



**THE HOLY SYNOD
OF THE CHURCH OF GREECE**

**International Conference
on the Centenary
of the Journal *Θεολογία***

**Orthodox Theology *in via*
in the “Dematerialized Reality”
of Late Modernity**

PROGRAMME



Athens

**Metropolitan Cathedral, October 11, 2023
Megaron, The Athens Concert Hall, October, 12-14, 2023**



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Making Theology in a world of mechanization



On the occasion of the 100th anniversary of the founding and continuous publication of the academic journal *Θεολογία*, the Standing Holy Synod of the Church of Greece is organizing an International Conference entitled “Orthodox Theology *in via* in the Dematerialized Reality of Late Modernity” with the participation of distinguished academics from all over the Orthodox world, and beyond.

Theology is commonly described as the fruit of Church’s constant vigilance and long-term struggle against concrete challenges and deviations. It attempts to interpret, in time and space, the divine Revelation, manifested in many ways and in many forms, as salvific truth for all Creation.

God’s repulsion to the hereafter and degradation of the supra-sensible world, both occurred mainly during the modern times (cf. Enlightenment), left the sensible world dangling and led it to the contemporary fluidity, since it is not self-created. Contemporary man tries to confront the tide of fluidity by seeking a foundation in “mechanization”.

The challenges of scientific developments, technological progress, virtual “reality”, and biotechnology as well as the conditions of fluidity and multiple changes and crises that characterize our postmodern era, are redefining anthropological and cosmological parameters.

The era of the metaverse has already dawned promising the abolition of the physical limitations of space-time. “Augmented” reality, virtual world, technical environments are deconstructing, threatening and massively replacing the physical and social environment.

However, humanity seems unaware of the metaphysical background of technology in general and the more profound implications of its side effects. The whole issue is reduced to the level of usage. Nevertheless, the appropriate usage of technology does not touch its metaphysical background and certainly does not solve the problem because what could be the appropriate usage of a weapon? Moreover, in a “post-fall” view, we cannot speak of the “neutrality” of technology, nor hope for its exclusive good usage since human being is not without sin.

In the *Genesis* narrative, how humankind approaches the wood of the knowledge of good and evil (*Gen* 2:17: “but you must not eat from



the tree of the knowledge of good and evil, for when you eat from it you will certainly die"), reveals that it perceives the possibilities of the whole creation in an exaggerated and unrealistic way. This particular "tree" in the beginning was unnoticed. Humankind first had to change its perception of God in order for the tree to have a quasi existence. In other words, first the change of the relationship with God occurred, then came the seeing of the tree, its observation, the discussion of its potentialities, and then the usage – the eating of its fruits. First there is a change in human being's perception of God, and then follows the change of his perception of creation, matter, and body. In other words, in the first stage, man changed his perception of God; in the second stage, he tasted the fruit of the tree and then realized that he was naked. He saw his naked body for the first time. Before tasting the fruit, before using "knowledge of good and evil", he had no experience of his nakedness.

We do not know exactly what humankind would be like if man had used his freedom in a different way. The Church Fathers make some interesting hints, but the fact is that humankind has since then entered that phase in which every choice by definition involves this duality of the experience of evil and good, and at the same time, the phase in which technology is inevitable.

The essence of this primordial alienation was the entry of humanity into the spectrum of self-referentiality, with consequences on multiple levels, especially that of death. Because of this alienation/self-referentiality, man could not take the necessary distance from himself to realize that his redemption from the vicious cycle of alternating experience of good and evil does not lie in his attempt to reverse, directly, the consequences of his choice as such, but in the rediscovery of his primary relationship with God.

Man had now entered the arena of survival, his nakedness standing menacing and revealing. He tried to deal with it instrumentally, casually, by sewing sheets. Nevertheless, he avoided getting to the heart of his problem, i.e., self-referentiality.

God knows this new, intrusive reality, reveals it, but does not proceed to "demonize" it – on the contrary, He immediately defines it: "By the sweat of your brow you will eat your food" (*Gen 3:19*); "so the Lord God banished him [...] to work the ground" (*Gen 3:23*). Later on, He will also give "technical instructions" for the construction of Noah's

Ark and the Ark of the Covenant, i.e., he will give humankind the knowledge and skills, but with them the limit, the direction to follow. Nevertheless, man has built the Tower of Babel...



Since the very beginning, God announces the coming, the sending of someone who will *crush the head* of the serpent and the serpent *will strike his heel* (Gen 3:15). He seeks to establish a relationship with man on an ontological level in order to have the affirmation by the humankind concerning the Incarnation, the restitution and divination of the human nature.

This is the mission that Christ accomplishes. In the interim between history and the eschaton, the majority of humankind will insist on the instrumental treatment not only of its unavoidable needs but also of its ontological “needs”, i.e. its ontological perspective. Another small portion (the Church as the body of Christ) chooses to deal radically with the consequences by approaching the cause that caused them, which is summed up in: “but seek first his kingdom and his righteousness, and all these things will be given to you as well. Therefore, do not worry about tomorrow, for tomorrow will worry about itself” (Mt 6:33-34), citing as an example the birds of the air and the lilies of the field, which do not “work” for their food or clothing, but God takes care of them. *For ourselves, and one another, and all our lives in Christ, we commit ourselves to God.*

Contemporary man finds it difficult to comprehend that technology in its essence is something different from instruments and their use. But philosophers and scientists have spoken and pointed out this difference. Martin Heidegger (*Die Frage nach der Technik*, 1954) has for decades warned: “the essence of technology is by no means anything technological”. As Spiros Kyriazopoulos put it, (*The Origin of the Technical Spirit*, Athens 1965, p. 15), technique “does not appear in our time as the property of the technician alone but is the attitude of man within the world [...]. Technique is therefore not simply the set of mechanical objects, but the way in which modern problems are formed as well as the method of solving them, and from this point of view the precondition of human essence. For this reason, the discourse of technique does not refer to things but to human being; it is not a discourse of technical work, but of the technical spirit”. Therefore, technological achievements represent the technical spirit, they are its consequences and its expressions but they are not identified with it.



We must consider the obvious: no technological innovation and development is neutral. Every new technology overturns the previous order of things. It does not matter how we use a new instrument. Even the so-called “appropriate” usage subverts our perception of the world until that moment. Our consciousness, behavior, and thinking adjust to the possibilities and get used to the conveniences it provides.

The most profound and latent function of technology is to hide and disguise. Its essence refers to the purpose of the tool. Every tool contains a purpose that is dictated by the need for a function. Furthermore, the purpose of the tool exists beyond its use. The focus on usage takes the discussion away from the essence of technology, which is defined by man’s attitude towards God and nature. The usage does not sanctify the end, just as the end does not sanctify the tool (or the medium). Technology as an attitude to life is a consequence and a factor of a different perception of humanity, the world, and God.

The “technologization” of human life is now universal and takes on soteriological, existential, and ontological dimensions. Belief in technological progress and the facilitation it provides take on in the here and now characteristics of a messianic nature, weakening and undermining any traditional expression of religiosity. In view of the above, a crucial question arises: To what extent is the essence of our theological tradition altered through the mediation of technology?

The antinomy of contemporary culture lies in the fact that on the one hand it remains materialistic and on the other hand it projects a dematerialized, virtual model of life. In its very core, contemporary civilization, by detaching itself from matter and becoming dematerialized, devalues matter to such an extent that one wonders whether the Incarnation becomes “unnecessary” and the transformation of matter according to Christ becomes unattainable.

Faced with these complex issues, Orthodox Theology reminds us that contradictions will not be resolved within history or by history. This declaration has ontological value. Theology does not exist to accuse, to attack, but to discern the boundaries of beings, as Tertullian would say (e.g. *Ad Nationes*, *De carne Christi*, etc.). Even the weeds are allowed to grow among the healthy shoots. Today, Orthodox Theology is called upon to critically define the presuppositions of the technical spirit as an attitude of life that seeks redemption with the created, and to announce an authentic proposal for life on a planet in danger of

total destruction. Once again, the theological discourse of the Church is called upon to rescue and highlight the value of matter and the body, “for which” Christ “died” (*Rom* 5:8) and rose again, defining the vital truth of life in Christ.



Alexandros I. Katsiaras
Editorial Director of Journal *Θεολογία*

**Primates and Delegates of the Orthodox Patriarchates
or Autocephalous Churches will extend their greetings
to the audience during the Conference.**



The “Small Byzantine Choir” of the Federation of Associations of Chanters of Greece, under the direction of the principal cantor Konstantinos Politis, will sing the hymn “Axion esti”, in a different language *per verse* during the entrance of the dignitaries to the Metropolitan Cathedral of Athens.

***Front cover: Detail from an artwork by Christos Papanikolaou.
The work will be revealed before the beginning
of the Conference’s Session I,
on Thursday, October 12, 2023,
at the Nikos Skalkotas Amphitheatre.***

Wednesday, October 11
Metropolitan Cathedral of Athens

Launching Ceremony*



Inaugural speech by
His All Holiness Ecumenical Patriarch Bartholomew I.
Her Excellency the President of the Hellenic Republic
Ms Katerina Sakellariopoulou
and
His Beatitude Hieronymos II,
Archbishop of Athens and All Greece
will address the Conference

18.30-19.00

in the presence of
Primates, Delegates
of the Orthodox Autocephalous Churches,
The Hierarchy of the Church of Greece,
Political, Judicial, and Military Authorities.

Keynote Lecture:
Chysostomos Stamoulis (Professor,
Aristotle University of Thessaloniki)
From the material to the dematerialised world.
How did we get here?

19.00-19.30

Chair: **Alexandros Katsiaras,**
Secretary of the Organizing Committee of the Conference

* Due to limited space, only those who have received a personal invitation will attend the Opening Ceremony. The next sessions (October, 12-14), which will take place at Megaron, the Athens Concert Hall, are open to all interested parties.

Thursday, October 12
(Nikos Skalkotas Hall)



Session I
Reading and Interpreting the Patristic Tradition nowadays

Chair: H. E. Dorotheos, Metropolitan of Syros
Professor Konstantinos Kornarakis

- 09.30-09.50** **Miltiades Konstantinou**
(Professor Emeritus, Aristotle University of Thessaloniki)
The Unity of the Old and New Testament as a Prerequisite for an Orthodox Hermeneutic of the Bible: Traditional and Modern Hermeneutics in Dialogue.
- 09.50-10.10** **fr. Sergio Mainoldi**
(Lecturer, Università di Salerno)
Patristics Struggle against Gnosticism as a Key of Reading Contemporary Integral Transhumanism.
- 10.10-10.30** Discussion
- 10.30-10.50** **Paul L. Gavrilyuk**
(Professor, St. Tomas University, Minnesota)
Three Twentieth-Century Retrievals of Patristic Theology: Georges Florovsky, Vladimir Lossky, and Alexander Schmemmann
- 10.50-11.10** **Paul Ladouceur**
(Lecturer, University of Toronto)
Patristic Tradition and Traditionalism in Modern Orthodoxy
- 11.10-11.30** Discussion
- 11.30-12.00 Coffee break

Thursday, October 12
(Nikos Skalkotas Hall)

Session II:
Orthodox Theology in the Face
of the Challenges of History:
Does the Past predetermine the Future?



Chair: H. E. Gabriel, Metropolitan of Nea Ionia
Professor Emeritus Georgios Martzelos

Demetrios N. Moschos (Professor, N.K.U.A.) <i>Church History in the Spiritual Landscape of Late Modernity</i>	12.00-12.20
Edward Siecienski (Professor, Stockton University) <i>Dogmatic History as Ecumenical Task</i>	12.20-12.40
Vassileios N. Makrides (Professor, Erfurt University) <i>Orthodox Christianity between Modernity and Postmodernity: Critical Overview of a Multifaceted Issue</i>	12.40-13.00
Discussion	13.00-13.30

13.30-15.00 Lunch break

Thursday, October 12
(Nikos Skalkotas Hall)



Session III:
Orthodox Theology nowadays

Chair: H. E. Athenagoras, Metropolitan of Ilion
Professor Nikolaos Manghioros

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|-------------|---|
| 15.00-15.20 | Elias Assaad Kattan
(Professor, Münster University)
<i>Orthodox Theology and Philosophical Hermeneutics:
a Problematic Relationship?</i> |
| 15.20-15.40 | Charalambos Ventis
(Assoc. Professor, N.K.U.A.)
<i>Orthodoxy and Reflective Thinking: a Steep but Feasible
Theological Venture</i> |
| 15.40-16.00 | Stylios Tsombanidis
(Professor, Aristotle University of Thessaloniki)
<i>The Necessity of the Incarnation: the Contribution
of Orthodox Theology to the Ecumenical Path
towards a Just and Sustainable Society</i> |
| 16.00-16.30 | Discussion |

16.30-17.00 Coffee break

Thursday, October 12
(Nikos Skalkotas Hall)



Session IV:
Divine Worship in the Age of Digital Reality

Chair: H.E. Georgios, Metropolitan of Kitros
Professor Panayiotis Skaltsis

Basilus Groen (Professor Emeritus, University of Graz) <i>Interactive Web 2.0 and the Liturgy “from below”</i>	17.00-17.20
H. G. Maxim, Bishop of Western America (Professor, Holy Cross Greek Orthodox Theological School) <i>Virtual Communication and the Truth of Existence</i>	17.20-17.40
fr. Stephanos Alexopoulos (Assoc. Professor, Catholic University of America) <i>Divine Worship between Theology, Piety, and Digital Reality: Some Thoughts and Concerns</i>	17.40-18.00
Discussion	18.00-18.30

Concert for the Centenary of Journal *Θεολογία*
and the 15th Anniversary
of the Ministry of His Beatitude Ieronymos II as Archbishop
of Athens and All Greece

“For the Oecumene”

Music concert with pieces for symphonic orchestra,
choir and tenor
and for piano, orchestra and tenor

19.30
(Trianti
Hall)

Thursday, October 12
(Alexandra Trianti Hall)



“For the Oecumene”

At the musical concert will be performed songs from the richness of the Greek folk music tradition, arranged by Evangelos Yiamouris for symphony orchestra, choir and tenor. This is a special musical combination of Greek traditional music with the symphonic sound, but also with traditional musical instruments from other continents, as well as with other music influences. These songs, which will be presented in a first world premiere, are intended to highlight the musical universality of the Greek folk music lines, whose roots go back to the ancient Greek music.

At the concert will also performed music pieces for solo piano, as well as music pieces for orchestra and tenor.

Solist: Evangelos Giamouris, Tenor

Conductor: Eustathios Arvanitis

Special Guests:

Alain Lefèvre, Piano soloist

Vittorio Grigolo, Tenor

Special Participant: Awn Maarouf

Accompanied by the orchestras:

Academica Orchestra

Eutechnian Ecumenical

Underground Youth Orchestra

with the participation of the Choirs:

Mixed Choir “Ambitus”, Leontios School of Nea Smyrni

Training – Choral conducting: **Katerina Vasilikou**

Mixed Choir of the Municipality of Kifissia Training –

Choral conducting: **Thanasis Arvanitis**

Guest Contributors:

Vassilis Kontaxis (Director)

Marvina Pitychouti (Actor, Theatre Educator)

Friday, October 13
(Nikos Skalkotas Hall)

Session V:
A Brave New “Digital” World:
Is There any “Good” in it? (I)



Chair: H. E. Symeon, Metropolitan of Nea Smyrni
Professor Emmanuel Karageorgoudis

**H. E. Ierotheos, Metropolitan of Nafpaktos
and Agios Vlassios**

*Theological Discourse
between Dematerialised Reality and Materialism*

09.30-09.50

Konstantinos Petsios

(Professor, University of Ioannina)

*Viewing the World as a Vision:
towards a New Meta-physics?*

09.50-10.10

fr. Brandon Gallaher

(Assoc. Professor, Exeter University)

*Godmanhood vs Mangodhood:
An Eastern Orthodox Response to Transhumanism*

10.10-10.30

Discussion

10.30-11.00

11.00-11.30 Coffee break

Friday, October 13
(Nikos Skalkotas Hall)



Session VI:
The “Imago Dei” in the age of Artificial Intelligence
and Digital Technology

Chair: H. E. Demetrios, Metropolitan of Kefallinia
Assoc. Professor Nikolaos Ksionis

- 11.30-11.50** **Panayiotis Christias**
(Assoc. Professor, University of Cyprus)
Power, Artificial Intelligence, and Decision
- 11.50-12.10** **Telis Tymbas**
(Professor, N.K.U.A.)
*Technology, Capitalism, and History:
The Relentless Desire of an Artificial Intelligence,
the Accumulating Passions of Nature’s Creatures*
- 12.10-12.30** Discussion
- 12.30-12.50** **Charalambos Tsekeris**
(Senior Research Fellow, National Center of Social
Research / EKKE, Athens)
Human Self in the Maelstrom of Digital Reality
- 12.50-13.10** **Mariyan Stoyadinov**
(Assoc. Professor, University of Veliko Tarnovo)
Technology and Alienation
- 13.10-13.30** Discussion

13.30-15.00 Lunch break

Friday, October 13
(Nikos Skalkotas Hall)

Session VII:
Ecclesiological Challenges of the Postmodern World



Chair: H. E. Ieronymos, Metropolitan of Larissa
Professor Emeritus Vlassios Pheidias

fr. Cyril Hovorun (Professor, Stockholm University) <i>Toward an Ecclesiology of the Future</i>	15.00-15.20
fr. Radu Bordeianu (Assoc. Professor, Duquesne University) <i>The Ecclesiology of the Parish in Digital Age</i>	15.20-15.40
Discussion	15.40-16.00
David Heith-Stade (Lecturer, University of Vienna) <i>Beyond Autocephaly: Models of Regional Church in the Canonical Tradition for the Postmodern era</i>	16.00-16.20
H. E. Gregorios, Metropolitan of Peristerion (Professor, N.K.U.A.) <i>The Extramundane Manifestation of a Dematerialised Reality in the Materialized and Dematerialized Post- modernity</i>	16.20-16.40
Discussion	16.40-17.00

17.00-17.30 Coffee break

Friday, October 13
(Nikos Skalkotas Hall)



Session VIII:
A Brave New “Digital” World:
Is There any “Good” in it? (II)

Chair: H. E. Platon, Metropolitan of Langada
Professors Apostolos Kralidis

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| 17.30-17.50 | Christos Terezis
(former Professor, University of Patras)
<i>Reading Terms for the Alienating Interventions
of Modern Technology in Personal and Collective Life
according to Jean François Lyotard</i> |
| 17.50-18.10 | H. E. Kyrillos, Metropolitan of Krini
(Professor, N.K.U.A.)
<i>The Concept of Virtual and Digital Reality
in Other Religions</i> |
| 18.10-18.30 | Discussion |
| 18.30-18.50 | Stephanos Zafeiriou
(Professor, Imperial College, London)
<i>Reflections on the Metaphysical, Philosophical and
Theological Origins of Artificial Intelligence</i> |
| 18.50-19.10 | Kalliope Regopoulou
(Professor Emeritus, N.K.U.A.)
<i>Art, Technology, and Image</i> |
| 19.10-19.30 | Discussion |

Saturday, October 14
(Nikos Skalkotas Hall)

Special Lecture



Chair: Professor Kirki Kefalea

fr. Nikolaos Loudovikos

(Professor, University of Ioannina)

The Techno-Monkey and Truth:

Is a Modern Hermeneutics of Orthodox Theology Possible?

09.15-09.45

Discussion

09.45-09.55

10.00-14.00 Papers in parallel session (in Greek only)
(For the Program, see p. 23, *passim*)

14.00-15.30 Lunch break

Saturday, October 14
(Nikos Skalkotas Hall)



Session IX:
Faith and Science: Re-approaches and Redefinitions

Προεδρεύει: Σεβ. Μητρο. Μάνης κ. Χρυσόστομος
Άναπλ. Καθηγητής Χρήστος Καραγιάννης

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|-------------|---|
| 15.30-15.50 | Gayle Woloschak
(Professor, Zygon Center for Religion and Science)
<i>Faith, Science, Mystery in the Orthodox Church</i> |
| 15.50-16.10 | Christos Christodoulou
(Assistant Professor, National Technical University of Athens)
<i>Is Science Neutral?</i> |
| 16.10-16.30 | Vassilis Karapostolis
(Professor Emeritus, N.K.U.A.)
<i>When Consciousness is Tempted by Sight</i> |
| 16.30-17.00 | Discussion |

17.00-17.30 Coffee break

Saturday, October 14
(Nikos Skalkotas Hall)

Session X:
Theology before the ontological
and ethical dilemmas of technology



Chair: H. E. Panteleimon, Metropolitan of Maroneia
Assoc. Professor Vassiliki Stathokosta

Theophanis Tassis (Lecturer, Alpen-Andria University) <i>Artificial Intelligence and Human Values</i>	17.30-17.50
Stavroula Tsinorema (Professor, University of Crete) <i>Are there any Ethical Limits to the Use of Scientific Achievements and Technologies and why should there be?</i>	17.50-18.10
Discussion	18.10-18.30
Demetrios Mpekridakis (MA in Religious Studies, N.K.U.A.) <i>Deus ex machina: Religion and Theology in the Age of Deus Technologicus</i>	18.30-18.50
Zambia Agrimaki (PhD in Modern Greek Literature, University of Crete) <i>Beyond Good and Bad Usage: The “Self-Fulfilling Prophecy” (?) of Science Fiction Narratives</i>	18.50-19.10
Discussion	19.10-19.30
End of Conference – Concluding remarks by the Director of the Publications Sector, H. G. Philotheos, Bishop of Oreoi	19.30

Sunday, October 15

07.00-10.30

Divine Liturgy

(Metropolitan Cathedral of Athens)



After the end of the Divine Liturgy, there will be a guided tour for the speakers of the Conference in the Reliquary Museum of the Metropolitan Cathedral of Athens by the protopresbyter Thomas Synodinos

Saturday, October 14
Parallel Sessions (I: 10.15-12.00)

Papers in Parallel Sessions
Program

Chair: Jelisei Heikkilä
PhD in Theology

Conf. Room MS 3.2

Theophilos Ambatzidis (PhD in Theology)
*The Demand for Human Upgrading
as a Challenge to Christian Anthropology*

10.15-10.35

Achilleas P. Dellopoulos (PhD in Theology)
*Contemporary Human Being not as a Meta-human
but as a Natural Human Being in Christ:
The Contribution of Orthodox Theology*

10.35-10.55

Demetrios K. Choilous (PhD in Theology)
*"Come, let us build ourselves a city, with a tower that
reaches to the heavens": Artificial Intelligence
and the Person: Evolution or Hubris?*

10.55-11.15

Georgios Kounnousies (Teaching Staff,
Church of Cyprus Theology School)
*Modern Human Being in Digital Age:
Anonymous Individual or Named Person?*

11.15-11.35

Discussion

11.35-12.00

Chair: Nikolaos Emm. Tzirakis
Professor Emeritus, N.K.U.A.

Conf. Room MS 3.3

Panayiotis Thoma (PhD in Theology)
*From the Immateriality of Mediated Communication
to psychosomatic methexis: Hints for the importance
of Incarnation in contemporary culture*

10.15-10.35

Saturday, October 14
Parallel Sessions (I: 10.15-12.00)

- 10.35-10.55** | **Dionysios Skliris** (PhD in Greek Studies)
Consciousness, corporeality and intelligence in the age of the Internet of Objects and Bodies
- 10.55-11.15** | **Ioannis Koutsossimos** (PhD in Theology)
The time of human being, the “place” of God-man
- 11.15-11.35** | **Spyridon-Ioannis Vougiouklakis** (PhD in Theology)
Artificial Intelligence in the face of the orthodox approach to the concept of the person
- 11.35-12.00** | Discussion

Conf. Room MS 3.4

Chair: fr. Aristarchos Grekas
Assistant Professor, N.K.U.A.

- 10.15-10.35** | **Konstantinos Kotsiopoulos** (Professor, Aristotle University of Thessaloniki)
Multiple Modernity? Late Modernity or Postmodernity? Sociological and theological ambiguities
- 10.35-10.55** | **Kerassenia S. Papalexiou** (Laboratory Teaching Staff, N.K.U.A.)
The artful wisdom of Athena in the myth of Prometheus versus the technical spirit of late modernity
- 10.55-11.15** | **Konstantinos Siomos** (DM)
Technologies of the future and their effects on society and human behaviour
- 11.15-11.35** | **Ioannis Xidakis** (PhD in Theology)
Digital Religion: Religion in the neomythological worlds of Video Games
- 11.35-12.00** | Discussion

Saturday, October 14
Parallel Sessions (I: 10.15-12.00)

Chair: Athanasios Kapsalis
Professor, Ecclesiastical Academy of Athens

Conf. Room MS II

Vassileios Tsingos (Professor, Aristotle University of Thessaloniki) <i>Human being as a “whole” in Orthodox theology and life (response to the challenges of the digital age)</i>	10.15-10.35
Vassileios D. Christodoulakis (PhD in Law) <i>A genetically determined salvation?</i>	10.35-10.55
Maria Pazarski (Laboratory Teaching Staff, Ecclesiastical Academy of Athens) <i>Human being as God’s creation and Artificial Intelligence</i>	10.55-11.15
Stavros Photiou (Professor, University of Cyprus) <i>An ecclesial dystopia: the possibility of a digital church</i>	11.15-11.35
Discussion	11.35-12.00

Chair: Athanasios V. Glaros
Associate Professor, N.K.U.A.

Nikos Skalkotas Hall

Georgios Steiris (Professor, N.K.U.A.) <i>The anthropological challenges of post-humanism</i>	10.30-10.50
Ioannis Mastrogeorgiou (Sp. Secretary of Long-Term Planning, Presidency of the Government) <i>Artificial Intelligence and Human Being, an Attempt to Comprehend</i>	10.50-11.10

Saturday, October 14
Parallel Sessions (II: 12.30-14.00)

11.10-11.30 | **Demetrios Orphanidis**
(President of the Athens Court of Appeal)
Homo sapiens or cyborg sapiens; Fourth Industrial or First Biotechnological “Revolution”? The elucidation of a new mythology

11.30-12.00 | Discussion

12.00-12.30 Coffee break

Nikos Skalkotas Hall

Chair: Georgios N. Filias
Professor Emeritus, N.K.U.A.

12.30-12.50 | **H.E. Nikolaos, Metropolitan of Mesogaia and Lavreotiki**
Artificial Intelligence (ChatGPT): Bioethical and Theological Concerns

12.50-13.10 | **Konstantinos I. Belezos** (Professor, University of Athens)
Chatting with an AI machine about Orthodox Theology

13.10-13.30 | **Apostolos B. Nikolaïdis** (Professor Emeritus, N.K.U.A.)
Contemporary technology as religious substitute

13.30-14.00 | Discussion

Saturday, October 14
Parallel Sessions (II: 12.30-14.00)

Chair: fr. Demetrios Bathrellos
Visiting Professor, Emory University

Conf. Room MS 3.2

Antonis L. Smyrneos (Professor, University of Thessaly) | **12.30-12.50**
*Scientific Imaginary and Orthodox Theology:
Convergence, Coexistence, or Counterpoint?*

fr. Amphilochios Miltos | **12.50-13.10**
(PhD in History and Theology)
*The Realisation of the Church
in the Age of Dematerialised Reality*

Triantafyllos Boltetsos (PhD in Theology) | **13.10-13.30**
The Pastoral Care of the Church in Late Modernity

Makis Andronopoulos (Journalist, Author) | **13.30-13.50**
*The Invisible Side of Technology in Public Space
and the Shadowing of Democracy.
The Role of the Church
in the Age of Artificial Intelligence*

Discussion | **13.50-14.00**

Chair: fr. Panteleimon Tsorbatzoglou
PhD in Byzantine Studies

Conf. Room MS 3.3

Petros A. Panayiotopoulos | **12.30-12.50**
(Assistant Professor, Aristotle University of Thessaloniki)
*Theological and philosophical considerations
for the use of digital technologies in the parish context*

Saturday, October 14
Parallel Sessions (II: 12.30-14.00)

12.50-13.10 | **Antonis Touloumis** (PhD in Architecture) -
Katerina Michalopoulou (PhD in Architecture)
*The Orthodox worshipping experience:
the encounter of the spatial and temporal dimension
of corporeality with immaterial reality*

13.10-13.30 | **Victoria Panteri** (PhD in Theology)
*The return of the departed to virtual-digital life
as “psychosomatic resurrection”*

13.30-14.00 | Discussion

Conf. Room MS 3.4

Chair: Dimitrios Kyriazis
DM

12.30-12.50 | **Georgios D. Panagopoulos** (Professor, Ecclesiastical
Academy of Athens)
*Russian “cosmism” and modern “transhumanism”:
the dystopian eschatology of N. F. Fyodorov (1828-1903)
and the modern futuristic technolatriy
in an orthodox theological perspective*

12.50-13.10 | **Demetrios Oulis** (PhD in Social Anthropology)
*“Not without my cell phone”: preliminary reflections
to a communicative theological anthropology*

13.10-13.30 | **fr. Augoustinos Bairachtaris**
(Associate Professor,
Patriarchal Ecclesiastical Academy of Crete)
*Post-modernity, technological evolution and modern man: the
fall of the Berlin Wall and the rise of personalised privacy*

13.30-14.00 | Discussion

Saturday, October 14
Parallel Sessions (II: 12.30-14.00)

Chair: Jerzy Betlejko
Professor, Christian Academy
of Theology Warsaw

Conf. Room MS II

Anna Koltsiou-Niketa

(Professor, Aristotle University of Thessaloniki)
*The Texts of the Orthodox Church in Digital Form:
Implications, Challenges, Concerns*

12.30-12.50

Mando Malamou

(PhD in Comparative Literature)
*With the Ring of Gygis in the hard adolescence
of the 21st century: Consequences of technological
progress on the impressionable adolescence*

12.50-13.10

Eirini Christinaki

(Professor, N.K.U.A.)
*The two Vienna Manifestos (1929, 2019)
and the Question of Robotic Behaviour*

13.10-13.30

Discussion

13.30-14.00

14.00-15.30 Lunch break



Zambia Agrimaki. Historian, holding a PhD in Modern Greek Literature. After studying Modern and Contemporary History, she completed a postgraduate degree in Modern Greek Literature at the University of Crete, where she defended also her doctoral thesis. She worked as Senior Researcher at the Institute of Mediterranean Studies of the Institute of Technology and Research (Crete) and taught at the Department of Philology and the Department of Philosophy and Social Sciences of the University of Crete (1996-2005). She served as President of the Centre for Cretan Literature (Heraklion). She has published studies on Modern Greek history and literature of the 19th and 20th centuries. She currently works in the Publications Department of the Communication and Education Service of the Orthodox Church of Greece.

Fr. Stephanos Alexopoulos. Associate Professor of Liturgical Studies and Sacramental Theology and Director in the Institute for the Study of Eastern Christianity at the Catholic University of America in Washington. He received his higher education in the United States, earning a B.A. in Religious Studies from Hellenic College, a M.Div. from Holy Cross Greek Orthodox School of Theology, both in Brookline, MA., and a PhD in Liturgical Studies from the University of Notre Dame. He is the author of *The Presanctified Liturgy in the Byzantine Rite: A Comparative Analysis of Its Origins, Evolution, and Structural Units* (2009), and *Introduction to Eastern Liturgies* (co-authored with Maxwell Johnson, 2022). His research focuses on aspects of Byzantine Liturgical History, Eastern Liturgical Traditions and Liturgical Renewal, and the relationship between private piety and “official” liturgy.

Theophilos Ambatzidis. He studied in the School of Theology at the Aristotle University of Thessaloniki. He received his Master's and Doctoral Degree in Systematic Theology from the same School. During the years 1995-1997, he collaborated in the research program of the Academy of Athens on the topic: “Hellenism and Christianity as factors in the formation of Greek identity”. He was Editor-in-Chief of the magazine *Analogion*, published by the Holy Metropolis of Kozani. He serves in Secondary Education as Religious teacher. From the academic year 2004 to 2008 and also from the academic year 2020-2021 until today, he collaborates with the Volos Academy for Theological Studies as a research fellow. He has published books, articles and studies in various journals and collective volumes.

Makis Andronopoulos. Journalist, economist and author. He has been editorial director at the newspapers *Naftemporiki*, *Kosmos tou Ependiti*, *Apoyevmatini tis Kyriakis* and editor-in-chief at *Kerdos*. He worked as financial editor in *Kathimerini*, *Ethnos*, *Pontiki* and presented financial programs on the TV channels. He also worked in the field of political communication. He has written the books: *Greece in the divan: Processes of subversion around history, language and social stereotypes* (2011), *The German Syndrome – Greece and Europe in the face of German specificity*

(2013), and recently *SAPIENS 3 vs. Posthuman: Handbook of Transition to the "Other Era"* (2022).



Fr. Augoustinos Bairachtaris. Associate Professor in the Patriarchal Higher Ecclesiastic Academy of Crete. He teaches the discipline of History of the Ecumenical Movement and Orthodox Theology in relation to the Ecumenical Dialogue. He studied theology at the School of Theology at the Aristotle University of Thessaloniki, at the Institut d'études supérieures en théologie orthodoxe de Chambésy of the Ecumenical Patriarchate in Geneva in collaboration with the University of Fribourg and at the Ecumenical Institute of Bossey of the World Council of Churches. In addition, he is a member of CEMES and Societas Oecumenica. He has participated in dozens of theological conferences both in Greece and abroad and has so far published 6 books and more than 30 articles and studies (written in Greek, English, French, Italian, French and Russian) in Greek and international theological journals.

Konstantinos I. Belezos. Professor at the Faculty of Theology at the National & Kapodistrian University of Athens. He covers the issues of Introduction to the New Testament and Biblical Interpretation, Hermeneutical Methodology and Patristic Hermeneutics, Theology of Gender and Eco-theology. He studies the reception of Scripture not only in the early and modern ecclesiastical tradition, but also in recent and contemporary philosophical and literary production. Part of his research is devoted to the history of the Theological School of Athens and the Greek-language religious press from 1826 to the present day. His most recent independent studies are the following: *Professors of the Theological School of Athens in the service of Interpretation and Hermeneutics of the New Testament (the last 180 years)* (2020, in Greek); *History of the Modern Greek Translations of the New Testament – The Proposal of Prof. Ioannis N. Karmiris* (2020, in Greek).

Triantafyllos Boltetos. Postdoctoral researcher in the Medical School at the National & Kapodistrian University of Athens. Graduated from the Theological School of Athens, holds a Master's degree in Pastoral Theology and Education and a PhD in Pastoral Theology and Methodology from the National & Kapodistrian University of Athens. He has been working since 2000 as Head of the Office of Personnel - Administrative Affairs of the Holy Metropolis of Fthiotis (Central Greece). He has written and edited 7 books, has contributed to 5 other edited volumes and has published two articles in the scientific journal *Theologia*.

Fr. Radu Bordeianu. Associate Professor at Duquesne University in Pittsburgh – USA. His research focuses on ecumenical ecclesiologies. He served as President of the Orthodox Theological Society of America. He is the author of the following books: *Icon of the Kingdom of God: An Orthodox Ecclesiology* (2023) and *Dumitru Staniloae: An Ecumenical Ecclesiology* (2011) and the editor of: *It is the Spirit Who Gives Life: New Directions in Pneumatology* (2022).



Demetrios Choïlous. PhD in Theology, he is working as a secondary school religious teacher. He studied Theology at the Dept. of Theology of the Aristotle University of Thessaloniki, where he received his Bachelor's degree (2002), a Master's degree (2010) and a Doctoral degree (2016) with specialization in Homiletics. He is the author of the book entitled *The homiletical work of Apostolos Papakonstantinou, Metropolitan of Polyani and Kilkis*. His teaching scenarios have been published in various pedagogical journals, while he has been awarded by the Ministry of Education and Religious Affairs for a corresponding best teaching scenario, which was published on the "Aesopos" platform. He also participated in the writing of a teaching manual for the second grade of the Church High School entitled *The Liturgical Life of the Church*. He is a Trainer B of the Institute of Educational Policy with the aim of training secondary school religious teachers in the New Curricula of the Religion course.

Panayotis Christias. Associate Professor of Political and Social Philosophy in the School of Humanities at the University of Cyprus. He graduated from the National Technical University of Athens (N.T.U.A.) with a degree in Mechanical Engineering (MSc). He then studied Philosophy, Political and Social Sciences at the Sorbonne and EHESS, Paris, where he obtained a PhD in Sociology (Université Paris Descartes) and a doctorate in Philosophy (Université de Paris 1-Panthéon-Sorbonne). He is author of three volumes in the series "Les chemins d'Ulysse", dedicated to the thought of major authors and thinkers in European literature (2004-2018) and a volume on Platonic influences on the political thought of the Apostle Paul (*Plato et Paul au bord de l'abîme. Pour une politique catéchontique*, 2014). He is currently preparing a book on the Aristotelian influences of Edmund Burke (*Edmund Burke or the Mirror of Reason*).

Eirini Christinaki-Glarou. Professor at the Faculty of Social Theology and Religious Studies at the School of Theology of the National and Kapodistrian University of Athens, and attorney at law. She is a legal advisor to the Permanent Holy Synod of the Church of Greece. She is also a member of the Board of Directors of the International Society for the Law of the Eastern Churches. Her articles and studies have been translated into English and Romanian.

Vassileios D. Christodoulakis. PhD in Law from the School of Law at the University of Athens, in the field of Philosophy of Law, and teaching staff at the School of Humanities and Social Sciences of the University of Patras. Graduate of the School of Law of the University of Athens (2001) and holder of a Master's degree from the Interdepartmental Postgraduate Programme "Bioethics" (2008). He has participated with papers and presentations in Greek and international academic conferences on philosophy and bioethics, which are his main research interests. Since 2003 he has been actively practising as a lawyer in Rethymnon (currently a lawyer before the Supreme Court), specialising in civil, administrative and ecclesiastical law. He is a legal adviser to the Holy Metropolis of Rethymnon

and Avlopotamos and a member of the Local Council of the Monastery Property Management Organization of Rethymnon as a representative of the Rethymnon Attorney Association.



Christos Christodoulou. Assistant Professor in the School of Electrical and Computer Engineering at the National Technical University of Athens (N.T.U.A.). He received his degree and his PhD from the N.T.U.A., in 2006 and 2010, respectively. From 2013 to 2015 he was a postdoctoral researcher at the Democritus University of Thrace (DUTH), funded by the State Scholarships Foundation (IKY). From 2016 to 2022 he worked for the Hellenic Distribution Network Operator. He has been participated as a researcher in various national and international (FP7, H2020) research projects about electrical tests, electromagnetic compatibility, power systems, smart grids and energy saving. He has published more than 60 papers in leading international journals, conferences and books, since he has served also as a reviewer or as a member of the editorial board in journals and conferences.

Achilleas P. Dellopoulos (b. 1977). Postdoctoral Researcher in the Department of Theology at the National & Kapodistrian University of Athens. He studied theology at the Aristotle University of Thessaloniki and at the Ludwig Maximilians Universität in Munich and received his PhD from the Department of Theology at the Aristotle University of Thessaloniki. Member of the International Association of Orthodox Dogmatic Theologians (IAODT). His books are: *Reflections on Theological Epistimology, Icon and Archetype, Names and Things, Nature and Cognition* (2008, in Greek), *In the Light of Your Face: Death and Sensations in the Funeral Service* (2012, in Greek), *Cyril of Alexandria: Defending the Holy Religion of Christians against the Atheist Julian*, Discourses 1-5, Text-Introduction -Translation-Commentary (2014, in Greek), *Woman: In Late Antiquity and Early Byzantium. Studies in the Theology of St. Cyril of Alexandria* (2016, in Greek), *The Doctrine of the Immanence in Stoic Philosophy* (2021, in Greek).

Fr. Brandon Gallaher. Associate Professor of Systematic Theology at the University of Exeter (Devon, UK). His recent research focuses on Orthodoxy and modernity, comparative theology and political theology and ecclesiology of fr. Sergius Bulgakov. He serves as a priest in the Greek Orthodox Archdiocese of Great Britain (Ecumenical Patriarchate). His recent publications include: *Freedom and Necessity in Modern Trinitarian Theology* (2016), *The Patristic Witness of Georges Florovsky: Essential Theological Writings* [co-edited with Paul Ladouceur] (2019), and *The Living Christ: The Theological Legacy of Georges Florovsky* [co-edited with fr. John Chyssavghis] (2021).

Paul L. Gavriilyuk. Orthodox theologian and historian, he holds the Aquinas Chair in Theology and Philosophy at the Theology Department of the University of St. Thomas, St. Paul, Minnesota, USA. In 2001, he received his doctorate in



Patristics from the Graduate Program in Religious Studies at Southern Methodist University in Dallas, Texas. Dr. Gavriilyuk specializes in Greek Patristics and modern Orthodox theology. His areas of interest also include philosophy of religion, liturgical studies, and ecumenical studies. Translated into ten languages, his publications include, among others, the following books: *The Suffering of the Impassible God: The Dialectics of Patristic Thought* (2004), and *Georges Florovsky and the Russian Religious Renaissance* (2013).

† **H.E. Grigorios (Papathomas), Metropolitan of Petristerion.** He was born in 1960 in Namata of Kozani. Graduated from the Faculty of Theology and the Faculty of Law at the Aristotle University of Thessaloniki (1978-1986) he carried out postgraduate, doctoral, and post-doctoral studies in Paris and Oxford (1988-1997). He is a Professor of Canon Law at the Department of Theology of the Faculty of Theology at the National & Kapodistrian University of Athens, at the “Saint Sergius” Orthodox Theological Institute in Paris and at the Erasmus-Gratianus European Interuniversity Doctoral Studies Program (Paris XI), as well as a Directing Research Lecturer at the Jean Monnet Law School at the University Paris XI. He authored and published 29 books and 130 articles in the fields of Theology, Canon Law, and Comparative Religious Studies-Ethnology. A part of his scholarly work is translated into 16 recorded languages.

Basilius Jacobus Bert Groen. Professor Emeritus of Liturgical and Sacramental Theology at the University of Graz. He held the UNESCO Chair for Intercultural and Interreligious Dialogue in South-Eastern Europe. He is a visiting Professor at the Pontificio Istituto Orientale in Rome and at the Catholic University of Leuven.

David Heith-Stade. He holds a Master’s Degree in Theology and a Bachelor’s Degree in Religious Studies from Uppsala University, Sweden. He holds a doctorate from Lund University, Sweden, and his doctoral dissertation was on the theology of canon law in the *Pedalion* (1800) of St. Nikodemos the Hagiorite. He is currently a postdoc assistant in Eastern Christian Studies and Orthodox Theology at the University of Vienna, Austria, where he also teaches in the Bachelor’s and Master’s programs of Orthodox religious education. His main research interests are Orthodox canon law and post-Byzantine Orthodox church history.

Archimandrite Cyril Hovorun. Professor of Ecclesiology, International Relations and Ecumenism at Sankt Ignatios College, University College Stockholm, and a director of the Huffington Ecumenical Institute at Loyola Marymount University in Los Angeles. A graduate of the Theological Academy in Kyiv and National University in Athens, he accomplished his doctoral studies at Durham University under the supervision of Fr Andrew Louth. He is an international fellow at Chester Ronning Centre for the Study of Religion and Public Life at

the University of Alberta in Canada and a Visiting Professor at the Pontifical Gregorian University in Rome.



† **H.E. Ierotheos (Vlachos), Metropolitan of Nafpaktos and Agios Vlassios.** He studied at the Theological School of the Aristotle University of Thessaloniki. He received an award from the Academy of Athens in 1996 for his book *The Person in the Orthodox Tradition*. He has written 123 books with theological, ecclesiological, sociological, and historical content, and from these 118 translations have been made into 27 languages. He taught as a Professor at the Balamand Theological School “St John of Damascus” of the Patriarchate of Antioch. He is a Professor on the Doctoral Program of the Antiochian House of Studies in the USA. He was awarded an Honorary Doctorate by the Department of Social Theology of the Theological School of the National and Capodistrian University of Athens (2008), and by the Department of Medicine of the School of Health Sciences of the University of Ioannina (2016).

Vasilis Karapostolis. Professor Emeritus of Culture and Communication at the National & Kapodistrian University of Athens. He is a member of the National Broadcasting Council. He has published many studies, essays and literary works. His latest book: *The pulse of the world – Struggles of love in our time*.

Assaad Elias Kattan. He holds a PhD in Theology from Marburg University and since 2005, he has been holding the chair of Orthodox theology at the Centre for Religious Studies of the University of Münster. His publications include: *Verleiblichung und Synergie: Grundzüge der Bibelhermeneutik bei Maximus Confessor* (2003), *Thinking Modernity: Towards A Reconfiguration of the Relationship Between Orthodox Theology and Modern Culture* (2010), *Der Streit um das Filioque: Historische, ökumenische und dogmatische Perspektiven 1200 Jahre nach der Aachener Synode* (2011), *Jenseits der Tradition. Tradition und Traditionskritik in Judentum, Christentum und Islam* (2015), *Exegetical Crossroads: Understanding Scriptures in Judaism, Christianity and Islam in the Pre-Modern Orient* (2018), and *Mit zur Sonne blickenden Augen: Texte zum libanesischen Aufstand vom 17. Oktober 2019* (2020).

Anna Koltsiou-Niketa. Professor of Ancient Greek in Judaic and Christian Literature at the Faculty of Theology at the Aristotle University of Thessaloniki. Her research interests focus on the study of manuscript tradition, critical editing and language of Christian literature texts as well as on translation issues of sacred texts. She is the director of the Laboratory “The Greek Language of Christian Literature” and scientific director of two Training Programmes on the language of the texts of worship. She also teaches at the European University of Cyprus, at the Orthodox University in Kinshasa, Congo, and at the Postgraduate Program of the Faculty of Music Studies of the Aristotle University of Thessaloniki. She has participated in many Greek and international conferences and has written books and many articles in Greek and foreign journals.



Miltiades Konstantinou. Professor Emeritus of the Old Testament in the Department of Theology at the Aristotle University of Thessaloniki. He was Professor of the Old Testament at the same Department (1984- 2019) where he also served for two terms as a Chairman (2000-2002, 2004-2006). He was also Dean of the School of Theology of the same University(2014-2018). A Founding member and Board member of the Hellenic Bible Society, as well as Head of the the program for translating the Bible into modern Greek, as well as a member of Administrative Bodies and Committees of the United Bible Societies (UBS), and for several years a Visiting Professor at the Theological School of University of Balamand/Lebanon (2002-2006).

Konstantinos Kotsiopoulos. Professor of Sociology of Christianity at the Faculty of Social Theology and Christian Culture at the Aristotle University of Thessaloniki. He has authored numerous studies and articles published in approved publishing houses and academic journals. He has participated in many international conferences and workshops. He is also a constant contributor to the media on contemporary social issues and their relation to theology and culture and Europe.

Georgios Kounnousies. Teaching staff at the Theological School of the Church of Cyprus and religious teacher in the secondary education. Graduate of the Dept. of Theology of the Aristotle University of Thessaloniki, where he continued his postgraduate studies (MA) in Sociology. He holds a PhD in Sociology from the same University. He has published monographs and articles in academic journals, edited volumes and theological journals in Cyprus and Greece. He has also participated in conferences in Cyprus and abroad.

Ioannis Koutsossimos. Postdoctoral researcher in the Dept. of Social Theology and Christian Culture at the Aristotle University of Thessaloniki. Graduated from the Dept. of Pastoral and Social Theology of the Aristotle University of Thessaloniki (2011), he holds a Master's degree with specialization in Pastoral Psychology from the same Department (2015). In 2022 he was awarded a PhD in Theology from the renamed Department of Social Theology and Christian Culture at the Aristotle University of Thessaloniki, with the topic *Psychological Conflicts as a Background of Suicide*.

† **H. E. Kyrillos (Katerelos), Metropolitan of Krini.** Professor of Historical and Dogmatic Theology in the School of Theology at the National and Kapodistrian University of Athens. He studied Law, Philosophy and Theology at the National and Kapodistrian University of Athens. He holds a PhD in Theology from the University of Freiburg (Germany) and a second PhD from the School of Theology of the Aristotle University of Thessaloniki. Since 2017, he has been Honorary President of the Society of Canon Law of the Eastern Churches. As an academic with an international presence, he has authored many books and articles related

to his research interests. His representative monographs include: *An Introduction to the Theology of Religions* (2021), *The Lateran Council (649): Contributions to the History and Theology of Monoenergism-Monothelism* (2021).



Paul Ladouceur. He teaches at the Orthodox School of Theology at Trinity College, University of Toronto, and at the Faculté de théologie et de sciences religieuses, Université Laval (Quebec). He has published several books and numerous articles in English and French on modern Orthodox theology, ecclesiology, ecumenism, and spirituality. His most recent books are: *Modern Orthodox Theology* (2019), and, with Brandon Gallaher as co-editor, *The Patristic Witness of Georges Florovsky: Essential Theological Writings* (2019). His current major research projects focus on Fr. Sergius Bulgakov, comparative theology, and modern Orthodox spirituality.

Fr. Nikolaos Loudovikos. Professor of Religious Studies as philosophical interpretation of Religion at the University of Ioannina (since July 2023). He studied Psychology, Pedagogics, Theology and Philosophy in Athens, Thessaloniki, Paris and Cambridge. He was Professor of Dogmatics and Philosophy at the Higher Ecclesiastical Academy of Thessaloniki and of Athens, and is Visiting Professor at the University of Balamand and the Orthodox Institute of Cambridge. He has given lectures and seminars at more than 25 Universities around the world. He directs the English-language international academic journal *Analogia: the Pemptousia Journal for Theological Studies*. He has published 18 books and numerous articles, translated into 10 languages. His latest books in Greek: *Open History and Its Enemies: The Rise of Velven Totalitarianism* (2020), *Trasparent Harmony: A Metaphysical History of Ancient Greek Philosophy* (2021). In English: *Analogical Identities: the Creation of the Christian Self. Vol. I: Beyond Spirituality and Mysticism in the Patristic Era* (2019); *Vol. II: Intermeaningfulness: self-catholicization, Meta-narcissism, and Christian Theology* (forthcoming).

Fr. Sergio Ernesto Mainoldi. A member of the clergy of the Orthodox Archdiocese of the Ecumenical Patriarchate in Italy, in which he has the responsibility of religious and theological education. He obtained his PhD in Philosophy, Science and Culture of the Late Ancient, Medieval and Humanistic Ages at the University of Salerno (2006). He pursued his theological studies at the Institute Saint-Serge in Paris (2006-2010). His main interests of research are in Patristics and in Medieval and Byzantine philosophy and theology. He published monographs and essays in these fields, among which a critical edition with Italian translation of John Scottus Eriugena's *De praedestinatione* and a comprehensive monograph advancing a new hypothesis on the genesis of the *Corpus Dionysiacum Areopagiticum* (2018).

† **H. G. Maxim (Vasiljević).** Bishop of Los Angeles and the Western American Diocese (Serbian Orthodox Church) and Professor in Patristics at the Holy Cross Greek Orthodox School of Theology. After graduating from the Faculty



of Orthodox Theology at the University of Belgrade he completed his Master of Theology at the University of Athens and at the same University in 1999 he defended his doctorate in the field of Dogmatics and Patristics. He worked for one year on his post-doctorate in Paris and the Sorbonne in 2003-04, in the field of Byzantine History and Hagiography. Among his most recent published books are the following: *History, Truth and Holiness: Studies in Theological Ontology and Epistemology* (2011), and *Theology as a surprise: Patristic and pastoral insights* (2018).

Vassileios N. Makrides. Full Professor of Religious Studies focussing on Orthodox Christianity at the Faculty of Philosophy of the University of Erfurt since 1999. His fields of interests include religious-cultural history and sociology of Orthodox Christianity and relations between the Orthodox East and the Latin West. Recently, he co-edited the following collective volumes: *Orthodox Christianity and Modern Science: Tensions, Ambiguities, Potential* (2019) (coedited with Gayle E. Woloschak, 2019); *Coping with Change: Orthodox Christian Dynamics between Tradition, Innovation, and Realpolitik* (co edited with Sebastian Rimestad, 2020); *The Pan-Orthodox Council of 2016 – A New Era for the Orthodox Church? Interdisciplinary Perspectives* (co-edited with Sebastian Rimestad, 2021).

Mando Malamou. Teacher in secondary education. Graduate in Philology from the School of Philosophy at the National & Kapodistrian University of Athens. At the School of Philosophy of the University of Athens she also completed her doctoral thesis (in Comparative Philology), in which she investigated the influence of ancient Greek drama and Platonic philosophy on the theatrical work of Angelos Sikelianos. Her studies, essays and articles on Greek literature (poetry and prose) have been published in conference proceedings, literary journals and newspapers as well as on the internet. She has published a monograph with the title: *The Perspectives of Dionysus: Thymeli of Angelos Sikelianos and ancient drama* (2014).

Ioannis Mastrogeorgiou. Special Secretary for Long-Term Planning and Research for the Future (Strategic Foresight), under Prime Minister Kyriakos Mitsotakis. He is a graduate of the School of Philosophy of the National & Kapodistrian University of Athens with postgraduate studies in International Relations, European Political Economy and European Law from the Aegean University and the Athens University of Economics and Business. In the context of his scientific activity, he has dealt in depth with the concept of the 4th Industrial Revolution and is the author of 3 books on the 4th Industrial Revolution: *Opportunities, grey areas and implications of the 4th Industrial Revolution* (in Greek); *The tools of the 4th Industrial Revolution and how they are reshaping our lives* (in Greek), and *Artificial Intelligence and Human being* (in Greek).

Katerina Michalopoulou. Architectural Engineer, Master's Degree of the Interdepartmental Programme of the National Technical University of Athens, with direction "Design – Space – Culture", Master's Degree "Digital Forms of Art", of the Athens School of Fine Arts. He has been teaching compositional courses for several years at the School of Interior Architecture of the University of West Attica.



Archm. Amphilochos Miltos. A clergyman of the Metropolis of Demetrias, where he serves as Secretary and as Chaplain and Head of the Church of Evangelistria of Nea Ionia in Volos. He graduated from the Faculty of Philology in the School of Philosophy at the National and Kapodistrian University of Athens (2005) and the Faculty of Social Theology in the School of Theology at the same University (2010). He completed his postgraduate studies in Paris (2011-2017) and holds a Master's degree in History of Religions (Paris-Sorbonne, Paris IV) and in Dogmatic Theology (Institut catholique de Paris). He holds a Doctorate in History from the University of Sorbonne (Paris-Sorbonne, Paris IV) and a Doctorate in Theology from the Institute cahtolique de Paris. He is an academic collaborator of the Volos Academy of Theological Studies.

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Demetrios Mpekridakis. He studied Theology at the School of Theology of the National & Kapodistrian University of Athens and continued his postgraduate studies in Religious Studies at the same School. His scholarly interests span a wide range of theological and religious studies research. In particular, he has been engaged in the religious theological investigation of the complex phenomena of Secularism, New Spirituality, and contemporary Technical Culture. His theological intervention is linked to the emergence of the critical, prophetic and eschatological consciousness of the Church. He has authored a book and numerous scholarly articles in peer-reviewed journals and edited volumes, as well as entries in encyclopaedic dictionaries.



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an Orthodox Philocalic Aesthetics (2022); *Broken Bridges. An Introduction to Orthodox Fundamentalism* (2021); *We have been defeated. Essays on the self-enclosedness of Orthodoxy* (2021, in Greek). He studied music (flute, higher theory) at the Macedonian Conservatory and the State Conservatory of Thessaloniki. Since 1991 he has been conducting the Mixed Choir “St John Chrysostomos” of Thessaloniki. Also, a music composer, he has published six digital albums.



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Evangelos Giamouris. Born in the town of Arta, Greece, where he began to study the trumpet at the age of seven. Then, at the Athens Conservatory, in addition to trumpet, he also studied lyric singing and theory, where he excelled. He settled in New York to continue his studies in music, particularly in singing and composition, at NYU. Through a wide variety of musical knowledge and experience he developed his personal musical style.

He has participated in operas (*Nabuco*, Winspear Opera House 2008; *Romeo and Juliet*, Winspear Opera House; *Phantom of the Opera*, Broadway 2007), in a concert entitled “The Music of the World” at Carnegie Hall, and has performed in special performances at the University of Miami on the theme, “Music, the Universal Language” (2017), and at Chicago Cultural Center, in a concert of blues music and the pentatonic music of Epirus.

In 2018, he was one of four high-pitched singers selected from around the world to perform at the Beijing Olympic Stadium, in the “Asian Culture Carnival”, one of the largest events held in China, etc.

He is invited as an expert on committees in New York to find special themes for Broadway productions. He has sung in many countries of the world (Peru, Brazil, Argentina, etc.) in local concerts, with performers from the respective countries, which has helped broaden his musical horizons. He collaborates in New York with the internationally renowned music producer Antony Marseilles.

Vittorio Grigolo. International tenor, born in Arezzo and raised in Rome. He studied singing at the Sistine Chapel’s Schola Puerorum Cantorum, under the direction of Maestro Domenico Bartolucci. He first appears, at just 13, as the young shepherd in *Tosca* at the Opera House in Roma, beside Luciano Pavarotti. In just a few short years he begins to perform on the most important stages in the world, under the direction of Riccardo Chailly, Lorin Maazel, Zubin Mehta, Riccardo Muti, Myung-Whun Chung, Daniel Oren and Antonio Pappano.

His repertoire includes the leading roles in Italian and French opera: *La Traviata*, *La Bohème*, *Rigoletto*, *Elisir d’amore*, *Lucia di Lammermoor*, *Faust*, *Roméo et Juliette*, *Manon*, *Les Contes d’Hoffmann*, *Werther* and many others. His performance at the Metropolitan Opera was reviewed as “a truly unforgettable evening” (*Latinos Post*) and his voice described as “an interesting instrument, ardent and flexible, that he handles with passion” (*New York Times*).

Vittorio Grigolo has a career filled with great recording successes and has received many international awards.

With the aim of bringing opera to the young, by taking it out of the traditional location of the theatre, Vittorio Grigolo was the first to bring two famous operas to the most unusual stages: *La Traviata* at the Central Train Station in Zurich (2008) and *l’Elisir d’amore* at Milan’s Malpensa airport (2015).



Dr Efstathios Arvanitis. Born in Amfissa, Greece. He studied music in Greece and abroad (Greek Conservatory of Athens, Musikhochschule in Germany, Madrid, Department of Music Studies, University of Thessaloniki, Southwest University). He has given concerts and recitals as a guitarist and has conducted orchestras, philharmonic orchestras and choirs in Greece and abroad. His compositions includes classical works (organ, voice), theatre music, harmonies, orchestrations and arrangements.

He has written articles in various scientific journals and has published the studies *The social and historical nature of musical consciousness* and *Music in the Eleusinian Mysteries*. President of the National Association of Choir Directors, Associate Professor at Southwest University and University of Texas, and Director of the Delphi Municipal Conservatory and the Conservatory of the Holy Metropolis of Peristerion in Athens. International Ambassador for Peace, WLFPH, Honorary Doctorate of the International Academy of Human Rights IHRO, Honorary Professor of the University of the United States of America and from 2023 Honorary Member of the Advisory Board for Achievements and Contributions to World Peace and Humanity.

Alain Lefèvre. Hailed a “hero” (*Los Angeles Times*) and “a pianist who breaks the mold” (*International Piano*), Alain Lefèvre has performed in over forty countries to prestigious venues including Carnegie Hall, Kennedy Center, Royal Albert Hall, Royal Festival Hall, Cadogan Hall, Théâtre des Champs-Élysées, Teatro Colon, Palacio de Bellas Artes, Megaron and Herodes Atticus Theatre. He has collaborated with renowned orchestras and conductors such as James Conlon, Charles Dutoit, Christoph Eschenbach, Lawrence Foster, Kent Nagano, Yannick Nézet-Séguin, Jukka-Pekka Saraste, Vladimir Spivakov and Long Yu. His discography covers a vast repertoire, from John Corigliano’s Piano Concerto, praised as the “reference version” (*BBC Music Magazine*), to Rachmaninov’s Piano Concerto No. 4 with Kent Nagano and the OSM, “a superb recording” (*Gramophone*). Since 2018 he records exclusively for Warner Classics. *My Paris Years* and *Concerto de Québec* with pianist Héléne Mercier received a Trophée Radio Classique (France). *Opus 7* featuring his latest original works was launched in 2021, followed in March 2023 by the release on the prominent label, of an album entirely dedicated to the French repertoire.

Awn Maarouf. Opera singer. He graduated from the Higher Institute of Music in Damascus 2018. During that period, he held several workshops with the Belgian soprano, Sumaya Hallaq. He participated with the National Symphony Orchestra, conduct by Maestro Missak Baghboudrian, in presenting the opera *The Theater Director* by Mozart in a major role as “Theatre Director”

at the Opera House in Damascus. In addition, he implemented several opera performances, such as selected opera segments from several operas. He participated in the Classical Music Festival in 2015 held at the time in Algiers, and in the same year he participated in the Festival “Constantine, Capital of Arab Culture”. He represented Syria at the invitation of the Chinese Foreign Ministry by participating in the Asian Cultures Festival held in the Chinese capital, Beijing, in 2019.





Θεολογία is an academic journal, published by the Holy Synod of the Church of Greece. *Θεολογία*, as well as *Ἐκκλησία*, the official bulletin of the Church of Greece, were founded by Chrysostomos Papadopoulos, Archbishop of Athens and All Greece, in 1923, during an extremely difficult period.

The first director of *Θεολογία* was Gregorios Papamichael (1923-1939/1956) Professor at the University of Athens and member of the Academy of Athens. The Journal's publication was ceased in 1939 after the death of its founder, archbishop Chrysostomos (1938). *Θεολογία* was relaunched for a second period in October 1940 and its direction was taken over by a committee whose members were the Professors of the Theological School of the University of Athens, Gregorios Papamichael, Georgios Sotiriou and Panayiotis Bratsiotis under the chairmanship of Chrysanthos, Archbishop of Athens. The declaration of war and the German occupation interrupted again the publication of *Θεολογία* for several years. *Θεολογία* was reappeared again in 1948, covering the period 1941-1948 with its volume IX. It then continued to be published uninterrupted under the direction of a four-member committee chaired by the Archbishop of Athens and All Greece, consisting of the Professors of the University of Athens Gregorios Papamichael until his death (1956) and then Panayiotis Bratsiotis, Vassileios Vellas and Ioannis Karmiris.

From 1968 until 1982 the direction of *Θεολογία* was entrusted to Professor and member of the Academy of Athens, Konstantinos Mpronis. Thereafter and until the end of 2008, Professor Evangelos Theodorou took over its direction.

Θεολογία evolved as one of the most authoritative academic theological journals. Its pages hosted articles and studies not only by academics but also by young theologians and scholars of related disciplines and sciences. The possibility of publishing the Journal quarterly kept not only the interest of its readers undiminished, but also its publications at the forefront of academic actuality. *Θεολογία* publishes original and unpublished academic papers, articles, essays and book reviews, in the various fields of theological discipline. In addition to Greek, scientific essays are published in English, French, German, Italian and other foreign languages.

In the pre-WWII period *Θεολογία* published four issues of one hundred pages each. The expense of publishing *Θεολογία*, as well as the other official periodicals of the Church of Greece, is covered by law by the collection of a small percentage from the salaries of the clergy.

Θεολογία as an academic journal has been published by the Holy Synod of the Church of Greece since 1923, completing a century of its presence in theological literature. It is already a valuable legacy for theological research and theological discipline internationally. The challenges of the times, but above all the theological and pastoral needs of the ecclesiastical ministry have led both to substantial and typographical changes, so that the

theological discourse can be spread more widely, encouraging ferment and fruitful discussion. *Θεολογία*, without losing its academic character, can be a more dynamic, timely and timeless, aesthetically pleasing and interesting Journal for more readers. These changes were decided by the Administrative Commission of the Communication and Educational Service of the Church of Greece (C.E.S.C.G.) at its meeting of 18 December 2008, under the chairmanship of His Beatitude Ieronymos II, Archbishop of Athens and All Greece, following a recommendation by the then Director of the Publications Department, arch. Kyrilos Misiakoulis, Chief Secretary of the Holy Synod, and the Special Advisor of the Holy Synod, Mr. Alexandros Katsiaras.

After the retirement, in 2008, of the late Professor Evangelos Theodorou, as Editorial Director of the journal *Θεολογία* was appointed by the Board of Directors of the C.E.S.C.G. in 2009, Stavros Yangazoglou, who realized the above-mentioned changes. Since then, *Θεολογία* is published in four quarterly issues per year instead of two. Of these, two are of varied theological material and the other two deal with specific theological subjects. In addition, on the basis of the decision of the Board of the C.E.S.C.G., the Editorial Board of the Journal is made up of seven members, instead of three, with a two-year mandate, and is composed each time in rotation of a Metropolitan of the Church of Greece, who holds a doctorate, and of professors from the Theological Schools of Athens and Thessaloniki. Moreover, in 2015, the digitization of all issues of *Θεολογία* published from 1923 to 2015 was completed. The permanent columns of *Θεολογία* have been reformatted and new ones have been added as follows: in the column “Idiomella” some independent thematic studies or essays; in the column “Theological Chronicles” reports on important events from the Orthodox and inter-Christian world, such as synodal conferences, congresses, official inter-Christian dialogues, etc.; in the column “Periodical Analects” a brief overview of Greek and foreign theological journals; in the column “Bibliostasis” book reviews and presentations of theological monographs, books and other publications; finally, in the column “Academic Bookstand” a bibliographical update of recent theological publications.

Since 2016, when Alexandros Katsiaras took over the Editorial Direction following a decision of the Administration Committee of the C.E.S.C.G., the layout of the Journal’s material was maintained and the following changes were added, in order to further strengthen the international and academic character of Theology: a. The Regulations of the Journal were updated; b. editorial guidelines for the submission of academic papers based on international standards and specifications have been issued; c. the practice of anonymous peer review of articles submitted to the Journal has been implemented, in line with international standards for academic journals; d. the priority for publication of articles based on the date of submission





to the Journal by the authors is observed; e. a minimum requirement for publication of an article is that each author must hold a doctoral degree (subject to special exceptions); f. the use of the same cover colour for all issues of the Journal is implemented, g. application of a uniform typology of bibliographic references and bibliography of all article for uniformity and consistency of editing; h. a short foreign language abstract (in English or in another foreign language) was added to each Greek-language article for the use and assistance of scholars, researchers, and readers of the international academic community. A Greek-language abstract was added to each foreign-language article, respectively; i. A search engine was created and added to the website of the Journal in 2019.

The academic journal *Θεολογία* provides free access to all its published issues from its foundation (1923) until today and since 2019 it offers the possibility also of content search. The entire *corpus* of *Θεολογία* is available to readers, scholars and professors, so that anyone interested can identify anything published in the Journal (academic articles, studies, critical editions of texts, theological chronicles, bibliographic bulletins, book reviews, etc.) and use it in their research.

With the aim of expanding the presence of the Journal in the English-speaking world, the translation of *Θεολογία* into English has been started (by decision of the C.E.S.C.G), starting with issue 92, 3 (2021), which has already been posted on the website of the Journal in electronic form. At the same time, the next three issues are being translated into English, which will be posted in November 2023, and it is planned that each issue will be published in translation after three months from the Greek edition. In addition, by decision of the C.E.S.C.G, the possibility of translating into English all the issues of the Journal from 1923 is being investigated.

Contributors to the Conference realization

The entire implementation of the Conference was entrusted to the Publishing Department of the Communication and Education Service of the Church of Greece (C.E.S.C.G.).



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