

POLITICS, SOCIETY AND CULTURE IN ORTHODOX THEOLOGY IN A GLOBAL AGE

ABSTRACTS - CV's

THESSALIA CONFERENCE CENTRE

MELISSATIKA, VOLOS, GREECE

FEBRUARY 6 - 9, 2020

PROGRAM

THURSDAY, FEBRUARY 6, 2020

18.00 - 18.30 Registration

Session I

Moderator: Dr. Pantelis Kalaitzidis

Director, Volos Academy for Theological Studies

18.30 - 18.45 Opening - Greetings

18.45 - 19.00 Dr. Hans-Peter Grosshans, Dean, Faculty of Evangelical Theology, Münster University, Director of the Seminar of Systematic Theology and Director of the Institute for Ecumenical Theology of his Faculty

Opening Remarks

19.00 - 19.30 Dr. Vasilios N. Makrides, Professor, Erfurt University,

Orthodox Christianity in the Context of Postcolonial Studies

19.30 - 20.00 Dr. Atanas Slavov, Associate Professor of Constitutional Law, Sofia University,

Constitutional Tradition and Orthodoxy: Values and Concepts

20.00 - 20.30 Discussion

20.30 Dinner

FRIDAY, FEBRUARY 7, 2020

Session II

Moderator: Dr. Vassiliki Yiakoumaki

Assistant Professor of Social Anthropology, University of Thessaly

09.00 - 09.30 Rev. Dr. Filotheos-Fotios Maroudas, Advisory Board Member at Applied Philosophy Research Laboratory, National and Kapodistrian University of Athens; Priest of the St. Apostles Greek Orthodox Parish, Dortmund (Germany),

Concept and Theological Context of Byzantine “Synallelia” (“Symphonia”)

09.30 - 10.00 Dr. Alfons Brüning, Professor at Protestant Theological University Amsterdam, Chair of “Orthodoxy, Human Rights, Peace Studies,”

The Tsarist System

10.00 - 10.30 Dr. Ina Merdjanova, Visiting Professor at Coventry University’s Centre for Trust, Peace and Social Relations & Senior Researcher and Adjunct Assistant Professor in Religious Studies at the Irish School of Ecumenics, Trinity College Dublin,

Orthodoxy under Pressure: Ottoman, Communist and Post-Communist Contexts

10.30 - 11.30 Discussion

11.30 - 12.00 Coffee - break

Session III

Moderator: Rev. Dr. Amphilochios Miltos

Research Associate, Volos Academy for Theological Studies

12.00 - 12.30 Dr. Nathaniel Wood, Associate Director, Orthodox Christian Studies Center, Fordham University, New York,

Orthodoxy and Democracy in Russian Religious Philosophy

12.30 - 13.00 Dr. Branko Seculić, Lecturer at the University Centre for Protestant Theology Matthias Flacius Illyricus in Zagreb,

Orthodoxy and Democracy in Serbian Theology and Thought

13.00 - 13.30 Dr. Lucian Turcescu, Professor, Concordia University, Montreal, Canada,
Orthodoxy and Democracy in Romanian Theology

13.30 - 14.30 Discussion

14.30 - 16.00 Lunch

Session IV

Moderator: Dr. Anne Käfer

Professor of Systematic Theology, Faculty of Evangelical Theology, Münster University
Director, Seminar for Reformed Theology

16.00 - 16.30 Dr. Dimitrios Moschos, Assoc. Professor, Department of Theology, Athens University,

The History of the Idea of Democracy in Contemporary Greek Orthodox Theology

16.30 - 17.00 Fadi Nasr, Secretary General, Orthodox Youth Movement of the Patriarchate of Antioch (MJO), Beirut, Lebanon,

Orthodoxy and Democracy in Antiochean Theology and Thought

17.00 - 17.30 Rev. Dr. K. M. George, Director of the Sopana Orthodox Academy in Kottayam, Kerala, India,

Orthodoxy and Democracy in Oriental Orthodox Thought

17.30 - 18.30 Discussion

18.30 - 19.00 Coffee - break

Session V

Moderator: Dr. Aikaterini Tsalambouni

Associate Professor of New Testament, Faculty of Theology, Aristotle University of Thessaloniki, Member of the Board of Directors of the Volos Academy for Theological Studies

19.00 - 19.30 Dr. Svetoslav Riboloff, Professor, Faculty of Theology, “St Clement of Ochrid” Sofia University,

Church and State in the Orthodox World Today and the Challenges of the Global Age

19.30 - 20.00 Rev. Dr. Cyril Hovorun, Assistant Professor, Marymount Loyola University Los Angeles, and Director, Huffington Ecumenical Institute, California,

Pseudomorphosis as Political Theology in Fr Georges Florovsky

20.00 - 20.30 Discussion

20.30 Dinner

SATURDAY, FEBRUARY 8, 2020

Session VI

Moderator: Dr. Herman J. Silderhuis,

President, European Academy of Religion

Rector, Theological University of Apeldoorn (The Netherlands)

09.30 - 10.00 Georgios Vlantis, MTh, Director, Council of Christian Churches in Bavaria, and Research Associate, Volos Academy for Theological Studies,

Orthodox Theology and Modernity/Postmodernity, Secularization/Post-Secularization

10.00 - 10.30 Dr. Pantelis Kalaitzidis, Director, Volos Academy for Theological Studies; Lecturer, Hellenic Open University and the University of Thessaly; Research Fellow; KU Leuven; Member of the Executive Committee, European Academy of Religion,

Balkan and Eastern European Ethno-theology: Historical and Theological Approach

10.30 - 11.00 Discussion

11.00 - 11.30 Coffee - break

Session VII

Moderator: Rev. Dr. Cyril Hovorun

Director, Huffington Ecumenical Institute (California)

11.30 - 12.00 Dr. Haralambos Ventis, Assistant Professor, Faculty of Theology, National and Kapodistrian University of Athens,

Orthodoxy and liberalism

12.00 - 12.30 Dr. Effie Fokas, Senior Research Fellow, Hellenic Foundation for Hellenic and European Foreign Policy (ELIAMEP) and Research Associate, Hellenic Observatory, London School of Economics,

Majority Orthodox states and religious freedom at the European Court of Human Rights

12.30 - 13.00 Dr. Irena Zeltner Pavlovic, Academic Councilor, Erlangen-Nürnberg University, Habilitant,

Civil Society and Orthodoxy

13.00 - 14.00 Discussion

14.00 - 14.15 Brief Press Conference on the European Project *Resilience*: Prof. Dr. Hans-Peter Grosshans, Dr. Nikolaos Asproulis, and Dr. Pantelis Kalaitzidis

14.15 - 15.45 Lunch

Session VIII

Moderator: Dr. Effie Fokas

Senior Research Fellow, (ELIAMEP) and Research Associate, Hellenic Observatory, LSE

15.45 - 16.15 Dr. Nikolaos Asproulis, Deputy Director, Volos Academy for Theological Studies, and Lecturer, Hellenic Open University,

Primacy, Synodality and Liberal Democracy in Orthodoxy: An Uneasy Relationship? Some Methodological Considerations

16.15 - 16.45 Dr. Kateřina K. Bauer, Senior Researcher and Lecturer, Ecumenical Institute, Protestant Theological Faculty, Charles University, Prague,

Orthodox Spirituality in Pluralistic Democracies

16.45 - 17.15 Discussion

17.15 - 17.45 Coffee - break

Session IX

Moderator: Dr. Hans-Peter Grosshans

Dean, Faculty of Evangelical Theology, Münster University

17.45 - 18.15 Dr. Athanasios N. Papathanasiou, Editor-in-Chief, journal *Synaxi*, and Lecturer, Higher Ecclesiastical Academy of Athens and Hellenic Open University,

Mission(s) and Politics: An Orthodox Approach

18.15 - 18.45 Dr. Chris Durante, Assistant Professor of Theology, Saint Peter's University, NJ, and Fellow of the UNESCO Chair in Bioethics & Human Rights in Rome,

Orthodoxy and Multiculturalism

18.45 - 19.45 Discussion and Plenary

20.00 Dinner

SUNDAY, FEBRUARY 9, 2020

7.30 - 10.30 Orthros and Divine Liturgy at the Church of St. Constantine and Helene

10.30 - 11.15 Breakfast, and End of the Conference

Politics, Society and Culture in Orthodox Theology in a Global Age

Conference organized by the Faculty of Evangelical Theology of Münster University, the Volos Academy for Theological Studies, the Cluster of Excellence "Religion and Politics" at the University of Münster, in cooperation with the Huffington Ecumenical Institute (California).

February 6-9, 2020, Thessalia Conference Center, Volos, Greece

The image on the cover of the booklet and on the conference poster is a painting by Vicky Vlachogianni.

Dr. Hans-Peter Grosshans

Dean, Faculty of Evangelical Theology, Münster University, Director of the Seminar of Systematic Theology and Director of the Institute for Ecumenical Theology of his Faculty



Opening Remarks

Prof. Dr. Hans-Peter Grosshans (born 1958) is full Professor (chair) of Systematic Theology, Ecumenical Theology and Philosophy of Religion at the Faculty of Protestant (Evangelical) Theology at the University of Muenster in Germany. He is Dean of his faculty and as well Director of the Seminar of Systematic Theology and Director of the Institute for Ecumenical Theology of his faculty. At the University of Muenster Hans-Peter Grosshans is member of various interdisciplinary research networks, especially 1. of the Centre of Theory of Science and 2. of the - within Germany - unique Cluster of Excellence on “Religion and Politics”. Hans-Peter Grosshans is active member in many national and international academic societies. Among others he is: Vice-president of the “European Society for Philosophy of Religion” (ESPR); Member of the “Académie Internationale de Philosophie des Sciences” (AIPS); Board member of the “European Academy of Religion”; Executive Board member of the Inter University Center (IUC) in Dubrovnik (Croatia); Board member of the Deutsche Gesellschaft für Religionsphilosophie. Hans-Peter Grosshans has been guest professor at the Faculty of Philosophy of the University of Sarajevo, Bosnia-Herzegovina and at the Sabah Theological Seminary in Kota Kinabalu in Malaysia. He is permanent Honorary Guest-Professor at Zhejiang-University in Hangzhou, China, and ermanent Lecturer at the Inter University Center (IUC) in Dubrovnik (Croatia). He is editor of the book series “Dogmatik in der Moderne” (Dogmatics in Modern Times) and the chief-editor of the review journal “Theologische Rundschau” (Theological Review), both published by Mohr Siebeck in Tuebingen (Germany).

Dr. Vasilios N. Makrides,

Professor, Erfurt University



Orthodox Christianity in the Context of Postcolonial Studies

Does Orthodox Christianity have anything to do with postcolonial theories and perspectives? In fact, postcolonial studies have flourished since the publication of the seminal work *Orientalism* by Edward Said in 1978 and have acquired a true interdisciplinary relevance. However, countries and cultures with a predominant Orthodox Christian population and character (especially those situated in Eastern and South Eastern Europe) have never been “Western colonies” in the strict sense of the word. This notwithstanding, they were exposed to massive Western influences, pre-eminently from the beginning of the early modern times onwards, so that we may rightly talk of a “colonisation” of the Orthodox Christian world by the West at various levels. Interestingly, postcolonial studies can offer useful tools and insights to capture, describe, analyse and explain numerous Orthodox Christian reactions to this kind of colonisation. For example, there have been many Orthodox Christian attempts in the course of the 20th century to rediscover the genuine and authentic Orthodox Christian voice and tradition, aside from the adulterating influence of Western colonisation. The entire discourse of this movement can be very aptly examined and analysed through the lens of postcolonial studies. In general, the latter can essentially contribute to an understanding of the socio-political and socio-cultural development of the Orthodox Christian world, not only historically, but also in the context of the present global age.

Vasilios N. Makrides is Professor of Religious Studies (specializing in Orthodox Christianity) at the Faculty of Philosophy of the University of Erfurt, Germany. Among his most recent major publications: Special Thematic Issue “Christianisme orthodoxe et économie dans le sud-est européen contemporain”, *Archives de sciences sociales des religions* (Paris), Année 64, no. 185 (janvier-mars 2019) (co-edited with Katerina Seraïdari); *Orthodox Christianity and Modern Science: Tensions, Ambiguities, Potential* (Science and Orthodox Christianity, 1), Turnhout: Brepols Publishers, 2019, 277 p. (co-edited with Gayle E. Woloschak).

Dr. Atanas Slavov,

Associate Professor of Constitutional Law,
Sofia University



Constitutional Tradition and Orthodoxy: Values and Concepts

The paper outlines the models of interaction between the Orthodoxy (its fundamental doctrines) and the Orthodox Church with the institutions, values and principles of constitutional democracy (the rule of law, limited government, human rights, justice, equality). The presentation highlights the major phases of interaction between the Church and the state thus elaborating different political-theological models – the imperial *symphonia*, *Christian Nation*, and the contemporary model of cooperation and public engagement, while endorsing some fundamental values as human dignity, personal freedom, justice, participation. The general idea is that Orthodoxy may endorse the core values and principles of constitutional democracy and yet remaining faithful to its own fundamental teachings (theosis, Eucharistic personalist communion, conciliarity, ethos of engagement and participation in the church, ecumenical witness). At the same time, the eschatological perspective should prevent the Orthodoxy from complete identification with any political and sociological system, thus enhancing its transformative role in society.

Dr. Atanas Slavov is Associate Professor of Constitutional Law and Government at Sofia University “St. Kliment Ohridski” (Bulgaria). He holds PhD Law from Glasgow University (on Orthodox political theology and constitutional democracy) and PhD Constitutional Law from Sofia University. He is attorney-at-law and legal advisor in the NGO sector. Dr. Slavov has held positions in the public sector: advisor on constitutional matters to the Deputy Prime Minister and Minister of Justice (2014-2015); advisor on legislative issues to the Deputy Prime Minister and Minister of Internal Affairs (2016); state constitutional expert at the Council of Legislation Directorate at the Ministry of Justice (2012-2014). His major research interests are in the fields of constitutional values and principles, the rule of law and judicial reforms, political theology, law and religion, and citizen participation. He has authored a number of publications, including *Civic Participation in Constitutional Democracy. Public Law Perspectives* (Ciela, 2017) and *Constitutional Supremacy: Essence and Guarantees* (Prof. Petko Venedikov, 2010).

Rev. Dr. Filotheos-Fotios Maroudas

Advisory Board Member at Applied Philosophy Research Laboratory, National and Kapodistrian University of Athens; Priest of the St. Apostles Greek Orthodox Parish, Dortmund (Germany)



Concept and Theological Context of Byzantine “Synallelia” (“Symphonia”)

The study’s scope extends to Justinian’s time. Once the conceptual differentiation, expressed through the use of terms of *symphonia* and *synallelia*, is established, an evaluation of these terms from an ecclesiological point of view follows with regards to the kind of the relationships they describe, and the corresponding authority to which they are assigned. This examination shows that there was a unilateral legislative agreement. A theological approach follows that results from an identification of the three basic common elements that characterize the Byzantine and Old Testament times. Then, the basic biblical points are explained in relation to the beliefs of the time, while a theological interpretation of the equation between the Old Testament laws and the decisions of the Ecumenical Councils is provided. Finally the relations between Church and State in the imperial Byzantium are ecclesologically evaluated and the question of the ecclesologically accepted principles of the concept of democracy in the Church today is also addressed.

Rev. Philotheos (Fotios) Maroudas holds a PhD degree from the University of Strasbourg. He is the priestly head of the Dortmund-Bochum Greek-Orthodox Community of Germany. He is actively involved in bilingual, interfaith, and scholarly schemes aimed at the creative coexistence of diverse traditions and philosophies. His research-scientific activity focuses on ecclesiology and the reality of interculturality in the modern world through the phenomenon of rapid cultural reconversion of societies.

Dr. Alfons Brüning

Professor at Protestant Theological University Amsterdam, Chair of “Orthodoxy, Human Rights, Peace Studies”



The Tsarist System

It was as early as late 15th century that the Muscovite Grand Princes named themselves “tsars”, claiming the heritage of the fallen Byzantine Empire. The “Tsarist system” collapsed in 1917 with the abdication of Tsar Nicholas II. Within these approximately 450 years the political system of Muscovy, and later of the Russian Empire underwent several developments and changes, but at least two pillars remained intact, allowing for a summarizing sketch of this system, and for a presentation of its peculiarities with regard to contemporary questions of church, state and society: One is the position (not the particular person) of the Tsar himself, as inherited from Byzantium, but further endowed with a specific moral profile and – significantly – with a particular religious and eschatological meaning. The other one is the notion of “pravda”, a term almost impossible to be adequately translated into other languages, and equally charged with religious overtones. As shall be demonstrated, it is precisely the religious connotations of the “Tsarist system” and its pillars which make a rational discussion of it as just a political system with possible alternatives rather difficult.

Alfons Brüning since 2007 works as lecturer Eastern Orthodox Christianity (Eastern Europe) at the Institute of Eastern Christian Studies at Radboud University Nijmegen (NL). Since 2012 he also is professor (by special appointment) of “Orthodoxy, Peace Building, Human Rights” at Protestant Theological University (PThU) Amsterdam. Between 2005 and 2007 he worked as research fellow at the Theological Faculty (Chair Orthodoxy and Ecumenics) at Muenster University (D). He studied history and Slavic philology in Muenster, Freiburg and Berlin, where he received his PhD in history in 2005. His main fields of research are religious history of Eastern Europe (esp. Russia, Ukraine, Poland, Romania) from early modern to current times; church and religion under communism; Orthodox theology in relation to human rights. Among his main publications are “Unio non est unitas – Polen-Litauens Weg im Konfessionellen Zeitalter [1569-1648)” (Wiesbaden: Harrassowitz, 2008); „Orthodox Christianity and Human Rights”, ed. with E. van der Zweerde (Leuven: Peeters, 2012); “Human Dignity and Patristic Legacy”, ed. (Leuven, Peeters, 2019 = special issue of Journal of Eastern Christian Studies 71, 2019, no. 3-4).

Dr. Ina Merdjanova

Visiting Professor at Coventry University's Centre for Trust, Peace and Social Relations & Senior Researcher and Adjunct Assistant Professor in Religious Studies at the Irish School of Ecumenics, Trinity College Dublin



Orthodoxy under Pressure: Ottoman, Communist and Post-Communist Contexts

This paper discusses major political contexts in the history of Orthodox Christianity which defined in important and often challenging ways the trajectories of Orthodoxy's institutional development, social presence and theological responses to important issues such as modernity, secularization, globalization, religious pluralism, human rights, and gender, among others. The paper introduces the notion of self-colonization and argues that Orthodoxy's responses to adverse historic circumstances, particularly in Eastern Europe, have typically been dominated by a besieged-fortress mentality—a mentality which has entailed a self-imposed institutional and theological stagnation that can be described as self-colonization. Nevertheless, Orthodox Christianity can draw on a significant body of theological doctrines in order to elaborate new positive responses to contemporary challenges and to thus overcome its self-colonization.

Ina Merdjanova is Visiting Professor at Coventry University's Centre for Trust, Peace and Social Relations & Senior Researcher and Adjunct Assistant Professor in Religious Studies at the Irish School of Ecumenics, Trinity College Dublin. She has held visiting fellowships at Oxford University, New York University, the Woodrow Wilson International Center for Scholars in Washington DC, the Netherlands Institute for Advanced Studies in the Humanities and Social Sciences, and Aleksanteri Institute at Helsinki University, among others. She is author of four books and numerous articles on religion and politics in post-communist society. Her publications include *Religion as a Conversation Starter: Interreligious Dialogue for Peacebuilding in the Balkans* (with Patrice Brodeur; Continuum, 2009, paperback 2011), and *Rediscovering the Umma: Muslims in the Balkans between Nationalism and Transnationalism* (Oxford University Press, 2013, paperback 2016).

Dr. Nathaniel Wood

Associate Director, Orthodox Christian Studies Center,
Fordham University, New York

Orthodoxy and Democracy in Russian Religious Philosophy



This paper examines theological engagement with democracy, broadly conceived, in 19th- and early 20th-century Russian religious thought, focusing on the work of the Slavophiles, Vladimir Soloviev, Sergei Bulgakov, and S.L. Frank. The paper investigates three major themes in the development of Russian Orthodox democratic thinking: the doctrine of the Church's *sobornost'* and the 19th-century revival of ecclesiastical consciousness, the retrieval of the doctrine of deification as a metaphysical grounding for the unconditional significance and rights of the human person, the creative reworking of the Chalcedonian formula of Christ's two natures as a model for church-state relations. The paper emphasizes how Russian religious thinkers resisted the spiritual dangers posed by modern democracy while attempting to reconcile core democratic values with Orthodox theology, pointing towards the possibility of a distinctively Orthodox theory of democratic politics.

Nathaniel Wood is Associate Director of the Orthodox Christian Studies Center of Fordham University. He also serves as managing editor of the *Journal of Orthodox Christian Studies* and of the online editorial forum *Public Orthodoxy*. He earned his PhD in systematic theology from Fordham University and a Master of Theological Studies from Emory University. His research interests lie primarily in Orthodox political theology, theologies of personhood, and theological engagement with human rights theory. His recent work brings 19th- and 20th-century Russian Orthodox political theologies into conversation with contemporary Anglo-American political theology, especially Radical Orthodoxy, and investigates the link between the doctrine of deification and liberal democracy.

Dr. Branko Seculić

Lecturer at the University Centre for Protestant Theology Matthias Flacius Illyricus in Zagreb



Orthodoxy and Democracy in Serbian Theology and Thought

Close ties between ethnonationalistic representatives and the highest leadership of church institutions in the ex-Yugoslavian areas led to the rapprochement between ethnototalitarian ideology and ethnoclerical aspirations, the crossbreeding of which has given a birth to the phenomenon of ethnoreligianity. The consequence of this phenomenon, once reflected in the sacralization of the politics of ethnic cleansing carried out in the 1990s during the Yugoslav breakup, is today reflected in historical revisionism and self-victimology, through which the glorification of one's own crimes and the contempt for victims of others comes to light. This text discusses the possibilities of speaking about Orthodoxy and democracy in Serbian theology and thought within such sociopolitical conditions.

Dr. Branko Seculić born in Šibenik (Croatia) in 1983. Graduated at the Theological Faculty “Matija V. Ilirik” in Zagreb (2011), specialized ecumenical theology at the Ecumenical Institute of the Ukrainian Catholic University in Lviv (2016), obtained PhD at the Faculty of Protestant Theology at Ludwig-Maximilian-University in Munich (2020). Post-doctoral researcher at the Faculty of Protestant Theology at Ludwig-Maximilian-University in Munich (since 2020), lecturer at the University Centre for Protestant Theology Matthias Flacius Illyricus in Zagreb (since 2017), director of the Theological program of the Festival of Alternative and Left in Šibenik (since 2014), co-worker of the Center for Peace Studies in Zagreb (since 2009).

Dr. Lucian Turcescu

Professor, Concordia University, Montreal, Canada



Orthodoxy and Democracy in Romanian Theology

This paper focuses on the Romanian Orthodox Church (RomOC hereafter) and its interaction with democracy. I will specifically pay attention to the participation of priests and bishops in politics, the support given by the church to various political candidates during electoral campaigns, as well as pronouncements of the Holy Synod on such participation; the protocols of collaboration between RomOC and government; and evolving models of church-state relations RomOC experienced during the past three decades since the collapse of communism.

Dr. Lucian Turcescu is Professor, Graduate Program Director, and past Chair the Department of Theological Studies at Concordia University (2011-2016), Montreal, Canada. He has done research, published, and taught in several areas, including early Christianity, religion and politics, and ecumenism. Some of his books include (co-edited with L. Stan) *Justice, Memory and Redress in Romania* (2017), (co-authored with L. Stan) *Church, State, and Democracy in Expanding Europe* (2011); *Religion and Politics in Post-communist Romania* (2007); (co-edited with L. DiTommaso) *The Reception and Interpretation of the Bible in Late Antiquity* (2008); and single-authored *Gregory of Nyssa and the Concept of Divine Persons* (2005). Currently he is the Principal Investigator in a Social Sciences and Humanities Research Council of Canada Grant dealing with collaboration and resistance of religious groups in Romania under communism. Dr. Turcescu is twice Past President of the Canadian Society of Patristic Studies (2004-2008) and an Associate Editor of the *Journal of Ecumenical Studies*. He currently serves as a member of the Board of Directors for the Canadian Centre for Ecumenism. In 2010 he received the Concordia University Dean's Award for Distinguished Scholarship.

Dr. Dimitrios Moschos

Assoc. Professor, Department of Theology, Athens University,
Member of the Board of Directors of the Volos Academy for
Theological Studies



The History of the Idea of Democracy in Contemporary Greek Orthodox Theology

The position of Orthodox theology vis-à-vis the institutions introduced by the principles of political liberalism, characterized as Republic (i.e. representation, voting and majority principle, etc.) does not constitute a major problem because these institutions were not unknown in Orthodoxy. Rather, the most important issue to be investigated is the position of Orthodox theology against the general framework of the principles of Democracy, such as equality against the law and equality of speech, human rights, freedom of conscience and, in particular, the degree of protection of all kinds of minorities. In this paper we will see that in modern Greece there is no central body of Orthodox theological thought that is by definition opposed to modern democracy (as suggested by Huntington's cultural approach, for example) but there are also no profound structural elements of this thought that function as the framework within which these elements can work. Theological thought in Greece is decisively determined by the dispute of the intellectual currents of the last two centuries and constitutes a permanent synthetic function, which highlights the continuing need for theologians to contribute to a response to today's challenges that undermine democracy and, more generally, the social cohabitation, which could lead to a return to barbarism.

Dimitrios Moschos is Associate Professor of Ecclesiastical History at the Department of Theology of the University of Athens and Director of the Study Laboratory of Ancient Eastern Christianity of the same Department. He studied Theology at the University of Athens (1982-1986), then Evangelical Theology at the University of Erlangen (1988/89) and Byzantinology, Orthodox Theology and Philosophy at the University of Munich (1989-1992). He was awarded the MA of Byzantinology of the University of Munich (1993), Ph.D. of Theology of the University of Athens in Ecclesiastical History (1995) and Professor of Ecclesiastical History at the Theological School of the University of Rostock Germany (2007), in which he also teaches as an extraordinary guest professor (Privatdozent). The theme of his habilitation was "Eschatology in Egyptian monasticism. The role of differentiated perceptions of Christian scholarship in the history of early Egyptian monasticism and its social function (4th - 5th c.)", published in 2010 by Mohr-Siebeck. He is a member of the Board of Directors of the Volos Academy for Theological Studies, the Pan-Hellenic Theological Association "*Kairos* for the Upgrading of Religious Education" and the editorial board of the theological journal *Synaxis*.

Fadi Nasr

Secretary General, Orthodox Youth Movement of the Patriarchate of Antioch (MJO), Beirut, Lebanon,

Orthodoxy and Democracy in Antiochian Theology and Thought



In the Middle East the issues of governance are not a matter of laws, nor the election of deputies, nor the reconstruction of the legal system. The Lebanese have a degree of reason and a degree of culture that enables them to do all of this, but it is the will to change things and the love for God in an equal amount so that we changes our behavior so we can rebuilt a great homeland. We do not put the effort and the strength and the amount of work needed so that the Lord will descend from heaven and will be born in the hearts that can build our world.

In my paper I will try to describe this impasse and the great obstacles we have. How we talked about Democracy and Human dignity throughout our history and what where the obstacles so we lost the sight of it. This is a process of faith, that is to say, we need to change the reality and we tried but not enough, and I will show how and keep the faith , that the dream will become the source of the new reality and Antioch will become a foothold for the Lord. After that, laws and structures will rise and be blessed by the flood of love from above.

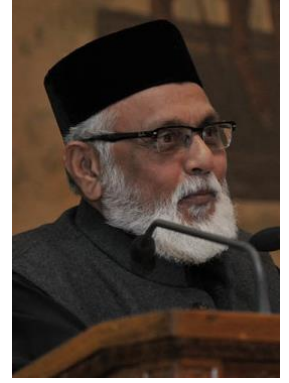
Fadi Nasr is the General Secretary of the Orthodox Youth Movement, a grassroots organization that was instrumental in reviving the Antiochian church from 1943 up until today on different reforms in the middle east be it in monastics , parishes, on a theological, spiritual, social and youth level. The orthodox Youth Movement also started educational and healthcare projects throughout Lebanon and Syria answering the humanitarian calls after wars had ravaged both countries. As General Secretary he is responsible for planning and overseeing these projects, and for maintaining relationships with the Antiochian diaspora and local and international youth movements. He has extensive private sector experience in industry and waste management. He holds a Bachelor of Science degree from the University of Nebraska.

Rev. Dr. K. M. George

Director of the Sopana Orthodox Academy in Kottayam, Kerala, India

Orthodoxy and Democracy in Oriental Orthodox Thought

Fr. Dr. K.M. George (Kondothra), a priest of the Malankara Orthodox Syrian Church, is currently Incumbent-Chairperson of Dr Paulos Mar Gregorios Chair at Mahatma Gandhi University in Kerala, India and Founder-Director of Sopana Orthodox Academy for Studies in Theology and Culture. Kottayam. He is also Professor at Federated Faculty for Religion and Culture, Kottayam, India. He serves as a member on the International Joint Working Group between Roman Catholic Church and the World Council of Churches. Formerly he held positions as Principal and Professor at Orthodox Theological Seminary in India and professor at Bossey Ecumenical Institute in Geneva. He served as Moderator of the Programme Committee of the World Council of Churches (WCC), Geneva. Participated in two Synods in the Vatican-(1998-Pope John Paul II, and 2008 Pope Benedict XVI) as fraternal delegate representing CCA and WCC respectively. He was also Member of the Board of Studies, Malayalam University, Tiroor, Senior Secretary, National Council of Churches, New Delhi and Chairperson: Research Committee of South Asia Theological Research Institute (SATHRI). Guest Lectured at: Geneva University, Lausanne University, Goettingen University, Aristotle University, Pittsburgh Theological Seminary, USA, and Institut Catholique de Paris. His areas of interest include Theology, Philosophy, Poetry, Painting, Literature, Philosophy of Science, Art and Aesthetics, History of Ideas, Eco-Spirituality.



Dr. Svetoslav Riboloff

Professor, Faculty of Theology, “St Clement of Ochrid” Sofia University



Church and State in the Orthodox World Today and the Challenges of the Global Age

The Orthodox world is not a unified space, but of a great variety of types or models of Church and State relationship, ranging from “established church” to “strict separation”. Regardless of their constitutional regime, all of these countries exercise state intervention under unwritten laws in the religious affairs supporting the Orthodox Church in a discreet (democratic regimes) or brutal (authoritarian regimes) manner for political purposes. In May, 2017 was released by Pew Research Center a research on the *Religious Belief and National Belonging in Central and Eastern Europe*. According this study, the most of the people affiliated with the Orthodox Christianity do not practice religious obligations. They perceive their religious affiliation as political one and identify religious with national identity. This is a compelling political reality for any government in the region. On the other hand, the influence of anti-democratic ideas and aggressive interventionism on the part of the Russian Federation, through some Orthodox churches, poses serious problems for state institutions. New technologies and electronic media help to spread the false news and extreme religious views among Orthodox Christians. This particular asymmetry in the Church-State relations is the key to a serious crisis in the Orthodox world in the global age.

Svetoslav Riboloff, PhD, is Associate Professor of Early Christian Literature and Jewish Hellenistic Literature at the University of Sofia “St Kliment of Ochrid” and has published four books in his academic field. He studied Classical Philology and Theology at the University of Sofia and Thessaloniki; he specialized at the Trinity College Dublin and Ostkirchliches Institut Regensburg, and also studied Church and State relationships in US at the University of California Santa Barbara. He is editor-in-chief of *Forum Theologicum Sardicense*, member of the advisory board of *International Journal of Orthodox Theology*, and takes part in a few international academic associations. Since November 2017 he is director of Institute for Study of Religious Freedom (Sofia).

Rev. Dr. Cyril Hovorun

Assistant Professor, Marymount Loyola University Los Angeles, and
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Pseudomorphosis as Political Theology in Fr Georges Florovsky



Fr Georges Florovsky believed that scholasticism was a western construct, which he called “pseudomorphosis”. However, scholasticism is an eastern, not western construct. It is a result of distillation of Hellenism, by reducing its metaphysics to dialects. Hence is the paradox in Florovsky’s thought. On the one hand, he embraces Hellenism without proper reservations. On the other hand, he rejects scholasticism, which in fact is a distilled version of Hellenic philosophy. Why such contraction? It is so because Florovsky is ideologically biased. He receives Hellenism in wholesale, because it is “eastern” to him, and he rejects scholasticism, because it is “western.” These preferences sound Eurasian. Even though Florovsky rejected the “temptation” of Eurasianism, it left a lasting footprint on his thought. His embracement of Hellenism and rejection of scholasticism is effectively a Eurasian discourse imported to theology. Florovsky’s Eurasian discourse in theology is a pseudomorphosis to a greater extent than what he believed about scholasticism.

Archimandrite Cyril Hovorun is an Assistant Professor of Theological Studies at Loyola Marymount University in Los Angeles and Director of the Huffington Ecumenical Institute. A graduate of the Theological Academy in Kyiv and National University in Athens, he accomplished his doctoral studies at Durham University under the supervision of Fr Andrew Louth. He was a chairman of the Department for External Church Relations of the Ukrainian Orthodox Church, first deputy chairman of the Educational Committee of the Russian Orthodox Church, and later research fellow at Yale and Columbia Universities, visiting professor at the University of Münster in Germany, and international fellow at Chester Ronning Centre for the Study of Religion and Public Life at the University of Alberta in Canada.

Georgios Vlantis

MTh, Director, Council of Christian Churches in Bavaria, and
Research Associate, Volos Academy for Theological Studies

*Orthodox Theology and Modernity/Postmodernity,
Secularization/Post-Secularization*



Orthodoxy is a theological quality, but also a term ascribed to a family of Churches, whose relation to modernity/postmodernity and secularization/post-secularisation is being intensively studied in the last decades. The paper questions both stereotypes about this relation and broadly known Orthodox readings of modernity. It also critically examines the potential of theological epistemology and currents of modern Orthodox thought in general for establishing a positive relation to the modern world. Could the structures of the Orthodox Church contribute to this effort or rather impede it? Is a kind of renewal of the Eastern Church and its theological thinking necessary from a pastoral point of view or endangers identities? May Orthodoxy profit from the experience of its ecumenical partners?

Georgios Vlantis was born in Athens, Greece, in 1980. He studied in Athens and Munich, Germany. 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. 2011-2016 he was assistant of the Chair of Orthodox Systematic Theology at the Faculty of Orthodox Theology in Munich; in September 2012 he became scientific staff member 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 and english, e.g. on apophaticism, patristic considerations of atheism, reception of ecumenical documents in the Orthodox Church, the notion of philanthropy in Orthodoxy, the attitude of the Greek Orthodox Church towards the financial crisis, the Holy and Great Council of Orthodoxy, etc. In 2011 he was appointed as a member of the Assembly Planning Committee of the World Council of Churches (10th WCC Assembly, Busan, South Korea) and he represents the Orthodox Church (Ecumenical Patriarchate of Constantinople, Metropolis of Germany) in various ecumenical forums in Germany and beyond. He has also translated books and articles in Greek, German and English. At last (2015): Karl Barth's *Epistle to the Romans* (the 1922 version) in Greek. From 2011 to 2016 he taught courses in Orthodox Systematic Theology at the University of Munich, e.g. on the epistemological presuppositions of the Orthodox Theology, on Basil of Caesarea's and Gregory of Nyssa's theology of creation, on the christological teachings of Athanasios the Great and Anselm of Canterbury, on Orthodox justice, peace and ecological ethics, on the theological dimensions of ecumenical worship, etc. Since May 2016 he is the director (Geschäftsführer) of the Ecumenical Council of Churches in Bavaria (Arbeitsgemeinschaft Christlicher Kirchen in Bayern), Germany. Since November 2018 he is a member of the Pro Oriente Steering Committee for Orthodox-Catholic Dialogue.

Dr. Pantelis Kalaitzidis

Director, Volos Academy for Theological Studies; Lecturer, Hellenic Open University and the University of Thessaly; Research Fellow; KU Leuven; Member of the Executive Committee, European Academy of Religion



Balkan and Eastern European Ethno-theology: Historical and Theological Approach

Religious nationalism seems to be the most serious problem facing the Orthodox Church since the fall of Byzantium (1453) and the period of introversion which began with this crucial historic event. Significant aspects of this problem are the identification between Church and nation, Church and ethno-cultural identity, Church and state, and, consequently, the idea and the reality of national Churches (Greek, Russian, Serbian, Romanian, Bulgarian, each of which identifies the truth of faith with the truth of the nation, while claims for every single Orthodox nation the role of the new chosen people of God), alongside with the “replacement of the history of salvation with the history of national revival.” By assuming this “national” role, and by being involved in the formation of particular ethno-cultural identities, the Orthodox Church faces serious difficulties in confirming its sense of catholicity, universality, and Church unity, while in the context of a multinational post-modern society, is exhausting the theological and spiritual resources of its patristic tradition on the rhetoric of “identities” and on a dated religious tribalism and fundamentalism.

Dr. Pantelis Kalaitzidis studied Theology in Thessaloniki, and Philosophy in Paris, Sorbonne. He has published or edited books and papers in sixteen languages in the areas of the eschatological dimension of Christianity, the dialogue between Orthodoxy and modernity, theology and literature, religious nationalism, issues of renewal and reformation in Eastern Orthodoxy, contemporary Eastern and Western theology, political theology, ecumenical and inter-religious dialogue, and more. He is serving as the editor of the series “Doxa & Praxis: Exploring Orthodox Theology” (WCC Publications). He has been a Research Fellow at Holy Cross Greek Orthodox School of Theology, Princeton Theological Seminary and Princeton University, DePaul University, and KU Leuven, while he is a member of the Scientific Board of the *Review of Ecumenical Studies* (Sibiu), of the Orthodox journal *The Wheel* (USA), and the *Journal of Orthodox Christian Studies* (John Hopkins University Press). For the last nineteen years he has been the Director of the Volos Academy, a Research Center accredited by the Greek Ministry of Education. He taught at the Hellenic Open University, the University of Thessaly and St Sergius Institute of Orthodox Theology in Paris (as Visiting Professor). Dr. Kalaitzidis is a member of the Executive Committee of the European Academy of Religion, and in addition to his membership to the International Association of Orthodox Dogmatic Theologians (IAODT), he is also Chair (with Prof. Papanikolaou) of the Political Theology group of the International Orthodox Theological Association (IOTA), as well as member of the American Academy of Religion (AAR), and the Society of Christian Ethics (SCE).

Dr. Haralambos Ventis

Assistant Professor, Faculty of Theology, National and Kapodistrian University of Athens

Orthodoxy and liberalism

Haralambos Ventis was born in Athens in 1967. He studied philosophy and theology and holds a doctorate from the Universities of Boston and Leuven. He is Assistant Professor of the Philosophy of Religion at the Department of Social Theology and Religion Studies of the Theological School of the National and Kapodistrian University of Athens. He has taught at the Hellenic Open University and the American College of Greece (Deree College). His areas of interest include Kantian thought, Philosophy of Language, Postmodernism, Modern Political Theory and Ethics (in particular John Rawls's Political Liberalism), and Philosophy of Religion. He has published an individual book: *Eschatology and Otherness* (Polis, 2019) and several articles including: to "Ontology versus Fideism: Christianity's Accountability to History and Society," in the collective volume: *Between Being and Time: From Ontology to Eschatology*, edited by Sotiris Mitralaxis and Andrew T. J. Kaethler (London & New York: Lexington Books/Fortress Academic, 2019); "A Christianity of the Heart: Apologetics of of Emotion in Friedrich Schleiermacher's Work," in the collective volume *For Faith*, Artos Zoes, 2019; "Does Orthodox Christian theology have a reason to exist in the post-Copernican era", *Deukaleon* 33 / 1-2, December 2019.



Dr. Effie Fokas

Senior Research Fellow, Hellenic Foundation for Hellenic and European Foreign Policy (ELIAMEP) and Research Associate, Hellenic Observatory, London School of Economics



Majority Orthodox states and religious freedom at the European Court of Human Rights

This paper contends with the public face of Orthodoxy in terms of the reputation of majority Orthodox states as violators of religious freedoms. Based on a 2012 study of violations of religious freedom found by the European Court of Human Rights (ECtHR or the Court), 79% of claims of religious freedoms violations against majority Orthodox states end in judgments finding violations, whilst the relevant figure for majority Catholic countries is 9%, 5% for Muslim majority countries, and none against Protestant countries. Though the Court's judgements are not a reliable measure of the relationship of Orthodoxy to religious freedom, they do impact upon public perceptions of that relationship. This paper analyses the Court's religious freedoms judgements against majority Orthodox states to trace potential patterns across the various cases.

Effie Fokas is a Senior Research Fellow at the Hellenic Foundation for European and Foreign Policy (ELIAMEP), and a Research Associate of the London School of Economics Hellenic Observatory. She was Principal Investigator of the recently-completed European Research Council-funded project on grassroots level impact of European Court of Human Rights religion-related case law (Grassrootsmobilise), based at ELIAMEP. Her background is in political science and she holds a PhD in political sociology from the London School of Economics. Her publications include *The European Court of Human Rights and minority religions*, co-edited with James T. Richardson (2018); *Religious America, Secular Europe? A Theme and Variations*, co-authored with Peter Berger and Grace Davie (2008); and *Islam in Europe: Diversity, Identity and Influence*, co-edited with Aziz Al-Azmeh (2007), and over 40 articles and book chapters exploring the intersections between religion, on the one hand, and politics, law, human rights, nationalism, national identity, and European identity, on the other.

Dr. Irena Zeltner Pavlovic

Academic Councilor, Erlangen-Nürnberg University, Habilitant



Civil Society and Orthodoxy

The article presents Jose Casanova's deconstruction of the Eurocentric episteme of secularization and reflects upon its relevance, especially with regard to the post-socialist "Orthodoxy". The article further delves into a critical elaboration of the localization of religion and religious actors in the domain of civil society, stimulated by the concept of *public religion*, and seen as part of the intermedial space of a modern, pluralistic society. Finally, the paper outlines a *public theology* paradigm as a scientific reflection of public religion in the German-speaking spaces. In addition, the Swiss fundamental theologian Edmund Arens' view of public theology will be presented, in which he, following Casanova, underlines the civil society potential religions have for the socio-political integration. The article demonstrates how the Orthodox churches in the Swiss diaspora have of recent been researched within the framework of civil society and *social capital*. Such an approach has been deliberately chosen to present an intersubjectively verifiable set of analytical instruments, useful in researching of the concrete relationships between civil society and the Orthodox church.

Dr Irena Pavlovic, an orthodox Theologian from Serbia, has been Scientific assistant at the Institute for Christian Communication Science /Friedrich-Alexander University Erlangen-Nürnberg (FAU) since 2012, and Academic Counsel at the Master Study Program Media-Ethics-Religion at the FAU in Germany since 2014. Her main research topics are: Religion and communication in Orthodoxy, Media and Communication Studies (Intercultural communication, Media and Violence), Qualitative empirical methods, Feminist Theology, Ecumenical Theology and Postcolonial Studies. Her current Projekt is about methodology of scientific research of the „religious Other”.

Dr. Nikolaos Asproulis

Deputy Director, Volos Academy for Theological Studies, and
Lecturer, Hellenic Open University



Primacy, Synodality and Liberal Democracy in Orthodoxy: An Uneasy Relationship? Some Methodological Considerations

This text will briefly outline the context in which the debate takes place (later modernity, secularization, globalization), and then explore from a theological point of view what the methodological premises of this dialogue should be. The purpose of this introductory text is to show that the Orthodox Church at the level of theology is not incompatible with the basic tenets of liberal democracy, but rather its *eschatological* fulfillment, albeit in the realm of action and history, the life of the Church presents several dysfunctions that cause at least a puzzlement. The Church is democratic in so far as it is a *communion* (event) par excellence, and not just a *society* (institution).

Dr. Nikolaos Asproulis is Deputy Director of the Volos Academy for Theological Studies (Volos, Greece) and Lecturer at the Hellenic Open University (Patras, Greece). He is also coordinator of the network for ecumenical learning in Central and Eastern Europe (Nelcee) and member of the International Advisory Board of the Alternative Perspectives and Global Concerns network. He has authored numerous articles, essays and studies on the history and theology of Eastern Orthodoxy, systematic theology, political theology, theological education, and spirituality, amongst others in various journals and collected volumes. He has co-edited among others: (with P. Kalaitzidis et al.) *Orthodox Handbook on Ecumenism: Resources for Theological Education* (Volos: Volos Academy Publications in cooperation with WCC Publications and Regnum, 2014), (with J. Chrysavgis), *Theology as Doxology and Dialogue. The Essential Writings of Nikos Nissiotis* (Lexington/Fortress/Academic, 2019) and (with M. Masaeli, et. al.), *Faith in Democracy: Justice, Politics and Transcendence* (Gompel-Svacina, 2020). He has also published a monograph: *The Mystery of Christ and the Mystery of the Church. Georges Florovsky and John Zizioulas in dialogue on theological methodology* (Los Angeles: Sebastian Orthodox Press, 2019) (Kindle Edition).

Dr. Kateřina K. Bauer

Senior Researcher and Lecturer, Ecumenical Institute, Protestant Theological Faculty, Charles University, Prague



Orthodox Spirituality in Pluralistic Democracies

We associate democracy with positive qualities such as liberty, absence of tyranny, human rights and conscience that are at the roots of Christianity. But democracy means not only political structure but the sociological, psychological and cultural milieus that in practice also manifest its illnesses. With the help of two thinkers, the Polish sociologist of Jewish origin Zygmunt Bauman (1925-2017) and the German philosopher of Korean origin Byung-Chul Han (Seoul 1959) I will unmask some of the illnesses of post-modern democratic life, such as liquidity with no borders, transparency, individualization, hyperactivity and production. Subsequently, I will look for possible appropriate treatments in the sources of Orthodox spirituality. Here I will turn my attention especially to the mystic tradition, ascetic and monastic spirituality as well as to the spirituality of space, icons, and freedom. I will show how some features of Orthodox spirituality can help to create conditions for democratic structures and help to restore the wholeness and harmony of people's lives in pluralist democratic societies.

Dr Kateřina Kočandrle Bauer is a researcher and lecturer in the Ecumenical Institute of the Protestant Theological Faculty of Charles University in Prague, where she also earned her doctorate. She teaches systematic theology, the history of doctrine and Christian spirituality in relationship with other religious traditions. Her main research has been related to the history of Russian emigre theology. She has written widely on Russian religious philosophy, sophiology, and anthropology within Orthodox theology. She has Collective monographs include Ivana Noble at al., *The Ways of Orthodox Theology in the West* (2015) and Ivana Noble at al., *Wrestling with the Mind of the Fathers* (2015).

Dr. Athanasios N. Papathanasiou

Editor-in-Chief, journal *Synaxi*, and Lecturer, Higher Ecclesiastical Academy of Athens and Hellenic Open University



Mission(s) and Politics: An Orthodox Approach

Mission (the witness to every human context) has a political dimension, as the Gospel gives a meaning to life and inspires decisions. The main pillars of the mission's policy are: 1) Emphasis on the human subject and his responsibility to choose his spiritual orientation (which refers to the concept of citizenship and democracy). 2) The combination of inculturation with social liberation. 3) The refusal to identify the Gospel with any regime and theocracy. The Gospel inspires political attitudes, but also questions every political attitude, including that of the missionary. Today it is hotly debated whether Western democracy is compatible with all cultures or whether it makes no sense in highly hierarchical societies (such as Confucianism). Missionary history provides enormous research material, and mission theology attempts to synthesize Gospel politics with the data of each context (Far East, Africa and Latin America are used here as case studies).

Athanasios N. Papathanasiou was born in Athens, Greece (1959). He holds a doctorate in Theology (Missiology) and degree in Law. He teaches at the Ecclesiastical Academy of Athens and at the postgraduate program of the Hellenic Open University. He obtained first-hand experience in short term missionary work in Kenya (1995), Nigeria (2000) and Tanzania (2004). He is the editor of the quarterly *Synaxis*, and member of *The European Society for Intercultural Theology and Interreligious Studies*.

His works include:

«Mission in Orthodox theology», in: *Christian Mission, Contextual Theology, Prophetic Dialogue. Essays in Honor of Stephen Bevans* (eds. Dale Irvin, Peter Phan), Orbis Books 2018, 37-54.

«Journey to the Centre of Gravity: Christian Mission One Century after Edinburgh 1910», in: *2010 Boston: The Changing Contours of World Mission and Christianity* (eds. Todd Johnson, Rodney Petersen, Gina Bellofatto, Travis Myers), Pickwick 2012, 67-83.

«f I cross the boundaries, you are there! An affirmation of God's action outside the canonical boundaries of the Church», *Communio Viatorum* 53.3 (2011), 40-55.

Dr. Chris Durante

Assistant Professor of Theology, Saint Peter's University, NJ,
and Fellow of the UNESCO Chair in Bioethics & Human Rights
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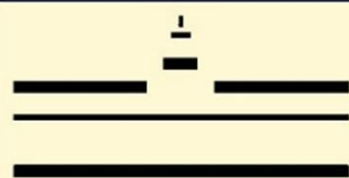


Orthodoxy and Multiculturalism

During the violent ethno-nationalistic intra-Orthodox conflicts that occurred in the nineteenth century, in 1872 the Patriarch of Constantinople declared *phyletism*, or tribalistic bigotry, a sin. Unfortunately, tensions involving ethnic, cultural and national belonging continue to plague the Orthodox Christian world. This presentation will offer a moral analysis of *phyletism* and an examination of the socio-ontological and ethical dimensions of ethnic and cultural identity in relation to the Orthodox Christian tradition. Drawing upon political and ethical theory, I will place Orthodoxy in dialogue with contemporary theories of normative multiculturalism as a means of better enabling Orthodox Christianity to come to terms with its own internal cultural pluralism. I will suggest that, if undergirded by the virtue of *xenophilia*, a revised understanding of *philanthropia* can be a counterforce to the sin of *phyletism* and serve as a part of the foundations of a new form of Orthodox Christian multiculturalism.

Chris (Χρήστος) Durante, PhD, MA, MSc is an Assistant Professor in the Department of Theology at Saint Peter's University in New Jersey as well as a Fellow of the UNESCO Chair in Bioethics & Human Rights. Prof. Durante's primary research and teaching interests are in Religion, Ethics & Society broadly construed to include: Moral and Political Theology and Philosophy; Ecological Ethics; Bioethics; Comparative Religious Ethics; and Multiculturalism & Global Ethics. Some of his publications related to the topic of Orthodoxy & Multiculturalism include: *Religious Liberty in a Multicultural Society. Journal of Church and State*, 54:3 (2012); *Toward a Cosmopolitan Ethos. Journal of Global Ethics*, 10:3 (2014); *Ethno-Religiosity in Orthodox Christianity: A Source of Solidarity and Multiculturalism in American Society. Religions*, 6:2 (2015); *Symphonia as a Social Ethic: Towards an Orthodox Christian Multiculturalism in: Mustard Seeds in the Public Square: Between and Beyond Theology, Philosophy, and Society* (2017).

Notes



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