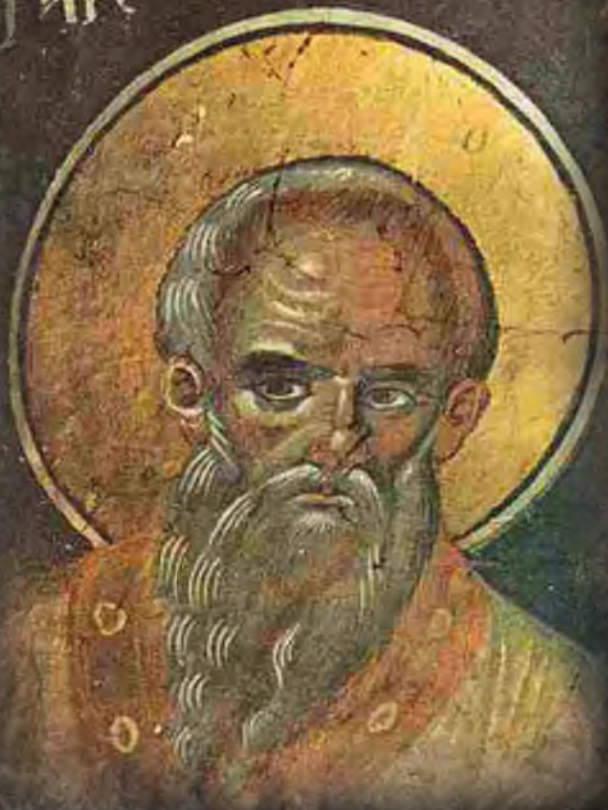




ΑΚΑΔΗΜΙΑ
ΘΕΟΛΟΓΙΚΩΝ
ΣΠΟΥΔΩΝ
ΒΟΛΟΥ



INTERNATIONAL CONFERENCE

*Saint Symeon
the New Theologian*

INTERDISCIPLINARY APPROACHES
TO THE THEOLOGY OF LIGHT AND GRACE

MAY 26-29, 2022

"THESSALIA" CONFERENCE CENTER
MELISSATIKA, VOLOS, GREECE

International Conference

SAINT SYMEON THE NEW THEOLOGIAN:
Interdisciplinary Approaches
to the Theology of Light and Grace

May 26-29, 2022
“Thessalia” Conference Center
Melissatika, Volos, Greece

As a Foreword

The Conference entitled “St Symeon the New Theologian. Interdisciplinary Approaches to the Theology of Light and Grace” takes place on the commemoration of the millennium since the passing of the Saint (1022-2022), aiming to honor his personality, his theological thought and his contribution to the Orthodox spirituality. The organization of this international conference by the Volos Academy for Theological Studies reflects the renewed, in the last decades, interest of the religious world in the Christian spirituality of the East, in the pivotal historical moment of the turn of the millennium as well as in its influence on the modern Christian reality.

The renewal of the interest in the study of the work and thought of St Symeon during the last decades has brought to the surface a number of both timely and timeless questions concerning, one way or another, the entire Christian world. The relationship between institution and charisma and between sacraments and asceticism; the understanding of faith and doctrinal teaching as content of personal consciousness; the anthropology of deification and the emergence of the Christian subject and of its responsibility inside the ecclesial body are only some of the aspects of the relevant and on-going discussion.

The new approach of these issues, based on the critical and prophetic character of theology, demands a creative and fruitful reflection, evidently including the particularities of our times in the perspective of an authentic experience of the life in Christ in the context of our current post-modern reality.

The central axes on which the conference is build concern the thorough promotion and the sober evaluation of the contribution of St Symeon the New Theologian to the theological literature, the monastic spirituality and the church life in general. More precisely, a) they shed light on the position of St Symeon in the Byzantine literature, as a poet and writer, b) they explore his relationship with the earlier tradition of eastern monastic spirituality, c) they outline the monastic profile of his time, d) they analyze his theological thought on the question of the *theoptia* (illumination) and deification of man, e) they examine the participation of the whole person (including the body, the soul, the “spiritual” and physical senses) in salvation, tracing its eschatological implications.

Welcoming the speakers and the public of the Conference, we wish to all of them a fruitful cooperation and a creative exchange of views!

Program

18:00-18:30: Opening – Greeting messages

SESSION I

Moderator: Pantelis Kalaitzidis

18:30-19:00: **Barbara Crostini** (Lecturer in Ecclesiastical History, Art History and Cultural Studies, Newmaninstitutet, Uppsala):

*St Symeon the New Theologian and Syria:
Exploring Christian Experiences at the Turn of the Millennium*

19:00-19:30: **Sabino Chialà** (Prior at the Monastic Community of Bose, Italy):

Had Symeon the New Theologian read Isaac the Syrian?

19:30-19:45: **Courtney Tomaselli** (Instructor, Loyola University, Chicago):

*“To Such Men authority to bind and loose is given by God....”
St Symeon the New Theologian on Confession in the Psalter. Vat.gr.1927.*

19:45-20:30: Discussion

20:30: Dinner

FRIDAY, MAY 27th, 2022

SESSION II (short papers)

Moderator: Nikos Kouremenos

09:30-09:45: **Manolis Patedakis** (Associate Professor in Byzantine Philology, University of Crete):

The “recreation” (anaplasia) of images about God in Symeon the New Theologian

09:45-10:00: **Georgios Gousgouriotis** (PhD abd, Research Associate at the Patriarchal Institute of Patristic Studies, Thessaloniki):

*The reception of Symeon the New Theologian’s work during the 11th-12th centuries:
the case of Vassileios protasekretis’ poems.*

10:00-10:15: **Rev. Evangelos Gkanas** (Priest, parish of Saint Meletios of Sepolia, Electrical Engineer, Licentiate in Theology):

St Symeon the New Theologian as a witness of the Resurrection of Jesus Christ

10:15-11:15: Discussion

11:15-12:00: Coffee Break

SESSION III

Moderator: Pablo Argárate

12:00-12:30: **Eirini Afentoulidou** (Research Associate, Institute of Medieval Research, Austrian Academy of Sciences, Vienna):

*Reception of Symeon the New Theologian in the manuscript tradition:
Editors, copyists, readers.*

12:30-13:00: **Panayiotis Ar. Yfantis** (Professor in Patristic thought and Hagiology, School of Theology, University of Thessaloniki):

St Symeon the New Theologian in the hagiographical pattern of Eastern Orthodox Tradition

13:00-13:30: Discussion

13:30-15:00: Lunch

SESSION IV

Moderator: Eirini Afentoulidou

15:00-15:30: **Marie-Hélène Congourdeau** (Chargée de recherche honoraire, Centre national de la recherche scientifique, Paris):

Urban monasticism in the time of St. Symeon the New Theologian

15:30-16:00: **Dimitrios Moschos** (Professor in Church History, Faculty of Theology, University of Athens):

*Monastic Theology of St Symeon the New Theologian
in relation to the ancient monastic patterns of the East*

16:00-16:30: Discussion

16:45: Excursion to Makrinitza with visit to the Byzantine Museum and dinner.

SATURDAY, MAY 28th, 2022

SESSION V (short papers)

Moderator: Theophilos Abatzidis

09:30-09:45: **Rev. Alexandros Chouliaras** (Adjunct Lecturer of Patristics, Anthropology, and Spirituality, National and Kapodistrian University of Athens):

*St Symeon the New Theologian and St Gregory Palamas on the Experience of God:
Implications for Contemporary Christian Life.*

09:45-10:00: **Adalberto Mainardi** (Monastic Community of Cellole):

St Symeon the New Theologian in the Russian Spirituality

10:00-10:15: **Rev. Basil Gavrilovic** (PhD abd):

*Eschatological condition according to Gregory of Nyssa and Symeon the New Theologian:
A critical analysis of “ἐπέκτασις” and “ἀτέλεστον τέλος.”*

10:15-10:30: **Achilleas Dellopoulos** (Post-Doctoral Researcher, University of Athens)

*The ascesis of human senses as a presupposition of deification
in the anthropology of St Symeon the New Theologian*

10:30-11:30: Discussion

11:30-12:00: Coffee-Break

SESSION VI

Moderator: Ekaterini Tsalampouni

12:00-12:30: **Vasilios Tsigkos** (Professor in Dogmatics, School of Theology, University of Thessaloniki):

The theology of the “whole” man in St Symeon the New Theologian and modern theology.

12:30-13:00: **Dimitrios Oulis** (Adjunct Lecturer in New Religious Movements, School of Theology, University of Athens):

The Dialectics of Freedom and Necessity in St Symeon the New Theologian

13:00-13:30: Discussion

13:30-15:00: Lunch.

SESSION VII

Moderator: Nikolaos Asproulis

15:00-15:30: **Ekaterini Tsalampouni** (Associate Professor in New Testament, School of Theology, University of Thessaloniki):

The use of New Testament in the writings of St Symeon the New Theologian

15:30-16:00: **Stavros Yangazoglou** (Associate Professor in Dogmatics, School of Theology, University of Athens):

*Theology as theoptia:
The theology of the vision of God according to St Symeon and St Gregory Palamas*

16:00-16:30: **Istvan Perczel** (Professor in Philosophy and Byzantine History, Department of Medieval Studies, Central European University, Budapest):

The role of the body in the vision of God according to St Symeon the New Theologian

16-30-17:30: Discussion

17:30-18:00: Coffee-Break

SESSION VIII

Moderator: Sabino Chialà

18:00-18:30: **Paul Argárate** (Professor in Patristics and Eastern Orthodox Theology, Karl-Franzens-Universität Graz):

Theosis and Holy Spirit in Symeon the New Theologian

18:30-19:00: **Theophilos Abatzidis** (Research Associate, Volos Academy):

Life in Christ as a foretaste of the society of the eschaton.

Remarks on the eschatological references of Symeon the New Theologian

19:00- 19:30: **Paul Gavrilyuk** (Professor, St Thomas University, Minnesota, President of IOTA):

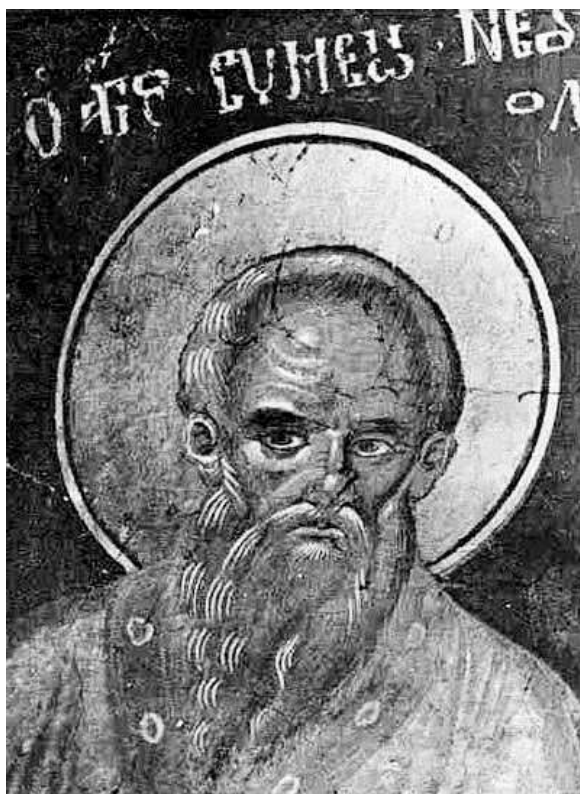
*Embodiment and Spiritual Perception
in St Symeon the New Theologian*

19:30-20:30: Discussion – Conclusion of the Conference

20:30: Dinner.

SUNDAY, MAY 29th, 2022

10:00-11:00 Divine Liturgy in the parish Church of St Constantine and Helena, presided by His Eminence Ignatius, Metropolitan of Demetrias and Almyros



The cover icon comes from a 17th century fresco preserved at the Kyriakon of Kavsokalyvia (Mount Athos) initially published on the cover of the Greek theological journal *Synaxi* (issue 10, 1984).

Speakers and Abstracts

THEOPHILOS ABATZIDIS

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Life in Christ as a foretaste of the society of the eschaton. Remarks on the eschatological references of Symeon the New Theologian

This paper aims to present broadly the unique in intensity and extent of contemporary theological thought's interest in eschatology, in parallel with the eschatological references to the theology of St Symeon the New Theologian. To this end, a critical reading of modern, mainly Protestant, eschatology will be attempted, with emphasis on its gaps and shortcomings. Orthodox intervention will be sought in the already existing dialogue, in the form of the synthesis between future and actualized eschatology, as formulated by Fr. George Florovsky, as "inaugurated eschatology". In the same context, the contribution of modern Greek theologians such as Metropolitan of Pergamon John (Zizioulas), Savvas Agouridis and Georgios Patronos will be presented indicatively and critically. Finally, all the above problems will be examined with the eschatological positions of St Symeon the New Theologian. Saint Symeon is a rare case in the ascetic-patristic literature in which the actualized with the future eschatology is incomparably combined, in the light of the "current" lived eschatology. This experience is based on the actual invasion of the *eschata* into history by the saving work of Christ, is fueled by the sacramental grace, especially the Eucharistic and is completed at the reception of the immanent light of grace, eschatologizing the entire Christian life.

Theophilos Abatzidis was born in Ptolemaida in 1968. He studied at the Faculty of Theology of the Aristotle University of Thessaloniki. He received his Master's and Doctoral Degrees in Systematic Theology from the same Faculty. During the period 1995-1997, he collaborated as a researcher in the research program of the Academy of Athens on the subject of: «Hellenism and Christianity as formative factors of the Greek identity». He served as Editor-in-Chief of the magazine *Lectern*, which was published by the Holy Metropolis of Kozani. From 2001 until today he works in Secondary Education. Since 2004 he is a Research Associate of the Volos Academy for Theological Studies. He has published books, articles and studies in various journals and collective volumes..

EIRINI AFENTOULIDOU

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Reception of Symeon the New Theologian in the manuscript tradition: Editors, copyists, readers

Symeon the New Theologian was a highly esteemed personality in the Byzantine and Post-Byzantine Orthodoxy, and his works circulated widely. However, the availability of innumerable printed books of all of Symeon's works in modern times gives a distorted view of Symeon's actual reception. Indeed, the manuscript tradition shows that there were striking differences in popularity among his works. The prose works of catechetical nature were often copied and excerpted. The hymns, on the other hand, were much less known. Whenever verses written by Symeon appear in the manuscripts, it is mostly catanyctic / penitential verses, rather than the ones of mystic character. A certain discomfort with the unconventional aspects of Symeon's hymns is evident already in the first edition of the hymns by Symeon's pupil Niketas Stethatos: In the titles accompanying the hymns, Niketas tried to present the latter in a more conventional light, emphasising the traditional ascetic teachings and downplaying the role of the mystical experience.

Eirini Afentoulidou (Greek Philology at the Aristotle University of Thessaloniki, PhD in Byzantine Studies at the Vienna University) is a researcher at the Austrian Academy of Sciences. Her research interests include classical and digital textual editing, Byzantine Hymnography, and gender in Byzantium.

PABLO ARGÁRATE

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Theosis and Holy Spirit in Symeon the New Theologian

The foundation of Symeon's theology is his strongly emotional mysticism of Christ, which is why it can also be said that Christ is the centre and the actual goal of his theology. For Symeon, therefore, the presence of Christ in himself, i.e. the mystical, active and living presence of Christ, is the most important thing. From this perspective, the historical Christ recedes into the background and therefore loses relevance for Symeon. However, this mystical presence of Christ in us is only made possible by the "energetic" presence of the Holy Spirit. Only in the Spirit is Christ experienced and at the same time do we have access to Christ. This experience of Christ, however, is by no means static, but fundamentally dynamic. The Spirit transforms human being into the likeness of Christ; it "christifies" him. The Spirit gradually makes visible on the human face the features of Christ. Historically, without Symeon's theology of the Holy Spirit, not only would the link between the Fathers and later Byzantine Hesychasm be missing, but the whole development of Orthodox theology up to the present day would hardly be understandable. Its sometimes one-sided insistence on the experience of the Spirit and on the *συνέργεια* of human beings became the characteristic of Eastern Christianity. The idea that the whole spiritual path, from *metanoia* to the vision of God or light, is driven by the Spirit, the Byzantine and post-Byzantine tradition owes, in a sense, to the writings of Symeon. The Spirit sent by Christ transforms the human being and makes him Christ-like, indeed he makes him a child of God. Only in the Holy Spirit is the human being sanctified, he becomes a saint. Symeon, following the Greek Fathers and later Byzantine authors, traditionally refers to this process of transformation (*ἀλλοίωσις* - *ὁμοίωσις*) by the Holy Spirit as *θέωσις*.

Pablo Argarate is currently the dean of the faculty of Catholic theology at the University of Graz, Austria. He holds a PhD in Philosophy (*Aeikinetos Stasis: The dynamic of being towards unity in the reflection of Maximos the Confessor*), and a PhD in theology (*Der Heilige Geist bei Symeon dem Neuen Theologen*), Tübingen. Studies of Oriental Christian Cultures and Languages (Ethiopian, Coptic, Syriac, Armenian) also at the University of Tübingen. After being professor at the universities of Paderborn, Tübingen (Germany) and Toronto (Canada), he is since 2011 professor and head of the Institute of Patristics, Orthodox and Ecumenical Theology at the University of Graz (Austria). He has already published 11 books, 50 chapters in scholarly books, more than 40 articles and has presented papers in more than 210 international conferences.

SABINO CHIALÀ

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Had Symeon the New Theologian read Isaac the Syrian?

Isaac of Ninive, better known in the Greek world as Isaac the Syrian, is certainly one of the most beloved and most read ancient authors in various Christian traditions down the centuries. A monk and bishop who lived at the turn of the seventh–eighth centuries, he belonged to the Eastern Syrian Church, which in his times was not in communion with any other Church. In spite of this, his principal work, known as the *First collection*, was translated into all the languages spoken by Christians, first of all into Greek, already towards the end of the eighth century or in the first half of the ninth. From that moment on, he enjoyed an unrivaled success in the Byzantine tradition. My contribution seeks to respond to the question whether Symeon the New Theologian also had read Isaac. Symeon's works give no explicit answer, since he never cites Isaac. Various indications, however, allow us to suppose that the New Theologian likewise had read a work by Isaac, which at the time that he was active was becoming known throughout the empire and in Constantinople itself.

Sabino Chialà, prior of the Monastic Community of Bose, is a scholar of Semitic languages and completed his studies at the University of Turin and the Catholic University of Louvain-la-Neuve. He has studied the apocrypha, publishing a translation and commentary of the *Book of Parables of Enoch* (*Libro delle parabole di Enoc. Testo e commento*, Brescia 1997). In his Syriac work he has studied especially Isaac of Nineveh, translating into Italian some of his works, in particular *Discorsi ascetici. Terza collezione*, Bose 2004, of which he has also prepared a critical edition, *Isacco di Ninive. Terza collezione*, CSCO 637–638: Script. Syr. 246–247, Lovanii 2011. He has also published some introductory studies to Isaac's history and thought, among them *Dall'ascesi eremitica alla misericordia infinita. Ricerche su Isacco di Ninive e la sua fortuna*, Firenze 2002. Eastern Syriac monasticism lies also within his range of interest (*Abramo di Kashkar e la sua comunità*, Bose 2005) and also the history of syriac exegesis (*La perla dai molti riflessi. La lettura della Scrittura nei padri siriaci*, Qiqajon, Bose 2014). In collaboration with Ignazio De Francesco he has published a collection with commentary of the Islamic saying of Jesus (*I detti islamici di Gesù*, Milano 2009). He was visiting professor in the Studium Biblicum Franciscanum in Jerusalem, in the Theological Faculty of the Orthodox University of Balamand in Lebanon, and now in the Theological Faculty of Turin. He is a member of the Ambrosian Academy of Milan, ancient president of *Syriaca*, the association of Syriac studies in Italy, and since 2014 he is one of the catholic members of the Joint International Commission for the Theological Dialogue between Roman Catholic Church and the Orthodox Church.

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St Symeon the New Theologian and St Gregory Palamas on the Experience of God: Implications for Contemporary Christian Life

This paper examines ways in which the theology of St Symeon the New Theologian can prove useful for contemporary Christian life. Emphasis is given on the notion of experience, which is not only so crucial for him, but also plays a central role in our post-modern era. First, it is underlined that, in almost all his writings, St Symeon insists on the reality and necessity of conscious human experience of God. Man is able and ought to know God and be united with him even from this very life. If one is to deny this, then one is introducing a most dangerous heresy. In addition, the New Theologian offers important insights regarding the necessity of a synthesis of *ascesis* and Eucharist, showing thus a deep respect for ecclesiastical life, and not an individualism, for which he has been unjustly criticized in scholarship. Secondly, the paper shows that St Gregory Palamas walks on this same line of thought and expands it, mainly in three ways: through a) his notion of ‘intellectual perception’ (αἰσθησις νοερά); b) man’s superiority over the angels, in terms of his corporeality; and c) stressing the active participation of the body in spiritual realities. Finally, it is argued that a combination of the approach of these two authors can fruitfully inspire contemporary Christian life, mainly regarding the following points: a) the importance of *ascesis*; b) the necessity of a healthy and well-prepared participation of the faithful in the sacraments, especially the Eucharist; and c) the central role of the body in spiritual life.

Revd Dr Alexandros Chouliaras is an Adjunct Lecturer of Patristics, Anthropology, and Eastern Orthodox Spirituality at the Faculty of Social Theology and the Study of Religion, National and Kapodistrian University of Athens (NKUA), and a post-doctoral researcher, Faculty of Theology (NKUA) (project: *St Gregory Palamas and St Augustine: Acceptance, Dismissal, or Creative Composition?* / supervisor: Assistant Professor Stavros Yangazoglou). He holds a PhD in Theology from VU Amsterdam, Faculty of Religion and Theology, under the direction of Revd Professors Andrew Louth and John Behr. Some of his work has been published in international *peer review* academic journals and edited volumes. Fr Alexandros is author of *The Anthropology of St Gregory Palamas: The Image of God, the Spiritual Senses, and the Human Body* (Brepols, 2020), and serves as a parish priest in Athens, Greece (Metropolis of Mesogaia and Lavreotiki).

MARIE-HELENE CONGOURDEAU

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Urban monasticism in the time of St Symeon the New Theologian

Symeon the New Theologian, a Stoudite monk of the 10th-11th century, is at the origin of a new orientation of urban cenobitic monasticism. First of all, I will present the evolution of Byzantine monasticism since the 4th century, with the essential stages of the institution of a juridical and canonical framework (Justinian's laws, the canons of Chalcedon), the Arab conquest (with the emigration of Palestinian monks and the diffusion of the Lavra model) and the two iconoclastic crises; I will evoke the monastic reform of Theodore Stoudite in the 9th century, who, in order to counter the excessive influence of the miracle working hermits, instituted a strict urban cenobitism, centered on common life, non-possession, the equality of all the monks, the authority of the hegoumen and common services. It is within this framework that I will situate the inflection that Symeon, who was at the same time a monk trained at the Stoudios and a mystic, introduced into the cenobitic life, by restoring a primordial place to the personal prayer of the monk, in the lineage of the Hesychast tradition of the Desert Fathers; His disciple Nikitas Stethatos, himself a hegoumen of the Stoudio at the end of his life, contributed to root his work, in spite of the objections that appeared thereafter. It could be said in this way that Symeon had "brought hesychasm into the monastery".

Marie-Hélène Congourdeau, born in 1947, is a doctor in history, HDR at the University of Paris-Sorbonne. She is a Researcher at the CNRS since 1981 (honorary researcher since 2012), a member of the editorial board of the *Revue des Études Byzantines* since 1983 and the Director of the collection « Pères dans la foi » (Éditions Migne/Éditions du Cerf) since 2000. She is also "the Secretary of the French Committee of Byzantine Studies from 2000 to 2012. Main publications: *Nicolas Cabasilas, La vie en Christ* (Sources Chrétiennes 355 et 381). *L'embryon et son âme dans les sources grecques* (6th cent. BCE – 5th cent. CE), Paris, 2007; *Nicolas Cabasilas, Correspondence*, Paris 2010; *Les Zélotes: Une révolte urbaine à Thessalonique au 14^e siècle*, Paris 2013; *Nicolas Cabasilas. Ezechiel, prophète de l'Incarnation* (Pères dans la Foi 109), Paris 2021; *Corps naissant, corps souffrant. Anthropology, medicine, epidemics in Byzantium* (Bilans de Recherches 11), Paris 2021; Notice "Diadoque de Photicé", in *Histoire de la littérature grecque chrétienne, IV. Asie Mineure et Constantinople* (v. 325-mid 5th century), ed. M. CASSIN, Paris 2021, p. 155-165.

BARBARA CROSTINI

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St Symeon the New Theologian and Syria: Exploring Christian Experiences at the Turn of the Millennium

Almost every scholar dealing with Symeon's life has asked in what type of world Symeon moved in, so as to frame his personality and spiritual vision in the wider Byzantine context. Conflict with the Arab-Muslim world was the main question that plagued the Byzantine Empire as well as Western Christian lands from Charlemagne onwards. Living in Constantinople did not exempt Symeon from perceiving this wider world of contrasts that impinged on key issues of religious understanding and compelled to more stringent definitions of the faith. Symeon was a contemporary of Avicenna (Ibn Sina, 980-1037) and of Ibn Hazm (994-1064), both powerful Muslim thinkers. In particular, Basil II's victory at Aleppo in 995 opened a new phase in Byzantine relations with Syria, which brought a revival of the cults of the famous Symeons, St Symeon the Elder of Aleppo and St Symeon the Younger, and a new interest in stylite asceticism to Constantinople. In this paper, I address the links between the Syrian experience of God and Symeon the New Theologian's. Taking cues from his Life, I will try to articulate ways in which his interpretation of the monastic life could have been appealing at a time when affective piety was on the rise as a means of intercultural communication. The focus towards the East responded to a global situation of crisis within which the lives of Christian saints were negotiated as manifestos of the Christian experience.

Barbara Crostini studied Classics at the University of Oxford and received her doctorate there in Byzantine Studies with a thesis on the *Katechetikon* of Paul of Evergetis (1999). She has published many articles on Byzantine spirituality, history and material culture, and has prepared catalogues of Greek manuscripts at the Bodleian Library Oxford, Trinity College Dublin, and Carolina Library Uppsala. She was a Fellow of the Arsedendi programme at Stockholm University (2010-2015), where she researched an illuminated Greek Psalter with catena commentary [see *A Book of Psalms from Eleventh-Century Byzantium: the Complex of Texts and Images in Psalter Vat. gr. 752*, co-edited with Glenn Peers, Studi e Testi 504 (Vatican City, 2016)]. She has worked on Italo-Greek monasticism, female monasticism, and the reception of the Bible [see *Receptions of the Bible in Byzantium: Texts, Manuscripts, and Their Readers*, co-edited with Reinhart Ceulemans, *Studia Byzantina Upsaliensia* 20 (Uppsala: Acta Universitatis Upsaliensis, 2021)]. She has been Junior Fellow at Dumbarton Oaks, Senior Fellow at the Swedish Centre for Advanced Studies, and a National Endowment for the Humanities Fellow at the Center for Medieval and Renaissance Studies, St Louis University, MO, USA. She is currently adjunct lecturer in Greek at Uppsala University and senior lecturer in Church History, Art History and Cultural Studies at the Newman Institute, Uppsala.

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The ascesis of human senses as a presupposition of deification in the anthropology of Symeon the New Theologian

It is an indisputable fact that the anthropology of St Symeon, the New Theologian, is extremely interesting because it promotes and extends, we would say, with an exceptional dynamism the established patristic teaching from the 3rd century AD to his era, 11th century. At the center of his teaching is the salvific purpose which is none other than the deification of man. The anthropology of deification, that is, the acquisition of divine with all parts of human nature, mind, speech and sense, in a solid sequence is the central goal of Symeon's theological anthropology. Symeon adopts without hesitation a holistic salvation of human nature which is carried out with the correlation of psychosomatic or otherwise spiritual-material energies. The mystery of the unbreakable unity of human nature, soul and body, runs through his thought structurally and does not allow the autonomy of any area of human nature. There were of course in the past previous Church Fathers such as Nemesius of Emesa, Gregory of Nyssa, Gregory the Theologian, Maximus the Confessor, etc., who emphasized in their anthropology the relation between spiritual and material energies. However, what Symeon emphasizes more in his anthropology is the ascesis of human senses as a presupposition of the deification of man. Furthermore, he highlights the beneficial role of tears, which can transform nature, making it receptive to divine light. The presentation will also focus on the experiences related to deification which abound in Symeon's texts and show the transformative role of the uncreated light that leads to theosis.

Achilleas Dellopoulos was born in Kozani in 1977. He studied theology at the Aristotle University of Thessaloniki and at the Ludwig Maximilians in Munich. He was awarded a Doctorate by the Department of Theology, AUTH. in 2014. He has published a number of books and articles. He speaks Italian, German, French and English. He has given lectures at the Department of Theology of the Theological School of AUTH. He is a member of the International Association of Orthodox Dogmatic Theologians (IAODT) and member of the Scholars' Association of the German Academic Exchange Service (DAAD ALUMNI). Today he is Postdoctoral Researcher at the Department of Theology of the National and Kapodistrian University of Athens.

REVD. BASIL (MILAN) GAVRILOVIC

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Eschatological condition

according to Gregory of Nyssa and Symeon the New Theologian:

A critical analysis of “επέκτασις” and “ατέλεστον τέλος”.

There is a synthesis among the Fathers of the Church which qualifies the eschatological fulfillment as a vibrant, dynamical, and unceasing personal progress based on the continual encounter with the Lord Jesus Christ. As our instrumental protagonists we investigate two Fathers of the Church, St Gregory of Nyssa and St Symeon the New Theologian who propose the idea of unceasing progress in the eschatological fulfillment. Even though, terminologically, the two authors differ, the fact remains that both are suggesting a dynamic progress in the eschatological realization. Our analysis examines the difference between the eschatological condition of human beings reflected upon those who are deemed virtuous and those who are succumbed by vices and evil. For those who reject and turn away from Christ awaits a certain stillness, cessation, and inability to proceed in the eschatological state. On the other hand, those who live a life of virtue and ecclesial participation anticipates an existence of progress in the eschatological completion. We find that the perspective of progress, according to the two Fathers of the Church, is based on the fact that God is inaccessible, uncreated and unchanged, while the human nature has a predisposition for change, motion, and potential of unceasing progress. The writings of our protagonists present the eschatological fulfillment, the Heavenly Kingdom, not so much as a place, rather it understands a personal encounter with God as a presence, communion, and participation in His life. Hence, even in the resurrected and perfected state, an unending, dynamic, and joyous condition of love between the creation and the Creator takes place.

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Embodiment and Spiritual Perception in St Symeon the New Theologian

The paper investigates Symeon the New Theologian’s distinctive contribution to the spiritual perception tradition in Christianity. The paper dwells on the methodology of the Spiritual Perception Research Project (SPRP), the broader patristic spiritual perception tradition, and then places St Symeon’s account of the spiritual senses within the context of this tradition. Methodologically, I draw on SPRP contributions, which resulted in *The Spiritual Senses: Perceiving God in Western Christianity* (Cambridge UP, 2012, co-edited with Sarah Coakley) and *Perceiving Things Divine: Toward a Constructive Account of Spiritual Perception* (Oxford UP, 2022, with Frederick D. Aquino). This methodology then helps to map the patristic understandings of spiritual perception and find St Symeon’s contribution on this map. The New Theologian’s understanding of the relationship of the hierarchy of spiritual senses, his account of how spiritual sensation relates to embodiment, emotions, and nous will be investigated. The conclusion is reached that St Symeon gave a prominent place to the transfiguration of human senses in his account of religious experience.

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Symeon the New Theologian as a witness of the Resurrection

The resurrection appearances of Jesus to the disciples preoccupied biblical theology. The question of whether these appearances constitute a historical event or not has preoccupied systematic theology. The spiritual experiences of the ascetic fathers became one of the subjects of Patrology. Saint Symeon the New Theologian's thoughts were different. The saint did not know that his work would become eventually the object of Patrology. He believed that his life belonged to an already long tradition and he tried to understand it and to integrate it within the framework given to him by the tradition of the Church. A key question for Saint Symeon was whether it was possible for the Christians of his day to reach the standards of the first saints, such as the apostles. Some of the institutional representatives of the church at the time answered negative. Most modern scholars have also tried to explain why the appearances of the risen Christ stop with the Ascension. Symeon, having the experience of living next to Symeon the Reverend and later having his own experiences, answered the question with an explicit affirmation. Symeon is a witness of the Resurrection of Christ in the same way as the twelve disciples, Mary Magdalene, the disciples walking towards Emmaus or Paul. Using his work, we will argue that Symeon had the same experience with the apostles after the Resurrection. We can easily distinguish in these experiences of Symeon the three elements that characterize the resurrection appearances of Jesus: God's initiative – recognition – mission. The testimony of Symeon is extremely important for every age, claiming that a Church that does not have living witnesses of the resurrection of Christ is no longer the Church of Christ.

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The reception of Symeon the New Theologian's work during the 11th-12th centuries: the case of Basileios protasekretis' poems.

This presentation showcases for the first time the elements involved during the 11th century in the reception and the impact of Symeon's work on subsequent writers. On this direction, we discuss the conclusions of previous scholarship and I examine the content of works closely related to the New Theologian, such as his *Life* and the speech *Against the accusers of saints*, both of them ascribed to Symeon's pupil, Niketas Stethatos. In parallel, our interest lies in the study of the extant praising epigrams on saint Symeon, which were written during the first part of the Komnenian period, focusing on the commentary of Basileios protasekretis' four epigrams. Specifically, we aim to reformulate the way in which Basileios praises the New Theologian's merits, juxtaposing his poems with the other contemporary epigrams on the same saint. Such a research will showcase so common poetic ways among these scholars as distinct and remarkable features of their literary expression.

Georgios Gousgouriotis is a researcher (2021-) at the Patriarchal Institute of Patristic Studies, where he is occupied with the edition and commentary of works written by Byzantine scholars of Thessaloniki. Currently (2018-) he is writing his PhD thesis at the Faculty of Philology of Aristotle University of Thessaloniki on the paraphrases of Gregory Nazianzen's poems, under the supervision of the Assistant Professor Christos Simelidis. He obtained the undergraduate (2010-2014) and the master degree (2014-2017) from the same Faculty, with his postgraduate studies being on the field of Medieval Greek Philology. Presently, he is a fellow of the Non-Profit Civil Company *Aegeas* in his collaboration with the Patriarchal Foundation of Patristic Studies. In 2015 he was a fellow of the *Deutscher Akademischer Austausch dienst (DAAD)* in the cooperation programme "Philologie in Antike und Byzanz" between the University of Cologne and the Aristotle University of Thessaloniki. His articles have been published in respected journals of Byzantine and patristic studies in Greece and abroad and he has delivered several presentations in seminars and congresses in Greece and Cyprus. At this time he is preparing the edition of the liturgical text *Διάρaxis* of Symeon of Thessaloniki under the aegis of the Patriarchal Foundation of Patristic Studies. His research interests include the Byzantine prose paraphrases, the Byzantine lexicography, the Byzantine school texts, the Byzantine epistolography, as well as the patristic literature and its reception, with emphasis on the poetic work of Gregory the Theologian.

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St Symeon the New Theologian in the Russian Spirituality

Although the scholarly rediscovering of St Symeon the New Theologian began in the 20th Century, his influence in Russian orthodox spirituality has always been very great. After a survey of early Slav versions, the paper will focus on Symeon's reception in the so called Russian hesychasmus, particularly in Nil Sorsky's "Eleven chapters" or *Rule (Ustav)*. The second part of the paper will deal with the translations of Symeon (*Hymns* and *Catecheses*) realized by Paisy Velichkovsky (1722-1794) and his school. Through the Slavic Philokalia (*Dobrotoljubie*) and the Slavic translations, which first circulated in manuscripts and then were edited in Optina, the mysticism of Symeon penetrated the renewal of spiritual life in Russian orthodoxy in 19th Century.

Adalberto Mainardi, monk of Cellole, studied Philosophy (University of Milan) and Slavic Philology (University of Turin). From 1993 to 2020 he has been the scientific secretary of the International Conferences on Orthodox Spirituality, held at the Monastery of Bose, and has so far edited their Proceedings. Among his publications, there are several articles on Orthodox theology and ecumenism, both in specialized journals and miscellaneous volumes. He edited the Council of Moscow of 1988 in the CODG Collection (*Corpus Christianorum*), and translated into Italian and introduced several Classics of Russian and Romanian Orthodox spirituality, such as *The Way of a Russian Pilgrim*; Silouan of Mount Athos, *Writings*, Ilarion Domrachev, *On the Mountains of Caucasus* (2019). Among his books: *Encountering the brother. Christian Tradition between West and East*, Kiev 2012 (in Russian); *Insieme verso l'unità. L'esperienza monastica e il cammino ecumenico* (Qiqajon, Bose 2014); *Spiritualités en dialogue* (Parole et Silence, Paris 2014); *Chiamati alla vita in Cristo* (ed.) (Qiqajon, Bose 2021).

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The monastic theology of St Symeon the New Theologian in relation to the ancient monastic models

Symeon belongs to the long chain of questions and answers that the monastic movement posed at times in relation to its ideals. This is shown by the fact that he gradually withdrew from the places of power in the capital of the empire to settle in a monastery on its outskirts, studying the work of Marcus the Hermit. Thus, he gives new impetus to the lively debate of the 5th and 6th centuries about how salvation is achieved: there were then eastern currents that injected dualistic notions into the experience of the constant struggle against evil and responded that it is done “ex agonia”, that is, by constant exercise, as Marcus records it, while others responded with union and a return to participation in the only reality in Christ (where evil is only a “wake” or “calculus”) through baptism and the sacraments (Areopagitics) or through the reception and prayer by reduction through the sacraments (utilizing Euagrius Ponticus). All these are the adventures of the experience of grace by the everyday man of every age. In this paper we see how Symeon carries this quest into the 10th century, which is very different from the 4th and 6th centuries. Monastic communities from spontaneous group experience around great ascetic experiential personalities become, through their gradual development in the 6th century, completely dependent on the sponsoring actions of great aristocratic or imperial families. This leads him to move awkwardly in the world of the powerful and sometimes to conflict in order to give the answers to baptism, penance and spiritual direction a personal content with reference to individual responsibility.

Dimitrios Moschos is Associate Professor of Ecclesiastical History at the Department of Theology of the University of Athens and Director of the Study Laboratory of Ancient Eastern Christianity of the same Department. He studied Theology at the University of Athens (1982-1986), then Evangelical Theology at the University of Erlangen (1988-1989) and Byzantinology, Orthodox Theology and Philosophy at the University of Munich (1989-1992). He was awarded the MA of Byzantinology of the University of Munich (1993), Ph.D. of Theology of the University of Athens in Ecclesiastical History (1995) and Professor of Ecclesiastical History at the Theological School of the University of Rostock Germany (2007), in which he also teaches as an extraordinary guest professor (Privatdozent). The theme of his habilitation was “Eschatology in Egyptian monasticism. The role of differentiated perceptions of Christian scholarship in the history of early Egyptian monasticism and its social function (4th - 5th c.)”, published in 2010 by Mohr-Siebeck. He is a member of the Board of Directors of the Volos Academy for Theological Studies, the Pan-Hellenic Theological Association “Kairos for the Upgrading of Religious Education” and the editorial board of the theological journal Synaxis.

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The Dialectics of Freedom and Necessity in St Symeon the New Theologian

The argument of this paper will be developed in three sections. In the first, we will try to briefly clarify the concept of *dialectics*, as a relation that connects two terms, each of which maintains its otherness, yet a) is absolutely necessary for the identification, formation and verification of the other b) constantly refers to the other, emerges within the other, is connected and at the same time differentiated from it. In the second section, we will try to apply the dialectical relationship *specifically* in the notions of *necessity* and *freedom*, in order to show their mutual attraction and repulsion. By dialectically intertwining these two notions, we will attempt to demonstrate the way in which freedom in Spirit is the transcendence of necessity and, at the same time, a cognitive and salvific necessity itself. Finally, in the third section of our presentation we will try to summarize our basic arguments and emphasize the need to reflect on the experience of holiness through the prism of its dialectical tension.

Dimitrios Oulis was born in Athens at 1971. He graduated from Aristotle University of Thessaloniki (School of Theology) and completed his PhD thesis at Panteion University of Social and Political Sciences in the field of Social Anthropology of Religion. He also studied accordion, piano and music theory at the National Conservatory of Athens. From 2018 till 2021 he taught the course "New Religious Movements" at the faculty of Social Theology and the Study of Religion (School of Theology, NKUA). At the present time he is a teacher of Religious Education at Zois Private School Athens, a music teacher at the Rizopoulou Conservatory Athens, and a visiting professor in Sociology of Religion at the Greek Bible College Pikermi, Greece. His research interests cover the fields of history and anthropology of religions, with special emphasis on the relation between religion, cinema and pop culture. He is the author of six books and numerous scientific articles published in edited volumes and scientific journals in Greece and abroad.

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The “recreation” (anaplasia) of images about God in Symeon the New Theologian

Symeon the New Theologian particularly in his prose works as well as in his hymns, through specific tropes and techniques, attempts to render the experience of his relationship with God, by using those means of speech that are available to him; besides, this subject area amongst other is central in his writings, and seems to be organised in a very systematic as much as a spontaneous way. Works (*Logoi*) of Symeon and knowledge that concerns them, are designated by the creation of images and the abstraction of examples from the visible and sensual world in order to represent and talk about the noetic actuality/world, beyond whatsoever human senses can see and perceive. The created examples are various and are rendered in an extended as well as in a shortened way of exposing them. The main points of the current paper are to bring out this expressed technique as regarding experiencing God, to present in detail a major part of this material, to speak in a representative way, altogether on the classification and the usage of such images in Symeon’s collected works; finally, to interpret the reasons why he adopts and uses such a technique, through passages from earlier christian authors, which Symeon seems to know in depth. Methodologically speaking, it is necessary for the present research study also to examine both the terminology that Symeon uses and has in mind, being conscious of doing so while narrating these images, as well as the possible knowledge of the specific passages that contain corresponding theoretical directions which are also present in texts earlier than his own ones. The overall discussion in the specific research area and the relevant engagement with plenty of such examples, extant in the works of Symeon the New Theologian, maybe constitutes one of the keys for understanding the poetics in his writings.

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St Symeon the New Theologian on the Role of the Body in the Vision of God

The paper is centered on one question concerning the theology of Symeon the New Theologian: What is the role of the body in the final vision of God? If we start from the assumption that Symeon is an early precursor of the Hesychast teaching of the 14th century about the distinction between the divine substance and the operations, the final vision of the divine light being that of the operations (*energeiai*), we might suppose that the body plays an important part in the vision as it is also the case in the teaching of Saint Gregory Palamas. However, if we interrogate Symeon's own texts and make a collection of all his utterances about this role, we find that the presence of the body in the final vision is asserted only once, in Hymn IX, line 9. A note by the editor of the Hymns, Nicetas Stethatos, says that in another writing of his, Symeon had stated that he had been raptured from this world "together with his body." Yet, if one browses through Symeon's oeuvre, such a statement cannot be found. Rather, to describe his own rapture, Symeon often quotes Saint Paul's words: "where it in the body, or not so, I do not know," but several times concludes that "he thinks" the rapture happened in an incorporeal, immaterial state of the pure naked mind. The paper will analyze these loci in Symeon's oeuvre, attempt to give an answer to the apparent contradiction between Hymn IX and the other fragments, and assess the place of the incorporeal vision of the mind in Symeon's larger theological views about the divine substance and operations and the mystical itinerary.

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“To Such Men, Authority to Bind and Loose is Given by God....” Symeon the New Theologian on Confession in the Psalter Vat.gr.1927

The late eleventh-century Byzantine book of psalms, MS Vat. gr. 1927, has at least one large, golden, prefatory image planned for each psalm and ode. These narrative images create an illustrative paratext similar to the literary paratexts, or catena, used as commentary on books of the Bible. Vat. gr. 1927's images draw heavily on the writings of Symeon the New Theologian. Internal evidence suggests that the psalter was produced under Niketas Stethatos, abbot of the important Stoudios Monastery in Constantinople and writer of Symeon's bios. The psalter's narrative images were constructed to teach monastic values and the charismatic path to salvation and *theosis* advocated by Symeon the New Theologian. Small and complex, the manuscript's moralizing compositions are designed for careful looking and deep contemplation. Like Symeon the New Theologian, the psalter promotes education by a spiritual father. King David guides the viewer through the psalter's lessons as a monastic spiritual father, which is unique in Byzantine art. This paper examines a prefatory image teaching Symeon the New Theologian's view that lay monks had the authority to hear confession and pronounce absolution. In Epistle 1, “On Confession,” Symeon claimed that only those pure in spirit, including monks, could “bind and loose” as Christ's “elect people.” The prefatory image to Psalm 31 (LXX) contains an old monk wearing a *koukoulion* and hearing the confessions of several young men. Above them hovers a bust of Christ rendered as an outline using pen and ink, so that the gilt background shines through and indicates his spiritual, rather than bodily, presence. Christ's spiritual presence above indicates that the confession below is divinely blessed and authorized. His rendering in outline highlights Symeon's argument that those granted divine authority to forgive sins have seen the light of Christ and truly experienced that light within themselves.

Courtney Tomaselli was a Visiting Assistant Professor of Art History at Elon University. She received a PhD from Harvard University in 2019 with a focus on Byzantine and Islamic art history. Her dissertation is titled “For He was made man that we might be made God: Visualizing the way to *theosis* in the Byzantine psalter Vat. gr. 1927.” She previously studied classical archaeology and fine arts conservation. Currently, she is an Instructor at the Interdisciplinary Honors Program of the Loyola University of Chicago.

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The New Testament in the work of Symeon the New Theologian

The ways in which the Fathers and the ecclesiastical writers of the ancient Church read, appropriated and incorporated the texts of the New Testament into their work make clear the importance of the biblical text in their theological and pastoral discourse. The study, therefore, of the patristic reception of the Bible in the ancient Church is an extremely interesting field of research for many reasons: it records interesting patristic interpretations and applications of the biblical text in specific circumstances and thus underlines the contextual dimension of interpretation; it traces the strategies of reception and the hermeneutical prisms that are utilized in this process of reception and appropriation; and it seeks similar processes in the environment of ancient Christian communities. Moreover, it raises a number of important issues, such as the relationship between the Bible and Tradition, the place of the study of the Bible –not only as liturgical reading but also as a text of personal study and reference– in the spiritual life and edification of the members of the Church, and, finally, the role that biblical interpretation is called to assume as ecclesial ministry and prophetic witness within the Church and the world. In this paper, the work of St Symeon the New Theologian offers the fertile and, with few exceptions, unexplored by biblical scholars as a testing ground for the above. In particular, the first part of the introduction presents the data from Symeon’s work regarding his mainly quantitative use of the NT passages (for example, which books he uses and which textual tradition he delivers). The second part provides a qualitative analysis of this data and, with the help of specific examples, describes the forms of intertextuality, the hermeneutical strategies and the ways in which the biblical text is integrated within Symeon’s theological discourse. Finally, in the third part, the conclusions from the previous two parts are linked to Symeon’s understanding of the place of the Bible in the life of the Church and in his own life and practice, and some reflections on the relationship of Orthodox Christians to the Bible today are raised.

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The theology of the “whole” man in St Symeon the New Theologian and modern theology

In the various “holistic” approaches of our time, which has been characterized by theology as the “century of anthropology”, the vigorous and fruitful synthesis of Saint Symeon refers to the “whole” man and the “whole” of his life. This synthesis ought to be interpreted in relation to modern theology, which seeks its return to “catholicity”.

Vasileios Tsigkos was born in Agrinio and studied Theology at the Theological Faculties of Thessaloniki and Dublin. He is now Professor in the School of *Social Theology and Christian Culture* of AUTh. and since 2000 he teaches *Dogmatics of the Orthodox Church*. He has been a Visiting Professor at the Balamand University. His main research interest is the authentic exhibition of orthodox faith's content applied to the way of life of the ecclesiastical community. He has participated in dozens of theological Conferences, Symposia and workshops in Greece and abroad. He has given many lectures on theological themes, and contemporary issues. He has published 12 monographs and 65 scientific articles. Recent publications: *Perichoresis. Theological content of the term and its applications according to Dogmatics of the Orthodox Church*, 2015; *Dogmatics of the Orthodox Church*, 2019; *The Human Being, a great World in our small Cosmos: Aspects of Orthodox Anthropology*, 2019.

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Theology as theoptia: The theology of the vision of God according to St Symeon and St Gregory Palamas

After the intense interest aroused by the study on the hesychastic theology of Saint Gregory Palamas, theological research has rightly turned in recent years to the person and work of Saint Symeon the New Theologian. The theological witness of these two fathers and theologians of late Byzantine era is closely interconnected. Symeon the New Theologian's works are not typical theoretical treatises, but mainly poetic, doxological and empirical testimonies of life in Christ. By fully expressing a charismatic and mystical theology, his texts are indeed "hymns of divine eros". Theology is not a scholastic and conceptual access to the truth of God but mainly a personal experience of grace as a vision of God in the life of the Church. The ascetic teaching on deification of Saint Symeon the New Theologian seems to resonate three centuries later with the hesychastic teaching of Saint Gregory Palamas who dogmatically establishes the empirical and charismatic character of theology as a vision of God, interpreting its principles and preconditions according to the biblical and patristic tradition. In the present paper, an attempt is made to determine the common starting points of these two Church Fathers mainly in terms of the empirical character of theology as a vision of God, exploring the common theological, ecclesiological and anthropological aspects of their work, but also the differences in the forms of expression and documentation of their teaching. No reversal of the previous patristic tradition can be evidenced here, except for an effort towards its timeless continuation and inspired update, depending on the problems and special challenges of their time. For both of these fathers, the Church is not an institutionalized and passive body of the Byzantine society. Deification and holiness are not impossible in their time, but a living and lasting reality of the life in Christ of the Church, as evidenced by the ascetic and hesychastic life of the monks. However, the key question of our time is not merely the scholastic reception of their teaching, but the creative and fruitful interpretation of their witness in the context of contemporary theology.

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The position of the New Theologian in the hagiological forms of the Orthodox East. Findings, Ambiguities, Questions

The aim of the presentation is to approach the hagiological physiognomy of Symeon the New Theologian (+1022) through his *Life* that was written by Nikitas Stethatos (+ c.1090). The writer had been a student and continuator of Symeon's monastic and spiritual ideals. In addition, Stethatos, thanks to his theological training and spiritual composition, is not limited to a conventional recomposition of a remarkable and worth imitating life but conceptualizes the attitude, the sufferings and the achievements of the Symeon, and that helps the text's reader to acquire a fuller and more concrete view of Symeon, as an expressor of the monastic holiness, as a spiritual teacher but also as an anthropological ideal type of the earlier but even subsequent traditions of Philokalia and Hesychasm, respectively. In the context of this approach and always according to Stethatos' text, there have been traced traditional ingredients of Christian asceticism (commitments, virtues, struggles) that seal the life of this byzantine ascetic but also his "unconventional" spiritual characteristics that have not only brought together a crowd of admirers and followers but that have also triggered early and latter objections and reservations against him. Amongst these unconventional or controversial spiritual characteristics of his, (a) the completely personal, almost individual relation with the divine, (b) the indirect dispute of the institutional church hierarchy in the name of charisma and (c) the mystical elevations of the soul that were combined with the glorification of the body even from then on, are being noted and commented on.

Panagiotis Ar. Yfantis (b. 1966) studied Theology in Athens, he continued with postgraduate studies in Italy and presented in Thessaloniki his thesis on the spiritual and theological physiognomy of saint Francis of Assise. He worked as a theology teacher in the public and private Middle level as well as in the Superior Ecclesiastical Academy of Crete. In 2005 he was elected a lecturer in the department of Theology of the Aristotle University of Thessaloniki, where he continues to work to this day as a Professor of Patrology and Hagiology. Moreover, from 2008 he teaches "Orthodox Theology" as a visiting professor in Catholic Universities of Ecumenical Studies in Venice and in Bari, Italy. He has published books and articles of patristic, hagiological, and ecumenical content in Greek and Italian. In addition, he has translated in Greek sources of early mendicant orders, scientific works, essays, and literature. Among his works, the following titles are mentioned indicatively: *The sanctity of martyrdom and the testimony of sanctity. Theological studies*, ed. Pourmaras, Thessaloniki 2009; *Call, Course, Participation. The spiritual ontology of Christian sanctity*, ed. Armos, Athens 2010; *The demystification of evil. A study in the theological thinking of St Photius*, ed. Armos, Athens 2015; Jordan of Saxony, *The birth of the Order of Preachers (Introduction, Critical Edition, Translation, Comments)*, ed. Armos, Athens 2016; *Battle of Reconciliation. Man, fellow man, Godman in the arenas of theosis*, ed. Armos, Athens 2018.



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