

**PROGRAM FOR THE SECOND ANNUAL MEETING OF PAIDEIA**  
**“Orthodoxy and Culture”**  
**MAY 29—JUNE 1, 2024**  
**Antiochian Village**

**WEDNESDAY, MAY 29**

*3:00*

**ARRIVAL and ROOM CHECK-IN BEGINS**  
**(Pick up Materials at Front Desk, Upper Chapel Lobby)**

*5:30 to 6:30*

**DINNER**  
**Cedars Dining Room**

*7:00 to 7:15*

**WELCOME: BISHOP THOMAS (JOSEPH) OF CHARLESTON AND OAKLAND**  
**(Chestnut Auditorium)**

*7:15 to 8:45*

**PLENARY TEXT SEMINAR:**  
**FLORENSKY, FLOROVSKY, AND ARCHIMANDRITE VASILEIOS**  
**ON ORTHODOXY AND CULTURE**  
**(Chestnut Auditorium)**

*8:45 to 10:30*

**RECEPTION**  
**(Upper Chapel Lobby and Patio)**

**THURSDAY, MAY 30**

*7:30-8:00*

**MOLEBEN**  
*In Sts. Peter and Paul Chapel, Beneath the Chapel Lobby*

*8:00 to 9:00*

**BREAKFAST**  
**Cedars Dining Room**

*9:00 to 9:50*

**First Morning Sessions (Presented Concurrently)**

**• Scarlet Oak-Yellow Oak Meeting Room 2:**

David Ford, “Some Further Probing of the Mysteries of Male and Female in Marriage and in the Church” \*

• **Laurel Oak Meeting Room 3:**

Matthew Forrest Long, “The Art of Living: Orthodox Life and Human Well-being”

• **Aspen Pine Meeting Room 4:**

Nate Placencia, “The Philosophy of Race and Orthodox Anthropology”

*10:00 to 10:50*

**Second Morning Sessions (Presented Concurrently)**

• **Scarlet Oak-Yellow Oak Meeting Room 2:**

Pdn. Brian Patrick Mitchell, “Gender and Ordination: Male and Female as Archic and Eucharistic Modes of Relation”

• **Laurel Oak Meeting Room 3:** Jesse Cone, “Against ‘The Self’”

• **Aspen Pine Meeting Room 4:**

Mary Ford, “Conversion and Black Swans: The Role of Culture (Especially Literature) in Belief and Loss of Faith”

*11:00 to 11:50*

**Third Morning Sessions (Presented Concurrently)**

• **Scarlet Oak-Yellow Oak Meeting Room 2:**

Dcn. Sampson Nash, “Identity, Sex, Gender, and Healing: Toward Orthodox Healing of Contemporary Maladies”

• **Laurel Oak Meeting Room 3:**

Sister Sidonia, “The Honeycomb in the Heart: Cultivating Awareness and Communion with God by Calling Upon His Name”

• **Aspen Pine Meeting Room 4:**

Joseph (Rico) Vitz, “A Strategic Eastern Alliance: Non-Ecumenical Reflections on Confucianism, Orthodoxy, and American Culture”

*12:00 to 1:00*

**LUNCH**

**Cedars Dining Room**

*1:30 to 2:20*

**First Afternoon Sessions (Presented Concurrently)**

• **Scarlet Oak-Yellow Oak Meeting Room 2:**

John Burgess, “Pavel Florensky’s Counsel to His Children in His Prison Correspondence” \*\*

• **Laurel Oak Meeting Room 3:**

Caitlin Gilbert, “Orthodox Education in the Western World: A View from St. Constantine Schools”

• **Aspen Pine Meeting Room 4:**

Fr. Alexander Earl, “As Far as East is From the West: Theophanic Realism and Orthodox Culture”

*2:30 to 3:20*

**Second Afternoon Sessions (Presented Concurrently)**

• **Scarlet Oak-Yellow Oak Meeting Room 2:**

Seraphim (Bruce) Foltz, “Toward an Incarnational Culture: Fr. Pavel Florensky on Why, and How, Christianity Must Engage Modern Culture”

• **Laurel Oak Meeting Room 3:**

Michael Kurian, “Hagia Sophia Still Celebrates: Reflections on the 40th anniversary of Fr. Vasileios’ *What is Unique About Orthodox Culture*”

• **Aspen Pine Meeting Room 4:**

Jordan Henderson, “The Unity of the Early Church and Orthodox Christian Identity Today”

*4:30 to 5:20*

**Third Afternoon Sessions (Presented Concurrently)**

• **Scarlet Oak-Yellow Oak Meeting Room 2:**

Matthew Pietropaoli, "Pavel Florensky on Sacred Art as Revitalizing of Culture"

• **Laurel Oak Meeting Room 3:**

Daniel Buxhoeveden, “A Child Inventing an Adult”

• **Aspen Pine Meeting Room 4:**

David Bradshaw, “Making Human Rights Orthodox”

*5:30 to 6:30*

**DINNER**

**Cedars Dining Room**

*7:00 to 8:30*

**PLENARY KEYNOTE ADDRESS: FR. THOMAS SOROKA**

**“Eschatology and the Destruction of Culture: Taylor, Florensky, and the New Testament”  
(Chestnut Auditorium)**

*8:45 to 10:30*

**RECEPTION**

**(Main Lobby and Patio)**

**FRIDAY, MAY 31**

*7:30-8:00*

**MOLEBEN**

*In Sts. Peter and Paul Chapel, Beneath the Chapel Lobby*

*8:00 to 9:00*

**BREAKFAST**

**Cedars Dining Room**

*9:00 to 9:50*

**First Morning Sessions (Presented Concurrently)**

**• Scarlet Oak-Yellow Oak Meeting Room 2:**

Edith Humphrey, “Orthodoxy and ‘The Jews’—Between Scylla and Charybdis” \*\*\*

**• Laurel Oak Meeting Room 3:**

Timothy Bartel, “Do the Cultural Projects of St. Basil and St. Gregory Agree?”

**• Aspen Pine Meeting Room 4:**

Fr. Paul (Alfred) Siewers, “Necessary vs Just War in Orthodoxy: Was Ivan Ilyin Right or a Fanatic?”

*10:00 to 10:50*

**Second Morning Sessions (Presented Concurrently)**

**• Scarlet Oak-Yellow Oak Meeting Room 2:**

Fr. Bogdan Bucur, “Missing the (Theophanic) Point in Theological Scholarship: Consequences for Understanding Anti-Jewish Texts in Byzantine Festal Hymns”

**• Laurel Oak Meeting Room 3:**

Reyers Brusoe, “Sing A New (Old) Song Unto the Lord: Outreach, Enculturation, and Cultural Formation in American Orthodox Music”

**• Aspen Pine Meeting Room 4:**

Stoyan Taney, “Orthodox Theology, Quantum Physics, and the Interplay between Theological and Scientific Cultures”

*11:00 to 11:50*

**Third Morning Sessions (Presented Concurrently)**

**• Scarlet Oak-Yellow Oak Meeting Room 2:**

Chris Humphrey, “Beyond Intellectual Dhimmitude: Orthodoxy in the Holy Land and ‘the Jews’”

• **Laurel Oak Meeting Room 3:**

Daniel Padnos, “Vivifying New World Culture with the Georgian Supra”

• **Aspen Pine Meeting Room 4:**

Metropolitan Jonah (Paffhausen), “The Nous and Spirituality: The Key to Orthodox Spirituality”

*12:00 to 1:00*

**LUNCH**

**Cedars Dining Room**

*1:30 to 2:20*

**First Afternoon Sessions (Presented Concurrently)**

• **Scarlet Oak-Yellow Oak Meeting Room 2:**

Fr. Hans Jacobse, “St. John Chrysostom on Brotherhood”

• **Laurel Oak Meeting Room 3:**

Justin Gohl, “The ‘Middle Discourse’ of the Book of Proverbs and Its Imitation in the Patristic Heritage: A Canonical and Patristic Model for Cultural Engagement and Translation”

• **Aspen Pine Meeting Room 4:**

Fr. Anthony (Gaelan) Gilbert, “Parish & Culture: Liturgy & *Diakonia*, *Ascesis* & *Martyria*”

*2:30 to 3:20*

**Second Afternoon Sessions (Presented Concurrently)**

• **Scarlet Oak-Yellow Oak Meeting Room 2:**

Cyril (Gary) Jenkins, “And from the enormities of Origen's heresies, good Lord deliver us!: The Perennial Recrudescence of the Mud and not the Gold of Origen’s Thought”

• **Laurel Oak Meeting Room 3:**

Fr. John Schroedel, "God has not Given us the Spirit of Fear"

• **Aspen Pine Meeting Room 4:**

Hieromonk Macarius (Ruegamer), “Monasticism: A School for the Lord’s Service and a Light for Contemporary Culture”

*4:30 to 5:20*

**Third Afternoon Sessions (Presented Concurrently)**

• **Scarlet Oak-Yellow Oak Meeting Room 2:**

Fr. Demetrios Harper, “Fr. Georges Florovsky’s Chalcedonian Historicity and Its Significance for Christian Dogma and Culture”

• **Laurel Oak Meeting Room 3:**

Joel Iliff, “The Corruption of the Communion of Saints”

• **Aspen Pine Meeting Room 4:**

Fr. Ignatius Green, “Athens and Jerusalem: Case Studies in a Complicated Relationship”

*5:30 to 6:30*

**DINNER**

**Cedars Dining Room**

*7:00 to 8:30*

**PLENARY KEYNOTE ADDRESS: FR. CHAD HATFIELD**

**“Post-World War II Shifts in Religion and Culture”**

**(Chestnut Auditorium)**

*8:45 to 10:30*

**RECEPTION**

**(Main Lobby and Patio)**

<b>SATURDAY, JUNE 1</b>
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**8:30 Orthros**

**In Sts. Peter and Paul Chapel, Beneath the Chapel Lobby**

**9:30 Divine Liturgy**

**In Sts. Peter and Paul Chapel, Beneath the Chapel Lobby**

**11:00**

**BRUNCH**

**Cedars Dining Room**

\* This and the following two papers in the Scarlet Oak Room constitute a series on issues relating to sex and gender.

\*\* This and the following two papers in the Scarlet Oak Room constitute a series on Fr. Pavel Florensky.

\*\*\* This and the following two papers in the Scarlet Oak Room constitute a series on Orthodoxy and the Jews.

### **Timothy Bartel, “Do the Cultural Projects of St. Basil and St. Gregory Agree?”**

St. Basil's “Address to Young Men” is arguably the core text of the Cappadocian cultural project. Culturally generous but morally exacting, Basil's vision has often been treated as the last word from the Cappadocians on the subject of poetry and literature. However, two major works of St. Gregory the Theologian, Oration 43 on Basil and the poem “On the Metered,” complement and contrast with Basil's cultural project. Whereas Basil locates moral struggle in the act of reading literature, Gregory locates moral struggle in the act of composing literature. Ultimately, these are complementary approaches to Orthodoxy and culture, and act as a counterbalance against a misguided Augustinian skepticism of creative literature and classical education.

Timothy E. G. Bartel, PhD, is an Orthodox poet and professor whose scholarship focuses on the relationship between the Church Fathers and the Anglo-American literary tradition. He has published four collections of poems and three monographs on theology and literature, including most recently *The Poets and the Fathers: Theology and Poetry from Gregory Nazianzus to Scott Cairns* (Pickwick Publications, 2024). Timothy currently serves as Provost and Professor of Great Texts and Theology at Saint Constantine College in Houston, TX.

### **David Bradshaw, “Making Human Rights Orthodox”**

This paper seeks to offer an Orthodox view of human rights. It first traces the development of the concept of human rights during the later Middle Ages in the West with the aim of discovering what, if anything, there is in it that Orthodox should wish to emulate. Turning to the Christian East, it then examines the resources that Scripture and the Fathers offer for a doctrine of human rights. It seeks to develop on this basis a systematic Orthodox view of human rights, one that is interestingly different from those commonly advanced by prominent western institutions such as the U.N. and the Roman Catholic Church.

David Bradshaw is Professor of Philosophy at the University of Kentucky. He is the author of *Aristotle East and West: Metaphysics and the Division of Christendom* (Cambridge UP, 2004) and *Divine Energies and Divine Action* (IOTA Publications, 2023), as well as of numerous articles on ancient, patristic, and medieval philosophy. He and his wife Mary attend St. Athanasius Orthodox Church (OCA) in Nicholasville, KY.

### **Reyers Brusoe, “Sing A New (Old) Song unto the Lord: Outreach, Enculturation, and Cultural Formation in American Orthodox Music”**

The United States has produced a cornucopia of Christian musical traditions from shape note hymnody, to spirituals, gospel music and Contemporary Christian Music (CCM). But in addition to these traditions, the United States has also nurtured unique expressions and interactions with Orthodox music. This paper will explore the key ways that Orthodox and American musics interact with one another through three case studies. These case studies will include examples of musical outreach (Holy Cross Monastery), musical enculturation (Vladimir Morosan), and cultural formation (nazo zakkak).

Reyers Brusoe is a doctoral student in musicology/ethnomusicology at the University of Kentucky where he studies Catholic and Orthodox music, film music, jazz, and theory pedagogy. His dissertation will examine musical formation and praxis in Latin Mass and Western Rite Orthodox communities. In addition to his studies, Reyers serves as a pastoral musician, music teacher and collaborative pianist (accompanist).

**Fr. Bogdan Bucur, “Missing the (Theophanic) Point in Theological Scholarship: Consequences for Understanding Anti-Jewish Texts in Byzantine Festal Hymns”**

Many of the Byzantine hymns characterized by a strident anti-Jewish animus assume and proclaim the identification of the *kyrios* of Old Testament theophanies with the *kyrios* of Christian worship: Jesus. Without a good grasp of the logic and “agenda” governing this “christophanic” exegetical and theological tradition we are ill-prepared to carry out nuanced and informed liturgical reform.

Fr. Bogdan Bucur is Associate Professor of Patristics at St. Vladimir’s Orthodox Theological Seminary. He is the author of *Angelomorphic Pneumatology: Clement of Alexandria and Other Early Christian Witnesses* (Brill, 2009) and *Scripture Re-envisioned: Christophanic Exegesis and the Making of a Christian Bible* (Brill, 2018), along with several articles in the areas of biblical reception history and Patristics. He is an archpriest of the Antiochian Orthodox Archdiocese of North America.

**John Burgess, “Pavel Florensky’s Counsel to His Children in his Prison Correspondence”** After his arrest for “counterrevolutionary” activity, Pavel Florensky spent the last four years of his life, until his execution, in the Gulag (1933–37). In his correspondence with his family, he sought to hand on what he believed every generation owes the next: a sense of family heritage, familiarity with great literature and art, and an appreciation of the beauty of the natural world. This presentation will help us think about own responsibility to those who come after us.

John Burgess is Professor of Theology at Pittsburgh Theological Seminary. He is the author of *Holy Rus’: The Rebirth of Orthodoxy in the New Russia* (Yale UP, 2017). His book on Florensky will appear later this year.

**Daniel Buxhoeveden, “A Child Inventing an Adult”**

Those without knowledge of God think they can create a false god, and this has been fueled most effectively by the religion of scientism, while the humanities and social sciences make each person the source of their own truth—objective and biological realities notwithstanding. In the age of insanity, some desire to be machines while others want to be a new creation of their own making. When children play with matches there is a danger of fire. When adults play god, it is a disaster.

Daniel Paul Buxhoeveden, JD, PhD, received a BA in Philosophy from the State University of New York at Stony Brook, an MA and PhD in Physical Anthropology from the University of Chicago, a JD from Loyola University in New Orleans, and was awarded a McDonnell-Pew fellowship in cognitive science at the University of California, San Diego. He was a senior researcher at the Medical College of Georgia in the Department of Psychiatry and at the University of South Carolina held research and adjunct appointments in the departments of Anthropology and Psychology and the College of Social Work. He taught classes in physical anthropology, brain evolution, and religion and science for the Honors College, and founded a Religion and Science Initiative for faculty.



## **Jesse Cone, “Against ‘The Self’”**

Catholic philosopher Elizabeth Anscombe once declared that the idea that we are “selves” is “inimical to Christianity” and that no “seriously believing Christian” ought to hold to the idea. The “nature of ‘the self,’” she claimed, is not an important philosophical topic. For many Christians, an attack against “the self” seems surprising. After all, don’t we encourage an inner life and don’t we war against a reductive materialistic picture of the human person? This talk will explore the difference between today’s approach to ‘the self’ and the older anthropological legacy adopted by many of the Church Fathers.

Jesse Cone is a PhD candidate in Philosophy at the University of Dallas and is the Head of School at The Saint Constantine School of Pittsburgh, which will open this fall.

## **Fr. Alexander Earl, “As Far as East is From the West: Theophanic Realism and Orthodox Culture”**

This essay aims to articulate that theophany is the first principle that connects all aspects of Orthodox life and thought and categorically distinguishes it from later Western models: the sole objective of the philosophical and religious enterprise is (a) the desire to see and become like God and (b) the recognition that such a desire is only ever made possible by God himself, who already appears in the world and makes himself manifest. This paper will examine theophany at four registers: (1) in the history of philosophy’s attempt to articulate how the world depends on, and points toward, a transcendent paradigm, (2) in the Old Testament and the Second Temple period’s emphasis on the Temple cult as the condition of divine manifestation, (3) in the person of Jesus Christ, the theophany par excellence, and (4) in the spiritual and ascetic tradition of the Orthodox Church, which sees the saint as a walking theophany, the very *telos* of the former three.

Fr. Alexander Earl is the assistant priest at St. John of the Ladder Orthodox Church (OCA) in Greenville, SC as well as the Director of the Pacifica Center for Philosophy + Theology in Santa Monica, CA. He holds advanced degrees from St. Vladimir's Orthodox Theological Seminary and Yale Divinity School.

## **Seraphim (Bruce) Foltz, “Toward an Incarnational Culture: Fr. Pavel Florensky on Why, and How, Christianity Must Engage Modern Culture”**

In contrast to a transcendent (or external) relation to culture (portrayed in Fr. Georges Florovsky’s opposition of Empire and Desert) or an Immanent (or internal) relation to culture (exemplified by the humanism of Tolstoy), Fr. Pavel Florensky argues that Christianity must critically address and engage the culture of Western modernity as essentially, although covertly, inimical to Christianity itself, due to its assertion of the autonomy of nature (naturalism) and the autonomy of the individual person (humanism), both together quietly erecting barricades against the agency of divine grace. In contrast, Florensky seeks to discern the elements of an incarnational culture, one that is deeply receptive to “the direct touching of Divine energy.”

Seraphim (Bruce) Foltz is Emeritus Professor of Philosophy at Eckerd College in St. Petersburg FL. He is author or editor of six books, all of them in print, more than thirty articles and translations, and more than fifty encyclopedia articles in six different reference works. He has founded or co-founded

four academic societies, and his works have been translated into Arabic, Greek, Portuguese, Romanian, and Russian.

### **David Ford, “Some Further Probing of the Mysteries of Male and Female in Marriage and in the Church”**

Following upon my paper at the previous PAIDEIA meeting, this paper seeks to probe further into the glories of male/female distinctiveness and complementarity. I will consider several of the countless male/female binaries lodged in the depths of the human psyche ever since the Lord fashioned Eve for Adam in Eden. Some of these include giver/receiver, protector/nourisher, providing for/provided for, pursuer/pursued, right brain/left brain, disciplinarian/comforter, task-oriented/people-oriented. I will also explore some of the ways our Church life reflects typically feminine aspects, as well as ways our Church life has typically masculine dimensions as well. These include the seminal male/female binaries of Christ/Church, Head/Body, Bridegroom/Bride, John the Baptist/the Theotokos, *akrivia/economia*, justice/mercy, and fasting/feasting.

Dr. David C. Ford is Professor of Church History at St. Tikhon's Orthodox Seminary, South Canaan, PA, where he has taught for 35 years. He has published a major study entitled *Women and Men in the Early Church: The Vision of St. John Chrysostom*, and he's translated Chrysostom's *Letters to Saint Olympia* and *Sermons from the Life of St. John Chrysostom*, both in the Popular Patristics series from SVS Press. He has also gathered and translated many especially powerful passages, all by Chrysostom, on about 60 themes; this work is called *Sing to Your Soul* (St. Tikhon's Monastery Press), in three volumes.

### **Mary Ford, “Conversion and Black Swans: The Role of Culture (Especially Literature) in Belief and Loss of Faith”**

Believers need to know how to counter ideas prominent in the culture that challenge fundamentals of the Faith. Wouldn't it be helpful to discuss certain works of fiction that reveal Christian “plausibility structures,” and to consider who are the authorities behind the different non-Christian ones out there? To discuss works that also encourage one to realize that providentially guided “black swan” events do regularly happen, and to be more open to them? Works such as those of Elizabeth Goudge, Lewis, Tolkien, and Macdonald? This talk will explore these ideas.

Dr. Mary Ford was Associate Professor of New Testament for 33 years at St. Tikhon's Orthodox Seminary, retiring in May of 2022. She taught courses on the Johannine writings, Hermeneutics, Introduction to Orthodox Spiritual Life, and an assortment of other courses. She is the author of *The Soul's Longing: An Orthodox Christian Perspective on Biblical Interpretation* and co-author of *Marriage as a Path to Holiness: Lives of the Married Saints*, both from St. Tikhon's Monastery Press. Her original theme for her doctorate was on using stories to communicate theology, and she has had a lifelong interest in that topic, including collecting folk tales from many cultures.

### **Fr. Anthony (Gaelan) Gilbert, “Parish & Culture: Liturgy & *Diakonia*, *Ascesis* & *Martyria*”**

Today, the Orthodox Church in North America is primarily embodied in the local eucharistic parish, which alongside monasteries must be the core around which family, school, and work are renewed. My paper will explore four areas of parish life that are manifest in concrete practices and generative of ‘culture’ in a broader sense. These areas of *praxis* are liturgy, *diakonia*, *ascesis*, and *martyria*. In

their reciprocal integration by the Holy Spirit, the parish radiates out a uniquely ecclesial mode of being and social imaginary.

Fr. Anthony Gilbert, PhD is the priest & pastor of St. George Antiochian Orthodox Church in Grand Rapids, MI. He is Adjunct Professor of Literature & History at Hellenic College Holy Cross and Adjunct Assistant Professor of Christian Literature at St. Vladimir's Orthodox Theological Seminary.

### **Cate Gilbert, “An Orthodox Education in the Western World: Thinking Well about Engaging the Western Academic Tradition in the Eastern Church”**

This paper will work through the unique challenges of an Orthodox education in the Western world, arguing for the importance of meaningfully and honestly engaging the Western academic tradition. We will examine pietistic writings from a variety of times and places, and attempt to distinguish proper criticism of the Western world from a damaging rejection of the life of the mind that confuses and weakens Orthodox students' desire and ability to pursue right belief and true understanding.

Cate Gilbert is the Vice President for Schools and a Professor of Great Texts at Saint Constantine College and School in Houston, TX. Saint Constantine provides a rich Orthodox, classical education focused on the great texts of the Christian tradition, educating children as young as three years old to young adults pursuing their Bachelor's degree. Alongside her role at Saint Constantine, Caitlin is the wife of a philosopher, the mother of four young children, and a PhD student in history.

### **Justin Gohl, “The ‘Middle Discourse’ of the Book of Proverbs & Its Imitation in the Patristic Heritage: A Canonical & Patristic Model for Cultural Engagement and Translation”**

Through the lens of Patristic precedent, we will explore how the Book of Proverbs has historically functioned for the Church as the “narthex” of Scripture, in that it provides the Church a model for speaking in and to the world with a “middle discourse,” of speaking to human beings in a way that makes little explicit reference to the Church's revealed deposit of faith (such as the particulars of Israel's covenantal and salvation-historical experience with God), even as the latter is certainly assumed and in no way surrendered or suspended. We will reflect on the implications of this model for the Church's engagement with culture and culture formation.

Justin Gohl is a Professor of Scripture at St. Tikhon's Orthodox Theological Seminary and at Reformed Episcopal Seminary (Blue Bell, PA). He is a parishioner and subdeacon at St. Philip Orthodox Church (Souderton, PA), where he, his wife Kate, and their three children were received on Pentecost 2016. He has a translation of St. John of Damascus's treatise *On the Two Wills in Christ* forthcoming from Basilian Media and Publishing.

### **Fr. Ignatius Green, “Athens and Jerusalem: Case Studies in a Complicated Relationship”**

The Orthodox Church has a long, complex, and nuanced relationship with what the Church Fathers called “external” culture and learning. This paper maps some of the contours of this relationship in six unique cases: three from the first millennium and three from the second millennium, up to the present day. The various reactions range from seemingly outright rejection of non-Christian culture (Tertullian's “What has Athens to do with Jerusalem?”) to its seeming wholesale adoption (the

scarcely-changed Christian recension of Epictetus' *Enchiridion* attributed to St. Nilus). Approaches differ by context, but commonalities can also be traced throughout these varied responses.

Fr. Ignatius Green is the Senior Editor of St Vladimir's Seminary Press, where he also serves as Associate Editor of the Popular Patristics Series and a member of the editorial board of the *St. Vladimir's Theological Quarterly*. His PhD work focuses on St. Gregory of Nyssa, and he is the translator of St. Gregory's *Catechetical Discourse* (SVS Press, 2019) and a new liturgical translation of the Septuagint Psalter (SVS/STM Press, 2024). He is the rector of Holy Apostles Orthodox Church (OCA) in Columbia, SC.

**Fr. Demetrios Harper, "Fr. Georges Florovsky's Chalcedonian Historicity and Its Significance for Christian Dogma and Culture"**

This paper will outline Fr. Georges Florovsky's framing of what he defines as a "Chalcedonian" approach to history and the manner in which his rendition of historicity informs and buttresses his arguments for a "neo-patristic synthesis." Seeking to build upon the work of the late Fr. Matthew Baker, the paper will highlight Florovsky's emphasis upon the significance of human thought and action within history, a thread that runs throughout his *Collected Works*. As Florovsky argues in his *Ecumenism I*, the presuppositions of Chalcedonian Christology mandate an ecclesiological model according to which the Church is clothed in "historical flesh," suggesting that the transformation of humanity includes the real content of history. Consequently, the authentic Christian spirit invites us to avoid the temptation toward a transcendental retreat from history and eschew the tendency to create an impassable abyss between the πόλις and the transcendent κόσμος. "Everyday trifles and ordinary events," the seemingly mundane phenomena of temporal human life and interaction, become the ground for the manifestation of the first fruits of the transformative potential of divine grace.

Fr. Demetrios Harper is Associate Professor of Dogmatic Theology at St. Tikhon's Orthodox Theological Seminary. He received his M.A. from Aristotle University in 2011 and his PhD from the University of Winchester in 2015. He is the author of *The Analogy of Love: St. Maximus the Confessor and the Foundations of Ethics* (SVS Press, 2019) and of numerous articles on patristic and Byzantine philosophy and theology.

**Jordan Henderson, "The Unity of the Early Church and Orthodox Christian Identity Today"**

Recent scholarship has argued that earliest Christianity was characterized by a great diversity of beliefs and practices. Portrayals of a unified Church in the Acts of the Apostles and Eusebius' *Ecclesiastical History*, according to these scholars, are in fact historical fictions constructed to meet the writers' rhetorical aims, rather than to accurately describe the past. I will argue that these recent depictions of early Christianity are themselves best seen as reflections of wider cultural trends in the West over the last several decades, rather than the result of careful examination of the evidence.

Dr. Jordan Henderson is a scholar of ancient Mediterranean religion, specializing in Greco-Roman, Jewish, and Christian historiography. He is an instructor at St. Athanasius College (operated on-line by the Antiochian Archdiocese) where he teaches classes on the Scriptures within the Orthodox tradition. His first book, *Defeat and Deliverance: Josephus' Depictions of Foreign Invasions of Jerusalem in the Antiquities*, is currently under peer review and will hopefully be published in the coming year.

## **Chris Humphrey, “Beyond Intellectual Dhimmitude: Orthodoxy in the Holy Land and ‘the Jews’”**

Orthodox, especially in the Middle East, have a problem acknowledging the existence of Israel, and ethnophyletism makes most blind to the real threat: Islam. The New Testament text and the background to Jesus’ ministry re-affirm His orientation to “Israel” and the Jews, and point away from simple supersessionism. The past relative harmony between Muslim and Orthodox has led the latter to echo Muslim condemnation of the Jews as “occupiers.” The inner dynamics of radical Islam (Mohammed's Meccan and Medinan periods, reflected in the Qur'an, from ecstatic attacks on “the unbelievers” to the self-pity of supposed victimhood in defeat), invites one-sided Orthodox sympathy. Orthodox must understand Islam and the roots of “rejectionism,” and recover a fully Christian view of Jews and of the land. The practical implication for Middle Eastern Christians may be small, but it is crucial for faithfulness.

Chris Humphrey, Ph.D. (Philosophy of Religion, McGill University) has “a c.v. like a dog's breakfast”: pastor; chaplain in a psychiatric hospital; editor of Roman Catholic books; parole supervisor; editor for the Department of Finance and Treasury Board of Canada; knowledgemanagement analyst for Health Canada; co-founder of Pittsburgh's Vision for Life, which advertises pro-life pregnancy medical centers; editor of the Antiochian Orthodox *The Word*; and semiprofessional photographer. He and his wife Edith have three daughters, and 24 or so grandchildren.

## **Edith Humphrey, “Orthodoxy and ‘The Jews’—Between Scylla and Charybdis”**

The complexity of the New Testament regarding Israel and the Jews has been misconstrued in three ways: rigid supersessionism, dispensational fancies, and a “two-ways” soteriology. This essay reads Romans 11 and I Thessalonians 2 in the light of select Church fathers, seeking a clear course between Scylla and Charybdis that neither falsifies Church teaching, nor devolves into a dismissal of Jewish people. We may dispute the current state of Israel, but should approach Jewish people generally in light of St. Paul’s compassion, the historical dimensions of the Gospel, and God’s desire that all come to a knowledge of the truth.

Edith M. Humphrey is the William F. Orr Professor Emerita at Pittsburgh Theological Seminary, a grateful member of St. Nicholas Church in McKees Rocks, PA, co-chair of the Biblical section of the International Orthodox Theological Association, a grandmother to nearly 24 children, and wife to Chris Humphrey. She has written 11 books on subjects as varied as theological anthropology and C.S. Lewis, including two novels for children or young adults on the saints, and plays piano duos with a friend.

## **Joel Iloff, “The Corruption of the Communion of Saints”**

Philosopher and social critic Ivan Illich argued that modernity is best understood as a corruption of Christianity. Following Illich, this paper contends that modern higher education is a corruption of the doctrine of the communion of saints. In the early 19th century, the Protestant intellectual architects of the modern university consciously alluded to the communion of saints when they described emerging academic networks as the “communion of scholars.” This ecclesial metaphor was of greater significance than they likely ever realized. The sacralization of higher education had unintended

consequences, undermining the very religious authority that these Protestant thinkers had sought to bolster.

Dr. Joel Iliff is an intellectual and religious historian at Regent University in Virginia Beach, VA, where he also teaches the Great Books in the Honors College. His research and reviews have appeared in the *American Historical Review*, *Journal of the Civil War Era*, *Journal of Church and State*, and *Journal of Ecclesiastical History*. Joel and his family attend St. George's OCA in Edenton, North Carolina.

**Fr. Johannes Jacobse, “St. John Chrysostom on Brotherhood”**

St. John Chrysostom’s “On Brotherhood” is a short one-page essay that defines the character of true Christian brotherhood through his practical instruction on how brotherhood is developed and maintained. Chrysostom links virtue and love as the necessary constituents that form brotherly connection, offers behavioral prescriptions on how brotherly love should be expressed, and more. Most interesting is that Chrysostom reveals how these relationships, once they are developed, become the matrix through which God’s grace can flow to offer men authentic and lasting interior healing.

Fr. Johannes Jacobse is the priest of St. Peter Orthodox Church in Fort Myers Florida. He is the spiritual advisor to the Antiochian Men of the Miami Diocese and the founder of the St. Paisios Brotherhood, a ministry geared toward Orthodox young men seeking to stabilize their lives.

**Cyril (Gary) Jenkins, “And from the enormities of Origen’s heresies, Good Lord deliver us: The perennial recrudescence of the mud and not the gold of Origen’s thought”**

The persistent but often marginal heresy of universalism has attached itself to professors of all Christian creeds, and especially among Protestants. Of late so-called Orthodox have also asserted either that Origen was right and wrongly condemned, or that St. Justinian rigged either the Council of 553 or its subsequent texts (and thus Origenism is licit), or that the universalism they espouse is some refinement of Origen and thus not under the ban. Variations of these occur, and frequently with them come other Origenistic tropes, e.g., a fall before creation, no resurrection of the body, etc. Behind each of these, however, looms one of Origen's fundamental assumptions: the soul's end is like its beginning, and arises from it. But even before the first Origenist controversy of the late 4th century the Fathers had taken aim at this notion, showing it antithetical to the faith, and other Fathers during and after the initial Origenist controversy laid waste Origen's thought on all these matters as well. Thus by the time of emperor St. Justinian, Origenism's condemnation was essentially *de rigueur* as regards the questions of the day.

Dr. Cyril (Gary) Jenkins is the Director of the St. Basil Center for Orthodox Thought & Culture at Eastern University in St. Davids, PA, the Van Gorden Professor in History at Eastern University (retired), co-editor-in-chief of *Rule of Faith: A Journal of Orthodox Thought and Culture*, executive editor of Basilian Media & Publishing, and a Reader at St. Paul Antiochian Orthodox Church in Emmaus, PA. He also hosts two podcasts on Ancient Faith Radio. His most recent publication is *A Perilous Realm: Confronting Dragons, Angels, and Saints in the Ordering of the Soul* (Basilian Media & Publishing).

**Michael Kurian, “Hagia Sophia Still Celebrates: Reflections on the 40th anniversary of Fr. Vasileios’ *What is Unique about Orthodox Culture*”**

Archimandrite Vasileios of Iveron Monastery on Mount Athos is an essential voice speaking to the theme of this conference, especially as American culture is caught in the same modernist conflicts which rocked Greece in his time. This paper will show how Archimandrite Vasileios sees Orthodox catholicity – that is, what makes Orthodox culture not just one culture among many, but indeed a kind of ‘meta-culture’ which has the capacity to exist in any time and place, and to belong to any nation or people. Then, he shows us how to understand Orthodox culture as the telos of the developmental processes of human culture itself. Finally, his thought critiques and reworks Marxist, Fukuyamian, and Hegelian concepts to formulate an Orthodox philosophy of history. I will conclude by laying out Fr. Vasileios’s vision of how Byzantine and Orthodox culture continues to flourish through what he calls the “spiritual Hagia Sophia,” i.e., the mystical cathedral comprised of the hearts of every Orthodox Christian.

Michael Kurian is a graduate student in the Department of Religion at Rice University in Houston, TX. His interests are in Christian mysticism, phenomenology, psychoanalysis, continental philosophy, and the academic study of esotericism. He comes from an Indian family which traces its conversion back to St. Thomas and he enjoys furthering dialogue between the Eastern Orthodox and Oriental Churches.

### **Matthew Forrest Long, “The Art of Living: Orthodox Life and Human Well-being”**

Christians, from the earliest years, were distinguished not only by their “religio-philosophical” beliefs but also by their way of life, which openly competed with other ways of life within the Roman Empire, be they religious or philosophical. This way of life, often termed asceticism, is an essential component of Christianity, which cannot be separated from its belief system, because it is the means by which individuals grow from immaturity to maturity and from the sickness of sinfulness to the health of spiritual life and it is the context in which the Faith comes to be understood. Asceticism is the context in which belief (i.e., dogma and experience) is situated and the environment where the individual is recreated.

Matthew Forrest Long recently completed an MTh at St. Vladimir’s Seminary, writing his thesis on theology as a “way of life” which is best understood on the foundation of asceticism (i.e., praxis), as was common in Antiquity amongst most philosophical and Jewish modes of thought. His interests lie at the intersection of Second Temple Judaism, Apocalyptic literature, and Hagiography, and he has also been working on Ancient Hebrew and Ancient Greek.

### **Pdn. Brian Patrick Mitchell, “Gender and Ordination: Male and Female as Archic and Eucharistic Modes of Relation”**

This presentation will offer a theory of interpersonal relations based on two fundamental modes of relation, archic self-giving and eucharistic service, as revealed in Scripture and Tradition between the Father and the Son, Christ and the Church, the man and the woman, and also clergy and laity. Christ models both modes, relating eucharistically to the Father but archically to the Church. Every Christian likewise relates archically to some and eucharistically to others. This puts the exclusion of women from clerical orders on firmer theological ground without implying that men are somehow more like God or Christ than women are.

Protodeacon Brian Patrick Mitchell is a former soldier, journalist, and speechwriter and the author of seven books on politics and religion, most recently *Origen's Revenge: The Greek and Hebrew Roots of Christian Thinking on Male and Female* (Pickwick, 2021). He holds a PhD in theology from the University of Winchester and serves at St. John the Baptist Russian Orthodox Cathedral (ROCOR) in Washington, D.C.

### **Dcn. Sampson (Ryan) Nash, “Identity, Sex, Gender, and Healing: Toward Orthodox Healing of Contemporary Maladies”**

Healthcare, as an endeavor, assumes that health can be defined, described, or otherwise known. In our secular and pluralistic society competing definitions of health are common. These competing views of health are most common in areas related to reproduction, sex, and gender. This presentation will review the competing descriptions and defenses of health. A sober appraisal of scientific literature will be summarized. A practical account of treatment will be described. And a path for healing will be advocated. This path of healing will include spiritual and relational concerns. This presentation will be less concerned about politics and culture wars and more concerned about how to care for those in our parishes.

Dcn. Sampson (Ryan) Nash, MD, MA is the Director of The Ohio State University Center for Bioethics and Medical Humanities. He is an Associate Professor with Tenure in the College of Medicine and holds the Hagop Mekhjian, MD, Endowed Chair in Medical Ethics and Professionalism. He is also an adjunct faculty in Christian Ethics and Medicine at St. Tikhon's Orthodox Theological Seminary and at St. Vladimir's Orthodox Theological Seminary. He is attached to St. Gregory of Nyssa Orthodox Church (OCA) in Columbus, Ohio.

### **Daniel Padrnos, “How a Georgian Feast Can Vivify Culture”**

The Supra is a traditional toasting feast from the Republic of Georgia. During the celebration, thematic toasts tell a story and bring healing to individuals and communities. If adopted, the Supra may be a step towards vivifying our culture, and may give us a living image of the heavenly feast which we all yearn to partake in.

Daniel Padrnos is part of the executive team of First Things Foundation. He served with First Things in West Africa for two years, and now manages the organization's international operations. Padrnos assisted in opening “Keipi,” a Georgian restaurant in Greenville, South Carolina, and will soon launch an enterprise that will introduce the Supra to the American public.

### **Metropolitan Jonah (Paffhausen), “The Nous and Spirituality: The Key to Orthodox Spirituality”**

Abstract TBA

Metropolitan Jonah is a retired Primate of the Orthodox Church in America, serving St. Herman of Alaska Church in Stafford, Virginia, and Abbot of St. Demetrios Monastery in Spotsylvania, VA, under the Russian Orthodox Church Outside of Russia. He was educated at St. Vladimir's Seminary with an M.Div. and M.Th. in Dogmatics. He began his monastic life at Valaam in Russia and also established the Monastery of St. John of San Francisco in Manton, CA. He teaches for the Midwest Pastoral School of the ROCOR Chicago Diocese, and lectures and gives retreats. He also assists the



Metropolitan with pastoral matters, as requested. There are many videos of his classes on YouTube, at StJohnDC, and on oKyrios.

### **Matthew Pietropaoli, “Pavel Florensky on Sacred Art as Revitalizing of Culture”**

This essay will discuss Pavel Florensky’s ideas on art, religion, and culture. It will articulate the notion that part of the process of revitalizing a culture might involve honoring sacred art in sacred spaces. The response to sacred art is essentially a prayerful ritual helpful for the re-elevation of culture. A culture which prioritizes such sacredly-positioned art can be continuously revitalized in light of the divine as manifest in and through that art so honored. Consequently, art might prove requisite for the healthy and growing life of a culture.

Matthew Pietropaoli received his PhD in Philosophy from the Catholic University of America. He is currently an Assistant Professor of Philosophy at the University of Providence in Great Falls, MT.

### **Nathan Placencia, “The Philosophy of Race and Orthodox Anthropology”**

This paper articulates four theories of race—Racism, Race Constructionism, Race Anti-realism, and Race Minimalism. It then attempts to determine which of the theories might be compatible with Orthodox anthropology. It concludes that Race Minimalism, which views race as visible phenotypic differences without political significance, aligns best with Orthodox anthropology and advocates replacing “race” with “ancestry” to clarify discussions on human diversity.

Nathan Placencia is Professor of Philosophy at Los Angeles Valley College, CA. His research focuses on moral psychology, human agency, and personhood. He explores these topics as they relate to questions about race, ethnicity, and religion. His current work explores how human diversity is maintained in the afterlife.

### **Hieromonk Macarius (Ruegemer), “Monasticism: A School for the Lord’s Service and a Light for Contemporary Culture”**

Along with universities and seminaries, monasteries are important places of education. While there is overlap between these, they each provide a distinct form of education. The monastery is a school wherein its inhabitants devote their entire lives to the spiritual life, known as the art of arts, the science of sciences, and true philosophy. The monastery is a Christian city wherein a fully Christian society can flourish. In this sense it is a light for contemporary culture, standing as “a city” which “cannot be hid” (Mt. 5:14). It exists not solely for monks, but for the whole Church and the whole world.

Hieromonk Macarius (Ruegemer) was born in 1986 and raised in Minnesota, joined Holy Cross Monastery in Wayne, WV in 2010, was tonsured a monk in 2014, ordained priest in 2018, and is currently the cell-attendant of the Abbot, Fr. Seraphim. His entrance into the monastic life interrupted his college studies, but he is pursuing the completion of his Bachelor’s online with the intent of also completing a Master’s degree in theology. He has a deep love for the Fathers, especially the monastic writers, and was entrusted with writing his monastery’s monastic rule.

### **Fr. John Schroedel, God Has Not Given Us the Spirit of Fear**

In our era of rapid technological change, things are getting a bit weird. In particular, the breakthroughs in artificial intelligence now transforming fundamental aspects of society are likely to result in an unprecedented degree of “future shock,” including social upheaval and psychological disorientation. The aim of this paper is to provoke discussion about what pastoral care may look like in this context.

Archpriest John Schroedel is attached to St. Mary’s OCA Cathedral in Minneapolis. He worked for Ancient Faith Ministries for 18 years, and now serves as Technical Manager for the chancery of the Orthodox Church in America. In the old days, when studying bioethics at The University of Chicago, he attended SOPHIA (Society of Orthodox Philosophers in America) meetings in Texas.

### **Sr. Sidonia, “The Honeycomb in the Heart: Cultivating Awareness and Communion with God by Calling upon His Name”**

This paper expands my 2023 topic: the Jesus prayer in varied forms and everyday contexts. Invocation of the Lord's Name makes and maintains contact with the Lord Himself. The Fathers describe the Uncreated Light and also God's sweetness, "honey and the honeycomb" (Ps. 18:10). This imagery relates to the Lord Jesus Christ and awareness of His seal, image, and presence in creation, the Church, our lives, and our neighbors. We also see the honeycomb structure of tradition in patristic sources across time, place, and genre. This study presents significant, early, and lesser-known teachings, shedding light on the Jesus prayer.

Sr. Sidonia is a nun at the Sacred Monastery of St. Nina (Georgian Patriarchate) in Union Bridge, MD. After receiving a B.A. in Music and Medieval Studies at St. Olaf College in Northfield, MN, she carried out postgraduate work in Orthodox chant studies at the University of Limerick, Ireland, culminating with a Ph.D. in Arts Practice, which explored the theology of Eastern Orthodox chant through a multidisciplinary approach, including Holy Week services, ethnomusicological field work in the Republic of Georgia, textile arts, iconography, patristics, performance, and pedagogy. Besides daily choral singing, her current work includes vocal coaching, publishing postdoctoral research, facilitating chant workshops and discussions, handiwork, and teaching children at the monastery's summer camp.

### **Fr. Paul (Alfred) Siewers, “Necessary vs. Just War in Orthodoxy: Was Ivan Ilyin Right or a Fanatic?”**

Orthodox Christianity did not develop the idea of a *just war* as did the West, because of different ideas of natural law. But the idea of *necessary war* in Orthodox contexts raises a hot question today: If a necessary war is not righteous like a just war or Crusade, can it ever be holy in any Orthodox sense? The philosopher and legal scholar Ivan Ilyin's book *Resistance to Evil by Force* (1925) addressed this issue in support of the Russian White Army’s legacy. His ideas remain influential in some Russian Orthodox circles but are also highly controversial globally today.

Fr. Paul Siewers, Ph.D., is a priest at St. John of Shanghai and San Francisco Russian Orthodox Mission (ROCOR) in Lewisburg, PA, where he is also Associate Professor of Literary Studies at Bucknell University. He is former Urban Affairs Writer at the *Chicago Sun-Times*.

## **Stoyan Tanev, “Orthodox Theology, Quantum Physics, and the Interplay between Theological and Scientific Cultures”**

The focus of this talk will be on how Orthodox Theology (OT) and Quantum Mechanics (QM) can benefit from each other in contributing to a fruitful interplay between theological and scientific cultures. The talk will focus on their apophatic attitude to language and reality. While apophaticism has been a key characteristic of OT, it is a new thing for QM which appears to be in a state of ongoing apophaticization. The talk will provide two examples – one from OT and one from QM, that will be used as illustrations of how OT and QM can enrich each other. It will also discuss a similar ongoing translation between quantum physics and the human sciences which is taking place with the emergence of a quantum social science.

Stoyan Tanev, PhD, MSc, MEng, is Associate Professor of Technology Entrepreneurship and Innovation Management at Carleton University, Ottawa, Canada. He is also Adjunct Professor in the Faculties of Theology at St. Paul University in Ottawa and Sofia University in Bulgaria. His theological interests are in contemporary issues in Orthodox theology and the dialogue between science and theology. He is the author of *Energy in Orthodox Theology and Physics: From Controversy to Encounter* (Pickwick Publications, 2017) and served as guest editor of the special issue “Science and Orthodox Theology” of *Analogia: The Pemptousia Journal for Theological Studies*, Vol. 12 & 13, 2020.

## **Rico Vitz, “A Strategic Eastern Alliance: Non-Ecumenical Reflections on Confucianism, Orthodoxy, and American Culture”**

This presentation will highlight five foundational concepts of classical Confucianism: benevolent social hierarchies, tradition, ritual, filial piety, and the “rectification of names.” It will then explain how understanding the nature and interconnected relationships among these concepts can be beneficial for Orthodox Christians for the purposes of pedagogy, social reform, and evangelism.

Rico Vitz is Professor of Philosophy in the Honors College at Azusa Pacific University, Whittier, CA. He is the author of *Reforming the Art of Living: Nature, Virtue, and Religion in Descartes's Epistemology* (Springer, 2015), co-editor of *The Ethics of Belief: Individual and Social* (Oxford UP, 2014) and *Hume's Moral Philosophy and Contemporary Psychology* (Routledge, 2018), and the editor of *Turning East: Contemporary Philosophers and the Ancient Christian Faith* (SVS Press, 2012). He is currently working on a monograph on Hume and classical Confucianism and on a second volume of *Turning East*.