



I O T A  
INTERNATIONAL ORTHODOX  
THEOLOGICAL ASSOCIATION

Mission and the Orthodox Church

Conference Program Draft  
(Subject to change without notice)

January 10-15, 2023  
Volos, Greece



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# Conference Sponsors

## Major Supporters

Eagle River Institute  
Encountering Orthodoxy Initiative, University of St. Thomas  
Huffington Ecumenical Institute, Loyola Marymount University  
Orthodox Christian Studies Center, Fordham University  
Orthodox Theological Society in America  
Orthodox Vision Foundation  
St. Philaret Society  
St. Phoebe Center for the Deaconess  
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## Co-Laborers

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St. Philaret Society  
St. Phoebe Center for the Deaconess  
Volos Academy for Theological Studies

# About IOTA

## **Mission**

IOTA is a community of scholars and professionals dedicated to the worldwide exchange of knowledge within the context of the Orthodox tradition.

IOTA's goals are:

- 1) Organize international conferences and facilitate group research projects;
- 2) Partner with people and institutions around the world in order to contribute to their mission of teaching and transmitting the faith;
- 3) Engage contemporary culture in light of the Orthodox tradition;
- 4) Contribute to the growth and renewal of the Orthodox Church; and
- 5) Support pan-Orthodox unity and conciliarity.

## **Board of Directors**

Dr. Paul L. Gavrilyuk (Founder and President)

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## Opening Day (Wednesday, January 11)

### Half-Day Excursion to Makrinita | 9:00-12:30

<b>9:00-12:30</b>	<p><b>(Optional) Half-Day Excursion to Makrinita:</b> Cost: \$30 per person. Includes visits to village of Makrinita on Mount Pelion, a local Byzantine museum, and a neighborhood café. The bus will return to the Park Hotel at 12:30. <b>Meet in the Park Hotel lobby at 9:00.</b></p> <p>Note: This excursion is optional and requires registration at <a href="https://iota-web.org/2023-conference-registration/">https://iota-web.org/2023-conference-registration/</a> (available until January 5, 2023).</p>
<p>Location: Bus pickup from Park Hotel lobby at 9:00</p>	

### Opening Service | 16:00-17:00

<b>16:00-17:00</b>	<p><b>Opening Service and Greeting</b> offered by <b>Metropolitan Ignatios (Georgakopoulos) of Demetrias</b></p>
<p>Saints Constantine and Helena Church</p>	

### Opening Ceremony | 18:00-22:00

<b>17:00</b>	<p><b>Bus Departure</b> for Volos Academy</p>
<p>Saints Constantine and Helena Church</p>	
<b>18:00-20:00</b>	<p><b>Opening Ceremony</b></p> <p>Welcome Address: <b>Dr. Pantelis Kalaitzidis</b>, Director of Volos Academy for Theological Studies</p> <p>Welcome Address: <b>Metropolitan Ignatios (Georgakopoulos) of Demetrias</b></p> <p>Presidential Address: <b>Dr. Paul L. Gavrilyuk</b>, IOTA President</p> <p>Keynote Address: <b>Metropolitan Ambrosios (Zographos) of Korea</b></p>
<p>Volos Academy</p>	
<b>20:00-21:45</b>	
<p>Volos Academy</p>	
<b>21:45-22:00</b>	<p><b>Bus Departure</b> for hotels</p>
<p>Volos Academy</p>	

## Thursday, January 12

### Worship Services | 7:30-8:15

<p><b>Thursday, January 12</b> <b>7:30</b> Agios Nikolaos (Greek) Sts Constantine and Helena (English)</p>	<p>Morning prayers: Cathedral of Agios Nikolaos (Greek): Agiou Nikolaou 25, Volos 385 00 Church of Sts Constantine &amp; Helena (English): Tsopotou 2, Volos 382 22</p>
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### First Session | 9:00-11:00

#### Session 6: Secularity in/and Orthodox Christianity: An Ominous Threat or a Creative Challenge? Part 1

Orthodoxy in the Public Square and Media Group  
Chair: Prof. Vasilios Makrides (Germany)

<p><b>Thursday, January 12</b> <b>9:00-11:00</b>  Building: <b>Exoraistiki Club</b>  Room: <b>Exoraistiki Hall</b></p>	<p><b>Rev. Dr. Dragos Herescu (UK):</b> “Orthodoxy Today: Negotiating Its Identity between Secularisation and Migration: The Shift from ‘Landlocked’/Territorial to ‘Portable’/Global Religious Identity”</p> <p><b>Mr. Jeremy N. Ingpen (UK):</b> “Olivier Clément as a Theologian of Engagement with the Secular World”</p> <p><b>Rev. Dr. Christophe d’Aloisio (Belgium):</b> “Contemporary Understanding of Episcopacy in Secularised Contexts”</p> <p><b>Dr. Dimitrios A. Vasilakis (Germany):</b> “Dionysian Apophaticism in 20th Century Orthodox Discourse: A Way Out from the Western Secular Impasse?”</p> <p><b>Ms. Lia Lewis (USA):</b> “If You’re Not Close to God, Who Moved? Contemporary ‘Culture Wars’ and Orthodox Christianity in the USA”</p> <p><b>Session Description:</b> The Orthodox Christian world has historically regarded secularity as part of a Western Christian deviation from the authentic Christian Church and tried to remain outside its range of influence. Yet, secularity has entered the Orthodox realm through the political sphere, intellectual milieus and modern media. Secularity also constituted a serious challenge triggering diverse defensive responses among the Orthodox Churches in Eastern and South-Eastern Europe under the Communist regimes. At the turn of the 21st century, however, globalization has triggered a re-assessment of the concept of secularization and the Orthodox Churches have adopted a rather ambiguous position. Some Churches have assumed the role of guardian against (Western) secularity, while other Churches as well as a new generation of Orthodox intellectuals advocate the need for a more constructive approach to secularity.</p>
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<b>Session 96 (Round Table Discussion): Philosophies of Mission Today</b> Sponsored by the Orthodox Christian Mission Center Chair: Fr. Martin Ritsi (USA)	
<p><b>Thursday, January 12</b></p> <p><b>9:00-11:00</b></p> <p>Building: <b>Forum Center</b></p> <p>Room: <b>Pegasus Hall (3rd floor)</b></p>	<p><b>Rev. Dr. Stephanos Ritsi (Albania)</b></p> <p><b>Rev. Dr. Chrysostom Manalu (Indonesia)</b></p> <p><b>Bishop Neophytos of Nyeri and Mt Kenya (Kenya)</b></p> <p><b>H.E. Metropolitan Iosif of Buenos Aires and South America (Argentina)</b></p>
<p><b>Session Description:</b> Orthodox mission work throughout the world has had different manifestations based on different philosophies and cultural realities of different geographic situations. Some of that is due to geopolitical constraints, and other is due to a changing climate toward mission work in a given location and in the Church as a whole. The goal of this session is to discuss the different approaches to mission that are used by the Orthodox Church in different cultural contexts and to relate these to our changing times. We will have several speakers all of whom will be asked to focus on one or several of the following key questions that we have identified as shaping mission work throughout the world: Do we still need missionaries today? How has missionary work changed in the last decade? At what point in missionary work do we consider that a particular Church is established—is it based on the ability of the community to replicate, support, govern, or theologize (or all of these)? How is culture respected in Orthodox missions today? How much do we/should we consider outreach to non-Christians and unreached groups in our missionary plans? What are the best and worst practices of Orthodox missions in the last five decades? What have lessons have we learned from past mission experiences and where do we go from here as next steps in mission work?</p>	

<b>Session 33: Orthodox Models of Unity and Dialogue with Western Christian Traditions</b> Ecumenical Dialogue Group Chair: Prof. Emeritus Ivan Dimitrov (Bulgaria)	
<p><b>Thursday, January 12</b></p> <p><b>9:00-11:00</b></p> <p>Building: <b>Achilleion Cinema</b></p> <p>Room: <b>Nikos Kolovos Hall (ground floor)</b></p>	<p><b>Rev. Dr. Dagmar Heller (Germany):</b> “Mutual Understanding: A Basic Problem in Theological Dialogues between Orthodox and Protestants”</p> <p><b>Mr. Zlatko Vujanovic (Serbia):</b> “Can There Be a Perichoresis between the Different Christian Traditions?”</p> <p><b>Dr. Bradley Nassif (USA):</b> “What Can Orthodox and Protestant Evangelicals Learn from Each Other?”</p>

	<p><b>Dr. Dimitrios Keramidas (Italy):</b> “The Ecclesiology of the Orthodox-Catholic Dialogue: Some Open Questions”</p> <p><b>Rev. Dr. Sergio Mainoldi (Italy):</b> “‘Signum unitatis’: The Theology of Language in the Interconfessional Debate: Discussions on the Eucharist at the Council of Florence”</p> <p><b>Dr. Viorel Coman (Belgium):</b> “Orthodox Christianity and Receptive Ecumenism: The Theological and Spiritual Foundations of a Transformative Dialogue”</p>
	<p><b>Session Description:</b> This session will debate on the major issues and updates of the dialogue between the Orthodox Church and the Churches and Confessions of Western tradition, focusing on Protestants and Evangelicals. The session will also explore the models of unity and Church communion as developed in contemporary Orthodox theology.</p>

<p><b>Session 20: Religious Nationalism and the Politics of Identity</b> Political Theology Group Chair: Prof. Pantelis Kalaitzidis (Greece)</p>	
<p><b>Thursday, January 12</b> <b>9:00-11:00</b> Building: <b>Achilleion Cinema</b> Room: <b>Andromeda Hall (2nd floor)</b></p>	<p><b>Prof. Paul Ladouceur (Canada):</b> “Ethno-Theology and Nationalism: Dumitru Staniloae and Dietrich Bonhoeffer in Dialogue”</p> <p><b>Prof. Brandon Gallaher (UK):</b> “‘His Claim upon Our Whole Life’: The Legacy of the Barmen Declaration’s Revelational-Exegetical-Eschatological Political Theology in the ‘Declaration on the Russian World (Russkii Mir) Teaching’”</p> <p><b>Dr. Ionut Biliuta (Romania):</b> “A Twisted ‘Ecclesiology’? Orthodox Perceptions of Nationalism in Interwar Romania”</p> <p><b>Dr. Regula Zwahlen (Switzerland):</b> “Nationalism and the ‘Short Flash of Orthodox Political Theology’ in the 1930’s”</p> <p><b>Prof. Jennifer Wasmuth (Germany):</b> “Judaism in the Context of the National Discourse of the Russian Orthodox Church”</p>
	<p><b>Session Description:</b> Religious nationalism seems to be the most serious problem facing the Orthodox Church since the fall of Byzantium (1453) and the period of introversion which began with this crucial historic event. Significant aspects of this problem are the identification between Church and nation, Church and ethno-cultural identity, Church and state, and, consequently, the idea of national Churches. This session will discuss the problems and challenges the Orthodox Church faces by assuming this “national” role, well as the intellectual and historical ties that link Orthodoxy with the contemporary resurgence of ultranationalism and illiberalism across the United States and Eastern Europe.</p>



<b>Session 27: Critical Ecclesiology</b> Ecclesiology Group Chairs: Rev. Prof. Cyril Hovorun (Sweden) / Dr. Michael Hjälrm (Sweden)	
<p><b>Thursday, January 12</b></p> <p><b>9:00-11:00</b></p> <p>Building: <b>Forum Center</b></p> <p>Room: <b>Centaurus Hall (1st floor)</b></p>	<p><b>Sr. Dr. Vassa Larin (Austria):</b> “Being Church within Time: Towards an Ecclesiology of Body, Mind, and Spirit”</p> <p><b>Dr. Berge Traboulsi (Lebanon):</b> “Eastern Orthodoxy and Church Reform: Towards Shaping a Modern Church Culture”</p> <p><b>Dr. Harry Huovinen (Finland):</b> “The Borders of the Church: Definable or Indeterminable?”</p> <p><b>Dr. Yury Safoklov (Germany):</b> “Unity or Oneness? An Ontological Approach to the Essence of the Church”</p> <p><b>Rev. Dr. Václav Ježek (Czechia):</b> “Is ‘Autocephaly’ a Viable Ecclesiastical Notion?”</p> <p><b>Dr. John Monaco (USA):</b> “Idolatry, Ontology, and Absence: Contemporary Challenges to Orthodox Ecclesiology”</p> <hr/> <p><b>Session Description:</b> Ecclesiology is one of the youngest theological disciplines. Yet, it attracts a lot of attention among modern scholars. IOTA’s Ecclesiology Group has invited both established and emerging scholars, interested in the matters related to the church, to approach these matters in the spirit of constructive critique. The papers are of both historical and systematic natures and interdisciplinarity has been encouraged. Ecumenical and interreligious approaches will enrich the discussion as well. Given that the modern church reflects on itself often in the light of modern secular thinking, presenters have been encouraged to blend into their presentations current philosophical, social, and political theories.</p>

<p><b>Session 28: Romanian Orthodox Perspectives on Mission</b>                      Romanian Orthodoxy Group                      Chair: Dr. Ionut-Alexandru Tudorie (USA)</p>
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<p><b>Thursday, January 12</b></p> <p><b>9:00-11:00</b></p> <p>Building: <b>Park Hotel</b></p> <p>Room: <b>Jason Hall</b></p>	<p><b>Rev. Dr. Radu Bordeianu (USA):</b> “Beyond Eurocentric Missions to America: Orthodoxy and the Nation”</p> <p><b>Rev. Dr. Bogdan Bucur (USA):</b> “Re-Learning Christianity with Fr Nicolae Steinhardt: Insights from <i>The Journal of Joy</i>”</p> <p><b>Dr. Răzvan Porumb (UK):</b> “Nicolae Stenhardt’s Paradigm of Cultural and Existential Ecumenism”</p> <p><b>Dr. Atanasia Văetiși (Romania):</b> “Paisius Velichkovsky’s Legacy between the Eastern Philokalic Tradition and the Westernization of Artistic Language: The Difficulty of Reception”</p> <p><b>Mr. Silvian-Emanuel Man (Romania):</b> “The Manifestation of Ethnic and National Identity in Romanian Monasteries During the 19th Century: The Case of the Neamț and Secu Monasteries and the Prodromu Skete from Mount Athos”</p>
	<p><b>Session Description:</b> The session will address the cultural and ecumenical dimensions of mission as reflected in the emigration of European Orthodox faithful to the United States of America, as well as in the works of Paisius Velichkovsky and Nicolae Steinhardt. On the one hand, the cultural heritage will be presented as one of the causes for missionary inertia. On the other hand, Orthodoxy will be presented as creating a richer Romanian culture and the culture being a catalyst for embracing Orthodoxy.</p>

<p><b>Session 15: Orthodox Chant and Aesthetics</b></p> <p>Church Music Group</p> <p>Chair: Prof. Bogdan Djaković (Serbia)</p>	
<p><b>Thursday, January 12</b></p> <p><b>9:00-11:00</b></p> <p>Building: <b>Evangelical Church</b></p> <p>Room: <b>Main Hall</b></p>	<p><b>V. Rev. Dr. Ivan Moody (Portugal):</b> “Monophonia kai Polyphonia: The Aesthetics of Harmonization”</p> <p><b>Ms. Tuuli Lullaka (Finland):</b> “The Soundscapes of Orthodox Christian Worship in Finland: Aesthetic Judgements of Participants and Performers”</p> <p><b>Mr. Catalin Cernatescu (Romania):</b> “Contemporary Practices in Romanian Orthodox Chant”</p> <p><b>Prof. Nicolae Gheorghită (Romania):</b> “The Psaltic Music Prints of Macarie the Hieromonk in Vienna in 1823: Aesthetic Considerations”</p> <p><b>Dr. John Plemmenos (Greece):</b> “‘He Who Exalts Himself Shall Be Humbled’: Orthodox Perceptions of the Aesthetic in Byzantine Chant”</p>

	<p><b>Session Description:</b> This session addresses the question of aesthetics (in the very broadest sense) as it relates to the various kinds of music chanted in the services of the Orthodox Church, a topic which has gained hugely in importance in recent years. While detailed examinations of specific chant repertoires abound, other approaches, those of the more wide-angled lens, have enabled discussion across repertoires, chronological layers and geographical spaces from a very wide variety of methodological perspectives.</p> <p>It is our conviction that further discussion specifically on Orthodox and related chant repertoires, both monophonic and polyphonic, as part of this broader picture, and that study of these questions will facilitate the understanding of the different musical traditions existing in the Orthodox Church.</p>
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<p><b>Session 43: Philosophical Theology as an Interpretative Tool</b> Philosophical Theology Group Chair: Prof. Smilen Markov (Bulgaria)</p>	
<p><b>Thursday, January 12</b>  <b>9:00-11:00</b>  Building: <b>Forum Center</b>  Room: <b>Orpheus Hall (2nd floor)</b></p>	<p><b>Fr. Dcn. Ananias Sorem (USA):</b> “An Orthodox Critique of Natural Theology”</p> <p><b>Prof. Igor Zaitsev (Russia):</b> “Accepting the Postmodern Challenge: The Theological Implication of Nogovizyn’s Method”</p> <p><b>Dr. Christoph Schneider (UK):</b> “The Mediation of Love: Reflections on S. Kierkegaard, V. Solovyov and P. Florensky”</p> <p><b>Dr. Romilo Aleksandar Knežević (Serbia):</b> “Freedom – Created of Uncreated: Sergius Bulgakov and Nikolai Berdyaev on the Creatio Ex Nihilo and the Third Kind of Nonbeing”</p> <p><b>Mrs. Nancy Hitching (UK):</b> “Call the Midwife: The Maieutic Elenchus of Living Icon Socratic Midwife Elisabeth Behr-Sigel as Pharmakon Maker”</p> <p><b>Session Description:</b> The section examines the potential of theology to facilitate understanding by validating hermeneutical tools for critical reflection on human ideas and practices. The ethos of theology requires considering alternatives since theology maps modes of human existence activated in the sublime dimensions of sacrament and Christology. Theology is dialogical and has particular relevance for the philosophical discourse. Our section focuses on the potential of theology to mediate the encounter of different forms, schools and contexts of philosophy. Intellectual history has known philosophical theologies, structured as normative conceptual models, e.g. the natural theology in its post-medieval version. These epistemological endeavors are hardly apt to address contemporary debates, nor are they in line with patristic</p>

	tradition. Speculative theology should be seen as mapping the experience of God within a specific contextual and criteria framework.
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<b>Session 30: Icon of Christ: The Sight of Unity</b> Orthodoxy and the Visual Arts Group Chair: Dr. Georgios Kordis (Greece)	
<b>Thursday, January 12</b>  <b>9:00-17:00 (all day)</b>  Building: Achilleion Cinema  Room: St Catherine Foyer (1st floor)	<b>Mr. Philip Davydov (Russia)</b>  <b>Dr. Vanya Sapundzieva (Bulgaria)</b>  <b>Mr. Ivan Polverari (Italy)</b>  <b>Dr. Andrei Muşat (Romania)</b> <b>Dr. Mihai Coman (Romania)</b>  <b>Dr. Todor Mitrović (Serbia)</b>  <b>Dr. Georgios Kordis (Greece)</b>
	<b>Session Description:</b> This session is presented in the form of an artistic workshop, during which participants will attempt to render the Icon of Christ in different artistic and expressive modes. It is a practical and creative response corresponding to the theme of the session and the Conference in general. This innovative form of painting-on-the-spot session could inspire a meaningful synergy of arts and theology, through interaction and discussion with other participants of the conference.

**Morning Break | 11:00-11:30**

<b>Thursday, January 12</b> <b>11:00-11:30</b>	Coffee break
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**Second Session | 11:30-13:00**

<b>Session 21 (Book Review): Women and the Orthodox Church</b> Women in the Orthodox Church Group Chair: Dr. Patricia Bouteneff (USA)	
<b>Thursday, January 12</b>  <b>11:30-13:00</b>  Building: Exoraistiki Club	<b>Dr. Carrie Frederick Frost (USA)</b>  <b>Prof. Paul Ladouceur (Canada)</b>  <b>Dr. Brian Butcher (Canada)</b>  <b>Dr. Niki Papageorgiou (Greece)</b>

<p><b>Room: Exoraistiki Hall</b></p>	<p><b>Session Description:</b> This session will examine two valuable recent books that address women’s ordained ministry in the Orthodox Church: <i>Deaconesses, the Ordination of Women and Orthodox Theology</i> edited by Petros Vassiliadis, Niki Papageorgiou, and Eleni Kasselouri-Hatzivassiliadi and <i>Women and Ordination in the Orthodox Church</i> edited by Elena Narinskaya and Gabrielle Thomas. Panelists will include an editor or contributor from each volume as well as invited respondents.</p>
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<p><b>Session 32: Eastern Ecumenism: How Close Is Unity among the Eastern Christian Traditions?</b> Ecumenical Dialogue Group Chair: Dr. Dimitrios Keramidas (Italy)</p>	
<p><b>Thursday, January 12</b> <b>11:30-13:00</b>  Building: <b>Achilleion Cinema</b>  Room: <b>Nikos Kolovos Hall (ground floor)</b></p>	<p><b>Rev. Prof. Thomas Mark Németh (Austria):</b> “Reflections on the Orthodox-Catholic Dialogue from an Eastern Catholic Perspective”</p> <p><b>Prof. Dr. Peter de Mey (Belgium):</b> “Towards an Acceptable Role for the Eastern Catholic Churches in the Orthodox-Catholic Ecumenical Dialogue: Re-receiving <i>Orientalium Ecclesiarum</i> (1964) and Balamand (1993)”</p> <p><b>Dr. Nikos Kouremenos (Greece):</b> “Is Neo-Chalcedonism the Only Safe Path for the Rapprochement between the Eastern and the Oriental Orthodox Churches?”</p> <p><b>Mrs. Christine Chaillot (Switzerland):</b> “The Practical Dialogue Between the Eastern Orthodox and Oriental Orthodox Churches”</p> <p><b>Session Description:</b> This session aims at exploring the current problems and challenges of the encounter between the Orthodox Church, the Oriental Orthodox Churches and the Eastern Catholic Churches.</p>

<p><b>Session 34: The Challenges of Pastoral Theology in the Contemporary World</b> Canon Law and Pastoral Theology Group Chair: Rev. Dr. Alexander Rentel (USA)</p>	
<p><b>Thursday, January 12</b> <b>11:30-13:00</b>  Building: <b>Achilleion Cinema</b>  Room: <b>Andromeda Hall (2nd floor)</b></p>	<p><b>Fr. Eugen Rosu (USA):</b> “The Validity of Gregory of Nazianzus’ Pastoral Theology and the Inclusion of Counseling Psychology Methods in Today’s Ministry”</p> <p><b>Fr. Nicholas Papantoniou (Cyprus):</b> “Christian Nominalism as a Pastoral Problem in the Orthodox Church Today”</p> <p><b>Ms. Rachel Contos (USA):</b> “The Challenges of Pastoral Theology in the Contemporary World. Intersectionality and Orthodox Theology: Theory and Praxis”</p>

	<p><b>Session Description:</b> The session addresses the task of pastoral theology in our complex contemporary world. Various aspects of pastoral theology are discussed in order to highlight solutions for preaching, leadership, counseling, ministry, and pastoral care in the Orthodox Church.</p>
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<p><b>Session 47 (Round Table Discussion): Theological Education in the 21st Century:</b> Orthodox Theological Institutions Group Chair: Mrs. Marianna Kakounaki (Greece)</p>	
<p><b>Thursday, January 12</b></p> <p><b>11:30-13:00</b></p> <p>Building: Forum Center</p> <p>Room: Centaurus Hall (1st floor)</p>	<p><b>Dr. Ioannis Kaminis (Greece/Bulgaria)</b></p> <p><b>Rev. Prof. George Parsenios (USA)</b></p> <p><b>Prof. Aristotle Papanikolaou (USA)</b></p> <p><b>Right Rev. Prof. Jack Khalil (Lebanon)</b></p> <p><b>Assoc. Prof. Philip Kariatlis (Australia)</b></p> <p><b>Rev. Dr. Dragos Herescu (UK)</b></p> <p><b>Rev. Prof. Chad Hatfield (USA)</b></p> <p><b>Rev. Dr. Michael Bakker (Netherlands)</b></p>
	<p><b>Session Description:</b> After briefly introducing their respective Schools, the Deans will engage in a round table discussion, prompted by a number of questions to which all panel members will have the opportunity to respond, in order to bring to the fore the way the missional dimension of their Schools is understood and put into practice. With this more interactive and dialogical form of presentations, the hope is that not only commonalities might emerge in this shared endeavor—together with existent or impending threats in light of the contemporary context—but also opportunities for mutual enrichment and better cooperation in their response to Christ’s transformative mandate of “making disciples” (cf. Mt 28:19).</p>

<p><b>Session 18: Orthodox Education and Non-Orthodox Communities</b> Orthodox Education Group Chair: V. Rev. Prof. Anton C. Vrame (USA)</p>
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<p><b>Thursday, January 12</b></p> <p><b>11:30-13:00</b></p> <p>Building: <b>Forum Center</b></p> <p>Room: <b>Pegasus Hall (3rd floor)</b></p>	<p><b>Prof. Niki Papageorgiou (Greece) / Prof. Vasiliki Mitropoulou (Greece) (joint presentation):</b> “Contemporary Challenges of Orthodox Christian Religious Education: The Case of St. Athanasios School of Theology in Kinshasa, Congo”</p> <p><b>Mr. Nikolaos Tsirevelos (Greece/Albania):</b> “Another Type of Witness: Interfaith and Intercultural Dialogue. Highlighting the Importance of Dialogue through Communication and Education in the Church”</p> <p><b>Miss Maria Chaita (Greece):</b> “Intercultural and Cultural Diversity: The Case of Greek Orthodox Roma and Their Impact on Women’s Empowerment”</p> <hr/> <p><b>Session Description:</b> Papers will discuss the challenges that Orthodox Christian religious education faces in non-traditional contexts, whether in missionary lands or the diaspora. The challenges in these contexts are multi-faceted, from the encounter of Orthodox Christianity with a wider non-Orthodox environment to forming an Orthodox Christian identity in adults and children where there are few social supports. Increasingly, Orthodox Christian education confronts religious diversity even within the families of those being instructed in the Orthodox Faith. In addition, “national” Orthodox identities may face challenges of assimilating “other” Orthodox identities because of immigration into a country (e.g., immigration of Russian Orthodox Christians into Greece).</p>
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<p align="center"><b>Session 87 (Round Table Discussion): Orthodox Mission in North America</b> Orthodox Theological Society in America (OTSA) Chair: Dr. Jim Skedros (USA)</p>	
<p><b>Thursday, January 12</b></p> <p><b>11:30-13:00</b></p> <p>Building: <b>Park Hotel</b></p> <p>Room: <b>Jason Hall</b></p>	<p><b>Rev. Dr. Bogdan Hladio (Canada)</b></p> <p><b>Dr. Joel Houston (USA)</b></p> <p><b>Fr. Luke Veronis (USA)</b></p> <p><b>V. Rev. Dr. Peter Baktis (USA)</b></p> <hr/> <p><b>Session Description:</b> This session will explore various aspects of mission in the North American context. Some questions that we hope to explore include: How do we speak to a society that has little exposure to Orthodox Christianity? How can we find our authentic voice in a multi-Christian, multi-religious and/or secular environment? How do we reach out to those Christians—including Orthodox Christians—who have grown up in the Church but have left?</p>

<p align="center"><b>Session 52: Biomedical Issues and Christian Anthropology</b> Science and Theology Group Chair: Rev. Dr. Christopher Knight (UK)</p>
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<b>Thursday, January 12</b>  <b>11:30-13:00</b>  Building: <b>Evangelical Church</b>  Room: <b>Main Hall</b>	<b>Presbytera Eugenia Torrance (USA):</b> “The Athonite and the Anatomist: The Surprising Collaboration between Nicodemus and Anthimos Gazis on the Heart”
	<b>Prof. Ana Iltis (USA):</b> “Innovation and Translation in the Biomedical Sciences through an Orthodox Lens”  <b>Dr. Grigorios-Chrysostom Tympas (UK):</b> “Epistemological Issues and Pastoral Perspectives”
<b>Session Description:</b> The goal of the session is to discuss topics related to medicine and anthropology in the context of theological concerns. There are many questions that arise in the biomedical community that would benefit from broad engagement with pastoral and practical theology as well as other disciplines.	

<b>Session 53: Byzantine Studies General Session</b> Byzantine Orthodoxy Group Chair: Dr. Ashley Purpura (USA)	
<b>Thursday, January 12</b>  <b>11:30-13:00</b>  Building: <b>Forum Center</b>  Room: <b>Orpheus Hall (2nd floor)</b>	<b>Dr. Matthew Briel (USA):</b> “Explicit Reflections on the Development of Doctrine in the Byzantine Tradition”  <b>Rev. Antonios Bibawy (USA):</b> “Original Sin and Atonement in Cyril of Alexandria”  <b>Dr. Dimitrios Moschos (Greece):</b> “‘Finally, Everything Is Made New’: The ‘Byzantine Christianity’ as a Post-Apocalyptic World according to Emperors, Councils, and Bishops of the 7th Century”  <b>Dr. George Demacopoulos (USA):</b> “Heraklios, the Feast of the Exaltation of the Cross, and the Sacralization of Violence”
	<b>Session Description:</b> This session of the Byzantine Studies working group will explore theological, historical, and ethical issues relevant to the modern Church. Specifically, it addresses the diversity of theological opinion in the patristic age with respect to the notions of sin. It will also explore the dramatic changes that occurred during the seventh century and how those changes have had a lasting impact on the identity and worship of modern Orthodox communities.

<b>Session 29 (Book Review): Marco Guglielmi, <i>The Romanian Orthodox Diaspora in Italy: Eastern Orthodoxy in a Western European Country</i></b> Romanian Orthodoxy Group Chair: Rev. Dr. Radu Bordeianu (USA)	
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<p><b>Thursday, January 12</b></p> <p><b>11:30-13:00</b></p> <p>Building: <b>Park Hotel</b></p> <p>Room: <b>Argo Hall</b></p>	<p><b>Dr. Marco Guglielmi (Italy)</b></p> <p><b>Dr. Vasilios Makrides (Germany)</b></p> <p><b>Dr. Bogdan Tătaru-Cazaban (Romania)</b></p> <p><b>Dr. Ionut-Alexandru Tudorie (USA)</b></p>
<p><b>Session Description:</b> Marco Guglielmi’s book <i>The Romanian Orthodox Diaspora in Italy: Eastern Orthodoxy in a Western European Country</i> (Palgrave Macmillan, 2022) provides a sociological understanding of transformations within Eastern Orthodoxy and the settlement of Orthodox diasporas in Western Europe. Building a fresh framework on religion and migration through the lens of religious globalization, it explores the Romanian Orthodox diaspora in Italy as a case study in the experience of Eastern Orthodoxy in a Western European country. The research brings to light the Romanian Orthodox diaspora’s reshaping of the more customary social traditionalism largely spread within Eastern Orthodoxy. In its position as an immigrant group and religious minority, the Romanian Orthodox diaspora develops socio-cultural and religious encounters with the receiving environment and engages with certain contemporary challenges. This book refutes the vague image of Orthodox Christianity as a monolithic religious system composed of passive religious institutions, rather showing current Orthodox diasporas as flexible agents marked by dynamic features.</p>	

**Lunch Break | 13:00-15:00**

<p><b>Thursday, January 12</b> <b>13:00-15:00</b></p>	<p>Lunch break (on your own)</p>
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**Third Session | 15:00-17:00**

<p><b>Session 13: Talking to God: Prayer in Orthodox Life and Thought</b> Orthodox Asceticism and Spirituality Group Chair: Prof. Irina Paert (Estonia)</p>	
<p><b>Thursday, January 12</b></p> <p><b>15:00-17:00</b></p> <p>Building: <b>Exoraistiki Club</b></p> <p>Room: <b>Exoraistiki Hall</b></p>	<p><b>Fr. Thomas Colyandro (USA):</b> “Sacrifice and Silence: Toward an Understanding of Orthodox Spiritual Fatherhood in the American Context”</p> <p><b>Dr. Stevie Henry (USA):</b> “Prayer Requests in the Fourth Century: The Example of Basil’s Letters”</p> <p><b>Mr. Viktor Niachayeu (Germany):</b> “Orthodox Spirituality and Its Western Perception Today”</p>

	<p><b>Mr. Raul-Ovidiu Bodea (Romania):</b> “The Influence of Nikolai Berdyaev’s Anthropology on St. Maria Skobtsova’s View of Asceticism and Creativity”</p> <p><b>Dr. Emil M. Marginean (Romania):</b> “A Comparison of Two Prayer Methods in Times of Crisis: Jesus Prayer and Centering Prayer”</p> <p><b>Rev. Dr. Kevin Kalish (USA):</b> “What Was She Thinking? A Homily on the Sinful Woman by Amphilochius of Iconium (the Neglected Cappadocian)”</p>
	<p><b>Session Description:</b> Prayer has always been regarded as an essential component of the methodology of Orthodox theology as exemplified in Evagrius of Pontus’ famous dictum, “If you are a theologian you will pray truly and if you pray truly, you are a theologian.” Following the last conference’s session on the <i>Philokalia</i>, we wish now to address the theme of prayer more widely and without restriction to topics covered in that great anthology.</p>

<p><b>Session 38: Co-laborers Session One</b> Chair: Dr. Carrie Frederick Frost (USA)</p>	
<p><b>Thursday, January 12</b> <b>15:00-17:00</b>  Building: <b>Forum Center</b>  Room: <b>Centaurus Hall (1st floor)</b></p>	<p><b>Department of Theology, National and Kapodistrian University of Athens (Dr. Dimitrios Moschos)</b></p> <p><b>European Academy of Religion (Dr. Kristina Stoeckl and Dr. Jocelyne Cesari)</b></p> <p><b>Orthodox Theological Society of America (Dr. Teva Regule)</b></p> <p><b>Holy Cross Orthodox Seminary (Fr. George Parsenios)</b></p> <p><b>Huffington Ecumenical Institute (Rev. Prof. Thomas Rausch, S.J.)</b></p> <p><b>Lausanne Orthodox Initiative (Dr. Ralph Lee)</b></p> <p><b>New Georgian University (Dr. Giorgi Khuroshvili)</b></p> <p><b>Orthodox Association of Medicine, Psychology, and Religion (Dr. Randa Anderson)</b></p> <p><b>Orthodox Christian Laity (Mr. George Matsoukas)</b></p> <p><b>St. Phoebe Center for the Deaconess (Ms. Ann Marie Mecera)</b></p>
	<p><b>Session Description:</b> Orthodox organizations, including nonprofits and seminaries, that are partners with IOTA will each offer short presentations on their mission, showcasing their worthy endeavors.</p>

**Session 7: Secularity in/and Orthodox Christianity: An Ominous Threat or a Creative Challenge? Part 2**

Orthodoxy in the Public Square and Media Group  
Chair: Dr. Lina Molokotos-Liederman (Switzerland)

**Thursday, January 12**  
**15:00-17:00**

Building: **Achilleion  
Cinema**

Room: **Nikos Kolovos  
Hall (ground floor)**

**Dr. Spyridoula Athanasopoulou-Kypriou (Greece):** “Art as Public Theology: ‘Heroism, Orthodoxy and Sacrifice’ in the Performance Art of Marina Abramovic”

**Ms. Caroline Hill (Sweden):** “Framing of Abortion and Church-State Relations in Russian Orthodox Online Portals”

**Mr. Julian Hayda (Ukraine) / Prof. Justin K.H. Tse (Singapore) (joint presentation):** “The ‘Pravda’ in ‘Pravoslavie’: Secular News and Orthodox Truths amid the Russian-Ukrainian War”

**Dr. Efstathios Kessareas (Germany):** “Greek Orthodoxy and the Secular ‘Spirit’: Demonization vs. Constructive Engagement”

**Rev. Prof. Cristian Sonea (Romania):** “The Faces of Secularization in the Urban Orthodox Communities from Romania”

**Session Description:** The Orthodox Christian world has historically regarded secularity as part of a Western Christian deviation from the authentic Christian Church and tried to remain outside its range of influence. Yet, secularity has entered the Orthodox realm through the political sphere, intellectual milieus and modern media. Secularity also constituted a serious challenge triggering diverse defensive responses among the Orthodox Churches in Eastern and South-Eastern Europe under the Communist regimes. At the turn of the 21st century, however, globalization has triggered a re-assessment of the concept of secularization and the Orthodox Churches have adopted a rather ambiguous position. Some Churches have assumed the role of guardian against (Western) secularity, while other Churches as well as a new generation of Orthodox intellectuals advocate the need for a more constructive approach to secularity.

**Session 9: Analytical Approaches to the Greek Fathers**

Patristics Group  
Chair: Dr. Basil Lourie (Russia)

<p><b>Thursday, January 12</b></p> <p><b>15:00-17:00</b></p> <p>Building: <b>Achilleion Cinema</b></p> <p>Room: <b>Andromeda Hall (2nd floor)</b></p>	<p><b>Dr. Basil Lourie (Russia):</b> “Numbers and Diversity in Triadology”</p> <p><b>Prof. Ivan Christov (Bulgaria):</b> “Logic in the Discourse of Divine Energies”</p> <p><b>Dr. Paweł Rojek (Poland):</b> “Patristic and Analytic Theories of Universals: Recent Discussions of the Ontology of Gregory of Nyssa”</p> <p><b>Prof. Andreas Zachariou (Georgia):</b> “Philosophy in Gregory Acindynos’ Theological Perceptions”</p> <p><b>Dr. Dmitry Biriukov (Switzerland):</b> “The Logic of Palamism”</p> <p><b>Prof. Dmitry Makarov (Russia):</b> “Theodore Metochites, Theophanes of Nicaea, Macarius Macres: A Semantic and Paraconsistent Logical Approach to the Representatives of the Late Byzantine Palamite Tradition, 14th-15th Centuries”</p> <hr/> <p><b>Session Description:</b> The session will be focused on the crossroads of current investigations in theology and philosophy. The Byzantine Fathers used philosophical and logical concepts available to them for expressing their theological ideas, and this process resulted not only in purely theological statements but also in some appropriation and modification of the philosophical and logical concepts. For the modern theologians and philosophers, this fact provides a challenge that is, at least, twofold. First: The Byzantine Fathers used, even if transforming it, the philosophy (or rather philosophies) current for their culture but less current for our contemporary culture which has philosophies of its own. Could we now express the same theological truths in a different philosophical language? This is a question of survival for the Orthodox theological tradition. Second: Nobody denies that the Byzantine Fathers allowed themselves, where they considered it necessary, to break with all logical traditions of Antiquity. Did this lead to simply illogical propositions or did it result in some new logics? This question is a part of a larger question (and discussion) about the Byzantine logic in general: did such a phenomenon exist or not? The participants of the session consider the Byzantine logic(s) to be a real phenomenon, whose existence is especially perceivable in theology. It, however, requires, for its adequate modern explanation, a recourse to the non-classical and even non-consistent logics, which became known in the twentieth century and are presently at the frontline of current logical research. In this way, the study of Byzantine theology could be profitable for modern studies of logic. Thus, we hope that the session will contribute to creating a common workspace for theologians, patrologists, historians of philosophy, and logicians.</p>
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**Session 42: Dogmatic Theology for Today**  
 Dogmatic Theology Group  
 Chair: Rev. Prof. Nikolaos Loudovikos (Greece)

<p><b>Thursday, January 12</b></p> <p><b>15:00-17:00</b></p> <p>Building: <b>Forum Center</b></p> <p>Room: <b>Pegasus Hall (3rd floor)</b></p>	<p><b>Rev. Dcn. Alexander Earl (USA):</b> “Platonic Relationality and Trinitarian Hypostases in St. Gregory of Nyssa: Revitalizing an Ontology of Communion”</p>
	<p><b>Dr. Carrie Frederick Frost (USA):</b> “An Incarnational Model: A Constructive Theology of Sex Differentiation”</p> <p><b>Dr. Joseph Hallman (USA):</b> “Maximus the Confessor and Martin Heidegger: On the Unity of Christ and Eucharistic Presence”</p> <p><b>Dr. Bruce Foltz (USA):</b> “The Symbol as the Cornerstone of an Orthodox Worldview”</p>
<p><b>Session Description:</b> Explorations of traditional dogmatic themes with an eye towards their relevance today.</p>	

<p><b>Session 82: Deification</b> Special Session Chair: Prof. Mark Spencer (USA)</p>	
<p><b>Thursday, January 12</b></p> <p><b>15:00-17:00</b></p> <p>Building: <b>Park Hotel</b></p> <p>Room: <b>Jason Hall</b></p>	<p><b>Prof. Edith M. Humphrey (USA):</b> “Deification in the Synoptic Gospels and Johannine Literature”</p> <p><b>Prof. Mark McInroy (USA):</b> “A Doctrine of the Universal Church: Deification according to Sixteenth- and Seventeenth-Century Anglicans”</p> <p><b>Prof. Marcus Plested (USA):</b> “The Doctrine of Deification in the Macarian Writings”</p> <p><b>Rev. Prof. Alexis Torrance (USA):</b> “St. Gregory Palamas and Palamism”</p> <p><b>Dr. Pantelis Kalaitzidis (Greece):</b> “Deification in Contemporary Greek Orthodox Theology”</p> <p><b>Prof. Mark Spencer (USA):</b> “Deification and Theological Anthropology”</p>
	<p><b>Session Description:</b> This will be a special session on the topic of deification (theosis). Each of the talks during this session will be based on a chapter from the forthcoming <i>Oxford Handbook of Deification</i>, which is being edited by Paul Gavriilyuk, Matthew Levering, and Andrew Hofer. The session, like the handbook from which its content is drawn, aims to present views on deification from a number of perspectives: Biblical, Orthodox, Catholic, and Anglican. Several of the papers seek a rapprochement among these perspectives; others are aimed at grasping the historical and scriptural roots of the doctrine of the deification. The session will be of interest to a wide audience, including Biblical scholars, historical and systematic theologians, and</p>

	<p>philosophers (speakers are drawn from each of these professions), as well as anyone interested in ecumenism. The topic is deeply relevant to the study of Orthodox Christianity, since the pursuit and understanding of deification has been central to Orthodox practice and theology for its entire history. Indeed, while (as several of the papers in this session argue) other Christian traditions also have a tradition of thinking about deification, it is Orthodoxy (and central Orthodox theologians like Gregory Palamas) that has emphasized deification as the true end of the Christian life more than any other Christian tradition. This session will highlight that emphasis, while putting Orthodox reflection on deification into conversation with other Christian traditions' views on this central doctrine.</p>
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**Session 88: Orthodoxy and Mission in North America: Promise, Struggles, Tensions**

Special Session sponsored by OTSA

Chair: Dr. Helen Creticos Theodoropoulos (USA)

<p><b>Thursday, January 12</b></p> <p><b>15:00-17:00</b></p> <p>Building: <b>Evangelical Church</b></p> <p>Room: <b>Main Hall</b></p>	<p><b>V. Rev. Dr. Peter Baktis (USA):</b> “A Missiological Narrative for Inter-Faith Dialogue in North America”</p> <p><b>Rev. Marc Dunaway (USA):</b> “Coming to Orthodoxy: The Journey of the Community at St John’s, Eagle River, Alaska”</p> <p><b>Mr. Alexei Krindatch (USA):</b> “From 2010 to 2022: The Years of Dramatic Changes in American Orthodox ‘Diaspora’”</p>
	<p><b>Session Description:</b> This session will explore some of the inner dynamics of Orthodox life in North America. It will focus on our multi-jurisdictional ecclesial polity and the tensions inherent in that model of governance. In addition, the session will explore the changing makeup of those who adhere to the Orthodox faith. While in some instances “cradle” born Orthodox Christians are leaving the faith, in other instances converts are embracing the Orthodox faith with great fervor. This “cradle”/”convert” dynamic can cause tensions among the faithful as each bring different experiences of the faith into the ecclesial realm. How can these tensions be mitigated so we can build up the Body of Christ together?</p>

**Session 11: Law and Legality in Orthodox Christian Ethics**

Moral Theology and Theological Anthropology Group

Chair: Fr. Demetrios Harper (USA)

<p><b>Thursday, January 12</b></p> <p><b>15:00-17:00</b></p> <p>Building: <b>Forum Center</b></p>	<p><b>Dr. Marian Simion (USA):</b> “Patterns of Orthodox Just War Thinking and the Contemporary Public Contestations”</p> <p><b>Ms. Grace Hibshman (USA):</b> “Victims, Economia, and the Sermon on the Mount”</p>
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<p><b>Room: Orpheus Hall (2nd floor)</b></p>	<p><b>Dr. Stephen Meawad (USA):</b> “Orthodox Christian Acquiescence to Pseudo-Deontological Ethics”</p> <p><b>Dr. Jennifer Lockhart (USA):</b> “Orthodox Ethics and Elizabeth Anscombe’s ‘Modern Moral Philosophy’”</p> <p><b>Dr. Matthew Vest (USA):</b> “The Inhumanity of Rights in Bioethics? Considering Yannaras’ Logic of Rights, Natural Law, and the Challenge of the Term ‘Bioethics’ for Orthodox Christians”</p> <p><b>V. Rev. Dr. Philip LeMasters (USA):</b> “Just War Theory and the Peacemaking Witness of the Orthodox Church: Critical Engagement with a Western and Legally Oriented Tradition of Social Ethics”</p> <hr/> <p><b>Session Description:</b> It has become almost commonplace to dissociate an Orthodox Christian approach to ethics from the concepts of law or legality. But such an approach comes with its own risks. Tackling issues ranging from just war theory and human rights to deontological ethics and the philosophy of <i>oikonomia</i>, this session will offer much needed re-evaluation and deepening of Orthodox thinking on this vital topic.</p>
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<p><b>Session 16: Orthodox Chant, Aesthetics and Diaspora</b> Church Music Group Chair: Very Rev. Dr. Ivan Moody (Portugal)</p>	
<p><b>Thursday, January 12</b> <b>15:00-17:00</b></p> <p>Building: <b>Park Hotel</b> Room: <b>Argo Hall</b></p>	<p><b>Dr. Alexander Khalil (Ireland):</b> “Community Re-membered: Musical Aesthetic Discord as Acculturation Strategy in Greek Orthodox Communities in the United States”</p> <p><b>Mr. Richard Barrett (USA):</b> “How Can We Sing With Yphos in a Strange Land? Contemporary Adaptations of Byzantine Chant Performance Practice in English”</p> <p><b>Prof. Bogdan Djaković (Serbia):</b> “The Serbian Singing Federation in America and Canada (1931-2006): A Successful Model of a Living National Music Tradition”</p> <p><b>Dr. Viktoria Legkikh (Austria):</b> “Services of the Russian Church outside Russia: Tradition and Innovation”</p> <p><b>Prof. Dinko Blagojević (Bosnia and Herzegovina):</b> “In Search of Orthodox Piano Music”</p> <p><b>Dr. Evangelia Spyraou (Greece):</b> “Did Women Chant Professionally in Urban Byzantine Churches?”</p> <hr/> <p><b>Session Description:</b> This session continues to address the questions of aesthetics (in the very broadest sense) that form the theme of Session 1, but adds the dimension of diaspora. How have the notion and reality</p>

	of diaspora in the various jurisdictions of the Orthodox Church affected the creation or extension of different repertoires, both musical and textual? What are the practical ramifications of this, and what are the prospects for the future?
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**Afternoon Break | 17:00-17:30**

<b>Thursday, January 12</b> <b>17:00-17:30</b>	Tea break
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**Fourth Session | 17:30-19:00**

<p><b>Session 26: Foundations of Orthodox Sexual Ethics</b> Philosophy of Religion / Moral Theology and Theological Anthropology Groups Chair: Prof. Edith M. Humphrey (USA)</p>	
<p><b>Thursday, January 12</b> <b>17:30-19:00</b>  Building: <b>Exoraistiki Club</b>  Room: <b>Exoraistiki Hall</b></p>	<p><b>Prof. Mark Cherry (USA):</b> “Shifting Sexual Norms and the Transformation of the Family”</p> <p><b>Prof. David Bradshaw (USA):</b> “Homosexuality and the ‘Contrary to Nature’”</p> <p><b>Fr. Demetrios Bathrellos (Greece):</b> “Genesis 1-2 and the Foundations of Orthodox Sexual Ethics”</p> <p><b>Fr. Bassam Nassif (Lebanon):</b> “Earthly Angels and Heavenly Humans: Revisiting Gender and Intimacy in Christian Anthropology”</p> <p><b>Session Description:</b> Sexual ethics is one of the most hotly contested areas of Christian teaching. This session seeks to clarify and defend Orthodox sexual ethics by examining its biblical, patristic, and philosophical foundations.</p>

<p><b>Session 22: Women’s Health: Mind, Body, and Spirit</b> Women in the Orthodox Church Group Chair: Dr. Carrie Frederick Frost (USA)</p>	
<p><b>Thursday, January 12</b> <b>17:30-19:00</b>  Building: <b>Achilleion Cinema</b>  Room: <b>Nikos Kolovos Hall (ground floor)</b></p>	<p><b>Dr Anca Sincan (Romania):</b> “‘They have gone crazy’: Women in Underground Communities of the Orthodox Church in Communist Romania according to Secret Police Archives”</p> <p><b>Dr Ashley Purpura (USA):</b> “Honoring Women’s Autonomy and Affirming Women’s Full Personhood”</p> <p><b>Prof. Auli Vähäkangas (Finland):</b> “Embodied Rituals at Two Orthodox Graveyards in the Hietaniemi Cemetery, Helsinki, Finland”</p>



	<b>Dr Eirini Afentoulidou (Austria):</b> “The Churching of the Mother and Child: Development and Relevance for Current Practice”
	<b>Session Description:</b> Women experience health problems that can be understood as mental, bodily, spiritual, or a mix. This session considers ways that the Orthodox Church is ministering, might minister, or is not ministering to these problems, or might even be a cause thereof.

<b>Session 45 (Round Table Discussion): The Place of Religion in the Public Sphere</b> Political Theology Group Chair: Prof. Aristotle Papanikolaou (USA)	
<b>Thursday, January 12</b>  <b>17:30-19:00</b>  Building: <b>Achilleion Cinema</b>  Room: <b>Andromeda Hall (2nd floor)</b>	<b>Right Rev. Bishop Irinej Dobrijevic (USA)</b>  <b>Prof. José Casanova (USA)</b>  <b>Dr. Regina Elsner (Germany)</b>  <b>Prof. Haralambos Ventis (Greece)</b>
	<b>Session Description:</b> Any discussion about political theology unavoidably implies the crucial question of the place of religion—and more specifically of the church and theology—in the public space, and therefore the legitimacy of a public/discourse for the church in the liberal secularized or religiously neutral societies of late modernity, and the way the former connects to the latter. The panel seeks also to discuss the place of religion in the predominately Orthodox countries, as well as the tension between a certain understanding of secularization theory which does not see for religion any other place except that of the private domain, and the “return of the God” movement which seeks a “triumphal” return of religion in the public space.

<b>Session 99: The Russian World</b> Special Session Chair: Prof. Michael Hjälrm (Sweden)	
<b>Thursday, January 12</b>  <b>17:30-19:00</b>  Building: <b>Forum Center</b>  Room: <b>Centaurus Hall (1st floor)</b>	<b>Rev. Prof. Cyril Hovorun (Sweden):</b> “Evolution of the ‘Russian World’ Doctrine”  <b>Prof. Kostadin Nushev (Bulgaria):</b> “The Basic Principles of ‘Russian World’: Orthodox Christian Traditions or Political Ideology?”  <b>Prof. Milutin Janjić (Sweden):</b> “Creativity as Witness of Faith or Seed of Ideology: An Approach from the Russian Émigré Thought in the Dialogue between Schmemmann and Solzhenitsyn”  <b>Prof. Michael Hjälrm (Sweden):</b> “Russkiy Mir as Identity Theology”

	<p><b>Session Description:</b> The notion of the “Russian World” has been a focal point within academic circles, both as an instrument for Russian authorities to highlight the unique culture and identity of a Russian people spread among various countries that previously belonged to the Soviet Union, as well as an object to investigate in Western universities. In the shadow of the war in Ukraine this notion has been strongly connected with a vertical hierarchy, where the Russian Orthodox Church has regained a central place in the public square transcending the borders between the countries supposedly connected with this notion: Ukraine, Belarus and Russia. Regardless of its present usage the genealogy and teleology of the concept is a complex and multidisciplinary idea, ranging from the earliest traces of its origin to the Russian émigré intelligentsia, who required a new identity embracing various nationalities into one culture. Alexander Schmemmann and Alexander Solzhenitsyn were instrumental in forwarding the idea of a unique Russian culture with a precise salvific ultimate goal. In addition to this the ecclesio-social context of the notion makes it evident that Russkiy Mir creates both identity politics as well as an identity theology, which jeopardizes the very purpose of an inclusive, sobornal understanding of the notion.</p>
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<p><b>Session 35: The Role of Canon Law in the Life and Mission of the Orthodox Church</b> Canon Law and Pastoral Theology Group Chair: Rev. Dr. Alexander Rentel (USA)</p>	
<p><b>Thursday, January 12</b>  <b>17:30-19:00</b>  Building: <b>Forum Center</b>  Room: <b>Pegasus Hall (3rd floor)</b></p>	<p><b>Dr. Georgios Vlachodimitris (Greece):</b> “Contextuality and Timelessness in the Theology of the Church’s Canons”</p> <p><b>Dr. Ioannis Kastanas (Cyprus):</b> “The Orthodox Cypriot Ecclesiastical Justice within the Frame of Church and State: An Overview”</p> <p><b>Rev. Dr. Alexander Rentel (USA):</b> “Words of Primacy in the Canons”</p> <p><b>Miss Tiffany Butler (UK):</b> “Nodes and Networks in Canon Law and Pastoral Theology”</p> <p><b>Session Description:</b> The current ecclesial life of the Orthodox Church has to face an increasing number of canonical problems at the local, regional, and universal levels. In order to solve these problems, Orthodox theologians are often quoting the Canons of the Church, texts dated to the first Christian millennium, that may or may not apply to the ecclesial life of the present-day post-modern society. Without understanding the Canonical Tradition of the Orthodox Church and its role in the life and mission of the Church, and without its proper interpretation, no progress can be made for the inter-Orthodox and ecumenical dialogues, unless the canonical aspects of these implications are seriously debated. But in order to engage in such a debate, it is expedient to advance towards a unity of thought on the role of Canon Law in the Orthodox Church. The main goal of this Group for the first session is to determine the relationship between the Orthodox</p>

	Canonical Tradition and the complex life of the Church, understood as a divine-human reality and not as a social, organizational, or legal predetermined society or identity.
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<b>Session 86 (Round Table Discussion) OTSA: A Model for Other Regional Orthodox Associations</b> Orthodox Theological Society in America (OTSA) Chair: V. Rev. Dr. John Jillions (USA)	
<b>Thursday, January 12</b>  <b>17:30-19:00</b>  Building: <b>Park Hotel</b>  Room: <b>Jason Hall</b>	<b>Dr. Teva Regule (USA)</b>  <b>V. Rev. Dr. Anton Vrame (USA)</b>  <b>Dr. Gayle Woloschak (USA)</b>  <b>Session Description:</b> This session will present the genesis, history and current work of the Orthodox Theological Society in America (OTSA) as a potential model for Orthodox scholars to gather and organize in other parts of the world. It will also focus on some of the challenges and benefits of being a pan-Orthodox organization that is affiliated <i>with</i> the Assembly of Bishops of the United States, but not an organization <i>of</i> the Assembly. The format of this session is a round table. We will begin with three short presentations by members of OTSA and then open the floor for discussion.

<b>Session 54: Byzantium and the Other</b> Byzantine Orthodoxy Group Chair: Dr. George Demacopoulos (USA)	
<b>Thursday, January 12</b>  <b>17:30-19:00</b>  Building: <b>Evangelical Church</b>  Room: <b>Main Hall</b>	<b>Dr. Tia Kolbaba (USA):</b> “Bogomils and Others: Changing How We Talk about Heretics”  <b>Dr. Katherine Kelaidis (USA):</b> “Making Space of the Other: New Directions in Byzantine Studies and Orthodox Christian Mission”  <b>Mr. Andreas Doulfis (Greece):</b> “Classification of Spatial Interaction Types between Different Religious Groups in the Early Byzantine Cities (4th-6th c.)”  <b>Mr. Elias Krippas (Greece):</b> “Nicolaos Cabasilas’ Relation with Western Christianity”  <b>Session Description:</b> This session of the Byzantine Studies Group will focus on aspects of Byzantium and its “others.”

<b>Session 55: Lay Movements and Leadership in the History of Slavic Orthodoxy</b> Slavic Orthodoxy Group Chair: Dr. Vera Shevzov (USA)	
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<p><b>Thursday, January 12</b></p> <p><b>17:30-19:00</b></p> <p>Building: <b>Forum Center</b></p> <p>Room: <b>Orpheus Hall (2nd floor)</b></p>	<p><b>Dr. Daniil Krapchunov (Russia):</b> “Visualization of the Christian Heritage in Russian Folk Culture”</p> <p><b>Dr. Andreas Kalkun (Estonia):</b> “Prayers of Illiterate Setos from the Early 20th Century: Religious Geography and Local Mariology”</p> <p><b>Dr. Ruth Coates (UK):</b> “Iulia de Beausobre (1893-1977) and the English Translation of Russian Orthodox Spirituality”</p> <p><b>Dr. Nadezhda Beliakova (Germany):</b> “Sisterhoods of Mercy in Russian-Speaking Orthodoxy in Contemporary Russia: Women’s Missionary Work and Relations with Institutional Church Structures”</p> <hr/> <p><b>Session Description:</b> Despite contemporary efforts to promote an inclusive institutional understanding of “church” that embraces clergy and laity alike, in practice, the term “the church” nevertheless is still commonly associated with an institutional structure that includes primarily clergy and monastics. Until recently, such a view has been reinforced by histories of Orthodox Christianity and the teaching of church history in Orthodox seminaries and theological academies. In attempts to broaden the parameters of our narratives of Orthodox church history, this session considers the role that lay men and women in Slavic Orthodox regions have historically played—and continue to play—in cultivating and sustaining Orthodoxy and the life of the Church.</p>
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<p><b>Session 64: The Liturgy in History</b> Liturgical Studies Group Chair: Prof. Alexander Lingas (UK)</p>	
<p><b>Thursday, January 12</b></p> <p><b>17:30-19:00</b></p> <p>Building: <b>Park Hotel</b></p> <p>Room: <b>Argo Hall</b></p>	<p><b>Dr. Aleksandr Andreev (formerly Russia):</b> “Night Prayer in Pre-Mongol Kievan Rus: In Search for Byzantine Analogs”</p> <p><b>Prof. Stig Simeon Frøyshov (Norway):</b> “The Cathedral-Monastic Distinction Revisited”</p> <p><b>Prof. Jerzy Ostapczuk (Poland):</b> “Menologia in Early Printed Cyrillic Liturgical Tetraevangelia: General Characteristics”</p> <p><b>Dr. Walter Ray (USA):</b> “Participation in Heavenly Liturgy in Belief and Practice in Early Christianity”</p> <hr/> <p><b>Session Description:</b> This session is devoted to a range of topics representing recent historical research in the field of liturgical studies. Two of the papers bring to light new evidence clarifying aspects of the formation, dissemination, and development of Eastern Christian forms of worship in the Byzantine and Slavic worlds. The other two offer new perspectives on two paradigms that have been fundamental to modern historical interpretations of Orthodox liturgy: the cathedral-monastic</p>



	distinction and the notion that earthly worship entails participation in the eternal heavenly liturgy.
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**Wine Reception | 19:30-20:30**

<p><b>Thursday, January 12</b></p> <p><b>19:30-20:30</b></p> <p>Building: Domotel Xenia Volos</p> <p>Room: Great Ballroom Hall</p>	<p><b>Wine Reception</b>, sponsored by Orthodox Christian Studies Center, Fordham University, New York, USA</p> <p>All registered conference attendees are welcome!</p>
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## Friday, January 13

### Worship Services | 7:30-8:15

<p><b>Friday, January 13</b> <b>7:30</b> Agios Nikolaos (Greek) Sts Constantine and Helena (English)</p>	<p>Morning prayers: Cathedral of Agios Nikolaos (Greek): Agiou Nikolaou 25, Volos 385 00 Church of Sts Constantine &amp; Helena (English): Tsopotou 2, Volos 382 22</p>
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### First Session | 9:00-11:00

#### Session 24: Natural Theology and the Orthodox Tradition

Philosophy of Religion Group  
Chair: Prof. Richard Swinburne (UK)

<p><b>Friday, January 13</b> <b>9:00-11:00</b> Building: <b>Exoraistiki Club</b> Room: <b>Exoraistiki Hall</b></p>	<p><b>Fr. Doru Costache (Australia):</b> “<i>Review of Natural Theology in the Eastern Orthodox Tradition</i>”</p> <p><b>Fr. Antonios Kaldas (Australia):</b> “<i>Review of Natural Theology in the Eastern Orthodox Tradition</i>”</p> <p><b>Rev. Dr. Christopher Knight (UK):</b> “<i>Review of Natural Theology in the Eastern Orthodox Tradition</i>”</p> <p><b>Mr. Harry Moore (UK):</b> “Being Exalted: An A Priori Argument for the Trinity”</p> <p><b>Dr. James H. Joiner (USA):</b> “Macrina the Younger and Eastern Patristic Natural Theology”</p> <p><b>Session Description:</b> Natural theology is the production of cogent arguments for the existence of God on the basis of evidence which both theists and atheists can recognize as obviously true. This session will consist of three short reviews of the recent edited volume <i>Natural Theology in the Eastern Orthodox Tradition</i> (IOTA Publications: St Paul, MN, 2021), followed by two papers on the history and cogency of natural theology.</p>
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#### Session 23: Women and the Mission of the Orthodox Church: Thirty-Five Years after Rhodes

Women in the Orthodox Church Group, co-sponsored by St. Phoebe Center for the Deaconess  
Chair: Dr. Carrie Frederick Frost (USA)

<p><b>Friday, January 13</b></p> <p><b>9:00-11:00</b></p> <p>Building: <b>Achilleion Cinema</b></p> <p>Room: <b>Nikos Kolovos Hall (ground floor)</b></p>	<p><b>Dr. Luis Sales (USA):</b> “Maximos the Confessor Was Not a Feminist: A New Interpretation of <i>Ambiguum</i> 41 as an Instance of Orthodox Androprimacy”</p>
	<p><b>Dr. Teva Regule (USA):</b> “The Reception of Rhodes: The Female Diaconate”</p>
	<p><b>Ms. Zipporah W. Mwaura (Kenya):</b> “Women in the African Orthodox Mission: Challenges, Achievements, Opportunities”</p>
	<p><b>Dr. Patricia Fann Bouteneff (USA):</b> “Roles of Women in the Church: Rhodes 1988 and the Scene Today”</p>
<p><b>Session Description:</b> This session will consider women and the Orthodox Church in the legacy of the Inter-Orthodox Consultation held on Rhodes in 1988, addressing what has changed or been achieved after 35 years on theological, liturgical, social witness, and other levels.</p>	

<p><b>Session 77: Orthodox-Catholic Dialogue: A New PRO ORIENTE Database and the Challenges of Ecumenical Reception in East and West</b></p> <p>Special Session</p> <p>Chair: Ms. Katerina Pekridou (Greece)</p>	
<p><b>Friday, January 13</b></p> <p><b>9:00-11:00</b></p> <p>Building: <b>Forum Center</b></p> <p>Room: <b>Centaurus Hall (1st floor)</b></p>	<p><b>Dr. Johannes Oeldemann (Germany):</b> “Connecting Dialogues: A New Database Providing Resources for Orthodox-Catholic Dialogue”</p>
	<p><b>Dr. Dorianna Buttigieg (Malta):</b> “Fruits of Dialogue between the Roman Catholic and the Eastern Orthodox Churches: Synodality – A Gift to Be Harnessed”</p>
	<p><b>Mr. Georgios Vlantis (Germany):</b> “Ecumenical Reception in the Orthodox Church: Theological Presuppositions and Current Challenges”</p>
<p><b>Session Description:</b> Theological dialogues between Catholics and Orthodox began on different levels – official and unofficial, national as well as international. While in the first decades the participants strived towards a better understanding between Christians who have become “foreign brothers and sisters” due to the estrangement of churches in East and West over the centuries, in recent times the dialogue increasingly focuses on common challenges for both Catholics and Orthodox in an progressively coalescent and interconnected world. This session will introduce a new database, established by the PRO ORIENTE Steering Committee for Orthodox-Catholic Dialogue, providing online access to all relevant resources for Orthodox-Catholic Dialogue: Documents of the International Commission for Theological Dialogue between the Roman Catholic Church and the Orthodox Church; common statements and texts of theological dialogues on national or regional levels; common studies of unofficial groups for theological dialogue like the Irenaeus Group, etc. The database includes</p>	

the texts, if available, in four Western and four Eastern languages. The new website will be launched before the IOTA conference. Its presentation during the session aims to serve as impulse for theological reflection on the issue of ecumenical reception. Theological agreements do enable progress towards unity when they are sufficiently received at different levels of church life. Thorough reflection on the types, conditions and contexts of reception is therefore of decisive importance; essential is also the question of how clergy, theologians and believers can be inspired to actively share and shape the vision of unity. This session is especially relevant to the study of Orthodox Christianity because it will present an important tool providing access to a variety of documents; it will contribute to a critical evaluation of the reception processes in East and West; it will propose ways and methods for a more effective reception of the fruits of Orthodox-Catholic dialogue. The session aims at stimulating dialogue by connecting different commissions and levels of dialogue to foster exchange between them, and by facilitating reception of the results of the dialogues in theological education and church life. The intended audience of this session are scholars who are engaged in ecumenical dialogues.

**Session 58: Orthodox Mission and Diaspora**

Missiology Group, co-sponsored by OTSA  
Chair: Dr. Evangelia Voulgaraki (Greece)

**Friday, January 13**

**9:00-11:00**

**Building: Forum  
Center**

**Room: Pegasus Hall  
(3rd floor)**

**Rev. Dr. Benjamin Aldous (UK):** “Do the Orthodox Have a Theology of Mission? An Ecumenical and Missiological ‘Outsider’ Perspective on Mission and Unity within the Diocese of Thyateira and Great Britain in Recent Years”

**Mr. Riad Ghobrial (Egypt):** “Rethinking or Rediscovering Theology of Mission? A Response to the Current Challenges of Coptic Orthodox Missiology”

**Very Rev. Evangelos Thiani (Kenya):** “Divisions and Diaspora in the African Orthodox Church of Kenya: An Empirical Study”

**Rev. Dr. Gregory Edwards (USA):** “‘From Punks to Monks’: The Missionary History and Trajectory of Fr. Seraphim Rose and the St. Herman of Alaska Missionary Brotherhood”

**Rev. Bohdan Hladio (Canada):** “Universal Jurisdiction: An Obstacle to Orthodox Unity in North America”

**Session Description:** At this panel papers will be presented on a variety of challenges and issues related to the historical and contemporary missional calling of Eastern and Oriental Orthodox diaspora communities, including case studies of witness in diaspora contexts, the impact of the experience of diaspora communities on the theology and praxis of mission in Orthodox heartlands, negotiating



	ethnic and religious identity while adapting to new contexts and identities, the implications for Christian witness of multiple ecclesial jurisdictions in diaspora contexts, and the involvement of diaspora communities in pan-orthodox and/or ecumenical witness.
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<b>Session 44: Philosophical Theology as a Pattern for Metaphysical Speculation</b> Philosophical Theology Group Chair: Prof. Igor Zaitsev (Russia)	
<b>Friday, January 13</b>  <b>9:00-11:00</b>  Building: <b>Park Hotel</b>  Room: <b>Jason Hall</b>	<p><b>Dr. Thomas Cattoi (USA):</b> “The Eloquence of Divine Love: Radical Orthodoxy’s Critique of Postmodernity and David Bentley Hart’s Notion of Analogy as Agapic Practice”</p> <p><b>Mr. Andrey Shishkov (Estonia):</b> “God, Grace, and Object-Oriented Approach”</p> <p><b>Rev. Dr. Stephen Headley (France):</b> “A Theology of God’s Revelation: A Dogmatic Defense of Theology in Contemporary France”</p> <p><b>Prof. Smilen Markov (Bulgaria):</b> “Love as Consolidation of the Self-in-the-World: Martin d’Arcy’s Speculation on Love as a Metaphysical Supplement to Phenomenology”</p> <p><b>Dr. Svetlana Konacheva (Russia):</b> “The Embodiment of Religion: A Hermeneutical Approach”</p> <p><b>Mr. Jack Louis Pappas (USA):</b> “Christ the Chiasmus: Maximus the Confessor, Karl Rahner and the Prospects of a Neo-Chalcedonian Turn in Phenomenology”</p> <hr/> <p><b>Session Description:</b> The section examines the potential of theology to facilitate understanding by validating hermeneutical tools for critical reflection on human ideas and practices. The ethos of theology requires considering alternatives since theology maps modes of human existence activated in the sublime dimensions of sacrament and Christology. Theology is dialogical and has particular relevance for the philosophical discourse. Our section focuses on the potential of theology to mediate the encounter of different forms, schools and contexts of philosophy. Intellectual history has known philosophical theologies, structured as normative conceptual models, e.g. the natural theology in its post-medieval version. These epistemological endeavors are hardly apt to address contemporary debates, nor are they in line with patristic tradition. Speculative theology should be seen as mapping the experience of God within a specific contextual and criteria framework.</p>

<b>Session 17: Georgian Chant</b> Church Music Group Chair: Dr. Tamar Chkheidze (Georgia)
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<p><b>Friday, January 13</b></p> <p><b>9:00-11:00</b></p> <p>Building: <b>Evangelical Church</b></p> <p>Room: <b>Main Hall</b></p>	<p><b>Ms. Ekaterine Oniani (Georgia) / Ms. Khatuna Managadze (Georgia) (joint presentation):</b> “The Byzantine Musical Systems in Georgian Liturgical Practice”</p> <p><b>Ms. Ekaterine Kazarashvili (Georgia):</b> “The Religious and Secular Traditions of Christmas Day in Georgia”</p> <p><b>Dr. Tamar Chkheidze (Georgia):</b> “Mode Models in Medieval Christian Music”</p> <p><b>Ms. Nino Samkharadze (Georgia):</b> “The Georgian Translations of the Musical Cycle of ‘Shekhvetiliani’”</p> <hr/> <p><b>Session Description:</b> This session covers the various peculiarities of the medieval Georgian liturgical practice, the services of Holy Friday, Christmas secular and liturgical services, parallels in Byzantine and Georgian liturgical traditions: ekphonic signs and unpitched notation, melodic models, and the musical system of Georgian chants.</p>
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<p><b>Session 65: Evgenii Vodolazkin’s <i>Laurus</i> and the Orthodox Tradition</b></p> <p>Orthodoxy and Literature Group</p> <p>Chair: Rev. Dr. Chrysostom Koutloumousianos (Greece)</p>	
<p><b>Friday, January 13</b></p> <p><b>9:00-11:00</b></p> <p>Building: <b>Forum Center</b></p> <p>Room: <b>Orpheus Hall (2nd floor)</b></p>	<p><b>Right Rev. Bishop Gerasim Eliel (USA):</b> “The Function of Fools-for-Christ in the Novel <i>Laurus</i>”</p> <p><b>Dr. Ioana Patuleanu (Romania):</b> “Healing Communities in Contemporary Fiction: The Holy Fool in Eugene Vodolazkin’s <i>Laurus</i> and Marilynne Robinson’s <i>Home and Jack</i>”</p> <p><b>Prof. Lori Peterson Branch (USA):</b> “The Shape of <i>Metanoia</i> in Eugene Vodolazkin’s <i>Laurus</i>”</p> <p><b>Mr. Daniel Lightsey (USA):</b> “Vodolazkin’s <i>Laurus</i> and Bulgakov’s Notion of the Spiritual Life”</p> <p><b>Prof. Evgenii Vodolazkin (Russia)</b></p> <hr/> <p><b>Session Description:</b> Praised as “Russia’s answer to <i>The Name of the Rose</i>” and a book that “aims directly at the heart of the Russian religious experience,” Eugene Vodolazkin’s award-winning novel <i>Laurus</i> (2015) quickly became an Orthodox classic in Russia and beyond. These papers explore this novel and its rich, multi-faceted relations to the Orthodox tradition, from the perspectives of literary, hagiographical, spiritual, and theological study. Papers will circulate amongst the panel members three weeks in advance, and Professor Vodolazkin will serve as respondent.</p>

<p><b>Session 30: Icon of Christ: The Sight of Unity</b></p>
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Orthodoxy and the Visual Arts Group Chair: Dr. Georgios Kordis (Greece)	
<b>Friday, January 13</b>  <b>9:00-17:00 (all day)</b>  Building: <b>Achilleion Cinema</b>  Room: <b>St Catherine Foyer (1st floor)</b>	<b>Mr. Philip Davydov (Russia)</b>  <b>Dr. Vanya Sapundzieva (Bulgaria)</b>  <b>Mr. Ivan Polverari (Italy)</b>  <b>Dr. Andrei Muşat (Romania)</b>  <b>Dr. Mihai Coman (Romania)</b>  <b>Dr. Todor Mitrović (Serbia)</b>  <b>Dr. Georgios Kordis (Greece)</b>
<p><b>Session Description:</b> This session is presented in the form of an artistic workshop, during which participants will attempt to render the Icon of Christ in different artistic and expressive modes. It is a practical and creative response corresponding to the theme of the session and the Conference in general. This innovative form of painting-on-the-spot session could inspire a meaningful synergy of arts and theology, through interaction and discussion with other participants of the conference.</p>	

**Morning Break | 11:00-11:30**

<b>Friday, January 13</b> <b>11:00-11:30</b>	Coffee break, sponsored by St. Phoebe Center for the Deaconess
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**Second Session | 11:30-13:00**

<b>Session 25: Body and Soul</b> Philosophy of Religion Group Chair: Prof. David Bradshaw (USA)	
<b>Friday, January 13</b>  <b>11:30-13:00</b>  Building: <b>Exoraistiki Club</b>  Room: <b>Exoraistiki Hall</b>	<b>Prof. Richard Swinburne (UK):</b> “Defending Plato’s Substance Dualism”  <b>Fr. Isidoros Katsos (Greece):</b> “Self - Soul - Body: What the Church Fathers Saw but We Might Miss”  <b>Dr. Nathan A. Jacobs (USA):</b> “The Eastern Patristic View of the Soul through the 8th Century”
<p><b>Session Description:</b> Most contemporary philosophers are substance physicalists, holding that humans are the same as their bodies. But a</p>	

	<p>few contemporary philosophers are substance dualists, holding that humans have two parts – body and soul. They are either “hylomorphists” following Aquinas in holding that both parts are essential parts of each human being, or Platonists who hold that their soul is the one essential part of each human. The physicalist view seems incompatible with the Christian view that there is life after death; and so Christian thinkers have sought to justify one of the latter two views. This session will consider the history and justification of Christian, and especially Orthodox, views on the issue.</p>
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<p><b>Session 49 (Round Table Discussion): SOW Collaborative</b> Science and Theology Group Chair: Rev. Dr. Perry Hamalis (USA)</p>	
<p><b>Friday, January 13</b>  <b>11:30-13:00</b>  Building: Achilleion Cinema  Room: Nikos Kolovos Hall (ground floor)</p>	<p><b>Dr. Peter Bouteneff (USA)</b>  <b>Dr. Bruce Seraphim Foltz (USA)</b>  <b>Prof. Gayle Woloschak (USA)</b>  <b>Dr. Elizabeth Theokritoff (UK)</b>  <b>Dr. Kalliopi Stara (Greece)</b>  <b>Prof. Efthymios Nicolaidis (Greece)</b></p>
	<p><b>Session Description:</b> This will be a round table discussion of the Science and Orthodoxy around the World (SOW) project on environment and evolution, a continuation of a discussion that took place in June 2022 in Napierville, Illinois.</p>

<p><b>Session 66: Orthodox Literature as Mission</b> Orthodoxy and Literature Group Chair: Prof. Lori Peterson Branch (USA)</p>	
<p><b>Friday, January 13</b>  <b>11:30-13:00</b>  Building: Achilleion Cinema  Room: Andromeda Hall (2nd floor)</p>	<p><b>Fr. Dn. Anthony (Gaelan) Gilbert (USA):</b> “Come and See: Orthodox Mission, Literature, and <i>Metanoia</i>”  <b>Rev. Ulrich Kleinhempel (Germany):</b> “The ‘Soft Power’ of Orthodoxy: Rainer Maria Rilke’s Poetic and Poetological Inspiration by Russian Orthodox Spirituality and Philosophy of Art”  <b>Dr. Robert Saler (USA):</b> “Seraphim Rose in Literary Context: Aesthetic Insights for U.S. Missiology”  <b>Dr. Claude Stulting (USA):</b> “‘Earth’s Great Altar’: Greek Eucharistic Theology and the Sacrament of Nature in Milton’s <i>Paradise Lost</i>”</p>

	<p><b>Session Description:</b> This session explores Orthodox literature as it relates to the conference theme of mission. Papers address ways Orthodox literature performs and has long performed a mission to the church and the world, engaging readers through a range of genres (hagiography, poetry, novels, film), inviting them to contemplation through beauty and exploration of the personal experiences of Orthodox Christian spiritual life, including faith, doubt, conversion, and repentance.</p>
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<p><b>Session 68 (Book Review): <i>SALT: Crossroads of Religion and Culture</i> (Maistros Publications, Athens, 2022)</b> Chairs: Dr. Evangelia Voulgaraki (Greece) / Dr. Alison Kolosova (Estonia)</p>	
<p><b>Friday, January 13</b>  <b>11:30-13:00</b>  Building: <b>Forum Center</b>  Room: <b>Centaurus Hall (1st floor)</b></p>	<p><b>Rev. Dr. John Njoroge Ngige (Kenya)</b>  <b>Rev. Fr. Evangelos Thiani (Kenya)</b>  <b>Prof. Frances Kostarellos (USA)</b>  <b>Prof. Athanasios Papathanasiou (Greece)</b>  <b>Rev. Dr. Alexei Maksimov (Russia)</b>  <b>Prof. Norbert Hintersteiner (Germany)</b>  <b>Dr. Heather Major (UK)</b>  <b>Mrs. Karen Hetherington (UK)</b></p>
	<p><b>Session Description:</b> <i>SALT: Crossroads of Religion and Culture</i> is a new Orthodox journal of Cross-Cultural Theology, Dialogue and Mission seeking to promote scholarly reflection and critical assessment of the theology, history and contemporary praxis of Orthodox mission. It provides a forum for international, ecumenical and cross-disciplinary discussion of missiology, theology of religions, social and cultural anthropology, history, and religious studies. The inaugural issue (2022) contains peer-reviewed articles, essays, informative articles, news, book reviews and a special obituary section on Athanasius Akunda, Bishop of Kisumu and Western Kenya (1971-2019). Geographically, the articles cover East and West Africa, India, Brazil, Alaska, Russia, Romania, Greece and Italy, while the questions discussed range from America's First Peoples to the Coronavirus pandemic, Orthodox engagement with Muslims and Islam, the spread of Orthodoxy in Sub-Saharan Africa in the 20th/21st centuries, African traditional marriage, the Dervish orders of the Ottoman provinces, Hindu/Christian interfaith dialogue, the relationship of theology and social anthropology, and missionary consciousness in Russia before the 1917 Revolution. Scholarly experts in the fields of missiology, theology, anthropology and journal editing from a wide variety of geographical, jurisdictional and confessional backgrounds have been invited to join the review</p>

	panel. The Review Session will appeal to all scholars/professionals concerned with issues of Christian witness, especially Orthodox witness, in the contemporary world.
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<b>Session 80: Spiritual Senses in the Eastern Christian Tradition</b> Special Session Chair: Prof. Marcus Plested (USA)	
<b>Friday, January 13</b>  <b>11:30-13:00</b>  Building: <b>Forum Center</b>  Room: <b>Pegasus Hall (3rd floor)</b>	<p><b>Prof. Paul Gavrilyuk (USA):</b> “Introducing the Spiritual Perception Research Project: Historical and Systematic Approaches”</p> <p><b>Prof. Fred Aquino (USA):</b> “The Spiritual Senses in St. Symeon the New Theologian”</p> <p><b>Rev. Dr. Alexandros Chouliaras (Greece):</b> “Spiritual Senses and Vision of God in St. Augustine and St. Gregory Palamas”</p> <p><b>Dr. Norman Russell (UK):</b> <b>TBD</b></p> <p><b>Session Description:</b> The session introduces the ongoing Spiritual Perception Research Project (2007-2023), which has resulted in monographs and collected volumes, including <i>The Spiritual Senses: Perceiving God in Western Christianity</i> (2012), eds. Paul Gavrilyuk and Sarah Coakley, and <i>Perceiving Things Divine</i> (2022), eds. Frederick Aquino and Paul Gavrilyuk. The papers will introduce various historical and systematic approaches to the study of “perceiving things divine”. The session focuses on the work of late Eastern Christian theologians, such as St Symeon the New Theologian and Gregory Palamas.</p>

<b>Session 37: Contemporary Issues (20th-21st Centuries): Middle Eastern Christian Perspectives</b> Christianity in the Middle East Group Chair: Prof. Dr. Bishara Ebeid (Italy)	
<b>Friday, January 13</b>  <b>11:30-13:00</b>  Building: <b>Park Hotel</b>  Room: <b>Jason Hall</b>	<p><b>Right Rev. Bishop Anba Suriel (USA):</b> “Theological Education in the Coptic Orthodox Church: An Ancient and Modern Perspective”</p> <p><b>Prof. Dr. Assaad Elias Kattan (Germany):</b> “<i>We Choose Abundant Life: A Document about Middle Eastern Christianity Prompted by the Arab Spring?</i>”</p> <p><b>Mr. Michael Long (Greece):</b> “The Coptic Orthodox Renewal during Egypt’s <i>Nahda</i>”</p> <p><b>Rev. Dr. Alexander Zanemonets (Finland):</b> “Christianity in Israel Today: Russian-Speaking Christians in Different Churches of the Holy Land”</p>

	<p><b>Session Description:</b> This session focuses on how Middle Eastern Christianity has grappled and continues to grapple with a number of modern and contemporaneous challenges such as theological formation (Egypt), migration (Israel/Palestine), ecumenism, and the Arab modernity project (<i>Nahda</i>). This project has recently become a matter of renewed debate, especially thanks to the document <i>We Choose Abundant Life</i> (2021) dealing with issues such as citizenship and the relationship of religion and reason.</p>
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<p><b>Session 69 (Book Review): <i>The Moralist International: Russia in the Global Culture Wars</i></b> Chairs: Prof. Kristina Stoeckl (Austria) / Dr. Dmitry Uzlaner (Austria)</p>	
<p><b>Friday, January 13</b> <b>11:30-13:00</b> Building: <b>Evangelical Church</b> Room: <b>Main Hall</b></p>	<p><b>Prof. Aristotle Papanikolaou (USA)</b> <b>Mr. Andrei Shishkov (Estonia)</b> <b>Mr. Sergey Chapnin (USA)</b> <b>Dr. Effie Fokas (Greece)</b> <b>Prof. Elizabeth Prodromou (USA)</b> <b>Dr. Ina Merdjanova (Germany)</b></p>
	<p><b>Session Description:</b> <i>The Moralist International</i> (New York: Fordham University Press, 2022) analyzes the role of the Russian Orthodox Church and the Russian state in the global culture wars over gender and reproductive rights and religious freedom. It shows how the Russian Orthodox Church in the last thirty years first acquired knowledge about the dynamics, issues, and strategies of Western Christian Right groups; how the Moscow Patriarchate has shaped its traditionalist agenda accordingly; and how the close alliance between church and state has turned Russia into a norm entrepreneur for international moral conservatism. Including detailed case studies of the World Congress of Families, anti-abortion activism and the global homeschooling movement, the book identifies the key factors, causes and actors of this process. Kristina Stoeckl and Dmitry Uzlaner then develop the concept of conservative aggiornamento to describe Russian traditionalism as the result of conservative religious modernization and the globalization of Christian social conservatism. <i>The Moralist International</i> continues a line of research on the globalization of the culture wars that challenges the widespread perception that it is only progressive actors who use the international human rights regime to achieve their goals by demonstrating that conservative actors do the same. The book offers a new, original perspective that firmly embeds the conservative turn of post-Soviet Russia in the transnational dynamics of the global culture wars.</p>

<p><b>Session 70 (Book Review): Cyril Hovorun, <i>Eastern Christianity in Its Texts</i></b> Chair: Prof. Cyril Hovorun (Sweden)</p>	
<p><b>Friday, January 13</b>  <b>11:30-13:00</b>  Building: <b>Forum Center</b>  Room: <b>Orpheus Hall (2nd floor)</b></p>	<p><b>Dr. Michael Hjälrm (Sweden)</b>  <b>Dr. Samuel Rubenson (Sweden)</b></p> <p><b>Session Description:</b> Surveying theological literature produced in the Christian East from the first through the 20th century, <i>Eastern Christianity in Its Texts</i> (London: Bloomsbury, 2022) explores different theological themes (analytical and mystical), genres (epistles, treatises, and poetry), and milieux (Greek, Armenian, Western and Eastern Syriac, Russian and Romanian). The book illustrates the evolution of Orthodox thought, how it influenced and was influenced by intellectual, social, and political environments. It demonstrates a theology in context, and yet displays consistency in the traditions spread through different epochs and countries. The book is divided in five parts, each standing for an epoch with distinct features: formation of the Christian identity in the era before Constantine, the golden age of theology in the period of Late Antiquity, the pinnacle of erudism and mysticism in the eastern Middle Ages, wrestling with the Modernity imported from the West in the 18th-19th centuries, and finally theological polyphony in the 20th century. The book is intended for educated non-specialists, as well as undergraduate and graduate students in the field of Eastern Christian Studies.</p>
<p><b>Session 74: Orthodoxy in Georgia</b> Special Session Chair: Prof. Giorgi Khuroshvili (Georgia)</p>	
<p><b>Friday, January 13</b>  <b>11:30-13:00</b>  Building: <b>Park Hotel</b>  Room: <b>Argo Hall</b></p>	<p><b>Prof. Giorgi Khuroshvili (Georgia):</b> Introduction to Orthodox Thinking in Georgia</p> <p><b>H.E. Metropolitan Grigoli (Berbichashvili) of Poti and Khobi (Georgia):</b> The Path of the Georgian Church from the Beginning to the Present Day</p> <p><b>Prof. Lali Zakaradze (Georgia):</b> The Main Stages of Christian Orthodox Philosophy in Georgia</p> <p><b>Prof. Irakli Kakhidze (Georgia):</b> Religious Attitudes and Peculiarities of Modern Georgian Society</p> <p><b>Prof. Mikheil Gogatishvili (Georgia):</b> “Christian Aspects of Power Legitimation in Medieval Georgia”</p> <p><b>Session Description:</b> The session will be dedicated to Orthodox thought in Georgia. The session presents the process and stages of the development of Orthodox thought in Georgia, namely a brief analysis of the history of the Georgian Orthodox Church, the specifics and</p>



	<p>features of Georgian Christian thought in the Middle Ages and early modern times, and sociological aspects of the role and importance of the Orthodox Church in modern Georgia. The purpose of the session is to introduce to the interested audience the past and present situation of the Orthodox Church and Christian thought in Georgia. There is not much knowledge about the Georgian Orthodox traditions in international academic circles, thus the audience will be introduced to some essential and important features and peculiarities of it.</p>
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**Lunch Break | 13:00-15:00**

<b>Friday, January 13 13:00-15:00</b>	Lunch break (on your own)
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**Luncheon Book Discussion (Session 67): Alexandros Papadiamandis’s “Fey Folk”**  
Orthodoxy and Literature Group  
Chairs: Prof. Lori Peterson Branch (USA) / Rev. Dr. Chrysostom Koutloumousianos (Greece)

<p><b>Friday, January 13</b> <b>13:00-15:00</b> <b>LOCATION</b></p>	<p><b>Session Description:</b> The Orthodoxy and Literature Group invites mega-conference presenters to read Alexandros Papadiamandis’s thought-provoking and charming 1892 short story, “Fey Folk,” and to participate in a discussion of the story moderated by Professor Lori Branch of the University of Iowa and Rev. Dr. Chrysostom Koutloumousianos, abbot of Faneromeni Monastery, Naxos. The short story is available in English (translated by David Connolly) and in Greek on the IOTA website at <a href="#">{link TBD}</a>.</p> <p>The Greek short story writer Alexandros Papadiamandis was an Orthodox priest’s son and <i>psaltis</i>. The fourth of nine children, he was born on the island of Skiathos in 1851, where he died in 1911 after a career as a journalist, fiction writer, and literary translator. Popularly called “the Greek Dostoevsky,” Papadiamandis is loved by many for capturing the subtle everyday beauty and extraordinary transformative experiences of Eastern Christianity. “Fey Folk” tells the story of Agallos, a dreamy, middle-aged husband who drags his feet each day on his way home from work, and who, one snowy Christmas eve, mysteriously fails to come home. About meandering and sudden transformations, “Fey Folk” is heart-warming tale of family life and monasticism and raises important questions about what repentance means in the context of rural 19th-century poverty and the traditional dowry system.</p> <p>This event is designed to allow academics, clergy, and laypeople to experience both the joy of discussing treasures of the Orthodox literary tradition with each other and the potential of such conversations to enrich pastoral care, spiritual formation, parish life, and outreach for people of all ages.</p>
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**Third Session | 15:00-17:30**

<p><b>Session 10: Beyond Personalism? Re-Assessing the Framework for Orthodox Theological Anthropology</b> Moral Theology and Theological Anthropology Group Chair: Fr. Alexis Torrance (USA)</p>	
<p><b>Friday, January 13</b> <b>15:00-17:30</b></p> <p>Building: <b>Exoraistiki Club</b></p> <p>Room: <b>Exoraistiki Hall</b></p>	<p><b>Rev. Dr. Michael Bakker (Netherlands):</b> “The Soul as City: St Maximos’ Use of Scriptural Images to Illustrate How We Function as Human Beings”</p> <p><b>Dr. Nathaniel Wood (USA):</b> “Godmanhood, Human Persons, and Human Rights: The Promise of S.L. Frank”</p> <p><b>Br. Alberto Mainardi (Italy):</b> “Personhood in Russian Orthodox Thought: An Antidote to Totalitarianism”</p> <p><b>Mr. James Roberts (UK):</b> “Sacrifice and the Person in the Theology of Mother Maria Skobtsova”</p> <p><b>Prof. Dr. Georgiana Huian (Bern):</b> “Myrrha Lot-Borodine: Theological Anthropology in Light of Deification. A New Assessment”</p> <p><b>Mr. Jonas Eklund (Finland):</b> “The Theological Anthropology of Dumitru Staniloae: The Trinity as Model for Creation, Humans, and Deification”</p> <hr/> <p><b>Session Description:</b> It would not be an exaggeration to claim that personalism has been pivotal in shaping the distinctive Orthodox approach to theological anthropology in the twentieth century and into the twenty-first. This has not, however, come without controversy. Rather than simply re-litigate this contested issue, this session seeks to substantially move the discussion forward by focusing on neglected figures (such as Myrrha Lot-Borodine, Maria Skobtsova, S.L. Frank, and Fr Dumitru Staniloae) and themes (such as vulnerability and ascetic theology) that can enrich our understanding of Orthodox theological anthropology for the 21st century.</p>
<p><b>Session 50: Science, Theology and the Mission of the Church</b> Science and Theology Group Chair: Prof. Gayle Woloschak (USA)</p>	
<p><b>Friday, January 13</b> <b>15:00-17:30</b></p> <p>Building: <b>Achilleion Cinema</b></p> <p>Room: <b>Nikos Kolovos Hall (ground floor)</b></p>	<p><b>Rev. Dr. Christopher Knight (UK):</b> “Realism and Idealism: Converging Perspectives from Patristic Thinking and Philosophy of Physics”</p> <p><b>Prof. Chris Durante (USA):</b> “Science-Engaged Theology: Discovering Divine Wisdom in the Book of Nature”</p> <p><b>Dr. Andrej Jevtic (Serbia):</b> “What if Evolution Is (Not) a Contingent Process? A Theological Perspective”</p>

	<p><b>Dr. Andrew Jackson (UK):</b> “The Divine Logic of Evolution: Re-examining Maximus the Confessor’s Logoi in the Light of Darwinian Natural Selection”</p> <p><b>Dr. Samuel Kaldas (Australia):</b> “Galileo and Darwin among the Copts: Early Coptic Thought on Science and Religion”</p> <p><b>Dr. Aleksandra Stevanovic (Serbia):</b> “The Theology of Evolution Controversies in Serbia: Science, Religion, School and Politics”</p> <p><b>Fr. Antonios Kaldas (Australia):</b> “Experience of God as an Apologetic Strategy: Bringing Eastern Mystical Cognitive Science”</p> <p><b>Dr. Giorgi Kapanadze (Georgia):</b> “Orthodox Theology in the Context of Scientific Modernity: Challenges and Perspectives”</p>
	<p><b>Session Description:</b> The mission of the Church in the intellectual climate of our time is seriously hampered by the way in which the physical and biological sciences are often treated by Orthodox Christians with indifference or suspicion, or even assumed to be somehow opposed to the Christian message — evolution being a notable example. Papers in this session include discussions of this problem, as well as many examples of Orthodox theological understanding engaging constructively with scientific understanding and methodology.</p>

<p><b>Session 8: Patristic Studies</b> Patristics Group Chair: Prof. Ivan Christov (Bulgaria)</p>	
<p><b>Friday, January 13</b> <b>15:00-17:30</b> <b>Building: Forum Center</b> <b>Room: Pegasus Hall (3rd floor)</b></p>	<p><b>Mr. Dominic V. Cassella (USA):</b> “Things ‘Around’ God: A Syntopical Reading of Gregory of Nazianzus”</p> <p><b>Mr. Ilya Kaplan (Switzerland):</b> “Creation ‘in the Beginning’ in Gregory of Nyssa”</p> <p><b>Dr. Olga Sevastyanova (UK):</b> “The Image of a Mountain in <i>The Life of Moses</i> by St. Gregory of Nyssa”</p> <p><b>Fr. Hilarion Reznichenko (Russia):</b> “Caelum in the <i>Confessiones</i> of St. Augustine”</p> <p><b>Mr. Michael Ibrahim (Australia):</b> “Christ’s Body and Divine Suffering: Severus of Antioch and Leontius of Byzantium in Conflict with Julian of Halicarnassus”</p> <p><b>Dr. Theocharis Papavissarion (Greece):</b> “The Ontology of Place (Topos) in St. John of Damascus’ Theology”</p>

	<p><b>Dr. Georgios Siskos (Greece):</b> “Patristic Sources in the Three Theological Orations of St. Symeon the New Theologian”</p>
	<p><b>Session Description:</b> This session showcases the wide range of avenues and topics of scholarly research from the modern approach to the Fathers and editorial projects of patristic texts to the intersections of patristic spirituality and doctrine with the politics and the Orthodox understanding of the patristic era. This session aims to indicate the variety of doctrinal expressions during the patristic era and to demonstrate the multiple historical contexts in which the Church Fathers and their opponents developed their doctrines.</p>

**Session 14: Teaching and Praying Orthodoxy on the Basis of the Patristic Sources in Modern Slavic Theology**

Orthodox Asceticism and Spirituality / Slavic Orthodoxy / Patristics Groups  
Chair: Prof. Irina Paert (Estonia)

<p><b>Friday, January 13</b></p> <p><b>15:00-17:30</b></p> <p>Building: <b>Forum Center</b></p> <p>Room: <b>Centaurus Hall (1st floor)</b></p>	<p><b>Dr. Irina Paert (Estonia):</b> “‘May All Our Enemies Be Struck with Terror’: How Do Orthodox Christians Pray for Peace in the Year 2022?”</p> <p><b>Dr. Anna Briskina-Muller (Germany):</b> “The Typicon Prayer as Spiritual Compromise in the Writings of Vasiliy Polyanomerulsky on the Basis of St. Isaac of Nineveh and Gregory of Sinai”</p> <p><b>Rev. Dr. Joseph Pavlinciuk (France):</b> “The Challenge of Soviet Atheism and the Prayer of Heart: The Example of the Brethren of the Noul-Neamt Monastery in Moldavia”</p> <p><b>Dr. Vladimir Cvetković (Serbia):</b> “The Reception of Gregory Palamas in Justin Popović and Amfilohije Radović”</p> <p><b>Mr. Panagiotis Pavlos (Norway):</b> “St. Mark of Ephesus’ Trinitarian Mystery according to Bishop Irinej Bulović”</p> <p><b>Mr. Srećko Petrović (Serbia):</b> “Some Aspects of Bishop Nikolai Velimirovich’s Preached Christology: The Question of Patristic Sources of His Teaching”</p> <p><b>Rev. Dr. Jacob Joseph (Australia):</b> “‘Patristic Symbiosis’ – Beyond ‘Neo-Patristic Synthesis’: A Methodological Inquiry for the Orthodox Mission Theology of Margins”</p> <p><b>Sr. Prof. Teresa Obolevitch (Poland):</b> “The Patristic Investigations of Myrrha Lot-Borodine”</p>
	<p><b>Session Description:</b> The attribute “Orthodox” is usually identified with the adherence to the “right” doctrine and prayer formulated by the Church Fathers. The session aims to explore how theologians, monks and laypeople from different Slavic and Slavic influenced countries</p>

	have received the patristic heritage, both in dogmatics as well as in prayer, in the era of Modernity.
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<p><b>Session 31: Orthodox Iconography: Past, Present, Future</b> Orthodoxy and the Visual Arts Group Chair: Dr. Todor Mitrović (Serbia)</p>	
<p><b>Friday, January 13</b> <b>15:00-17:30</b> Building: <b>Achilleion Cinema</b> Room: <b>Andromeda Hall (2nd floor)</b></p>	<p><b>Prof. Fr. K.M. George Kondothra (India):</b> “Human Creativity, Art, and Spirituality”</p> <p><b>Dr. Lidiya Lozova (Ukraine):</b> “Contemporary Orthodox Ethos in the Contemporary Iconography and Sacred Art of Ukraine and Russia”</p> <p><b>Prof. Keri Wiederspahn (USA):</b> “A New School of Contemporary Iconography in the United States: The Present Opportunity”</p> <p><b>Fr. Michail Papanikolaou (Greece):</b> “The Mission of Vision: About the Missionary Potential of Visual Environment”</p> <p><b>Rev. Dr. Christos Antonios Kakalis (UK):</b> “Missionary Icon-Scapes of the British Isles”</p> <p><b>Dr. Grant White (Sweden):</b> “When Icons Cross Boundaries: The Uses and Influences of Icons Outside the Orthodox Frame and Their Significance for Orthodox Ecumenical Dialogue and Use of Icons”</p> <p><b>Dr. Serafim Seppälä (Finland):</b> “Ina Colliander’s Angels: Iconic Images of Bodiless Powers”</p> <p><b>Dr. Gergana Lazarova (Bulgaria):</b> “The Baptism of Christ: Iconography and Iconology”</p> <p><b>Session Description:</b> This session will try to open following questions: Is every artistic language a proper vehicle for rendering the icon of Christ and every other icon? Can the characteristics of the proper iconographic language be defined? What was the practice embraced by the Church body in the past for adopting stylistic elements from different artistic traditions? What is the role of the art of iconography in the mission of the Church? Is a dialogue between art of the icons and contemporary artistic trends possible and legitimate, and what would be the goals of this dialogue?</p>

<p><b>Session 40: The Mission of God and the Mission of Humanity at the Intersection of Scripture</b> Biblical Studies Group Chair: Prof. Edith M. Humphrey (USA)</p>
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<p><b>Friday, January 13</b></p> <p><b>15:00-17:30</b></p> <p>Building: <b>Park Hotel</b></p> <p>Room: <b>Jason Hall</b></p>	<p><b>Dr. Daniel Ayuch (Lebanon):</b> “The Pilgrim Church in the Book of Acts as a Pattern for Orthodox Mission Today: A Biblical Theological Study”</p> <p><b>Rev. Assoc. Prof. Daniel Fanous (Australia):</b> “The Convolution of ‘Conversion’: The Unveiling of Christ in Paul”</p> <p><b>Assoc. Prof. Michael Legaspi (USA):</b> “The Exegetical Significance of Mission in the Gospel of Matthew with Reference to the Prophet Jeremiah”</p> <p><b>Mr. Dimitrije Stanojevic (Israel):</b> “From Deep Sleep to Awareness of the Gentiles: The Book of Jonah as Beacon for Missionaries”</p> <p><b>Ms. Sopia Theodoratos (Australia):</b> “God’s Mission, Our Discipleship: The Seeing Human Being, Who Is Sent”</p> <p><b>Rev. Dr. Aleksei Volchkov (Germany):</b> “East of Jerusalem: Law Observant Christian Mission in the 1st-4th Centuries AD”</p>
	<p><b>Session Description:</b> In Scripture, God’s love and faithfulness are poured out on all creation. Jürgen Moltmann noted that this mission does not originate with the Church, but that we are invited to participate in the mission of the Triune God. A primary meeting place or intersection of this participation is Scripture. The apostle Paul, for instance, envisions the mission of the apostles as sharing in the mission of God, who unveils Himself in His people, as well as in their witness of words and deeds. This session lifts up the idea of mission found across the Scriptures, and through various hermeneutical methods.</p>

<p><b>Session 93: Creation Care and Christian Responsibility</b></p> <p>Special Session</p> <p>Chair: Rev. Dr. Bassam Nassif (Lebanon)</p>	
<p><b>Friday, January 13</b></p> <p><b>15:00-17:30</b></p> <p>Building: <b>Evangelical Church</b></p> <p>Room: <b>Main Hall</b></p>	<p><b>Fr. Simon Nellist (UK):</b> “The Mission Fields of Compassionate Activism”</p> <p><b>Dr. David Goodin (Canada):</b> “‘Let Everything That Has Breath Praise the Lord!’: John Chrysostom and the Anaphora of Creation in the Hallelujah Psalms”</p> <p><b>Ms. Elizabeth Rotoff (Canada):</b> “An Eastern Orthodox Perspective on a Wholefood Plant-Based Diet”</p> <p><b>Dr. Christina Nellist (UK):</b> “Metropolitan Kallistos (Ware): His Teachings on Creation Care and Animals”</p> <p><b>Rev. Dr. Filotheos-Fotios Maroudas (Germany):</b> “The Dominion as a Fraternal Responsibility to Animals Rather Than a Supremacy”</p>

	<p><b>Dr. Nikolaos Asproulis (Greece):</b> “Animals, Animality and the Human Being: An Addendum (or Correction?) to Christian Anthropology”</p> <p><b>Dame Jane Goodall (UK):</b> “The Importance of Parish Involvement for Creation Care”</p>
	<p><b>Session Description:</b> There is still an acknowledged gap, both at academic and pastoral levels, between Orthodox theory and practice on the important theological, spiritual and ethical subject of animal suffering. With the increasingly obvious crisis of climate change destroying our environments and the animal and plant species within them, each one of us must recognize and fulfil our Christian duty and responsibility to act on behalf of God’s creation. Only then will we advance our journey towards achieving the true Image of an all-loving and compassionate God. Clergy, academics and lay presenters interrogate patristic and contemporary Orthodox teachings, and/or present relevant themes of immense importance to both humans and animals, in order to outline an existing but often forgotten tradition, which provides guidance for a more holistic and compassionate treatment of animals than is currently the case. This special session testifies that abuse, exploitation and/or indifference to the suffering of God’s creation is against God’s will and the teachings of the Orthodox Church. As such these practices have negative soteriological consequences for humanity. Practical suggestions are proffered to address the problems outlined.</p>

<p><b>Session 97: The Power of Popular Expressions of Orthodox Intangible Heritage</b> Oriental Orthodoxy Group Chair: Prof. Mariz Tadros (UK)</p>	
<p><b>Friday, January 13</b> <b>15:00-17:30</b></p> <p><b>Building: Forum Center</b></p> <p><b>Room: Orpheus Hall (2nd floor)</b></p>	<p><b>Prof. Mariz Tadros (UK):</b> “Methodologies for Fostering Intergenerational Transfer of Orthodox Heritage: Comparative Study of Iraq, Egypt and Syria”</p> <p><b>Dr. Elias Halabi (Lebanon):</b> “Intergenerational Preservation of Syriac Orthodox Heritage through Youth-Led Popular Embodiments”</p> <p><b>Prof. Wolbert Smidt (Germany):</b> “The Popular Orthodox Heritage of the Tigray Region, Ethiopia”</p> <p><b>Mr. Andrew Youssef (Canada):</b> “Looking toward the East: An Orthodox Approach to Mission through Meditation, Ecumenism, and Multifaith Presence”</p> <p><b>Rev. Anthony Shenouda (USA):</b> “The Jesus Prayer and the Arrow Prayer: A Comparative Study”</p>
	<p><b>Session Description:</b> This panel brings together scholars of Coptic, Syriac, and Ethiopian heritage to explore the diffusion of religious</p>

	<p>identity in the everyday popular practices of these populations in Egypt, Syria, Iraq, Ethiopia, and the Diaspora. Through exploration of prayers, oral histories, heritage practices shared in the papers and through digital stories and videos, we will explore how Orthodoxy manifests itself in day to day practices as well as the role of youth in sustaining popular heritage for the preservation of communal identity. The power of popular understandings and imaginations of heritage to sustain a collective memory of the past, and how it shapes and informs visions for the future will be discussed at length.</p>
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**Afternoon Break | 17:30-18:00**

<p><b>Friday, January 13</b> <b>17:30-18:00</b></p>	<p>Tea break</p>
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**Plenary Sessions | 18:00-19:30**

<p><b>Session 2: War and Peace</b> Plenary Session Chair: Rev. Prof. Anton Vrame (USA)</p>	
<p><b>Friday, January 13</b> <b>18:00-19:30</b></p> <p>Building: <b>Exoraistiki Club</b></p> <p>Room: <b>Exoraistiki Hall</b></p>	<p><b>Rev. Dr. Philip LeMasters (USA)</b></p> <p><b>Rev. Dr. Perry Hamalis (USA)</b></p> <p><b>Dr. Marian Simion (USA)</b></p> <p><b>Nicholas Sooy (USA)</b></p> <p><b>Session Description:</b> While the war in Ukraine is on the forefront, more than 60% of war related deaths this year have occurred in Orthodox-dominant countries, e.g. Ethiopia. The topic, however, is understudied by Orthodox theologians. This plenary will provide an opportunity for participants to discuss matters of war and peace in Orthodox theology, just war theory, practices of just peacemaking, the impact of identity politics and civil law, and the role of the Orthodox Church in peacemaking work.</p>

<p><b>Session 3: Church and the Pandemic</b> Plenary Session Chair: Prof. Gayle Woloschak (USA)</p>	
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<p><b>Friday, January 13</b></p> <p><b>18:00-19:30</b></p> <p>Building: <b>Achilleion Cinema</b></p> <p>Room: <b>Nikos Kolovos Hall (ground floor)</b></p>	<p><b>Dr. Alexei Krindratch (USA)</b></p> <p><b>Rev. Dr. Christopher Knight (UK)</b></p> <p><b>Dr. Hermina Nedelescu (USA)</b></p> <p><b>Rev. Dr. Doru Costache (Australia)</b></p> <p><b>Rev. Dr. Vasileios Thermos (Greece)</b></p> <hr/> <p><b>Session Description:</b> The goal of this Plenary is to discuss scientific, theological, pastoral and other issues that the Orthodox Church has faced as a result of the pandemic. The group will discuss both positive aspects and negative aspects of the Orthodox response and also reflect upon lessons to be learned for the future.</p>
<p><b>Session 5: FLOW/Social Ethos</b> Plenary Session Chair: Dr. Carrie Frederick Frost (USA)</p>	
<p><b>Friday, January 13</b></p> <p><b>18:00-19:30</b></p> <p>Building: <b>Achilleion Cinema</b></p> <p>Room: <b>Andromeda Hall (2nd floor)</b></p>	<p><b>Sr. Dr. Vassa Larin (Austria)</b></p> <p><b>Ms. Katerina Pekridou (Greece)</b></p> <p><b>Dr. Irina Paert (Estonia)</b></p> <p><b>Mr. Andrey Shishkov (Estonia)</b></p> <hr/> <p><b>Session Description:</b> Panelists will engage critically and constructively with <i>For the Life of the World: Toward a Social Ethos of the Orthodox Church</i>, each offering an informal response to the document followed by panel and audience discussion.</p>

## Saturday, January 14

### Worship Services | 7:30-8:15

<p><b>Saturday, January 14</b> <b>7:30</b></p> <p>Agios Nikolaos (Greek) Sts Constantine and Helena (English)</p>	<p>Morning prayers:</p> <p>Cathedral of Agios Nikolaos (Greek): Agiou Nikolaou 25, Volos 385 00</p> <p>Church of Sts Constantine &amp; Helena (English): Tsopotou 2, Volos 382 22</p>
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### First Session | 9:00-11:00

#### Session 48: Contemporary Challenges in Seminary Education

Orthodox Theological Institutions Group  
Chair: Right Rev. Prof. Jack Khalil (Lebanon)

<p><b>Saturday, January 14</b></p> <p><b>9:00-11:00</b></p> <p>Building: <b>Exoraistiki Club</b></p> <p>Room: <b>Exoraistiki Hall</b></p>	<p><b>Rev. Dr. John Parker (USA):</b> “A Missionary Priest’s Perspective on the Missional Character of the Seminary”</p> <p><b>Rev. Dr. John Njoroge Ngige (Kenya):</b> “Eastern Orthodox Theological Training and Formation at the University Level in Kenya”</p> <p><b>Rev. Dr. Liviu Vidican-Manci (Romania):</b> “What Is the Future of Theological Seminaries in Romania?”</p> <p><b>Rev. Dr. Viorel Sava (Romania):</b> “Theological Education and the Holy Monastery of Putna: Paradigms of Theological Mission in Romania Today”</p> <p><b>Session Description:</b> Theological institutions are essentially missional in character: not only do they seek to provide high quality theological education to equip the next generation of ministers and teachers with the necessary learning and formation for effective ministry within the life of the Church, but they also enable them to better engage with the multifarious questions posed by contemporary society’s rapidly changing environment. Despite these major implications, the need for theological education institutions to reimagine their curricula so as to meet the needs of their current and future ecclesial and cultural contexts remains largely unaddressed. In critically reflecting upon the missional character of theology, this Group, largely constituted by leading members of Theological Schools, will present ways in which their educational programs are contributing towards building the church of the future and conducive to effective public discussion of issues of faith.</p>
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#### Session 57: Orthodoxy and Inculturation

Missiology Group  
Chair: Dr. Alison Kolosova (Estonia)

<p><b>Saturday, January 14</b></p> <p><b>9:00-11:00</b></p> <p>Building: <b>Achilleion Cinema</b></p> <p>Room: <b>Nikos Kolovos Hall (ground floor)</b></p>	<p><b>Dr. Joel Houston (Canada):</b> “‘May He Be Praised and Exalted!’ Witness and Inculturation in the Works of Theodore Abu Qurra”</p> <p><b>Rev. Dr. Alexei Maksimov (Italy):</b> “Inculturation and Adaptation: A Discussion about Terms and the Correct Means of the Church’s Mission”</p> <p><b>Mr. Spyridon Fokianos (Greece):</b> “Ujamaa and the Ethics of African Socialism: A Missionary Approach to Nyerere’s Political Theory”</p> <p><b>Prof. Mika Vähäkangas (Finland):</b> “The Kimbanguists’ Rejection by the World Council of Churches: Cultural Imperialism or Rightful Protection of Christian Orthodoxy?”</p> <p><b>Prof. Athanasios Papathanasiou (Greece):</b> “Revisiting the Eucharistic Elements: A Crucial Issue of Inculturation”</p> <p><b>Dr. Evangelia Voulgaraki (Greece):</b> “To the Blacks as a Black: Reflections on the Icon of Jesus Christ in the Context of Contemporary Orthodox Missiology”</p> <p><b>Session Description:</b> This panel will promote discussion of how unity and the catholicity of truth in the framework of world Orthodoxy, and more broadly in the Christian churches, can be maintained and expressed through a diversity of local cultural and linguistic expressions. The papers range from studies of theological and patristic inspiration for inculturation to concrete case studies which focus on the challenges of inculturation and contextualization in diverse environments, especially the African continent in the 20th century.</p>
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<p><b>Session 41: Scriptural Interpretation, Theology, and Reception</b></p> <p>Biblical Studies Group</p> <p>Chair: Rev. Dr. Daniel Fanous (Australia)</p>	
<p><b>Saturday, January 14</b></p> <p><b>9:00-11:00</b></p> <p>Building: <b>Forum Center</b></p> <p>Room: <b>Orpheus Hall (2nd floor)</b></p>	<p><b>Rev. Serhii Smahlo (Germany):</b> “As It Was ‘From the Beginning of Creation’: Urzeit and Endzeit Pattern as a Framework of God’s Mission in the Jesus Tradition”</p> <p><b>Mr. Angelos Mavropoulos (Ireland):</b> “From the Image of God to His Resurrection: The Value of the Body”</p> <p><b>Dr. Najeeb Haddad (USA):</b> “‘My Child Onesimus:’ Sanctification, Transformation, and the case of Onesimus in Paul’s Letter to Philemon”</p> <p><b>Prof. Christos Karakolis (Greece):</b> “St. Paul’s Understanding of Violence and Nonviolence: A Metaphor Analysis”</p> <p><b>Dcn. Tsehay Ademe (Ethiopia):</b> “The Reception of the Book of Joel in Ethiopian Tradition: A Reflection Based on Selected Passages”</p>

	<p><b>Dr. Myrto Theocharous (Greece):</b> “Deuteronomy 21 and Its Interpretation by St. Cyril of Alexandria in His Glaphyra”</p>
	<p><b>Session Description:</b> Orthodox scholars present their current research on various topics and books of the Bible, from the Torah to the book of Revelation. They also showcase various methods of reading, and demonstrate significant reception of certain books in the Christian tradition.</p>

<p><b>Session 39: Co-laborers Session Two</b> Co-laborers Session 2 Chair: Dr. Carrie Frederick Frost (USA)</p>	
<p><b>Saturday, January 14</b></p> <p><b>9:00-11:00</b></p> <p>Building: <b>Achilleion Cinema</b></p> <p>Room: <b>Andromeda Hall (2nd floor)</b></p>	<p><b>Eagle River Institute (Mr. John Marc Dunaway)</b></p> <p><b>Encountering Orthodoxy Initiative, University of St. Thomas/IOTA Publications (Dr. Paul Gavrilyuk)</b></p> <p><b>Orthodox Christian Mission Center (Fr. Martin Ritsi)</b></p> <p><b>Orthodox Christian Studies Center at Fordham University (Dr. George Demacopoulos)</b></p> <p><b>Orthodox Fellowship of the Transfiguration (Mr. Fred Kreuger)</b></p> <p><b>Pappas Patristic Institute (Dr. Tikhon Pino)</b></p> <p><b>Pro Oriente (Dr. Viola Raheb)</b></p> <p><b>Resilience Research Structure (Dr. Nikolaos Asproulis)</b></p> <p><b>Sankt Ignatios Theological Academy (Fr. Seraphim Smensgård)</b></p> <p><b>Science and Orthodoxy Around the World (Dr. Efthymios Nikolaidis)</b></p> <p><b>Volos Academy for Theological Studies (Dr. Pantelis Kalaitzidis)</b></p>
	<p><b>Session Description</b> (continuation of Co-laborers Session One): Orthodox organizations, including nonprofits and seminaries, that are partners with IOTA will each offer short presentations on their mission, showcasing their worthy endeavors.</p>

<p><b>Session 46: Studies on Maximus the Confessor: Emergence and Significance for Orthodox Theology</b> Patristics / Byzantine Orthodoxy Groups Chair: Dr. Vladimir Cvetković (Serbia)</p>
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<p><b>Saturday, January 14</b></p> <p><b>9:00-11:00</b></p> <p>Building: <b>Forum Center</b></p> <p>Room: <b>Centaurus Hall (1st floor)</b></p>	<p><b>Dr. Dionysius Skliris (Greece):</b> “The Notion of the <i>Logoi</i> of Beings in Comparison with Post-Structural Theories on Performativity”</p> <p><b>Rev. Prof. Aleksandar Djakovac (Serbia):</b> “‘Known in ignorance’: Knowledge of God according to St Maximus the Confessor”</p> <p><b>Dr Lyubomira Stefanova (Bulgaria):</b> “St Maximus the Confessor on Symbols of Manifestation of God the Word in the World”</p> <p><b>Mr. Daniel Heide (Canada):</b> “The World as Sacrament: Maximus the Confessor’s Doctrine of Creation as Divine Self-Impartation”</p>
	<p><b>Session Description:</b> Slightly more than three decades ago Maximus the Confessor was a little known Greek Father without larger significance for Orthodox theology, which was, at least in the Orthodox diaspora, identified with Palamism or Neo-Palamism. For seventy years, Sergey Epifanovich’s studies on Maximus were the only major works on this Church Father undertaken from the Orthodox theological perspective. From the 1990s several monographs were written by Orthodox scholars on Maximus, and today he is the most studied author in Orthodox patristics. The purpose of the session is, apart from the investigation of certain aspects of Maximus’s rich theological thought, to also consider the reasons for the sudden interest in Maximus’s works in the period from 1990 to 2020, and to assess its significance for Orthodox theology.</p>

<p><b>Session 59: Historical and Contemporary Perspectives on Discipleship and Spiritual Formation (joint panel with the Lausanne Orthodox Initiative)</b></p> <p>Missiology Group, co-sponsored by Lausanne Orthodox Initiative</p> <p>Chair: Rev. Canon Mark Oxbrow (UK)</p>	
<p><b>Saturday, January 14</b></p> <p><b>9:00-11:00</b></p> <p>Building: <b>Forum Center</b></p> <p>Room: <b>Pegasus Hall (3rd floor)</b></p>	<p><b>Dr. Nathan Hoppe (Albania):</b> “Fostering Local Eucharistic Communities as the Key to Orthodox Missiology”</p> <p><b>Rev. Dr. Luke Veronis (USA):</b> “From a Dying Parochial Church to a Vibrant, Out-Reaching Church in Secular New England”</p> <p><b>Dr. Ralph Lee (UK):</b> “Learning from Tradition: Ethiopian Evangelicals and Their Research on Orthodox Texts and Practice”</p> <p><b>Rev. Dr. Daniel Coriu (Japan):</b> “Romanian Orthodox Mission in Japan: Between Human Weakness and God’s Providence”</p> <p><b>Rev. Dr. Doru Marcu (Romania):</b> “Being a Disciple of Christ from a Romanian Orthodox Perspective”</p>
	<p><b>Session Description:</b> Making disciples of all nations lies at the heart of the life of the Church and her mission. It also represents a significant challenge to Eastern and Oriental Orthodox Churches across the world in the context of late modernity. The panel will discuss historical and</p>

	contemporary theological and experiential perspectives on the initiation, spiritual formation, and lifelong nurture of disciples in both Orthodox homelands and diaspora contexts. It seeks to explore the inter-related ecclesial, communal, relational, experiential, cognitive, intellectual, credal, sacramental, ritual and other dimensions of initial grounding and ongoing apprenticeship for Christian service and witness.
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<b>Session 62: Kyiv as a Supra-Confessional Center of Christianity</b> Church History Group Chairs: Dr. Serhii Shumylo (UK) / Dr. Nataliia Sinkevych (Germany)	
<b>Saturday, January 14</b>  <b>9:00-11:00</b>  Building: <b>Park Hotel</b>  Room: <b>Jason Hall</b>	<p><b>Dr. Oksana Prokopiuk (Germany):</b> “The Centrality of Sacred Kyiv in the Light of ‘Communication of Donations’ in the Kyiv Orthodox Metropolia”</p> <p><b>Dr. Svitlana Potapenko (Germany):</b> “Historicizing Centrality: Kyiv as the ‘Mother of the Towns’ and the ‘Second Jerusalem’ in the writings by Mykhailo Kozachynsky (1699-1755)”</p> <p><b>Dr. Valentyna Los (Poland):</b> “Union Church’s Tradition of the Kyiv Cult of St. Barbara”</p> <p><b>Dr. Nataliia Sinkevych (Germany):</b> “Kyiv as a Place of Memory in the Roman Catholic Tradition”</p> <p><b>Dr. Serhii Shumylo (UK):</b> “Kyiv and the Holy Mountain Athos: Spiritual and Cultural Ties in the 18th Century”</p> <p><b>Session Description:</b> Starting from the first third of the seventeenth century, Kyiv is positioned as an important Christian center in Eastern Europe. At this period, the concept of “Kyiv as the second Jerusalem” is spreading. The session focuses on the perception of the idea of Kyiv as a sacral place in various confessional contexts: Orthodox, Uniate, and Roman Catholic.</p>

<b>Session 63: Contemporary Themes and Challenges of Liturgical Studies</b> Liturgical Studies Group Chair: Prof. Stig Simeon Frøyshov (Norway)	
<b>Saturday, January 14</b>  <b>9:00-11:00</b>  Building: <b>Evangelical Church</b>  Room: <b>Main Hall</b>	<p><b>Rev. Dr. Timothy Thomas (USA):</b> “The Educating Liturgy: Environmental Justice through the Divine Liturgy in the Orthodox Way”</p> <p><b>Fr. Chrysostomos Nassis (Greece) (jointly with Stylianidis Stratos and Stella Sylaiou):</b> “Needs for Digital Recording and Documentation of Ecclesiastical Cultural Treasures in Monasteries and Temples: Preliminary Results of an Ongoing Research Project”</p>

	<p><b>Dr. Alexander Lingas (UK):</b> “Orthodox Liturgy and Liturgical Music in the Concert Hall”</p> <p><b>Dr. Martin Dudley (UK):</b> “Standing in His Usual Place? The Role of the Deacon in the Orthodox Liturgy in the 21st Century”</p> <p><b>Fr. Stefanos Alexopoulos (USA):</b> “Are Mission and Liturgy Related? Liturgical Approaches to Mission”</p>
	<p><b>Session Description:</b> This session explores intersections between the ancient liturgies of Eastern Christianity and the modern world. Papers by Alexopoulos and Lingas will approach questions of mission and spiritual formation beyond the boundaries of the institutional church, while Thomas will discuss the timely issue of environmental justice. Nassis and his collaborators introduce a new research project documenting liturgy’s extant material culture, whilst Dudley reconsiders the liturgical ministry of deacons from a contemporary perspective.</p>

<p><b>Session 30: Icon of Christ: The Sight of Unity</b> Orthodoxy and the Visual Arts Group Chair: Dr. Georgios Kordis (Greece)</p>	
<p><b>Saturday, January 14</b></p> <p><b>9:00-17:00 (all day)</b></p> <p>Building: <b>Achilleion Cinema</b></p> <p>Room: <b>St Catherine Foyer (1st floor)</b></p>	<p><b>Mr. Philip Davydov (Russia)</b></p> <p><b>Dr. Vanya Sapundzieva (Bulgaria)</b></p> <p><b>Mr. Ivan Polverari (Italy)</b></p> <p><b>Dr. Andrei Muşat (Romania)</b></p> <p><b>Dr. Mihai Coman (Romania)</b></p> <p><b>Dr. Todor Mitrović (Serbia)</b></p> <p><b>Dr. Georgios Kordis (Greece)</b></p>
	<p><b>Session Description:</b> This session is presented in the form of an artistic workshop, during which participants will attempt to render the Icon of Christ in different artistic and expressive modes. It is a practical and creative response corresponding to the theme of the session and the Conference in general. This innovative form of painting-on-the-spot session could inspire a meaningful synergy of arts and theology, through interaction and discussion with other participants of the conference.</p>

### Morning Break | 11:00-11:30

<b>Saturday, January 14 11:00-11:30</b>	Coffee break
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### Second Session | 11:30-13:00

#### Session 76: Personal Conscience in the Age of Ecclesiastical Crisis

Special Session sponsored by *The Wheel*

Chairs: Dr. Katherine Kelaidis (USA) / Dr. Inga Leonova (USA)

<b>Saturday, January 14 11:30-13:00</b>	<p><b>Rev. Dr. John A. Jillions (USA):</b> “We Cannot But Speak of What We Have Seen and Heard” (Acts 4:20): Personal Conscience and the Religious Authorities in the New Testament”</p> <p><b>Mr. Michael Berrigan Clark (USA):</b> “The Holy Spirit Is Not Dead: Personal Conscience and Eschatology”</p> <p><b>Ms. Katerina Pekridou (Greece):</b> “For You Have Been Baptized: Personal Conscience and the Gifts of Baptism”</p> <p><b>Rev. Dr. Charlie Bell (UK):</b> “Notes for Lambeth: Personal Conscience in the Age of Ecclesiastical Crisis in the Anglican Communion”</p> <p><b>Rev. Jarel Robinson-Brown (UK):</b> “Go Ask the Fathers’: Personal Conscience, Ecclesiastical Crisis, and the Fathers”</p>
<b>Building: Exoraistiki Club</b>	
<b>Room: Exoraistiki Hall</b>	
	<p><b>Session Description:</b> There is little doubt that we live in an era of unique challenges for Christianity. From the collapse of institutional religion throughout Europe and North America to increasing conflict around subjects of morality, tradition, and faith in every major Christian tradition, there seems no end to the troubles for and tensions within the contemporary Church. In the Orthodox Christian world, the Russian invasion of Ukraine has highlighted and perhaps accelerated this crisis. While there are most certainly ecclesiological and theological questions related to these conflicts, it is the moral and ethical component of Christian witness that has been most effected as many ask how the Church can speak with moral authority when the institution (and frequently its leaders) seems to be so morally compromised. This critical moment has left both lay and clergy in rough terrain with respect to their relationship to ecclesiastical authority, creating space to consider the role of personal conscience as never before. This panel therefore asks what role personal conscience ought to play in the Christian life, particularly the life lived in an era of ecclesiastical upheaval and crisis, with eye to exploring how a robust understanding of this issue might aid the Church and Her faithful in continuing to proclaim the Gospel in troubled times.</p>



<p><b>Session 56: Slavic Orthodoxy and Mission, 19th-20th c.</b> Slavic Orthodoxy Group Chair: Dr. Anna Briskina-Muller (Germany)</p>	
<p><b>Saturday, January 14</b>  <b>11:30-13:00</b>  Building: <b>Achilleion Cinema</b>  Room: <b>Nikos Kolovos Hall (ground floor)</b></p>	<p><b>Dr. Lars Peter Laamann (UK):</b> “A History of the Russian Orthodox Mission to the Far East and Its Significance for Relations with China (1689–Present)”</p> <p><b>Dr. Alison Kolosova (Estonia):</b> “Limits of Inculturation: Nikolai Ilminskii’s Missionary Vision and Its Implementation in Late 19th/Early 20th Century Russia”</p> <p><b>Rev. Sangil Song (Korea):</b> “A Re-examination of the Russian Orthodox Church’s Mission to the Far East Focusing on Koreans in the Priamurian Region”</p> <p><b>Dr. Alexander Mramornov (Russia):</b> “Bolshevism against Conciliarity: Russian Orthodoxy and Its Mission in the Atheist and Secular State 1917-2022”</p> <hr/> <p><b>Session Description:</b> This session examines aspects of Slavic Orthodox missionary broadly conceived in the 19th and 20th centuries. What were the various motives and goals that inspired missionary efforts? In what ways did the understandings of mission and related notion of witness evolve during these centuries? How did the realities of the reigning regimes at a given time inform the ways in which Orthodox believers—clergy and laity—conceptualized mission and the practices which mission entails? What were the various media and forums by which missionary work was pursued?</p>
<p><b>Session 72 (Book Review): <i>Politics, Society and Culture in Orthodox Theology in a Global Age</i>, eds. Hans-Peter Grosshans and Pantelis Kalaitzidis (Paderbon: Brill/Schöningh, 2022)</b> Chair: Prof. Hans-Peter Grosshans (Germany)</p>	
<p><b>Saturday, January 14</b>  <b>11:30-13:00</b>  Building: <b>Achilleion Cinema</b>  Room: <b>Andromeda Hall (2nd floor)</b></p>	<p><b>Prof. Aristotle Papanikolaou (USA)</b></p> <p><b>Prof. Rev. Jennifer Wasmuth (Germany)</b></p> <p><b>Dr. Ionut Biliuta (Romania)</b></p> <hr/> <p><b>Session Description:</b> In 20 articles very prominent Orthodox theologians and experts on Orthodox theology and Orthodox Christianity from academic fields like sociology of religion or political studies are discussing, in what sense politics, society and culture are considered in Orthodox theology in a global horizon. Contributors Alfons Brüning, Ina Merdjanova, Nathaniel Wood, Cyril Hovorun, Dimitrios Moschos, Lucien Turcescu, K. M. George (Kondortha), Pantelis Kalaitzidis, Branko Sekulić, Georgios Vlantis, Nikolaos Asproulis, Atanas Slavov, Sveto Riboloff, Haralambos Ventis, Ioannis</p>

	<p>Kaminis, Irena Pavlović, Athanasios N. Papathanasiou, Chris Durante, Kateřina Kočandrlle Bauer, Vasilios N. Makrides reflect on various aspects of this still critical topic for modern Orthodoxy, such as the relationship between Orthodoxy and democracy, modernity, nationalism, multiculturalism, migration and human rights and problems that have sprung up in the last two centuries with the emergence of nation-states, causing peculiar forms of “ethno-theology”. The relationship of Orthodoxy with various models of governance (Byzantine Empire and “symphonia”, the Tsarist model, the Ottoman Empire, the Greek state after 1830, the European Union, etc.) is also discussed, as well as the situation in Eastern European countries after the collapse of the Soviet system, including also some cases where Orthodoxy is not the dominant state religion, as in India or the Middle East. The particularities of the post-modern era, when digital capabilities brought forth new possibilities and gave birth to new problems, for both theological research and Christian spirituality, has also been a subject of concern.</p>
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<p><b>Session 73 (Book Review): <i>Wisdom in Christian Tradition</i> (OUP, 2022)</b> Chair: Prof. Marcus Plested (USA)</p>	
<p><b>Saturday, January 14</b>  <b>11:30-13:00</b>  Building: <b>Forum Center</b>  Room: <b>Centaurus Hall (1st floor)</b></p>	<p><b>Rev. Prof. Alexis Torrance (USA)</b>  <b>Rev. Prof. Brandon Gallaher (UK)</b>  <b>Rev. Dr. Nikolaos Loudovikos (Greece)</b>  <b>Dr. Demetrios Bathrellos (Greece)</b></p> <p style="background-color: yellow;"><b>Session Description: TBD??</b></p>

<p><b>Session 61: Orthodoxy, Politics and Culture</b> Orthodoxy, Politics and International Relations Group Chair: Dr. Elizabeth Prodromou (USA)</p>	
<p><b>Saturday, January 14</b>  <b>11:30-13:00</b>  Building: <b>Forum Center</b>  Room: <b>Pegasus Hall (3rd floor)</b></p>	<p><b>Dr. Lampros Psomas (UK):</b> “St Paisios: Prophet of a Chosen Nation”</p> <p><b>Mr. Daniel Kisliakov (Russia):</b> “Politics and Socio-Cultural Context: Bulgakov and Afanasiev, Sobornost, Ecclesiology and Ecumenical Participation in a Changing World”</p> <p><b>Dr. Effie Fokas (USA):</b> “What’s Roe Got to Do with It? Understanding the Transnational Mobilization (or Lack Thereof) around Abortion in Orthodox Greece”</p> <p><b>Dr. Michelangelo Paganopoulos (Vietnam):</b> “Aesthetic and Moral Appropriation of the Transition from Darkness to Light on Mount Athos”</p>

	<p><b>Session Description:</b> This panel examines the intersection of Orthodox, politics and culture from social science and theological perspectives.</p>
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<p><b>Session 78 (Round Table Discussion): The Status of Deaconesses in Worldwide Orthodoxy</b></p> <p>Sponsored by St. Phoebe Center for the Deaconess and Co-sponsored by Orthodoxy, Politics and International Relations Group Chair: Dr. Teva Regule (USA)</p>	
<p><b>Saturday, January 14</b></p> <p><b>11:30-13:00</b></p> <p>Building: <b>Park Hotel</b></p> <p>Room: <b>Jason Hall</b></p>	<p><b>Ms. Zipporah Mwaura (Kenya)</b></p> <p><b>Dr. Helen Theodoropoulos (USA)</b></p> <p><b>Dr. Spyridoula Denia Athanasapoulou-Kypriou (UK)</b></p> <p><b>Dr. Elizabeth Prodromou (USA)</b></p> <p><b>Session Description:</b> This round table session will focus on the status of deaconesses in worldwide Orthodoxy, with scholars from around the world offering their perspectives on the reinstatement of deaconesses to the Orthodox Church in their country/location. They will reflect on the main obstacles or challenges to reinstatement of this ancient order, contemporary calls for reinstatement (from church or academy), and the possibilities or avenues for reinstatement.</p>

<p><b>Session 79: The School of Theology in Athens between Modern Greece and Contemporary Global Orthodoxy</b></p> <p>Special Session Chair: Prof. Dimitrios Moschos (Greece)</p>	
<p><b>Saturday, January 14</b></p> <p><b>11:30-13:00</b></p> <p>Building: <b>Evangelical Church</b></p> <p>Room: <b>Main Hall</b></p>	<p><b>Prof. Konstantinos Kornarakis (Greece):</b> “The Department of Theology Today: Its Role in Religious Education and Research”</p> <p><b>Prof. Fotios Apostolos (Greece):</b> “Liturgical Renewal and Pastoral Work in Contemporary Greece: The Role of the Athens Faculty”</p> <p><b>Prof. Vassiliki Stathokosta (Greece):</b> “Athens in the Global Orthodox Theology”</p> <p><b>H.E. Prof. Gregorios Papathomas, Metropolitan of Peristeri (Greece):</b> “The Athens Department of Theology Faced with the Political and Social Aspects of Modernity”</p> <p><b>Session Description:</b> The Department of Theology at the National and Kapodistrian University of Athens is part of the up to 1982 unified Faculty or School of Theology of the Athens University. Founded in 1837 as the first Orthodox theological faculty within a modern university in the Eastern Mediterranean, it witnessed the challenges of</p>

	<p>the encounter between the ecclesiastical life grounded on traditional values and the rapidly transforming modern society. The study of the Bible under the light of textual criticism, the study of non-Christian religions, studying and living in a political context radically different than that of an “Orthodox Empire” but at the same time supporting the national idea of Greek irredentism and contesting for the legacy of the Byzantine identity, these were some of the challenges that faced modern Greek theology in the university. Since the institutional frame and the educational background of many theology professors was the German-speaking academia, the Theological Faculty was often severely criticized as “rational” and “crypto protestant” in contrast to the theological language of the pure traditional piety in the liturgical life and the ascetic cell. This criticism escalated during the last decades of rejuvenated traditionalism in many Orthodox countries, Greece being among them. However, the Faculty graduates staffed many pivotal ecclesiastical institutions, such as the Elderly Patriarchates, and many professors were involved in the Ecumenical Dialogue. A self-presentation of the Department of Theology is an exemplary reflection of the adventurous intervention of Orthodox theology in a society that marches in the future using ambivalent tools, such as traditionalism or nationalism. This presentation addresses senior researchers of the Orthodox world’s contemporary theological and intellectual currents but also junior researchers or students who want to be informed about studying theology and understanding contemporary Greece.</p>
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<p><b>Session 92: Old Dogmatic Wine in New Hermeneutical Wineskins</b> Dogmatic Theology Group Chair: Dr. Paul Ladouceur (Canada)</p>	
<p><b>Saturday, January 14</b> <b>11:30-13:00</b> Building: <b>Park Hotel</b> Room: <b>Argo Hall</b></p>	<p><b>Rev. Prof. Nikolaos Loudovikos (Greece):</b> “Dreaming of Theosis: Transcendental Eschatology and the Future of Christian Anthropology”</p> <p><b>Rev. Prof. Porphyrios Giorgi (Lebanon):</b> “The Palamite Doctrine of Theosis: Is There Any Relevance Today?”</p> <p><b>Dr. Mikonja Knezevic (Serbia):</b> “The Concept of Consubstantiality in Polemics between Gregory Palamas and John Bekkos — and Some Modern Theological Discussions”</p> <p><b>Prof. Peter Bouteneff (USA):</b> “Rethinking Ontotheology: Towards a Constructive Dogmatic Theology”</p> <hr/> <p><b>Session Description:</b> Explorations of traditional dogmatic themes with an eye towards their relevance today.</p>

<p><b>Session 19: Orthodox Christian Religious Education Association</b> Orthodox Education Group Chair: Rev. Dn. Prof. Risto Aikonen (Finland)</p>
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<p><b>Saturday, January 14</b></p> <p><b>11:30-13:00</b></p> <p>Building: <b>Forum Center</b></p> <p>Room: <b>Orpheus Hall (2nd floor)</b></p>	<p><b>Dr. Olga Yanushlevichiene (Russia/Lithuania):</b> “Aristocracy of Orthodox Upbringing”</p> <p><b>Prof. Athanasios Stogiannidis (Greece):</b> “Rethinking the Political Dimension of Religious Education in Public Schools”</p> <p><b>Fr. Erdei Miron (Romania):</b> “The Imperative of Updating the Religious Education of Young People in a Powerful Secularized Society”</p> <p><b>Prof. Marios Koukounaras-Liagkis (Greece) / Prof. Vasiliki Mitropoulou (Greece) (joint presentation):</b> “Religious Literacy and Religiosity in the Lyceum Graduates in Greece: Two Surveys”</p> <hr/> <p><b>Session Description:</b> The Orthodox Christian Religious Education Association (OCREA) brings together scholars in this still developing discipline. Papers at this session will reflect the work of various scholars in the field, with two basic themes – education within secular society and religious literacy. OCREA promotes networking among institutions and colleagues in the field. OCREA began in 2006 at the Valaamo Monastery (New Valaam) under the auspices of Syndesomos. It has organized conferences in Constantinople (2011), Sofia, Bulgaria (2014), and Durres, Albania (2017). It organized sessions at the inaugural IOTA conference in 2019. OCREA has representatives from Albania, Bulgaria, Cyprus, Finland, Germany, Lithuania, Romania, Russia, Ukraine, and the United States.</p>
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**Lunch Break | 13:00-15:00**

<p><b>Saturday, January 14</b> <b>13:00-15:00</b></p>	<p>Lunch break (on your own)</p>
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**Third Session | 15:00-17:00**

<p style="text-align: center;"><b>Session 84 (Round Table Discussion): Modern Hellenic Orthodoxy</b> Special Session Chair: Dr. Nikolaos Asproulis (Greece)</p>
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<p><b>Saturday, January 14</b></p> <p><b>15:00-17:00</b></p> <p>Building: <b>Evangelical Church</b></p> <p>Room: <b>Main Hall</b></p>	<p><b>H.E. Metropolitan Alexander of Nigeria, Greek Orthodox Patriarchate of Alexandria (Nigeria):</b> “Contemporary Greek Orthodox Facing the Challenges of a Global Age”</p> <p><b>Dr. Ana Petrache (Italy):</b> “Political Theology and Contemporary Issues”</p> <p><b>Dr. Vasilios Makrides (Germany):</b> “Orthodox Christianity, Modernity, and Nationalism”</p> <p><b>Dr. Evdoxia Delli (Greece):</b> “Perspectives and Challenges in Contemporary Orthodox Theology, Emerging from the Science–Theology Dialogue”</p> <p><b>Dr. Stavros Yangazoglou (Greece):</b> “The Renewal of Modern Greek Orthodox Theology: Theological Trends in the 20th and 21st Centuries”</p> <p><b>Dr. Paul Ladouceur (Canada):</b> “Modern Russian and Modern Greek Theology in Global Orthodoxy: Continuities and Discontinuities”</p>
	<p><b>Session Description:</b> Modern Greek theological thought constitutes a fundamental component of the contemporary global orthodoxy, since during the last century at least, important personalities have emerged in the field of Greek-speaking theology (from Alivizatos, Trembelas and Karmiris to Romanides, Yannaras and Zizioulas), whose prolific intellectual and scholarly achievements have made a creative contribution to the development and evolution of Orthodox theological discourse and have opened new paths of theological interaction both at the pan-Orthodox and inter-Christian levels. With regard to the achievements of Greek-speaking theology in the 20th century, one need only think of the emergence of the theology of the person, as a result, of course, of creative contact with the theological thought of the Russian diaspora. On the other hand, one should not overlook certain negative elements, such as, for example, the concession to the temptation of nationalism. One of the inherent difficulties, however, in approaching and evaluating these efforts is the language barriers, as a significant part of the production is in Greek and translations are still sporadic and fragmentary. A few attempts at assessment have been made (by Spiteris and others for example), nevertheless they have not been able to fully and comprehensively portray and assess the theological literary production and the various dynamics and trends that have developed over the last century in the particular and idiosyncratic field of religious intellectual thought and reflection in the Greek-speaking world. At the same time, certain aspects of modern Greek theological production have either been ignored or deliberately misunderstood, with the result that the arduous task of systematically exposing and evaluating contemporary Greek theology still remains a desirable task. The purpose of this session, therefore, is to highlight some of the personalities and trends, to objectively evaluate the content and assess the legacy of Greek theology in the context of global Orthodoxy.</p>

<p><b>Session 12: Theological Perspectives on Race, Gender, and Disability</b> Moral Theology and Theological Anthropology Group Chair: V. Rev. Dr. Philip LeMasters (USA)</p>	
<p><b>Saturday, January 14</b>  <b>15:00-17:00</b>  Building: <b>Exoraistiki Club</b>  Room: <b>Exoraistiki Hall</b></p>	<p><b>Dr. Nathan Placencia (USA):</b> “Race, Embodiment, and Resurrection”</p> <p><b>Ms. Katherine Karam McCray (Canada):</b> “Dependency as Ontology”</p> <p><b>Dr. Petre Maican (Belgium):</b> “An Anthropology of <i>Neputinței</i>: A Romanian Orthodox Insight into Disability Theology”</p> <p><b>Protodeacon Patrick Mitchell (USA):</b> “Male and Female as Archic and Eucharistic Modes of Relation”</p> <p><b>Rev. Dr. Vasileios Thermos (Greece):</b> “The Human Person at the Borders: Two New and Serious Problems in Bioethics”</p>
<p><b>Session Description:</b> The articulation of Orthodox Christian theological perspectives on the hotly contested areas of race, gender, and disability are unfortunately few and far between. Using the resources of the Orthodox tradition, the papers in this session seek to address them in a theologically deep and rigorous fashion, and in a manner faithful to the Church’s mission for the salvation of all.</p>	

<p><b>Session 75: Raising Orthodox Christian Families in the East African Federation</b> Special Session Chair: Rev. Dr. Cornelius Wambi Gulere (Uganda)</p>	
<p><b>Saturday, January 14</b>  <b>15:00-17:00</b>  Building: <b>Forum Center</b>  Room: <b>Pegasus Hall (3rd floor)</b></p>	<p><b>Rev. Dr. Cornelius Wambi Gulere (Uganda):</b></p> <p><b>Rev. Dr. Nicholas Ssekamwa Bayego (Uganda):</b></p> <p><b>Ms. Gladys Nalubega Musisi (Uganda):</b></p> <p><b>Ms. Despina Namwembe (Uganda):</b></p> <p><b>Ms. Elizabeth Zimba Kisiigha (Uganda):</b></p> <p><b>Mr. Titus Ndhokero Gulere (Greece):</b></p> <p><b>[paper titles TBD]</b></p>
<p><b>Session Description:</b> The session aims at highlighting the opportunities and challenges faced by Orthodox Christian families in the East African Community federation. An Orthodox Christian family needs constant nurturing, training, and communion. Long distances from Church life have compromised some of the best stewards of the Church. Limited access to the Mysteries, especially, Confession, Eucharist, and</p>	

	<p>Marriage makes the faithful nominal and compromised as many faithful are separated from Orthodox parish life by distance, intermarriage, pressures from schematics, and jobs away from the Church community. The need to strengthen monasteries as centers of formation, exploration of the faith, and nurturing of the young and old is now. Free flow of not only the Hierarchy across the country and diocesan boundaries but also the clergy and laity in professional fields to collectively defend, protect, grow and preserve the Orthodox Christian family in the EA/AU federation.</p>
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<p><b>Session 85: Eucharistic Ecclesiologies</b> Special Session Chairs: Dr. Anastacia Wooden (USA) / Dr. Victor Alexandrov (Hungary)</p>	
<p><b>Saturday, January 14</b> <b>15:00-17:00</b> Building: <b>Park Hotel</b> Room: <b>Jason Hall</b></p>	<p><b>Dr. Anastacia Wooden (USA):</b> “Afanasiev’s Eucharistic Ecclesiology and Other Eucharistic Ecclesiologies”</p> <p><b>Dr. Victor Alexandrov (Hungary):</b> “Royal Priesthood and Eucharistic Theology”</p> <p><b>Dr. Mark Roosien (USA):</b> “Against Aimless Ecclesiology: Rediscovering the Church as Sacrifice”</p> <p><b>Prof. Jonathan Martin Ciraulo (USA):</b> “The Church Is Symphonic: Hans Urs von Balthasar’s Contribution to Eucharistic Ecclesiology”</p> <p><b>Prof. Justin Shaun Coyle (USA):</b> “An Unbloody Sacrifice? Eucharistic Ecclesiology and the Ecumenism of Blood”</p> <hr/> <p><b>Session Description:</b> The first theologian who spoke of eucharistic ecclesiology was the Russian Orthodox church historian and canonist Nicholas Afanasiev (1893-1966). He claimed to have re-discovered and systematized the original ecclesiology of the early church, traced back to the writings of St. Paul. While Afanasiev’s work was received at once with admiration and bitter criticism, the eucharistic ecclesiology went on to shape the theological discussion on the nature of the church in the second half of the twentieth century. Although it is customary today to talk about this ecclesiology in singular, there is no one normative version of it. Many authors of different Christian confessions offer their corrections of Afanasiev’s work while proposing a variety of their own understandings of the “eucharistic nature” of the church: from the Orthodox John Zizioulas and John Romanides to the Catholic J.-M. Tillard and Joseph Ratzinger to name a few. The goal of this session is two-fold. First, to explore the variety of contemporary eucharistic ecclesiologies. Second, to reflect on what these ecclesiologies have in common, to understand why various authors claim their ecclesiological systems to be “eucharistic,” and to reflect on the significance of this claim.</p>



<b>Session 89: Short Communications</b> Chair: Prof. Fred Aquino (USA)	
<p><b>Saturday, January 14</b></p> <p><b>15:00-17:00</b></p> <p>Building: <b>Achilleion Cinema</b></p> <p>Room: <b>Andromeda Hall (2nd floor)</b></p>	<p><b>Mrs. Maria-Eleni Alexiadi (Greece):</b> “Violence against Women in the Synaxarion of Constantinople”</p> <p><b>Ms. Eirene Archolekas (USA):</b> “Psychotherapy in the Orthodox Tradition: A Synthesis of Modern Psychological Therapy and Ancient Orthodox Mystical Practice”</p> <p><b>Prof. Nina Corcinschi (Romania):</b> <b>TBD</b></p> <p><b>Mr. Evangelos Fassois (Greece):</b> “God and Language”</p> <p><b>Mr. George Ntokos (Greece):</b> “Christ as Emperor”</p> <p><b>Dr. Eliana Hadjioannou (Cyprus) / Dr. Konstantis Stefanos (Cyprus)</b> (joint presentation): “Surprising Your Students in the Religious Education Lesson”</p> <p><b>Mr. Justus Hibshman (USA):</b> “On the Psychological Ontological Argument for God”</p> <p><b>Rev. Dr. Ionita Apostolache (Romania):</b> “Apologetic Issues in the Oriental Fathers St. Isaac the Syrian and St. John of Damascus: About Faith and Rationality”</p> <p><b>Rev. Dr. Daniel Kassaye (Ethiopia):</b> “Beauty in the Ethiopian Antiphony”</p> <p><b>Rev. Calum Samuelson (Kenya):</b> “Theosis in the Ethiopian Tradition: A Hagiographical Assessment”</p> <hr/> <p><b>Session Description:</b> The papers represent a wide variety of topics in the field of Orthodox Christian Studies.</p>

<b>Session 90: Short Communications</b> Chair: Dr. Robert Saler (USA)	
<p><b>Saturday, January 14</b></p> <p><b>15:00-17:00</b></p> <p>Building: <b>Forum Center</b></p> <p>Room: <b>Centaurus Hall (1st floor)</b></p>	<p><b>Mr. Pantelis Levakos (Greece):</b> “Church Structures and Christological Doctrine: The Synodikon of Orthodoxy as a Guarantee for the Preservation of Ecclesiastical Order and Doctrinal Teaching”</p> <p><b>Rev. Dr. Graham McGeoch (Brazil):</b> “Towards a Theology of Friendship and Freedom”</p> <p><b>Dr. Sotiris Mitralaxis (UK):</b> “Church, State, Politics, Science: Notes on Greece’s COVID-19 Experience”</p>

	<p><b>Dr. George Nassos (USA):</b> “Let’s Stop Destroying God’s Gift: The Environment”</p> <p><b>Ms. Dragica Tadic Papanikolau (Greece):</b> “Serbian Queen Jelena – Saint Elizabeth: Her Significance for the Contemporary Theological Discourse”</p> <p><b>Miss Anastasia Papathoma (Greece):</b> “Icons of the Virgin Mary from Greece: A Teaching Approach for Primary Schools”</p> <p><b>Dr. Marina Pasichnik (New Zealand):</b> “Descent of Christ into Hell Icons: A Theme and Variations”</p> <p><b>Mr. Patrick Truglia (USA):</b> “‘Discretionary Manner of Living’: The Most Important Dogma You Have Never Heard Of”</p> <p><b>Prof. Grant Underwood (USA):</b> “Surprising Convergences: Orthodoxy and the Church of Jesus Christ of Latter-Day Saints”</p> <p><b>Mr. Nikolaos Vazanas (Greece):</b> “Defining the Orthodox Other after a Failed Attempt of Church Reform: Interpretations of the Orthodox Church by the Conciliar Movement”</p>
	<p><b>Session Description:</b> The papers represent a wide variety of topics in the field of Orthodox Christian Studies.</p>

**Afternoon Break | 17:00-18:00**

<b>Saturday, January 14</b> <b>17:00-18:00</b>	Tea break, rest time
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**Fourth Session | 18:00-19:30**

<p><b>Session 83: Healing of Wounded Memories:</b> <b>Theologies of Reconciliation and Justice in an Ecumenical Perspective</b> Special Session Chairs: Dr. Regina Elsner (Germany) / Prof. Aristotle Papanikolaou (USA)</p>	
<p><b>Saturday, January 14</b> <b>18:00-19:30</b></p> <p>Building: <b>Achilleion Cinema</b></p> <p>Room: <b>Nikos Kolovos Hall (ground floor)</b></p>	<p><b>Dr. Pavle Anicic (Germany):</b> “Overcoming Wounded Memories? A Theological Approach to Remembrance and Justice in the Face of War Atrocities”</p> <p><b>Ms. Sarah Livick-Moses (USA):</b> “The Dogmatic Import of Sergii Bulgakov’s Antinomic Methodology”</p> <p><b>Dr. Pavlo Smytsniuk (Ukraine):</b> “Reconciliation, Truth-Telling and Collective Responsibility”</p>

	<p><b>Mr. Nicholas Sooy (USA): “The Cruciform Church”</b></p>
	<p><b>Session Description:</b> Dialogue between the Orthodox and Catholic Churches has yielded encouraging results over the past decades. Nevertheless, in several parts of the world the reception of these results on the part of the local churches and communities has been and continues to be hampered by the legacy of historical conflicts, war and discrimination. For wounded memories encumber individuals, groups, parishes and churches, prevent the implementation of the fruits of decades of official and unofficial dialogues, and, even more tragically, paralyze mutual trust and impede the growth of sustainable peace. Not at least the escalated Russian war against Ukraine and its religious dimension point to the urgent need to deepen our theological discourse about wounded memories, transitional justice and reconciliation. With this special session, four contributions will tackle the socio-ethical approach on memory and reconciliation as part of a wider ecumenical effort to strengthen theological peace ethics. Departing from concrete local or confessional challenges, all papers are committed to the ecumenical theological discourse about the perspectives of churches within social and political conflicts. Peace ethics appear to be an understudied discipline in Orthodox theology while at the same time the war in Ukraine confronted Catholic and Protestant theologians with the ambivalences of their post-Cold-War peace ethics. Thus, the session is also part of a new initiative to open up new spaces for ecumenical praxis and theological encounter. The session addresses some key concepts of theological peace ethics such as reconciliation, memory, justice and repentance and opens the dialogue with other theological disciplines such as eschatology, liturgy, ecumenical theology, political theology and pastoral theology. We hope for a wider audience from all fields of Orthodox theology and churches, especially those affected by war and social conflict, in order to facilitate a vivid exchange on the theological approaches and the role of churches in conflict. The session is also part of the Pro Oriente Steering Committee for Orthodox-Catholic Dialogue (<a href="https://www.pro-oriente.at/en/initiatives/poscocd-en">https://www.pro-oriente.at/en/initiatives/poscocd-en</a>) and serves as a kick-off event for the project on Healing of Wounded Memories within the Orthodox-Catholic dialogue.</p>

**Session 51: Theology of Creation, Environment and Place**

Science and Theology / Romanian Orthodoxy Groups

Chair: Dr. Elizabeth Theokritoff (UK)

<p><b>Saturday, January 14</b></p> <p><b>18:00-19:30</b></p> <p>Building: <b>Achilleion Cinema</b></p> <p>Room: <b>Andromeda Hall (2nd floor)</b></p>	<p><b>Mr. Sergey Yushkevich (Belarus):</b> “Bringing Environmental Issues into Church Communities in Belarus”</p> <p><b>Prof. Frances Kostarelos (USA):</b> “Orthodox Theological Reflections on the Anthropocene, Climate Change, and Sustainable Agriculture”</p> <p><b>Dr. Christopher Howell (USA):</b> “Philip Sherrard’s Sacred Cosmos”</p> <p><b>Miss Natalia Doran (UK):</b> “Modern Veganism: Ally or Rival?”</p>
	<p><b>Session Description:</b> This session aims to bridge the gulf that often exists between Orthodox “theology of creation” and the daily life, attitudes and experience of actual Orthodox communities. This includes both actual responses of the local church community to environmental issues and problems, and aspects of Orthodox tradition that provide the basis for constructive responses.</p>

<p align="center"><b>Session 71 (Book Review): <i>Orthodox Tradition and Human Sexuality</i></b> Chair: Dr. Ashley Purpura (USA)</p>	
<p><b>Saturday, January 14</b></p> <p><b>18:00-19:30</b></p> <p>Building: <b>Forum Center</b></p> <p>Room: <b>Centaurus Hall (1st floor)</b></p>	<p><b>Dr. Thomas Arentzen (Sweden)</b></p> <p><b>Prof. Aristotle Papanikolaou (USA)</b></p> <p><b>Dr. Ashley Purpura (USA)</b></p> <p><b>Mr. Gregory Tucker (Germany)</b></p> <p><b>Prof. George Demacopoulos (USA)</b></p> <p><b>Prof. Nina Glibetic (USA)</b></p>
	<p><b>Session Description:</b> This session aims to launch and review the new edited volume <i>Orthodox Tradition and Human Sexuality</i> (Fordham University Press, November 2022). The session will feature opening remarks from the editors (Arentzen, Papanikolaou, and Purpura) to introduce the volume to the audience, present three reviews of the book (Demacopoulos, Tucker, and Glibetic), and then open for response and discussion. The session would be of interest to most IOTA participants, and many of its international contributors will be present at the conference. The book offers theological, historical, and sociological treatments of sexuality in the Orthodox Christian world. Within its unique history, theology, and tradition, Orthodox Christianity holds rich resources for engaging challenging questions of sexuality in new and responsive ways. Through fifteen distinct chapters, written by leading scholars and theologians, this book offers a developed treatment of sexuality in the Orthodox Christian world by approaching the subject from scriptural, patristic, theological, historical, and sociological perspectives. Chapters devoted to practical and pastoral insights, as</p>

	<p>well as reflections on specific cultural contexts, engage the human realities of sexual diversity and Christian life. From re-thinking scripture to developing theologies of sex, from eschatological views of eros to re-evaluations of the Orthodox responses to science, this book offers new thinking on pressing, present-day issues and initiates conversations about homosexuality and sexual diversity within Orthodox Christianity. It presents both academic and pastoral reflections on sex, seeking to open up the conversation about homosexuality and sexual diversity within Orthodox Christianity, aiming to create an agora for discussing the sexualities that are often thought of as untraditional.</p>
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**Session 91 (Book Review): Nicholas Loudovikos, *Analogical Identities: The Creation of the Christian Self. Beyond Spirituality and Mysticism in the Patristic Era* (Brepols, 2019)**

Chair: Rev. Prof. Nikolaos Loudovikos (Greece)

<p><b>Saturday, January 14</b></p> <p><b>18:00-19:30</b></p> <p>Building: <b>Exoraistiki Club</b></p> <p>Room: <b>Exoraistiki Hall</b></p>	<p><b>Dr. Paul Ladouceur (Canada)</b></p> <p><b>Dr. Mikonja Knezevic (Serbia)</b></p> <p><b>Dr. Christoph Schneider (UK)</b></p> <p><b>Rev. Prof. Nikolaos Loudovikos (Greece)</b></p> <p><b>Session Description:</b> The book deals with the relation of nihilism, as an ontology of personhood as will to power, with Christian Mysticism, running through Origen and Augustine, Descartes, Nietzsche and post-modernity. The book searches for alternative patristic anthropological sources of the Greek-Western Self, beyond what has been traditionally called “Spirituality” and “Mysticism”. It strives to decipher, retrieve and re-embodiment the deeper mature patristic concept of selfhood, beyond the dichotomies of mind and body, essence and existence, transcendence and immanence, person and nature, that is, as an analogical identity.</p>
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**Session 60: Orthodoxy, Geopolitics and International Relations**

Orthodoxy, Politics and International Relations Group

Chair: Dr. Elizabeth Prodromou (USA)

<p><b>Saturday, January 14</b></p> <p><b>18:00-19:30</b></p> <p>Building: <b>Forum Center</b></p> <p>Room: <b>Pegasus Hall (3rd floor)</b></p>	<p><b>Dr. Marianna Napolitano (Italy):</b> “The Russian Orthodox Church and the Idea of Europe: Its Development in the Period 1989-2009”</p> <p><b>Prof. Jerry Pankhurst (USA):</b> “The Powers and the Patriarch: Kirill, Patriarch of Moscow and All Russia, and the Russian Orthodox Church Face the Historic Test of Global Leadership”</p> <p><b>Dr. Chris Ferrero (USA):</b> “Orthodoxy and Nuclear Deterrence after the War in Ukraine”</p>
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	<p><b>Dr. Georgios Trantas (Norway):</b> “The Church as Locus of Hybrid Migrant Identity and Self-Perception of the Greek Diaspora in Germany and Great Britain”</p>
	<p><b>Session Description:</b> This panel examines the interplay between Orthodoxy and geopolitics with a focus on unity and disunity in global, regional, and local contexts.</p>

<p><b>Session 94: Academic and Ecclesiastical Freedom: When to Speak the Truth in Love</b> Special Session sponsored by OTSA Chair: Dr. Teva Regule (USA)</p>	
<p><b>Saturday, January 14</b> <b>18:00-19:30</b> Building: <b>Park Hotel</b> Room: <b>Jason Hall</b></p>	<p><b>Dr. Jim Skedros (USA):</b> “Parresia: Speaking Truth to Power in Byzantine Lives of Saints”</p> <p><b>Dr. Sergius Halvorsen (USA):</b> “An Orthodox Christian Rhetoric of Humility”</p> <p>[Third session speaker needed ASAP??]</p> <p><b>Session Description:</b> What is prophetic “speaking” in the Church? How can we use our voices to speak to and within the Church? How do we use our academic and ecclesiastical voices in this time of turmoil? As scholars, we have a responsibility to use our work for the building up of the Body of Christ. However, how we do this within both the Academy and in the Ecclesial setting can sometimes be fraught with peril. How can we contribute to the ongoing discussions of our day? These are some of the questions that we will explore in this session.</p>

<p><b>Session 36: Forgotten Saints?: (New) Perspectives on Arab Christian Hagiography</b> Christianity in the Middle East Group Chair: Prof. Dr. Assaad Elias Kattan (Germany)</p>	
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<p><b>Saturday, January 14</b></p> <p><b>18:00-19:30</b></p> <p>Building: <b>Evangelical Church</b></p> <p>Room: <b>Main Hall</b></p>	<p><b>Dr. Adrian Pirtea (Germany):</b> “The Arabic <i>Book on the Dormition of Mary</i> as Preserved in a 9th Century Manuscript from Sinai”</p> <p><b>Prof. Dr. Bishara Ebeid (Italy):</b> “The Martyrdom of Pilate: Making a Saint in the Fatimid Egypt”</p> <p><b>Dr. Habib Ibrahim (Lebanon):</b> “An Antiochian Metaphrastes: Yuhanna Abd-al-Masih (John Christodoulos), 11th Century”</p> <p><b>Prof. Dr. Elie Dannaoui (Lebanon):</b> “The Arabic Synaxarion in the Rūm-Orthodox Church of Antioch in the Early 17th Century”</p>
	<p><b>Session Description:</b> This session sheds light on new, or scarcely known, Arab Christian hagiographic material and raises a number of questions pertaining to its reception in the past and present as well as its scholarly treatment today. The papers cover a span of time ranging from the 9th to the 17th century.</p>

<p><b>Session 81 (Round Table Discussion): St John Chrysostom Orthodox Research Institute and Its Relevance for Contemporary Orthodox Academia and Ecclesial Life</b></p> <p>Special Session</p> <p>Chair: Rev. Dr. Stephen Headley (France)</p>	
<p><b>Saturday, January 14</b></p> <p><b>18:00-19:30</b></p> <p>Building: <b>Forum Center</b></p> <p>Room: <b>Orpheus Hall (2nd floor)</b></p>	<p><b>Dr. Viorel Coman (Belgium)</b></p> <p><b>Dr. Petre Maican (Romania)</b></p> <p><b>Dr. Emil Mărginean (Romania)</b></p> <p><b>Dr. Olga Sevastyanova (UK)</b></p> <p><b>Dr. Nikolaos Asproulis (Greece)</b></p> <p><b>Dr. Bogdan-Vladut Brinza (Romania)</b></p>
	<p><b>Session Description:</b> The Orthodox Research Institute of St John Chrysostom connects people involved in research in Christian Eastern Orthodox theology without necessarily being affiliated with other academic institutions. Most of its members have temporary research positions at universities. The mission of the organization is to provide an academic platform which allows researchers to continue research on the highest academic level while between employment and enable continuity of their belonging to a research community. The group is a pan-orthodox research community that unites people from different churches/denomination and thus promotes religious harmony. The organization existed for almost eight years on a local (Scottish level) as the Orthodox Research Group of St John Chrysostom (<a href="http://www.orthodoxresearchgroup.com">www.orthodoxresearchgroup.com</a>). Since 2014 it has been running weekly research seminars in Orthodox theology in Aberdeen, conducting original research and publishing in academic journals and</p>

	<p>books, collaborating simultaneously with people from different universities. With time the group has expanded, and it currently has around 120 members from all over the world. All the members have subject area expertise, a doctoral degree and conduct original research. Since February 2019, ORIC has been a registered Charity (Charity Number: SC049056) as Orthodox Research Institute of St John Chrysostom SCIO (<a href="https://www.totalgiving.co.uk/charity/orthodox-research-institute-of-st-john-chrysostom-scio">https://www.totalgiving.co.uk/charity/orthodox-research-institute-of-st-john-chrysostom-scio</a>).</p> <p>The Institute’s purpose is to create a place for collective discussions and research. It does this through regular research and study seminars and conferences. Since 2014 it has run a weekly research seminar now available to join by Zoom for a wider public. It has participants from the UK, USA, France, Belgium, Sweden, Greece and Romania. Since 2018 Orthodox Research Institute of St John Chrysostom has organized four International Conferences in cooperation with the Charles University of Prague and with the Theological Department of the Babeş-Bolyai University of Cluj-Napoca, and in the year 2022, in collaboration with the Metropolitan of Moldavia and Bukovina Teofan and the Faculty of Theology in Iasi, while since 2019 ORIC has published three academic volumes in cooperation with the Volos Academy for Theological Studies.</p>
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<p><b>Session 95 (Round Table Discussion): Orthodoxy after the 11th WCC Assembly: Challenges and Perspectives</b></p> <p>Special Session Chair: Mr. Georgios Vlantis (Germany)</p>	
<p><b>Saturday, January 14</b></p> <p><b>18:00-19:30</b></p> <p>Building: <b>Park Hotel</b></p> <p>Room: <b>Argo Hall</b></p>	<p><b>H.E. Metropolitan Job Getcha (Switzerland)</b></p> <p><b>Prof. Hans-Peter Grosshans (Germany)</b></p> <p><b>Dr. Razvan Porumb (UK)</b></p> <p><b>Mr. Georgios Vlantis (Germany)</b></p> <p><b>Session Description:</b> The 11th Assembly of the World Council of Churches (WCC) took place in Karlsruhe, Germany, from August 31 to September 8, 2022. Its theme was: “Christ’s love moves the world to reconciliation and unity.” Ex definitio every WCC Assembly is a historic event for the ecumenical movement. This time the WCC supreme body of directors met on European soil after 54 years (last time it was in Uppsala 1968), at a critical point marked by the ongoing Covid pandemic and the tragedy of the war in Ukraine.</p> <p>A few months after the decisive ecumenical event, this special session aims to offer an evaluation of the Orthodox contribution to the Assembly and to sketch perspectives for further Orthodox ecumenical engagement in the light of the experience in Karlsruhe. The conflict in Ukraine raises crucial questions about the attitude of certain Orthodox</p>



	<p>Churches and its compatibility with the ethos of the Ecumenical Movement. How did their delegates confront this issue in Karlsruhe? How does Orthodoxy perceive, in the variety of traditions of its autocephalous Churches, the unity of Christians, and what steps does it consider necessary for its realization and further experience? How can it contribute fruitfully to the ecumenical movement, given the strong intra-Orthodox tensions, the strong presence of anti-ecumenical tendencies within it, but also the new situation defined by the Ukrainian crisis and the stance of the Russian Orthodox Church towards it?</p> <p>This session is especially relevant to the study of Orthodox Christianity and concretely to the study of its view on ecumenism. It will focus on the assessment of the Orthodox contribution to a historic ecumenical event and it will furthermore reflect on perspectives and ways of optimization of the Orthodox presence in the inter-Christian dialogue. The session aims at stimulating the Orthodox interest in WCC ecumenism. Moreover it aims to form solid criteria for the continuation of an effective Orthodox engagement in the ecumenical movement. The intended audience are scholars who are engaged in ecumenical dialogues.</p>
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**Closing Reception | 20:00-22:00**

<p><b>Saturday, January 14</b></p> <p><b>20:00-22:00</b></p> <p>Building: Domotel Xenia Volos</p> <p>Room: Great Ballroom Hall</p>	<p><b>Closing Reception</b>, sponsored by the Huffington Ecumenical Institute, Loyola Marymount University, Los Angeles, California</p>
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## Sunday, January 15

### Sunday Liturgy | 7:30-10:15

<p>Sunday, January 15</p> <p><b>7:30-10:15</b></p> <p>Church of Analipsi (Dimarhou Georgiadou 170, Volos 38221)</p>	<p>Divine Liturgy</p>
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### Pilgrimage to Meteora Monasteries | 10:30-21:00

<p>Sunday, January 15</p> <p><b>10:30-21:00</b></p> <p>Location: Bus pickup from Church of Analipsi at 10:30 (Dimarhou Georgiadou 170, Volos 38221)</p>	<p>Full-Day Pilgrimage to the Meteora Monasteries: Cost: \$70 per person. Includes visits to Varlaam Monastery and Megalo Meteoro Monastery. Includes a cold brunch on the bus and a stop at restaurant for dinner.</p> <p>Note: This excursion is optional and requires registration at <a href="https://iota-web.org/2023-conference-registration/">https://iota-web.org/2023-conference-registration/</a> (available until January 5).</p>
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## Practical Information

### Medical Emergencies

Local hospital: Achilopoulio Hospital (Volos General Hospital)

- Address: **Polymeri 134, Volos 382 22** (1 km from Park Hotel)
- Phone number for urgent cases: **2421 351804**

Medical Emergency Service phone number: **166**



## Map of Conference Locations

