “the Fall which lies behind time” (Karl Barth), death and corruption present in the universe can be attributed to a transcendental act of human freedom which underlies the observable reality. The outlined solution, like any other, has its pros and cons, but it deserves consideration.

Kihali, Rev. Dr. Anastasios Elekiah Andago
“The African Orthodox Mission Perspective in a Shifting Paradigm of Mission in the Third Millennium”
January 12, 9:00-10:30
Session 56

Christ commanded his disciples that “as God has sent me, so I send you!” (John 20:21). The question is, how are we being called to mission and evangelism today and how are we to preach the gospel of the good news of salvation in Jesus Christ to all nations today? The international Orthodox mission community has not organized and equipped itself well to be able to compete in the international missionary arena. Orthodox mission organizations as they stand today are scattered, minimal in their efforts, and cannot singlehandedly put forth a concerted world mission and evangelism effort or reflect the Orthodox Church’s pioneering nature in mission and leader as the mother of Christian missions. Therefore we seek the unity of the autocephalous Orthodox Churches to work together under one international mission umbrella to overcome this critical malady! Thirdly, under this umbrella we envision a standing secretariat and permanent printing press to meet the ever-growing needs for gospel and liturgical material in the new fields of mission. In the past, Orthodox mission outreach efforts were to help sustain pockets of immigrant communities and to reach out financially to the upcoming African church and leadership in terms of material and financial support. That era is now past and there is a need for the Orthodox churches on the African continent to find ways and means to begin to get off the ground and to stand on their own feet financially, to become self-dependent, self-reliant, self-governing and self-propagating under the Ancient Patriarchate of Alexandria and all Africa.

Kirkwood, Mrs. Kateryna
“Arian ‘Soulless’ Christology: An Evaluation of the Fragments of Eustathius of Antioch”
January 11, 11:00-13:30
Session 34

The fragments Contra ariomanitas by Eustathius of Antioch are considered to be a prominent account attesting to the early Arian “soulless” Christology. The Christology in which Christ has no human soul is ascribed by Eustathius to his interlocutors. This paper deals with the analysis of the fragments focusing on the lines of Eustathius’ narrative itself and on the exegesis of his opponents. The examination shows that Eustathius builds a narrative that points to a group which promotes subordination. References to the scripture of Eustathius’ opponents suggest that their intention is to emphasize the immutability of the divine spirit. The epitome on its own is hardly sufficient to confirm the “soulless” character of early Arian Christology. The concept might equally be the result of Eustathius’ interpretation of the exegesis of his opponents.

Knight, Revd. Dr. Christopher
“Science and Our Understanding of Tradition”
January 10, 17:30-19:00
Session 43

The question of how to acquire the “mind of the Fathers” is explored in terms of the difficulties associated with the term “nature”. It is argued that the sciences of our time can help in clarifying this term in a theological context, and that, once this clarification is made, many of the problems associated with the naturalism of the scientist disappear. In this context, an Orthodox theological interpretation of current
scientific theory becomes possible, challenging the widespread notion of the incompatibility of Orthodoxy and the understanding of the world offered by modern science.

Köllner, Dr. Tobias
“On ‘Entangled Authorities’: The Interplay between Orthodox Religion and Politics in Contemporary Russia”
January 11, 9:00-10:30
Session 27
Looking at the interplay between politics and Orthodoxy in contemporary Russia, I have developed the idea of “entangled authorities.” With this concept attention is drawn to the fact that both the debate on caesaropapism and that on symphony seem to have reached an impasse. Therefore we have to show the limits of a cooperation that quite often is far from harmonious and, in addition, include unintended consequences and conflicts in our analysis. This, at times, allows for close cooperation but does not prevent conflicts and competition. In addition, at least three different forms of entanglements have been intermingled, which have to be delineated and analyzed separately: personal, ideological and institutional entanglements. Only then, it is suggested, will we be able to describe, analyze, and grasp the interplay between Orthodox religion and politics more fully and more accurately as a rivalry over scarce resources and authority in society between two powerful actors.

Kolosova, Ms. Alison
January 10, 11:00-13:30
Session 20
While missiologists have devoted much attention to the significance of the legendary Edinburgh 1910 Missionary Conference, little attention has been paid to the Russian Orthodox Church’s missionary conference held in Kazan in 1910. Kazan 1910 was held against the background of the church reform movement, the 1905 edict of toleration, and controversy over the missionary ideas of N.I. Il’minskii who promoted the use of local vernacular languages in church and school. The paper will explore missiological issues raised at and around the time of the Kazan conference: the need for a renewal of parish life with an increasing role for the laity in mission, and attitudes towards the cultures, religions, and languages of Russia’s non-Slavic peoples in a Church associated with Russian national identity and culture. The paper will conclude with a brief assessment of the significance of Kazan 1910 since the hundred years after it took place.

Konacheva, Dr. Prof. Svetlana
“Thinking about God after Metaphysics: Reception of Heidegger’s Philosophy in Modern Orthodox Theology”
January 11, 9:00-10:30
Session 35
The paper is devoted to the dialogue of the Orthodox theology of the second part of the 20th century (V. Lossky, C. Yannaras, J. Zizioulas) with the philosophy of Heidegger, regarding the possibility of Christian ontology “after metaphysics.” The author considers the most problematic moments in this dialogue: the relation between philosophy and theology; being and God; the question of the ontological foundation of theology; the question of the distinction between the subject matters of philosophy and theology; the possibility of experiencing the reality of the divine in the sphere of thinking. We argue that in the being-historical thinking of the later Heidegger, the coming of God and his absence are conceptualized on the basis of the concealing-revealing presence and absence of Being. Thus the possibility of a new way for Christian ontology is opened: to think of the divine being through the concept of event.
Kopirovsky, Prof. Alexander
“Teaching Church Art in an Era of the ‘Death of Art’: In Search of a New Educational Paradigm”
January 10, 15:00-17:00
Session 24
The term "death of art", generally accepted in philosophy since the second half of the 20th century (A. Danto, H. Belting), means a fundamental break with tradition, not only as a transition to new forms and content in art but also to the arbitrary use of its traditional forms. This phenomenon was denoted by H. Sedlmayr as "the loss of the centre", associated with departing from the image of Christ in the life and culture of the Christian European countries. A similar process takes place in the domain of teaching subjects generally related to art, including Christian church art. The paper is focused on suggesting new educational approaches to church art and on encouraging students to overcome postmodernist stereotypes, to challenge their creativity and to search the unity between spirit and meaning in architectural forms, interior decorations and icons.

Kostarelos, Dr. Frances
“Orthodox Christian Theology, Ecology, and Sustainability”
January 12, 11:00-13:30
Session 44
This paper is based on ethnographic research conducted among Orthodox Christian farmers and householders in Lerna, a coastal settlement in the Southern Peloponnese, Greece. In Lerna, Orthodox teachings and practices interact with and enliven everyday farming and household routines. This research applies a dialectical approach and theory, directing attention to collective symbols as they interact with wider political and economic contingencies and environmental constraints and possibilities. The approach draws on symbolic anthropology (Geertz 1973; Bourdieu 1977; Douglas 1993) and cultural ecology (Kardulias and Shutes et al 1997). Following Kardulias and Shutes (1997), attention is directed to human interaction with the environment. This study also draws on a multifunctional perspective (Brouwer 2004) directing attention to meaningful local knowledge, stewardship, and heritage articulated in farming practices and village institutions. The paper seeks to shed light on local agricultural knowledge and practices worthy of note in discussions of climate change and sustainability.

Kouremenos, Dr. Nikos
“The Dialogue between the Eastern and Oriental Orthodox Churches in the Modern Greek Theological and Ecclesiastical Context”
January 12, 17:30-19:30
Session 58
Even to external observers it is obvious that the modern Greek theological tradition played a central role in the official theological dialogue between the Eastern Orthodox and the Oriental Orthodox, a pan-Orthodox effort. The three coordinates around which I will develop my paper are the following: a) a brief presentation of the theological argumentation developed by the Greek participants of the dialogue; b) a short account of the critical reactions in Greece, mainly by the Mount of Athos, which was derived from the successful conclusion of the dialogue; and c) a highlight of the perspectives created for the future of the dialogue in Greece through an active presence in society and pastoral action on the part of the communities belonging to the Oriental Orthodox Churches in Greece. Furthermore, at the academic level, several people are trying in different ways to overcome the imperial ecclesiological monopoly which was dominant for the last decades, by suggesting a more holistic approach of what is called the Christian Orient and its variety, for the sake of this dialogue.

Kozhuharov, Dr. Valentin
“Orthodox Witness in a Politicized World in Turmoil”
January 11, 11:00-13:30
Session 21
The paper focuses on the relationship between politics and Christian (Orthodox) mission as viewed from the perspective of the state (in its secular and religiously-indifferent policies) and the Church (in her endeavors to witness to Jesus Christ notwithstanding challenges and difficulties). Today the two perspectives tend to be quite different, and one wonders how the Church is able to faithfully proclaim the Good News and at the same time maintain adequate relations with the state and take seriously its policies, laws, regulations, and secular values. Although we have abandoned the notions of “external” and “internal” mission, we still need to show in which circumstances Christians can do proper missionary activities and in which the believers witness to Christ within the boundaries of their community. We can again reexamine the notions of catechetical, Eucharistic, and salvific mission, and we can also consider whether there are other aspects of mission which today’s circumstances of life offer.

Krueger, Mr. Frederick
“Orthodox Theology, Climate Change and Respect for Animals”
January 12, 17:30-19:30
Session 64
Orthodox Christians possess an elaborate theology of creation that can address global climate change and a host of other issues. This theology defines a world in which human purpose is to transform and transfigure God’s creation. This transformation becomes a prerequisite for the transfiguration of the larger creation. Despite this inheritance Orthodox communities typically fail to fulfil their theology of creation. This failure includes the ability to maintain awareness of the sacred that fills all creation. As we embrace forgotten dimensions of our faith, we may address climate change, respect for animals and restore a forgotten ascetic. The present degradations to creation are foretold in Isaiah’s depiction of a suffering world. Healing inspiration is found in the patristic emphasis on human responsibility ‘to serve and preserve the earth.’ In the Orthodox Liturgy, we find ‘Thine own of Thine own, we offer to Thee, on behalf of all and for all.’ Returning creation back to God recalls the divine mandate to restore a cosmological vision and sacramental relationship to the earth.

Kshutashvili, Rev. Prof. Dr. Aleksi
“Canonical Status of the Abkhazian Eparchy of the Patriarchate of Georgia, in the Context of Modern Geopolitics”
January 12, 17:30-19:30
Session 75
In the 1980–90s, important events occurred which became the basis of fundamental changes in international politics, especially eastern Europe countries. The goal of the present research is to show the condition of the Church that has unfolded during the last 25 years in Abkhazia and to evaluate its canonical status. The presentation gives a detailed chronology of events, including the motives of church separatists and their canonical significance. This topic is especially timely, as we see new levels of intensity between Russia and the rest of the civilized world.

Kuzmin, Rev. Diomid
“Early Tonsures as a Monastic Reaction to State Persecutions of the Church in 18th-Century Russia”
January 10, 11:00-13:30
Session 46
The persecution of the Church by the state in 18th-century Russia is a hotly debated question among historians. Some historians have argued that the “Spiritual Regulations” and other restrictive government decrees led to streamlining the activity of parishes and monasteries. Other historians, however, have
argued that such intervention in the traditional life of the Church contributed not only to the destruction of its economic foundations, but also to the strangulation of its canonical forms of existence. Some churchmen at that time voiced their views regarding state power, maintaining, for instance that “the lie reigned, but the truth stood guard,” “the bishops, the priests, the monks were tortured, executed,” and “the forerunners of the antichrist…everywhere the tares of doctrines were sown…the holy saints were not respected, the icons of the saints were not bowed to, the sign of the holy cross was abominated, in sacred fasts meat was devoured.” This paper will examine the reaction of monastic authorities to such persecution.

Legkikh, Dr. Victoria
“The Land is Blessed by its Holy Rulers: The Adaptation of Byzantine Apostolic Images and Models in Russian ‘Princely’ Hymnography”
January 12, 9:00-10:30
Session 9
Russian princes always represented a very important rank, especially after the canonizations of 1547 and 1549. This rank was never defined anywhere. Usually princes were canonized because of their deeds (for example, as martyrs), or as venerable (in Russia, “blagoverniy”). This paper will analyze the hymnographical adaptation of the Byzantine image of the enlighteners of the land, i.e., the Apostles and St. Constantine, to the Russian saints Boris and Gleb, Vladimir, Constantine of Murom, and Nicholas II. Later “princely” services were oriented towards other holy rulers rather than apostles, but in one of the latest services to a holy ruler—Nicholas II—we see a return to the old model: St. Nicholas is compared with the Apostles Peter and Paul.

LeMasters, V. Rev. Dr. Philip
“Unitive, Sacrificial, and Eschatological Love: The Virtues of Marriage in a Eucharistic Context”
January 12, 9:00-10:30
Session 54
In light of the historical and liturgical origins of the marriage service in the celebration of the Eucharist, points of connection between Communion and matrimony abound in Orthodox Christianity. This presentation will examine how signs of commonality between Eucharist and marriage provide a context for identifying and fostering the virtues characteristic of spouses who embrace the full meaning of communion with the Lord in the Eucharist and with one another in their common life. It draws on relevant biblical, patristic, liturgical, and contemporary theological and ethical resources in providing a vision of the virtues appropriate to spouses in light of the many profound connections between the Eucharist and marriage. Even as unitive, sacrificial, and eschatological love are at the heart of the celebration of the Eucharist, they are key characteristics of a marriage that becomes a path to the Kingdom of God.

Lena, Fr. Joan
“The Hermeneia Codices (Commentaries) as Liturgical Books in the Evergetis Monastery in Constantinople and in the Saviour’s Monastery in Messina”
January 12, 11:00-13:30
Session 17
The Hermeneia or Commentary Codices constitute an important part of the Byzantine manuscript tradition. From the study of some monastic typika, it is seen that these codices were used in liturgical services. The liturgical usage and function of these codices is often neglected, if not disregarded completely. From the analysis of the content of the typika of the Theotokos Evergetis Monastery in Constantinople and the Holy Savior’s Monastery in Messina, Sicily, it is clearly seen that this codex type, together with other patristic codex types, was used in liturgical services, mainly in matins. The thesis of
the paper is that the Hermeneia Codices have been used in the liturgical services of various monastic communities and have functioned as liturgical books. Studying them as liturgical books will rightfully add a patristic dimension to the liturgy and a liturgical dimension to patristic studies.

Leustean, Dr. Lucian
“Eastern Orthodoxy, Violence and Diplomacy in Eastern Europe”
January 12, 15:30-17:00
Session 28
Does Eastern Orthodox Christianity promote violence? How does symbolic violence impact organized violence? In which ways does religious fragmentation influence state building processes in Eastern Europe and the former Soviet Union? This paper engages with these questions by drawing on the findings of the British Academy project on “Forced Migration, Religious Diplomacy and Human Security in the Eastern Orthodox World” (2018) which examined qualitative and quantitative data on migration and forced displacement in Eastern Europe. It addresses the role of religious actors and the circulation of ideas on human security, with particular reference to the post-1992 breakup of Yugoslavia and the 2014 Russian takeover of Crimea.

Lingas, Dr. Alexander
“Orthodox Liturgical Music: Historical, Social and Theological Contexts”
January 10, 15:00-17:00
Session 16
Substantive reflection on how the music of Orthodox worship relates to its historical, social, and theological contexts has lagged far behind its practical application or, especially in the academic sphere, its explication as a primarily musical phenomenon with the aid of relatively conservative approaches drawn from the fields of historical musicology, ethnomusicology, and music theory. In this paper I consider the opportunities and problems that arise when the study of Orthodox liturgical music attempts to move beyond practical instruction or technical explication. After noting how music can enrich understandings of the historical development of Orthodox worship, I shall turn to ethnomusicology, which has shown how (often ahistorical) views of musical continuity with the past shape modern Orthodox liturgical piety. In conclusion, I will stress the necessity of addressing the historical facts of change and enculturation in Orthodox liturgical singing without lapsing into either complete relativism or narratives of “purity” vs. “corruption” allied with ethnophyletism.

Loudovikos, Rev. Dr. Nicholas
“Eucharistic Ethics and Analogical Identity”
January 10, 15:00-17:00
Session 18
In the perspective of an ontological understanding of Eucharist, ethics can be understood as an analogical and reciprocal inter-hypostatic syn-energy that forms human identity par excellence. Indeed it provides a fresh understanding of the way human identity is shaped. This understanding is explored in this paper through a dialogue with modern thought.

Lourić, Prof. Basil
“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”
January 10, 17:30-19:00
Session 45
Archaeologist and historians have long noted Syrian and Armenian influence in Old Bulgarian culture. Seeking a possible source of this influence, some of these scholars pointed to the resettling of a large Syrian and Armenian population from the former Roman Armenia’s lands in the Caliphate to northern
Macedonia in the 750s. An exhaustive overview of the Greek, Syriac, Arabic, and Armenian literary sources related to this resettlement demonstrates that a translatio urbis of Theodosiopolis/Karin (modern Erzurum) took place together with a great part of Christian population of the Great Armenia and Melitene. The immigrants created new cities in which they developed their local faith communities, while still considering their ecclesiastical organization as belonging to the metropolis of Thessalonica of the Patriarchate of Constantinople.

Louth, Rev. Prof. Andrew
“Orthodoxy and its Discontents: 843–1438”
January 11, 19:00-20:30
Session 5
“Orthodoxy,” as a designation for the belief system of Byzantine Christianity, was first used officially in the title of the Synodikon of Orthodoxy, issued in 843. It was both political and liturgical, an affirmation of Byzantine religious identity. Thereafter, in the second millennium, the Synodikon was used as an instrument of imperial politics. “Orthodoxy” is, then, a deeply ambiguous notion, bound up with the identity politics of the Byzantine Empire, the echoes of which are with us today.

Ma, Ms. Christy
“Ecclesiastical Minimalism as Mission Crisis: A Case Study of an Orthodox Church in a Foreign Mission”
January 10, 11:00-13:30
Session 20
Mission witnesses the movement of kenotic love of the Trinity that flows from heaven to earth, from Christ’s Body to its members, from the members to all creation. The goal of mission is the building up of the Church, the Body of Christ. This incarnational approach of mission, which presumes the manifestation of what the Church should be, relies on the missionaries who care for people’s salvation and perform this noble task wholeheartedly. The first encounter with the Orthodox Church in a foreign setting is usually through missionaries and their practices. What would be its impact if the Orthodox mission employed ecclesiastical minimalism as its strategy? Using a case study approach, this presentation will look at a foreign mission, analyze ecclesiastical minimalism and discuss its effects, and reflect on the behavior of an Orthodox Church serving people unfamiliar with Orthodoxy.

Macian, Dr. Petre
“Overcoming Exclusion: Human Rights and Disability from a Christological Perspective”
January 10, 15:00-17:00
Session 40
Some Orthodox Churches and theologians reject the universal and unconditional character of human dignity, claiming that dignity can be lost or increased depending on how one’s freedom is used. The paper will highlight that if the exercise of freedom is the sole criterion for receiving dignity, then the most vulnerable categories in society (the disabled who lack agency and those struggling with addiction) cannot claim dignity. Engaging constructively with the work of Romanian theologian Dumitru Stăniloae, it will be argued that the correlation between freedom and dignity is untenable. It will be explained that the source of human dignity is not a specific capacity, but the recapitulation of all human beings in Christ’s death and resurrection. The dignity that belongs to Christ is transferred through recapitulation to all humans irrespective of their abilities or sins. In fact, what changes with the use of freedom is not the dignity of the person, but our ability to perceive that dignity.

Mainardi, Dr. Abalberto
“The ‘Art of Arts’: Jesus Prayer in Paisy Velichkovsky’s work and the Slavonic Philokalia”
Paisij Veličkovskij (1722–1794) is well known as the translator of the Slavic Philokalia, published in Moscow in 1793. However, the printed edition differs considerably from the manuscripts containing the original translations of Paisy, preserved in the archive of the monastery of Neamţ. In fact, in his monastic community Paisy created what can be defined a “school of translation.” His teaching on the prayer of the heart can be fully understood only within the renewal of monastic life he promoted at different levels (recovering the patristic inheritance, spiritual fatherhood, cenobitic rule, etc.). Relying on archival studies, the paper will focus on “traditional” and “modern” features of Paisy’s teaching on hesychast prayer, with respect both to earlier tradition (Basil of Poiana Mărului, Iov Knjahynycz’kyj, Nil Sorsky) and to subsequent developments, particularly in the Russian Orthodoxy of the 19th century.

Mainoldi, Rev. Dr. Ernesto Sergio
“Hierarchical Ecclesiology vs. Eucharistic Ecclesiology? Focusing on a Misunderstanding”

Makrides, Prof. Vasilios N.
“The Media of Orthodoxy: On Proper and Improper Forms and Ways of Transmitting Religion”

Man, Mr. Silvian-Emanuel
“Ending the Symphonia in the Romanian Principalities: From the Russian Occupations to the Creation of the Modern State (1788-1866)”
Manastireanu, Dr. Danut
“The Place of Trinitarian Perichoresis in the Theology of Fr. Dumitru Staniloae”
January 10, 9:00-10:30
Session 41
The Patristic concept of *perichoresis* is central in the Trinitarian theology of Fr. Dumitru Staniloae. He uses it not only to describe the dynamic relationship between the divine Persons and their operations *ad extra*, but also to offer new and valuable insights into important theological discussions such as: the delicate balance in the relationships between the Bible, Tradition and the Church; the understanding of the process of deification in Orthodox spirituality; and, most importantly, the description of the nature and the practical ecclesial implications of the relationship between the divine Head and the human Body of Christ, as “ikon of the Trinity.” These insights provide new and fertile theological perspectives at a time when we witness a renewed interest in the understanding of the various meanings of *perichoresis* and their applications and implications for addressing the challenges that confront the Church of Christ at this particular time in history.

Marian, Dr. Vild
“Time and Eternity in Pauline Eschatology”
January 10, 17:30-19:00
Session 57
The aim of this paper is to explore the Pauline understanding of chronology in the context of his eschatological thought. According to St. Paul, the relation between temporality and eternity receives new significance in Christ. They are no longer in opposition or mutually exclusive, but rather in Christ, time opens up to eternity. This become possible through the Incarnation of the divine Logos. The incarnation of God and its consequences are at the center of the Christian conception of time and eschatology. This reality is very well underlined in St. Paul’s theology through his teaching about inaugurated/functional eschatology. The analysis will try to demonstrate that through Christ, eternity is accessible for his followers, not by renouncing this age but to use it to live with Christ. This is the way in which time can be transformed into eternity.

Markov, Dr. Smilen
“Byzantine Physiological Texts of the 9th Century”
January 10, 11:00-13:30
Session 36
The main hermeneutic tool for Byzantine physiological speculation is Christology. It is the regulative criterion for the anthropological discourse. The ontological status of Christ’s humanity was an important question in the theological speculation of the 8th and 9th centuries. The metaphysical model for the instantiation of the common human nature in a concrete human being was transformed. As a result, the uniqueness of the single person was conceptualized as an element of the natural being. Thus, human uniqueness became a major issue in the physiological speculation of Meletius the Monk, Arethas of Caesarea, and Leo the Physician. Issues such as control over the passions, the virtuous life, sexual differentiation, or human freedom, that had been formerly treated from the perspective of the hierarchy of substances and moral normativity, were now conceived as parameters of the person’s interaction with the world, with God and with other humans.

Mateiescu, Dr. Zaharia-Sebastian
“Aristotelian Logic vs. Neo-Chalcedonian Logic”
January 12, 15:30-17:00
Session 73
Aristotelian logic is essentially a logic of univocal predication which asks for the widest class concept to be predicatable of all of its subclasses. In other words, this logic requires that the genus and the differentia which are the two elements involved in the essential predication be unequivocal. And among other things, this means that neither the genus nor the species viewed separately could be predicated of the differentia itself (Arist. Metaph. III.3 998b 22-28). In this paper I argue that this rule, which the Neoplatonists called the rule that the differentia must not come “from outside” the genus, is cancelled out in Neo-Chalcedonian theology. In particular, I will show that some important Neo-Chalcedonian authors break away from this rule by claiming that the “genus of being” must be predicated of all existents. The major output of this Neo-Chalcedonian logic is that generic existence can be predicated “outside” specific existence. On the basis of that, generic and hence full existence can be attributed to an individual, e.g. Christ, who does not originate in a species (of Christs). Thus, in this logic the differentia, e.g. “existence” is included in the genus, and the challenge this logic is left with is to come up with the means by which it can at least partly conform to Aristotle’s logic as well. I will argue that Maximus the Confessor’s interpretation of the differentia as being both *dunamis* and *energeia* forms an important contribution along these lines.

Maximishinets, Mr. Basil  
“Religious Enlightenment in the Orthodox East: A Concept of Religious Tolerance in Eugenios Voulgaris’s Writings (1716-1806)”  
January 11, 18:30-20:00  
Session 69

Voulgaris’s concept of religious tolerance reflects an early encounter of the Greek Orthodox world with the secular ideas of the Western Enlightenment. This paper aims to bring to the surface several important elements of the notion of tolerance. First, Voulgaris’s writing aimed to make an indirect appeal to Catherine the Great, whose political approach was in need of a broadening of the confines of toleration. Second, I intend to show how Voulgaris’s tolerant views towards religious dissenters, but also his complete condemnation of compulsion, interact with Voltaire’s and, most of all, Locke’s considerations on tolerance, both of whom were obvious influences on Voulgaris’s thinking, especially in light of his translations. Finally, it is of high importance to show that Voulgaris’s definition of religious tolerance as a dynamic spiritual and missionary exercise imparts to his treatise a high theological value.

McGeoch, Rev. Dr. Graham  
“Orthodox Critiques and the Future of the Ecumenical Movement”  
January 11, 18:30-20:00  
Session 67

In light of the Holy and Great Council of the Orthodox Church in Crete in 2016, in particular the document “Relations of the Orthodox Church with the Rest of the Christian World,” this paper has the World Council of Churches, the work of the Special Commission on Orthodox Participation in the WCC, and the continuing work of the Permanent Commission on Consensus and Collaboration as a background. It seeks to present some Orthodox critiques of the ecumenical movement arising from the work of the Special Commission. In a wider dialogue with critical theories, it moves to consider the implications of potential hegemonic ecumenical narratives which suppress Orthodox theological—specifically ecclesiological—contributions to the ecumenical movement. A critique of the hegemonic ecumenical project from the perspective of subaltern voices or local histories—in this case Orthodox—unmasks the power relations in the formation of ecumenical theologies and ecclesiologies. It concludes by suggesting that the seeds of the future of the ecumenical movement can be found in counter-hegemonic proposals drawn from Orthodoxy “for the union of all.”

Metropolitan Gregory (Sergiou) of Cameroon
“Evangelization and Church Integration of Central West Africa: Assessments, Problems and Prospects”
January 12, 9:00-10:30
Session 56
Abstract Pending

Mercer, Mr. Andrew
“Consumption and Sin: A Theological-Anthropological Case for Conservation”
January 12, 11:00-13:30
Session 44
A significant strand of thought in the Christian tradition holds that the physical corruption or degradation of human bodies, which is presently a universal experience and ends in death, is a result of the fall of humanity and goes against the intentions of the divine creator. In light of this, salvation is understood in large part as the overcoming of corruption and death, and ultimately humanity will be characterized by incorruption and immortality. Given this account of the beginning, the current state, and the future of humanity, I argue that it ought to necessitate an environmental position of extreme conservation. This interpretation is somewhat at odds with the common assumption—common at least in certain sectors of Christianity—that the creation account in Genesis not only gives permission to humans to exploit the world’s natural resources but provides a divine imperative for such exploitation. In contrast to this, I will argue that the Christian vision of the human story (creation, fall, redemption, glorification) may demand that humans practice a form of ecological conservation which, by today’s standards, would be considered rather severe. While I will argue that this stance can be seen as an implication of traditional Christian teaching, I will also point out that it has been put in practice by monastic communities for many centuries. In regard to what I claim is a significant strand of Christian thought, I will demonstrate its significance by appealing to patristic, medieval, and modern sources.

Mihoc, Rev. Dr. Justin
“People of the Garden: Towards an Ecclesiology of Acts Based on an Analysis of Its Reception History”
January 10, 17:30-19:00
Session 57
This paper attempts to show on the one hand that Luke develops a complex theology in narrative form, and, on the other, that its ecclesiological themes are indeed received, incorporated, and further developed in the literary milieu of late antiquity. I will mostly focus my analysis on the patristic literature of the first five centuries in the hope of displaying the multifaceted and complex reception of the ecclesiological tropes found in the Book of Acts, with special emphasis on the life of the first Christians. Firstly, I will make a case for an intertextual reading of Acts, looking at the Lukan book as a new Genesis, one that recounts a new creation of the new people of God. Secondly, I will showcase how this idea appears in other, somewhat contemporary, literature of Second Temple Judaism. And lastly, I will analyze the patristic development of this theme, restricting my analysis to a few key interpreters.

Mitralexis, Prof. Sotiris
“More Than the Sum of its Parts: A Pro-Conciliar Afterthought on the Need of Critical Engagement”
January 11, 11:00-13:30
Session 13
In the aftermath of the 2016 Holy and Great Council of the Orthodox Church, “Orthodox public opinion” concentrates mainly around two extremes: a fierce rejection of the Council by self-professed guardians of Orthodoxy on the one hand, and an equally fierce yet wholesale defense of the Council on the other. What seems to be still lacking, in spite of serious attempts at remediying this, is an internal critical engagement
with the Council, i.e. a reconsideration thereof on the basis of its affirmation as a legitimate and important, as a Holy and Great, council of the Church. The present paper tries to shed some further light on the need for this afterthought in accordance with the following questions: (a) Which are the burning problems of the Orthodox Church today, and how far have these been addressed in the context of the Council’s agenda, and why? (b) What does it entail for Orthodox ecclesiology that the “national (autocephalous) churches” were on the receiving end of the Council’s invitation, in order for them to attend the Council under their primate and with an equal number of vote-bearing participating bishops? Can this arrangement form a basis for the Church’s future? How can a “federation of self-governing Orthodox Churches” ecclesiology, so often professed in some quarters, be avoided at the level of the organization and convocation of a Council, so that it reflects an ecclesiology circumscribing one Orthodox Church? (c) What should be the nature of Council encyclicals and messages today? (d) Are there any dangers in convoking a Great Council for the resolution of non-doctrinal issues? Conciliarity has been introduced through the Council in the hope of future regular conciliar-synodical meetings: how are these to be thought of? (e) What is the nature of primacy in the context of a Council? This short paper will strive to formulate questions; by definition, it cannot claim to provide answers, however tentative these might be.

Mirsanu, Mr. Dragos
“Orthodoxy from Above: The Curious Case of Saint Artemius the Megalomartyr,
Dux Aegypti (4th century AD)”
January 11, 19:00-20:30
Session 5
The present paper will follow the journey of the historical Artemius, dux of Egypt, who most likely shared the Arian faith of his benefactor, Emperor Constantius, from heterodoxy to martyrdom at the hands of a pagan emperor, to an Orthodox afterlife as a prominent medical and military saint in Byzantium and beyond. In addition, reflections can be made about orthodox doctrine as a conventional prerequisite for sainthood and the possibility of allowing for a “martyrdom” exception.

Moga, Fr. Prof. Dr. Ioan
“For an Ecclesiological Hypotrophy: Why ‘Less Is More,’ Also in the Theology of the Church”
January 11, 11:00-13:30
Session 13
The 20th century was—at least for Orthodox theology—the epoch of ecclesiology. This ecclesiological hypertrophy has in the meantime come to a standstill. Both the ecumenical disillusionment and the institutional strengthening of the local Orthodox Churches since the 1990s created a new context and showed the inherent limitations of the great ecclesiological visions of the 20th century and the need for adequate approaches. In the ecumenical dialogue this aporia became definitively clear after the Holy and Great Council in Crete. The paper aims to: 1) invite a hermeneutical reflection on the different ecclesiological paradigms and discourses coexisting in current Orthodox thinking; 2) propose—starting from the Balthasarian perspective of a Marian centering of the Church—alternatives to a self-referential ecclesiology.

Molokotos-Liederman, Dr. Lina
“Public Expressions of Orthodox Rigorism in Contemporary Greece”
January 11, 19:00-20:30
Session 31
This paper will look at recent expressions of religious rigorism by the official Church and by individual groups and actors in Greece. It will first explore recent blasphemy cases in Greece, especially since the 2010s, following reactions to several satirical and other theatrical productions, including for example the
cases of Father Pastitisio’s Facebook page and the controversial theatrical production of “Corpus Christi.” It will also look at responses to the International Day of Yoga in 2014 and to other New Age practices as incompatible with Christian faith. These are some facets of public contemporary expressions of Greek Orthodox rigorism in the context of Greece’s precarious socio-economic situation and the rise of far-right ideas.

Moody, Very Rev. Dr. Ivan
“Gate of Light: Ethiopian Orthodox Theology in the Music of Jean-Louis Florentz”
January 12, 9:00-10:30
Session 9
Jean-Louis Florentz (1947–2004) was a French composer and ethnomusicologist. His musical output, still too little known even in his native France, includes a number of substantial works which engage deeply with the theology of the Ethiopian Orthodox Church. In this paper I will give a brief overview of these works and discuss their aesthetic and theological background, which provides a unique meeting point for a reconsideration of modernist musical aesthetics, traditional cultures in general, and Ethiopian Christianity in particular.

Morozova, Ms. Daria
“Apathy as a Passion? Comprehension of Depression by Theodoret of Cyrrhus”
January 10, 11:00-13:30
Session 19
Recent research has cogently shown that Christian monks owe much to the Stoics—especially, in their ideal of psychic health as “impassibility” (ἀπάθεια). Thanks to Evagrius Ponticus, this ideal of sanctity became extremely widespread; however, it was not the only one. Antiochian Fathers like St. John Chrysostom and Theodoret of Cyrrhus probably have more to do with Skepticism than with Stoicism, and their anthropological ideals seem to be quite the opposite of the Evagrian one. Only rarely does Theodoret (a great hagiographer of Syriac monasticism) mention apatheia as an ascetic ideal. Moreover, he even states that New Testament does not prescribe impassibility for us! Commenting on the words of St. Paul on the destiny of the dead (1 Thess. 4:13), Theodoret suggests that the Apostle “does not establish the law of impassibility (οὐδὲ ἀπάθειαν νομοθετεῖ) and does not prescribe anything that is beyond our nature”—he only asks to moderate the grief with hope (Col. Patm., Ep. 47). The escape from depression lies not in apatheia, but in the hope of resurrection, actualized by taking part in the liturgical life of Church.

Moschos, Prof. Dr. Dimitrios
“The composition of the congregation’: Checks and Balances in the Early Church and Their Contribution to Contemporary Orthodox Ecclesiology”
January 11, 11:00-13:30
Session 13
This paper will detect traces of a practical arrangement of concurrent functions in the structure of the Early Church, not in theoretical schemes put forth in epistles or homilies but in real Church life, suggestive of something like to separation of powers or “checks and balances” in it. We can see in that context the possible emergence of the bishop as an institutional guarantee against a “board” of archaic “presbyters” in the 1st century, or the financial control over the bishop first by the (later) presbyters and deacons and after the 3rd century by the “oikonomos.” Together with the growing involvement of monks in councils, all suggest a minor current of remnants of republican thinking (of Greco-Roman origin). The impact of this current upon contemporary discussion within Orthodox theology about the features and the function of the Church is obvious, because a) it undermines the supposed “episcopal monarchy” and a platonically inspired hierarchical structure and b) it contributes to an understanding of every apostolic authority, gift, or function as a “testimony” which needs (for both, Jews and Romans) more than one witness, and hence the plurality of functions and gifts in the Church.
Munteanu, Prof. Daniel
“Orthodox Dogmatic and the ‘Colonialization of the Mind’: Orthodox Identity in Postcolonial and Postmodern Context”
January 12, 17:30-19:30
Session 75

Similar to the postmodern discourse, postcolonial theories assume a decline of “grand narratives” that lead to oppression. Each point of view, each hermeneutics is merely a perspective on the whole and therefore cannot be absolutely valid and imposed on other people. Like postmodernism, postcolonial theories underline the necessity of a diverse and non-hegemonial, i.e., non-repressive discourse. From an Orthodox point of view, dogmas need always a liturgical context, i.e., a vivid spirituality. Otherwise they can easily become idols. Therefore, orthodox dogmatic theology is always linked to spirituality. Orthodox spirituality and identity are not only compatible with the pluralistic view of postmodern and postcolonial understanding of the world but actually support a complex and integrated pluralism as unity in diversity. Due to the apophatic understanding of truth, orthodox dogmatic theology is neither dogmatism, nor “colonialization of mind.” Dogmatic truth is open, dynamical, kenotical, and leads to the apophatic experience of God.

Narinskaya, Dr. Elena
“Orthodoxy and Feminism: Women and Man in Christ”
January 12, 9:00-10:30
Session 48

The presentation will examine theological, anthropological, physiological, and ecclesiological aspects of being an Orthodox Christian woman today. The topics featured in the presentation will include: patriarchy and modern society, the relationship between the church and the state, ritual impurity, Christology, and others. The aim of the presentation is to give a contemporary view of the role of women in the Orthodox Church today and to evoke further discussion and interest in the subject.

Nassif, Fr. Dr. Bassam
“Marriage in Postmodernity and the Orthodox Christian Perspective”
January 12, 9:00-10:30
Session 54

This research paper discusses the situation of marriage in today’s era of postmodernity, and the Orthodox Christian perspective. The works of select influential contemporary scholars from the Protestant, Anglican, and Roman Catholic Christian traditions are presented. These scholars have endeavored to review the theology of marriage and rethink family values, drawing from both their various Christian traditions and the contemporary postmodern social condition. As a result of their new hermeneutical readings of the Holy Scriptures and tradition, these scholars have attempted to reform marriage through the approach of deconstruction. This approach has yielded new theologies of marriage, and created many pastoral implications, not just for marriage and family life, but also for the human person and life. This paper attempts to critically assess these theologies of marriage, and to show that the Orthodox Church’s perspective on marriage as a mystery of the Kingdom responds to the fundamental spiritual needs of contemporary man. This mystery is a living condition, despite historical circumstances. It is the way for human sanctification, joy, and beauty, fulfilling the likeness of God in deification, wherein Christian anthropology reaches its complete realization, its τέλος.

Neacșu, Ms. Andreea
“The Consecrated Place”
January 11, 18:30-20:00
Session 69
This article is an interdisciplinary research which sets the reader’s sight at the theme of perception of the space. The analysis starts from the architectural, psihological and theological definition of the limit and of the place. It starts from the premise that the space is perceived both statically and in movement, dynamic, and from the premise that, finally, all the informations are processed by the heart, not the anatomic one, but the spiritual one. All the places described in this article (the door, the gate, the triumphal arch, the veil), are „passing places” and they have only one dimension, the vertical one. From here starts the hypothesis that these places, once crossed, generate „movements of the heart” and bear a spiritual charge. „The consecrated place” is, in fact, a question about the sacred functionality of these elements of architecture which, otherwise, seem to have not a very important role. These places, dueing to their emotional charge, cause an involuntary, short and strong prayer, which has the role to consecrate them.

**Necula, Rev. Dr. Constantin**  
“Restoring the Intra-parochial Communication in the Modern Romanian Orthodox”  
January 12, 17:30-19:30  
**Session 76**  
The last 10 years of pastoral diagnosis reveals a major communication problem, namely the intra-parochial communication, as it could be seen in the results of the Romanian constitutional referendum (October 6-7, 2018). We have to acknowledge the way in which the pastoral articulates with catechetics and confessing work, so that the community-communion model proposed by the Church can be used by the society. The development of the articulated pastoral, a requirement that increases by catechetics and homiletic realism are only three possible components of the pastoral pedagogy, from which the intra-parochial mission effort should be restarted. Our research is based on the opinions of 3,000 young orthodox participants in the International Meeting of Orthodox Youth at Sibiu (ITO 2018), which highlight both the deficiencies of a parochial communication and the need to work more, more carefully with Holy Spirit’s help, in order to avoid the pastoral collapse.

**Nellist, Dr. Christina**  
“Eastern Orthodox Christianity and Animal Suffering”  
January 12, 15:30-17:00  
**Session 72**  
In this paper I advance the opinion that the Eastern Orthodox church has the potential to develop a theology which tackles the subject of animal suffering. There is considerable debate on protection and care of the environment, but very little is said about the need to care for and protect the individual animals within that environment, with even less commentary on their suffering. There are positive comments which denounce cruelty, but there is also ambiguity regarding our use and relationship with animals. This paper aims to address this lack of engagement by providing an anamnesis of an alternative, though less prominent Orthodox tradition. This tradition promotes compassionate relationships with animals. Friendly relationships with animals is acknowledged as a positive act and their suffering viewed as being against God's will. It is suggested that by causing harm to animals or by our indifference to it, human salvation is jeopardized.

**Nemes, Mr. Steven**  
“The Intelligibility of the Cosmos and the Existence of God in Dumitru Stăniloae’s Orthodox Dogmatic Theology”  
January 10, 11:00-13:30  
**Session 36**  
In the opening chapter of his Orthodox Dogmatic Theology, Dumitru Stăniloae proposes that the intelligibility of the cosmos motivates the conclusion that it is the product of a transcendent intellect, a creative supreme Person who brings it into existence by thinking it. The object of this essay is to explore the proposed connection between the intelligibility of being and its creation by a transcendent Intellect in
three ways: (1) to illustrate its importance for Stăniloae’s natural theology (specifically as it motivates his distinctly personal conception of God); (2) to justify the inference intuitively by various examples; and (3) to note important consequences which follow from it: on the one hand, if things are intelligible as beings, then it is impossible in principle to argue for atheism; on the other hand, it would seem that the inference from intelligibility to intelligence implies a kind of metaphysical dualism which is considered outmoded.

Niacheyeu, Mr. Viktar
“Music for the Preparatory Weeks for Great Lent”
January 12, 9:00-10:30
Session 9
This paper will be a presentation and discussion of four of my compositions, ranging in length from 4–6 minutes, namely (1) The Publican and the Pharisee; (2) The Prodigal Son; (3) The Last Judgment; and (4) Forgiveness and Resurrection.

Nica, His Grace Bishop Vlad Emilian
“Romanian Orthodox Church after the Synod from Crete”
January 12, 17:30-19:30
Session 76
The Synaxis of the First Standing Representatives of the Autocephalous Orthodox Churches from Chambéry decided that the Great and the Holy Synod will take place, with the Grace of God, at the Orthodox Academia from Crete, in Kolymbari of Kissamos, between 18-27th of June, 2016. This Synaxis approved six themes analyzed and approved during the meeting of the Holy and Great Synod, concerning the Church`s Mission in the contemporary world; Diaspora, Autonomy and Proclaiming It; Mystery of the Marriage; Importance of Fasting Today; and the Relations of the Orthodox Churches with the Ensemble of the Christian World. Messages transmitted by the Orthodox Churches after the Synod from Crete, both the participating and the non-participating ones (Churches of Antioch, Georgia, Russia and Bulgaria), are witnesses of preserving the Orthodox unity, of deepening the common collaboration and responsibility within world. Despite all these, within Romanian Patriarchy occurred, after the Synod from Crete, several clerics (formal ones), monks and laymen who have ceased the connection with the Orthodox Church, reckoning that, at Crete, there has been, the teaching of faith, changed.

Nichifor, Fr. Tanase
“`In Seeing You I See the Face of God`: Golitzin on Christophany and the Immanent Trinity”
January 10, 11:00-13:30
Session 53
The portrayal of the saint as one who, in line with the biblical pattern of Sinai and Zion, beholds the divine Face and becomes “theophanic” and “photophoric,” forces us to consider the nature of the light of glory. Along with Pseudo-Macarius, Golitzin understands it as a personal and substantial light, further identified, following Pseudo-Dionysius, with the Son as “radiance of the Father” who provides us with “access” to the Father. Golitzin also speaks of this glory as the shared light of the consubstantial Trinity and joins Bobrinskoy and Stăniloae in highlighting the need to restore a sense of the reciprocity in the relations between the Son and Spirit. The trinitarian and the anthropological dimensions of the divine light are brought together in Golitzin’s understanding of “spiritual fatherhood” as an illustration of the Trinity. Deification is realized in the relationship between a “spiritual father” and his “son,” which eventually leads the saintly person to be filled with the indwelling love of the Father and the Son expressed as a “gift of light” from the divine Face.

Nicolaidis, Dr. Efthymios
“Charting the Dialogue between Orthodoxy and Science”
January 10, 17:30-19:00
Session 43
The project SOW (Science and Orthodoxy around the World, funded by TWCF) aimed to promote the dialogue between science and Orthodox Christianity. In order to implement such a goal, it is necessary to be aware about the level of this dialogue today and also of its content. For this, one goal of SOW was to chart the dialogue and precisely to construct a data base of all its aspects during the last 20 years. In this presentation I will try to summarize the results of this charting. Especially I will focus on the following questions: Which are the main topics discussed? Who are the actors of the dialogue? Which are the channels through which the dialogue takes place? Are there significant difference between the dialogue in the Orthodox communities and this in Catholic and Protestant ones?

Nikiforos, Mr. Dimitrios
“Irenaeus of Lyons as Patristic Pioneer in the Use of Canonical Terminology and the Participation in the Emerging Synodal Activity of the Church: The Case of the Paschal Controversy of ca. AD 191”
January 10, 9:00-10:30
Session 6
Abstract Pending

Njoroge, Rev. Dr. John Ngige
“Christian Witness and Orthodox Mission in Africa: The Dynamics of Pneumatology as a Mission Paradigm in Christian mission Today”
January 11, 11:00-13:30
Session 15
The Greek Orthodox Patriarchate of Alexandria and All Africa extends its ecclesiastical jurisdiction throughout all of Africa, serving even the native African Orthodox communities in Sub-Saharan Africa. The main aim of this paper is develop a mission paradigm that will enable the Eastern Orthodox churches in Africa to become an “Africanized Orthodox church.” This paper argues that to have an “Africanized Orthodox church” means having Orthodox spirituality, theology, and liturgical practices imbued and expressed within the African worldview and lifestyle. This paper suggests that the process of inculturation start with theological education, which will guide the process of localizing the Orthodox Church in Africa.

Njoroge, Rev. Dr. John Ngige
“Towards an Africanized Orthodox Church: A Dialogue between Orthodoxy and African Religious Particularities”
January 11, 9:00-10:30
Session 14
After decades of preparation, having gone through many difficulties in building own unity, the Orthodox Churches gathered at a Pan-Orthodox Council in Crete in June 2016. In this not easy way they do not forget their responsibility for the brothers and sisters outside of the Orthodox Church and didn’t stop the dialogue with them. The reports in this session focus on various topics, but they are united by the concern for the building of the Church and its successful mission in favor of the people of God. The process on inculturation and localization of the Orthodox Church in Africa is vital for the Christian mission in this continent. As well as interaction and complementarity between Conciliarity and Primacy is needed in order to proceed to a common understanding of these two essential institutions of church government and life for the unity and communion of the People of God.

Oeldemann, Dr. Johannes
“Serving Communion: Rethinking the Relationship between Primacy and Synodality”
January 11, 11:00-13:30
Session 15
For over a decade, the relationship between primacy and synodality has been the focus of theological dialogue between Catholics and Orthodox. Ever since the “Ravenna document” of the Joint Commission for Theological Dialogue between the Orthodox Church and the Roman Catholic Church was released in 2007, the ecclesiological debates between Catholic and Orthodox theologians have revolved around how primacy and synodality, as correlative terms, function at different levels, namely locally, regionally, and universally. The commission’s “Chieti document,” published in 2016, reconsidered some of these aspects, but is still only one step on the way to a common understanding of the relationship between primacy and synodality. Furthermore, a rethinking of the relation between primacy and synodality is not just a task for Orthodox-Catholic dialogue, but a challenge for internal church debates as well, as the Catholic Bishops’ Synods in Rome (2015 and 2016) and the Orthodox Council in Crete (2016) have shown. Against this background, the Saint Irenaeus Joint Orthodox-Catholic Working Group, an unofficial working group of 26 (13 Orthodox and 13 Catholic) experts from various countries, founded in 2004 at a time when the official International Dialogue between the Catholic and Orthodox Churches was experiencing difficulties, has met annually with the intention of supporting Orthodox-Catholic dialogue at the international level. It is planned that the Irenaeus Group will publish its first common study, rethinking the relationship between primacy and synodality, in October 2018. The document is the fruit of a common effort carried out by the members of the Irenaeus Group over several years. It includes reflections on the interplay of hermeneutics, history, and systematics with regard to the ecclesiological approach to authority and its manifestations in the church, both personal and collegial. As the Catholic Co-Secretary of the Irenaeus Group, I would like to introduce the participants of the IOTA conference to the main results of this common study.

Olar, Dr. Ovidiu
“Nova Babylonia: Constantinople and Eastern Christianity through the Eyes of Pantaleo Ligaridi (1642-1646)”
January 11, 16:30-18:00
Session 42
The aim of the present paper is to provide a thick analysis of the reports sent to Rome by Pantaleo Ligaridi, a highly educated and well connected Chios-born missionary on the payroll of the Congregation de Propaganda Fide. Issued between 1642 and 1646, the correspondence offers significant insight into questions related to the state of the Ecumenical Patriarchate, to its relationship with the Church of Rome, and to the patronage exercised by laymen like the prince of Moldavia Vasile Lupu. Francisc Pall has edited and commented 17 of Ligaridi’s reports, in 1945. However, their number is significantly greater: 71 letters have been identified in the Propaganda Fide Historical Archives and in the Vatican Apostolic Library, both in Rome. An unpublished Disputatio with Parthenios of Andrinople (the future Ecumenical Patriarch Parthenios II) and Ioannikios of Verria (the future Ecumenical Patriarch Ioannikios II), dated July 7, 1643, throws additional light on one of the most turbulent periods in the entire history of Eastern Christianity.

Oleksa, Rev. Dr. Michael
“For God So Loved the Cosmos”
January 10, 11:00-13:30
Session 20
In this presentation, I intend to give the historical background of the confrontation between the Orthodox Yup’ik Eskimo and Athabaskan Indian communities in Southwestern Alaska, and the promoters of the world’s largest open-pit copper and gold mine, known as the Pebble Project. The paper will illustrate the involvement of the Orthodox Diocese of Sitka and Alaska in this struggle, which led to a statewide
referendum that passed a unanimous verdict against the mine. This experience underlines the importance of the Orthodox inclusion of the cosmos as an essential missiological concern. For God so loved the entire creation that He sent His Son. As His All Holiness, Bartholomew has proclaimed throughout his patriarchal ministry, the mission of the Church extends to all of nature, the sanctification of the world, and not its annihilation or destruction. It is time for the Orthodox Church to be well-known as the Green Church.

Orlov, Dr. Andrei
“Jesus’ Baptism and Transfiguration in the Light of the Two Powers in Heaven Traditions”
January 10, 11:00-13:30
Session 53
This paper explores a construction of Jesus’ identity as the divine “glory” (kavod) in two pivotal theophanies of the Synoptic Gospels, namely, Jesus’ baptism and transfiguration, by discussing the conceptual backgrounds of these synoptic stories in the Mosaic and Ezekielien traditions. It is hardly coincidental that the topological settings of these two gospel accounts—the Jordan river and the mountain of the Transfiguration—correspond to two important loci for the unfolding of the Kavod ideology in the Hebrew Bible, namely, Ezekiel’s vision of the divine chariot at the river Chebar and Moses’ encounter with the divine Glory on Sinai. These striking symbolic markers function as theophanic evocations and amount, in the baptism and transfiguration stories, to a transfer of the theophanic attributes of the divine kavod to Jesus.

Ovidiu, Dr. Rev Ioan
“Eastern Orthodox and Oriental Orthodox Dialogue: A Historical and Theological Survey”
January 12, 17:30-19:30
Session 58
Since the Council of Chalcedon in 451 these two families of Churches—Eastern Orthodox and Oriental Orthodox—have been separated, primarily over a question of christological terminology and also over questions of anathemas. In 1964 an unofficial Dialogue began, followed by an Official Dialogue since 1985, which are meant to enable the two families of Churches to overcome these questions at the historical, theological, and other levels. An evaluation of this bilateral dialogue will be given. During the Dialogue, the two families of Churches managed to overcome christological prejudices and to express their common faith of the composite Person (hypostasis) of Christ, using the same adverbs employed in the Horos of the Council of Chalcedon. In fact, the formula of St. Cyril of Alexandria (a common Church father), mia physis to Theou Logou sesarkomene, expresses the divinity as well as the humanity of Christ. More attention should be paid to this important and already well-developed dialogue so that full communion can be restored.

Paert, Dr. Irina
“The Philokalia and the Russian Spiritual Elders”
January 10, 9:00-10:30
Session 22
The Philokalia’s impact on the Russian spiritual revival in the nineteenth century is undeniable. However, we still know little about how the Philokalia was read. The paper will focus on the ways in which the Philokalia texts were used by the nineteenth century “experts” on Philokalia, such as the Optina elders and St. Ignatii Brianchaninov, in their spiritual direction. While today the Philokalia is perceived as a kind of instruction manual for the Jesus prayer, in the nineteenth century, the elders appealed to this authoritative anthology to curb the enthusiasm of lay and monastic people and to point to the dangers of spiritual life without proper spiritual guidance, especially the danger of prelest’, or spiritual delusion. This
raises interesting questions about the specific status of the Philokalia, as the text that required a specific environment in which it could be fully comprehended.

**Pasichnik, Mrs. Marina**

**“Eve as the Prototype of Women in Russian Icons”**

January 12, 15:30-17:00  
**Session 74**

This paper will examine features of change in the depiction of Eve in medieval Russian *Descent into Hell* icons. Eve’s physical characteristics and her proximity to Christ’s mandorla in these icons carry symbolic and eschatological meaning because Eve was the prototype of women. The changes in the icons will be discussed in relation to the Neoplatonic and Hesychastic spirituality that underpinned Russian Orthodoxy at this time. The increased reverence that the Hesychasts had for the Virgin Mary raised the status of Eve too as a prefiguration of Mary. The salvation message of these icons extends beyond their time with implications for both the role of Eve and Mary at the end of time when humanity is judged.

**Pappas, Rev. Dr. Harry**

**“Transforming Thanksgiving: Psalm 30, Personhood & Parish”**

January 10, 9:00-10:30  
**Session 68**

The American holiday of Thanksgiving is enshrined as a national custom in which most people openly celebrate gratitude among family and friends. For a long time, we Orthodox have been stressing the centrality of Communion. But how much are we really becoming people and communities of faith that are impacted by a Eucharistic worldview? Following the methodology laid out by Fr. Theodore Stylianopoulos in his seminal work *The New Testament: An Orthodox Perspective*, this paper seeks to apply the distinctive methodology of a “hermeneutic of transformation” in an exegetical exploration of Psalm 30 (LXX 29) that pays careful attention to both Hebrew and Greek texts, the history of interpretation, contemporary insights, and application both to personal and communal life. What emerges is an ancient pathway to renewing and transforming how we pray, think, and live through the ups and downs of life, with fresh capabilities of offering everything back to Christ in gratitude.

**Pappas, Mr. Jack Louis**

**“Being Toward God: Communion and Personhood as Phenomenological Categories”**

January 11, 9:00-10:30  
**Session 35**

In this paper, I will re-contextualize Zizioulas’s categories of personhood and communion within ongoing debates in phenomenology and hermeneutics concerning relationality, alterity, and temporality. More specifically, I will examine how the “relational ontology” articulated by Zizioulas, remains vulnerable to Levinas’s criticism of “totality.” For Levinas, the name “totality” signifies any attempt to assimilate the Other within a comprehensive system determined on the basis of self-identity. This refers not only to the reduction of the Other to “the same” within the language of impersonal ontology but extends even to the highly personal notion of communion itself. In attempting to overcome these conceptual difficulties, I will outline a phenomenological hermeneutics of kenosis and reciprocity, drawing on the work of Jean-Yves Lacoste and Paul Ricouer, in order to articulate an understanding of communion predicated upon radical hospitality, solicitude, and self-abnegation.

**Papathanasiou, Dr. Athanasios**

**“Bread and Wine Exclusively? Mission, Cultures and the Eucharistic Elements”**

January 11, 11:00-13:30  
**Session 21**
The Orthodox Church has seven holy canons (4th–7th centuries), which for the celebration of the Eucharist prohibit the use of materials other than bread and wine. Yet, since the late 15th century we have been facing the existence of vast and unforeseen cultures of which the canons were certainly not aware. The question raised here is, how does the Church address herself to diverse cultures in lands where bread and wine are different from ours, or in countries where bread and wine do not exist at all? I am arguing that we are not merely “allowed,” but obliged to use elements other than those familiar to us, elements essential for everyday life in those societies. This is an act of strict application (akriveia), not of dispensation (oikonomia). Both the production and use of the Eucharistic elements imply a vision of the transformation of tangible life into the Kingdom.

Paris, Dr. Elena
January 10, 15:00-17:00
Session 18
This paper compares the approaches to virtue ethics of Christos Yannaras and John Milbank, as two authors who build their respective understandings of morality and ensuing political theologies on their similar critiques of the rationalism and individualism of secular morality. Milbank’s concept of a “gift ethics,” developed in his recent monumental co-authored work Politics of Virtue: Post-Liberalism and the Human Future (2016), is examined against the backdrop of Yannaras’s conception of morality and ontology expressed in his Freedom of Morality (1984), Relational Ontology (2014), etc. The paper argues that, in spite of his aspiration of building a Christian peace, freed from the violence of the law, Milbank’s project of a gift ethics appears, in light of Yannaras’s relational and personalist ontology, to be itself founded on a constitutive violence that could be located, it is proposed, in a specific understanding of participation, to which Yannaras’s theology offers an alternative.

Parker, Fr. Dr. John
“Radechesis: A Radical Return to the Roots of Christian Catechesis”
January 11, 11:00-13:30
Session 21
Information or transformation? Converts or disciples? Or, perhaps more cleverly asked, Students of Masters of Divinity, or Divinized Students of the Master? The Mission of the Orthodox Church must walk a careful line: she must “go into all the world” to “make disciples of all nations” without “making them twice the children of hell as ourselves.” This is the balance between the Great Commission (Matthew 28:18ff), and what I call “the Great Woe” of Matthew 23:15. This presentation will explore the current religious landscape in the United States, review my study of 21 Orthodox priests and their catechetical practices, give an overview of the Didache and Chrysostom’s Baptismal Instructions, and weave a proposed solution to the question “What should we teach them?” from these and the more contemporary works of Metropolitan Hierotheos Vlachos, Priest-martyr/Confessor Daniel Sysoev, and Archpriest Josiah Trenham.

Patuleanu, Dr. Ioana
“Suffering and Orthodoxy in the Twentieth Century: Seeing the World Transfigured with Nicolae Steinhardt”
January 10, 15:00-17:00
Session 30
Abstract Pending

Păun, Dr. Radu G.
“L’érudition polémique. Le patriarche Dosithéos de Jérusalem (1642-1707) et la critique des éditions”
Bien connu pour ses prises de position polémiques à l’égard des “Latins” et des protestants, le patriarche Dosithéos de Jérusalem a également été un des plus assidus éditeurs de textes théologiques byzantins et post-byzantins. La présente communication se propose d’attirer l’attention sur les principaux objectifs de son activité d’édition et de recomposer, tant que faire se peut, la manière de travailler du patriarche et de ses proches collaborateurs. Nous montrerons que, contrairement aux idées reçues qui font de lui un polémiste aveugle et peu cultivé qui frappait ses ennemis au gré du hasard, Dosithéos maîtrisait une énorme littérature théologique et historique et a systématiquement construit un projet d’édition de grande envergure. C’est d’ailleurs grâce à ce projet que toute une bibliothèque de textes théologiques est finalement arrivée jusqu’à nous.

Pavlinciuc losif, Rev. Dr. Panteleimon
“Noul Neamt Monastery and the Soviet Experience: Confrontation, Loyalty, Subordination”
January 10, 11:00-13:30
Session 46
The Noul-Neamt Monastery entered the Soviet reality in a special, indelible way. Soviet legislation and the monastery’s adaptation to it left a deep wound in the life of the community. However, the experience of confrontation and struggle for its rights and freedoms also left its mark on the community. This experience was of considerable value for monasticism. This presentation analyzes the life of the monastic community and its forms of confrontation, adaptation, loyalty, and subordination under Soviet rule. Although the gates of the monastery were closed for 28 years, the spirit of Saint Paisij Velichikovskij who formed the brotherhood did not perish. Loyalty and submission to Soviet requirements were a temporary phenomenon. While it may have seemed that everything was over, that the monastery and monasticism were vestiges of the past, this year marks the 28th anniversary of the community’s revival.

Perkins, V. Rev. Anthony
“Ritual Actions and the Development of Moral Instinct”
January 10, 11:00-13:30
Session 19
What is the relationship between ritual actions and moral development? How does Orthopraxis mold believers into virtuous people? More specifically, what role do common Orthodox practices like prostrations, prayer rules, fasting, and kissing the hands of priests and bishops play in the strengthening of certain “conservative” moral instincts (i.e. sanctity, respect for authority/tradition, and loyalty)? Answering these questions is of more than just academic interest: it can help us more successfully foster a parish and family life that creates authentic and well-rounded saints. This paper uses findings from the field of psychology and examples from parish life to discern the link between Orthodox rituals and Orthodox morality, making the case that Orthodox rituals play a role in training all three parts of the mind, but that it plays a special role in training the instincts or gut.

Persa, Fr. Razvan
“Right of appeal of the Ecumenical Patriarch and the problem of the Orthodox Church in Ukraine”
January 10, 9:00-10:30
Session 6
My paper will emphasize the need of returning to the Orthodox Canonical Tradition in order to solve difficult problems such as the autocephaly of the Orthodox Church in Ukraine. I will analyze the canons of the Church regarding the right of appeal of the Ecumenical Patriarch and if there is a canonical right to receive appeals from all the hierarchs and clergymen from all Autocephalous Orthodox Churches.
Petcu, Rev. Dr. Liviu
“The Reception of Hesychasm in the Romanian Spirituality”
January 11, 11:00-13:30
Session 34
In my paper, I want to underline the fact that the first thoughts concerning the elaboration of a collection of hesychastic and philocalic writings didn't belong to the monks of Athos but to the disciples of Paisius Velichkovsky, promoter of the hesychast revival in Eastern Europe in the 18th century. During his life, his disciples (Platon, Grigorie Dascălu and others) translated from Old Greek into Romanian “words” or short hesychastic writings. Also, I intend to evoke that the Romanian hesychasm succeeded in combining the permanent quest for a dynamic spiritual life with the care for the poor. Characteristic for the Romanian texts approached in my paper is the way in which the practice of hesychia is presented, namely as being adaptable to the life of all Christians living in the outer world’, leading to the attainment of inner peace which further leads to their fulfillment as human beings.

Pino, Mr. Tikhon
“The Palamite School: Complementarity and Collaboration in the Articulation of an Essence-Energies Distinction”
January 11, 19:00-20:30
Session 52
The study of the essence-energies distinction has rarely ventured very far from the writings of St. Gregory Palamas. When it has, scholars have usually focused on the differences between Palamas and others, either in the immediate period or in the subsequent history of the Church. Overall, the tendency has been to treat Palamas as a monolithic figure whose polemics form a more or less complete theological system to be compared with other authors. This paper argues for a new hermeneutic, based on the corporate character of the Palamite movement. Arguing against reductive comparisons of Palamas with other Palamites, it points to the historical collaboration of emperors, monastics, and bishops to not only defend but articulate the distinction between God’s essence and energies. The implications of a theology that transcends the thought of a single author are especially relevant for the question of Palamism in the Church today.

Pirtea, Dr. Adrian
“The Sound of Silence: Spiritual Perception and Apophaticism in East Syriac Mystical Literature (7th–8th centuries)”
January 10, 17:30-19:00
Session 8
This paper explores the various approaches to spiritual hearing in East Syriac mystical literature and the tensions between the claims of human knowledge vs. ignorance of the Divine. On one hand, the early Syriac translations of Greek ascetical and mystical authors facilitated the reception of a positive theory of spiritual perception which originated in Alexandria. This theory shared some of its key epistemological tenets with Late Antique Platonism and was brilliantly combined by Evagrius Ponticus with the teachings of the Desert Fathers. On the other hand, the Dionysian apophatic model, which insists on unknowing and Divine silence, also played an important role in shaping East Syriac spirituality. Thus, the main purpose of my talk will be to study these tensions in Syriac Christian mystical discourse from an historical, philosophical, and theological perspective. I will concentrate on spiritual/mystical hearing in the writings of Isaac of Nineveh, Joseph Ḥazzāyā, and John of Dalyāthā, and the relation to the apophatic experience of silence and unknowing. In examining this perspective of Timothy of the Church of the East, new light is also shed on the role of Middle Eastern Christianity related to the Byzantines. The views of Timothy also bring to the forefront a way of Biblical interpretation that links this Asian Christianity directly to the Old and New Testaments and the cultures from which they emerged. Continuing research on the letters of...
Timothy fills in crucial gaps in Middle Eastern Christian history, as well as raising new questions. This paper will conclude by noting some of these potential questions.

**Pissis, Dr. Nikolas**

“*Vasile Lupu and the Greek Clergy: Notes on Political-Theological Legitimization*”
January 11, 16:30-18:00

*Session 42*

The Synod of Iași constitutes perhaps the peak of Vasile Lupu’s program of legitimization according to imperial scenarios. In this paper an attempt is made to examine the political-theological language employed by Greek ecclesiastics in his princely court before and after the synod in terms of an invention of (byzantine imperial) tradition; to situate it in its 17th-century context and compare it with pertinent uses of byzantine references in favor for the Russian Tsar. The paper’s focus will concern the functional character of political theological discourses including on the one hand exaltations of the voivode’s imperial virtues as moral admonitions, i.e. as tools to promote certain interests. On the other this rhetoric did not just serve the voivode, but enabled Greek ecclesiastic to claim their distinct role as guardians of Orthodox tradition.

**Placencia, Dr. Nathan**

“*Identity, Persons, and Orthodox Theology*”
January 10, 11:00-13:30

*Session 36*

This paper presents an Orthodox account of what is sometimes called “personal identity.” It first shows that a distinction can be made between what it is to be a person (as well as the same person over time) and the identities of persons. It then suggests that the latter use of “personal identity” does not fit nicely into an Orthodox ontological system. It is related to, but cannot be conceptually reduced to, the notions of prosopon, hypostasis, or ousia. Instead, the paper argues that this second sense of “personal identity” is best explicated in terms of the theology of icons. The paper maintains that the Orthodox can think of the identity of persons as akin to an internal icon of our own prosopon. Not the person him- or herself, but a window to the person.

**Plested, Dr. Marcus**

“*Macarius/Symeon (Pseudo-Macarius) on the Spiritual Senses*”
January 12, 9:00-10:30

*Session 33*

This presentation is an exploration of the teaching of Macarius-Symeon on the spiritual senses. Macarius is seen as a key contributor to the early Christian understanding and application of the doctrine of the spiritual senses. Especially distinctive is his contribution in terms of the soul-body relationship and the relation between the physical and spiritual senses.

**Portaru, Mr. Marius**

“*A Developmental Approach to St. Gregory Palamas’ Distinction between God’s Being and Energies/Activities*”
January 11, 19:00-20:30

*Session 52*

Strategies to resist Demetracopoulos’s “Palamas Transformed” (2011) emphasize Palamas’s deliberate avoidance of the expression *kat’ epinoian* (Russell 2015), trace a detailed history of both the *kat’ epinoian* and the scholastic system of distinctions in order to clarify the nature of Palamas’s distinction (Bradshaw 2018, unpublished), and read more carefully the texts of the so-called Byzantine “neo-Palamites.” In this essay, I would like to propose a new strategy, absent not only from anti-Demetracopoulos reactions, but also from reconstructions of Palamas’s teaching since Meyendorff (1959): a developmental approach,
which would allow us to follow step by step Gregory’s multifarious formulations of the distinction between God’s Being and energies/activities in various contexts and at various levels (theological, philosophical, philological). A developmental approach would allow us to observe (1) the types of transformations that Palamas himself applied to his previous formulations, and (2) their significance for clarifying the nature of the distinction.

Porumb, Dr. Razvan
“Orthodoxy and Ecumenism: Towards an Active Metanoia”
January 11, 18:30-20:00
Session 67
My paper will attempt to propose a new paradigm to enable an Orthodox approach to the ecumenical encounter from a different, more productive angle. In order to begin to reframe attitudes towards ecumenism, I propose to bring together the Orthodox claim to be the “one and only true Church” with the Orthodox consciousness that it needs to aspire towards catholicity. The paradigm proposes that Orthodox theology move away from a paradigm of “passive conservatism” to one of “active metanoia”—a more transformational, humble and repentant approach. Such a paradigm would essentially envisage ecumenism as a continuous journey towards an ever-enlarging catholicity. This brings to the fore the common theological core of both Orthodoxy and ecumenism—the concept of “human consubstantiality” derived from Trinitarian theology. This theological vision would enable the Orthodox to see themselves as “consubstantial” fellow-travelers with all Christians who seek a transformed life in communion with God.

Pozdnyaev, Fr. Dionisy
“Orthodox Mission in the Chinese World”
January 10, 11:00-13:30
Session 20
The state of the Orthodox Church in China today can be called critical. At the same time, interest in Christianity in general, and in Orthodoxy in particular, is growing in the Chinese world. The Orthodox Church is called today to find ways to preach in China on the basis of previous experience of mission, as well as the efforts contributed in the last 20 years. In addition to missionary work and establishing a foundation for the Church in China, dialogue with Chinese scholars who are interested in Orthodox theology is also important. Local Churches could unite their efforts to serve Orthodox mission in the Chinese world, the boundaries of which are much wider than the territory of mainland China.

Prodromou, Prof. Elizabeth H.
“Discrimination as a Mechanism of Religious Homogenization: Property Rights and Sacred Sites in the Decline of Christians of the Middle East”
January 12, 15:30-17:00
Session 28
The religious ecosystem in the Middle East has undergone a process of steady homogenization since the establishment of states in the region in the early to mid-20th century, as processes of state-formation and nation-building have involved systemic, comprehensive processes of homogenization targeted at vulnerable religious communities. Christian communities, in particular, have been targeted for erasure in both violent and non-violent actions by state and non-state actors. Actions and policies involving violence, such as genocide, pogroms, and individual acts of violence, have been addressed in an expanding body of research at the disciplinary intersection of political science, history, and religious studies. However, with few exceptions, strategies and practice of nonviolence have been comparatively overlooked in social science research dealing with religious freedom, religion and democracy, and religion and geopolitics in the Middle East. How do nonviolent practices, particularly those centered in property rights regimes and the preservation of cultural and religious heritage, help to explain the steady
decline of Christian communities across the Middle East? How do strategies of discrimination and repression differ from strategies of persecution? How does the (in)visibility of discrimination contribute to memoricide perpetrated against Christians? To what extent do existing epistemic frameworks and analytic approaches in the social sciences address the phenomenon of religious pluralism? This paper will identify strategies of nonviolent discrimination as a mechanism for religious homogenization, based on a review of comparative data from select cases in the Middle East, in order to explain the logic and mechanics of Christian decline in the modern Middle East.

**Purpura, Dr. Ashley**

“**Innovating ‘Traditional’ Women’s Roles: Byzantine Insights for Orthodox Gender Discourse**”

January 11, 19:00-20:30

*Session 5*

Contemporary Orthodox discourse about gender frequently appeals to/reinforces a concept of “traditional roles” for women. Byzantine hagiographies about women, however, often confound the stability suggested by such rhetoric, and offer a more open “tradition” of celebrating diverse and boundary-breaking forms of women’s sanctity (even if via negation). Although these texts betray an unabashedly historical patriarchal perspective, they also convey timeless theological values that challenge essentialist associations between specific vocations and authoritative positions, and particular sexes.

**Radu, Dr. Ioan Lucian**

“**The Woman from Hosea 3:1-3: The Prophet’s Wife or a Second Wife?**”

January 10, 17:30-19:00

*Session 57*

In order to illustrate the intimate relationship between God and the people of Israel, a metaphor appears in the prophetic books that represents God as a husband, and Israel as His wife. The first prophet to present this metaphor is Hosea. Overall, the metaphor has received different approaches among researchers and has created many controversies. One controversy is given by the command received by Hosea in 3:1 and takes into account the identity of the woman in question, whom most scholars interpret as a second woman that the prophet is commanded to marry. In my study I will make a grammatical and contextual analysis of Hosea 3:1, focusing on the expression הָעָדָּה לְאֵלַי עָדָּה לְקָמַח (wayāmer yēhwāʿ ēlay ŏqd leḵ), and I will demonstrate that the use of לְקָמַח (‘ōqd) in the Masoretic Text does not support the theory that Hosea was married twice.

**Raduca, Prof. Dr. Rev. Vasile**

“**The Romanian Theologians and the Dialogue with the Old Oriental Churches (or Oriental Orthodox Churches)**”

January 12, 17:30-19:30

*Session 58*

The Romanian Orthodox Church was formed and carried out her activity in a geographic space with no extensive relationships with the non-Chalcedonian Churches, and implicitly no competition, disputes, or conflicts of cultural, political, or patrimonial nature, as happened with other Churches of the Middle East. Her most frequent contacts were with the Armenian Church in Romania. As the Armenians had to leave their country because of the difficulties created by the Ottoman Turks, many of them settled in the territories inhabited by the Orthodox Romanians. The Romanians and Armenians lived together for hundreds of years with no conflicts between the two Churches. During the working session of May 15, 1891, the Holy Synod of the Church of Romania declared that the accusations of Monophysitism brought against the Armenians in the 12th century by Euthymius Zigabenus were false and generated by hatred. A description will be given of the Romanian theologians who have studied this bilateral dialogue at the levels of theology and also of liturgy since that time.
Rapien, Mr. Alvin  
“The Justice of God: Rehabilitating Divine Justice in Orthodox Dogmatic Theology”  
January 12, 11:00-13:30  
Session 11  
In an attempt to differentiate Eastern Orthodox theology from “Western” conceptions of redemption which employ legal language in its broad theological lexicon, some Orthodox theologians tend to sweep such judicial vocabulary and categories under the rug as “colorless anthropomorphisms,” championing a God of Love over a deity of justice. In order for Orthodox dogmatics to be a proper encounter with the patristics, then an engagement with the language of the justice of God is necessary for any future endeavors. This paper quickly sketches the 20th-century Orthodox polemics against legal language in theological discourse and their 21st-century heirs, the nature of the misreading of Anselm, and some notable passages in patristic thought regarding the justice of God. “Justice” is thus a category which is not optional in Orthodox dogmatics, much less disposable, but is a category which is fundamentally necessary when thinking of the Divine.

Regule, Dr. Teva  
“Rejuvenating the Female Diaconate: Building up the Body of Christ”  
January 12, 9:00-10:30  
Session 48  
Since biblical times, women have participated in the diaconal ministry of the Church. Women continue to serve similarly today. This paper will highlight ways that women are serving Christ and His Church through diaconal work today, focusing primarily on the work women are doing in the western context (i.e. United States). I will begin by contextualizing this topic, exploring how the Church structures its participation in the one priesthood of Christ and how we understand the meaning of an “ordination” in that context. Then, I will address the need for a fully functioning diaconate in the Church. Lastly, I will explore what an ordained female diaconate could offer the Church by building on the ministries that women are doing today.

Rentel, Fr. Alexander  
“Moving Beyond the Paradigm of Οἰκονομία and Ἀκρίβεια in the Orthodox Canonical Tradition”  
January 10, 9:00-10:30  
Session 6  
Abstract Pending

Rimestad, Dr. Sebastian  
“The Religious Role of the Russian Diaspora in Western Europe”  
January 11, 19:00-20:30  
Session 55  
The Russian Diaspora in Western Europe, primarily following the exodus of Russian intellectuals from the young Soviet Union in the 1920s, was a religiously very active one. Moreover, it did not only develop topics within Orthodox theology, but also interacted with the surrounding non-Orthodox theological communities. As the largest and most intellectual diaspora, especially in France, it was within the Russian diaspora that the idea of a local Orthodox Church for Western Europe surfaced. My presentation will look at the way this idea developed in three phases: until about 1960, 1960–1989, and 1989 until today.

Rock, Dr. Stella  
“Sanatoria for the Soul and the Spirit of Monasticism: Lay Pilgrimage to Orthodox Monasteries in Russia”
January 12, 11:00-13:30  
Session 23  
This paper will explore the significance of monastic spirituality for lay pilgrims to monasteries within Russia, drawing on interviews with pilgrims, their hosts, and pilgrimage providers. While acknowledging the importance of Orthodox monasteries as perceived repositories of national heritage (Kormina 2010; Rahkala 2010), the paper will focus on the significance of monasteries as repositories of grace, powerhouses of prayer, and “spiritual sanatoria.” How does the monastic regime and environment facilitate the experiences of spiritual regeneration, healing, and homecoming that pilgrims articulate? The paper will briefly address the diversity encountered among pilgrims as well as within monasteries, and consider the significance of: pilgrim participation in monastic liturgical life; laboring at an “obedience;” monastic spiritual guidance; and the aesthetic environment. The relative values of monastic and parochial spirituality will also be weighed, mindful of research which posits pilgrimage as an alternative to participation in parish life (Kormina 2012).

Rodionov, Dr. Oleg  
“Byzantine Ascetic Texts in the Formation of the Slavic Proto-Philokalia under the Redaction of St. Paisii Velichkovsky”  
January 10, 9:00-10:30  
Session 22  
The paper deals with a corpus of translations of Byzantine ascetic and theological texts which was created under the guidance and with personal involvement of St. Paisii Velichkovskij between the 1760s and early 1790s. The paper argues that: a) St. Paisii had initiated the preparatory work for a corpus of ascetic texts virtually identical to that published in 1782 by St. Makarios Notaras and St. Nikodemos Hagiorites two decades before the Venetian Philokalia appeared; b) St. Paisii often used more complete and accurate texts than the Greek editors, as well as texts not included in the Venetian Philokalia; c) St. Paisii attempted to check his own translation and older medieval recensions that he used against the printed Greek version of the Philokalia. In the process, he translated texts that previously did not exist in Slavonic. St. Paisii’s work comprises a somewhat larger corpus of texts than the Greek Philokalia and a significantly larger corpus of texts than the Slavonic Philokalia. This fact drew the attention of Christians who used Slavonic language to St. Paisii’s translations and made possible the circulation of these translations in manuscripts (and, partially, in print) along with the Slavonic Philokalia.

Roebber, Rev. Dr. Anthony  
“Managing Mixed Marriages: Ecclesial and Ecumenical Issues”  
January 12, 9:00-10:30  
Session 54  
The use of oikonomia in managing mixed marriages should be discussed at a conciliar level with priority given to Eastern-Oriental Orthodox marriages. Marriages between Eastern Orthodox and Roman Catholic spouses also require attention due to the increasing number of such mixed marriages. Orthodox patriarchates differ about whether an “ecclesial reality” exists beyond Eastern Orthodoxy. This disagreement accounts for different approaches to the anomaly of non-Orthodox spouses who have received the Mystery of marriage but may not receive the other Mysteries of the Church. This canonical discipline is no longer universally observed. Mixed marriage thus stands at the center of debates about Eucharistic ecclesiology, what is meant by Mystery, and the practice of oikonomia.

Sandu, Rev. Dr. Dan  
“The Theology of Matter – A Matter of Orthodox Theology: The Case of Dumitru Staniloae”  
January 10, 9:00-10:30  
Session 41
In the present context of transition from communism to freedom, Romanian Orthodox theology is being challenged to address new themes such as eco-theology, the Christian view of nature and matter in general, the problem of local resource trade, economic greed, rapid secularization, local community and identity, Church and social welfare, and Church and state relationship. These, and many others, were themes that theology was not supposed to tackle before 1989, as the Church was expected to care for spiritual matters alone. However, Fr. Dumitru Staniloae implicitly addressed them by shedding a patristic and a dogmatic light on the concept of matter as subject of transfiguration through the Church’s theology and liturgy. We will first explore the prophetic vision of the Romanian theologian on matter which matters. We will then unfold notions such as holiness, generosity, harmony, communion, light, and sharing, which tend to lose their meaning in a society that is oriented towards economic profit.

Schneider, Dr. Christoph
“Towards an Orthodox Philosophy of Language”
January 10, 17:30-19:00
Session 38
The paper will make a contribution towards an Orthodox philosophy of language. I will discuss the philosophies of language of Pavel Florensky and Sergei Bulgakov in dialogue with twentieth-century Western philosophy. The paper will reflect on the “meaning of meaning” in the work of the two Russian religious thinkers. Three dimensions of meaning will be examined: (i) meaning as reference; (ii) meaning as use (pragmatic theories of meaning); (iii) and meaning as sense. All three dimensions are taken into consideration in the work of the Russian thinkers. Yet, as Florensky and Bulgakov already saw, overemphasis on the first aspect of meaning can lead to reductionist scientism. The second dimension of meaning sheds light on the embeddedness of human life and culture (including scientific discourse) in pre-theoretical linguistic practices. And discussion of the third dimension helps us understand the Russian thinkers’ semantic realism, and why they rejected nominalism.

Schneider, Prof. Richard
“Consensus Ecumenism at the Canadian Council of Churches, a Blessing for Orthodoxy”
January 11, 11:00-13:30
Session 15
Many will remember the crisis in the ecumenical movement in 1998, caused by the abandonment by two Orthodox churches of the World Council of Churches’ General Assembly at Harare. Prompted by this event, the WCC created a Special Commission, with equal numbers of Protestant and Orthodox churches represented, to seek a new form and methodology for decision-making that would be more compatible with both, and hence more fair. At the meeting of the Special Commission in Damascus in 2000, the possibility of decision by consensus was examined, and I was able to present a model which had been adopted a decade earlier in the Canadian Council of Churches [CCC], and over ten years had proved itself to be a major success in forwarding ecumenical work in a Council with six Orthodox churches—three Chalcedonian and three Oriental—among the 20 members. “Forum,” the name given to this consensus mode of operation, has proved to be far more than just a modus operandi; it revealed at a very deep level a new understanding of how churches relate to each other in a Christian oikumene, a modus vivendi which called forth a theological rethinking about “church” and “churches” which has proved over time to be extremely beneficial for the Orthodox members of the Council and has given the Orthodox a historic role of leadership in ecumenical work. It is on this last point that I wish to focus in this presentation.

Shishkov, Mr. Andrey
“The Republic of Autocephalous Churches’: Towards a New Model of the Orthodox Church”
January 11, 16:30-18:00
Session 62
Shpakovski, Ms. Luibov
“Influence of Orthodoxy on the Development of Modern Ukrainian Art”
January 12, 15:30-17:00
Session 74
Religion is an important factor that forms and influences artistic life in Ukraine. As regards the development of modern sacred art in Ukraine (late 20th–early 21st century), it is inseparable from the developmental trends of modern secular Ukrainian art that combines postmodernity and modernity, making up for what was lost over decades of isolation from the world’s art practice; it is also based on the ancient Byzantine traditions deeply rooted in Ukrainian culture. This is most obvious in icon painting, which was forbidden in the Soviet times and only started to recover in Ukraine in the early 1990s. Most artists who painted Ukrainian icons combined several styles. So, the modern Ukrainian icon is a combination of 21st-century avant-garde and ancient Byzantine traditions. This research investigates the transformation of Christian images in modern art and helps actualize the role of the icon to make it understandable in the modern artistic context.

Sevastyanova, Dr. Olga
“Work of the Holy Spirit or Hellenistic Spiritualization? To Florovsky’s defense of Orthodox Ascetic Spirituality”
January 12, 11:00-13:30
Session 23
In his article “Ascetic Ideal and New Testament,” Florovsky addresses the inadequacy of the Protestant critique of ascetic spirituality. The most important criticism in this regard has been outlined by Anders Nygren in his book Agape and Eros. This paper will enhance Florovsky’s argument by further developing the distinctively Orthodox response to this discussion, shifting the emphasis away from the outward work of human endowment and regarding the striving of human asceticism as a result of the indwelling of the Holy Spirit. In light of this approach, the ascent-descent distinction turns out to be exclusively a matter of perspective which is based on the Creator-creature distinction. From the position of a creature, what looks like an ascent towards God, from the divine perspective, it could be perceived certainly as a descent.

Shlikhta, Dr. Natalia
“Orthodox Education under State Control: The Case of Theological Seminaries in Soviet Ukraine, 1940s–1960s”
January 10, 11:00-13:30
Session 25
I will address several major issues in my paper. Firstly, I will analyze mechanisms of state control over theological schools. The second issue concerns the content of training offered by theological schools. Given the regime’s ambition to reduce theological education to the preparation of “traditionalist rite-performers,” it is necessary to trace whether disciplines other than core theological, ecclesiological, and liturgical subjects were included in curricula. I primarily mean those disciplines that developed practical pastoral skills, on the one hand, and those that provided a general humanitarian and social knowledge, on the other. Finally, I will examine the fate of theological schools under the Khrushchev antireligious campaign. Of the primary interest for me are ecclesiastical authorities’ attempts to safeguard them from closure, as this raises a key issue of how the Church could survive in the Soviet state and what was the place of bargaining (in the meaning suggested by William C. Fletcher and Sheila Fitzpatrick) in its survival strategy.

Shramko, Rev. Alexander

January 10, 15:00-17:00
Session 40

The legacy of the Russian Orthodox theologian and human rights defender of post-Soviet times, hieg. Veniamin Novik, is not well-known in contemporary Orthodox political theological thought. However, he is one of several theologians who proposed a solid basis for human rights to be not only accepted but strengthened in Orthodoxy, both on a theoretical and a practical level. In this paper his theological argumentation based on natural law and eschatological vision will be reconstructed and his synthesis of Berdyaev’s personalistic philosophy and liberalism will be analyzed. The ideas and argumentation of Novik can be an inspiring source for the development of an Orthodox human rights ethos in contemporary Russian Orthodoxy, as an alternative to the dominant discourse which is critical of the idea and institution of human rights.

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

January 11, 16:30-18:00
Session 60

Examining the exchanges between Rome and Constantinople over the centuries, one is struck by the frequent use of familial language to frame the relationship between them. Although fraternal language dominated the patristic period, increasingly Rome employed paternal language in order to express its primacy among the sees of Christendom, seeing itself as “head and mother of the churches” with the pope their “common father”. Parents, of course, expect obedience from their children, so that by the 13th century the East was told to return to the unity of the apostolic see like a daughter returning to her mother.” For centuries these demands for filial obedience were met with the East’s strident refusal, as it regarded Rome not as “mother and teacher of all Christians” but rather as “first among honored sisters.” This dynamic continued until the mid-twentieth century, when Rome once again began to employ fraternal language in its dealing with the Orthodox. Constantinople and Rome were now “sister churches” and the fraternal bonds joining Peter and Andrew became the very image of the unity both sought. This paper will examine these shifts in familial language over the centuries and explore what significance they might have for understanding the proper role of the Roman primacy today.

Skliris, Dr. Dionysios
“Elements of Natural Theology in Recent Orthodox Thought”

January 12, 9:00-10:30
Session 37

The paper will examine the forms that natural theology has taken in the thought of eminent Orthodox theologians of the 20th century. It will observe: 1) reactions against natural theology, their background and their possible roots in evolutions that had taken place in both Western theology and philosophy, such as, for example, anti-essentialism, personalism, existentialism, irrationalism, and others; 2) the effort of theologians of the so-called “Neo-patristic synthesis” to articulate a form of natural theology based on the thought of the Byzantine Fathers and their conception of nature, using notions such as that of the logos of nature; 3) the dialogue of Orthodox theologians with the current debates in the English-speaking world, such as the debate with currents of “New Atheism,” as well as other debates on a form of “natural theology” which would take into account the current status of the evolution of scientific knowledge.

Smith, Fr. Lev
“To Mend the Creation: An Orthodox View of Atonement”

January 12, 11:00-13:30
Session 11
In this paper, I will argue that conventional understandings of Christ’s Atonement are based upon misreadings of scripture, such misreadings being the result of ideology or a refusal to set the event of the Cross in the context of the Hebraic thought and practice of Jesus Christ and his first followers. This misreading, reaching back to at least St. Augustine and finding its expression in Anselm, Luther, and Calvin, has also influenced some Orthodox, such as St. Nikodemos of the Holy Mountain. After a brief consideration of how translation has distorted the understanding of Christ’s Atonement in Anglophone theology, I will provide the context for understanding the Atonement in the biblical account of the “eternal” or “cosmic” covenant and in the liturgy and theology of the Jerusalem Temple’s Day of Atonement (Yom Kippur) as the annual renewal of that covenant, drawing on both biblical and extracanonical literature. After establishing what I take to be the indispensable hermeneutic key for understanding Christ’s Atonement, I will confirm the thesis with an appeal both to the witness of the New Testament and to the early anaphoras of the Church’s eucharistic liturgies. In turn, this confirmation will shed light on the origins of the Eucharist in Temple practices rather than in the Passover meal.

Sonea, Rev. Dr. Cristian
“The Missionary Consciousness of Eastern Orthodox Believers: Realities, Tendencies and Responsibilities”
January 11, 11:00-13:30
Session 21
The paper tries to answer some questions concerning how the missionary consciousness of Orthodox believers is formed, the understanding of what it means to have a role in the life of local communities, and how missionary responsibilities are assumed by believers. To answer these questions, this study follows how catechetical activities and preaching at the parish level are raising the consciousness of the apostolic role of the believers. As a method of research, the phenomenological approach is used. The study investigates how priests from different Christian contexts understand the missionary vocation of the Church, how they contribute to the missionary formation of believers, and how Orthodox believers are aware of their missionary calling. Taking account of the results from different parishes, some possible missiologically-oriented catechetical and formation programs for both priests and lay people are suggested.

Sorem, Dr. Rev. Deacon Anaias
“An Eastern Orthodox Understanding of the Dangers of Modernity and Technology”
January 10, 11:00-13:30
Session 36
This paper argues that the ideologies of modernity motivating our technological age pose one of the greatest dangers to humanity, and should be viewed as threatening to Eastern Orthodox Christians. I first outline the various ideas arising out of the Enlightenment project commonly associated with modernity and show how they give rise to “secular humanism.” Next, I argue that it is the idea of “secular humanism,” that dominates the modern technological movement. In this way, I hope to demonstrate that the dangers of the Enlightenment experiment, and the rise of secular humanism, are discovered in their anti-human ends. Modernity’s atheistic moral-project consequently leads man to a second fall, destroying the correct moral and ontological framework necessary for a proper Orthodox anthropology. The rejection of God and tradition, and the mechanization of nature, has resulted in a set of demoralized practices that views all of nature, including man, without any real objective meaning.

Stamatopoulos, Dr. Dimitris
“The Bulgarian Schism of 1872: Interpretational Schemes and Ethno-Religious Conflicts”
January 10, 17:30-19:00
Session 45
The Bulgarian schism and the consequent rejection of “ethnophyletism” by the Ecumenical Patriarchate in 1872 confirmed to many people the ecumenical nature of the Orthodox Church of Constantinople. At that point, there was a paradoxical encounter between two different currents of thinking. On the one hand, the first current was critical of the Patriarchate’s decision as crypto-nationalist, which would favor the interests of Greek nationalism against the Bulgarian (obviously formulated for the first time by the Bulgarian nationalists of the 19th century.). On the other hand, the second saw in the rejection of “ethnophyletism” a confirmation of the superiority of an ecumenical Hellenism which was coalescing with the ecumenicity of the Patriarchate (obviously adopted by the Greek nationalists of the same time). The presentation will be critical towards both of these approaches, while tracing the political context and the reshuffling of the power relations in Istanbul of the 1870s.

Stavrou, Mr. Michael
“From Eternal Covenant to Defense of Creation”
January 11, 16:30-18:00
Session 50
The notion of a primordial covenant between God and humanity, affirmed in the Old Testament and accomplished for all time in Jesus Christ, carries the idea that the natural world is something received from God, and that humans are called to rejoice in it by “making Eucharist,” i.e. thanking God for this gift. On the basis of the Orthodox theological and spiritual tradition, the paper will show under three headings how a eucharistic praxis implies an attitude of active respect for creation: 1) the energetic presence of the Holy Trinity in His creation; 2) the Christian vocation of man in nature; 3) the work of the Church, which through eucharistic action and a philokalic sensibility engenders an ecological ethos.

Stulting, Dr. Claude
“Image, Likeness, and Theosis: The Nature of Adam’s Perfection in John Milton’s Paradise Lost”
January 11, 16:30-18:00
Session 61
In his account of prelapsarian humankind in Paradise Lost, John Milton describes Adam both as one created already perfect and as one who has the potential for perfection. This ambiguity in Milton’s poetry can be clarified by the patristic distinction between “image” and “likeness.” Athanasius acknowledges a kind of natural perfection (freedom and a rational nature), but this is not humankind’s telos. That is found in humankind’s “likeness” to God, the capacity for perfection. Gregory of Nazianzus also develops this distinction in describing theosis. Neither Athanasius nor Gregory affirms the original, realized perfection of humankind. For them, theosis constitutes humankind’s prelapsarian perfection as telos, assimilation to God through virtue. So it is with Milton’s prelapsarian Adam. From a patristic perspective, Milton’s Adam is created in the likeness of God, created with a potential perfection to be realized over time. This reading allows a different take on those passages suggesting that Adam possesses a realized perfection.

Swinburne, Prof. Richard
“Natural Theology for Today”
January 12, 9:00-10:30
Session 37
Abstract Pending

Tadros, Prof. Mariz
“Resistance, Subversion and Resilience: Heritage as the Missing Link for Understanding the Coptic Orthodox People’s Agency, Vulnerability and Continuity”
January 12, 15:30-17:00
Session 28
The beheading of 20 Copts and one Ghanian in Libya in 2015 by ISIS stirred intense debate internationally and domestically in Egypt about how to make sense of this act of extreme violence. Accounts from survivors on the night when ISIS stormed their homes and kidnapped some of the men who were later beheaded describe how they were “identified as Copts by the religious tattoos on their wrists and arms.” A longstanding aspect of Coptic heritage stretching back centuries has been the imprint of tattoos of a Coptic cross on their wrist (though shapes and sizes have varied in the last decade). Emerging evidence indicates that Copts who have tattoos also experience widespread discrimination in schools, employment and other public arenas. Similarly, the removal of religious affiliation from an identity card (human rights approach) will not remove vulnerability to religious targeting if Coptic men and women continue to hold on to their heritage of inscribing religious tattoos. It is highly significant that the response of the Coptic community to the beheading was to inscribe their story in the Synaxarium, the heritage repository that is read daily in church liturgy, together with the creation of Coptic icons, hymns, and stories linking these events to their ancient history. This vignette highlights the problematique that informs this critical enquiry: To what extent are conventional social sciences epistemically able to grasp the way in which people’s practice of their religio-cultural heritage influences positioning, roles, and power dynamics? Similarly, to what extent can development and human rights policies fail to be inclusive and responsive by ignoring people’s ordinary practices of faith and heritage?

Teşu, Rev. Dr. Ioan
“The Mystery of Theology” or Theology Between Speech and Experience. Some Spiritual Teachings of Father Professor Dumitru Stăniloae”
January 12, 17:30-19:30
Session 76
According to Evagrius the Solitary, theology is an existential state, a direct connection with the Heavenly Father. Starting from this Christian hermit a practical definition of theology and of the theologian has been imposed in the eastern spirituality: “If you are a theologian (if you do contemplation), pray truly and if you pray truly, you are a theologian”, owing to such a way of understanding theology, in the orthodox spirituality. The essential condition of talking about God is moral purity. The pure one talks about God according to his spiritual experience, that is what God has shown him, as a result of his purity. His talking reveals, in a spiritual way, even things that are still imperfect, while, through his words, the sinful defiles everything he thinks or talks about.

Theodoratos, Ms. Sophia
“Worshipping in Spirit and Truth: The Living Temple and Its Water”
January 10, 9:00-10:30
Session 68
Why is temple imagery transferred to Jesus in John’s Gospel? John tells us that his reason for writing is “so that you may come to believe that Jesus is the Messiah, the Son of God, and that through believing you may have life in his name” (Jn 20.31). In the Samaritan woman pericope, Jesus, already unveiled as the Temple in the opening of the Scripture (Jn 2.19-22), now reveals himself as the Messiah (Jn 4.25-26). He also announces a fundamental shift in the method of worship. All human beings are freely offered living water that wells up to eternal life as the gift of God (Jn 4.10). And “the true worshippers will worship the Father in spirit and truth” (Jn 4.23), as the Living Temple. This paper concludes that the transfer of temple imagery to Jesus fulfills the reason stated above which John gives for writing his Gospel.

Theokritoff, Mrs. Elizabeth
“Can We Speak of Cosmic Conciliarity?”
January 10, 17:30-19:00 / January 11, 16:30-18:00
Session 43 / Session 50
It has become popular in recent years to speak of “cosmic liturgy” or “cosmic eucharist.” Frequently this is coupled with the idea of man as the “priest of creation,” an image that is increasingly used unreflectively and assumed to be established and traditional language. The paper will take a critical look at this imagery and the risk that, despite intentions to the contrary, it comes across as cosmic clericalism. “Priest of creation” imagery is rarely used by those who have a strongly conciliar view of the Church. In contrast, we will explore the possibilities of combining “cosmic liturgy” language with a strong sense of the Liturgy as concelebration, and ask whether this provides useful images for the relationship between humans and other creatures.

Tkachuk, Mr. Vitalii
“Antyminses and the Tradition of Liturgical Commemoration in the Kyivan Orthodox Metropolitanate during the 17th and 18th Centuries”
January 12, 11:00-13:30
Session 17
The report is devoted to the issue of the study of unknown antimensions and their usage in the practice of liturgical commemoration. By the example of Ukrainian antimensions of the 17th–18th centuries, we demonstrate that by introducing by bishops of antimensions of family crests and icons of patron saints patrons into the iconographic program, the liturgical commemoration of living and departed both collective and personal was organized. The same purpose was served by giving antimensions to the holy tables of different churches (rarely to laypeople) by bishops. Church commemoration of the donation activity of laypeople was realized with the help of antimensions, by means of the introduction of names of these people with the record of their charity.

Tătaru-Cazaban, Dr. Bogdan
“Dumitru Stănileanu and Sergey Bulgakov’s Angelology: Patristic Roots and Theological Creativity”
January 10, 9:00-10:30
Session 41
Although Fr. Dumitru Stănileanu’s angelology’s deserves more attention, scholars do not pay it sufficient attention. The aim of this paper is to consider Fr. Stănileanu’s reflections on angels within the framework of his neo-patristic synthesis, with special emphasis on the Palamite influence and the use of the Church Fathers as authorities. The way Stănileanu conceived the superiority of the human being as above the angels and, at the same time, their “reciprocal completion of knowledge” represents a very stimulating case of dynamic reception of the patristic tradition. The second part of the paper is dedicated to understanding Stănileanu’s major contribution to orthodox angelology in relation with Sergey Bulgakov’s speculative theology of the “correlativity” between angels and human beings in his Jacob’s Ladder. This comparison will lead to some remarks concerning the theological creativity of Fr. Dumitru Stănileanu and his specific approach to the Orthodox tradition.

Tolstaya, Dr. Katya
“The Image of God and Dehumanization: Orthodox Understandings of the Human Person in View of Radical Evil and Suffering”
January 10, 11:00-13:30
Session 46
The 20th-century totalitarian experience has brought a new context to discussions of evil and the presence of God. These discussions are at the core of post-traumatic theologies and theories of transitional justice and have to be made fruitful for a reliable theology after the Gulag. The phenomenon of dehumanization in the Gulag compels a rethinking of theology which takes dehumanization as its reference and focal point, or to use the words of the CfP, as the factor that has to “influence, shape, and articulate Orthodox understandings of such topics as the human person, radical evil and suffering.” This raises a number of
theoretical and methodological questions which have to be considered carefully. In my paper I will explore this challenge of extreme dehumanization in regard to one specific Christian doctrine, that of man as God’s image.

**Tonchev, Mr. Atanas**
“Bridging Social Anthropology and Theology: An Ethnography of Athonite Monasticism”
January 12, 11:00-13:30
**Session 23**
In the past decade there has been an emerging interest in social anthropology towards Orthodox Christianity. While drawing much inspiration from (both traditional and modern) Orthodox theology, studies in this area provide interesting insights from social theory. I will highlight this branch of social anthropology and outline several ways in which it can inform a richer understanding of Orthodoxy. To this end, I will draw examples from my ethnographic research among the monks of Mount Athos. I will present the usefulness of participant observation in exploring a tradition so deeply rooted in (liturgical) practice as Orthodoxy. Also, I will propose anthropological comparative study as a viable way to account for the diversity and persistence of certain elements across traditions. Finally, I will show several issues on which anthropological theory and Orthodox theology can inform each other. Thus, I will argue for the usefulness of a dialogue between social anthropology and Orthodox theology.

**Torrance, Dr. Alexis**
“The Category of ‘Ethical Apophaticism’ in Modern Orthodox Theology”
January 10, 15:00-17:00
**Session 18**
The dominance of theological personalism in Orthodox systematics has given rise both to important insights as well as controversial positions in the field of ethics. Among these is the concept of “ethical apophaticism” proposed by Metropolitan John (Zizioulas), a concept echoed in a variety of modern Orthodox theologians and thinkers. This paper discusses the meaning of this concept, centered on the irreducibility of the human person/hypostasis to any category, including morality or ethics. While in context, the purpose of “ethical apophaticism” is to preempt any judgment of our neighbor (since the content of our neighbor’s being cannot be reduced to ethical or moral categories), and to call instead for ascetic and kenotic self-reproach in the face of evil, the potential abuses of such a category need to be addressed. In particular, it is emphasized that “ethical apophaticism” cannot be an exhaustive response in itself to the question of ethics in Orthodox theology. What is especially needed, it is proposed, is a robust theology of the commandments of Christ, which form the “beginning and the end” of the Orthodox understanding of ethics.

**Traboulsi, Dr. Berg**
“Toward Reforming the Office of the Bishop in the Orthodox Church: The Importance of Modern Leadership Development”
January 11, 11:00-13:30
**Session 13**
The intent of this paper is threefold: (1) to thoroughly discuss the theological and pastoral importance of continuous reform in today’s Orthodox Church, (2) to objectively reflect on the leadership of the Orthodox bishop and its main qualities, styles, myths, shadows, and weaknesses within the autocephalous and local church, and (3) to deeply analyze the leadership development’s modern aspects, methods, and processes. Leadership development of the Church hierarchs should be a strategic goal. Many lessons from secular literature and experiences about leadership, management, and change can be learned. Thus, it is important to highlight that although it is essential for a bishop to be a Christ-based shepherd and accordingly have good qualities, virtues, and values, it is vital to develop the appropriate skills in order to
become a credible, competent, forward-looking, skillful, effective, and efficient managerial leader in order to succeed in leading and managing the Church and its institutions.

Tsakiridiou, Dr. Cornelia
“The Apocalyptic Imaginary in the Ladder of St. John Climacus and the Sinai Transfiguration Mosaic”
January 10, 11:00-13:30
Session 53
Christian theophanies and encounters with angelic beings occur in liminal moments and places. Characterized as typological, they seem repetitive and static but are actually fluid and variable and saturated with theological and aesthetic significance. Their improvisational, creative character resonates with the plasticity and vitality of the Orthodox tradition. I focus on the fifth chapter of the Ladder, “On Repentance”—also known as the “Prison”—and the Transfiguration mosaic in the Catholicon of St. Catherine’s Monastery, Sinai. These are discussed in connection with Jewish and Christian apocalypses and the theophanic attributes of the Theotokos in the Marian Homilies of St. Jacob of Serug. An eschatological space is exposed that frames and permeates the Sinaitic manual and its theophanic icon. Some of these ideas are developed in depth in my forthcoming Tradition and Transformation in Christian Art: The Transcultural Icon (Routledge, August 2018).

Tsougarakis, Dr. Nicky
“Creating Greek Heretics in the Late Middle Ages: A Forged Papal Excommunication in the Biblioteca Marciana”
January 11, 9:00-10:30
Session 4
The perceptions of the Greek rite prevalent among Latin medieval Christians and their effect on crusading against the Greeks have long been debated by crusade historians, especially with regards to the thirteenth-century crusading efforts in the Balkans. Less attention, however, has been paid to the ways in which these perceptions evolved in the fourteenth and fifteenth centuries. The present paper attempts to contribute to this discussion through an examination of a, hitherto unknown, forged papal bull, preserved in the Biblioteca Marciana, purporting to excommunicate the Greeks as heretics. It is argued that this document was used from the fourteenth century onwards as a post-factum justification for crusading against the Greeks.

Tsagas, Dr. Vasiliki
“Creative CommUNITY Learning Encounters: Encountering God, Christ, and His Church”
January 10, 9:00-10:30
Session 24
Creative CommUNITY Learning Encounters (CCLE) is an experiential framework for Orthodox education and beyond. CCLE harmoniously synchronizes multiple pedagogical models and concepts. There is a purposeful incorporation of mind, body and soul. Creative CommUNITY Learning Encounters continuously incorporates elements of each in encountering the person, Christ and the Church. The CCLE framework will enable Orthodox education to continually recreate teaching and learning as ultimately liturgical acts.

Tsirevelos, Dr. Nikolaos
“The Holy and Great Council of the Orthodox Church: The Obligation of Opening and Witnessing in the World”
January 11, 11:00-13:30
Session 21
This paper analyzes the basic points of the “Message,” the “Encyclical” and the texts “The Mission of the Orthodox Church in Today’s World” and “Relations of the Orthodox Church with the Rest of the Christian World” of the Holy and Great Council of the Orthodox Church (June 2016, Crete), which describe the missionary nature of the Church. At the same time, it assesses the proposals of the Council for the mission of the Church to the constantly changing conditions that globalization has created. The analysis is done on four main points. Finally, this paper highlights the practical nature of the Council and the effort to activate everyone (clergy and people) through specific guidelines and directives. These suggestions refer to information, education, religious education, and (re-)catechesis of the ecclesiastical body.

Tudorie, Dr. Ionuț-Alexandru  
“The Path to Iasi, 1642”  
January 11, 16:30-18:00  
*Session 42*

“Io se puottes reformare la mia chiesa, lo farei molto volentieri; ma iddio sa che tractatur de impossibili.” These words of the Cretan theologian Kyrillos Loukaris, the then Patriarch of Alexandria (1601-1620), clearly express a more widespread reluctance of the Orthodox world towards reformatory ideas that were perceived as novelty or innovation (καινοτομία) and a breach of the Tradition (παράδοσης). The aim of this paper is to emphasize the impact of several episodes of theological dialogues (characterized both by dogmatic exchanges and political actions) on the most significant expressions of confessio orthodoxae fidei as a continuous path to Iasi – 1642 (starting from Gennadios II Scholarios up to Peter Mohila). Despite the adversity towards innovation that continued to be professed nominally within certain Orthodox Christian theological circles, the process of confession-building as answers to the new questions never asked before by the other (either Western Christian or even someone confessing a different religion) is more than noticeable during the first half of the 17th century in comparison with the previous period.

Varghese, Rev. Joseph  
“Communion beyond Chalcedon”  
January 11, 11:00-13:30  
*Session 15*

The communion with all Churches only can happen if the Churches come forward with a determination to translate the Christological affirmations into modern language. It is not about new definitions or terminology but finding common ways to unite beyond the Councils. The terminological differences need not divide us, if we agree on the substance of Church’s faith and traditions. An ongoing dialogue helps us to understand more and more and may lead to a new consensus on the issues that have divided us for the past 1,500 years. We can begin with a common statement which emphasizes our common Christology and highlights our variety of traditions of liturgy, worship, language, and culture. Communion is centered on God’s love for every human and an experience of one’s deep relationship with God and each other. Finally, the life of the Church is centered upon Jesus Christ and his gospel. As the Word of God, the Lord took flesh and dwell among us for our salvation (John 1:1-18). He united with us in order to restore communion with the God the Father through the Holy Spirit. So, the One, Holy, Catholic, and Apostolic Church is a sign and expression of the statutory relationship that God offers to all of us.

Vasilevich, Mrs. Natalia  
“The Church for the World: The Ecclesiological Project of the Holy and Great Council of the Orthodox Church”  
January 11, 16:30-18:00  
*Session 62*

Abstract Pending
Vassiliadis, Dr. Petros
“The Holy and Great Council, the Ukrainian Autocephaly and the Future of Christian Witness”
January 11, 9:00-10:30
Session 14
The two major ecclesiastical events of the 21st century, even beyond the canonical boundaries of the Eastern Orthodox Church, are these two. In addition to the elevation of Pope Francis to the papal throne, they were the events that have prompted a lively theological discussion, basically on the authentic Christian Witness for the future of the life of Church universal. The paper will assess the process of both events, the lessons learned, and the challenges facing Christianity ecumenically.

Vesa, Fr. Benedict Valentin
“Christology and Mystics in the East Syriac Church of the 6th-8th centuries”
January 10, 17:30-19:00
Session 8
By the end of the 6th century and up to the 8th century, the life of the East Syriac community is characterized by a complexity of dogmatic controversies and conflicts of authority that shaped a specific mystical itinerary. There are three constitutive elements during this period: the school of Nisibis, the monastics, and the institutional Church. The three institutions did not always cooperate well, due to their different theological approaches and occasional internal disputes. One can identify here two perspectives or two types of theology—one dominated by a scholastic system, under the guidance of the theologians and church leaders, the other one much more intuitive and mystical, professed by the monastics. In this paper I will analyze some representative moments and characters of this period in order to depict the complexity of the ecclesiastical (theological, spiritual, and liturgical) life in the East Syriac Church, in a difficult and decisive historical time and yet a time of flourishing of religious literature of the 6th–8th centuries.

Victor, Prof. Dr. Roudometof
“Orthodox Christianity, Migration and Diaspora: A Social-Scientific Perspective”
January 11, 19:00-20:30
Session 55
Orthodox Christianity’s expansion over the last two centuries has transformed the faith from being almost exclusively located in the eastern part of Europe into a faith with considerable constituencies in Western Europe, North America, and Australia. Transnational migration has led to the construction of diasporic communities that are mostly connected with mother churches through a series of overlapping religious hierarchal networks. The issue of “diaspora” resonates as a theological topic of concern; yet, this contribution offers an assessment of the social-scientific perspectives on the issue. From this point of view, the various communities typically seen as “diasporas” of various national Orthodox churches have been largely transnational national communities. Within them, language and faith play important roles in inter-generational cultural reproduction. Over time, religious movements have propagated the idea of transforming these communities into fully-fledged national churches in their host countries. This idea is controversial, as it implicitly destabilizes hitherto taken-for-granted religious and secular categories of classification and redefines religiosity within the framework of modern religious pluralism. The extent to which such notions can become successful in the future is in turn related to the possible futures of various constituencies within different societies.

Viorel Mosoiu, Rev. Prof. Nicolae
“The form of the Church’: Father Dumitru Staniloae’s Mystical Vision of Ecclesiology”
January 12, 11:00-13:30
Session 11
Father Dumitru Stăniloae uses the phrase “the form of the Church” a number of times in his Dogmatics, e.g. “the form of the Church is our union with God and each other.” It is very possible that the expression “the form of the Church” comes from Saint Maximus the Confessor, who, in turn was inspired by the Carmen Christi from Philippians 2. In the first part of the paper, I deal with some definitions of terms: a) morphel/semaleidos; b) morphelousia; c) morphei/ikon; d) morphi/doxa, in order to shed light on the concept of christomorphisation. Then I underline the connection between Philippians 2, the Metamorphosis, the verb morphoo from Galatians 4:19 and the Holy Baptism in which we receive Christ’s form. The nature of man takes the form, in other words, the constitution and function of the deified human nature of Christ, and that is why the Father adopts the neophyte as son (daughter). In conclusion, I highlight that the expression “form of the Church” enables us to distinguish the link between the chapters of the Dogmatics and even Ethics, ascetics, and mystics and mission and ecumenism.

Vitz, Dr. Rico
“Orthodox Christianity, Virtue Ethics, and Social Psychology: Towards an Orthodox Response to the Situationist Challenge”
January 10, 15:00-17:00

Session 18
My aim in this presentation is to develop the groundwork for greater dialogue on ethical issues at the intersection of philosophy, psychology, and Orthodox Christianity. In Part 1, I highlight four key affinities that the traditional Orthodox Christian conception of ethics has with the ancient virtue traditions of Greece and Rome and with classical Confucian virtue traditions: namely, (1) the tripartite soul, (2) virtue, (3) the “passions,” and (4) the role of ritual in moral development. In Part 2, I elucidate the “situationist challenge” and the problems it presents not merely for philosophical conceptions of ethics but for an Orthodox Christian way of life. In Part 3, drawing from the Orthodox liturgical ascetic tradition, I suggest that Orthodox Christianity has more than adequate resources for developing equally if not more powerful replies to the situationist challenge than those that have been developed by Aristotelian, Humean, and Confucian virtue ethicists.

Vlaicu, Fr. Patriciu
“Canon 102 of the Council of Trullo and the Manifestation of Ecclesial Discernment in the Pastoral Ministry of the Church”
January 10, 9:00-10:30
Session 6
Abstract Pending

Voskrensensky, Dr. Oleg
“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”
January 10, 11:00-13:30
Session 25
The paper addresses the issue and offers an analysis of presenting the Gospel message in the public school environment of some post-Soviet republics in the course of the last decade. The collapse of the Soviet Union presented a unique opportunity for the educational systems of these countries to return to a classical and comprehensive education, including not only the studies of the hard sciences and humanities but also the spiritual and religious aspects of life. The first decade of the post-Soviet period, however, was characterized by quite the opposite, as the schools took advantage of the new opportunities presented by the fall of the “iron wall” and by the development of Internet. In the last ten years, on the other hand, more and more attention has been turned to direct and indirect spiritual and religious education in the
classroom. “Historic Foundations of Christian Faith” has been offered to thousands of public school teachers and pedagogical university students since 2008 as one of the most effective trainings in presenting the case for Christianity in a reasonable, culture-sensitive, and politically correct form.

Voulgaraki-Pissina, Dr. Evangelia
“Mission and Politics”
January 11, 11:00-13:30
Session 21
In this paper we shall examine from a missiological viewpoint a variety of relations between mission and politics and draw some theological conclusions and methodological guidelines. We shall refer to four different models of Orthodox mission, focusing on the major issue of nationalism in relation to contemporary mission. Taking into account the world’s variety and the specific challenges facing Orthodox global mission nowadays, beyond the Western paradigm, the Church is called to share the major concerns of the peoples in the areas of mission. The Church is called to become deeply political, without becoming secularized, or becoming trapped in an activist/zealotist isolation, or ceasing to be the salt of the earth. In a rapidly changing world, conservativism is not always a safe option. The Church, the people of God, is witnessing to the Kingdom, anticipating but also mirroring it in the world in real social conditions and relations.

Voutsina, Mrs. Penelope
“Plantinga’s Rejection of Epistemological Foundationalism and the Contribution of Christian Orthodox Theology”
January 11, 16:00-17:30
Session 71
Plantinga argues that Christian beliefs are simply an epistemological given, and do not require any sort of evidentialist support. Thus, Christian faith is a result of grace, not logic, proofs or argumentation. The major problem that I wish to point out is that Plantinga’s epistemological system does not allow for any adjudication of the world’s various religious truth-claims. I will attempt that by taking insight from patristic Christian epistemology.

Vrame, Rev Anton
Paper Title Pending
January 10, 9:00-10:30
Session 24
Abstract Pending

Vukić, Mr. Neven
“Justin Popovic and Yugoslavian Communism”
January 10, 11:00-13:30
Session 46
Popovic’s sharp critiques of the West are for the most part a relatively well-known aspect of his work. Popovic, however, was arguably also a critic of communism, which he condemned throughout his works with an even greater tenacity. This presentation will focus on Popovic’s own experience of oppression under the communist yoke and his criticism of communism in his works. By focusing on his critique of communism, it becomes clear that Popovic’s issues with the West are not a sign of simple xenophobia or zealotism, but rather a well-defined opposition to what he perceived as elements incompatible with Orthodox Christianity. The primary goal of this presentation is to attempt to expand the discussion on the life and work of Popovic outside the borders of ecumenical debates and the entrenched positions therein, by offering a rare insight into Popovic’s own experiences of life under a totalitarian and a militantly atheist regime.
Wasmuth, Prof. Rev. Dr. Jennifer
“New Orthodox Ecclesiological Approaches in an Ecumenical Perspective”
January 11, 11:00-13:30
Session 13
The paper starts with a reflection on Alexander Schmeman’s article “A meaningful storm” (1971) and the fundamental problems of orthodox ecclesiology Schmeman describes. Against this background, the paper will then focus on Andrej Šiškov’s article “Church autocephaly through the prism of Carl Schmitt’s theory of sovereignty” (Cerkovnaja avtokefalija čerz prizmu teorii suvereniteta Karla Šmitta; 2014) and Cyrill Hovorun’s book “Scaffolds of the Church” (2017), and will ask if their approaches help to gain a more consistent Orthodox ecclesiology in relation to the challenges of the 21st century. In the end—and this will be the main thesis of the paper—the approach of Cyrill Hovorun seems to be the most forward-looking, since Hovorun tries to understand “ecclesiastical border” in a new sense. This is relevant not only in an Orthodox, but also in an ecumenical perspective.

Woloschak, Dr. Gayle
“Evolution Revisited: Compatibility with Orthodoxy”
January 10, 17:30-19:00
Session 43
Many have tried to claim that biological evolution is incoherent with Christian belief in general and specifically with Orthodoxy. Among the reasons given for this perceived inconsistency these concerns about Biblical interpretation, how the fall of humanity can be understood, materialism, and others. Discussion will center around several of these questions and how an acceptance of biological evolution remains compatible with Orthodox teachings and understanding.

Wood, Dr. Nathan
“The Political-Theological Roots of Orthodox Personalism in Modern Russian Theology”
January 10, 15:00-17:00
Session 40
In contemporary Orthodox theology, the doctrine of deification has become closely associated with theological personalism. While Orthodox personalisms seek to ground the person’s “ontological rights” in deification, they less commonly consider theosis as a foundation for liberal notions of individual human rights. This paper shows how the historical origins of modern Orthodox theological personalism and the link between theosis and personhood are bound up with the emergence of “pro-liberal” Orthodox political theology in 19th- and early 20th-century Russia. The paper shows how Orthodox thinkers such as Vladimir Soloviev and Sergei Bulgakov mounted a theological and political defense of the “absolute significance” of human persons by combining earlier secular critiques of anti-personalism by the Russian Westernizers with Orthodox teaching on deification. The paper argues that engagement with the politics of human rights is not simply an afterthought for Orthodox personalism, but a driving force behind the appearance of modern personalist theology.

Wooden, Dr. Anastacia
“Nicolas Afanasiev and His Critics: A Case of ‘Lost in Appraisal’”
January 11, 11:00-13:30
Session 13
Fr. Nicolas Afanasiev, a prominent Russian Orthodox theologian, has earned his place in the history of ecclesiology by coining the term “eucharistic ecclesiology” and applying it to his historical and theological reconstruction of early church ecclesiology. Due to objective historical and subjective personal reasons, however, reception of his work was strongly influenced and even pre-conditioned by the work of his two distinguished critics: Orthodox theologian John Zizioulas and Catholic theologian Aidan
Nichols. The goal of this paper is to study whether Zizioulas and Nichols themselves knew and understood Afanasiev, or whether they criticize views that Afanasiev never held and himself would have criticized. This paper will not address issues that can be qualified as differences in interpretation of Afanasiev’s thought, but rather will focus on factual demonstrable disparities between Afanasiev’s works and what his critics claim about them. This undertaking will demonstrate what Afanasiev’s eucharistic ecclesiology is not and, by doing so, will make a step toward understanding what it is.

**Xenophontos (Olkinuora), Rev. Dr. Damaskinos**

“Narratives on Lazarus and Palm Branches: Healing of Passions through Liturgical Emotions”

January 10, 11:00-13:00

*Session 19*

Christian anthropology has often neglected liturgical texts, especially hymnography, as a source for experiencing theology, but in recent studies by scholars such as Bissera Pentcheva, Thomas Arentzen, Andrew Mellas, Béatrice Caseau, and myself, these texts and the experience of liturgy in general has been brought to the forefront. However, church fathers, such as the great Cappadocian Basil or, later on, the hymnographer and homilist John of Damascus, give much emphasis to liturgical texts being an effective way of transmitting spiritual healing of the passions to hosts of believers. Especially in the Middle Byzantine period, when the production of the liturgical repertoire experienced its golden age, rhetoric was used—instead of convincing the audience to accept Christian doctrines, as was the case in early apologetics—in order to create a strong, influential emotional experience of participating in the celebrated events. The present paper examines Christian anthropology through the liturgical repertoire for the services of the last week of the Lent, concentrating on hymns and homilies written on three biblical passages: the parable of the rich man and Lazarus (Luke 16:19–31), read according to the ancient Jerusalem lectionary on the last Sunday of the Lent, and the raising of Lazarus (John 11:1–44) and Christ’s entry into Jerusalem. Special attention is given to Andrew of Crete’s two homilies on the two concluding feasts of the week, on the Raising of Lazarus and on Palm Sunday (PG 97, col. 960–985, 990–994), assigned as the liturgical readings on these days according to the 11th-century Evergetis typikon, among other rubrical sources.

**Yanushkevichine, Prof. Olga**

“Orthodox Traditions and the Upbringing of the Personality of a Modern Child”

January 10, 9:00-10:30

*Session 24*

We discuss the upbringing of the personality of a modern child. Based on the Orthodox tradition, the best possible forms of upbringing of the personality are analyzed. The postmodern paradigm purpose of upbringing is also investigated. The main principle of the Christian educational tradition is the following one: “Love the Lord your God and love your neighbor as yourself.” In the Orthodox Christian educational paradigm, through the service to the Other, the task of self-determination of the student’s personality is most effectively solved. On the contrary, in the postmodern paradigm, the purpose of education is the development of a child’s self-hood. The absence of meaningful Other makes any activity meaningless, since for a person, due to his nature, approval and recognition of his activity from others is necessary.

**Yates, Dr. Stephen**

“The Identity of the Resurrection Body with the Pilgrim Body, and the Significance of the Cult of Relics: The Contribution of Sergius Bulgakov”

January 10, 11:00-13:30

*Session 36*

The paper identifies some of the difficulties encountered by attempting to account for bodily identity through death and resurrection in terms of either material identity (full or partial), or formal identity. It
argues that while the latter model is philosophically more successful than the former in accounting for identity, it struggles to preserve the full theological significance of the cult of relics. The paper then examines an alternative model proposed by two Catholic theologians (Alois Winkhofer and Candido Pozo): that of “substantial” identity, noting points of convergence between this and ideas expressed by the Orthodox theologian Sergius Bulgakov in his essay “On Holy Relics.” The paper examines the ways in which Bulgakov develops these ideas so as to be able to account not only for the numerical identity of the resurrection body with the pilgrim body, but also to explain more fully the theological and religious significance of relics.

Zaitsev, Dr. Igor
“Towards St. Augustine”
January 11, 9:00-10:30
Session 35

The paper treats a version of a post-metaphysical path, Jean-Luc Marion’s In the Self’s Place: The Approach of Saint Augustine. Marion tests the hermeneutic validity of the concepts givenness, saturated phenomenon, and the gifted. He starts by comparing his idea of the gifted with Descartes. Cartesian ego is self-evident and self-founded, quite the opposite of Marion’s concept. But Descartes also discussed a sense of not self-founded ego, which we bring it into consideration to clarify the resources and the limitations of post-metaphysical philosophy.

Zaprometova, Dr. Olga
“The Formation and Development of the Torah Concept within the Bible”
January 11, 11:00-13:30
Session 3

“Concept,” the main notion of modern cognitive and cultural linguistics, is defined as “an operational unit of memory, mental lexicon, conceptual system and brain language, the whole worldview, a quantum of knowledge” (Kubryakova). The dynamic of interpretation reflected in the interaction of logical and mythological biblical thinking resulted in the formation of the Torah as the principal value of Israel. The teaching of divine light as the vision of God, further developed by the Cappadocian Fathers, was rooted in their interpretations of the foundational biblical truths. The presentation attempts to trace the formation of the torah concept in biblical texts, and to prove the advantages of the chosen methodology for New Testament studies, for a better understanding of the law of Moses and the law of Christ, and other foundational theological issues as an offering of Orthodoxy to contemporary Christianity worldwide.

Zeljkovic, Mr. Stefan
“Canonical Challenges of the Orthodox Doctrine and Life in Light of the Nationalistic Captivity”
January 12, 17:30-19:30
Session 75
Session Abstract Pending

Zwehlen, Dr. Regula
“`Everybody is responsible’: Sergii Bulgakov and the Justification of Autonomy”
January 10, 15:00-17:00
Session 40

“Moral autonomy” is a key concept of modernity, but it still is a matter of misconception because of a lack of differentiation between the notions of autonomy and individuality. Moral autonomy is the capacity for critical reflection on social values and commitments, and a concept of individual responsibility is not conceivable without it. Hence, autonomy and morality are not irreconcilable concepts, as contemporary Russian (Orthodox) discourse often suggests. On that note, I argue that the notion of “moral autonomy” is
crucial for a concept of personhood within an Orthodox political theology that aims to justify a political order based on democratic pluralism, human rights, and the rule of law. In the paper, I will present Sergii Bulgakov’s theological anthropology as a contribution to develop such an Orthodox Christian understanding of “moral autonomy.” In his (political) theology of personhood, moral autonomy is the very condition of divine-human creativity.