



**FOURTH SUMMER SCHOOL
FOR ORTHODOX CLERGY AND LAY THEOLOGIANs
FROM UKRAINE**

"THESSALIA" CONFERENCE CENTRE

VOLOS, GREECE

JULY 2 - 12, 2023





VOLOS ACADEMY FOR THEOLOGICAL STUDIES

**FOURTH SUMMER SCHOOL
FOR ORTHODOX CLERGY
AND LAY THEOLOGIANs
FROM UKRAINE**

“Thessalia” Conference Center
Volos, Greece
July 2–12, 2023

Cover: Oven tile by Ivan Baraniuk, 19th c.
Ivan Honchar Museum, Kyiv, Ukraine, 2013

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As a preface

The Fourth Summer School, just as in the previous years, is addressed to Orthodox clergy and lay theologians from Ukraine. The major goal of the programme is to familiarize the participants with the new socio-cultural challenges (secularism, globalization and religious pluralism, open society etc.) By participating in the training, participants will gain access to resources, physical and digital libraries, and the most recent literature on topics related to the organization and functioning of a Church in the contemporary and highly demanding European environment, as well as a sufficient overview of the most recent developments (representative figures, agenda etc) in the contemporary Orthodox theology of the second half of the 20th and the early 21th century. As the Summer School will take place in Volos, the participants will have an excellent opportunity to come to direct contact with the life and functioning of one of the most vivid and modern dioceses in Greece, the Metropolis of Demetrias, which has been a crossroads of dialogue between cultures and religious traditions for many decades.

It is the fourth summer school of this kind, and the second one that takes place with physical presence (the Schools of 2021 and 2022 were held on-line). The picture below comes from the year 2019, when the programme ended with a visit to the Ecumenical Patriarchate of Constantinople.



Timetable

Sunday, July 2nd, 2023

19:00 - 20:00: Inaugural session at Park Hotel

Monday, July 3rd, 2023

07:15: Matins, Church of Saint Apostolos “o Neos”

09:00-11:00: **Dr. Brandon Gallaher** (Associate Professor of Systematic Theology, University of Exeter, Devon, UK):

Orthodoxy and Modernity: Tradition and Renewal

11:00-11:30: Coffee break

11:30-13:30: **Dr. Antoine Courban** (Professor, St. Joseph University, Beirut, Lebanon):

“Fratelli Tutti” seen with Antiochian eyes

13:30-14:30: Lunch

18:15-19:00: Vespers at the Evangelistria church, Nea Ionia.

19:00-20:00: Meeting with the Rector of the Parish, **Rev. Dr. Amfilochios Miltos** and discussion of the “Green Parish”

Tuesday, July 4th, 2023

07:15: Matins, Church of Saint Apostolos “o Neos”

09:00-11:00: **Dr. Antoine Courban** (Professor, St. Joseph University, Beirut, Lebanon):

Christian identity and national identity

11:00-11:30: Coffee break

11:30-13:30: **Dr. Gayle E. Woloschak** (Professor of Radiation Oncology, Northwestern University, Professor of Science and Religion, Lutheran School of Theology, Chicago, USA):

Artificial Intelligence and Human Uniqueness I

13:30-14:30: Lunch

18:00-20:00: (Park Hotel) Meeting with **H.E. Ambrosius, (retired) Metropolitan of Helsinki**

Wednesday, July 5th, 2023

07:15: Matins, Church of Saint Apostolos “o Neos”

09:00-11:00: **Dr. Gayle E. Woloschak** (Professor of Radiation Oncology, Northwestern University, Professor of Science and Religion, Lutheran School of Theology, Chicago, USA):

Artificial Intelligence and Human Uniqueness II

11:00-11:30: Coffee break

11:30-13:30: **Dr. Brandon Gallaher** (Associate Professor of Systematic Theology, University of Exeter, Devon, UK):

*Life and Legacy
of Metropolitan Kallistos Ware of Oxford (1934-2022)*

13:30-14:30: Lunch

18:00-20:00: **Dr. Pantelis Kalaitzidis** (Director, Volos Academy for Theological Studies):

*Orthodoxy in the Modern World:
Overview and Critical Remarks*

Thursday, July 6th, 2023

07:15: Matins, Church of Saint Apostolos “o Neos”

09:00-10:45: **Dr. Nikolaos Asproulis** (Deputy Director, Volos Academy for Theological Studies)

Patterns of Theosis: Individual, Communal and Cosmological

10.45-11:00:

RESILIENCE meets Ukrainian scholars

11:00-11:30: Coffee break

11:30-13:30: **Georgios Vlantis, MTh** (Director of the Council of Christian Churches in Bavaria, Research Associate of Volos Academy):

*The 11th Assembly of the World Council of Churches (Karlsruhe 2022):
Challenges & Perspectives*

13:30-14:30: Lunch

Free evening

Friday, July 7th, 2023

09:00-11:00: **H.E. Grigorios, Metropolitan of Peristeri** (Professor of Canon Law, Faculty of Theology, University of Athens & St Sergius Institute in Paris):

Canonical issues related to the Calendar reform

10:00-10:30: Coffee break

11:30-13:30: **Georgios Vlantis, MTh** (Director of the Council of Christian Churches in Bavaria, Research Associate of Volos Academy):

The war against Ukraine and the Ecumenical movement

13:30-14:30: Lunch

14:30: Excursion to Vergina and Kastoria

Saturday, July 8th, 2023

Kastoria, visit to the Byzantine Museum, visit to H.E. Kallinikos, Metropolitan of Kastoria

Sunday, July 9th, 2023

Divine Liturgy at Kastoria, visit to Meteora, return to Volos in the evening

Monday, July 10th, 2023

07:15: Matins, Church of Saint Apostolos “o Neos”

09:00-11:00: **Dr. Paul Ladouceur** (University of Toronto, Canada):
*The Origins and Nature
of Neopatristic Theology in Orthodoxy*

11:00-11:30: Coffee break

11:30-13:30: **Maria Constantina Terss (Terzopoulou)** (PhD - ABD, Stanford University, USA)
Synergy in Byzantine Iconography, Architecture, and Liturgy I

13:30-14:30: Lunch

16:30: Departure from Park Hotel to Makrinitza, Pelion.

17:00-18:00: Visit to the Byzantine Museum

18:00-18:45: Vespers

18:45-20:00: **Rev. Dr. Antony Vrame** (Professor at Holy Cross Greek Orthodox School of Theology, Brookline, MA, USA):

*Reclaiming Formation
in Orthodox Christian Education*

Tuesday, July 11th, 2023

07:15: Matins, Church of Saint Apostolos “o Neos”

09:00-11:00: **Maria Constantina Terss (Terzopoulou)** (PhD - ABD, Stanford University, UK)

Synergy in Byzantine Iconography, Architecture, and Liturgy II

11:00-11:30: Coffee break

11:30-13:30: **Dr. Pantelis Kalaitzidis** (Director, Volos Academy for Theological Studies):

*The Dialectics of Community and Individuality,
and the Orthodox Affirmation of Human Rights*

13:30-14:30: Lunch

15:00-20:00: Visit to the Monastery of St John the Forerunner in Anatoli, Agia

Wednesday, July 12th, 2023

07:15: Matins, Church of Saint Apostolos “o Neos”

09:00-11:00: **Dr. Paul Ladouceur** (University of Toronto, Canada):

Modern Orthodox Social and Political Theology

11:00-11:30: Coffee break

11:30-13:30: **Dr. Pantelis Kalaitzidis** (Director, Volos Academy for Theological Studies):

*The War in Ukraine
and the “Babylonian Captivity” of Orthodoxy to Religious Nationalism*

13:30-14:30: Lunch

20:00: Farewell dinner

Participants and Abstracts

Dr. Nikolaos Asproulis

Deputy Director of Volos Academy,
Lecturer at the
Hellenic Open University, Greece



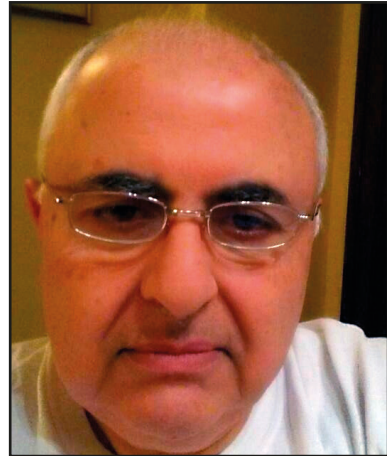
Dr. Nikolaos Asproulis is Deputy Director of Volos Academy for Theological Studies and lecturer in systematic theology at the Hellenic Open University (Patras, Greece). He has authored many articles on the history and theology of the Orthodox Church, theological methodology and hermeneutics, political theology, eco-theology and theological education. He is executive manager of the Volos Academy's eco-theological project "Green parish initiative and parallel activities" in cooperation with WWF Greece. His recent publications include *The Orthodox Church addresses Climate Crisis* (co-edited with Theodota Nantsou, Volos Academy Publications-WWF Greece, 2021); *Priests of Creation: John Zizioulas on Discerning an Ecological Ethos* (co-edited with John Chrysavgis, T&T Clark, 2021); *Christian Responses to Spiritual Incursions into 21st-Century Church and Society* (co-edited with S. Devenish, Cambridge Publishing Scholars, 2020).

Patterns of Theosis: Individual, Communal and Cosmological

While it is widely recognized today that *theosis*, or deification, occupies a central place in Eastern Orthodox theology and spirituality as a sort of a “religious ideal of Orthodoxy,” one could hardly find, throughout history, a formal definition claiming doctrinal authority. Although a concept deeply rooted in tradition, theosis receives throughout the centuries a dynamic character boldly affecting the life and doctrine of the Church as the main goal of life in Christ to be fulfilled in both Eastern and Western tradition. After a historical survey of its development and reception in the early patristic tradition and contemporary Western and Orthodox theology, the present course provides a systematic account of its ontological presuppositions and foundations, its models and types, concluding with a contextualization of theosis towards an individual, communal and cosmological perspective.

Dr. Antoine Courban

Professor Emeritus,
St Joseph University
Beirut, Lebanon



Dr. Antoine Courban is Doctor in Medicine (General Surgeon C). He is a member of the Board of the National Council of Higher Education (Lebanon) and a Professor Emeritus at Saint Joseph University in Beirut. He is a special advisor in Humanities and Ethics at St George University of Beirut, and a member of the French College of Anatomy Professors, a member of the Centre Georges Canguilhem d'Histoire et Philosophie des Sciences (Paris-Bercy University). He is the editor in chief of "Travaux et Jours" revue of St Joseph University in Beirut, and a general coordinator of the Follow-up Lebanese Committee of Al Azhar - Abu Dhabi declarations. He is editorialist and columnist at ICI-Beyreuth. He is the author of the books *Dictionnaire d'Histoire et Philosophie des Sciences* (PUF 1999), *Dictionnaire de la Pensée Médicale* (PUF 2004), *Ontology of Consciousness* (MIT Press 2004), *L'Ultimo Califfato* (Bologna University Press), *Il Mosaico della fraternità* (Qiqajon Editions) and also the author of more than 350 published articles.

“Fratelli Tutti” Seen with Antiochian Eyes

A series of lived testimonies, throughout a professional and personal life, show the diversity of the real experience of human fraternity. Professor Courban evokes his childhood memories in Lebanon as well as several milestones that illustrate fraternity in his professional environment as a University Professor, in particular at the Faculty of Religious Sciences of Beirut, and also in its involvement in ecumenical, inter-religious and intercultural dialogue, in his missions in Al Azhar, in Bose, in Chevetogne, in Aleppo. These testimonies demonstrate that going beyond the inter-religious dialogue should lead to fraternity within the one and unique human family. This is what he calls: “the Antioch model”.

Christian Identity and National Identity

A diversified discussion, in the context of the war in Ukraine, about the relation between the religious identity and the national identity. The discussion takes into consideration the concepts of modernity, i.e. the individuality of the human person towards its dilution into a group identity. To illustrate these topics, the translated versions of two editorials published by Professor Courban in French on the media online “Ici-Beyrouth”

Dr. Brandon Gallaher

Associate Professor
of Systematic Theology
University of Exeter, UK



Brandon Gallaher is Associate Professor of Systematic Theology at the University of Exeter (Devon, UK). His publications include *Freedom and Necessity in Modern Trinitarian Theology* (Oxford: Oxford University Press, 2016), [with Paul Ladouceur] *The Patristic Witness of Georges Florovsky: Essential Theological Writings* (London: T & T Clark, 2019) and [with John Chryssavgis] *The Living Christ: The Theological Legacy of Georges Florovsky* (London: T & T Clark, 2021). His recent research has focussed on Orthodoxy and modernity, comparative theology, political theology and the ecclesiology of Sergii Bulgakov. Gallaher served as a Theological Subject Expert in the Ecumenical Patriarchate Press Office at the Holy and Great Council of Crete (2016) and was a member of the 'Special Commission' of theologians who help draft the Ecumenical Patriarchate's *For the Life of the World: Towards a Social Ethos of the Orthodox Church* (2020) (with responsibility for the section on ecumenism and inter-religious dialogue). He was one of the drafters and two co-coordinators (along with Dr Pantelis Kalaitzidis) of the March 2022, 'A Declaration on the Russian World (*Russkii mir*) Teaching'. He serves as a priest of the Archdiocese of Thyateira and Great Britain, Ecumenical Patriarchate.

Orthodoxy and Modernity: Tradition and Renewal

In this lecture class, we will explore Orthodox tradition in relationship to western modernity. What is modernity and how does it differ from the pre-modern? What relationship does secularism have to modernity? Can (and how can) we talk about traditionally Orthodox societies being modern and secular? Might we hypothesize an 'alternate Orthodox modernity' and 'alternate Orthodox secularism'? Here we will explore contemporary sociology's discussion of multiple modernities and secularism (e.g. Eisenstadt, Casanova). Yet to envision these new realities we must turn to the 'holy tradition' of Orthodoxy. What have the Orthodox, especially in the last century, said about what constitutes 'holy tradition'? Holy Tradition is often confused with various local traditions, some merely idiosyncratically cultural and others involving liturgical peculiarities. Or holy tradition simply becomes collapsed with the collective dogmatic teaching, canonical corpus or even the status quo of any particular local church. Drawing on many thinkers from Bulgakov and Behr-Sigel to Florovsky, Lossky and Meyendorff, it will be shown that Orthodox tradition is instead a Catholic consciousness, inspired by the Spirit, that allows one to perceive the shape of revelation, in Christ as one of the Holy Trinity, a form of inherited hermeneutics participated, received and handed down through the Eucharistic worship and teaching of the Church. But this consciousness, as it is from the Spirit, is dynamic and creative and ever pushing to the future, fundamentally eschatological in character, as much concerned with transmitting faithfully what was 'once for all delivered to the saints' (Jude 1:3), as it is interpreting anew the apostolic deposit according to the changing needs of the era. Thus we speak about (in the famous phrase) 'living tradition' (zhivoe predanie), as a creative movement of the Spirit. Could this 'living tradition' help the Orthodox to develop an alternate 'Orthodox modernity' and 'Orthodox secularism', or multiple visions thereof, helping them to respond to new western challenges in modern democratic nations where the Orthodox are the majority and which are both pluralistic and secular, such as sexual and gender diversity and nationalism?

Life and Legacy of Metropolitan Kallistos Ware of Oxford

H.E. Metropolitan Kallistos (Ware) of Diokleia (1934-2022) was one of the best known international Orthodox Christian theologians, translators and

educators since WWII. Though his episcopal see, as an auxiliary bishop of the Archdiocese of Thyateira and Great Britain, was that of Diokleia (in Phrygia is west-central Anatolia, today near Yeşilhisar in Asiatic Turkey), he is strongly associated with Oxford where he taught and ministered for most of his life. This lecture class will give a general overview of Ware's life as well as the multiple areas in which he was involved including education (his long years as a lecturer at Oxford and in Cambridge at IOCS and international lecturing, including at Volos, much now online and his two introductory volumes, *The Orthodox Church* and *The Orthodox Way*), pastoral ministry (as priest in Oxford, renowned spiritual father and then auxiliary bishop), Patristic scholarship (especially his translation into English of the *Philokalia*), liturgy (notably his translations of the Festal Menaion and the Lenten Triodion), spirituality (his extensive writings on various 'neptic fathers' including St Symeon the New Theologian as well as on the Jesus Prayer and monasticism), Ecumenism (his life-long dialogue with Anglicanism and Catholicism and view that non-Orthodox churches were more or less catholic), ecclesiology (his writings on the role of the bishop and on primacy) and anthropology (his concern for the 'mystery' of the human person). We shall mention in closing three 'controversies' in which he engaged: women's ordination, pastoral care for persons of non-traditional sexuality and Ukraine. This course is very much a preliminary and early attempt to understand this important Christian thinker and pioneer in pan-Orthodox education and consciousness. It will draw on the lecturer's personal friendship with Ware and will abstain from all hagiography, mentioning areas where the lecturer had respectful differences with the hierarchy, arguing that the legacy of Ware cannot be contained by any local church or foundation but was oecumenical or universal.

H.E. Ambrosius (Jääskeläinen), Metropolitan of Helsinki



Metropolitan Ambrosius (Jääskeläinen) of Helsinki was born in 1945. He has a master's degree in Theology (1968) and in Political Science (1972) from the University of Helsinki. He has done postgraduate studies and research in USA, Hungary, Cambridge and Moscow. Metropolitan Ambrosius has worked as Lecturer and Associate Professor at Joensuu University and Lecturer in the Orthodox Seminary at Kuopio. He was treasurer of Valamo Monastery for 12 years, consecrated as bishop of Joensuu in 1988, served as Metropolitan of Oulu between 1996 and 2002 and as Metropolitan of Helsinki between 2002 and 2018. He has published several books and received the State Prize on promoting public knowledge in 1980. In 1996 he was granted the Kuopio Cultural Award. Metropolitan Ambrosius has served as a member in Central Committee of the World Council of Churches, international Roman Catholic-Orthodox Theological Commission and international Anglican-Orthodox Theological Dialogue. In 2011 His Eminence received Doctor Honoris Causa from the University of Helsinki. He actively participated in Finnish public and cultural life, has been a member of a number of governmental committees and NGOs. He has been chairman of the National Financial Ombudsman Agency. He has served in the boards of the Finnish cultural institutes of the Near-East, Russia and Hungary.

There will be an open meeting with His Eminence.

Dr. Pantelis Kalaitzidis

Director of the Volos Academy for Theological Studies, Greece



Dr. Pantelis Kalaitzidis studied Theology in Thessaloniki, and Philosophy in Paris, Sorbonne. He has published extensively in many languages in the areas of the eschatological dimension of Christianity, the dialogue between Orthodoxy and modernity, religious nationalism and fundamentalism, Political theology, contemporary Orthodox and Western theology, issues of renewal and reformation in Eastern Orthodoxy, Ecumenical and Inter-religious dialogue, Religious education, and more. He is serving as the editor of the theological series “Doxa & Praxis: Exploring Orthodox Theology” (WCC Publications), while he is a member of the Board of various theological journals (Political Theology, Journal of Orthodox Christian Studies, Review of Ecumenical Studies, The Wheel). He taught Systematic Theology at the Hellenic Open University, and St Sergius Institute of Orthodox Theology in Paris. He has also been a Research Fellow at Holy Cross Greek Orthodox School of Theology (Boston), Princeton Theological Seminary and Princeton University (New Jersey), DePaul University (Chicago), Faculty of Theology of KU Leuven (Belgium), and the Faculty of Protestant Theology of Münster University (Germany). He is a member of the Executive Committee of the European Academy of Religion (EuARe), and co-Chair (with Prof. Papanikolaou) of the Political Theology group of the International Orthodox Theological Association (IOTA). For the last twenty-three years Dr. Kalaitzidis has been the Director of the Volos Academy for Theological Studies, a research center in Greece dealing with modern issues for Eastern Orthodoxy. His English publications include among others *Orthodoxy and Political Theology* (Geneva: WCC Publications, 2012), and (as co-editor) *Orthodox Handbook on Ecumenism: Resources for Theological Education* (Oxford: Regnum Books International, 2014), and *Politics, Society and Culture in Orthodox Theology in a Global Age* (Paderbon: Brill/Schöningh, 2023).

Orthodoxy in the Modern World: Overview and Critical Remarks

The lecture explores the evolution of Orthodox theology and its engagement with the modern world. It begins by discussing Fyodor Dostoevsky's speech on Pushkin, which emphasized the special mission of the Russian nation and its role in enlightening Europe. Nevertheless, the Bolshevik Revolution of 1917 took a different trajectory, leading to the exodus of Russian intellectuals and the emergence of Russian diaspora theology. This movement played a significant role in the revival of Orthodoxy and its engagement with the contemporary context. The text then shifts to Greece and the theological generation of the 1960s, which also embraced a theory of universal mission and the unique role of Hellenism. However, it notes that this movement led to a focus on Greek tradition and a neglect of the broader catholicity of the Church. The lecture addresses the emergence of national or ethno-racial Orthodoxy, which distorts Orthodox ecclesiology and undermines the Church's mission in a fragmented world. It criticizes the neglect of biblical studies, the introverted approach to patristic theology, and the oppositional stance towards the West and ecumenism. Moreover, it explores the overoptimism that characterized the revival of Orthodoxy in the West, and especially in the 1970s and 1980s, but also highlights the challenge of reconciling Orthodoxy with secular societies. It argues that serious theological thought has predominantly flourished in secular societies rather than traditional or religious regimes. Furthermore, the lecture discusses the rise of Orthodox fundamentalism, characterized by identity politics, anti-Western sentiment, and a scholastic type of theology. It identifies various factors contributing to this trend, including ethnic conflicts, nationalism, anti-modernist rhetoric, attacks on art and culture, and conspiracy theories. Finally, it criticizes the intense focus on "elderism" and the influence of Holy Mountain and Athonite monasticism, which is been replacing contemplative prayer with a worldly activism aligned with an ultra-conservative political agenda. Overall, the lecture raises concerns about the direction of Orthodox theology and its engagement with the modern world, highlighting the need to reestablish Orthodoxy's connection with universality and its detachment from the ethnocentric understanding of the ecclesial event.

The Dialectics of Community and Individuality, and the Orthodox Affirmation of Human Rights

With forceful impetus from the spirit of the Enlightenment, the demand for respect of human rights (which forms the core of the modern paradigm) was

clearly formulated in Modernity. A pervasive reserve, not to say rejection, seems to characterize the attitude of many Orthodox hierarchs, thinkers and theologians toward human rights, to such a degree indeed that there is now a firm conviction in Western circles that Orthodoxy is incompatible with the modern world and the achievements of modernity, with democracy, human rights and political liberalism. Using arguments from biblical, patristic, and contemporary theological sources, but also thanks to specific examples of great ecclesial figures, the lecture aims to show that the concept of personhood, or even the often neglected individual, and not only community, is also a very important element for Orthodox political theology, and the topic of Orthodoxy and Human Rights, thereby indicating a serious attempt to deal in a more positive and constructive way with the issue of Orthodoxy and human rights beyond the usual stereotypes, and the ideological constructions.

The War in Ukraine and the “Babylonian Captivity” of Orthodoxy to Religious Nationalism

The Russian invasion to Ukraine set off a major crisis in European and global scale, and marked a new stage in the escalation of violence and threats against international peace. It signified also the escalation of the Orthodox nationalism to a new, higher and more destructive level, the ideological basis for this aggression being the “Russian world” theory, a mixture of ethno-phyletist and civilizational nationalism that promotes and defends the unity (beyond the internationally recognized borders) of Russia, Belarus, Ukraine, Moldova, and Kazakhstan (yet with a clear Russian predominance). The tragedy we are witnessing, often live through the various means of communication, invites us to ask critical and self-critical questions, such as the “sanctification” of war, i.e., the blessing of arms, which is found everywhere in countries where Orthodoxy is the dominant religion; the serious reflection on the question of the “Other”; and the new “Babylonian captivity” of Orthodoxy that is religious nationalism and “Orthodox” ethno-phyletism.

Rev. Dr. Amfilochios Miltos

Rector priest of the Evangelistria church
Research associate of Volos Academy
Greece



Archimandrite Amphilochios Miltos (b. 1983) is a graduate of the Department of Philology of the Philosophical School (2005) and of the Department of Social Theology of the Theological School (2010) of the National and Kapodistrian University of Athens. With a scholarship of the Holy Synod of the Church of Greece and of the Catholic Committee for the Cultural cooperation of the Pontifical Council for the unity of the Christians, he did his postgraduate studies in Paris (2011-2017). He holds a Master's Degree in History of Religions and a PhD in History (Paris-Sorbonne University); and Master's Degree in dogmatic Theology and a PhD in Theology (Catholic Institute of Paris). His doctorate thesis ("Catholic Collegiality and Orthodox Synodality. Research on the Ecclesiology of the Second Vatican Council, its sources, its receptions and its role in the dialogue between the Churches") was published in Paris in 2019 in the collection of "Unam sanctam, nouvelle série" (Editions du Cerf). He serves as a Secretary and as the leading priest in the church of Evangelistria, Metropolis of Demetrias (where the "Green Parish" project is implemented), and is a Research Associate of the Volos Academy for Theological Studies. He is also a member of the Joint International Commission for the Theological Dialogue between the Roman Catholic Church and the Orthodox Church.

There will be a meeting with Fr. Amfilochios on the "Green Parish" topic.

Dr. Paul Ladouceur

Professor,
Orthodox School of Theology,
Trinity College, University of Toronto

Montreal Institute of Orthodox
Theology, Université Laval,
Canada



Dr Paul Ladouceur teaches at the Orthodox School of Theology at Trinity College, University of Toronto, and at the Montreal Institute of Orthodox Theology, Université Laval. 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* (T&T Clark, 2019), and, with Brandon Gallaher as co-editor, *The Patristic Witness of Georges Florovsky: Essential Theological Writings* (T&T Clark, 2019). His current major writing projects focus on Fr. Sergius Bulgakov, comparative theology, and modern Orthodox spirituality. Dr. Ladouceur participates in the Canadian Council of Churches representing the Archdiocese of Canada of the Orthodox Church in America, and is Orthodox Co-Chair of the Orthodox-Pentecostal Academic Dialogue.

The Origins and Nature of Neopatristic Theology in Orthodoxy

Neopatristic theology (also called neopatristic synthesis) has been the dominant – but not exclusive – mode of Orthodox theology since World War II. This class explores the origins of neopatristic theology prior to World War II as a reaction to scholastically-inspired academic theology and to speculative religious philosophy; the essential features of neopatristic theology, especially as defined by its principal exponent, Fr. Georges Florovsky; its principal achievements, notably the restoration of the inter-related doctrines of apophatism, the divine energies, and deification (theosis) as essential features of Orthodox theology; as well as its main weaknesses, such as a strong Hellenism, which tends to disregard other forms of theological expression, a pervasive anti-westernism, and difficulty in dealing with contemporary ethical, social, political and scientific issues, weaknesses have become increasingly evident with the passage of time.

Modern Orthodox Social and Political Theology

This session studies Orthodox approaches to social and political theology in the historical-theological perspectives of the Russian religious renaissance of the early twentieth century, neopatristic theology in the second half of the twentieth century, and more recent thinking. Following a sensitive social consciousness in theologians such as Fr. Sergius Bulgakov, Nicolas Berdyaev and Mother Maria Skobtsova (St Maria of Paris), neopatristic theology focussed strongly on major theological questions and accorded little attention to social and political theology. The fall of communism in the Soviet Union and Eastern Europe stimulated Orthodox thinking in response to urgent social and political issues, such as democracy, church-state relations, human rights, and modernity in general. The session will compare key documents such as the “Bases of the Social Concept of the Russian Orthodox Church” (2000) and “For the Life of the World: Towards a Social Ethos of the Orthodox Church” (2020), published by the Greek Orthodox Archdiocese of America.

H.E. Grigorios (Papathomas), Metropolitan of Peris- teri

Professor of Canonic Law
Faculty of Theology
University of Athens (NKUA)
Greece



Metropolitan Brigoiros (Papathomas) of Peristeri was born in Namata, Kozani, in 1960. He is Professor of Canon Law at the Faculty of Theology at the University of Athens and at the “Saint Sergius” Orthodox Institute of Theology in Paris, as well as at the “European Inter-University Programme of doctoral formation in Comparative Ecclesiastical and Canon Law Erasmus-Gratianus” in Paris. Graded with a post-doctoral diploma in Law for Directing Research (Habilitation à diriger les Recherches) at “Jean Monnet” Faculty of Law of the University of Paris XI (1997), he published monographies and articles (20 books and about 105 articles) on Theology, Canon Law and History of Religions. He is the President of the “European Forum of Orthodox Schools of Theology” (EFOST) of the European Union and member of University Centres (Groups of Research) of a) “Law and Religious Societies” (D.S.R.) at “Jean Monnet” Faculty of Law of the University Paris XI and b) “Institute of Research for the Study of Religions” (I.R.E.R.) at the Faculty of Letters of the University Paris IV-Sorbonne. He teaches also “Systematic, Patristic and Canonical Theology” at the “Saint Platon” Orthodox Theological Seminary of Tallinn (Estonia). He was elected Metorpolitan of Peristeri in 2021.

Canonical issues related to the Calendar reform

Maria Constantina Terss (Terzopoulou)

PhD (ABD), Stanford University, USA



Maria Constantina Terss (Terzopoulou) is a seventh-year PhD Candidate in Byzantine and Medieval art history at Stanford University. Maria researches the dialogical relationship between the Byzantine East and the Medieval West through image, word, and liturgy. She uncovers how glory—doxa in Greek and gloria in Latin—was used to express the orthodoxy of iconophile art through the manipulation of light, color, and form in the ninth century. In 2017 she received her M.A.R. in Byzantine Material Culture from the Yale Institute of Sacred Music and the Yale Divinity School, Yale University. Her scholarly background includes extensive paleographical training from the 2015 ASCSA and Gennadius Library Byzantine Palaeography program, Stanford's 2017 Medieval Palaeography course, Stanford's 2019 TEC Grant for research at the University of Cambridge's Fitzwilliam Museum's Department of Printed Books, the 2021 Princeton Rome Global Gateway Digital Paleography Workshop, and the 2022 Archival Notre Dame Summer Rome Seminar.

Synergy in Byzantine Iconography, Architecture, and Liturgy

This course examines the synergistic relationship between iconography, architecture, and liturgy in Byzantium. It considers the Byzantine audience's sensorial, affective, and emotive experience. Works studied include the church of Hagia Sophia in Constantinople, her soundscape, and monumental mosaic decoration, such as the ninth-century apsidal mosaic of the enthroned Theotokos. We explore select pre-Iconoclastic Byzantine icons from papal Rome, Constantinople, and Sinai, such as the encaustic panel images of the sixth-century Christ Pantocrator in the Monastery of Saint Catherine, Sinai, Egypt, and the seventh-to-eighth-century icon of Madonna della Clemenza in Santa Maria in Trastevere, Rome. Finally, special attention will be given to seminal examples of illuminated manuscripts. Through the relational analysis of word, image, and space, before, during, and after Iconoclasm (726-787 AD and 815-843 AD), we will carve new pathways on how artistic exchange became mobilized during a time when visualizing the sacred took on a new, glorifying role post-Iconoclasm.

Georgios Vlantis, MTh

Director
of the Council of Christian Churches
in Bavaria, Germany
Research Associate of Volos Academy,
Greece



Georgios Vlantis, MTh, was born in Athens, Greece, in 1980. He studied in Athens and München. He holds a Bachelor in Theology and a Masters in Comparative Philosophy of Religion. From 2009 to 2011 he worked as scientific advisor and conference leader at the Orthodox Academy of Crete. From 2011 to 2016 he was assistant of the Chair of Orthodox Systematic Theology at the Faculty of Orthodox Theology in Munich. Since 2012 he is research associate of the Volos Academy for Theological Studies. He has published several articles on issues of philosophy of religion, history of theology and ecumenism in Greek, German, English and Italian, e.g. on apophaticism, patristic considerations of atheism, reception of ecumenical documents, the Holy and Great Council of Orthodoxy, Ukrainian autocephaly, Orthodox fundamentalism, Orthodoxy and modernity. He has also translated books and articles in Greek, German and English. He is active in various ecumenical forums in Germany and beyond. Since May 2016 he is the director (Geschäftsführer) of the Ecumenical Council of Churches in Bavaria (Arbeitsgemeinschaft Christlicher Kirchen in Bayern), Germany.

The 11th Assembly of the World Council of Churches (Karlsruhe 2022): Challenges and Perspectives

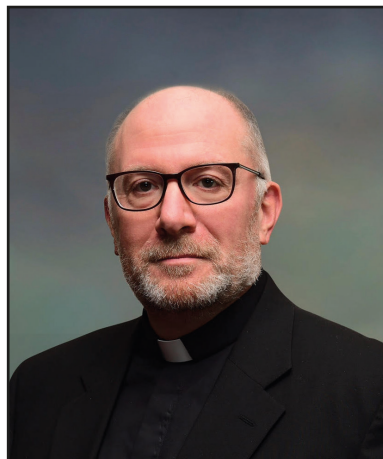
The 11th Assembly of the World Council of Churches (WCC) took place in Karlsruhe, Germany, from August 31 to September 8, 2022. Its theme was: “Christ’s love moves the world to reconciliation and unity.” Ex definitio every WCC Assembly is a historic event for the ecumenical movement. This time the WCC supreme body of directors met on European soil after 54 years (last time it was in Uppsala 1968), at a critical point marked by the ongoing Covid pandemic and the tragedy of the war in Ukraine. The session will provide an overview of the challenges the Assembly faced, the documents it produced and its ecumenical dynamics.

The war against Ukraine and the Ecumenical movement

Russia’s war against Ukraine is an issue of ecumenical importance. The Russian Orthodox Church leadership provides persistently a pseudo-legitimization of the war that provokes reactions from the ecumenical fellowship. Is it allowed to continue the dialogue with a Church whose leadership behaves in a way that violates fundamental premises of the Gospel? What is the impact of its attitude on the inter-christian relations? How do the Roman Catholic and the Protestant Churches and their theologians behave towards the Russian Orthodox Church and the Churches in Ukraine? Could the WCC or other ecumenical organizations serve as a platform of reconciliation?

Rev. Prof. Anton C. Vrame

Professor at Holy Cross Greek Orthodox
School of Theology,
Brookline, MA, USA



V. Rev. Prof. Anton C. Vrame is Director of Holy Cross Orthodox Press and Adjunct Associate Professor of Religious Education at Holy Cross Greek Orthodox School of Theology, Brookline, MA, USA. He is well known for his writings on topics of Orthodox Christian religious education. He is a member of the Board of the International Orthodox Theological Association and the Religious Education Association. He serves the Nativity of the Theotokos Greek Orthodox Church in Cohasset, Massachusetts. He is an Archimandrite of The Ecumenical Throne.

Reclaiming Formation in Orthodox Christian Education

In this presentation, I will examine how “formation” (morphosis) as an educational concept needs greater theological definition and a necessary focus of educators in order to “balance” the impact of the overwhelming amounts of information accessible to learners. The presentation will rely on Holy Scripture, Orthodox Tradition, and modern Orthodox thinkers, as well as ecumenical Christian educators to show how Orthodox Christian education attempts to “inform, form, and transform” the learner.

Dr. Gayle Woloschak

Professor of Radiation Oncology,
Northwestern University
Professor of Science and Religion,
Lutheran School of Theology, Chicago
USA



Dr. Gayle Woloschak has a PhD in Biomedical Sciences and a DMin in Eastern Christian studies. She is currently Professor of Radiation Oncology and Associate Dean of The Graduate School at Northwestern University as well as Professor of Science and Religion at Lutheran School of Theology Chicago. She has worked in the area of science-religion dialogue for over 20 years and is active in numerous organizations including current President of the Center for Advanced Studies in Religion and Science and Associate Director of the Zygon Center for Religion and Science.

Artificial Intelligence (AI) and Human Uniqueness

Technology issues have provided an especially important point of discussion for the Orthodox Church in the world today. Artificial Intelligence has many applications in the world and has improved the quality of medical care, forensic investigations, research, and others. Nevertheless, there are concerns about the dangers of AI and whether it can pose a threat to humanity and human existence. This talk will discuss both the advantages and disadvantages of AI and place them within the context of Orthodox thinking about human uniqueness and technology. A particular focus will be placed on the importance of language in both AI and human uniqueness.

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"Thessalia" Conference Center, Melissatika, Volos, Greece

P.O.Box 1073, Volos 38001

Tel. +302421093553, +302421093573, Fax +302421077115

