



DR SOTIRIS MITRALEXIS

CURRICULUM VITAE

ACADEMIC POSITIONS

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|--------------------------------------------------------------------------|-------------------------------------|
| Visiting Professor — Institute for Orthodox Christian Studies, Cambridge | 07/2021–current |
| Templeton Visiting Fellow — University of Cambridge | 01/2022–04/2022 |
| Teaching Fellow — National and Kapodistrian University of Athens | 11/2018–09/2020 |
| Visiting Research Fellow — University of Erfurt | 07/2018–12/2018 |
| Stanley J. Seeger Fellow in Hellenic Studies — Princeton University | 01/2018–05/2018 |
| Assistant Professor of Philosophy — Istanbul Şehir University | 10/2015–6/2016 |
| Visiting Research Fellow — University of Winchester | 01/2016–current |
| Visiting Fellow — Faculty of Divinity, University of Cambridge | 01/2017–04/2017 |
| Visiting Senior Research Associate — Peterhouse, Cambridge | 01/2017–04/2017 |
| Instructor in Philosophy — Boğaziçi University, Istanbul | 06/2015–08/2015 &06/2018–08/2018 |

EDUCATION

PhD in Philosophy — Department of Philosophy, **Freie Universität Berlin** 11/2011 – 09/2014

Thesis title: “Ever-Moving Repose: The notion of time in Maximus the Confessor’s philosophy through the perspective of a relational ontology.”

1. Assessor: Prof. Dr. Wilhelm Schmidt-Biggemann (Freie Universität Berlin)
2. Assessor: Dr. Rowan Williams (University of Cambridge)

magna cum laude. Dissertation: *magna cum laude*. Disputation: *summa cum laude*.

DAAD Research Scholarship (2011–2014)

PhD in Theology — Dept. of Theology, **Aristotle University of Thessaloniki** 10/2014–12/2017

Thesis title: “Liturgical Language and Participation. Systematic encounter with the theological outlook of the ‘new ecclesiastical services’ anonymously proposed to the Church.”

Supervisor: Prof. Ioannis Kourempeles (Ratzinger Prize 2016). ‘*Very good*’.

PhD in Political Science and International Relations — Department of Political Science and International Relations, **University of the Peloponnese** 5/2015–3/2018

Thesis title: “Can the Underdogs Speak? Contemporary Greece’s ‘Subaltern’ Political Theories through the Lens of Critical Geopolitics and Post-secularism.”

Supervisor: Prof. Asteris Huliaras. ‘*Excellent*’ (*unanimously*). **Awarded with the Hellenic Association of Political Scientists’ Doctoral Thesis Prize for 2018.**

Academic Exchange (Erasmus Programme), **Freie Universität Berlin** 10/2008 – 09/2009

4-year BA in Classics (*Ptychion*)—Faculty of Philosophy, **Univ. of Athens** 09/2006 – 09/2010

Secondary Education: *Deutsche Schule Athen: Apolytirion & German Abitur*, 09/2000 – 06/2006

GRANTS AND AWARDS

Templeton Visiting Fellowship, 'New Horizons For Science And Religion In Central And Eastern Europe' project — Ian Ramsey Centre for Science and Religion, University of Oxford, hosted by the Faculty of Divinity, University of Cambridge & IOCS Cambridge (2022)

IOCS Sabbatical Fellowship (2021)

Hellenic Association of Political Scientists' Doctoral Thesis Prize (2018)

Princeton University, Stanley J. Seeger Visiting Fellowship in Hellenic Studies (2018)

German Research Foundation (DFG) *Rückkehrstipendium* (2018)

German Research Foundation (DFG) Research Scholarship (2016–2018)

TÜBITAK Research Scholarship (2015)

DAAD Research Scholarship (2011–2014)

Erasmus Programme Scholarship (2008–2009)

MONOGRAPHS

1. *Subversive Orthodoxies. Philosophy of Religion and Political Theology in Contemporary Greece* (in preparation, forthcoming in 2021).
2. *Σχέσεις Εκκλησίας–Κράτους* [Church-State Relations, in Greek]. Athens: Armos, 2019.

Parts of which circulated as:

- *Church-State Relations in Greece and Europe*. A 35.000 words long scholarly special issue published by and included in the Greek newspaper *Kathimerini*, Sunday 11 November 2018 (including a chapter by Dr Angelos Chrysosgelos).
3. *Ever-Moving Repose: A Contemporary Reading of Maximus the Confessor's Theory of Time*. Foreword by Ecumenical Patriarch Bartholomew. Veritas 24. Eugene, Oregon: Cascade/Wipf & Stock, 2017.
 - British edition (2018): *Ever-Moving Repose: A Contemporary Reading of Maximus the Confessor's Theory of Time*. Cambridge: James Clarke & Co., 2018.
 4. *Μεθοδολογία και Θεωρία της Ιστορίας της Φιλοσοφίας* [On the Methodology and Theory of the History of Philosophy, in Greek]. Athens: Kardamitsa, 2017.

EDITED VOLUMES

5. Sotiris Mitralaxis & Andrew Kaethler (eds): *Mapping the Una Sancta*. Winchester: Winchester University Press (in press, forthcoming in 2022).
6. Sotiris Mitralaxis (ed.): *Individuality, Knowledge, Virtue and Existence in Maximus the Confessor*. Studia Patristica 121 (Series Editor: Markus Vinzent). Leuven: Peeters, 2021.
7. Sotiris Mitralaxis, Paul Tyson & Peter Harrison (eds.): *Πέρα από την Επιστήμη και τη Θρησκεία: νέες φιλοσοφικές και ιστορικές προσεγγίσεις* [After Science and Religion: New Philosophical and Historical Perspectives, in Greek]. Thessaloniki: Ropi, 2021.

8. Sotiris Mitralaxis & Dionysios Skliris (eds): *Slavoj Žižek and Christianity*. With an afterword by Slavoj Žižek. London and New York: Routledge, 2019.
9. Andrew Kaethler, Sotiris Mitralaxis (ed.): *Between Being and Time: From Ontology to Eschatology*. Minneapolis: Fortress, 2019.
10. Sotiris Mitralaxis (ed.): *Polis, Ontology, Ecclesial Event: Engaging with Christos Yannaras' Thought*. Cambridge: James Clarke & Co., 2018.
Greek translation: Sotiris Mitralaxis (ed.): *Πόλις, Οντολογία, Εκκλησιαστικό Γεγονός: Αναμέτρηση με τη Σκέψη του Χρήστου Γιανναρά*. Athens: Porphyra, 2019.
11. Sotiris Mitralaxis & Marcin Podbielski (eds): *Christian and Islamic Philosophies of Time*. Wilmington, Delaware: Vernon Press, 2018
12. Sotiris Mitralaxis, Georgios Steiris, Marcin Podbielski & Sebastian Lalla (eds): *Maximus the Confessor as a European Philosopher*. Veritas 25. Eugene, Oregon: Cascade/Wipf & Stock, 2017.
13. Markus Vinzent & Sotiris Mitralaxis (ed.): *The Fountain and the Flood*. Studia Patristica 89 (Series Editor: Markus Vinzent). Leuven: Peeters, 2017.
14. Sotiris Mitralaxis (ed.): *Mustard Seeds in the Public Square: Between and Beyond Theology, Philosophy, and Society*. Wilmington, Delaware: Vernon Press, 2017.
15. Georgios Steiris, Sotiris Mitralaxis & Georgios Arabatzis (eds): *The Problem of Modern Greek Identity: From the Ecumene to the Nation-State*. Newcastle: Cambridge Scholars Publishing, 2016.
16. Sotiris Mitralaxis (ed.): *Ludwig Wittgenstein between Analytic Philosophy and Apophaticism*. Newcastle: Cambridge Scholars Publishing, 2015.
17. Sotiris Mitralaxis (ed.): *Απελευθέρωση της Εκκλησίας από το Κράτος: οι σχέσεις Εκκλησίας-Κράτους και η μελλοντική μετεξέλιξή τους* [Liberation of the Church from the State: Greek Church-State Relations and their Future Development, in Greek]. Athens: Manifesto, 2015.

GUEST EDITOR OF PEER-REVIEWED JOURNAL ISSUES

18. *Analogia* 10 (2020), co-edited with Andrew Kaethler: “Ecclesial Dialogues: East and West II.”
19. *Analogia* 9 (2020), co-edited with Andrew Kaethler: “Ecclesial Dialogues: East and West I.”
20. *Forum Philosophicum* 21:1 (2016), co-edited with Andrew Kaethler: “Faith in the Web of Evanescent Meaning” (*Forum Philosophicum*, International Journal for Philosophy, Editor-in-Chief: Marcin Podbielski, published by the Ignatianum Academy, the Jesuit University of Cracow.)
21. *Forum Philosophicum* 20:2 (2015), co-edited with Georgios Steiris: “Sharing in the Logos: Philosophical Readings of Maximus the Confessor.”

ARTICLES PUBLISHED IN PEER-REVIEWED JOURNALS OR VOLUMES

22. “An Unfortunate *Communicatio Idiomatum*: On the Curious Spectacle of Two Modern Inventions Morphing into One Another in the Public Square”, in *New Directions in Theology and*

- Science: Beyond Dialogue*, ed. Peter Harrison and Paul Tyson (London & New York: Routledge, 2022), 96–114.
23. “An Attempt at Clarifying Maximus the Confessor’s Remarks on (the Fate of) Sexual Difference in *Ambiguum* 41”, *Philosophy and Society* 32.2 (2021): 194–203 (revised version of *Analogia* 2, 2017, 107–112).
 24. “Μια μάλλον ατυχής αντίδοση ιδιωμάτων: όταν δύο νεωτερικά εφευρήματα ανταλλάσσουν θέσεις στη δημόσια σφαίρα, [An Unfortunate Communicatio Idiomatum: On the Curious Spectacle of two Modern Inventions Morphing into one Another in the Public Square, in Greek]” in *Πέρα από την Επιστήμη και τη Θρησκεία: νέες φιλοσοφικές και ιστορικές προσεγγίσεις* [After Science and Religion: New Philosophical and Historical Perspectives, in Greek], edited by Sotiris Mitralaxis, Paul Tyson & Peter Harrison Thessaloniki: Ropi, 2021, 79-101.
 25. “A Spectre is Haunting Intercommunion,” in: *Analogia* 9 (2020), pp. 9–20.
 26. Sotiris Mitralaxis, “The Reception of the Theology of the Russian Diaspora by the Greek Theology of the ‘60s: a Case Study,” in *Analogia* 8 (2020), pp. 123-129.
 27. “Η Ψυχή Γεννιέται Στον Τόπο Του Άλλου: αυτογνωσία, επιμέλεια ψυχής και η απουσία τους σε μια μαξιμολογική οπτική (παραλλάσσοντας στοιχεία του λεξιλογίου της λακανικής θεωρίας),” in *Αυτογνωσία και επιμέλεια ψυχής/εαυτού: Αρχαία, ελληνιστική, βυζαντινή, νεοελληνική φιλοσοφία*, edited by Melina G. Mouzala. Athens: Papazisis, 2020, pp. 257-272.
 28. “‘A Luscious Anarchism in All of This’: Revisiting the ‘80s and ‘90s Greek ‘Neo-Orthodox’ Current of Ideas,” in *Journal of Modern Greek Studies* 37, no 2 (October 2019), pp. 295-326. 10.1353/mgs.2019.0019.
 29. “Rethinking Secularism: P. Harrison, É. Balibar, T. Asad” (Review Article), in *ID: International Dialogue, A Multidisciplinary Journal of World Affairs* 9 (2019), pp. 56–63.
 30. “Χωρισμός Έκκλησίας-Κράτους, Άρα Κληρικοί-Βουλευτές; [Does a Separation of Church and State in Greece Entail the Possibility of Clerics Serving as MPs?].” *Synaxi* 149 (2019): 21–29.
 31. “Why there Can Be No ‘Orthodox Spirituality’: A Short Comment,” in *Understanding Orthodox Christian Spirituality Today*, edited by Olga Sevastyanova & Nikolaos Asproulis. Volos: Volos Academy Publications, 2019, pp. 145-150.
 32. “Making Sense of Maximus the Confessor’s Understanding of Temporality,” in *Ancient Philosophy* 38:2 (2018), 435-449.
 33. “Parallel, Additional, or Alternative Histories of Philosophy? Questions on the Theory and Methodology of the History of Philosophy,” *British Journal for the History of Philosophy* (2018), <https://doi.org/10.1080/09608788.2018.1458281>.
 34. Dionysios Skliris & Sotiris Mitralaxis, “The Slovenian and the Cross: Transcending Christianity’s Perverse Core with Slavoj Žižek,” in *Slavoj Žižek and Christianity*, London and New York: Routledge, 2019, 1–45.
 35. “Relation, Activity and Otherness in Christos Yannaras’ Propositions for a Critical Ontology,” in *Polis, Ontology, Ecclesial Event: Engaging with Christos Yannaras’ Thought*. Cambridge: James Clarke & Co., 2018, 120–132.

36. "Studying Contemporary Greek Neo-orientalism: the Case of the 'Underdog Culture' Narrative," in *Horizons of Politics/ Horyzonty Polityki* 8:25 (2017): 125–149. DOI: 10.17399/HP.2017.082508.
37. "Rethinking the Problem of Sexual Difference in Maximus the Confessor's *Ambiguum* 41," in: *Analogia* 2 (2017): 107–112.
38. "On recent developments in scholarly engagement with (the possibility of an) Orthodox political theology," in *Political Theology* 19:3 (2018): 247–260, <http://www.tandfonline.com/doi/full/10.1080/1462317X.2017.1402551>
39. "The Eucharistic Community is Our Social Program: On the Early Development of Christos Yannaras' Political Theology," in *Political Theology* 20:4 (2019): 331–330. <http://www.tandfonline.com/doi/full/10.1080/1462317X.2017.1402550>
Republished as "On the early development of Christos Yannaras' political thought" in: *Christos Yannaras: Polis, Philosophy, Theology*, edited by Andreas Andreopoulos & Demetrios Harper, London: Routledge 2019, 105–124.
40. "Clergy Wages in Greece – and their Correlation to Church Assets: Overview, Facts, and Prospects for Future Developments," *Jean Monnet Papers on Political Economy* 17/2017.
41. "The Liberation of Church and State in Greece and the Administrative Fragmentation of Ecclesial Jurisdictions," in: *Ex Oriente Lux: Relacje Wschodu i Zachodu na przestrzeni wieków*, edited by Magdaleny Małeckiej-Kuzak, Library of Forum Philosophicum 1. Cracow: Ignatianum Academy Press, 2017, 159–170.
42. "Liturgical Originality in the Orthodox Church: A Case Study," in *Sobornost* 39/1 (2017): 73–88.
43. "An Ontology of the Historico-social: Christos Yannaras' Reading of European history" in: *Mustard Seeds in the Public Square*, 93–112.
44. "Maximus' theory of motion: Motion κατὰ φύσιν, Returning Motion, Motion παρὰ φύσιν," in *Maximus the Confessor as a European Philosopher* (Eugene, Oregon: Cascade/Wipf & Stock, 2017, 73–91.
45. "A Coherent Maximian Spatiotemporality: Attempting a Close Reading of Sections Thirty-Six to Thirty-Nine from the Tenth *Ambiguum*", in *The Fountain and the Flood* (Studia Patristica Series. Leuven: Peeters, 2017), 95–115.
46. "Maximus the Confessor's 'Aeon' as a Distinct Mode of Temporality," in: *The Heythrop Journal* 57:2 (2016), *Wiley-Blackwell EarlyView*. DOI: 10.1111/heyj.12319
47. "The Historical Presence of Maximus the Confessor: Overview of Current Research" [in Greek: Ἡ ιστορική παρουσία Μαξίμου τοῦ Ὁμολογητοῦ: συγκομιδὴ τῆς ἔρευνας], in: *Domus Byzantinus (Βυζαντινὸς Δόμος)* 22–23–24/2016: 447–459.
48. "Elements of Political Philosophy in Odysseas Elytis' essay 'The Public and the Private'." In *The Problem of Modern Greek Identity: from the Ecumene to the Nation-State* (Cambridge Scholars Publishing, 2016), 265–273.
49. "A Return to Tradition: The Marriage of Bishops in the (Greek) Orthodox Church," in: *International Journal of Orthodox Theology* 7:4 (2016), 205–218 [adapted from S.M.'s "Επιστροφή στην παράδοση"].

50. “Transcending the Body/Soul Distinction through the Perspective of Maximus the Confessor’s Anthropology” in: Eric Austin Lee & Samuel Kimbriel (eds): *The Resounding Soul: Reflections on the Metaphysics and Vivacity of the Human Person*, Eugene: Cascade/Wipf & Stock, 2015, 135–148.
51. “The Temporality of Deification: Maximus the Confessor’s Ever-Moving Repose” in: *Theologicon* 4 (2015), 40–59.
52. “Maximus’ ‘Logical’ Ontology: An introduction and interpretative approach to Maximus the Confessor’s notion of the λόγοι,” in: *Sobornost* 37:1 (2015), 65–82.
53. “Μπορούμε νὰ μιλήσουμε γιὰ μιὰ συνολικὴ θεωρία γιὰ τὸν χρόνο στὸ ἔργο Μαξίμου τοῦ Ὁμολογητοῦ;” in: *Philosophia*, the Philosophy Journal of the Academy of Athens [Φιλοσοφία - Ἐπετηρὶς τοῦ Κέντρου Ἑρεῦνης τῆς Ἑλληνικῆς Φιλοσοφίας] 45 (2015), pp 252–267.
54. “Temporality in Aristotle’s Philosophy: Motion, Time and Decay,” in: *Φιλοσοφεῖν* 11/2015, 149–174.
55. “The Administrative Fragmentation of Ecclesial Jurisdictions—and the Liberation of the Church from the State in Greece” [in Greek: «Ο διοικητικός κατακερματισμός της εκκλησίας στην Ελλάδα και η απελευθέρωση της εκκλησίας από το κράτος»] In *Απελευθέρωση της Εκκλησίας από το Κράτος*, 109–134.
56. “Επιστροφή στὴν παράδοση: τὸ ἔγγαμον τῶν Ἐπισκόπων,” *Synaxi* 134 (2015), 50–60.
57. “Aspekte der Philosophischen Anthropologie Maximus’ des Bekenner: Seele und Hypostase als ontologische Voraussetzungen,” in: Vasileios E. Pantazis & Michael Stork (eds): *Ommasin allois. Festschrift für Professor Ioannis E. Theodoropoulos zum 65. Geburtstag*, Essen: Oldib, 2014, 283–293.
58. “Maximus the Confessor’s “Intelligible Creation”: Solving Contradictions on Imperishability and Corruptibility,” in: *Forum Philosophicum* 19:2 (2014), 241–249.
59. “Introduction—An Apophatic Wittgenstein, or a Wittgensteinian Apophaticism,” in Sotiris Mitralaxis (ed.): *Ludwig Wittgenstein between Analytic Philosophy and Apophaticism*, Newcastle: Cambridge Scholars Publishing, 2015, vii–xiii.
60. “A Note on the Definition of χρόνος and αἰὼν in St. Maximus the Confessor through Aristotle,” in: Vasiljević, Maxim (ed.): *Knowing the Purpose of Creation through the Resurrection – Proceedings of the Symposium on St Maximus the Confessor*, October 18–21 2012, California: Sebastian Press, 2013, 419–426.
61. “Напомена о дефиницији χρόνος и αἰὼν код Светог Максима Исповедника уз помоћ Аристотела,” in Vasiljević, Maxim (Επίσκοπ Максим Васиљевић) (ed.): *Познање Циља Стварања Силом Васкрсења: Радови Симпозиона о Светом Максиму Исповеднику Београд, 18–21. октобра 2012*, Belgrade, Los Angeles: Sebastian Press, 2013, 447–54. (Serbian translation of the above.)
62. “Person, Eros, Critical Ontology: An Attempt to Recapitulate Christos Yannaras’ Philosophy,” in: *Sobornost* 34:1 (2012), 33–40.
63. “Relational Ontologies in Dialogue: Christos Yannaras’ and Joseph Kaipayil’s Distinct Relational Ontologies,” in: *Philosophia – E-journal for Philosophy & Culture* 8/2014, 88–100.

ARTICLES ACCEPTED FOR PUBLICATION AND FORTHCOMING

(editor's acknowledgement of acceptance and publication available upon request)

64. "Modern Greek Orthodox Theology," in: *The Oxford Handbook of Eastern Orthodox Theology*, edited by Andrew Louth & Andreas Andreopoulos, Oxford: Oxford University Press, 2023, forthcoming (contract).

BOOK REVIEWS

65. *Christianization and Commonwealth in Early Medieval Europe: A Ritual Interpretation*, by Nathan J. Ristuccia. Oxford University Press, 2018. *Reviews in Religion & Theology* 28 (2021), 88–91.
66. *After Certainty: A History of Our Epistemic Ideals and Illusions*, by Robert Pasnau. Oxford University Press, 2017. *Reviews in Religion & Theology* 28 (2021), 220– 223.
67. *The Oxford Handbook of Ecclesiology*, edited by Paul Avis. Oxford University Press, 2018. *Reviews in Religion & Theology* 26 (2019), 570– 572.
68. *The Early Eastern Orthodox Church: A History, AD 60–1453*, by Stephen Morris, McFarland & Company, 2018. *Reviews in Religion & Theology* 26 (2019), 484–486.
69. *A Saint for East and West. Maximus the Confessor's Contribution to Eastern and Western Christian Theology*, edited by Daniel Haynes with an introduction by Andrew Louth. Eugene, OR, Cascade Books 2019, *Review of Ecumenical Studies* 11.3 (2019): 518–519.
70. *Book Note: The Omnibus Homo Sacer*, Giorgio Agamben. Stanford, CA: Stanford University Press, 2017, *What is Philosophy?* Giorgio Agamben. Translated by Lorenzo Chiesa. Stanford, CA: Stanford University Press, 2018, *ID: International Dialogue, A Multidisciplinary Journal of World Affairs* 9 (2019), 135–137.
71. *Christos Yannaras: The Apophatic Horizon of Ontology*, by Basilio Petrà. Translated by Norman Russell. Cambridge: James Clarke & Co, 2019, *Sobornost* 41:2 (2019), 95–100.
72. *The Papacy and the Orthodox: Sources and History of a Debate*, by A. Edward Sicienski. Oxford: Oxford University Press, 2017. *Reviews in Religion & Theology*, 25 (2018): 374–376.
73. *The Ethics of Time: A Phenomenology and Hermeneutics of Change*, by John Panteleimon Manoussakis, Bloomsbury Studies in Continental Philosophy, London, New York: Bloomsbury, 2017. *Journal of Orthodox Christian Studies* 1.1 (2018), 105–107.
74. *The Oxford Handbook of Maximus the Confessor*, edited by Pauline Allen and Bronwen Neil, New York: Oxford University Press, 2015, in: *Vigiliae Christianae* 70:4 (2016).
75. *Maximos the Confessor: On Difficulties in the Church Fathers, The Ambigua. Volume I & II*, *Dumbarton Oaks Medieval Library* 28 & 29, edited and translated by Nicholas Constas, Cambridge, MA: Harvard University Press, 2014, in: *Reviews in Religion & Theology* 23:1 (2016), 29–32.
76. *Apophasis and Pseudonymity in Dionysius the Areopagite: "No Longer I,"* by Charles M. Stang, Oxford: Oxford University Press, 2012, in: *Reviews in Religion & Theology* 21:3 (2014), 394–398.

77. *Activity and Participation in Late Antique and Early Christian Thought*, by Torstein Theodor Tollefsen, Oxford: Oxford University Press, 2008, in: *Freiburger Zeitschrift für Philosophie und Theologie* 61:2 (2014).
78. *The Christocentric Cosmology of St Maximus the Confessor*, by Torstein Theodor Tollefsen, Oxford: Oxford University Press, 2008, in: *Theologie und Philosophie - Vierteljahresschrift* (1:2014).
79. *Relational Ontology*, by Christos Yannaras, transl. Norman Russell, Brookline Massachusetts: HC Press, 2011, in: *Sobornost* 36:2 (2014).
80. *The Enigma of Evil*, by Christos Yannaras, transl. Norman Russell, Brookline Massachusetts: HC Press, 2012, in: *Reviews in Religion & Theology* 21:1 (2014), 156-158.
81. *Church in the Making: An Apophatic Ecclesiology of Consubstantiality*, by Nikolaos Loudovikos, translated by Norman Russell. St Vladimir's Seminary Press, 2015, in: *Sobornost* 38:2 (2016).
82. *Against Religion: The Alienation of the Ecclesial Event*, by Christos Yannaras, Brookline MA: Holy Cross Orthodox Press, 2013, in: *The Heythrop Journal* (accepted for publication/forthcoming).

CONFERENCE ORGANIZATION

2019: Convenor of the two-day workshop "Exploring Nuances in Maximus the Confessor's Thought" in the context of the 18th International Conference on Patristic Studies in Oxford, 19–24 August 2015 (a.k.a. *Oxford Patristics 2019*).

2019: Principal convenor of the "Mapping the Una Sancta: On Orthodox-Catholic Ecclesiologies Today" international conference, University of Winchester, Syros 10-14 June 2019. Co-convenors: Reader Dr Andreas Andreopoulos, Dr Andrew Kaethler. <https://unasancta2019.blogspot.com/>

2019: Organizer of the workshop "Philosophie des Humanismus und der Renaissance im Kontext — heutige deutsche Forschung" (with a lecture by Prof. Dr. Thomas Leinkauf), in cooperation with the DAAD Athens and the "Institutional Discourse Study Laboratory" of the Philosophy, Philosophy, Pedagogy and Psychology Department of the University of Athens.

2018: Organizer of the international workshop entitled "Studying Maximus the Confessor's Responses to Thalassios" in Kalamata, Greece, 25–28 October 2018 (in the context of University of Oslo's Prof. Torstein Tollefsen's *Byzantine Philosophy Reading Group*).

2018: Organizer, together with Dr Andreas Andreopoulos, of the international conference "1917–2017: A Critical Reflection on the Theological Legacy of the Russian Diaspora," University of Winchester, 11-13 January 2018.

2017: Organizer of the 5th session of University of Oslo's Prof. Torstein Tollefsen's *Byzantine Philosophy Reading Group* on Maximus the Confessor in Santorini, Greece, 6–9 December 2017.

2017: Organizer of the international conference "Polis, Ontology, Ecclesial Event: Engaging with Christos Yannaras' Thought," University of Cambridge, 27–28 March 2017. Other members of the organizing committee: Dr Andreas Andreopoulos, Mr Pui Him Ip, Dr Isidoros Katsos, Dr Dionysios Skliris. Programme: tinyurl.com/yann17.

2016: Organizer of the international workshop entitled "Byzantine Philosophy and Maximus the Confessor" in the context of the 23rd International Congress of Byzantine Studies, Association Internationale des Études Byzantines (AIEB), Belgrade, Serbia, 22–28 August 2016.

2016: Organizer of the international workshop entitled “Time, Eternity, Cosmology in Islam and Byzantium: Aristotelian Receptions—and Beyond” at Istanbul Şehir University, 24 May 2016.

2016: Organizer of the international workshop entitled “Studying Maximus the Confessor’s *Ambigua*” at the Halki Seminary, Heybeliada, Turkey, 20–22 May 2016 (in the context of University of Oslo’s Prof. Torstein Tollefsen’s *Byzantine Philosophy Reading Group*).

2015: Organizer of the three-day international workshop entitled “The Fountain and the Flood: Maximus the Confessor and Philosophical Enquiry” in the context of the *17th International Conference on Patristic Studies* in Oxford, 11–13 August 2015 (a.k.a. *Oxford Patristics 2015*).

2015: Organizer, with Andrew Kaethler (University of St. Andrews), of the international conference entitled “Ontology and History: A Challenge and Promise for Philosophy and Theology” at the European Cultural Centre of Delphi in Delphi, Greece. 29–31 May 2015. <http://ontologyandhistory.wix.com/delphi>

2014: Organizer of the conference “Maximus the Confessor as a European Philosopher,” Freie Universität Berlin & University of Athens, Berlin, 26–28 September 2014. Other members of the Organizing Committee: PD Dr. Sebastian Lalla, Prof. George Steiris. <http://maximus2014.eu>

2013: Organization of the conference “Identitätsreflexionen: die griechische Identität als philosophisches Problem – von der ‘byzantinischen’ Zeit bis zum Hellas der Krise,” University of Athens & Greek Cultural Foundation in Berlin, Berlin, 12 June 2013. Other members of the Organizing Committee: Prof. George Arabatzis, Prof. George Steiris. A volume based on the conference is under publication.

ACTIVITY AS PEER-REVIEWER

2017: *Political Theology*, Taylor & Francis. Managing Editors: David True (Wilson College, Chambersburg, USA), Vincent Lloyd (Villanova University, USA).

2016/2017: *Ad hoc* peer-reviewer for St. Vladimir’s Seminary Press.

2016: *Forum Philosophicum*, International Journal for Philosophy, Editor-in-Chief: Marcin Podbielski. Published by the Ignatianum Academy, the Jesuit University of Cracow.

CONFERENCE PAPERS PRESENTED (selection)

1. “Apophaticism in contemporary philosophy”, paper presented at the “Contemplative Traditions, theory and practice” conference, University College Stockholm & Sankt Ignatios Academy, 12-15 December 2019 in Sigtuna, Sweden.
2. Participation *by invitation, without delivering a paper* at “The Common Currency Conference”, November 8-9 2019, University of Cambridge.
3. **Invited/keynote speaker:** “On the European tug-of-war between Democracy and Technocracy”, paper presented at the International Conference of Political Scientists POLITEIA, organized by the Hellenic Association of Political Scientists, 27-29 September 2019, Zappeion, Athens, Greece.
4. “Terminological Challenges in Maximus the Confessor’s *Q.Thal.* 59”, paper presented at the workshop “Exploring Nuances in Maximus the Confessor’s Thought” in the context of the *18th International Conference on Patristic Studies* in Oxford, 19–24 August 2015 (a.k.a. *Oxford Patristics 2019*).

5. “A Secular *Homo Deus*?”, at the second “After Science and Religion” conference, 11-13 July 2019, Corpus Christi College, University of Cambridge.
6. “A Spectre is Haunting Intercommunion,” paper presented at the “Mapping the *Una Sancta*” conference, University of Winchester, Syros 10-14 June 2019.
7. “People’ and ‘Enemy’ in the tensions between Church and State from November 2018 to March 2019” («Λαός’ και Έχθρός’ στην ένταση εκκλησίας-κράτους, Νοέμβριος 2018- Μάρτιος 2019»), workshop at the Populism Study Circle (Populismus) of the Aristotle University of Thessaloniki, Monday 13 May 2019.
8. “Transcending Christianity’s perverse core with Slavoj Žižek”, paper presented at the Historical Materialism Athens 2019 conference, 2-5 May 2019, Panteion University, Athens — and convenor of the panel on “Materialist (re)considerations of Christianity: The case of Slavoj Žižek.”
9. “An Unfortunate *Communicatio Idiomatum*: On the Curious Spectacle of two Modern Inventions Morphing into one Another — and on the Possibility of a Way Out”, at the “After Science and Religion” conference, 9–11 April 2018, Emmanuel College, University of Cambridge.
10. “Bound Together Through an Indissoluble Power: On Certain Problems with Maximus the Confessor’s Cosmology”, Workshop, Seeger Center for Hellenic Studies, Princeton University, 30 March 2018. Respondent: Jack Tannous, History.
11. **Invited** lecture: “A Byzantine Aristotle? The Extraordinary Worldview of Maximus the Confessor”, National Hellenic Museum, Chicago, 22 March 2018.
12. “The Reception of the Theology of the Russian Diaspora by the Greek Theology of the ‘60s: a case study”, 13 January 2017, at the international conference “1917–2017: A Critical Reflection on the Theological Legacy of the Russian Diaspora,” University of Winchester, 11-13 January 2018.
13. **Invited** lecture: “Modern Greece Between East and West,” presented at ISE 2017, Opening Ceremony, Santorini island, 16 June 2017.
14. **Invited** lecture: “Maximus the Confessor on Time,” 3 March 2017, Lightfoot room, Faculty of Divinity, University of Cambridge.
15. **Invited** panel speaker / “New Societal Challenges and Europe’s Search for Identity,” panel organised by the Hanns Seidel Foundation, the Antall József Knowledge Centre and the Wilfried Martens Centre for European Studies, Brussels, 30 November 2016.
16. Sotiris Mitralaxis, “Rethinking the Problem of Sexual Difference in Maximus the Confessor’s Ambiguum 41,” Paper presented at the 23rd International Congress of Byzantine Studies, Association Internationale des Études Byzantines (AIEB), Belgrade, Serbia, 22 August 2016.
17. “The Reception of Aristotle’s Temporality in Byzantium,” paper presented at the international workshop entitled “Time, Eternity, Cosmology in Islam and Byzantium: Aristotelian Receptions—and Beyond” at Istanbul Şehir University, 24 May 2016.
18. “Mode, not Space: the Inverse Geography of Greek Critical Geopolitics” [in Greek], paper presented at the 2nd Conference of the Univ. of Peloponnese’s Political Science and International Relations Department, Loutraki, 12 December 2015.
19. “Motion and Time from Aristotle to Maximus the Confessor,” paper presented at the 2nd Oslo Ancient Philosophy Conference, University of Oslo, 31 October 2015.
20. **Invited** Lecture / “Revisiting the development of Aristotle’s theory of time in the Maximian corpus,” invited lecture, in Greek, at the Greek Philosophical Society, Athens, 1 October 2015.

21. “Maximian Spatiotemporality and modern Philosophy of Physics,” paper presented at the *17th International Conference on Patristic Studies* in Oxford, 12 August 2015.
22. “German Idealism and Maximus the Confessor: Introductory Remarks to a Welcome Anachronism,” paper presented at the “Ontology and History” international conference in Delphi, Greece, 30 May 2015.
23. **Featured Speaker** / “The Liberation of the Church from the State in Greece—and the Administrative Fragmentation of Ecclesial Jurisdictions,” invited paper presented at the “Ex Oriente Lux” conference at Ignatianum Academy, the Jesuit University of Cracow, 15 May 2015.
24. **Featured Speaker** / “A Return to Tradition? The Marriage of Bishops,” invited paper presented at the “Ex Oriente Lux” conference at Ignatianum Academy, the Jesuit University of Cracow, 14 May 2015.
25. “The evolution of Aristotle’s theory of Time in Maximus the Confessor’s philosophy,” paper presented at the “Αριστοτέλης: Άνθρωπος, Επιστήμη, Μεταφυσική” conference by the journal *Φιλοσοφείν*, Thessaloniki, 23–24 January 2015.
26. “Time, Aeon, Ever-Moving Repose: A threefold theory of temporality,” paper presented at the “Maximus the Confessor as a European Philosopher” international conference, Freie Universität Berlin, 26–28 September 2014.
27. “The Renewal of Aristotle’s Theory of Motion in Maximus the Confessor’s Commentaries,” paper presented at the “ARXAI: Commentary as Philosophy and the Abrahamic Interpreters” conference, Istanbul, July 2–5, 2014.–
28. “Neoplatonism and Christianity in Maximus the Confessor’s Cosmology: the intelligible realm,” paper presented at the 12th Annual Conference of the International Society for Neoplatonic Studies (ISNS 2014), University of Lisbon, 16–21 June 2014.
29. “On the Transition from Ontology to Political Theory – with a reference to Samuel Huntington,” paper presented at the “Synamfoteron: Philosophy and Theology in Political Thought” conference, Aristotle University of Thessaloniki, 31 May 2014.
30. “Europe, Greece and The Cultural Diplomacy of the Clash of Civilizations,” paper presented at the 1st World Congress of the International Association for Political Science Students (IAPSS) on “The Limits to Global Governance,” Thessaloniki, 31 March–3 April 2014.
31. “On Christos Yannaras’ Propositions for a Critical Ontology,” paper presented at the “Conference in Honour of Christos Yannaras: Philosophy, Theology, Culture,” St Edmund Hall, Oxford, 2–5 September 2013.
32. “The Case of Critical and Relational Ontology: Examining a ‘Parallel’ Philosophical Production in India and Greece,” paper presented at the “XXIII World Congress of Philosophy,” University of Athens, 4–10 August 2013.
33. “The Relationship of Time, Self and Theosis in Maximus the Confessor’s Ontology,” paper presented at the “Culture and Philosophy as Ways of Life in Times of Global Change” RVP conference, University of Athens, 1–3 August 2013.

34. "Soul and Body: Maximus the Confessor's Transcension of the Dichotomy," paper presented at "The Soul" conference, Centre for Philosophy and Theology, St. Anne's College, Oxford, 28 June-1 July 2013.
35. "The Political Odysseas Elytis as Discovered in his Essays," in Greek, paper presented at the conference "Identitätsreflexionen: die griechische Identität als philosophisches Problem – von der 'byzantinischen' Zeit bis zum Hellas der Krise," University of Athens & Greek Cultural Foundation in Berlin, Berlin, 12 June 2013.

TEACHING EXPERIENCE (selection)

2021: Contributed sessions to the courses "Orthodox Spirituality" and "Philosophical Theology" at IOCS Cambridge's graduate programmes.

2019/2020: Taught three courses (Ancient Philosophy, Metaphysics, and Continental Philosophy) at the Philosophy Department of the University of Athens.

2018/2019: Taught three courses in Late Antique Philosophy (Metaphysics, Ethics, and Philosophy of Life) at the Philosophy, Philosophy, Pedagogy and Psychology Department of the University of Athens.

2018: Taught "Ancient and Medieval Philosophy" (PHIL111.01) at Boğaziçi University's Summer Term (June-August 2018).

2015/16: Taught PHIL204 "Ontology," PHIL220/ISS312 "History of Philosophy," PHIL402 "Contemporary Philosophy," PHIL312 "German Idealism: Fichte, Schelling and Hegel" (together with Vehbi Metin Demir), PHIL323 "Greek" and PHIL205 "Christian/Latin Philosophy" at Istanbul Şehir University.

2015: Taught "Ancient and Medieval Philosophy" (PHIL111.01) at Boğaziçi University's Summer Term (June-August 2015).

LANGUAGE SKILLS

English (fluent/C2), German (fluent/C2), Turkish (basic), Greek (native speaker), Ancient and Medieval/Byzantine Greek (fluent)