

THE HOLY SYNOD
OF THE CHURCH OF GREECE

II International Conference
of the Journal *Θεολογία*

Orthodox Theology and the ‘Ontology’ of Technology:
Anthropological, Political, Economic, Social,
and Cultural Consequences

PROGRAMME



Thessaloniki

September 29, 2025 (morning): Thessaloniki Concert Hall
(afternoon): Holy Church of Saint Demetrios in Thessaloniki
September 30, 2025: Ceremonial Hall and School of Theology, A.U.Th.
October 1, 2025: Thessaloniki Concert Hall



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Orthodox Theology and the Philosophy of Technology



On the occasion of the centenary of the founding of the journal *Θεολογία*, the Holy Synod of the Church of Greece decided to honor this important anniversary by organizing two international scientific conferences. The first, on the theme: “Orthodox Theology *in via* in the ‘Dematerialized Reality’ of Late Modernity,” was held in Athens in October 2023, with the participation of distinguished theologians alongside experts from diverse scholarly disciplines from the Orthodox world and beyond. It was a pioneering and innovative initiative, supported on a pan-Orthodox level and with inter-Christian outreach, since for the first time a Church organized a meeting on such a subject within the Christian world. Furthermore, it highlighted the crucial role of the Church of Greece not only in the theological approach to a contemporary and timely issue, but also in the formation of a broader interdisciplinary dialogue related to it.

The second International Anniversary Conference, to be held in Thessaloniki (2025), bears the general title: “Orthodox Theology and the ‘Ontology’ of Technology: Anthropological, Political, Economic, Social, and Cultural Consequences.” Its first thematic area concerns the history of the journal *Θεολογία* from its founding until today and the evaluation of its overall contribution to the cultivation of Orthodox theology, through a wide field of theological disciplines (such as Church History, Dogmatics, Patristics, Hagiography, etc.), as well as related areas of scientific research (e.g. philology, philosophy, history, sociology, psychology, etc.). The second thematic area concerns the discourse of the Orthodox Church and theology vis-à-vis the ontology and, more broadly, the philosophy of technology. That is, how the new digital reality and its applications –regardless of good or bad use– affect the nature, essence, and mission of the Church and its theology, and how they impact fields such as liturgical life, anthropology, pastoral care, mission, and other dimensions of human existence. In other words, it is a kind of “extension” of the proceedings of the first conference and a further deepening of the relevant reflection. To the best of our knowledge, this is probably the first conference of its kind on the philosophy of technology.

This deepening concerns mainly the issue of the good or bad use of technology and the notion of its “neutrality.” As philosophers, sociologists, and scholars have argued since the early 20th century, the perception that technology is inherently neutral is an ideological construction which shifts all problems –real or anticipated– onto the field of its good or bad use. The



typical argument of this approach is that a knife can be used to cut bread or to kill, therefore its usefulness or harm depends on its use, not on its nature or essence. Yet it is overlooked that a knife is from the outset designed to cut. And even if one concedes that the question of good or bad use applies to a knife or other objects, what, for example, can be said about the atomic bomb, or about weapons such as the Kalashnikov or the Uzi?

Already from the 19th century, and especially from the early 20th century, writers and philosophers (e.g. S. Butler, E. Carpenter, L. Tolstoy, B. Russell, etc.) pointed out that the problem of technology does not lie in its good or bad use, but in its very essence, which is not merely technical but rather a specific worldview and philosophy. Technology, in other words, is based on, arises from, and reproduces a particular stance towards the world/nature, the human being, and God. Moreover, insofar as it embodies a purpose, one cannot speak of neutrality. It is no coincidence that this insight was articulated after the Industrial Revolution, since at that time a real rupture occurred: the introduction of the machine, which radically altered the relation of human beings to the notion of tools, manual labor, time, distance, etc.

Nevertheless, the position of neutrality and of the good or bad use of technology was not abandoned; it was promoted even more forcefully after the dropping of the nuclear bomb (1945) and continues to be maintained even today. However, from the mid-20th century onwards, after the painful experience of the Second World War, many philosophers and researchers questioned the neutrality of technology. They emphasized that technology is not simply a collection of tools, but determines our relationship with everything, pushing us toward a utilitarian and mechanistic understanding of life (Heidegger, Kyriazopoulos), restructuring human society along mechanistic and hierarchical lines (Mumford), “dehumanizing” us by rendering us incapable of moral reflection (Anders), and serving structures of power and domination which create artificial needs and strip individuals of their autonomy (Illich).

Technology, therefore, is not merely a tool, a means that can be used for good or evil. Regardless of its use, it embodies a specific essence (what philosophers call a “technical spirit”), that is, a particular perception of reality, of the human being, of nature, and of God. This perception gives priority to control, efficiency, and functional rationality. The modern technological paradigm, rooted in the Enlightenment and developed with industrialization, perceives the world as an object to be conquered and managed, as a

warehouse of resources awaiting human exploitation. In the pre-industrial era, nature was regarded as having inherent value and sacredness—as the dwelling place of the divine (in pagan societies) or as a manifestation of God's love. For technology, however, nature is nothing more than raw material for human use.



The technical spirit also redefines what it means to be human. The rise of mechanization and digitization has turned the human being into a simple node within vast productive systems, a functional unit of a wider technological mechanism. This is evident in various sectors: in the economy, where human labor is increasingly optimized, automated, and quantified, with success measured in terms of productivity rather than purpose or fulfillment; in social life, where digital technologies shape our interactions, replacing direct face-to-face relationships with algorithm-mediated ones; even in medicine, where life tends to lose its sacredness, being approached through statistical data and measurable risks. Thus, technology reshapes human existence itself, not only our perception of it, forcing us to conform to the logic of efficiency and control.

Perhaps the most important aspect of the technological worldview is its relation to the concept of God. Traditional views of God emphasized mystery, metaphysics, and the limits of human knowledge and finitude. Technology, however, in its essence concerns domination and absolute control. As it evolves, it fosters the conviction that all aspects of existence can ultimately be understood, controlled, and redesigned.

In pre-modern societies, religious and metaphysical traditions set boundaries to human activity, recognizing that certain aspects of reality were inaccessible to the human mind and action. Technology, however, inspires the opposite tendency: an endless expansion, where limits are considered challenges to be overcome, rather than intrinsic features of the human condition. This is most evident in transhumanism, artificial intelligence, and genetic engineering, which aim at surpassing human limitations, attempting to abolish every boundary and distinction – even the distinction between the created and the Uncreated.

All these changes that the technical spirit has introduced into traditional conceptions of the world, humanity, and God are transmitted and reproduced through the use of technological applications, *regardless of whether that use is good or bad*. In other words, even if we could ensure that technology



would only be used for good purposes, *we would still, even unconsciously, be influenced by its technological worldview.* On the other hand, how feasible would it be to ensure exclusively “good use,” living in a fallen world where no one is without sin?

This concern becomes even more pressing today, with the development of digital technology, which completely overturns our earlier certainties, creating the illusion that the limits of human potential have been transcended. Automations of every kind, Artificial Intelligence, and even the advertised “resurrection of the dead” (deathbots, griefbots, etc.) are generating a novel world, the evolution of which is not easy to predict.

The problem ultimately is not only *what we do with technology*, but *what technology does to us* – even when we are not aware of it. And since we cannot reverse technological development, nor live outside of it (unless, as Hannah Arendt suggests, we return to the culture of tools), it is necessary to examine critically the essence of technology –its “ontology”– going *beyond the dichotomy of good or bad use.*

It could be said that the view of neutrality and of good/bad use represents a compromise between technophobia and technolatry. The purpose of the Conference, however, is not to be trapped within this dipole, for the role of Orthodox Church and Theology is to image the Eschaton within History and to remind that human beings cannot derive their identities from created certainties or from the absolutization of History – whether they are believers or not. For this to happen, however, the Church and its Theology must not lose the perception of personhood, relationship, and embodied communion-community.

Alexandros I. Katsiaras
Editor-in-Chief of the Journal *Θεολογία*

Monday, September 29
Thessaloniki Concert Hall (Emilios Riadis Hall)

“The Historical and Cultural Experience
of the Balkan Countries
and the Contemporary Technological Challenges”

Round Table Discussion



Roundtable Speakers:

11.00-12.45

Aristotle Tympas, Professor of History of Technology in Modern Times, Department of History and Philosophy of Science, National and Kapodistrian University of Athens (Chair of the Round Table)

Gjergji Mulla, Associate Professor of Department of Statistics and Applied Informatics, Vice Dean of the Faculty of Economics, University of Tirana.

Vesselin Petkov, Professor of Theoretical Physics & Philosophy, one of the Founders and current Director of Institute for Foundational Studies “Hermann Minkowski”, Montreal, Canada / Department of Philosophy of Science of the Institute of Philosophy and Sociology, Bulgarian Academy of Sciences.

Aleksandar Petrović, Professor of Cultural Anthropology, Ethics, and History of Science, Department of the History, and Philosophy of Science and Technology, University of Belgrade.

Aleksandar Spasenovski, Professor and Chair of Constitutional Law and Politic System, Institute for Legal and Political Sciences, Iustinianus Primus Faculty of Law, Ss. Cyril and Methodius University in Skopje.

Şeref Halil Turan, Professor of Philosophy, Department of Philosophy, Applied Ethics Research Center Director, Middle East Technical University (METU), Ankara.

Monday, September 29
Thessaloniki Concert Hall (Building M1, Main Foyer)



The Oikoumene Proclaims You Its Champion:
Saint Demetrios the Myrrh-Streamer in the Balkans.
Emblematic Sites of Worship, Portable Icons, and Frescoes
Photography Exhibition

13.00 Official Opening of the Exhibition

Photographed Monuments:

Ecumenical Patriarchate: St. Demetrios, Xyloporta; St. Demetrios, Kuruçesme; St. Demetrios, Tatavla

Serbian Orthodox Church: Chapel of St. Demetrios, Peć; Chapel of St. Demetrios, Dečani Monastery; Velika Remeta Monastery

Romanian Orthodox Church: St. Demetrios, Suceava; Căldărușani Monastery; St. Demetrios-Poștă Church, Bucharest

Patriarchate of Bulgaria: St. Demetrios, Veliko Tarnovo; St. Demetrios, Patalenitsa; Boboshevo Monastery

Church of Greece: St. Demetrios, Thessaloniki; St. Demetrios Katsouri, Arta; St. Demetrios, Mystras

Orthodox Church of Albania: St. Demetrios, Berat; St. Demetrios, Boboshticë; St. Demetrios, Poliçani

The exhibition will run until October 20.

Visiting Hours:

Monday to Friday: 10:00 – 14:00

Wednesday: 18:00 – 20:00

Free Admission

Monday, September 29
Holy Church of Saint Demetrios in Thessaloniki

Opening Ceremony*



Inaugural Speech by
His All Holiness Ecumenical Patriarch Bartholomew I.

18.30-19.00

His Excellency the President of the Hellenic Republic
Mr. Constantine An. Tassoulas
and
His Beatitude Hieronymos II,
Archbishop of Athens and All Greece
will address the Conference

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

Keynote Lecture:

Efthymios Nikolaidis (Professor Emeritus, N.H.R.F.)
The Ontology of Modern Technology

19.00-19.30

Chair: Alexandros Katsiaras
Secretary of the Organizing Committee of the Conference
Editorial Director of the Journal *Θεολογία*

* Prior to the Opening Ceremony, the Choir of Chanters of the Holy Metropolis of Thessaloniki “Joseph the Studite, Archbishop of Thessaloniki”, under the direction of Mr. Ioannis Liakos, Protopsaltis of the Metropolitan Church of St. Gregory Palamas and Associate Professor at the Faculty of Theology of the Aristotle University of Thessaloniki, together with the Protopsaltai and Lampadarioi of the parishes of the Holy Metropolis of Thessaloniki, will perform Polyeleoi and the Doxology in different languages.

Tuesday, September 30
Ceremonial Hall, Administration Building A.U.Th.



Session I
Church, Science, Politics, and Technology

Chair: H.E. Nikolaos, Metropolitan of Mesogaia and Lavreotiki
& Prof. Kirki Kefalea (N.K.U.A.)

09.00-09.15	Presentation by His Beatitude Daniel, Metropolitan of Sofia and Patriarch of All Bulgaria
09.15-09.30	Evangelos Venizelos (Professor Emeritus, A.U.Th.) <i>Technology as a Democratic Challenge</i>
09.30-09.45	H.E. Chrysostomos (Savvatos), Metropolitan of Messinia (Professor, N.K.U.A.) <i>The Ontological Content of Patristic Anthropology and the “Anthropoid Image” of Technology</i>
09.45-10.00	Christos Tsironis (Professor, A.U.Th.) <i>The Sacred in the Age and Dominion of Artificial Intelligence: Religion and Transformative Innovation in Late Modernity</i>
10.00-10.15	Nikos Erinakis (Assistant Professor, University of Crete) <i>Towards a Hyper-Dialectics of Humanness: Authenticity, Creativity, Artificiality</i>
10.15-10.30	Konstantinos Tambakis (Senior Researcher, N.H.R.F.) <i>Science and Technology in the Discourse of 19th-Century Greek Theologians and their Relation to Parallel Currents in Europe</i>
10.30-10.45	Discussion
10.45-11.15	Break

Tuesday, September 30
Ceremonial Hall, Administration Building A.U.Th.

Session II
Pastoral and Ecclesiastical Practice in the Digital Age



Chair: Protopresbyter Athanasios Gkikas (Professor, A.U.Th.)
& Prof. Christos Arampatzis (A.U.Th.)

Presentation by His Beatitude Georgios, Archbishop of New Justiniana and All Cyprus	11.15-11.30
H.E. Gabriel, Metropolitan of Nea Ionia <i>The Ontology of Social Media and the Possibility of Proclaiming the Gospel</i>	11.30-11.45
Fr Vasileios Kalliakmanis (Professor Emeritus, A.U.Th.) <i>Pastoral Perplexity in the Age of the Internet</i>	11.45-12.00
Dimitra Koukoura (Professor Emerita, A.U.Th.) <i>Preacher-Machine – Machine-Preacher: The Use of Artificial Intelligence in the Field of Homiletics</i>	12.00-12.15
Fr Chrysostomos-Gregorios Tympas (PhD, Univ. of Essex) <i>Pastoral Work on the Internet: Opportunity for the Multiplication of Spiritual Words or a Desacralization of the Ecclesial Event?</i>	12.15-12.30
Fr Sergios Marnellos (Assistant Professor, A.U.Th.) <i>The Significance of Place in the Canonical Tradition within the New Paths of A-Topia in Digital Technology</i>	12.30-12.45
Discussion	12.45-13.00
Lunch at the Foyer of the Administration Building, A.U.Th.	13.00-15.00

Tuesday, September 30
Ceremonial Hall, Administration Building A.U.Th.



Session III*
Consequences of Technology
on Religions and Society

* This Session is dedicated to the memory
of Prof. Chrysostomos Stamoulis, who was scheduled to co-chair

Chair: Prof. Apostolos Kralidis (A.U.Th.)
& Prof. Fotios Ioannidis (A.U.Th.)

15.00-15.15	Presentation by His Beatitude Ioannis, Archbishop of Tirana, Durrës and All Albania
15.15-15.30	Archimandrite Iakovos Khalil (Faculty of Theology of St. John of Damascus, Univ. of Balamand) <i>Greed or Moderation? Christians Facing the Technological Challenge</i>
15.30-15.45	Michalis Marioras (Professor, N.K.U.A.) <i>Allah and Algorithm: Muslim Faith and the Limits of Artificial Intelligence – Positions and Preconditions</i>
15.45-16.00	Georgios Kounnousis (Teaching Fellow, Theological School of the Church of Cyprus) <i>Social Disintegration in Iconic Modernity: From the Desacralization of Society to the Deification of Algorithms</i>
16.00-16.15	H.E. Hierotheos, Metropolitan of Nafpaktos and Hagios Vlassios <i>The Protestant Ethic and the Spirit of Modern Technology</i>
16.15-16.30	Discussion
16.30-17.00	Break

Tuesday, September 30
Ceremonial Hall, Administration Building A.U.Th.

Session IV
The Journal *Θεολογία*:
History and Contribution [I]



Chair: Prof. Emmanouil Karageorgoudis (N.K.U.A.)
& H.E. Georgios, Metropolitan of Kitros, Katerini and Platamon

H.E. Panteleimon, Metropolitan of Maroneia and Komotini <i>The Centennial Anniversary of the Founding of the Journal Θεολογία: An Honor for the Past – A Landmark for the Future</i>	17.00-17.15
Ioannis Panayiotopoulos (Professor, N.K.U.A.) <i>Archbishop of Athens Chrysostomos Papadopoulos and the Theological Self-Consciousness of the Church of Greece: The Founding of the Journal Θεολογία within its Historical and Ecclesiological Context</i>	17.15-17.30
Niki Papageorgiou (Professor, A.U.Th.) <i>Exploring the Social Dimension in the Journal Θεολογία: Trends and Perspectives</i>	17.30-17.45
Konstantinos Kotsiopoulos (Professor, A.U.Th.) <i>Tradition and Renewal – The Contribution of the Journal Θεολογία to the Interdisciplinary Dialogue on Contemporary Challenges</i>	17.45-18.00
Vasiliki Stathokosta (Professor, N.K.U.A.) <i>The Contribution of the Journal Θεολογία to the Cultivation of the Ecumenical Idea in Greece</i>	18.00-18.15
Discussion	18.15-18.30
Break	18.30-18.45

Tuesday, September 30
Ceremonial Hall, Administration Building A.U.Th.



Parallel Session V.1
The Journal *Θεολογία*:
History and Contribution [II]

Chair: Prof. Eirini Christinaki (N.K.U.A.)
& H.E. Hieronymos, Metropolitan of Larissa and Tyrnavos

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| 18.45-19.00 | Georgios Io. Androutsopoulos (Associate Professor, N.K.U.A.)
<i>The Formation of Ecclesiastical Law through Θεολογία:
a tour d’horizon in the Pages of the Homonymous Journal</i> |
| 19.00-19.15 | H.E. Chrysostomos, Metropolitan of Mani
<i>New Testament Studies in the Journal Θεολογία during the first
fifty years (1923-1973)</i> |
| 19.15-19.30 | Vasileios Tsigos (Professor, A.U.Th.)
<i>he Universality of Salvation in Christ in the Journal Θεολογία</i> |
| 19.30-19.45 | Very Rev. Grand Ecclesiarch Aetios (Nikiphoros)
(PhD in Law, Cardiff University)
<i>The Centennial Contribution of the Journal Θεολογία to Canon Law</i> |
| 19.45-20.00 | Anastasios G. Maras
(Special Teaching Staff, Higher Ecclesiastical Academy of Athens)
<i>The Contribution of the Journal Θεολογία
to the Academic Field of Patrology</i> |
| 20.00-20.15 | Discussion |

Tuesday, September 30
Auditorium I, School of Theology, A.U.Th. (2nd floor)

Parallel Session V.2
The Journal *Θεολογία*:
History and Contribution [III]



Chair: Protopresbyter Gregorios-Telemachos Stamkopoulos
(Associate Professor, A.U.Th.)
& Archim. Panteleimon Tsorbatzoglou (PhD in Theology, A.U.Th.)

Panayiotis Tzoumerkas (Associate Professor, A.U.Th.) <i>Contribution of Officials of the Church of Alexandria to the Editorial “Birth” of the Journal Θεολογία of the Church of Greece</i>	18.45-19.00
Nikolaos F. Tompros (Associate Professor, Hellenic Army Academy) <i>The Academic Journal Θεολογία during the Interwar Period</i>	19.00-19.15
Stylianos D. Charalambidis (Assistant Professor, A.U.Th.) <i>Aspects of Inter-Orthodox and Inter-Christian Relations through the Pages of the Journal Θεολογία</i>	19.15-19.30
Georgios Kountouris (Professor, Higher Ecclesiastical Academy of Athens) <i>An Assessment of the Contribution of the Journal Θεολογία to Church History</i>	19.30-19.45
Dimitrios Keramidas (Teaching Staff, Pontificia Università di San Tommaso d’Aquino [Angelicum], Roma) <i>The Dialogue between Orthodoxy and Catholicism through the Journal Θεολογία</i>	19.45-20.00
Discussion	20.00-20.15

Wednesday, October 1
Thessaloniki Concert Hall (Emilios Riadis Hall)



Special Lecture

Chair: H.E. Gregorios, Metropolitan of Peristerion

09.00-09.35	Prof. Alessandra Lemma (Visiting Professor at University College London, Consultant Clinical Psychologist/Psychoanalyst) <i>The Body, Dependence and Finitude in Digital Times</i>
09.35-09.45	Discussion
09.45-10.00	Break

Wednesday, October 1
Thessaloniki Concert Hall (Emilios Riadis Hall)

Session VI
Christian Anthropology, Incarnation,
and Digital Transhumanism



Chair: H.E. Gregorios, Metropolitan of Peristerion
& Prof. Nikolaos Maghioros (A.U.Th.)

Presentation by the Representative of the Patriarchate of of Alexandria and all Africa	10.00-10.15
Athanasios Koliofoutis (PhD, A.U.Th.) <i>Church and the Digital Age “in medias res”: When the Future is Already Present and Influences the Experience of the Ecclesial Event. Findings and Reflections</i>	10.15-10.30
Protopr. Dr Doru Costache (Professor, Australian University College of Divinity, Sydney) <i>Orthodox Theological Anthropology, Deification in Crist, and Technological Enhancement</i>	10.30-10.45
Fr François Euvé (Professor, Facultés Loyola, Paris) <i>The imago Dei in the Digital Age. A Catholic Contribution</i>	10.45-11.00
Fr Răsvan Andrei Ionescu (Vice-dean of the “Dumitru Stăniloae” Orthodox Center for Studies and Research - CDS, Paris) <i>Towards a Deified or an Augmented Humanity? A Personal Choice with Existential Impact in an Era of Technology</i>	11.00-11.15
Discussion	11.15-11.30
Break	11.30-12.00

Wednesday, October 1
Thessaloniki Concert Hall (Emilios Riadis Hall)



Session VII
Theological, Philosophical, Psychological,
and Political Dimensions of Modern Technology

Chair: Prof. Em. Anna Koltsiou-Nikita (A.U.Th.)
& H.E. Platon, Metropolitan of Langadas, Liti and Rentina

12.00-12.15	Presentation by the Representative of the Patriarchate of Jerusalem
12.15-12.30	Konstantinos Petsios (Professor, University of Ioannina) <i>“Essence” and “Accidents” of Artificial Intelligence: The Contributions of Martin Heidegger and Spyros Kyriazopoulos</i>
12.30-12.45	Fr Nikolaos Loudovikos (Professor, University of Ioannina) <i>Modern Technology and Object Relations: A Psychoanalytic and Theological Reading</i>
12.45-13.00	Archim. Aristarchos Grekas (Associate Professor, N.K.U.A.) <i>Singularity and Orthodox Theology</i>
13.00-13.15	Discussion
13.15-15.00	Lunch at the Foyer of Building M2, Thessaloniki Concert Hall

Wednesday, October 1
Thessaloniki Concert Hall (Emilios Riadis Hall)

Session VIII
Artificial Intelligence:
A Specter is Haunting Humanity



Chair: Protopr. Chrysostomos Nassis, Associate Professor (A.U.Th.)
& Prof. Ilias Evangelou (A.U.Th.)

Greeting Address by the Representative of the Serbian Orthodox Church	15.00-15.05
Christodoulos St. Flordellis (Professor Emeritus, University of Patras) <i>The Ontological Stakes of Human Nature in the Age of the New Biology and Artificial Intelligence: Neurobiological Prolegomena</i>	15.05-15.20
Archim. Isidoros Ch. Katsos (Assistant Professor, N.K.U.A.) <i>A Machine Endowed with Logos? Artificial Intelligence and the Challenge for Theology</i>	15.20-15.35
Marina Stojanovic (PhD, University of Belgrade) <i>Question of Creativity in Digital Age – Artificial Intelligence and Ability of Creation of New Theological Insights and Church Art</i>	15.35-15.50
Petros Panayiotopoulos (Associate Professor, A.U.Th.) <i>The Impact of Neurosciences and the Evolving Applications of Artificial Intelligence on Ecclesial Practice</i>	15.50-16.05
Discussion	16.05-16.20
Break	16.20-16.45



Session IX
The Body, an Empty Shirt:
Theological Responses to Digital Disembodiment

Chair: Prof. Em. Ivan Dimitrov (University of Sofia)
& Prof. Stylianos Tsombanidis (A.U.Th.)

16.45-16.50	Greeting Address by the Representative of the Romanian Orthodox Church
16.50-17.05	Fr Philotheos-Photios Maroudas (PhD, Université de Strasbourg) <i>An Islamic-Christian Approach to the Concept of the Body in the Digital Age: Orthodox and Sunni Perspectives</i>
17.05-17.20	Achilleas Dellopoulos (Postdoctoral Researcher, N.K.U.A.) <i>The Asymptotic Incompatibility of Ecclesial Salvation with Disembodied Existence</i>
17.20-17.35	H.E. Bartholomaios, Metropolitan of Polyani and Kilkis <i>Digital Functionality: The Mystery of the Church on a Screen and the Ontology of the Church</i>
17.35-18.50	Discussion
18.50-19.05	Closing Address: H.E. Philotheos, Metropolitan of Thessaloniki, Director of the Publications Department of the C.E.S.C.G. Conclusion of the Conference Proceedings

Wednesday, October 1
Thessaloniki Concert Hall (Friends of Music Hall)

Together, from the Balkans for the Oecumene
Concert



Programme

20.00

Part I

1. The **Thessaloniki State Symphony Orchestra** opens the evening with masterful works by M. Kalomoiris and G. Konstantinidis.

Conductor: **Georgios Vranos**

Choir of the University of Macedonia

Chorus master: **Maria-Emma Meligopoulou**

The Holy Church of Ss Cyril and Methodius Children and Youth Choir

Chorus master: **Elpida Tsami**

2. The **Vanya Moneva Choir** from Bulgaria enchants the audience with traditional Bulgarian songs, reimagined through the artistry of distinguished composers, musicologists, and orchestrators.

Part II

Goran Bregović and his ensemble bring the program to a vibrant close, performing some of the most beloved musical highlights from his rich discography.



Very Rev. Mr. Aetios (Nikiphoros). Grand Ecclesiarch, Director of the Patriarchal Private Office. Holder of an LL.B. from the School of Law of the Aristotle University of Thessaloniki and of an M.Div. from St. Vladimir's Orthodox Theological Seminary in New York. He further pursued postgraduate studies in Public Law and Political Science at the School of Law of the Aristotle University of Thessaloniki (M.Phil.), with specialization in Constitutional Law, and in Legal Theory at the School of Law of New York University (LL.M.), with specialization in Constitutional History. He was awarded a Ph.D. in Canon Law by the School of Law of Cardiff University, United Kingdom. He entered the ranks of the holy clergy in 2019. He was ordained deacon on 17 March 2009 and presbyter on 3 November of the same year in the Patriarchal Cathedral of St. George at the Phanar by His All-Holiness Ecumenical Patriarch Bartholomew, who also conferred upon him the office of Grand Ecclesiarch of the Great Church of Christ. On 17 March 2021, he was appointed Director of the Patriarchal Private Office. He is a member of the Synodal Committee on Inter-Orthodox Affairs and of other ad hoc Committees, as well as a Secretary Member of the Synodal Committee on Canonical Matters.

Georgios Io. Androutsopoulos. Attorney-at-law before the Supreme Court of Greece, Associate Professor of Ecclesiastical Law at the Faculty of Law of the National and Kapodistrian University of Athens (NKUA), and Director of the Laboratory for Ecclesiastical Law and State–Church Relations at the same Faculty. He was born in Patras and studied Law at NKUA, where he also completed his postgraduate and doctoral studies specializing in Ecclesiastical Law.

He served as a Postgraduate Research Fellow in the Department of History and Theory of Law (2001) and received scholarships from the State Scholarships Foundation (IKY) (2001-2002 and 2004-2006). He was also a Scientific Associate at the General Secretariat for Religious Affairs of the Ministry of National Education and Religious Affairs (2003-2004). He is editor of the biannual journal *Nomocanonical Review* (Νομοκανονικά) and a founding member of the Hellenic Society for Ecclesiastical and Canon Law. He has been a full member of the Committee on Dogmatic and Canonical Issues of the Holy Synod of the Church of Greece (since 2020), and of the Hellenic Association of Public Law Scholars (since 2018). He has authored monographs, numerous scholarly studies, and a significant number of articles and commentaries in newspapers and academic journals on topics related to Ecclesiastical Law. He has also been a speaker at numerous academic conferences and symposia in Greece and abroad.



H.E. Bartholomaios, Metropolitan of Polyani & Kilkis. Born Dimitrios Antoniou-Triantafyllidis in Thessaloniki in 1969. He studied Theology in Athens and was ordained Deacon in 1992 and Presbyter in 1994. For many years he served at the Church of the Transfiguration of the Savior (Plaka, Athens), developing rich pastoral and social work, while also contributing to the administration of the Church of Greece (Certification Office, Synodal Committees, organization of conferences and events on the Greek Revolution of 1821). On 8 October 2021 he was elected Metropolitan of Polyani and Kilkis, ordained on 16 October and enthroned on 26 November of the same year.

Stylianos D. Charalambidis. Assistant Professor of the Ecumenical Movement and Inter-Orthodox Relations at the Department of Social Theology and Christian Culture, Aristotle University of Thessaloniki. He was born in Thessaloniki in 1979. He holds degrees from both the Faculty of Theology and the Faculty of Law of the AUTH, as well as a Master's degree and a PhD (with distinction, cum laude) in the field of the Ecumenical Movement. Between 2017 and 2020 he carried out Postdoctoral Research. His research interests include the history of the Ecumenical Movement, the organization, structure, and functioning of inter-Christian organizations, bilateral theological dialogues, inter-Orthodox relations, inter-Orthodox and inter-Christian cooperation in the diaspora, the Holy and Great Council of the Orthodox Church, and the geopolitics of contemporary Orthodoxy. He participates in the Ecumenical Movement both at the central level (World Council of Churches) and the regional level (Conference of European Churches). He is the author of four monographs, while his studies have been published in Greek and international academic journals and collective volumes.

H.E. Chrysostomos (Sabbatos), Metropolitan of Messinia. Professor at the National and Kapodistrian University of Athens (NKUA). He was born in Peristeri, Attica, in 1961. He studied at the Higher Ecclesiastical School of Athens and at the Faculty of Theology of the NKUA. In 1988 he was ordained Deacon and, with a scholarship from the Roman Catholic Church, pursued postgraduate studies in Rome (Pontificio Istituto Orientale, Pontificio Università Gregoriana), while also attending courses in Greek Palaeography and Diplomats at the Scuola di Paleografia Diplomatica e Archivistica of the Vatican State. He continued doctoral studies at the University of Strasbourg (1989-1991) and in 1990 was ordained Presbyter, receiving the office of Archimandrite. In 1999 he was elected Lecturer at the Department of Theology of NKUA and in 2007 Professor. The same year he was elect-



ed Metropolitan of Messinia. He also served as Chair of the Department of Theology at NKUA (2013-2015). He has served as Secretary and member of the Synodal Committees of the Holy Synod of the Church of Greece (on Dogmatic and Canonical Issues, Inter-Orthodox and Inter-Christian Relations, and European Affairs). He is a member of the Boards of the Inter-Orthodox Centre and the Apostoliki Diakonia of the Church of Greece. He participates in the official Delegation of the Church of Greece in the Theological Dialogue between the Orthodox and the Roman Catholic Church and in the World Council of Churches (Commission on Faith and Order). He has represented both the Church of Greece and the Patriarchate of Alexandria at numerous Inter-Orthodox and Inter-Christian conferences.

H.E. Chrysostomos, Metropolitan of Mani. His secular name is Christos Kon. Papathanasiou. He was born in Athens in 1950. He studied at the Faculty of Law and the Faculty of Theology of the University of Athens and pursued further studies at the Universities of Paris (Sorbonne) and Geneva. He holds a PhD in Canon Law from the Faculty of Theology and a PhD in Ecclesiastical Law from the Faculty of Law of the University of Athens. On 20 February 2000 he was ordained Deacon, and on 28 May 2000 Presbyter, by the late Archbishop Christodoulos of Athens, and was given the rank of Archimandrite. He served as Preacher of the Archdiocese of Athens, particularly at the Cathedral of Athens for fifteen years. He was Director of the Private Office of His Beatitude Archbishop Ieronymos II of Athens and All Greece, while also serving as priest at the Arsakeia Schools (Psychiko). He has authored books and studies and participated in numerous conferences in Greece and abroad. On 7 February 2018 he was elected Metropolitan of Mani and was consecrated on 10 February of the same year at the Metropolitan Cathedral of Athens.

Protopresbyter Dr Doru Costache. A Romanian Orthodox clergyman living in Australia and an Associate Professor of Theology at the Sydney College of Divinity (SCD). He was recently appointed Academic Dean of Nisibis Assyrian Theological College, an SCD member institution. He is also Research Director at ISCAST (Melbourne), coediting the interdisciplinary journal *Christian Perspectives on Science and Technology*. He was the Selby Old Fellow in the Religious History of the Orthodox Christian Faith at the University of Sydney Library and an Honorary Research Associate in Studies in Religion, the University of Sydney's School of Humanities. He participated in the project "Science and Orthodoxy around the World", of the Institute of Historical Research at the National Hellenic Research Foundation (Athens).

Recently, he guest edited a special issue of *De Medio Aevo* (Complutensian University of Madrid), on the history of Byzantine science and technology. He authored *Nature Contemplation in Clement of Alexandria: Elements of the Method* (2025) and *Humankind and the Cosmos: Early Christian Representations* (2021). He coauthored *A New Copernican Turn: Contemporary Cosmology, the Self, and Orthodox Science-Engaged Theology* (with Geraint F. Lewis, 2024) and *Dreams, Virtue and Divine Knowledge in Early Christian Egypt* (with Bronwen Neil and Kevin Wagner, 2019).



Achilleas Dellopoulos. Postdoctoral Researcher at the Department of Theology, National and Kapodistrian University of Athens (NKUA). He was born in Kozani in 1977. He studied Theology at the Aristotle University of Thessaloniki (AUTH) and at Ludwig Maximilian University of Munich. In 2014, he was awarded a PhD by the Department of Theology, AUTH. He is the author of six books. He has a command of Italian, German, French, and English, and has published a series of articles in all four languages. He has delivered lectures at the Department of Theology of the Faculty of Theology, AUTH, and has participated in international conferences both in Greece and abroad. He is a member of the International Association of Orthodox Dogmatic Theologians (IAODT) and of the DAAD Alumni Association (German Academic Exchange Service).

Nikos Erinakis. Assistant Professor of Social and Political Philosophy and Philosophy of Culture at the University of Crete. He also teaches at the University of Athens, the Athens School of Fine Arts, and the Hellenic Open University. He holds a PhD in Philosophy from the University of London, where he began his dissertation, which he continued and completed as a recognised research student at the University of Oxford with a full scholarship from the State Scholarships Foundation (IKY). He studied Economics (Athens University of Economics and Business), Philosophy and Comparative Literature (University of Warwick), and Philosophy of the Social Sciences (LSE), and is a graduate of Athens College. He has served as a member of the Board of the Athens and Epidauros Festival and as Director of Strategic Development of the Corfu International Festival, and is currently a board member of the Greek Youth Symphony Orchestra. His first book of philosophy, *Authenticity and Autonomy: from Creativity to Freedom* (2020), was awarded the Prize of the Academy of Athens. Three collective volumes of philosophical essays have been published under his editorship, as well as three poetry books and two translations of modernist European poets. His essays, articles, and poems have appeared in international journals, col-



lective volumes, anthologies, and peer-reviewed conference proceedings. At present, he teaches and writes extensively on issues related to the Philosophy of Artificial Intelligence and Digitality.

Fr François Euvé. A catholic priest, Jesuit, Professor of systematic theology at Facultés Loyola Paris. He is currently editor in chief of the cultural journal *Études*. His first formation is in physics (Ecole normale supérieure de Cachan). He defended his doctoral thesis in theology at the Centre Sèvres in Paris (presently: Facultés Loyola Paris) in 2000. He is member of the redaction committee of the journal *Recherches de Science religieuse*. He is Fellow of the International Society for the Study of Science and Religion. Among his publications: *La science, l'épreuve de Dieu?* (2022); *Théologie de l'écologie. Une création à partager* (2021); *Dialogue sur l'histoire, la religion et les sciences* (with Michel Blay) (2019); *Pour une spiritualité du cosmos. Découvrir Teilhard de Chardin* (2015), translated into Corean and Spanish; *Mathématiques, astronomie, biologie et soin des âmes. Les jésuites et les sciences* (2012); *Darwin et le christianisme. Vrais et faux débats* (2009), translated into Greek, Polish and Russian; *Science, foi, sagesse* (2004), translated into Portugese; *Penser la création comme jeu* (2000), translated into Portugese.

Christodoulos St. Flordellis. Professor Emeritus at the School of Medicine of the University of Patras. Graduate of the School of Medicine, National and Kapodistrian University of Athens (1972) and of the Department of Biology, NKUA. (1977). Holder of a PhD from the Aristotle University of Thessaloniki (Supervisor: Prof. Antonis Trakatellis, 1980). Board-certified in Internal Medicine (1980, 2nd Propaedeutic Clinic, AUTH, Director: Prof. P. Metaxas). Served at Mount Sinai School of Medicine, New York, USA (1980-1983) and at the National Institutes of Health (NIH), MD, USA (1983-1985). Lecturer in Pharmacology, Harvard Medical School (1985-1988), Research Assistant Professor, Boston University School of Medicine, USA (1990-1994), and Professeur Associé at Université Paris VI, St. Antoine, Paris, France (1993-1995). For 20 years Professor and for 15 years also Director of the Laboratory of Pharmacology, School of Medicine, University of Patras. Furthermore, served as Deputy Chair and Chair of the Department of Medicine, University of Patras. Has held positions of administrative responsibility for pharmaceuticals in National and European Organizations. His broader academic interests focus on the fields of the theory of Biology-Medicine, Philosophy, and Psychoanalytic theory.



H.E. Gabriel, Metropolitan of Nea Ionia, Philadelphia, Irakleio and Chalkidona. His secular name is Georgios Papanikolaou. He was born in Athens in 1976. He graduated from the Faculty of Theology of the National and Kapodistrian University of Athens, obtained a Master's degree in Orthodox Theology from the University of Fribourg, and holds doctorates in Theology (NKUA) and in Political Science (WTC, Geneva). He was ordained Deacon in 1996 and Presbyter in 2002, receiving the office of Archimandrite. He served as parish priest of St Marina in Thiseio, Chancellor (Protosyngellos) of the Archdiocese of Athens (2009-2011), and Chief Secretary of the Holy Synod (2011-2014). He also collaborated with the Holy Synod on inter-Christian and European affairs, and with the European Commission in the office of the Greek Commissioner for Social Affairs. He has represented the Church of Greece at numerous international conferences, the World Council of Churches, and inter-Christian dialogues. He has also taught at Athens College and has broad pastoral and educational experience. On 10 October 2014 he was elected Metropolitan of Nea Ionia, Philadelphia, Irakleio and Chalkidona, and was enthroned on 1 November of the same year.

Archim. Aristarchos Grekas. Clergyman of the Holy Archdiocese of Athens and Associate Professor at the Department of Theology, School of Theology, National and Kapodistrian University of Athens (NKUA). He holds degrees from the Arsakeion Pedagogical Academy of Patras and the Department of Primary Education of NKUA. From the Department of Theology of the Aristotle University of Thessaloniki (AUn) he graduated with distinction, receiving a Bachelor's degree, a Master's degree (MSc), and a Doctorate. In the United Kingdom he earned a Master's degree (MSc) in International Relations and Governance from Durham University, and successfully completed programs at Oxford University and Cambridge University. In the United States he completed a postgraduate program at Georgetown University – School of Foreign Service, as well as two programs at Harvard University – Kennedy School. He lived for nearly twenty years at Mount Athos. From 2015 to 2019 he taught at the Higher Ecclesiastical Academy of Athens, serving on secondment and as Special Teaching Staff (EDIP). Since May 2019 he has been a Faculty Member at the Department of Theology, School of Theology, NKUA, specializing in Ecclesiastical Literature and Theology. He is Director of the Laboratory “Church and Culture” of the Department of Theology at NKUA. He also teaches in schools of the Security Forces and



the Armed Forces. He has published 14 books and numerous articles in both Greek and English. He has organized and participated as a speaker in international conferences and symposia. He has received scholarships from the State Scholarships Foundation (IKY – Erasmus) and from Georgetown University (USA).

H.E. Hierotheos (Vlachos), Metropolitan of Nafpaktos and gios Vlassios.

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

Fr Răsvan Andrei Ionescu. Parish priest of the Romanian Orthodox parish “Sfânta Parascheva – Sfânta Genoveva” (Saint Sulpice Church, Paris), permanent counselor in the Romanian Orthodox Metropolis for Western and Southern Europe (Department of “Theology and Science”), and Vice-Dean of the “Dumitru Stăniloae” Orthodox Center for Studies and Research (CDS) in Paris. He studied Electrical and Medical Engineering in Bucharest, where he received his PhD in Biomedical Engineering (Université de Technologie de Compiègne – Polytechnic University of Bucharest, 2002). He also holds a Bachelor’s degree in Pastoral Theology (Faculty of Orthodox Theology, Bucharest), an MA in Theology, and a PhD in Orthodox Theology (Institute of Orthodox Theology “Saint Serge,” Paris), with a thesis on the relationship between Orthodox Theology and Science. His publications include: *Orthodox Theology and Science* (2005, republ. 2006), *Orthodox Theology and Science: Conflict, Indifference, Integration or Dialogue* (2015), *Patristic Landmarks in the Dialogue between Theology and Science* (2009), *Father Proclus as I knew him*, and the *Dictionary of Orthodox Theology and Science* (2016, with Adrian Lemeni). He also co-authored the two-volume *Orthodox Apologetics*, an official textbook for Orthodox Faculties in Romania, and contributed to the *Dictionary of Orthodox Theology* (Romanian Patriarchate, 2019).



Fr Vasileios I. Kalliakmanis. Professor Emeritus of Aristotle University of Thessaloniki (AUPh), Protopresbyter of the Ecumenical Patriarchate. He studied in Athens, Thessaloniki, Geneva, and Fribourg (Switzerland). He served as a faculty member in the Department of Theology of AUPh, in the field of Ethics and Sociology, where he taught Ethics, Bioethics, Pastoral Theology, and Counseling. He has been appointed a member of three Synodal Committees of the Church of Greece: on Bioethics, on Liturgical Renewal, and on Worship and Pastoral Work. He is married, with four children. He has also taught at the Faculty of Theology of the University of Belgrade, and has lectured widely on theological, liturgical, medical, and historical topics in Greece, Russia, Bulgaria, Cyprus, and Constantinople. He has published over 70 articles in journals, collected volumes, and conference proceedings, as well as nine books. Several of his articles have been published on the website *Pemptousia* and translated into English. His book *Theological Currents in the Ottoman Period* has been translated and published in Serbian, while his book *Marriage and Family Life* has been translated and published in Russian.

Archim. Isidoros Ch. Katsos. Assistant Professor of Theological Epistemology and Philosophy at the Department of Theology, School of Theology, National and Kapodistrian University of Athens (NKUA). He holds a PhD in Law (Freie Universität Berlin) and a PhD in Philosophy and Theology (University of Cambridge). He has been a Postdoctoral Fellow of the British Academy and has taught theology and philosophy at the Universities of Oxford and Cambridge, as well as at the Hebrew University of Jerusalem. He is a Fellow of the Royal Historical Society, the Center for the Study of Law and Religion at Emory University, and the Centre for the Study of Platonism at the University of Cambridge. He has authored two monographs in German and English, along with numerous articles and contributions to collective volumes. In April 2025 he was awarded the Academic Research Prize of the University of Athens. His teaching and research interests focus on the intersection of theology, philosophy, and science, with emphasis on philosophy of mind, ecology, new technologies, and human rights.

Dimitrios Keramidas. Lecturer at the Pontifical University of St. Thomas Aquinas (“Angelicum”), Rome. He was born in Thessaloniki. He studied Theology at Aristotle University of Thessaloniki (AUPh) and Missiology at the Pontifical Gregorian University in Rome. He teaches Ecumenical Movement and Orthodox Theology at the Pontifical University of St. Thomas



Aquinas (“Angelicum”), Rome, and also collaborates with other universities in Italy. His research interests include contemporary Orthodox theology, Orthodox–Catholic dialogue, and the theology of mission. He is Co-chair of the Ecumenical Dialogue Group of the International Orthodox Theological Association (IOTA), a member of the Center of Ecumenical, Missiological and Environmental Studies “CEMES” in Thessaloniki, a member of Societas Oecumenica, and an associate of the Italian Ecumenical Association (AIDecu).

Archim. Jack Khalil. Dean of the St. John of Damascus Institute of Theology at the University of Balamand, Lebanon, and Professor of New Testament Studies. He holds a Ph.D. in Theology from the Aristotle University of Thessaloniki, as well as postgraduate degrees in Public Law and Political Science (M.Phil.) and in Legal Theory (LL.M.) with specialization in Constitutional History. He has served as visiting professor at numerous universities, including Athens, Thessaloniki, Cambridge (IOCS), Paris (Saint-Serge), and Eastern Finland. His research focuses primarily on the Pauline Epistles and the Johannine literature. He is the author of several books and numerous articles in international journals and collective volumes, and contributes regularly to conferences worldwide. He also serves on various academic and ecclesiastical committees, including the Faith and Order Commission of the World Council of Churches.

Athanasios Koliofoutis. PhD in Theology. He was born in Thessaloniki in 1972, where he lives and works. He studied Theology at the Faculty of Theology of the Aristotle University of Thessaloniki (AUPh), where he received his degree (1995), his Master’s in Pastoral Theology (2002), and his Doctorate (2012). At the same Faculty he also completed his post-doctoral research (2022). Since 2003 he has been teaching as a Theology educator in secondary education, while he has also taught at universities in Greece (AUPh., University of Piraeus) and abroad (Neapolis University Pafos, Theological School of Congo). His research focuses on issues of Applied Pastoral Theology in contemporary postmodern society, with numerous publications in reputable academic journals. He is a registered trainer of the Institute of Pastoral Training of the Archdiocese of Athens, with which he actively collaborates, having also authored related educational material for its training programs. In parallel with his educational duties, he also collaborates with the Institute of Educational Policy, participating in its scientific working groups.



Konstantinos Kotsiopoulos. Professor of Sociology of Christianity at the Department of Social Theology and Christian Culture of the Aristotle University of Thessaloniki. He serves as a member of the following Scientific Committees: 1. Academic Advisor of Hellenic National Academic Recognition and Information Center, 2. Evaluator of Teaching Staff Candidates at the Hellenic Open University, 3. Scientific Advisor of the Synodal Committee for Monitoring European Affairs of the Church of Greece, 4. Regular Rapporteur of the Synodal Committee on Cultural Identity of the Holy Synod of the Church of Greece, 5. Member of the Synodal Committee on Divine–Political Economy and Ecology of the Holy Synod of the Church of Greece. In addition, he is a member of the external electoral body of the Institute of Political Research of the National Centre for Social Research, as well as of the following Scientific Societies and Foundations: 1. Member of the Society for Macedonian Studies, 2. Regular member of the Hellenic Sociological Society, 3. Regular member of the Hellenic Philosophical Society, 4. Member of the Foundation for Pastoral Education of the Church of Greece (Holy Archdiocese of Athens), 5. Research Associate of the Laboratory of the Study of Religions at the Department of Social Theology and the Study of Religion of the National and Kapodistrian University of Athens, 6. Managing Director on social and political issues of the Foundation for National and Religious Reflection, 7. Scientific–Academic Supervisor and Instructor of the Training Programs of the Lifelong Learning Center of the Aristotle University of Thessaloniki, 8. Member of the Foundation for Pastoral Education of the Church of Greece (Holy Archdiocese of Athens), 9. Former member of scientific and organizing committees of international and local conferences. He has authored numerous studies and articles published by reputable publishers and peer-reviewed journals. He has participated in many international conferences and workshops. He regularly contributes his scientific perspective to the media on contemporary social issues and their relation to Theology, Culture, and Europe.

Dimitra Koukoura. Emerita Prof. Dr Dimitra Koukoura was the first woman to be elected professor in the Department of Theology of Aristotle University of Thessaloniki, where she taught (1993-2020) Homiletics, Orthodox Witness, and Communication. She studied Classics, Linguistics and Byzantine History at AUTH and Sorbonne-Paris, and Theology at AUTH and the Catholic Institute of Paris (Patristics, Liturgics). She is the author of books and articles on the evolution of preaching from the first to the second millennium, the effects of rhetorics on Christian homily, Orthodox witness in ecumenical dialogues, the need for evangelization in former Christian



societies, and the role of women in the Orthodox Church. She has been involved in the ecumenical movement since 1986, representing the Ecumenical Patriarchate under various capacities in various meetings, consultations, conferences, in 5 Assemblies (1991-2022 -WCC); as a member of the Commission of Faith and Order, the Central Committee, and the Commission on Churches in Dialogue of the CEC. Additionally for a long time, she represented WCC at the Global Christian Forum. She is currently an academic advisor at “LOGOS” University College - Tirana of the Orthodox Autocephalous Church of Albania.

Georgios Kounnousies. Teaching staff at the Theological School of the Church of Cyprus and religious teacher in the secondary education. Graduate of the Dept. of Theology of the Aristotle University of Thessaloniki, where he continued his postgraduate studies (MA) in Sociology. He holds a PhD in Sociology from the same University. At the Theological School of the Church of Cyprus, he teaches the undergraduate course Sociology of Religion. At the same time, he works as a Theology Teacher in Secondary Education. For eight years (2015-2023) he taught the courses Sociology of Religion and Sociology of Christianity at the Priestly School “Apostolos Barnabas” of the Church of Cyprus. He also served as a Special Scientist at the University of Cyprus, Department of Education, teaching the course School Experience (academic years 2016–2019). He has published monographs and articles in academic journals, edited volumes and theological journals in Cyprus and Greece. He has also participated in conferences in Cyprus and abroad.

Georgios Kountouris. Professor at the Higher Ecclesiastical Academy of Athens, specializing in General Church History. He was born in Piraeus and holds degrees from the Higher Ecclesiastical School of Athens and the School of Theology of the National and Kapodistrian University of Athens (NKUA). He served as President of the Student Union and has received various scholarships.

He has extensive teaching experience both in Greece and abroad (Charles University in Prague, University of Prešov, Higher Ecclesiastical Academy of Ioannina, Evangelical School of Nea Smyrni, Italian School of Athens, Higher Ecclesiastical School of Crete, among others). He has a significant record of translations from Slavic languages and has participated in numerous conferences as a speaker. He is the author of several scholarly works and publications. His most recent work is *A Historical Approach to the Institution of Episcopalis Audientia* (Athens: Grigoris 2024, in Greek). In parallel, he has

been actively involved in ecclesiastical life, with participation in inter-Orthodox events, serving also as interpreter for various ecclesiastical, academic, and political delegations.



Alessandra Lemma. Fellow of the British Psychoanalytic Society and Chartered Clinical and Counselling Psychologist, is a Visiting Professor in the Psychoanalysis Unit, University College London and Consultant, Anna Freud Centre and Visiting Professor, Centro Winnicott, Rome. For 16 years she worked at the Tavistock Clinic where she was, at different stages, Head of Psychology and Professor of Psychological Therapies in conjunction with Essex University. She was a recipient of the 2022 Sigourney Award in recognition of her theoretical and clinical contributions to understanding body modification practices, the impacts of technology on psychic functioning and transgender identities as well as for her efforts in developing and disseminating worldwide a brief psychoanalytic intervention for mood disorders. She has published extensively on psychoanalysis, trauma, the body, transgender identities, and ethics. Her most recent book *First Principles: Applied Ethics for Psychoanalytic Practice* (OUP, 2023) was nominated for the Gradiva Award in the category: “Best Book 2024”.

Fr Nikolaos Loudovikos. Professor of Religious Studies and Hermeneutics of Religion at the University of Ioannina. He studied Psychology, Pedagogics, Theology and Philosophy in Athens, Thessaloniki, Paris and Cambridge. He was Professor of Dogmatics and Philosophy at the Higher Ecclesiastical Academy of Thessaloniki and of Athens, and is Visiting Professor at the University of Balamand and the Orthodox Institute of Cambridge. He has given lectures and seminars at more than 25 Universities around the world. He directs the English-language international academic journal *Analogia: the Pemptousia Journal for Theological Studies*. He has published 18 books and numerous articles, translated into 10 languages. His latest books in Greek: *Open History and Its Enemies: The Rise of Velven Totalitarianism* (2020), *Transparent Harmony: A Metaphysical History of Ancient Greek Philosophy* (2021), *Rethinking Humanism* (2024), *The Techno-Ape and the Truth: A Hermeneutics of Religion in the Age of Artificial Intelligence* (2024), *Maximus the Confessor, Chapters on Love*, with an Introduction to the Work of the Confessor and Commentary (2024). In English: *Analogical Identities: the Creation of the Christian Self. Vol. I: Beyond Spirituality and Mysticism in the Patristic Era* (2019); *Vol. II: Intermeaningfulness: self-catholicization, Meta-narcissism, and Christian Theology* (forthcoming).



Anastasios G. Maras. PhD and Postdoctoral Researcher in Theology, with a degree in Library Science. He currently teaches at the Higher Ecclesiastical Academy of Athens and in the Postgraduate Program of Orthodox Theology at the Hellenic Open University. He has participated as a speaker in 43 conferences and is a member of the Editorial Board of the journals *Byzantinos Domos* and *Analekta of Humanistic Sciences*. His publications include 75 articles, 15 chapters in collective volumes, 49 entries in dictionaries and encyclopedias, 10 book reviews, and 2 translations, while he has also edited 10 collective volumes. His main monographs (all in Greek) are: *Saint Patrick of Ireland: New Evidence on His Life and Works* (1993), *The Eschatology of Saint Gregory of Nyssa* (2002), *The Person of Christ in Philosophers and Apologists* (2003), *Religious Education, Grade I of Lyceum: Companion Book* (2004), *Church – Environment – Education* (2004)

Introduction to Informatics: Theology and Informatics (2005), *The Views of the Greek Apologists and of Eusebius of Caesarea on Art* (2006), *Patristic Theology and Christian Culture* (2008), *The Greek Orthodox Church: From the Fall of Constantinople to the Present* (2012), *Contemporary Scientific Technography* (2014), *Saint Demetrios of Thessaloniki: The Life of the Saint and the History of His Church* (2019), *Theophilos of Antioch: To Autolykus* (2024).

Michalis Marioras. Professor of History of Religions at the Faculty of Theology, National and Kapodistrian University of Athens (NKUA). He was born in Athens in 1974 and completed his secondary education at the Ioni-deios Experimental School of Piraeus. He studied at the Faculty of Theology of NKUA and pursued further studies at the Universities of Fribourg and Geneva (Switzerland) and Marburg (Germany). Since 2008 he has served at the Faculty of Theology, NKUA, while he has also taught in the Postgraduate Program “International Medicine – Health Crisis Management” of the Medical School of NKUA, in other inter-university and interdepartmental postgraduate programs, at the Institute of Pastoral Training of the Archdiocese of Athens, and at the Hellenic Air Force Academy of Administration and Staff Officers. From 2009 to 2011 he served as Special Advisor to the Ministry of Education and Religious Affairs on matters of his expertise. In 2012 he was an official guest of the United States Department of State in the International Visitor Leadership Program on “Integration of Migrant Muslim Youth for Greece: Challenges and Prospects.” His published books include (all in Greek): *Islam from the Balkans to Europe(?): The Question of Islamic European Identity*; *Islamic Radicalism: Historical and Theological Preconditions of Jihad*; *Islam: Seeking Ways with Muslims*; *The Pre-Islamic Religions of*

the Arabian Peninsula: The Expected and the Unexpected; The Dialogue between Western and Muslim Scholarship on Sharī'a (vols. I-II). He also contributes regularly to the daily press.



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Evangelos Venizelos. Professor Emeritus at Aristotle University of Thessaloniki (AUTH) and a political figure of post-dictatorial Greece. He was born in Thessaloniki in 1957. He studied at the Faculty of Law of AUTH and pursued postgraduate studies at the University of Paris II. He was awarded a PhD in Law at the Faculty of Law of AUTH, where he was successively elected Lecturer, Associate Professor, and then Full Professor of Constitutional Law. At the same time, he practiced law before the Council of State, the Supreme Civil and Criminal Court of Greece, and the Supreme Special Court. He has published a large number of studies, monographs, case commentaries, and academic textbooks, as well as articles, essays, and books on a wide range of issues, including foreign policy, fiscal policy, European integration, and development policies.

Since 1993, when he was first elected Member of Parliament with PASOK, he has served in various ministerial posts (Ministries of Press and Mass Media, Transport and Communications, Justice, Development, Culture, National Defence, Finance, among others), and has also held the offices of Deputy Prime Minister and President of PASOK.



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