



CATHOLIC PACIFIC COLLEGE
AT TRINITY WESTERN UNIVERSITY



UCL



DEAN C. & ZOË S. PAPPAS
INTERDISCIPLINARY CENTER FOR HELLENIC STUDIES
STOCKTON UNIVERSITY

International Conference
29 May – 2 June 2025 | Syros Island, Greece

ON THE FUTURE OF THE UNA SANCTA

*Incarnate Reality
and Eschatological Hope*

Hosting Institutions & Conveners:

Catholic Pacific College | Dr Andrew TJ Kaethler

The Dean C. and Zoë S. Pappas Interdisciplinary Center for Hellenic Studies of Stockton University

Dr Tom Papademetriou

University College London | Dr Timothy Boniface Carroll & Dr Sotiris Mitralaxis

under the aegis & blessing of

The Orthodox Archdiocese of Athens & The Orthodox Metropolis of Syros

The Catholic Archdiocese of Athens & The Catholic Diocese of Syros

Venue: Events Centre of the Metamorfosi Cathedral in Ermoupoli, Syros — 37°26'41.4"N 24°56'24.0"E

Andreas Andreopoulos
Demetrios Bathrellos
Gerald P. Boersma
Radu Bordeianu
Eirini Christinaki
Vladimir Cvetković
Davor Džalto
Jonathan Goodall
David Henderson
Andrew TJ Kaethler
Norm Klassen
Tia M. Kolbaba
Marcello La Matina
Nikolaos Loudovikos
Andrew Louth
Giulio Maspero
Mary McCaughey
Sotiris Mitralaxis
Thomas O'Loughlin
Tom Papademetriou
Jacob Phillips
Jeremy Pilch
Jared Schumacher
Edward Siecienski
Dionysios Skliris
Evi Voulgaraki-Pissina
Anastacia Wooden

On the Future of the *Una Sancta*

Incarnate Reality and Eschatological Hope

International conference, Syros 29 May–2 June 2025

Venue: The Cultural Centre of the (and next to the)

Orthodox Metropolis' *Metamorfosi* Cathedral in

Ermoupoli, Syros — 37°26'41.4"N 24°56'24.0"E. QR:



Conference booklet

Introduction & practical information

p. 3

Addresses & QR codes

p. 4

Address of His Beatitude Ieronymos II,

Archbishop of Athens and All Greece

p. 5

Speakers

p. 8

Programme

p. 9

Abstracts

p. 17

Blank pages for your notes

p. 47

Maps

p. 65

Speakers' e-mail addresses

p. 70

Organising Committee:

Professor Andrew TJ Kaethler | Professor Tom Papademetriou
Rev'd Dr Timothy Boniface Carroll | Dr Sotiris Mitralaxis

We would like to thank the following institutions and sponsors:



DEAN C. & ZOË S. PAPPAS
INTERDISCIPLINARY CENTER FOR HELLENIC STUDIES
STOCKTON UNIVERSITY

The Dean C. and Zoë S. Pappas
Interdisciplinary Center for
Hellenic Studies of Stockton
University



Catholic Pacific College



University College London
'Orthodox Christian Material
Ecology and the Sociopolitics of
Religion' project, funded by the
UKRI (Grant Ref: MR/S031669/1).

We would also like to thank Ron
and Corrine Funk, as well as His
Excellency J. Michael Miller, CSB,
Roman Catholic Archbishop of
Vancouver, for their support.

ACKNOWLEDGEMENTS

*We would like to thank
His Beatitude Ieronymos II, Archbishop of
Athens and All Greece, for his
kind permission and blessing.*



ΙΕΡΑ ΑΡΧΙΕΠΙΣΚΟΠΗ ΑΘΗΝΩΝ

*We would like to thank
His Excellency Theodoros Kontidis S.J.,
Roman Catholic Archbishop of Athens, for his
kind permission and blessing.*



*We would like to thank His
Eminence Dorotheos,
Orthodox Metropolitan of Syros, Tinos,
Andros, Kea and Milos,
for his kind permission and blessing, as well
as for kindly providing the conference venue.*



*We would like to thank His Excellency Petros
Stephanou, Catholic Bishop of Syros, Milos
and Santorini, Apostolic administrator of the
Diocese of Crete, for his kind permission and
blessing.*



Please allow us to herewith invite you to the conference

**“On the Future of the *Una Sancta*:
Incarnate Reality and Eschatological Hope”**

(Syros Island, Thursday 29 May-Monday 2 June 2025).

We tend to think of dialogue between the churches as a top-down, institutional affair centring on certain core doctrinal differences — e.g., the *filioque* and the ecclesiological prerogatives of the bishop of Rome in the case of the Catholic and Orthodox church.

In 2019, we chose a different approach at the ‘*Mapping the Una Sancta*’ conference in Syros, Greece — an island inhabited by a population of roughly 50% Roman Catholics and 50% Eastern Orthodox believers, and thus unique for the purposes of that inquiry. Prompted by Edward Siecienski’s two important volumes, *The Papacy and the Orthodox: Sources and History of a Debate* (Oxford University Press, 2017) and *The Filioque: History of a Doctrinal Controversy* (Oxford University Press, 2010), a bottom-up gathering of scholars attempted to tackle a number of issues in Orthodox and Catholic theologies, practice, and relations in a way that cannot always be the case within the context of the official dialogue between the Churches: *inter alia*, by approaching inter-ecclesial dialogue as a unique vector for a tradition’s *self-discovery* in the face of the other’s alterity. This produced the volume *Mapping the Una Sancta: Eastern and Western Ecclesiology in the Twenty-First Century* (eds: S. Mitralaxis & Andrew Kaethler, Winchester University Press, 2023, **accessible online in Open Access at bit.ly/unasancta**). Meanwhile, since the last conference we have witnessed ever more febrile debates across churches and denominations on eschatology; on our hopes for the hereafter. And, moreover, a *third* volume published by Edward Siecienski has shed light on the history and development of the *other* issues that divided East and West: *Beards, Azymes, and Purgatory* (Oxford University Press, 2023), with an upcoming volume on the history of the clerical celibacy debate coming soon.

While our approach centres on the things we *do not* know and desire to examine deeper, rather than on those one may speak about with certainty, one thing is for certain; the time is ripe to return to Syros. In 2025 (Thursday 29 May-Monday 2 June), the conference ***On the Future of the Una Sancta: Incarnate Reality and Eschatological Hope*** will

offer a non-exclusive focus on the incarnate reality of diverging *material* practices (including, but not exhausted in, beards, azymes, celibacy or the lack thereof) and on what the Christian gospel and tradition(s) expect in the hereafter: heaven, hell, the question of purgatory, and the eschatological horizon at large. The central question remains fixed on an encounter with the “One, Holy, Catholic and Apostolic Church” that we confess to during each liturgy and mass — and on its future: the future of the *Una Sancta*.

ADDRESSES AND QR CODES

The conference’s **venue** is the Cultural Centre, *Pnevmatiko Kendro*, of the (and next to the) Orthodox Metropolis’ *Metamorfosi* Cathedral in Ermoupoli, Syros — 37°26'41.4"N 24°56'24.0"E.



Hermes Hotel,
Plateia Kanari



Dinner on Thursday and Sunday:

Tsipouradiko tis Myrsinis,

Akti Ethnikis Andistaseos 46, Ermoupolis



Dinner on Friday:

Stin Ithaki tou Aí,

Klonos Street,

Ermoupolis



Dinner on

Saturday:

Seminario,

Kiparissou 7,

Ermoupoli

For emergencies: Sotiris Mitralaxis’ **telephone number** is
+30 6976 33 96 14 and +30 6936904710
(also incl. Viber, WhatsApp)
and e-mail: sotmitral@gmail.com



Ο ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΑΘΗΝΩΝ ΚΑΙ ΠΑΣΗΣ ΕΛΛΑΔΟΣ
ΙΕΡΩΝΥΜΟΣ Β΄

Address of His Beatitude Ieronymos II
Archbishop of Athens and All Greece
at the commencement of the international conference
‘On the Future of the Una Sancta: Incarnate Reality and
***Eschatological Hope’*, Syros, 29 May – 2 June 2025**

Beloved Fathers,

Distinguished professors and academics of the conference *‘On the Future of the Una Sancta: Incarnate Reality and Eschatological Hope’*,

Please allow me to cordially welcome you once again to the Apostolic Church of Greece and to wish that your stay may be crowned with ecclesial, academic, and theological efflorescence for the future of our ecumenical relations and the Church.

It is with significant joy that I address this second academic conference on the island of Syros, following the fruitful gathering of 2019 which produced the rich volume titled *‘Mapping the Una Sancta: Eastern and Western Ecclesiology in the Twenty-First Century’*. That your scholarly community has chosen to reconvene in this unique setting—an island blessed with an almost equal presence of Orthodox and Catholic faithful—speaks to the genuine commitment to dialogue that animates your work.

For many decades now, the Church of Greece has participated actively in the Theological Dialogue carried out under the coordinative role of the Ecumenical Patriarchate, a Dialogue in love and truth, which has illuminated both our commonalities



Ο ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΑΘΗΝΩΝ ΚΑΙ ΠΑΣΗΣ ΕΛΛΑΔΟΣ

ΙΕΡΩΝΥΜΟΣ Β΄

and our differences. The continued ‘bottom-up’ approach to dialogue that your conference embodies remains not merely a welcome addition to official institutional theological dialogue, but indeed a vital necessity, and a testimony to the relevance of this dialogue for the entire people of God.

I note with particular interest that your focus has expanded to encompass both the incarnate realities of our diverging material practices and the profound questions of eschatological hope that have become subjects of increasingly fervent discussion across our traditions. The scholarly contributions of Edward Siecienski in his recent volumes on these very topics have provided valuable historical context for understanding these differences. This dual focus on the embodied present and the hoped-for future reflects the fullness of our Christian faith, which proclaims both the Incarnate Word who entered our material reality and the eschatological promise of the Kingdom to come.

As we stand in the radiant afterglow of Pascha, proclaiming Christ’s victory over death, as we approach the great feast of Ascension and anticipate the descent of the Holy Spirit at Pentecost, when we commemorate the descent of the Holy Spirit and the birth of the Church, it is especially fitting that you gather to contemplate the future of the *Una Sancta* —the ‘One, Holy, Catholic and Apostolic Church’ that we all confess in our creeds and proclaim in each Divine Liturgy and Mass. The Paraclete, who guides us into all truth, surely delights in your scholarly efforts to understand more deeply the incarnational and escha-



Ο ΑΡΧΙΕΠΙΣΚΟΠΟΣ ΑΘΗΝΩΝ ΚΑΙ ΠΑΣΗΣ ΕΛΛΑΔΟΣ
ΙΕΡΩΝΥΜΟΣ Β΄

-tological dimensions of the lived Christian faith — and I pray that He illumines your endeavours.

I firmly believe that such an assembly of distinguished and faithful scholars —gathered not to debate from entrenched positions, but to listen and reflect— will indeed bear rich fruit. The examination of our diverging material practices offers an opportunity to understand how our faith becomes incarnate in different cultural and historical contexts, while the exploration of eschatological questions reminds us of our common hope in Christ's promise of life without end. Your approach, which centres on the things we do *not* know, and desire to examine deeper, rather than on those one may speak about with certainty, exemplifies the humility necessary for genuine theological inquiry.

May the Lord, Who for our salvation willed to be incarnate of the holy Theotokos and Ever-Virgin Mary, and Who has promised to prepare a place for us in His Father's house, bless this conference. May the Comforter, the Spirit of Truth, guide your discussions, and may your scholarly labours contribute to the future of the Church.

Prayerfully yours,

IERONYMOS II
Archbishop of Athens and All Greece

SPEAKERS

Revd Prof. **Andreas Andreopoulos** (The King's Foundation School of Traditional Arts, UK & Agora University, USA)

Revd Prof. **Demetrios Bathrellos** (IOCS, Cambridge, UK & Hellenic College Holy Cross, USA)

Prof. **Gerald Boersma** (Ave Maria University, USA)

Revd Prof. **Radu Bordeianu** (Duquesne University, USA)

Prof. **Eirini Christinaki** (National and Kapodistrian Univ. of Athens, Greece)

Dr **Vladimir Cvetković** (University of Belgrade, Serbia)

Prof. **Davor Džalto** (University College Stockholm, Sweden)

Revd **Jonathan Goodall** (Independent scholar)

Prof. **David Henderson** (Catholic Pacific College, Canada)

Prof. **Andrew TJ Kaethler** (Catholic Pacific College, Canada)

Prof. **Norm Klassen** (St Jerome's University, Canada)

Prof. **Tia M. Kolbaba** (Rutgers University, USA)

Prof. **Marcello La Matina** (University of Macerata, Italy)

Revd Prof. **Nikolaos Loudovikos** (University of Ioannina, Greece & IOCS, Cambridge, UK)

Revd Prof. **Andrew Louth** (Durham University, UK)

Revd Prof. **Giulio Maspero** (Pontifical University of the Holy Cross, Rome, Italy)

Dr **Mary McCaughey** (St Mary's College, Oscott, UK)

Dr **Sotiris Mitralaxis** (University College London, UK & IOCS, Cambridge, UK)

Revd Prof. **Thomas O'Loughlin** (University of Nottingham, UK)

Prof. **Tom Papademetriou** (Stockton University, USA)

Dr **Jeremy Pilch** (St. Mary's University, Twickenham, UK)

Prof. **Jacob Phillips** (St. Mary's University, Twickenham, UK)

Prof. **Jared Schumacher** (University of Mary in Bismarck, ND, USA)

Prof. **Edward Siecienski** (Stockton University, USA)

Dr **Dionysios Skliris** (National and Kapodistrian Univ. of Athens, Greece)

Dr **Evi Voulgaraki-Pissina** (National and Kapodistrian Univ. of Athens, Greece)

Dr **Anastacia Wooden** (Catholic University of America, USA)

PROGRAMME

At the Cultural Centre of the (and next to the) *Metamorfosi*
Cathedral in Ermoupoli, Syros 37°26'41.4"N 24°56'24.0"E. QR:



Thursday, 29 May 2025

16.45-17.00: Registration

17.00-17.30: Commencement & Welcome addresses

17.30-18.00

Professor **A. Edward Siecienski**

(Stockton University, USA)

What Separated Us Then, What Separates Us Now:

How Schisms Grow

18.00-18.15: Q&A

18.15-18.45

Professor **Andrew TJ Kaethler**

(Catholic Pacific College, Canada)

Eschatology and Incarnate History: The Eucharist and the Cross

18.45-19.00: Q&A

19.00-19.30

Revd Professor **Nikolaos Loudovikos**

(University of Ioannina, Greece & IOCS, Cambridge, UK)

Freud and Ecumenism: On the Psychodynamics of the

Roman Catholic-Orthodox Theological Dialogues

19.30-19.45: Q&A

19.45-20.00: Short walk to the **conference dinner** at

Το Τσιπουράδικο της Μυρσίνης [To Tsipouradiko

tis Myrsinis], Akti Ethnikis Andistaseos 46, Ermoupolis



Friday, 30 May 2025

10.00-10.30

Revd Professor **Giulio Maspero**

(Pontifical University of the Holy Cross, Rome, Italy)

**The seven first Ecumenical Councils and Trinitarian Epistemology:
The Generative Tension between Incarnation and Eschatological
Divinization**

10.30-10.45: Q&A

10.45-11.15

Dr **Sotiris Mitralaxis**

(University College London, UK & IOCS, Cambridge, UK)

A Non-Proliferation Treaty for Romes

11.15-11.30: Q&A

11.30-11.45

Coffee Break

11.45-12.15

Revd Professor **Andrew Louth**

(Durham University, UK)

Sobornost'* and *communio sanctorum

12.15-12.30 Q&A

12.30-13.00

Revd Professor **Thomas O'Loughlin** (University of Nottingham, UK)

**'From East and West ... at the banquet in the kingdom': can an
eschatologically focussed ecclesiology help overcome our
divisions in Eucharistic practice?**

13.00-13.15 Q&A

13.15-15.00: Lunch break

15.00-15.30

Dr **Jeremy Pilch**

(St. Mary's University, Twickenham, UK)

A Study of Deification in Catholic Theology before 'Ressourcement' and possible ecumenical implications

15.30-15.45 Q&A

15.45-16.15

Dr **Mary McCaughey**

(St Mary's College, Oscott, UK)

Indwelling, Communion and Realised Eschatology: the theological meaning of the body in Joseph Ratzinger and St Elizabeth of the Trinity

16.15-16.30 Q&A

16.30-16.45 Coffee Break

16.45-17.15

Professor **Jacob Phillips**

(St. Mary's University, Twickenham, UK)

Purifying the Theology of Purgatory

17.15-17.30 Q&A

17.30-18.00

Professor **Davor Džalto**

(University College Stockholm, Sweden)

Church, Icon, Eucharist

18.00-18.15 Q&A

18.15-18.45

Revd **Jonathan Goodall**

(Independent scholar)

18.45-19.00 Q&A

20.30

Conference **dinner**: *Στην Ιθάκη του Αή*

[Stin Ithaki tou Ai], Klonos Street, Ermoupolis



Saturday, 31 May 2025

09.20-10.15: Catholic Mass, church TBA

10.30-11.00

Revd Professor **Andreas Andreopoulos**

(The King's Foundation School of Traditional Arts, UK & Agora University, USA)

**Christos Yannaras on Eternal Life
and the Resurrection of the Dead**

11.00-11.15: Q&A

11.15-11.45

Dr **Anastacia Wooden**

(Catholic University of America, USA)

"How Will I Know if No One Teaches Me?"

The Past, Present, and Future of the Ancient Ministry of *Didaskalos*

11.45-12.00 Q&A

12.00-12.15 Coffee Break

12.15-12.45

Professor **Tia M. Kolbaba**

(Rutgers University, USA)

**Polemical Language and Christian Schism:
Distortion in the Name of Orthodoxy**

12.45-13.00 Q&A

13.00-13.30

Professor **Tom Papademetriou**

(Stockton University, USA)

**The Ottomans and the Una Sancta: How Ottoman Political Interests
Shaped Orthodox-Catholic Relations**

13.30-13.45 Q&A

13.45-15.30

Lunch break

15.30-16.00

Professor **Jared Schumacher**

(University of Mary in Bismarck, ND, USA)

Developmental Notes on the Future of Ecumenical Unity

16.00-16.15: Q&A

16.15-16.45

Dr **Vladimir Cvetković** (University of Belgrade, Serbia)

Conformity in Prayer as a Path to Doctrinal Unity: Historical Examples of Hesychasm

16.45-17.00: Q&A

17.00-17.15 Coffee Break

17.15-17.45

Professor **Gerald Boersma**

(Ave Maria University, USA)

Affective Dionysianism in Thomas Aquinas

17.45-18.00 Q&A

18.00-18.30

Revd Professor **Radu Bordeianu**

(Duquesne University, USA)

Is the Liturgy a Manifestation of the Eschaton? Transcending Ecclesial Boundaries and the Need for (Limited) Intercommunion between Orthodox and Catholic Churches

18.30-18.45 Q&A

20.30

Conference **dinner**: *Seminario*,
Kiparissou 7, Ermoupoli 841 00



Sunday, 1 June 2025

08.45-10.20

Orthodox Liturgy, church TBA

10.30-11.30

Stockton Students' Presentation

11.30-12.00

Dr **Dionysios Skliris**

(National and Kapodistrian University of Athens, Greece)

Crucified Ecumenism: On the Stance of Christians During Wartime

12.00-12.15 Q&A

12.15-12.30 Coffee Break

12.30-13.00

Professor **Norm Klassen**

(St Jerome's University, Canada)

**"Love was our Lord's meaning": the Rhetoric of Love and Reason
and the Ecumenical Redemption of a Cultural Trope**

13.00-13.15 Q&A

13.15-13.45

Professor **Eirini Christinaki**

(National and Kapodistrian University of Athens, Greece)

**On the True Body of Christ and the Authentic Reflection of His
Believers: Developing the Theorem of the Speaking Mirror**

13.45-14.00 Q&A

14.00-15.30

Lunch break

15.30-16.00

Professor **Marcello La Matina**

(University of Macerata, Italy)

**Ancient Greek Theatre and the Logical Form of Action Sentences:
On the 'ξ' called πρόσωπον. A search for a Christian account of the
notion of person from the perspective of semiotics and the
philosophy of language**

16.00-16.15: Q&A

16.15-16.45

Dr **Evi Voulgaraki-Pissina**

(National and Kapodistrian University of Athens, Greece)

**Unity and Diversity in Light of the Church's Witness: An Approach
Centred on Historical Experience and Contemporary Issues in the
Field of Interreligious and Intercultural Dialogue and Mission**

16.45-17.00

17.00-17.15 Coffee Break

17.15-17.45

Professor **David Henderson**

(Catholic Pacific College, Canada)

**Catholicity and Kenosis: The Anticipation of the "Catholica" in the
Eschatology of Hans Urs von Balthasar**

17.45-18.00

18.00-18.30

Revd Professor **Demetrios Bathrellos**

(IOCS, Cambridge, UK & Hellenic College Holy Cross, USA)

Primacy and Conciliarity: Key Parameters of a Proposed Charter

18.30-18.45 Q&A

20.30

Conference dinner at *Το Τσιπουράδικο της Μυρσίνης*

[To Tsiপুরadiko tis Myrsinis], Akti Ethnikis Andistaseos 46



Monday, 2 June 2025

11.30am: **check-out from Hotel Hermes.** You are kindly asked to check out not later than 11.30.

ABSTRACTS

Revd Professor Andreas Andreopoulos

(The King's Foundation School of Traditional Arts, UK & Agora
University, USA)

Christos Yannaras on Eternal Life and the Resurrection of the Dead

The question of existence beyond the general resurrection of the dead has either been passed in silence by the early Patristic tradition, or it has not been developed very thoroughly. It is something of a gap in systematic theology. It is also a quite serious gap in the relationship between Eastern and Western Christianity, which have differing, and perhaps incompatible views on Heaven and Hell.

This presentation explores the thought of the recently reposed Greek theologian, Christos Yannaras, in relation to life after death, "in the resurrection", and tries to address the nuances and the difficulties of the narratives of eternal life through his thought.

Rev'd Professor Demetrios Bathrellos

(IOCS, Cambridge, UK & Hellenic College Holy Cross, USA)

**Primacy and Conciliarity:
Key Parameters of a Proposed Charter**

(abstract TBA)

Professor Gerald Boersma

(Ave Maria University, USA)

Affective Dionysianism in Thomas Aquinas

When Thomas Aquinas treats knowledge of divine realities by way of “experience” and “affection” he frequently appeals to Dionysius the Areopagite. This paper explores Aquinas’s creative appropriation of the Areopagite’s notions of mystical knowledge.

Revd Professor Radu Bordeianu

(Duquesne University, USA)

**Is the Liturgy a Manifestation of the Eschaton? Transcending
Ecclesial Boundaries and the Need for (Limited)
Intercommunion between Orthodox and Catholic Churches**

Orthodox theologians describe the Divine Liturgy as a manifestation of the Kingdom of God (Schmemmann), the revelation of ultimate reality (Zizioulas), an anticipation of the Kingdom (Staniloae), and the union between present and future (Ware). The Proskomide and Liturgy support abundantly these affirmations, culminating in the breaking of the Lamb and the expansion of Christ to include all those commemorated at the Liturgy: Virgin Mary, the saints, the living and the dead – all included into Christ, who becomes “all in all.” These liturgico-eschatological considerations, however, diverge from several material practices in Orthodoxy, such as the refusal (by some Orthodox) to commemorate Catholics at the Proskomide and memorial services and—most importantly—the refusal or the majority of Orthodox to share the Eucharist with Catholics. These practices are related to various views regarding the boundaries of the Church on both sides of the eschaton and a long history of regarding the Eucharist as a boundary marker. But the history of eucharistic exclusion is not entirely consistent, and Orthodoxy in the West experiences a new Kairos moment in which Orthodox-Catholic intercommunion—primarily among mixed marriages—should be encouraged on a limited basis and by *oikonomia*, thus bringing Orthodox practice closer to liturgical eschatology and deepening our unity.

Professor Eirini Christinaki

(National and Kapodistrian University of Athens, Greece)

**On the True Body of Christ
and the Authentic Reflection of His Believers:
Developing the Theorem of the Speaking Mirror**

The Orthodox theologian is not at liberty to re-define ecclesial ontology on a "clean slate" (*tabula rasa*). To do so would constitute a break with the patristic and liturgical continuity that defines Orthodoxy. The theologian is called not to innovate, but to enter more deeply into the living tradition, discerning its dynamic unfolding through the ages. The proper term for this process is not "renovation" but *kenosis*—the self-emptying of theological language in order to receive the eternal truth in ever new expressions. Theological evolution in Orthodoxy is not a process of doctrinal replacement but of interpretive deepening. The older the truth, the more authentic it is, for authenticity is not a function of temporal proximity but of ontological participation. The "new" in Orthodox theology is always the ancient truth received afresh, through the vessel of the Church's unbroken continuity.

The Creed of Nicaea-Constantinople articulates three interrelated realities: God, the Church, and the believer—each framed by a trinitarian or triadic structure:

-
- God is confessed as Trinity: Father, Son, and Holy Spirit.
 - The Church is identified through her three attributes: holiness, catholicity, and apostolicity.

- The believer is understood as a being traversing time: created in the past, living in the present, and called to the eschatological future.

A final paradox arises from the initial Paradox of Incarnation: how can the Church be holy while including sinners? Is holiness a mere nominal designation? Is catholicity compromised by division and sin? Is apostolicity rendered void by historical ruptures? Christ, as the incarnate Logos and Head of the Church, possesses full and perfect *γνώσις* of His Body. His knowledge of the Church is not external or abstract, but internal and constitutive: He perceives His Bride in her ontological truth, for she exists in Him and through Him. As the *speaking Mirror*, Christ reveals to the Church the truth of her being—not merely as a body among bodies, but as His very own Body, animated and formed by His life-giving Spirit. Through this revelatory relationship, the Church comes to behold herself in Him, and by Him, as the icon and extension of His own identity, nature, and divine *τρόπος* of existence.

The Church, understood ecclesialogically and theologically, does not possess a will independent from that of her Head. She is not a self-referential or autonomous entity, but is wholly ecclesial only in communion with Christ. Her being is *ἐκ Χριστοῦ*, from Christ, and *ἐν Χριστῷ*, in Christ. Yet, within this ecclesial body, the individual believer—created according to the image and called toward the likeness of God—retains the gift of free will (*αὐτεξούσιον*). It is through this synergistic freedom that the person may choose to remain in Christ and to partake in His life, His identity, and His divine nature (*θεία φύσις*, cf. 2 Pet 1:4).

Orthodox theology responds with a vision of the Church as *already* holy, catholic, and apostolic in Christ, yet *not yet* fully revealed in the eschaton. Her sanctity is not of human merit but of divine origin. This logic reveals the Church's identity: she is

holy (ἁγία) in essence, for she is the sanctified body of the Sanctifier; *catholic* (καθολική) in fullness, for she partakes of the wholeness of Christ; *apostolic* (ἀποστολική) in continuity, for she preserves and transmits the truth revealed by Christ Himself, the first Apostle of the Father. Yet this threefold axiom is incomplete without the axiom of the authentic reflection of the believer. For it is only in the voluntary incorporation of the person into the ecclesial body—through baptism, faith, and communion—that the Church’s sanctity, catholicity, and apostolicity are actualized.

It is imperative that contemporary Orthodox theology undertake a renewed approach to the mystery of the Church, particularly by probing the question of the authenticity of the believer’s *authentic reflection*—that is, the extent to which the believer truly manifests the image and likeness of Christ within the ecclesial body. The Fathers of the Church did not limit their theological discourse to affirming the authenticity of Christ’s divinity, the divine holiness of the Spirit, or the ontological reality of the Church as the Body of Christ. Rather, patristic theology—especially that of the Greek and Eastern Fathers—extends its focus to the transformative participation (μέθεξις) of the human person in the divine life, as a dynamic process culminating in θέωσις (deification).

This theology of participation is not speculative but experiential: it constitutes a foretaste (πρόγευσις) of the Kingdom, a lived προσδοκία (expectation) of the eschaton grounded in empirical ecclesial experience. In this sense, the authenticity of the believer is not merely moral or psychological, but ontological—measured by the degree to which the person becomes transparent to divine grace, reflecting the divine Archetype through active communion with Christ in the Holy Spirit. The mystery of the Church, therefore, is inseparable from the mystery of the transfigured

person, in whom the life of the Kingdom is already being actualized.

The believer, in the exercise of spiritual consciousness, becomes aware of being beheld by Christ. This divine gaze is not one of judgment but of formation—it is the gaze of the Archetype upon the icon, through which the icon is awakened to its true form. Christ, as the *speaking Mirror* of the Church, discloses to the world the true nature of humans: those who wish and long to become by grace what Christ is by nature.

Accordingly, the believer is summoned to become a *νοερά είκων*—a cognitive icon—and a *συνειδητόν κάτοπτρον*—a conscientious mirror—of Christ, who is Himself the eternal Archetype (*ἀρχέτυπον*) of the divine image in humanity. This transformation transcends mere ethical imitation; it constitutes an ontological participation (*μετοχή*) in the very being of Christ, wherein the human person, by grace and in freedom, reflects the uncreated radiance of the Logos through personal devotion and ecclesial communion.

Yet such a participation is not possible apart from the Church. No believer can actualize this theanthropic vocation in isolation, for the Church is the *χωρος τῆς σωτηρίας*, the space of salvation, the body in which believers are ontologically situated and freely devoted to one another in love, as they are united in Christ. The ecclesial body is not an external institution but the living extension of Christ Himself—*Christus totus*, Head and Body. The Church is thus the eschatological *προσδοκία* of Christ, His expectant and welcoming embrace extended to those who seek to be incorporated into the life of the age to come (*ζωὴ τοῦ μέλλοντος αἰῶνος*). It is within this ecclesial reality that the believer becomes capable of truly existing “in Christ,” not only individually, but as a member of His Body, anticipating the fullness of communion in the Kingdom.

Dr Vladimir Cvetković
(University of Belgrade, Serbia)

Conformity in Prayer as a Path to Doctrinal Unity: Historical Examples of Hesychasm

Prayer has been, for both Orthodox Christians and Roman Catholics, not merely a way to engage in dialogue with God but also a means to experience the eschatological reality of the future kingdom. The foundational role of prayer in shaping Christian identity is underscored by the saying *Lex orandi, lex credendi* (Latin: "the law of what is prayed is the law of what is believed") and its extended form, *Lex orandi, lex credendi, lex vivendi* ("the law of what is prayed is the law of what is believed, which is the law of what is lived"). However, throughout the rich history of Christian tradition, similar or even identical prayers have often expressed divergent—and sometimes opposing—beliefs and ways of life. A historical example of this is the Hesychast tradition of prayer, renowned for its association with the uncreated light. The appearance of light as a result of prayer has been theologically interpreted differently: in the Orthodox tradition, emphasis is placed on the distinction between the divine essence and the uncreated divine energies, whereas in the Roman Catholic tradition, the unity of the divine essence is contrasted with the tangible nature of divine light. Because differing beliefs and theological justifications underpinned the same fruits of Christian prayer, distinctions between Orthodox and Catholic approaches to prayer have often been emphasized. Nonetheless, historical research has revealed surprising parallels between Hesychastic practices and Latin traditions of prayer. In

fact, some texts related to Hesychastic practices are the work of Western Roman Catholic spiritual writers.

The aim of this paper is to highlight these examples, examining what elements of Western prayer practices were adopted without alteration, what was omitted, and what was transformed to align with the Orthodox worldview and spirituality. The focus will be on two pivotal Hesychastic works, one from the 13th century and the other from the 18th century. The first is *On Watchfulness and the Guarding of the Heart*, a foundational text for Hesychastic practice, authored by Nikephoros the Hesychast—a Latin Christian raised in the Western rite. This work introduces readers to the practice of bodily posture in prayer. The second is *Unseen Warfare*, a cornerstone text of late Hesychastic prayer, initially composed by the 16th-century Catholic priest Lorenzo Scupoli and later adapted by Nicodemus the Athonite to harmonize with Orthodox spirituality. These examples not only challenge the notion of the unique character of Orthodox prayer traditions but also invite a deeper examination of the interplay between prayer practices in Latin Christianity and Hesychasm during the late medieval and early modern periods.

Professor Davor Džalto

(University College Stockholm, Sweden)

Church, Icon, Eucharist

This paper is structured into three distinct sections. In the first, I examine *iconic practices of ecumenism*—that is, practices that manifest liturgical (comm)union even in the absence of formal, i.e., institutional unity between individual churches.

In the second part, I explore the concept of *iconicity* and its relevance for how we think about the Church. The central question here is whether the concept of the icon—and the ability of *icons* to "iconize" the eschaton—can be considered normative for the Church's capacity to perform its primary function: to transform and divinize the world, allowing it to exist within the eschatological reality of the Kingdom of God? How relevant is the theology of icons in the context of ecumenism/ecumenical dialogue?

In the third and final section, I briefly reflect on the significance of the theology of icons for our theologies of the Eucharist. Beyond the often-discussed roles of the papacy and the Filioque, the question is whether belief in—and conceptualizations of—the "real presence" represent another obstacle in the ecumenical dialogue between the Roman Catholic and Orthodox Churches, or rather a point of unity?

Revd Jonathan Goodall

(Independent scholar)

Professor David Henderson (Catholic Pacific College, Canada)

**Catholicity and Kenosis: The Anticipation of the “*Catholica*”
in the Eschatology of Hans Urs von Balthasar**

Hans Urs von Balthasar once described eschatology as the “storm center of theology of our times,” referencing specifically the two competing and mutually exclusive models of the Church that emerged in the 20th century debate between the “open eschata” of theological liberalism (on the one hand) and the “closed” eschatological model of an entrenched and stagnant traditionalism (on the other). Balthasar describes his own thought as navigating a “third way” between these two false alternatives, a belief carried by the conviction that our failures in eschatology derive not from the limits of some theoretical grasp of the end times, but from our defiant unwillingness to reconcile ourselves with the paradoxical “way of love” made manifest in the event of the Incarnation. For Balthasar, Eschatology is foremost a doctrine of redemption, making the person of Jesus Christ – and specifically the form of kenotic self-gift that constitutes Christ as a *person* – “the whole essence” and “final condition” of the last things. Balthasar’s proposal of a Christologically informed conception of eschatology is the primary point of focus of this paper, with specific attention being paid to the conception of the “*Catholica*” – the claim to universality in its emergence in finite time – as a potential “third way” between the false dichotomies of a dogmatic pluralism (on the one hand) and a juridical enforced hegemony of belief (on the other). The paper proposes Balthasar’s interpretations of Mark 13:32 and Matthew 24:36 as justification for treating the claim to “Catholicity” not as an effort to obtain doctrinal certainty but rather as a “generous” and “purgatorial” way of embodying “a final state of knowledge in faith that is not strengthened but weakened, not deepened but made more superficial, [when it] presumes any knowledge of the outcome of the judgement, rather than preserving in hope and fear, action and endurance.”

Professor Andrew TJ Kaethler
(Catholic Pacific College, Canada)

**Eschatology and Incarnate History:
The Eucharist and the Cross**

Alexander Schmemmann argues that the last supper is the manifestation of the end; it is the establishment of the kingdom. The inevitable outcome of the last supper is the crucifixion of Jesus Christ. That is, Christ's crucifixion is the result of the clash of the two kingdoms—God's and the devil's—that occurred at the last supper. "Thus, Christ *condemned* himself to the cross with the last supper, with the manifestation in it of the kingdom of love. Through the cross the kingdom of God, which was secretly manifested at the supper, *enters* into 'this world' and through this entrance becomes struggle and victory." The priority of the last supper is fitting coming from a liturgical theologian. Nevertheless, it raises a number of questions. Does Schmemmann's view belittle the significance of the Cross? Following from this, what does Schmemmann's position imply for the significance of history? Is the Cross simply the result of sin—the clashing of God with the sin of the world? Is the work of atonement on the Cross necessary? What does this imply about the 'nature' of sin and salvation history? While Schmemmann's position raises important questions that may highlight certain issues inherent to his theology, there is, at the same time, something profound about it, particularly the way in which it emphasizes the epiphanic nature of the Eucharist. Another theologian deeply formed by the liturgy is Joseph Ratzinger, but he takes up a different position. He posits that "the simple

scandal of the crucified Christ is the mystery, than which nothing is more profound, more hidden, or more elevated. No initiation can go deeper than that, and no hermeneutic can go higher." Contra Ratzinger's claim, if Schmemmann is correct the last supper is the deepest mystery, not the cross. Can these two approaches be reconciled, or be held in an indispensable paradox? By bringing them together is a path for mutual understanding opened? If so, can this provide a way of thinking through how incarnate reality and eschatological hope hold together reflecting both a typical Eastern emphasis on eschatology and a Western emphasis on Incarnation?

Professor Norm Klassen
(St Jerome's University, Canada)

“Love was our Lord’s meaning”: the rhetoric of love and reason and the ecumenical redemption of a cultural trope

My interest concerns a rhetorical commonplace: love-and-reason-and-the-tension-between-them. This trope, in a cultural key, can convey hesitation about reason and the supremacy of love. Often, the arts are promoted as the custodian of this wisdom. In this talk, I explore the rhetoric of Catholic–Orthodox dialogue to see in what ways it conforms to and in what ways it resists this construct. On a cultural level, the opposition of reason and love can look like “the worst sort of ecumenism – the least common denominator variety” (Siecienski). How does our dialogue model something deeper and richer? Our (my) eschatological hope is both for the restoration of our unity and the redemption of the world from the blandness of its affirmations.

Professor Tia M. Kolbaba
(Rutgers University, USA)

Polemical Language and Christian Schism: Distortion in the Name of Orthodoxy

Ancient, habitual, and distorting accounts of doctrine, practice, and institutions remain persistent obstacles to the reconciliation of the Roman and Eastern Orthodox Churches. This paper aims to explore the origins and contemporary manifestations of these distortions in ecumenical discussions.

A consistent feature of heresiological literature is the tendency to accuse the "heretical" church of condoning practices that it actually condemns, often based on isolated examples. This paper will analyze ancient precursors of this reasoning alongside contemporary examples, using comparative textual analysis and historical contextualization.

By exposing these polemical strategies as distorted depictions of an imaginary "other," this study seeks to contribute to more productive ecumenical dialogue. Understanding the historical roots and current expressions of these distortions is crucial for overcoming longstanding barriers to church unity.

Professor Marcello La Matina
(University of Macerata, Italy)

**Ancient Greek Theatre and the Logical Form of Action
Sentences: On the 'ξ' called πρόσωπον. A search for a
Christian account of the notion of person from the
perspective of semiotics and the philosophy of language**

I would like to explore the notion of 'πρόσωπον' (hereafter referred to as the 'ξ' called πρόσωπον) as the subject of my talk. I intentionally leave this word untranslated, for any translation inevitably omits some of its meanings, which would hinder the depth of our discussion. In my presentation at Syros, I aim to outline a semiotic archaeology of the notion of πρόσωπον, focusing particularly on the role that the 'ξ' called πρόσωπον played in Athenian theatre during the fifth and fourth centuries BCE and, through it, in the philosophical debate on the divine persons in the Christian οἰκονομία of salvation. My thesis can be summarized in four points: (a) the 'ξ' called πρόσωπον in Attic drama represents the first appearance of a new logical space, one that reveals the role of the person within the context of a mythical action sentence; (b) this logical space is linked to the emergence of a sphere distinct from the οὐσία (substance) of an individual belonging to a species; and (c) without the experience of Attic theatre, the dissociation of the personal sphere from the substantive sphere would not have been possible. (d) As is well known, the notion of πρόσωπον holds a pivotal role in Christian theology. Does this archaeology contribute to a more comprehensive view of both the divine and the human personhood in an oecumenical perspective?

Revd Professor Nikolaos Loudovikos

(University of Ioannina, Greece & IOCS, Cambridge, UK)

**Freud and Ecumenism: On the Psychodynamics of the
Roman Catholic–Orthodox Theological Dialogues**

As the theologians who participate in the theological dialogues are not only ecclesial, but also —and perhaps mainly— *psychological* beings, the dialogues also have their psychological history. Most importantly, this psychological ‘dark side’ determines the final outcome much more than anyone could expect.

Revd Professor Andrew Louth

(Durham University, UK)

Sobornost' and communio sanctorum

Over the last, now nearly two, centuries, a key term in Russian Orthodox ecclesiology, and gradually more widely, has been *sobornost'*. Though the term is derived from the Russian/Slav translation of καθολικός in the Nicene Creed, it belongs to a broader realm of discourse of metaphysical and political import, to denote a notion of togetherness dependent neither on coercive force nor on the agreement of individuals, and has come to be a popular way of representing an Orthodox desideratum of a unity/union achieved neither by central authority or arbitrary agreement—brought about by the movement of the Holy Spirit in the *Una Sancta*. It has often been alleged to be merely idealistic, in that, though the nature of *sobornost'* seems very inviting, it is not at all clear how it might be achieved in practice. Until relatively recently its vagueness has been its strength, but with the vying for power since the end of WWI between the patriarchates of Constantinople and Moscow, *sobornost'* has become little more than a tattered rag or no more than a dream (choose your metaphor!). The most powerful statement of what *sobornost'* might mean—Khomiakov's *The Church is One*—could be read as seeing the Church as bound together by prayer in a *communio sanctorum* (a phrase from the Apostles Creed, peculiar to the West). If we think this through, we might see *sobornost'* as owing its 'incarnate reality' to the prayer of all Christians in Christ—prayer being the sinews of the Church—anchored in the eschatological hope of the Church 'which is His Body, the fulness of Him that fills all in all' (Eph. 1: 23).

Dr Mary McCaughey
(St Mary's College, Oscott, UK)

**Indwelling, Communion and Realised Eschatology: the
theological meaning of the body in Joseph Ratzinger and St
Elizabeth of the Trinity**

This paper explores a theology of the human body in light of Trinitarian, Christological and Eschatological dimensions in selected writings of the Carmelite Saint Elizabeth of the Trinity and the theologian Joseph Ratzinger/Pope Benedict XVI. It does so in light of the modern context which reduces the human body to matter controlled by rationality, ignoring its symbolic and sacramental dimensions. For Ratzinger by contrast, Christian revelation transforms the hylomorphic aspects of form and matter in the human body providing its true dignity and meaning. Key to both thinkers is the understanding of how the indwelling Trinity and Christological dimensions of communion personalize individuals transform human freedom, and provide an eschatological meaning for the body, which is not just an instrument but essential to the life of the human being on earth and in the life to come.

Revd Professor Giulio Maspero

(Pontifical University of the Holy Cross, Rome, Italy)

**The seven first Ecumenical Councils and Trinitarian
Epistemology: the Generative Tension between Incarnation
and Eschatological Divinization**

The anniversary of the First Council of Nicaea has made available an abundant bibliography that can be valuable for reconsidering its reception in the subsequent ecumenical councils. From this point of view, a possible reading of their sequence emerges as a grammar articulated in a Trinitarian ontology (Nicaea I and Constantinople I), a Trinitarian anthropology extrapolated from the conciliar discussions on Christology (Ephesus, Chalcedon, Constantinople II and III), converging towards a relational epistemology (Nicaea II). Such a theological grammar may represent a common framework for future ecumenical discussions. But for this to be realised, the sequence of the first Councils must be read dynamically, particularly with regard to God's presence in the world, which is already given in the Incarnation, and the continuous growth in union with God that refers to the eschatological dimension of the divinization of the human being. The Councils offer a relational conception of this apparent tension, offering a 'royal path' to lead the Church back to unity without losing the richness constituted by the different traditions.

Dr Sotiris Mitralaxis

(University College London, UK & IOCS, Cambridge, UK)

A Non-Proliferation Treaty for Romes

*

Revd Professor Thomas O'Loughlin

(University of Nottingham, UK)

‘From East and West ... at the banquet in the kingdom’: can an eschatologically focussed ecclesiology help overcome our divisions in Eucharistic practice?

Most debate on eucharistic practice is historically rooted - and seeks to find ways around historical problems. A process that may lead to better background understanding, but is limited in offering ways forward. But since the Eucharist is the most material - in loaves and cups of wine - of our mysteries, might a different eschatological vision provide a way forward over our barriers? The vision in Luke of the complete church is of those coming from all sides to sit at the Father's table, but this vision is rarely brought into our practical discussions. However, it has much to offer Christians today engaged in ecumenical discussions as I have tried to show in terms of intra-western eucharistic arguments. If it has anything to offer those western churches, it has, *a fortiori*, much to offer Orthodox - Roman Catholic discussions.

Professor Tom Papademetriou
(Stockton University, USA)

The Ottomans and the Una Sancta: How Ottoman Political Interests Shaped Orthodox-Catholic Relations

This paper explores how Ottoman political interests influenced Orthodox-Catholic relations during the Ottoman period. The Ottomans, wary of the Crusades and their potential threat, strategically supported anti-unionist figures like Patriarch Gennadios Scholarios within the Ecumenical Patriarchate to dissuade cooperation with Catholic powers. The Ottoman-Venetian wars led to Ottoman policies supporting the Orthodox Church against the Catholics. Yet, the rise of confessionalism in Europe, particularly the Protestant-Catholic rivalry, also played out in the Orthodox East, where Jesuit efforts to oppose patriarchs in dialogue with Protestants further complicated the religious landscape. Additionally, the Ottoman trade capitulations opened the door for Catholic missionaries to enter the Empire, fostering greater Catholic influence among Orthodox communities. This paper examines the intersection of Ottoman political policy in relation to the Orthodox Church, conflict with Catholic states, tensions from European religious rivalry, and the growing presence of Catholic missionaries, illustrating how these factors collectively shaped Orthodox-Catholic relations during this era.

Dr Jeremy Pilch

(St. Mary's University, Twickenham, UK)

**A Study of Deification in Catholic Theology before
'Ressourcement' and possible ecumenical implications**

The doctrine of deification embodies the conference theme 'Incarnate Reality and Eschatological Hope' and can also be viewed as a powerful ecumenical stimulus. This paper will argue that deification featured prominently in the work of a number of Catholic theologians from the mid-nineteenth century onwards. As such it will challenge the received narrative of a rediscovery of deification in the twentieth century which broadly aligned with the *ressourcement* movement. Moreover, by considering the work of figures such as Henri Ramière SJ, Matthias Scheeben, and Bl. Columba Marmion, it will seek to highlight a theology of deification which is developed around what may be perceived of as distinctly Catholic themes such as devotion to the Sacred Heart, reparation, nuptial mysticism, and co-redemptive suffering. In conclusion, the paper will consider the ecumenical implications of such a theology of deification, and the extent to which it finds echoes within Orthodox theologians.

Professor Jacob Phillips

(St. Mary's University, Twickenham, UK)

Purifying the Theology of Purgatory

This paper examines the Western doctrine of purgatory which divided the churches at the Councils of Lyons (1274) and Florence (1439). In doing so, it seeks to achieve two things. Firstly, to inquire into how the formulation of the doctrine of purgatory was influenced by developments in Western approaches to the theology of history afoot in the thirteenth century. Secondly, to explore how more recent attempts to de-temporalise the doctrine of purgatory, most notably in the work of Joseph Ratzinger, could provide helpful resources for approaching this doctrine anew at the current time. The first task will proceed by examining purgatory as an outworking of the primordial Christian tension between the eschatological 'already' and the 'not yet'. This developed in St Bonaventure's *Collationes in Hexaemeron* (1273), significantly informing the West's understanding of history concurrently with the formal articulation of the doctrine of purgatory at Lyons. The second task will seek to unearth a doctrinal core of purgatory through focusing on the Person of Christ, over against temporal duration, which might cast new light on the debate surrounding purgatory in service of the *una sancta*.

Professor Jared Schumacher

(University of Mary in Bismarck, ND, USA)

Developmental Notes on the Future of Ecumenical Unity

The future of Catholic-Orthodox dialogue will be determined in keeping with the tradition-constituted rationalities of the ecumenical partners in dialogue. This paper, working to develop a cooperative "pragmatics of tradition" (for which I argued in my Syros 2019 contribution), petitions for a shared tradition-constituted and Christocentric rationality for the future of Catholic and Orthodox ecumenism. Inspired by the work of John Henry Newman and Yves Congar (and contemporary metaphysical theologians), I contend that walking together through the thorny issue of doctrinal development is crucial for imagining a shared eschatological grammar, the first step in making the joint destiny of our common traditions a reality. For such a future to be fulfilled in keeping with the metaphysical promise of Christ's High-priestly prayer, it is incumbent upon Christians to be inspired by the self-same Spirit, speaking the same Word which instituted the Church with divine power. When once the "two lungs" are breathing the same air and speaking, if not the same signs, at least the same word, then the promise of ecumenism will work productively towards its fulfilment.

Professor A. Edward Siecienski (Stockton University, USA)

**What Separated Us Then, What Separates Us Now:
How Schisms Grow**

The schism of 1054, great or not, was brought about by the Latin Church's use of unleavened bread in the Eucharist, a practice that the Greeks believed to be theologically unsound and (even worse) "novel." There were other charges — e.g., the Latins fasted improperly, their priests shaved, and they forbade priests to marry. The papacy, now believed to be the chief reason for the schism between East and West, was not even mentioned, and it would be several decades before the Byzantines began to attack the pretensions of the reformed papacy and its universalist claims. If the issues that brought about the schism are no longer church dividing, and few today believe they are, then we must conclude that what divides us now is not what divided us then. The schism persists not because of azymes or beards, but because of post-1054 historical and theological developments, especially the evolution of the papacy's claims to universal jurisdiction and infallibility as defined by the First Vatican Council. Medieval polemicists with their lists of Latin errors would probably be disappointed by the fact that few, if any, of their complaints still matter. They were but the spark that ignited the schism. Today the fire burns for different reasons. This is important, not only because it helps us understand and potentially heal the present-day schism between the Catholic and Orthodox churches, but also the divisions currently experienced within Orthodoxy today. Division breeds division, so that when churches sever communion and began labeling the other as heretic because of "papism" or the acceptance of *Russkiy Mir*, it is probable the schism that results will have little to do with the jurisdictional dispute that caused it. The easiest way to heal such divisions is to end them before they grow into something far, far worse.

Dr Dionysios Skliris

(National and Kapodistrian University of Athens, Greece)

Crucified Ecumenism

On the Stance of Christians During Wartime

The presentation will start from a dialogue on the theology of the Holy Spirit, namely what it means that the Holy Spirit is the connection of love in Saint Augustine of Hippo and in Saint Gregory Palamas of Salonica. The latter tries to interpret the Pneumatology of Saint Augustine in a way that would be compatible with the hesychast theology of the uncreated energies. The presentation shall examine if one can arrive at the formulation of a Pneumatology that would retain the best insights of both traditions. I shall proceed with the importance of Pneumatology for a contemporary articulation of Political Theology based on the fact that the Holy Spirit as the Third Person of the Trinity is the Person who opens up the relation of the Father to the Son to one of a full ontological divine community that is the model for any properly Christian Political Theology. The presentation will proceed by an analysis of what is the ontological character of love in the Trinity and in anthropology and how the two are bridged by the Christological notion of the crucifixion. The latter will be conceived as the full realization of the commandment “Thou shalt not kill” and as the only radical fulfilment of the ideal of non-violence. I shall examine how this view could be actualized for a contemporary Political Theology, given that politics include institutionalized violence. The presentation will be concluded by some reflections on the stance of Christians in cases of war in an endeavour to articulate a bottom-up ‘crucified ecumenism’, which would be built on the common sufferings of people engaged in war and on possible Christian responses to it.

Dr Evi Voulgaraki-Pissina

(National and Kapodistrian University of Athens, Greece)

**Unity and Diversity in Light of the Church's Witness: An
Approach Centred on Historical Experience and
Contemporary Issues in the Field of Interreligious and
Intercultural Dialogue and Mission**

The dialectic of unity and diversity has long preoccupied humanity, extending beyond the ecclesial and theological framework. Unity has been an issue of interest to peoples, states, and empires. Throughout history, various responses have been offered—some involving the imposition of strict monodoxy, others emphasizing uniformity of customs and rituals, others focusing on forging intellectual and emotional cohesion in selected domains, while some favor a primarily organizational and administrative unity that accommodates significant internal plurality. Historically, unity has often been intertwined with territoriality and, by extension, with power, leading to instances where truth becomes identified with the center of authority and thus with imposition. This, of course, also partially concerns the Church and generates powerful forces in a direction that diverges from the idea of unity in Christ Jesus. Any theological inquiry into the nature of unity and the unity of truth inevitably necessitates a deeper examination of the concept of truth itself, as well as the distinction between *Tradition* and *traditions*—a distinction directly related to this discussion.

Moreover, the call for unity has been closely and systematically associated with the issue of mission since the early 19th century. The boundaries of unity in faith are most rigorously tested within the framework of a “border theology,” when engaging

with the diversity of the world and the Church's outreach to the world—most notably within the spheres of interreligious dialogue and mission. The Church's long historical trajectory raises questions regarding the historicity, continuity, stagnation, or evolution of tradition. At the same time, in the context of contemporality, a transnational and truly ecumenical understanding of the Church engages—indeed, enters into dialogue—with the diversity of cultures. If synodality constitutes the mode through which the Church discerns and affirms its experience, what form of synodality can secure unity-in-diversity—free from romanticized idealizations or hierarchical classifications of cultures? How can the grassroots, the society “from below,” be actively present in building unity? Moreover, how can the Church and theology draw upon the insights of secular thought, and particularly postcolonialism, in the area of mission—while also remaining rooted in the shared ecclesiastical tradition of the early Church? Using contemporary Orthodox mission as a case study, we will highlight both weaknesses and limitations, as well as potentialities.

We hope to show that a person-centered understanding of truth and unity in the person of Jesus Christ resolves many issues, reduces the sense of rigidity, and increases flexibility and mutual indwelling (perichoresis) among churches, religions, and cultures.

Dr Anastacia Wooden

(Catholic University of America, USA)

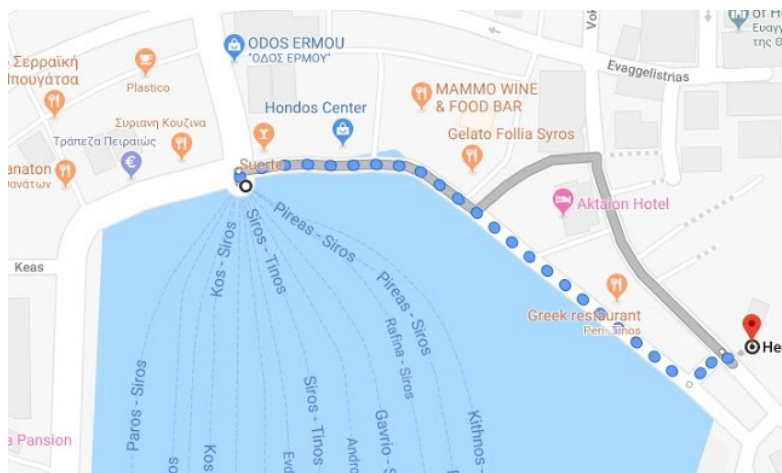
**“How Will I Know if No One Teaches Me?” The Past, Present,
and Future of the Ancient Ministry of *Didaskalos***

There is a lack of adult faith formation (aka catechisation, aka theological education for laity) and a great hunger for it among laity - Catholic and Orthodox alike. This presents a serious problem for the task of evangelization of the world by the Church which places such strong emphasis on “correct faith.” This paper will approach the issue by discussing it in three steps. First, it will describe how adult faith formation was done in the early church through the ministry of *didaskalos*, comparable with modern catechists. Second, the paper will analyze how the contemporary situation is different and why it is theologically problematic that today this work is done by volunteers, but it is not seen as a ministry in the church. In other words, the paper will explain the theological difference between a “catechist” as a spontaneous volunteer activity and a “catechist” as a ministry ecclesially acknowledged through either ordination, installation, or commissioning. Third, the paper will conclude by looking into the future and showing that in the current diocesan structure neither presbyters nor bishops can fulfill this ministry and that there is a need for a proper restoration of *didaskalos*, or catechists, as a theologically grounded ministry in the church.

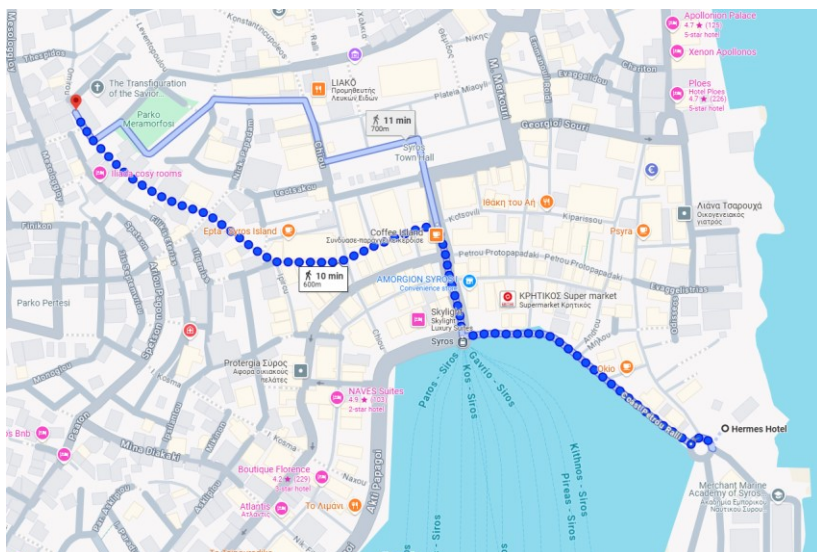
BLANK PAGES FOR YOUR NOTES

MAPS

From the port of Ermoupolis, Syros, to our hotel, Hermes Hotel:



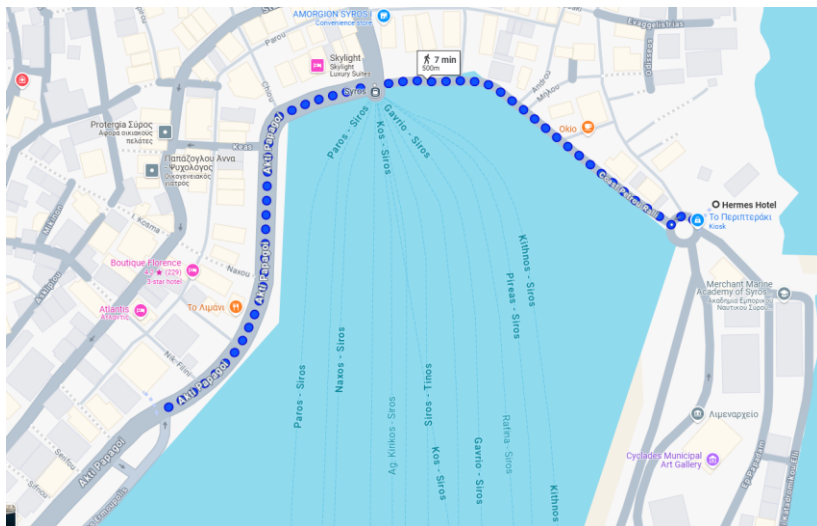
From our hotel, Hermes Hotel, to the conference venue, the Cultural Centre —*Pnevmatiko Kendro*— of the (and next to the) Orthodox Metropolis' Metamorfofi Cathedral in Ermoupoli, Syros —
37°26'41.4"N 24°56'24.0"E



QR code to the conference venue in Google Maps:



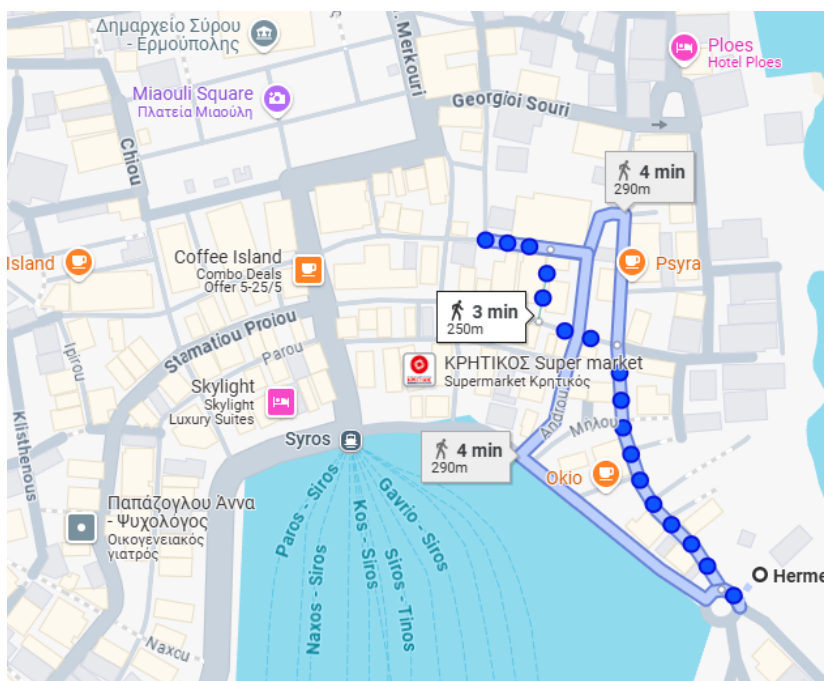
Dinner on Thursday and Sunday:
Tsipouradiko tis Myrsinis,
Akti Ethnikis Andistaseos 46, Ermoupolis,
from our hotel:



QR code for **Tsipouradiko tis Myrsinis** in Google Maps:



Conference dinner on Friday:
Στην Ιθάκη του Αή [Stin Ithaki tou Ai], Klonos Street, Ermoupolis



QR code for **Στην Ιθάκη του Αή [Stin Ithaki tou Ai]**, in Google Maps:



Conference dinner on Saturday
Seminario,
Kiparissou 7, Ermoupoli



QR code for **Seminario** in Google Maps:



SPEAKERS' E-MAIL ADDRESSES

Andreas Andreopoulos	aandreopoulos@hotmail.com
Demetrios Bathrellos	frdemba@gmail.com
Gerald Boersma	gerald.boersma@avemaria.edu
Radu Bordeianu	bordeianur@duq.edu
Eirini Christinaki	irenechristinaki@gmail.com
Vladimir Cvetković	vlad.cvetkovic@gmail.com
Davor Džalto	davorxdzalto@gmail.com
Jonathan Goodall	jsta.goodall@btinternet.com
David Henderson	davhender@gmail.com
Andrew Kaethler	andrewkaethler@gmail.com
Norm Klassen	norm.klassen@uwaterloo.ca
Tia M. Kolbaba	kolbaba@religion.rutgers.edu
Marcello La Matina	vincenzo.lamatina@unimc.it
Nikolaos Loudovikos	nloudovikos@uoi.gr
Andrew Louth	Louth.andrew@gmail.com
Giulio Maspero	maspero@pusc.it
Mary McCaughey	mary.mccaughey@oscott.org
Sotiris Mitralaxis	sotmitral@gmail.com
Thomas O'Loughlin	Thomas.Oloughlin@nottingham.ac.uk
Tom Papademetriou	Tom.Papademetriou@stockton.edu
Jeremy Pilch	jeremy.pilch@stmarys.ac.uk
Jacob Phillips	jacob.phillips@stmarys.ac.uk
Jared Schumacher	jaredschumacher@gmail.com
Edward Siecienski	Edward.Siecienski@stockton.edu
Dionysios Skliris	dionysios.skliris@gmail.com
Evi Voulgaraki	evangelia.voulgaraki@gmail.com
Anastacia Wooden	73wooden@cua.edu

Winchester Modern Orthodox Dialogues 2

Mapping the Una Sancta

Eastern and Western Ecclesiology
in the Twenty-First Century



Edited by

Sotiris Mitralaxis and
Andrew T. J. Kaethler

With an Introduction by Andreas Andreopoulos

Open Access: bit.ly/unasanta