

## **Aristotle Papanikolaou**

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 Archbishop Demetrios Chair in Orthodox Theology and Culture  
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### **EDUCATION**

Ph.D., Theology, March 1998, The University of Chicago, Chicago, IL, “Apophaticism Ontology: A Study of Vladimir Lossky and John Zizioulas.” Co-Mentors: Bernard McGinn and David Tracy  
 M.Div., valedictorian with highest distinction, May 1991, Holy Cross Greek Orthodox School of Theology, Brookline, MA  
 B.A., *summa cum laude in cursu honorum*, May 1988. Major: Theology. Minor: Classical Greek. Fordham University, Bronx, NY

### **HONORS**

Outstanding Externally Funded Research Award in the Humanities, Fordham University, 2019  
 Alpha Sigma Nu Book Award in Theology for *Christianity, Democracy and the Shadow of Constantine*, 2017  
 Fordham Faculty Fellowship, Fall 2017  
 Award for Excellence in Undergraduate Teaching in the Humanities, Fordham University, 2012  
 Louisville Institute Sabbatical Grant for Researchers, AY 2012-13  
 Fordham Faculty Fellowship, AY 2012-13  
 Archon of the Ecumenical Patriarchate, October 2010  
 Fordham Faculty Fellowship, AY 2007-08  
 E. Rhodes and Leona B. Carpenter Foundation Grant, AY 2007-08  
 Appointed Tenured Member of the Faculty at Fordham University, 1 September 2006  
 Fordham Faculty Fellowship, Fall 2003  
 Doctoral Fellow In-Resident, Holy Cross, 1995-96  
 Taylor Scholarship, 1991-95  
 Jouin Award (awarded to the student at Fordham University with the best record of achievement in Theology), 1988  
 Phi Beta Kappa, 1988  
 Alpha Sigma Nu, 1988  
 Phi Kappa Phi, 1987  
 William J. Cook Scholarship Fund of the Chicago Community Trust, 1984-88

## GRANTS

- Co-principal investigator, "Contemporary Eastern Orthodox Identity and the Challenges of Pluralism and Sexual Diversity in a Secular Age," British Council Bridging Voices Project, 2018-19 (\$35,000)
- Co-principal investigator, "Orthodox Christianity and Human Rights," Henry Luce Foundation and Leadership 100 2018-2022 (\$610,000)
- Co-principal investigator, National Endowment of the Humanities Orthodox Christian Studies Challenge Grant, 2012-2017 (\$2,000,000)

## PROFESSIONAL EXPERIENCE

- Archbishop Demetrios Chair in Orthodox Theology and Culture, September 2013-present
- Professor of Theology, Fordham University, September 2012-present
- Co-Founding Director, Orthodox Christian Studies Center, Fordham University, 2012-present
- Senior Fellow, Center for Study of Law and Religion, Emory University, 15 April 2005-present
- Board Member, "Reference Group on Overcoming Racism, Racial Discrimination, and Xenophobia," World Council of Churches, October 2021-September 2022
- Board Member, *Journal of Society of Christian Ethics*, January 2022-January 2025
- Book Series Co-Editor, "Orthodox Christianity and Contemporary Thought," Fordham University Press, 2015-present
- Board Member, ERCPost-Secular Conflicts Project, University of Insbruck, 2016-2022
- Editorial Board, *New Blackfriars*, 2019-present
- Editorial Board, *Studies in Christian Ethics*, 2019-present
- Editorial Board, "Theological Ethics" (T&T Clark), 2019-present
- Co-Founding Director, Orthodox Christian Studies Program, Fordham University, 2007-2012
- Associate Professor of Theology, Fordham University, September 2006-August 2012
- Associate Chair for Undergraduate Studies at Lincoln Center of the Theology Department, September 2004-August 2007 and September 2008-August 2011
- Assistant Professor of Theology, Fordham University, September 2000-August 2006
- Assistant Professor, Theology and Ethics, Holy Cross Greek Orthodox School of Theology, 1999-2000
- Adjunct Instructor, Holy Cross Greek Orthodox School of Theology, 1996-99
- Registrar, Holy Cross Greek Orthodox School of Theology, 1997-1999
- Assistant to the President, Holy Cross Greek Orthodox School of Theology, 1996-97

## PUBLICATIONS

### Monographs

- The Mystical as Political: Democracy and Non-Radical Orthodoxy* (Notre Dame, Indiana: University of Notre Dame Press, 2012).  
(Translated into Greek, *E Politike tes Theosis: H Orthodoxia synanta ten Demokratia* [Volos: Ekdotiki Demetriados, 2016]  
(Translated into Russian, *Мистическое как политическое. Демократия и не-радикальная ортодоксия*, (Kiev: Дух і Літера, 2021)

*Being with God: Trinity, Apophaticism, and Divine-Human Communion* (Notre Dame, Indiana: University of Notre Dame Press, 2006).

(Translated into Serbian, *Biti sa Bogom: Trojica, apofaticko bogoslovlje i bogocovecanska zajednica* [Trebinje: Diocese of Hercegovina and Litoral, 2012])

### **Co-Edited Books**

*Faith, Reason, and Theosis*, eds. Aristotle Papanikolaou and George Demacopoulos (Fordham University Press, 2023).

*Orthodox Tradition and Human Sexuality*, eds. Thomas Arentzen, Ashley Purpura, and Aristotle Papanikolaou (Fordham University Press, 2022).

*Fundamentalism or Tradition: Christianity after Secularism*, eds. Aristotle Papanikolaou and George Demacopoulos (Fordham University Press, 2020).

*Political Theologies in Orthodox Christianity: Common Challenges – Divergent Positions*, eds. Kristina Stoeckl, Ingeborg Gabriel, and Aristotle Papanikolaou (Bloomsbury: T&T Clark, 2017).

*Christianity, Democracy, and the Shadow of Constantine*, eds. Aristotle Papanikolaou and George Demacopoulos (Fordham University Press, 2017). (2017 Alpha Sigma Nu Book Award in Theology)

*Modes of Godly Being: Reflections on the Virtues in Eastern Orthodox Christianity*, eds. Aristotle Papanikolaou and Perry Hamalis, *Studies in Christian Ethics* 26:3 (August 2013).

*Orthodox Constructions of the 'West'*, eds. George Demacopoulos and Aristotle Papanikolaou (New York: Fordham University Press, 2013).

*Orthodox Readings of Augustine*, eds. George Demacopoulos and Aristotle Papanikolaou (St. Vladimir's Seminary Press, 2008).

*Thinking through Faith: New Perspectives from Orthodox Christian Scholars*, eds. Aristotle Papanikolaou and Elizabeth Prodromou (St. Vladimir's Seminary Press, 2008)

### **Articles in Peer-Reviewed Journals**

“«Morale orthodoxe» sur le sexe ou éthique du sexe?” *Contacts* 72 (2020): 362-71.

"La vocation chrétienne dans la polis" in *Irénikon* 92.3 (2019): 357-376.

Translated into Russian and published in *The Quarterly Journal of St. Philaret's Institute* 35 (2020): 167-185.

Published in Italian, “Vocazione Cristiana E Vita Della Polis,” in *Chiamati Alla Vita In Cristo: nella chiesa, nel mondo, nel tempo presente*, eds Lisa Cremaschi, Adalberto Mainardi, and GianMarco Tondello (Edizioni Qiqajon: Comunità Bose 2021), 309-28.

“From Sophia to Personhood: The Development of 20th Century Orthodox Trinitarian Theology,” *Phronema* 33:2 (2018): 1-20.

“Love, Life and Politics: Comparing Lutheran and Orthodox Political Theologies,” *Review of Ecumenical Studies* 10:2 (2018): 257-265.

(Reprinted as “Theosis and Politics: Lutheran and Orthodox Approaches,” in *Theological Anthropology 500 Years After Martin Luther*,” eds. Christophe Chalamet, Konstantinos Delikostantis, Job Getcha, and Elisabeth Parmentier [Brill, 2021]: 242-54.)

“The Hermeneutical and Existential Contextuality of Orthodox Theologies of Personhood,” *Journal of Eastern Christian Studies* 59:1-4 (2017): 51-67.

Luis Josué Salés (with Aristotle Papanikolaou), “A power that deifies the human and

- humanizes God': the psychodynamics of love and hypostatic deification according to Maximos the Confessor," *International Journal of Philosophy and Theology*, 78:1-2 (2017): 23-38.
- "The Temptation Toward Dualisms and Monisms in Orthodox Theology: Ontological and Political Implications," *Logos: A Journal of Eastern Christian Studies* 57: 1-4 (2016): 99-110.
- "Tradition as Reason and Practice: Amplifying Contemporary Orthodox Theology in Conversation with Alasdair MacIntyre," *St. Vladimir's Theological Quarterly* 59:1 (2015): 91-104.  
(Translated into Czech as "Tradice jako rozum a praxe: Podpoření současné ortodoxní teologie v rozhovoru s Alasdaiem MacIntyrem" and published in *Domov jako most: Festschrift k padesátinám prof. Ivany Noble* [Home as a Bridge: Festschrift for fiftieth birthday of prof. Ivana Noble], ed. Zdenko Š Širka [Jihlava: Jan Keřkovský – Mlýn, 2016]: 123-34).
- "Learning How to Love: the relevance of St. Maximus's understanding of virtue for the ethics of war," *One in Christ* 48:2 (2014): 253-265 (NB: a reprint of "Learning How to Love: St. Maximus on Virtue," in *Knowing the Purpose of Creation Through the Resurrection: Proceedings of the Symposium on St. Maximus the Confessor*, ed. Bishop Maxim Vasiljević [Alhambra, CA: Sebastian Press & The Faculty of Orthodox Theology – University of Belgrade, 2013]: 239-250.)
- "Toward a Godly Mode of Being: Virtue as Embodied Deification," [co-authored with Perry Hamalis] in *Modes of Godly Being: Reflections on the Virtues in Eastern Orthodox Christianity*, eds. Aristotle Papanikolaou and Perry Hamalis, *Studies in Christian Ethics* 26:3 (August 2013): 271-80.
- "Integrating the ascetical and the eucharistic: current challenges in Orthodox ecclesiology," *International Journal for the Study of the Christian Church* 11:2 (2011): 173-87.
- "Orthodoxy, Post-Modernism, and Ecumenism: The Difference that Divine-Human Communion Makes," *Journal of Ecumenical Studies* 42:4 (Fall 2007): 527-46. (Reprinted in *Ecumenical Directions in the United States Today: Churches on a Theological Journey*, eds. Antonios Kireopoulos with Juliana Mecera [New York: Paulist Press, 2012]).
- "Liberating Eros: Confession and Desire," *The Journal of the Society of Christian Ethics* 26:1 (Spring/Summer 2006): 115-36.
- "Is John Zizioulas an Existentialist in Disguise: Response to Lucian Turcescu?" *Modern Theology* 20:4 (October 2004): 601-07.
- "Divine Energies or Divine Personhood: Vladimir Lossky and John Zizioulas on conceiving the transcendent and immanent God," *Modern Theology* 19:3 (July 2003) 357-85. (Translated into Serbian and Published in *Bogoslovlje: Journal of the Faculty of Orthodox Theology, University of Belgrade* 67:1 [2008]: 82-113.)
- "Byzantium, Orthodoxy, and Democracy," *Journal of the American Academy of Religion* 71:1 (March 2003): 75-98. (Translated into Serbian and Published in *Bogoslovlje: Journal of the Faculty of Orthodox Theology, University of Belgrade* 68:1 [2009]: 1-24.
- "Person, Kenosis and Abuse: Hans Urs von Balthasar and feminist theologians in conversation," *Modern Theology* 19:1 (January 2003): 41-65.

### **Invited Articles and Book Chapters**

- “A Theology of Sex,” in *Orthodox Tradition and Human Sexuality*, eds. Thomas Arentzen, Ashley Purpura, and Aristotle Papanikolaou (Fordham University Press, 2022):
- “A Christian Secularism or Fundamentalism as Anti-Pluralism?” in *Orthodoxy and Fundamentalism*, eds. Davor Džalto and George E. Demacopoulos (Lexington Books/Fortress Academic, 2022): 19-30.
- “The Ascetical as the Civic: Civil Society as Political Communion,” *Ecumenical Trends* 51.2 (2022): 1-9.
- “Why Sophia: Bulgakov the Theologian,” in *The Wheel* 26/27 (2021): 14-18.
- “I am a Traditionalist; Therefore, I Am,” in *Postsecular Conflicts: Debating tradition in Russia and the United States*, eds. Kristina Stoeckl, Dmitry Uzlaner (Innsbruck University Press, 2021): 123-27.
- “Preface,” *Kdo je člověk? Teologická antropologie ekumenicky* (Who are People? Theological Anthropology Ecumenically), eds. Ivana Noble and Zdenko Širka (Karolinum, Prague. 2021): 9-10.
- “Truth-Telling as Martyrdom” in *Evangelist, Shepherd, and Teacher: Studies in Honor of Archbishop Demetrios of America*, eds. James Skedros, V. Rev. Archimandrite Maximos Constatas, and Vasiliki Limberis (Brookline: Holy Cross Orthodox Press, 2020): 455-69. (First published as “Dira la verità come martirio in vista della comunione,” in *Martirio e Comunione*, ed. Adalberto Minardi [Comunità di Bose: Edizioni Qiqajon, 2017]: 321-336.
- “What is moral about moral injury? A virtue approach,” in *Moral Injury and Beyond: Human Anguish and Healing Traumatic Wounds*, ed. Renos Papadopoulos (Routledge, 2020):
- “Dignity: An Orthodox Perspective,” in *Value and Vulnerability: An Interfaith Dialogue on Human Dignity*, eds. Matthew R. Petrussek and Jonathan Rothchild (University of Notre Dame Press, 2020): 194-213.
- “Theosis,” *The Oxford Handbook of Mystical Theology*, eds. Edward Howells and Mark A. McIntosh (Oxford University Press, 2020): 569-85.
- “The Eastern Orthodox Church and church-state relations” (with Michael Bakker), in *In the Image of God: The Worldwide Church and Its Political Mission*, ed. Madelon Grant (Utrecht, The Netherlands: Sallux Publishing, 2020): 28-43.
- “Being as Tradition,” (with George Demacopoulos), *Fundamentalism or Tradition: Christianity after Secularism*, eds. Aristotle Papanikolaou and George Demacopoulos (Fordham University Press, 2020): 1-20.
- “Orthodox Christianity and Political Theology: Thinking Beyond Empire,” (with Nathaniel Wood), *T&T Clark Handbook of Political Theology*, ed. Rubén Rosario Rodríguez (London: T&T Clark, 2020): 337-54.
- “Orthodoxe Theologie, liberale Demokratie und Menschenrechte,” *Religion & Gesellschaft in Ost und West* 12 (2018): 18-20.
- “Sex, Marriage, and Theosis,” *The Wheel* 13/14 (2018): 91-97.
- “Trinity, Virtue and Violence,” *God and the Moral Life*, eds. Myriam Renaud and Joshua Daniel (Routledge, 2018): 115-34.
- “The Ascetics of War: The Undoing and Redoing of Virtue,” *Orthodox Christian Perspectives on War*, eds. Perry T. Hamalis and Valerie A. Karras (University of Notre Dame Press, 2017): 13-36.

- (Reprinted as the “The Unfreedom of War and the Freedom of Virtue,” in *Theology of Freedom: Religious and Anthropological Foundations of Freedom in a Global Context*, ed. Irina Yazykova (Moscow: St. Andrew’s Biblical Institute, 2020): 354-75.
- “Whose Public? Which Ecclesiology?” in *Political Theologies in Orthodox Christianity: Common Challenges - Divergent Positions*, eds. Kristina Stoeckl, Ingeborg Gabriel and Aristotle Papanikolaou (New York: Bloomsbury, 2017): 229-242.  
(Reprinted in part as “An Orthodox Christian Secularism,” in *The Pan-Orthodox Council of 2016 – A New Era for the Orthodox Church? Interdisciplinary Perspectives*, eds. Vasilios N. Makrides & Sebastian Rimestad (Peter Lang, 2021)
- “Overcoming Political Nestorianism: Towards a Chalcedonian Politics,” in *Grace, Governance and Globalization*, eds. Stephan Van Erp, Martin G. Poulson and Lieven Boeve (London: Bloomsbury T&T Clark, 2017): 114-24.  
(Translated into Russian and published in Страницы: Богословие, культура, образование [*Pages: Theology, Culture, Education*] 21:4 [2017]: 508-22)  
(Russian version also published as Преодолевая политическое несторианство: на пути к халкидонской политике, Политическое богословие / Под редакцией Алексея Бодрова и Михаила Толстолуженко (Серия “Современное богословие”). -М., Издательство ББИ, 2019, -х, + 364 с.)
- “Introduction” (co-authored with Ingeborg Gabriel and Kristina Stoeckl), in *Political Theologies in Orthodox Christianity: Common Challenges - Divergent Positions*, eds. Kristina Stoeckl, Ingeborg Gabriel and Aristotle Papanikolaou (New York: Bloomsbury, 2017): 1-14.
- “*Theosis* and Theological Literacy: Identity Formation and Teaching Theology to Undergraduates,” in *Eastern Orthodox Christianity and American Higher Education: Theological, Historical, and Contemporary Reflections*, eds. Ann Mitsakos Bezzerides and Elizabeth H. Prodromou (University of Notre Dame Press, 2017): 256-65.  
(Reprinted as “The dance of faith: Teaching religion to skeptical undergrads,” *Christian Century* 134.4 (15 February 2017): 36-40; and, also, <https://www.christiancentury.org/article/how-i-teach-theology-undergrads>; also, as “Teaching Undergraduates to Live with Ambiguity,” in *Human Development*, 39 [Winter 2018]: 38-47.)  
Published in German in *Religion & Gesellschaft in Ost und West*, No. 9 (2021): 7-10.
- “Outrunning Constantine’s Shadow,” [co-authored with George Demacopoulos], in *Christianity, Democracy and the Shadow of Constantine* (Fordham University Press, 2017): 1-7.
- Πρόσωπο καὶ ὁμολογία: ἡ ὁμολογία τῆς ἀλήθειας ὡς ὑποστατικὸ γεγονός, in *Πρόσωπο, Εὐχαριστία καὶ Βασιλεία τοῦ Θεοῦ σὲ ὀρθόδοξη καὶ οἰκουμενικὴ προοπτικὴ Σύναξις Εὐχαριστίας πρὸς τιμὴν τοῦ Μητροπολίτη Περγάμου Ἰωάννη Δ. Ζηζιούλα*, eds. Panteli Kalaitzidis and Nikolaos Asproulis (Volos, Greece: Ἐκδοτικὴ Δημητριάδος, 2016): 259-270.
- “Primacy in the Thought of John [Zizioulas], Metropolitan of Pergamon” in *Primacy in the Church: The Office of Primate and the Authority of Councils*, Vol 1, ed. John Chryssavgis (Yonkers, NY: St Vladimir's Seminary Press, 2016): 261–79.  
(Translated into Russian and published in *State, Religion and Church*, 34:1 (2016): 358-78)

- (Translated in Greek and published in: “Ευχαριστία, Σύνοδοι και Πρωτείο,” *Θεολογία* 87: 1 [2016]: 25-47.)
- “Per Un’ Antropologia Cristiana Della Pace,” in *Beati I Pacifici*, ed. Adalberto Mainardi (Comunità di Bose: Edizioni Qiqajon, 2015): 55-74.
- “The Necessity for *Theologia*: Thinking the Immanent Trinity in Orthodox Theology,” in *Recent Developments in Trinitarian Theology*, eds Christophe Chalamet and Marc Vial (Minneapolis: Fortress Press, 2014): 87-106. French translation published in Christophe Chalamet, Marc Vial (éd.), *Développements récents en théologie trinitaire dans l’aire anglo-saxonne* (LIT, 2014): 91-110.
- “Orthodox Naming of the Other: A Post-Colonial Approach,” [co-authored with George Demacopoulos] in *Orthodox Constructions of the ‘West’*, eds. George Demacopoulos and Aristotle Papanikolaou (New York: Fordham University Press, 2013): 1-22.
- “Creation as Communion in Contemporary Orthodox Theology,” in *Toward an Ecology of Transfiguration: Orthodox Christian Perspectives on Environment, Nature, and Creation*, eds. John Chryssavgis and Bruce Foltz (New York: Fordham University Press, 2013): 106-120.
- “Learning How to Love: St. Maximus on Virtue,” in *Knowing the Purpose of Creation Through the Resurrection: Proceedings of the Symposium on St. Maximus the Confessor*, ed. Bishop Maxim Vasiljević (Alhambra, CA: Sebastian Press & The Faculty of Orthodox Theology – University of Belgrade, 2013): 239-250.
- Le rôle de la raison dans la formation de la doctrine de la Trinité,” *Contacts* 65 (Janvier-Mars 2013): 119-25.
- “Eastern Orthodox Theology,” in *The Routledge Companion to Modern Christian Thought*, eds. Chad Meister and James Beilby (Routledge, 2013): 538-48.
- “Creation as Dynamic Intentionality: Vladimir Lossky’s Metaphysics of Love,” in *Creation and salvation, Vol. 2: A Companion on Recent Theological Movements*, ed. Ernst Conradie (LIT-Verlag, 2012): 35-40.
- “The doctrine of the Trinity: its history and meaning,” in *The Orthodox Christian World*, ed. Augustine Casiday (Routledge: 2012): 398-410.
- “Contemporary Orthodox Currents on the Trinity,” *Oxford Handbook on the Trinity*, eds. Gilles Emery OP and Matthew Levering (Oxford: Oxford University Press, 2011): 328-38.
- “Sophia, Apophasis and Communion: The Trinity in Contemporary Orthodox Theology,” in *Cambridge Companion to the Trinity*, ed. Peter C. Phan (Cambridge: Cambridge University Press, 2011): 243-58.
- “Tradition or Identity Politics: The Role of the ‘West’ in Contemporary Orthodox Theology,” in *Tradition and Dogma: What kind of Dogmatic Theology do we propose for the present?* (Theology Faculty of Arad, Romania, 2010): 242-250. (Reprinted in the Romanian Journal, *Teologia*, 3-4 (2010): 18-25.) (Translated into Greek and reprinted in *Theologia* 81:4 [2010]: 397-405).
- “Personhood and its exponents in Twentieth-Century Orthodox Theology,” in *Cambridge Companion to Christian Orthodox Theology*, eds. Elizabeth Theokritoff and Mary Cunningham (2008): 232-45.
- “Created for Communion: Vladimir Lossky on Creation and the Divine Ideas,” in *Metropolitan Methodios of Boston: A Festal Volume on the 25<sup>th</sup> Anniversary of His Episcopal Ministry* (1982-2007) (NewRome Press, Palmyra, VA, 2008): 650-669.

- “Augustine and the Orthodox: The ‘West’ in the East”[co-authored with George Demacopoulos] in *Orthodox Readings of Augustine*, eds. George Demacopoulos and Aristotle Papanikolaou (St. Vladimir’s Seminary Press, 2008): 11-40.
- “Honest to God: Confession and Desire,” in *Thinking through Faith: New Perspectives from Orthodox Scholars*, eds. Aristotle Papanikolaou and Elizabeth Prodromou (St. Vladimir’s Seminary Press, 2008): 219-46. (Reprinted in *Logos* 61:1-4 (2020): 69-86)  
(Translated into Greek and reprinted as: “Είλικρινεῖς μέ τόν Θεό: ἐξομολόγησι καί ἐπιθυμία” in *Τό φώς πού ελευθερώνει: Οντολογικές, Υπαρξιακές, καί Ψυχολογικές, διαστάσεις της Εξομολόγησις*, eds., Fr. Stephen Muse and Vaseleios Thermos [Athens, Ev Πλώ, 2021]: 425-59.)
- “Reasonable Faith and a Trinitarian Logic: Faith and Reason in Eastern Orthodox Theology,” in *Restoring Faith in Reason*, eds. Laurence Paul Hemming and Susan Frank Parsons (Notre Dame, Indiana: University of Notre Dame Press, 2002): 237-55.

### **Entries for Encyclopedias and Dictionaries**

- “Orthodox Theology,” in *Cambridge Dictionary of Christian Theology*, eds. Ian A. McFarland, David A. S. Fergusson, Karen Kilby, and Iain R. Torrance (Cambridge University Press, 2011): 358-60.
- “Contemporary Orthodox Theology,” “Holy Trinity” and “Stăniloae, Dumitru,” in *Encyclopedia of Eastern Orthodox Christianity*, ed. John A. McGuckin (Wiley-Blackwell, 2011): 142-46; 310-16; 582-83.
- “Apophaticism,” “Grace of God in the Eastern Orthodox Tradition,” “Incarnation in the Orthodox Tradition,” “Lossky, Vladimir,” and “Trinity in Eastern Orthodoxy,” in *Cambridge Dictionary of Christianity*, ed. Daniel Patte (Cambridge University Press, 2010): 63; 477-78; 588; 738; 1248-49.
- “Orthodox Theology” in Erwin Fahlbusch, Jan Milič Lochman, John Mbiti, Jaroslav Pelikan, Lukas Vischer, eds.; Geoffrey W. Bromiley, English-language ed.; David B. Barnett, statistical ed., *Encyclopedia of Christianity*, vol. 5 (Grand Rapids, MI: William B. Eerdmans Publishing Co.; Leiden: Brill, 2008), pp. 414–418. (Reprinted in Dutch as “Ortodoks teologi i det 20. arhundret” in *Moderne teologi. Tradisjon og nytenkning hos det 20. arrhundrets teologer*, ed. Staale Johannes Kristiansen and Svein Rise (Norwegian Academic Press, 2008), 60-72. (Reprinted in *Key Theological Thinkers – From Modern to Postmodern*, ed. Staale Johannes Kristiansen and Svein Rise (Farnham: Ashgate Publishing Ltd., 2013): 53-62.

### **Academic Blogs/Magazines**

<https://publicorthodoxy.org/2020/07/22/death-of-secularism/>

<https://publicorthodoxy.org/2020/07/01/yoga-and-orthodoxy/>

<https://publicorthodoxy.org/2020/06/04/orthodox-christianity-systemic-racism-and-the-wrong-side-of-history/>

“Taking Off the Mask: Love, Truth, and Communion,”  
<https://publicorthodoxy.org/2019/06/18/taking-off-the-mask/>



“I am a Traditionalist: Therefore, I am,” <https://publicorthodoxy.org/2019/02/19/i-am-a-traditionalist-therefore-i-am/>

“Racism: An Orthodox Perspective,” <https://publicorthodoxy.org/2018/01/18/racism-orthodox-perspective/>

“Women and the Creed: ‘For us and for our salvation,’” co-written with John Fotopoulos <https://publicorthodoxy.org/2017/06/19/women-and-the-creed-for-us-humans-and-for-our-salvation/>

“Being Christian During a Trump Presidency,” <https://publicorthodoxy.org/2016/11/11/christian-during-trump-presidency/#more-1710>

“Orthodoxy, Human Rights & Secularization,” co-authored, <https://publicorthodoxy.org/2016/04/05/orthodoxy-human-rights-secularization/#more-574>

“Political Nestorianism and the Politics of Theosis,” <https://publicorthodoxy.org/2015/10/12/political-nestorianism-and-the-politics-of-theosis/#more-92>

## **Reviews**

Review of *Deification through the Cross: An Eastern Christian Theology of Salvation* by Khaled Anatolios in *Modern Theology*, (2022)

Review of *Creation as Sacrament: Reflections on Ecology and Spirituality* by John Chryssavgis, in *Modern Theology*, 36:3 (2020): 690-92.

Review of *Wrestling with the Mind of the Fathers*. By Ivana Noble, et. al., *Communio Viatorum* 58.2 (2016): 226-28.

Review of *New Voices in Greek Orthodox Thought: Untying the Bond between Nation and Religion*. By Tina Stauning Willert. *St. Vladimir's Theological Quarterly* 59:4 (2015): 503-06.

Review of *Living the Justice of the Triune God*. By David N. Power and Michael Downey. *Horizons* 41 (2014): 389-90.

Review of *Orthodoxy*. By Paul Evdokimov. *Theological Studies* 73:3 (September 2012): 708-10.

Review of *A Eucharistic Ontology: Maximus the Confessor's Eschatological Ontology of Being as Dialogical Reciprocity*. By Nikolaos Loudovikos. *Modern Theology* 28:1 (January 2012): 155-56.

Review of *The Doctrine of Deification in the Greek Patristic Tradition*. By Norman Russell. *St. Vladimir's Theological Quarterly* 54:1 (2010): 107-10.

Review of *On the Absence and Unknowability of God: Heidegger and the Areopagite*. By Christos Yannaras. *Modern Theology* 23:3 (April, 2007): 301-04.

Review of *God as Communion: John Zizioulas, Elizabeth Johnson, and the Retrieval of the Symbol of the Triune God*. By Patricia Fox. *St. Vladimir's Theological Quarterly* 48:1 (2004): 166-69.

Review of *Critical Social Theory: Prophetic Reason, Civil Society, and Christian Imagination*. By Gary M. Simpson. *Anglican Theological Review* 84:4 (Fall 2002): 1051-53.

- Review of *The Hauerwas Reader*. Ed. by John Berkman and Michael Cartwright. *Journal of Church and State* 44:3 (Summer 2002): 582-3.
- “Life: Entitlement or Gift?” Review of *The Sacred Gift of Life: Orthodox Christianity and Bioethics*. By John Breck. *Hastings Center Report* 30.3 (May-June 2000): 50-51.
- Review of *These Three are One: The Practice of Trinitarian Theology*. By David S. Cunningham. *Anglican Theological Review* 81:2 (Spring 1999).
- Review of *Persons in Communion: Trinitarian Description and Human Participation*. By Alan J. Torrance. *Anglican Theological Review* 79:3 (1997).
- Review of *John Mason Neale and the Quest for Sobornost*. By Leon Litvack. *The Journal of Religion* 76 (October 1996).
- Review of *Postmodern Theologies: The Challenge of Religious Diversity*. By Terrence W. Tilley, et. al. *Greek Orthodox Theological Review*, 41 (January 1996).
- Review of *God for Us: The Trinity and Christian Life*. By Catherine Mowry LaCugna. *The Journal of Religion* 73 (July 1993).

### ACADEMIC PRESENTATIONS

- Response, “Ontology” panel, Conference—Building the House of Wisdom: Sergii Bulgakov 150 Years After His Birth, 4 September 2021.
- “Remarks on *For the Life of the World: The Social Ethos of the Orthodox Church*,” Ecumenical Patriarchate, Istanbul, Turkey, 2 September 2021.
- “The Ascetical as the Civic: Civil Society as Political Communion,” Summer School of Theology, Diocese of Dubrovnik, 21 July 2021.
- Convener and Moderator of Panel Book Discussion of *The Analogy of Love*, Annual Conference of the Society of Christian Ethics, .9 January 2021
- Participant in book discussion of Fr. Behr's book *John the Theologian and his Paschal Gospel: A Prologue to Theology* (Oxford University Press, 2019), Lumen Christi, Chicago, IL, January 2020
- <https://www.goarch.org/society/racial-reconciliation>
- <https://myocn.net/for-the-life-of-the-world/>
- “Christian calling and the polis,” at the 24th International Ecumenical Conference on Orthodox at the 24th International Ecumenical Conference on Orthodox Spirituality, Spirituality, 6 September 2019, Monastero di Bose, Italy
- “A Theology of Sex,” Contemporary Eastern Orthodox Identity and the Challenges of Pluralism and Sexual Diversity in a Secular Age, Oxford, August 2019
- “Primacy, Unity, and Communion: Beyond Honor and Power,” at International Conference, “Mapping the *Una Sancta*: On Orthodox-Catholic Ecclesiology Today,” Syros, Greece, 12 June 2019
- “Globalizing the Culture Wars: Orthodoxy and Politics in Russia,” Center for Philosophy, Ethics, and Religion, Charles University, Prague, 15 April 2019.
- “Globalizing the Culture Wars: Orthodoxy and Politics in Russia,” New Hampshire Institute of Politics, St. Anselm College, 1 April 2019.
- “Orthodox Political Theologies and ‘Conservative Ecumenism,’” Discussant, Post-secular conflicts mid-term conference, 8 February 2019.
- “Orthodox Political Theology between Individualism and Communitarianism International,” Panelist, International Orthodox Theological Association, Iasi, Romania, 11 January

- 2019.
- “Theology and Autocephaly,” Panelist, “The Future of Orthodox Christianity in Ukraine,” Berkley Center for Religion, Peace, and World Affairs, 4 December 2018.
- “Maximus’s Architecture of the Soul,” American Academy of Religion Annual Conference, 17 November, 2018.
- “Alt-Right and Orthodox Christianity,” Panelist, “Christianity and the Alt-Right,” Berkley Center for Religion, Peace, and World Affairs, 22 October 2018.
- “From Sophia to Personhood: The Development of the 20th c. Orthodox theology from S. Bulgakov through V. Lossky and D. Staniloae to Metropolitan John D. Zizioulas,” (via Skype) at “Great Romania – ‘The Garden of the Mother of God’ and the ‘patriarch’ of Romanian Theology and Spirituality, Father Dumitru Stăniloae,” Timișoara, Romania, 1-4 October 2018.
- “Christian Secularism,” at “The Holy and Great Council of the Orthodox Church: Orthodox Theology in the 21<sup>st</sup> Century,” Thessaloniki, Greece, 23 May 2018.
- “Pluralism, Secularism, and Fundamentalism,” at the international conference “Orthodoxy and Fundamentalism,” Belgrade, 11 May 2018
- “Christian Secularism,” at “Theology in the Public Sphere,” Trebinje, Bosnia-Herzegovina, 10 February 2018.
- “Theosis, Ekstasis and Desire,” at “Love and ecstasy: emptying the self, encountering the other,” 5th Annual Lumen et Vita Graduate Student Spring Conference, Boston College School of Theology and Ministry, 3 February 2018
- “Sex and Theosis,” Annual Conference of the Society of Christian Ethics, 7 January 2018.
- “Love, Life, and Politics: Comparing Lutheran and Orthodox political theologies,” at L’anthropologie de Luther: Perspectives protestantes et orthodoxes, sponsored by the Institut d’études supérieures en théologie orthodoxe, Chambésy, et Faculté de théologie, Université de Genève, Genève, Switzerland, 8 December 2017
- “Is There a Theology of Autocephaly?” at Restoration of Autocephaly of the Orthodox Church of Georgia, 1917-2017, sponsored by the Georgian Embassy to the Holy See, Rome, Italy, 13 November 2017
- “From Sophia to Personhood: The Development of 20<sup>th</sup> Century Orthodox Trinitarian Theology,” Keynote Address at 2017 St. Andrew’s Theology Symposium: “The Mystery of the Trinity: Implications for Everyday Living,” Sydney, Australia, 1 September 2017
- “Sex and Theosis” Symposium on Orthodox pastoral care and sexuality, Amsterdam Centre for Orthodox Theology, Amsterdam, Netherlands, 8 June 2017
- “What is Moral about Moral Injury? A Virtue Approach,” God After Gulag: Memory and Ultimate Questions in Post-Soviet Russian Orthodoxy, Smith College, 21 April 2017.
- (Response) “Trinity, Deism and Evolution,” at the international conference, Modern Science and the Orthodox Tradition: An uneasy relationship?, 24-25 February 2017, Athens, Greece.
- “Church and Politics in Russia,” St. Louis University, 15 February 2017.
- “Sex and Theosis” at the seminar, “Gender and Sexuality in Orthodox Christianity,” sponsored by the Oslo Coalition on Freedom of Religion or Belief, University of Oslo, 9 December 2016.
- “Truth-Telling as Martyrdom for the Sake of Communion,” at the 24th International Ecumenical Conference on Orthodox Spirituality, 7-10 September 2016, Monastero di Bose, Italy

- “The traditional values agenda of the Russian Orthodox Church from the point of view of Orthodox theology,” at the opening conference of Postsecular Research Project, 18 June 2016, Obergurgl, Austria.
- “Violence and War: The Politics of Theosis and the Refugee Crisis,” Virginia Farah Foundation Lecture Series, Thessaloniki, Volos and Athens, Greece, 10-17 May 2016. The lectures were sponsored by the Volos Academy for Theological Studies. Also, presented in Athens a seminar paper, "From Sophia to Personhood" to graduate students and faculty. Also participated in a panel discussion of the Greek translation of his book, "The Mystical as Political," at the International Book Fair in Thessaloniki.
- Panelist, “Divorce and Remarriage: Explorations in Faith,” sponsored by the Orthodox Christian Studies Center, Fordham University, 7 March 2016
- "Orthodoxy, the Secular, and Radical Pluralism" at the international conference, "The Pan Orthodox Council of 2016--A New Era for the Orthodox Church?" sponsored by the University of Erfurt and the German Association for Eastern European Studies, Erfurt, Germany, 27 February 2016.
- “Political Nestorianism,” Panel Discussion: “Political Theology in Post-Communist Orthodoxy,” Annual Conference of the Society of Christian Ethics, 9 January 2016.
- “Orthodox Liberalism and Secularism: Overcoming Political Nestorianism" at Panel Discussion, “Orthodox Political Theology for the 21<sup>st</sup> Century,” Orthodox School of Theology at Trinity College, Toronto, CA, 9 January 2016.
- “The Effects of Violence on Learning How to Love,” Seminar: “In the Image of Love: A Different History of God and the Human Person,” at KU Leuven, Belgium, 11-12 December 2015.
- Participant, Planning Meeting for a three-year seminar (2016-18) on “Gender and Sexuality in Eastern Christianity,” to be hosted by the Oslo Coalition on Freedom of Religion or Belief, which is part of the Norwegian Center of Human Rights in Oslo, 8-9 December 2015.
- Panelist, “The Legacy of John Zizioulas Thirty Years after *Being as Communion*,” Annual Conference of the American Academy of Religion, Eastern Orthodox Studies Group, Atlanta, GA, 21 November 2015.
- “Moral Injury as the Undoing of Virtue," Annual Conference of the American Academy of Religion, Moral Injury and Recovery in Religion, Society and Culture Group, Atlanta, GA, 21 November 2015.
- “Virtue, Violence and Moral Injury: Maximos the Confessor on Learning How to Love,” Keynote Address, Biennial Conference of the Association for the Study of Eastern Christianity, Rhodes College, Memphis, TN, 18 September 2015.
- “Political Nestorianism and the Politics of Theosis,” Annual Conference of the Orthodox Theological Society of America, Fordham University, 25-27 June 2015
- “Orthodox Liberalism and Secularism: Overcoming Political Nestorianism,” at the international conference, “Political Orthodoxy and Totalitarianism in a Post-Communist Era,” Helsinki, Finland, 28-31 May 2015. This conference is co-sponsored in part by the Academy for Theological Studies, Volos, Greece and Fordham University's Orthodox Christian Studies Center.
- “The Ascetics of War: The Undoing and Redoing of Virtue,” at the seminar, “Forgiveness and

- Healing in the Face of Moral Injury,” sponsored by the The Humble Approach Initiative of the John Templeton Foundation, University of Essex, Colchester, UK, 3-5 May 2015
- Panelist, “Divorce and Remarriage: Explorations in Faith,” Le Moyne College, 26 March 2015
- “War’s Reminders: Virtue, Violence and Christian Paradigms,” K. Brooke Andersen Lecture, Brown University, 16 March 2015.
- “Whose Public? Which Ecclesiology?” at the “Public Ecclesiology” Seminar sponsored by the Oslo Coalition on Freedom of Religion or Belief, New Directions in Orthodox Thought and Practice Project, Norwegian Centre for Human Rights, University of Oslo, 12-14 December 2014.
- “Tradition as Reason and Practice,” Florovsky Lecture, Orthodox Theological Society of America, Holy Cross Greek Orthodox School of Theology, Brookline, MA, 24 October 2014.
- “Toward an Anthropology of Peace,” 22nd International Ecumenical Conference on Orthodox Spirituality, Monastero di Bose, 3-6 September 2014.
- “Overcoming Political Nestorianism: Lessons from Chalcedon,” Edward Schillebeeckx Centenary Conference, “Grace, Governance and Globalization: Theology and Public Life,” Radboud University Nijmegen, the Netherlands. 27-30 August 2014.
- "Overcoming Dualisms and Monisms in Orthodox theology," Symbolic Mediation of Wholeness in Western Orthodoxy, an international conference organized by The Protestant Theological faculty of Charles University in Cooperation with Jabok College, May 21-25 2014, Jabok College, Prague, Czech Republic.
- “Trinity, Virtue and Violence,” God: Theological Accounts and Ethical Possibilities, Martin Mary Center, University of Chicago Divinity School, 9-11 April 2014.
- “Virtue and Violence,” Annual Keating Lecture, Department of Theology, St. Peter’s University, Jersey City, NJ, 1 April 2014.
- “The Ambiguous Other in Orthodox Theology,” Romanian Orthodox Archdiocese in the Americas Annual Symposium of Orthodox Spirituality, Church as Communion: A Eucharistic Perspective, Duquesne University, 21 March 2014.
- “Lessons from Russia: Theological Literacy in Theorizing Religion and Democracy,” Theorizing Religion in the Modern Europe, Harvard University, 7-8 March 2014.
- “Divine-Human Communion and Political Liberalism,” Political Modernity and the responses of contemporary Orthodox theology, Workshop sponsored by the Institute for Human Science, University of Vienna, 16-17 January 2014.
- “The Ambiguous Other in Orthodox Theology,” at the “The Orthodox and the Other” Seminar sponsored by the Oslo Coalition on Freedom of Religion or Belief, New Directions in Orthodox Thought and Practice Project, Norwegian Centre for Human Rights, University of Oslo, 13-15 December 2013.
- “War and Virtue,” Orthodox Peace Fellowship Annual Conference, 4-H Youth Conference Center, Washington, DC, 18 October 2013.
- "Personhood, Virtue, and War," at the international conference, "Can Orthodox Theology Be Contextual--II? Concrete Approaches from the Orthodox Tradition," Cluj-Napoca, Romania, 23-26 June 2013. This conference is co-sponsored in part by the Academy for Theological Studies, Volos, Greece and Fordham University's Orthodox Christian Studies Center.
- ‘Tradition and Identity Formation,’ at the international conference: “Tradition and Innovation

- Reflection on Different Streams of Orthodox Theological Thinking in Exile and its Impact on Ecumenical Dialogue,” in Prague, Czech Republic from May 17 to 19, 2013. The conference is organized by the Protestant Theological Faculty of Charles University (PTF) in cooperation with the International Baptist Theological Seminary (IBTS) and Jabok College.
- “The Ethics of Theosis,” Paul G. Manolis Distinguished Lecture, Patriarch Athenagoras Institute, Berkeley, CA, 7-8 June 2013 (2 lectures)
- “A Eucharistic Asceticism: Union with God in the Eucharist in the Theology of John Zizioulas,” St. Charles Borromeo Seminary, Philadelphia, PA, 18 March 2013
- “Thinking Divine-Human Communion: The Debate on Trinity in Anglo-Translated Orthodox Theology,” *Développements récents en théologie trinitaire dans l’aire anglo-saxonne*, University of Strasbourg, 5 February 2013.
- “Learning to Love: St. Maximus on Virtue,” International Symposium on St. Maximus the Confessor, Belgrade, Serbia, 19 October 2012.
- “The Politics of Theosis,” Annual Conference of the Orthodox Theological Society of America, 22 September 2012.
- “The Ascetics of War: The Undoing and Redoing of Virtue,” Annual Conference of the Society of Christian Ethics, 6 January 2012 (expanded and revised version of papers given below).
- “Personhood and Confession: Truth-Telling as a Hypostatic Event. The legacy of the theology of Metropolitan of Pergamon John Zizioulas,” International Conference in Honor of John Zizioulas, Academy of Theological Studies, Volos, Greece, 29 October 2011.
- “The Role of Reason in the Formation of the Doctrine of the Trinity,” 3<sup>rd</sup> International Symposium of the International Association of Orthodox Dogmatic Theologians,” 24 June 2011.
- “The Ascetics of War: The Undoing and Redoing of Virtue,” *War & Peace: An Orthodox-Catholic Conversation*, Huffington Ecumenical Institute, Loyola Marymount University, 26 March 2011.
- “The Ascetics of War: The Undoing and Redoing of Virtue,” LOGOS: An Interdisciplinary Forum of Orthodox Scholars, 28 January 2011.
- Moderator, “Avery Dulles and the Future of Theology,” Center for Religion and Culture, Fordham University, 14 December 2010.
- “The Care of the Soul: Contemporary Orthodox Perspectives on Confession,” Fairfield University, 8 December 2010.
- “Orthodox Liberalism: Political Theology after the Empires,” at International Conference, “Neo-Patristic Synthesis or Post-Patristic Theology: Can Orthodox Theology be Contextual,” Academy for Theological Studies and Fordham University Orthodox Christian Studies Program, Volos, Greece, 3-6 June 2010.
- “The Practices and Principles of Communion,” Response to Thomas J. Norris’s, *The Trinity: Life of God, Hope for Humanity*, Institute for Religion, Law and Lawyer’s Work, Fordham University Law School, 6 May 2010.
- Response to Roger Haight’s “Trinity and Religious Pluralism,” Fordham University/Union Theological Seminary Colloquium, 3 February 2010.
- “Current ecclesiological debates within Orthodoxy,” Consultation on Orthodox Ecclesiology, St. George House, Windsor, UK, 7<sup>th</sup>-9<sup>th</sup> December 2009.

- “Tradition or Identity Politics: The Role of the ‘West’ in Contemporary Orthodox Theology,” International Symposium of the International Association of Orthodox Dogmatic Theologians,” 11 June 2009.
- “*Sophia Orthoi!* The Trinitarian Theology of Sergei Bulgakov,” Annual Conference of the Catholic Theological Society of America, 5 June 2009.
- “Orthodoxy and Human Rights,” Center for the Study of Religion and Law, Emory University, 28 March 2009.
- “Seeing the Face of God in Truth-Telling,” Invited Speaker for Conference “The Face of God in Islam and Eastern Orthodox Christianity,” Harvard Divinity School, 13 March 2009
- “Forgiveness as Communion: Implications for Discussion on Politics and Forgiveness”, Presentation for LOGOS: An Interdisciplinary Forum of Orthodox Scholars,” 27 February 2009.
- “Does Forgiveness in Politics Make Any Sense?” Society of Christian Ethics, 10 January 2009
- “The Trinity and the Grammar of Divine-Human Communion: Response to Lewis Ayres,” Karl Barth Society, Annual Conference of the American Academy of Religion, 1 November 2008.
- “Augustine in Orthodoxy,” Inaugural Borromeo Lecture, St. Charles Borromeo Seminary, 27 October 2008.
- “Honest to God: Confession and Desire,” Christian Systematic Theology Section, American Academy of Religion Annual Meeting, 18 November 2007.
- “Created for Communion: The Creation Theologies of Vladimir Lossky and John Zizioulas,” Conference on Orthodoxy and the Natural Environment, St. Nicholas Ranch, Dunlap, CA, 26 October 2007.
- “Orthodoxy, Post-Modernism, and Ecumenism: The Difference that Divine-Human Communion Makes,” NCCUSA Conference: On Being Christian Together: The Faith and Order Experience in the United States, Oberlin, OH, 21 July 2007.
- “Created for Communion: Person in Contemporary Orthodox Theology,” St. Charles Borromeo Seminary, Philadelphia, PA, 5 March 2007.
- “Thinking as a Tradition: Person and Trinity in Contemporary Orthodox Theology,” The University of Chicago Divinity School, 8 February 2007.
- “Lossky and Zizioulas on *Theosis*,” Orthodox Theological Society of America Annual Conference, 8 June 2006.
- “The grammar of divine-human communion: Response to John Behr’s *Formation of Christian Theology*,” Orthodox Theological Society of America Annual Conference, 11 June 2005.
- “Liberating Eros: Confession, Human Agency, and Desire,” Annual Meeting of The Society of Christian Ethics, 7 January 2005.
- “Liberating Eros: Confession, Human Agency, and Desire,” International Symposium on Human Agency and Christianity, sponsored by the Ministry of Culture of Greece, 4 June 2004.
- “The One Becomes the Many: Orthodox Christianity and American Pluralism,” Orthodox Christianity and American Public Life: The Challenges and Opportunities of Religious Pluralism in the 21<sup>st</sup> Century, a project sponsored by the Institute for Religion and World Affairs at Boston University, 15 November 2003.
- “*Person* and the Grammar of Divine-Human Communion,” Trinitarian Theology Group, Catholic Theological Society of America, 6 June 2003.

- “‘Para-ecclesial’ groups and the limits of Conciliarity,” Response to Sister Nonna Harrison’s “Leadership in the Orthodox Christian Tradition,” Orthodox Theological Society of America Annual Conference, 29 May 2003.
- “Divine Energies or Divine Personhood? Vladimir Lossky and John Zizioulas on conceiving the transcendent and immanent God,” The Orthodox Theology Programme of the University of Sherbrooke—Toronto Campus, November 2002.
- “The Implications of Eucharistic Theology for Church and State,” Annual Meeting of The Society of Christian Ethics, January 2002.
- “Confronting the Byzantine Legacy: Orthodoxy and Modern Democracy,” National AAR, November 2001.
- “The One and the Many: Byzantine Theocracy, Eucharistic Ecclesiology and Democratic Pluralism,” presented at conference entitled: “Orthodoxy and Democracy: Challenges After the Cold War,” sponsored by The Harriman Institute at Columbia University, Union Theological Seminary and The J.M. Dawson Institute of Church-State Studies at Baylor University, 26-27 October 2001.
- “Moving Into the new Millennium: Orthodox Theologians Debate the Relationship Between Church, State and Culture,” Orthodox Theological Society of America Annual Conference, June 2001.
- “Orthodoxy, Hellenism and the Culture of Individualism,” Speakers Forum on Hellenism, University of Massachusetts, Lowell, 15 April 2000 (sponsored by the Greek Orthodox Church in Lowell, MA).
- “Trinity, Byzantium and Democracy,” 2000 NEMAAR (regional AAR) Conference: “Religion and Empires,” 14 April 2000.
- “*Kenosis* and Abuse: Hans Urs von Balthasar and Feminist Theologies in Conversation,” Boston Theological Institute Theological Society, 13 April 2000.
- “Person as *Kenosis*: Toward a Trinitarian Theological Anthropology,” Fordham University, 12 March 1999.
- “Trinity, Ontology and Apophaticism: The Current Debate in Orthodox Theology,” Graduate Theological Union, 16 February 1999.
- “*Ekstasis*, *Hypostasis*, and *Kenosis*: Trinitarian Understandings of Personhood.” 30 April - 2 May 1998 Conference: “Identity, Formation, Dignity: The Impacts of Artificial Intelligence upon Jewish and Christian Understandings of Personhood,” sponsored by the Artificial Intelligence Laboratory, MIT and The Boston Theological Institute.
- “The Nature of Dialogue and Pluralism: Reassessing the WCC.” Response to Dr. Peter Bouteneff’s “The Limits of the Church Re-examined.” Annual Meeting of the Orthodox Theological Society of America. 4- 5 June 1998.
- “The Environment of Poverty.” 14 -20 June Summer Seminar on Halki (Heybeliada, Turkey), “The Environment and Poverty: Legal Dimensions and Moral Responsibility.” Hosted by the Ecumenical Patriarchate.
- “Trinity and Ontology in the Thought of John Zizioulas.” National AAR, 1997.

## **RELATED EXPERIENCE**

Co-Chair, Political Theology Group, International Orthodox Theological Association, January 2018-present



- Organizing Committee, “New Directions in Orthodox Christianity: Gender and Sexuality,” Oslo Coalition of Freedom of Religion and/or Belief, 2015-present
- Advisory Board, “Postsecular Conflicts Research Project,” sponsored by the European Research Council, 2016-2022.
- Editorial Board, *Scottish Journal of Theology*, 2016-present
- Editorial Board, *Enquiries in Theological Ethics* book series, T&T Clark, 2016-present
- Editorial Board (Christianity section), *Religion Compass*, 2009-present.
- Co-Editor, Orthodox Christianity and Contemporary Thought Series, Fordham University Press, 2009-present
- Faculty Sponsor, Orthodox Christian Fellowship, Fordham University, January 2003-present
- Co-Chair, Eastern Orthodox Studies Group, American Academy of Religion, 2010-2016
- Co-Organizer, “Faith, Reason, and Theosis,” sponsored by the Orthodox Christian Studies Center, Fordham University 3-5 June 2019.
- Co-Organizer, “Tradition, Secularization and Fundamentalism,” sponsored by the Orthodox Christian Studies Center, Fordham University, 23-25 June 2016.
- Administrative Team Member, God/Trinity Topic Session, Catholic Theological Society of America, 2010-2013
- Board Member, Society of Christian Ethics, January 2009-January 2013.
- Board Member, Pappas Patristic Institute, Holy Cross Greek Orthodox School of Theology, Brookline, MA, September 2006-2012
- Co-Founder, Logos: An Interdisciplinary Forum of Orthodox Scholars, June 2002-2011
- Co-Organizer, Annual Conference of the Orthodox Theological Society of America, Fordham University, 25-27 June 2015
- Co-Organizer, “Political Orthodoxy and Totalitarianism in a Post-Communist Era,” Helsinki, Finland, 28-31 May 2015. This conference is co-sponsored in part by the Academy for Theological Studies, Volos, Greece and Fordham University's Orthodox Christian Studies Center.
- Co-Organizer, Meeting of Orthodox Scholars, Fordham University, Orthodox Christian Studies Center, October 2014.
- Co-Organizer, “Christianity, Democracy and the Shadow of Constantine,” Fordham University, June 2013.
- Co-Organizer, International conference, "Can Orthodox Theology Be Contextual--II? Concrete Approaches from the Orthodox Tradition," Cluj-Napoca, Romania, 23-26 June 2013. This conference is co-sponsored in part by the Academy for Theological Studies, Volos, Greece and Fordham University's Orthodox Christian Studies Center.
- Co-Organizer, “Orthodox Constructions of the ‘West’”, Fordham University, 28-30 June 2010
- Co-Organizer, “Neo-Patristic Synthesis or Post-Patristic Theology: Can Orthodox Theology be Contextual?” Academy for Theological Studies, Volos Greece, 3-6 June 2010.
- Judge, Committee for Inaugural Poullart Libermann Award in Pneumatology, Duquesne University, May 2009
- Co-Organizer, “Religious Freedom in Turkey: The Case of the Ecumenical Patriarchate,” Fordham University Law School, 16 September 2009
- Member, Committee for Visit of Ecumenical Patriarch to Fordham University, March October, 2009
- Co-Organizer, Orthodox Readings of Augustine Conference, Fordham University, June

14-16, 2007

Co-Director, Orthodoxy in America Lecture Series, Fordham University, January 2004-August 2007

Steering Committee Member for the Eastern Orthodox Studies Group of the American Academy of Religion, 1997-2000 and 2006-2010

Social and Moral Issues Commission, Standing Conference of Orthodox Bishops, 2002-2010

Advisory Committee on Science and Technology, Greek Orthodox Archdiocese of America, 2000-present

Advisory Committee Member for the conference “Identity, Formation, Dignity: The Impacts of Artificial Intelligence upon Jewish and Christian Understandings of Personhood,” sponsored by the Artificial Intelligence Laboratory, MIT and The Boston Theological Institute, 1998

Metropolitan Chicago Interreligious Initiative Planning Committee of the Council for a Parliament of the World’s Religions, 1994-95

National Conference of Christians and Jews, 1989-91. Research Assistant in Theology, 1989-91

### **PROFESSIONAL AFFILIATIONS**

American Academy of Religion; Catholic Theological Society of America; Orthodox Theological Society of America; Society of Christian Ethics; International Association of Orthodox Dogmatic Theologians.

### **VOLUNTARY SERVICE**

High School/College Sunday School Teacher, SS. Constantine and Helen Greek Orthodox Church, Andover, MA, 2003-Present

Byzantine Music, Chantor and Teacher, SS. Constantine and Helen Greek Orthodox Church, Andover, MA, 1999-present

Ecclesia Ministries Pastoral Care Team, Ecclesia Ministries Common Cathedral, Boston, MA, 1998-99