

V. Rev. Archimandrite Maximos Constas

Current Position

Professor of Patristics and Orthodox Spirituality, Holy Cross Greek Orthodox School of Theology, Brookline, MA

Teaching and administration

Director of the Pappas Patristic Institute, Holy Cross Greek Orthodox School of Theology, 2021-

Visiting Professor, Saint Vladimir's Orthodox Theological Seminary, Fall Semester 2022

Interim Dean, Holy Cross Greek Orthodox School of Theology, 2019-2021

Senior Research Scholar, Holy Cross Greek Orthodox School of Theology, 2014-2021

Adjunct Professor of Byzantine Literature, Harvard University (Department of the Classics), Spring Semester, 2016

Visiting Professor of Patristics and Byzantine Theology, Holy Cross Greek Orthodox School of Theology 2011-2014

Associate Professor of Theology, Harvard Divinity School, Harvard University, 1998-2004

Visiting Professor of Patristics and Byzantine Literature and Consultant to the *Thesaurus Linguae Graecae*, University of California, Irvine, Fall Semester 2001

Inaugural James Rubin Visiting Professor of Patristic and Byzantine Studies, Hebrew University, Jerusalem, December 1999 - January 2000

Assistant Professor of Early Christian and Byzantine Studies, Hellenic College-Holy Cross Greek Orthodox School of Theology, 1993-1998

Instructor of Patristics and Systematic Theology, Christ the Savior Seminary, Johnstown, PA, 1991-1992

Education

Ph.D., Patristics/Historical Theology, Catholic University of America, Washington, DC, 1994.

M.Div., Holy Cross Greek Orthodox School of Theology 1987, *summa cum laude*.

B.A., Religious Studies, Hellenic College, Brookline, MA, 1984, *summa cum laude*.

Certificate of Studies in Byzantine Art and Archeology, University of Thessaloniki, Greece, 1986.

The School of Visual Arts, New York City (undergraduate studies in Fine Arts and Art History), 1979-1980.

Publications

Books

The Path of Entry: Introduction to the Philokalia (in preparation).

John Geometres, The Life of the Virgin Mary: Critical Edition and Translation, Dumbarton Oaks Medieval Library, Cambridge, MA: Harvard University Press, 2023. In collaboration with Prof. Christos Simelidis, University of Thessaloniki.

Introduction to the Jesus Prayer, translated by Ioan Vasilev, Sophia, 2021 = nine essays on the Jesus Prayer and Orthodox Spirituality (in Bulgarian).

St John Chrysostom and the Jesus Prayer: A Contribution to the Study of the Philokalia. Columbia, MO: Newrome Press, 2019.

Maximos the Confessor, On Difficulties in Sacred Scripture: Responses to the Questions of Thalassios, The Fathers of the Church 136. Washington, DC: The Catholic University Press of America, 2018, pp. 604. **Reviews:** Sotiris Mitralaxis, *Vigiliae Christianae* 73 (2019): 105-14.

The Art of Seeing: Paradox and Perception in Orthodox Iconography. Alhambra, CA: Sebastian Press, 2014, pp. 263 + 73 illustrations. Romanian translation: *Arta de a Vede, Paradox și percepție în iconografia ortodoxă*, translated by Dragoș Dâscă (Iasi: Editura Doxologia, 2018); Greek translation in preparation. **Reviews:** Andrew Louth, *Annual Report of the Friends of Mt Athos* (2015): 115-17; Lynette Hull, *Orthodox Arts Journal* (2015); cf. Carol Zaleski, *The Christian Century* 134 (2017).

Maximos the Confessor, On Difficulties in the Church Fathers: The Ambigua to Thomas and The Ambigua to John, Dumbarton Oaks Medieval Library, vols. 28-29. Cambridge, MA: Harvard University Press, 2014, 2 vols., pp. 900. **Reviews:** Mark DelCogliano, *The Medieval Review* (2015) 15.08.34; John D'Alton, *Parergon* 32.1 (2015): 260-62; Jacob Van Sickle, *St. Vladimir's Theological Quarterly* 59.3 (2015): 371-79; Jean-Claude Larchet, *Revue d'histoire ecclésiastique* 11 (2016): 22-23; Sotiris Mitralaxis, *Reviews in Religion and Theology* 23.1 (2016): 29-32.

Proclus of Constantinople and the Cult of the Virgin in Late Antiquity. Homilies 1-5, Texts and Translations. Leiden and Boston: Brill, 2003, pp. 450. **Reviews:** Mary Cunningham,

Sobornost 26.1 (2004): 93-97; Susan Ashbrook Harvey, *Journal of Early Christian Studies* 13 (2005): 261-62; Georgia Frank, *Religious Studies Review* 32.3 (2006), 201.

Books Translated

The Light of the World: Prayers to our Lord Jesus Christ. Columbia, MO: 2020.

Mother of the Light: Prayers to the Theotokos. Columbia, MO: Newrome Press, 2018.

Elder Aimilianos, *The Mystical Marriage: Spiritual Life according to St Maximos the Confessor*. Columbia, MO: Newrome Press, 2018 .

Elder Aimilianos, *Psalms and the Life of Faith*, with an Introduction by His Eminence Archbishop Demetrios of America. Athens: Indiktos Press, 2015, pp. 364.

Elder Aimilianos, *The Way of the Spirit: Reflections on Life in God*. Athens: Indiktos Press, 2009, pp. 398. **Review:** Douglas Dales, *Friends of Mt Athos Annual Report* 2010, pp. 77-79.

The Monasteries of the Southern Balkans: History, Art, and Architecture. Mt. Athos: Simonopetra, 2008, pp. 173.

Elder Aimilianos, *The Church at Prayer: The Mystical Liturgy of the Heart*. Athens: Indiktos Press, 2005, pp. 163.

Shorter translations

“‘Lord, Do Not Rebuke Me in Your Anger’: A Commentary on Psalm 37 by Archimandrite Aimilianos of Simonopetra,” *The Orthodox Word* 50.4 (2014): 157-84.

“The Life of St. Theodosia of Constantinople,” *Byzantine Defenders of Images*, ed. Alice-Mary Talbot. Washington, DC: Dumbarton Oaks, 1998, 1-7.

“The Life of St. Anthousa, Daughter of Constantine V,” in *Byzantine Defenders of Images*, ed. Alice-Mary Talbot. Washington, DC: Dumbarton Oaks, 1998, 21-24.

“The Life of Saint Mary/Marinos,” in *Holy Women of Byzantium*, ed. Alice-Mary Talbot. Washington, DC: Dumbarton Oaks, 1996, 1-12.

The Testament of Saint Theodore the Studite: Translation, Notes, and Commentary Washington, DC: Holy Cross Monastery Press, 1991.

Introductions to books

“Foreword” to John Palmer, trans., *From Ashes and Ruin: Selections from the Writings of St Gennadios of Constantinople*. Columbia, MO: Newrome Press, 2022.

“Preface” to George Dokos, *The Sacramental Spirituality of St Nikodemos*. Columbia, MO: Newrome Press, 2020, pp. xi-xvi.

“Introduction,” to the Greek translation of John Meyendorff, *Byzantine Theology: Historical Themes and Doctrinal Trends*. Athens: Indiktos, 2010, pp. 7-16.

Edited Volumes

The Mystagogy of St Maximos the Confessor. Proceedings of the International Colloquium on the Mystagogy of St Maximos the Confessor. 28-30 April, Boston, MA (in preparation)

Evangelist, Shepherd, and Teacher: Studies in Honor of Archbishop Demetrios of America, ed. James Skedros, Maximos Conostas, Vasiliki Limberis. Brookline, MA: Holy Cross Press, 2021.

Articles

“The Theology of the Icon,” in *The Icon*, ed. Charles Barber and Maria Vassilaki (Cambridge: Cambridge University Press, at press).

“Man became God to the Degree that God became Man: Maximus the Confessor and the Doctrine of Deification,” in Paul Gavrilyuk and Matthew Levering, eds., *The Oxford Handbook of Deification* (Oxford: Oxford University Press, at press).

“Saints and Elders of Mt Athos,” *The Routledge Handbook of Mt Athos*, ed. Graham Speake (at press).

“The Body as Ritual Space: St Maximos the Confessor’s *Mystagogy* and the Architecture of Deification,” in *Performance in Late Antiquity and Byzantium*, ed. Niki Tsironis (at press).

“‘I Wish I Could Always Weep That Way.’ Abba Poemen and Mary at the Cross: On the Origins of Byzantine Devotion to the Mother of God,” in *Lament as Performance In Byzantium*, ed. Niki Tsironis and Theofili Kampianaki (London: Routledge, at press).

“‘I Have no other Hope but You’: Prayers to the Virgin Attributed to St Ephrem the Syrian,” *Saint Vladimir’s Theological Quarterly* 66.3-4 (2022): 73-100.

“Harmony Without Stasis,” in *Writing Painting*, ed. E. Jackson (London, 2022), 8-10.

“Maximus the Confessor: A Bridge Between the Churches,” *The Greek Orthodox Theological Review* 63.3-4 (2018): 5-29 (this volume appeared in 2022).

“Dionysius the Areopagite and the New Testament,” in the *Oxford Handbook of Dionysius the Areopagite*, ed. Mark Edwards, et al. (Oxford: Oxford University Press, 2022), 48-63.

“Maximus the Confessor and the Reception of Dionysius the Areopagite,” in *The Oxford Handbook of Dionysius the Areopagite*, ed. Mark Edwards, et al. (Oxford: Oxford University Press, 2022), 222-40.

“Elder Aimilianos of Simonopetra: The Psalms and Monastic Life” *The Forerunner* (Oxford, 2022).

“I Waited Patiently for the Lord” (Ps 40:1): Elder Aimilianos of Simonopetra on Faith, Sickness, and Suffering,” *Friends of Mt Athos Annual* (2021): 27-37.

“Rapture, Ecstasy, and the Construction of Sacred Space: Hierotopy in the *Life of Symeon the New Theologian* by Niketas Stethatos,” in *Icons of Space: Advances in Hierotopy*, ed. Jelena Bogdanovic (London and New York: Routledge, 2021), 341-54.

“Byzantine Biblical Hermeneutics,” in the *Oxford Handbook to Byzantine Literature*, ed. Stratis Papaioannou (Oxford: Oxford University Press, 2021), 110-31.

“St John Chrysostom and the Jesus Prayer,” in *The Life of Prayer on Mt Athos*, ed. Douglas Dales and Graham Speake (Oxford: Peter Lang, 2020).

“‘Mary Greeted Elizabeth’ (Lk 1:40): Witnessing Christ in the World Today,” *Ortodoxia: Revista a Patriarhiei Romane* 11 (2019): 242-51 (in Romanian).

“The Story of an Edition: Antoine Wenger and John Geometres’ *Life of the Virgin Mary*,” in *The Reception of the Virgin in Byzantium: Marian Narratives in Texts and Images*, edited by Thomas Arentzen and Mary B. Cunningham (Cambridge: Cambridge University Press, 2019), 326-42.

“Paul the Hesychast: Gregory Palamas and the Pauline Foundations of Hesychast Theology and Spirituality,” *Analogia* 3.2/2 (2018): 32-47.

“Guide of Orthodoxy: Reflections on the life of St. Maximos the Confessor,” *The Orthodox Word* 312-313 (2017): 5-67.

“Proclus Constantinopolitanus,” *The New Oxford Classical Dictionary* (Oxford: Oxford University Press, 2017).

“Dionysios the Areopagite, Maximos the Confessor, and the Transformation of Christian Neoplatonism,” *Analogia* 1.2 (2017): 1-12.

“Beyond the Veil: Imagination and Spiritual Vision in Byzantium,” *Ortodoxia. Revista a Patriarhiei Romane* II/17 (2017): 230-47 (in Romanian).

“‘Attend to Thyself’ (Deut 15:9): Attentiveness and Digital Culture,” *Ortodoxia. Revista a Patriarhiei Romane* IV/16 (2016): 146-55 (in Romanian).

“Nothing is Greater than Divine Love: Evagrius of Pontos, Maximos the Confessor, and the *Philokalia*,” in *Rightly Dividing the Word of Truth: A Volume in Honour of Metropolitan Kallistos Ware*, ed. Graham Speake (Oxford and Berlin: Peter Lang, 2016), 57-74.

“A Greater and More Hidden Word: Maximos the Confessor and the Nature of Language,” in *Maximus the Confessor as a European Philosopher*, ed. Sotiris Mitralaxis, et al. (Eugene: Cascade, 2017), 95-109.

“Poetry and Painting in the Middle Byzantine Period: A Bilateral Icon from Kastoria and the Stavrotheotokia of Joseph the Hymnographer,” in *Viewing Greece: Cultural and Political Agency in the Medieval and Early Modern Mediterranean*, ed. Sharon Gerstel (Turnhout: Brepols, 2016), 12-32.

“The Reception of Saint Paul and Pauline Theology in the Late Byzantine Period,” in *The New Testament in Byzantium*, ed. Derek Kreuger and Robert S. Nelson (Washington, D.C.: Dumbarton Oaks, 2016), 147-76; volume reviewed by Simon Crisp, *Novum Testamentum* 60 (2018): 317-22.

“Charisma and Institution at an Athonite Cloister: Historical Developments and Future Prospects,” in *Spiritual Guidance on Mount Athos*, eds., Graham Speake and Metropolitan Kallistos Ware (Oxford & Bern: Peter Lang, 2015), 69-90.

“Fragmentation, Unity, and the Holy Spirit,” *The Presbyter* 15.2 (2014): 8-10.

“Transfigured in the Night: The Life and Teachings of Elder Aimilianos of Simonopetra,” *The Orthodox Word* 296 (2014): 105-150.

“Maximos the Confessor: The Reception of His Thought in East and West,” in *Knowing the Purpose of Creation through the Resurrection: Proceedings of the International Symposium on St. Maximus the Confessor. Belgrade 18-21 October, 2012*, ed. Bishop Maxim Vasiljevic (Alhambra, California: Sebastian Press & University of Belgrade, 2013), 25-53.

“Theophanes the Cretan and the Iconography of the Annunciation,” *Annual Report of the Friends of Mt. Athos* (2012): 41-52.

“Contribution to the Study of the *Philokalia*: Evagrius of Pontos, Maximos the Confessor, and the 400 Chapters on Love,” in *Άγιος Νικόδημος ὁ Ἀγιορείτης—200 Χρόνια ἀπὸ τὴν κοίμησὴ του. Πρακτικά Β΄* (Thessaloniki, 2009), 12-26 (in Greek).

“Charisma and Institution at an Athonite Cloister: Historical Developments and Future Prospects,” *Annual Report of the Friends of Mt. Athos* (2007): 17-34; published elsewhere in Greek and Russian translations; and reprinted in Silviu Bunta and Matthew-Peter Butrie, *Ieratikon*, vol. IV: Notes (Cherubim Press, 2019), 35-54.

“Symeon of Thessaloniki and the Theology of the Icon Screen,” in *Thresholds of the Sacred: Architectural, Art Historical, Liturgical, and Theological Perspectives on Religious Screens, East and West*, ed. Sharon Gerstel (Washington, D.C.: Dumbarton Oaks, 2006), 163-183.

“Death and Dying in Byzantium,” in *Byzantine Christianity, A People’s History of Christianity*, vol. 3, ed. Derek Kreuger (Minneapolis: Fortress Press, 2006), 124-145.

“A Spiritual Warrior in Iron Armor Clad: Byzantine Epigrams on St. George the Great Martyr,” in *Only the Light Remains: Papers in Honor of George C. Pilitsis*, ed. John Papson (Brookline, Mass.: Holy Cross Press, 2006), 237-257.

The Nature and Mission of the Church, Faith and Order Paper 198 (Geneva: World Council of Churches, 2005) (partial editor).

“The Last Temptation of Satan: Divine Deception in Greek Patristic Interpretations of the Passion Narrative,” *Harvard Theological Review* 97.2 (2004): 139-63; Romanian translation: “Ultima isipita a Satanaei: Inselaciunea divina in talcurile patristice grecesti la relatarea patmilor,” *Ortodoxia: Journal of the Romanian Patriarchate* 2 (2022): 128-57.

“Tongues of Fire Confounded: Greeks and Latins at the Council of Florence (1438-1439),” in *Conciliation and Confession: The Struggle for Unity in an Age of Reform*, ed. Howard P. Louthan & Randall Zachmann (Notre Dame: University of Notre Dame Press, 2004), 37-61.

“An Apology for the Cult of Saints in Late Antiquity: Eustratius Presbyter of Constantinople, *On the State of Souls after Death*,” *The Journal of Early Christian Studies* 10.2 (2002): 267-285.

“‘Vanity of Vanities’? Solomon’s Trilogy and the Patristic Subversion of Scripture,” in *Shem in the Tents of Japhet: Essays on the Encounter of Judaism and Hellenism*, ed. James L. Kugel (Leiden: Brill, 2002), 241-59.

“Mark Eugenikos, Metropolitan of Ephesus,” in *La Théologie byzantine et sa tradition*, vol. 2, ed. Carmelo Giuseppe Conticello and Vassa Conticello (Turnhout: Brepols, 2002), 411-475.

“‘To Sleep Perchance to Dream’: The Middle State of Souls in Patristic and Byzantine Literature,” *Dumbarton Oaks Papers* 55 (2001): 91-124.

“Word and Image in Byzantine Iconoclasm: The Biblical Exegesis of Patriarch Photius of Constantinople,” in *The Contentious Triangle: Church, State, and University. A Festschrift in Honor of Professor George H. Williams*, ed. Calvin Pater & Rodney Peterson (Kirksville, Missouri: Thomas Jefferson University Press, 1999), 97-109.

“Icons and the Imagination,” *Logos: A Journal of Catholic Thought and Culture* 1.1 (1997): 114-127.

“Glorifying God with the Body: The Transformation of the Senses in Eastern Christian Iconography,” *The Journal of the Association of Anglican Musicians* 4 (1995): 11-16 (special volume on the visual arts).

“Weaving the Body of God: Proclus of Constantinople, the Theotokos, and the Loom of the Flesh,” *The Journal of Early Christian Studies* 3.2 (1995): 169-94.

“Gregory Nazianzus and a Byzantine Epigram on the Resurrection by Manuel Philes,” in *Rightly Teaching the Word of Your Truth. Studies in Honor of Archbishop Iakovos*, ed. M. Vaporis (Brookline, MA: Holy Cross Press, 1995), 253-71.

“Commentary on the Patriarchal Message on the Day of the Protection of the Environment,” *The Greek Orthodox Theological Review* 35 (1990): 179-94.

“Chronological Tables of the History of Monasticism: Origins to AD 700,” in *Ascetic Behavior in Greco-Roman Antiquity. A Sourcebook*, ed. Vincent L. Winbush (Minneapolis: Fortress Press, 1990), 465-483.

Book reviews

Nicolas Melvani, *Late Byzantine Sculpture*, Studies in the Visual Culture of the Middle Ages, vol. 6 (Turnhout: Brepols, 2013), in *Religion and the Arts* 23 (2019): 314-16.

Nikolaos Loudovikos, *Church in the Making: An Apophatic Ecclesiology of Consubstantiality*, trans. Norman Russel (Yonkers, NY: St Vladimir’s Seminary Press, 2016), in *Analogia* 6 (2019): 103-16.

Katherine Marsengill, *Portraits and Icons: Between Reality and Spirituality in Byzantine Art* (Turnhout: Brepols, 2013), in *Religion and the Arts* 21 (2017): 665-79.

Liliya Berezhnaya and John-Paul Himka, *The World to Come: Ukrainian Images of the Last Judgment*, Harvard Series in Ukrainian Studies (Cambridge, MA: Harvard University Press, 2014), in *Religion and the Arts* 20 (2016): 231-34.

Leslie Brubaker and Mary B. Cunningham, eds., *The Cult of the Mother of God in Byzantium* (Ashgate, 2011), in *Religion and the Arts* 18 (2014): 713-17.

Clemena Antonova, *Space, Time, and Presence in the Icon* (Ashgate, 2010), in *Religion and the Arts* 18 (2014): 722-25.

Leena Mari Peltomaa, *The Image of the Virgin in the Akathist Hymn* (Leiden: Brill, 2001), in *St. Vladimir’s Theological Quarterly* 4.9 (2005): 355-58.

John McGuckin, *Saint Gregory of Nazianzus: An Intellectual Biography* (Crestwood: St. Vladimir's Seminary Press, 2001), in *Religious Studies Review* 29.1 (January, 2003), 97-98.

Ivan Bentchev and Eva Hausteiu-Bartsch, eds., *Muttergottesikonen* (Bielefeld: Kerber Verlag, 2000), in *Religion and the Arts* 6-4 (2002): 519-20.

Sharon Gerstel, *Beholding the Sacred Mysteries: Programs of the Byzantine Sanctuary* (Seattle & London: College Art Association, 1999), in *Religion and the Arts* 4.4 (2000): 577-79.

Catherine Osborne, *Eros Unveiled: Plato and the God of Love* (Oxford: Clarendon, 1994), in *Church History* 66 (1997): 797-98.

Bertrand Davezac, *Greek Icons after the Fall of Constantinople: Selections from the Roger Cabal Collection* (Houston: The Menil Collection, 1996), in *Religion and the Arts* 2.4 (1998): 530-31.

Andrew Louth, *Maximus the Confessor. The Early Church Fathers* (London & New York: Routledge, 1996), in *The Anglican Theological Review* 80 (1998): 275-76.

Robin Cormack, *Painting the Soul. Icons, Death Masks, and Shrouds. Essays in Art and Culture* (London: Reaktion Books, 1997) in *Religion and the Arts* 2.2 (1998): 256-58.

John Meyendorff, *Rome, Constantinople, and Moscow. Historical and Theological Studies* (Crestwood: St. Vladimir's Seminary Press, 1996), in *Religious Studies Review* 24.1 (January, 1998): 110.

R. J. Schork, *Sacred Song from the Byzantine Pulpit: Romanos the Melodist* (Gainesville: University Press of Florida, 1995), and Ephrem Lash, *Kontakia on the Life of Christ: St. Romanos the Melodist* (San Francisco: HarperCollins, 1995), in *Religious Studies Review* 23.1 (1997): 80.

Antonia Tripolitis, *Kassia. The Legend, the Woman, and her Work* (New York & London: Garland, 1992), in *Church History* 66.1 (1997): 187.

Jean-Claude Larchet, *La divinisation de l'homme selon saint Maxime le Confesseur* (Paris: Cerf, 1996), in *The Greek Orthodox Theological Review* 41.3 (1996).

Mahmoud Zibawi, *Eastern Christian Worlds* (Collegeville: The Liturgical Press, 1995), in *The Greek Orthodox Theological Review* 41.2 (1996): 395-97.

Timothy S. Miller and John Nesbitt, eds., *Peace and War in Byzantium. Essays in Honor of George T. Dennis* (Washington, D.C.: The Catholic University of America Press, 1995), in *Religious Studies Review* 22.3 (1996): 252.

Theodore Nikolaou, *The Meaning of Icons in the Mystery of Salvation* (Thessaloniki: Pournaras, 1992) (in Greek), in *The Greek Orthodox Theological Review* 41.1 (1996): 90-92.

Vasiliki Limberis, *Divine Heiress: The Virgin Mary and the Creation of Christian Constantinople* (London: Routledge, 1994), in *Religious Studies Review* 21.4 (1995): 333.

Dennis MacDonald, *Christianizing Homer: The Odyssey, Plato, and The Acts of Andrew* (Oxford: Oxford University Press, 1994), in *The Journal of the Hellenic Diaspora* 21 (1995): 146-48.

Thomas G. Weinandy, *In the Likeness of Sinful Flesh. An Essay on the Humanity of Christ* (Edinburgh: T & T Clark, 1993), in *Pro Ecclesia* 4.3 (1995): 381-82.

Pauline Allen and Cornelius Datema, *Leontius Presbyter of Constantinople: Fourteen Homilies*, Byzantina Australiensia, 9 (Brisbane: Australian Association for Byzantine Studies, 1991), in *Religious Studies Review* 19.4 (1993): 357.

Select academic papers and presentations

“Did Christ Repent? The Greek Fathers and the Vicarious Repentance of Christ,” The Volos Academy for Theological Studies, Volos, Greece, 9 May 2022.

“Solomon’s Trilogy: The Stages of Spiritual Progress,” The Abigail Adams Institute, Spring Semester 2022, Cambridge, MA (five lectures).

“The Marian Theology of John Geometres, *Life of the Virgin*,” The Virgin Beyond Borders, International Online Conference 9-12 March 2022 (Organized by the National Hellenic Research Foundation, Harvard University, and Oxford University).

“He Made it a Second Cosmos and Placed it on Earth’ (*Amb.* 7.35): Maximos the Confessor and the Human Microcosm,” International Conference on “Macrocosms and Microcosms from Late Antiquity to the Middle Ages.” University of Cambridge, 24-26 September 2021.

“The Greek Fathers and the Vicarious Repentance of Christ,” Conference on “Deification through the Cross,” University of Notre Dame, 24 September 2021.

“I Waited Patiently for the Lord’ (Ps 40:1): Elder Aimilianos of Simonopetra on Faith, Sickness, and Suffering,” *The Friends of Mt Athos - Summer Program*, Cambridge, England, 12 June 2021.

“Mt Athos: The Garden of the Mother of God,” *Conference on the Mother of God*, Patristic Nectar, Riverside, CA, 6 June 2021.

“The Body as Ritual Space: St Maximus the Confessor’s *Mystagogy* and the Architecture of Deification,” Online International Conference, “Performance in Late Antiquity and

Byzantium,” 24 April, 2021, sponsored by the Institute of Historical Research, National Hellenic Research Foundation, and the Center for Hellenic Studies, Harvard University.

“Incarnation and Deification in Dionysius the Areopagite and Maximus the Confessor,” Deification Symposium (*The Oxford Handbook of Deification*), American Academy of Religion, 20 November 2020.

“Sing a New Song to the Lord: Elder Aimilianos of Simonopetra and the Psalms,” Workshop on the Book of Psalms, Orthodox Fellowship of St John the Baptist and Parish of St John the Theologian, Cambridge, England, Saturday 27 February 2021.

“John Geometres’ *Life of the Virgin* and the *Life of the Virgin* attributed to Maximus the Confessor,” Faculty Symposium, St Vladimir’s Orthodox Theological Seminary, 7 April 2020.

“Prayers to the Virgin Ascribed to St Ephrem the Syrian,” Colloquium on the Legacy of Ephrem Graecus, Marquette University, Milwaukee, Wisconsin, 8-10 November 2019.

“Toward an Orthodox Theology of Work,” Archdiocesan Presbyters Council (APC) National Clergy Retreat, San Antonio, Texas, 28-29 October 2019.

“Natural Contemplation in Evagrius of Pontus and Maximus the Confessor,” St Tikhon’s Orthodox Theological Seminary, 3 October 2019.

“St Paul’s Ascent to Heaven in the Byzantine Tradition,” Conference on “Air and Hevens in the Iconography of the Christian World,” Russian Academy of the Arts, Moscow, September 11-13, 2019.

“Icons and World Christianity,” 30th Annual Orlando Costas Consultation on Mission and Ecumenism, Boston College, 5 April 2019.

“St John Chrysostom and the Jesus Prayer,” Conference on “The Life of Prayer on Mt Athos,” The Friends of Mt Athos, Cambridge, England, 1-3 March 2019.

“St Maximus the Confessor: A Bridge Between East and West,” Second Annual Dathal and John Georges Lecture, Notre Dame Seminary, New Orleans, Louisiana, March 2019.

“A Tale of Two Trees: Nature and Human Transformation,” International Symposium on the Environment: Ecology, Theology, and Human Dignity in the Orthodox Christian Tradition, Seoul, Korea, 8 December 2018.

“Images and the Imagination: The Epistemology of Theodore the Studite and Nikephoros of Constantinople,” a paper given at the panel, “Ninth-Century Philosophy Reconsidered: Sense Perception, Imagination, and Concept Formation,” The Forty-Fourth Annual Byzantine Studies Conference, San Antonio, Texas, 4-7 October 2018.

“Maximos the Confessor and the Theology of Hesychasm,” Leeds International Medieval Congress, 2-5 July 2018.

“The Byzantine Icon Screen and the Veil of the Temple,” University of Notre Dame, Graduate Seminar, Department of Theology/Biblical Studies, 6 March 2018.

“The Iconography of the Resurrection: Art and Theology in the Orthodox Tradition,” University of Notre Dame, undergraduate lecture, 5 March 2018.

“Her Voice was a Voice of Power: Creation through Sound in the Byzantine World,” *Sound and the Sacred, A Conference Organized by the UCLA Center for Medieval and Renaissance Studies*, 17-18 November 2017.

“Structures of Being in Dionysios the Areopagite and Maximos the Confessor,” *Philosophy and Theology Workgroup*, Boston College, 18 November 2016.

“Rapture, Ecstasy, and the Construction of Sacred Space: Hierotopy in the *Life of Symeon the New Theologian* by Niketas Stethatos,” 23rd International Congress of Byzantine Studies, Belgrade, 25 August 2016.

“Scripture and Creation in Maximos the Confessor’s *Questions to Thalassios*,” 23rd International Congress of Byzantine Studies, Belgrade, 22 August 2016.

“The Reception of Dionysios the Areopagite in the Theology of Maximos the Confessor,” International Workshop: *Corpus Dionysiacum Areopagiticum: Ancient and Modern Readers*, University of Oxford, Pusey House, 18-20 July 2016.

“Biblical Exegesis and Late Byzantine Spirituality,” Doctoral Colloquium in Theology, Boston College, 2 March 2016.

“Virtue and Knowledge in the Theology of St. Maximos the Confessor,” a series of nine lectures given at the St. Sebastian Theological Institute (Serbian Diocese of Los Angeles), San Diego, California, 22-25 February 2016.

“Biblical Exegesis and Monastic Anthropology in Maximos the Confessor’s *Questions to Thalassios*,” Villanova University, Philadelphia, 13 November 2015.

“Solomon Saw Her from Afar: Theological and Exegetical Themes in the *Life of the Virgin Mary* by John John Geometres,” XVII International Conference on Patristic Studies, Oxford, 14 August 2015.

“Πρόσεχε σεαυτῷ: Attentiveness and Digital Culture,” First International Conference on Digital Media and Orthodox Pastoral Care, Athens, Greece, 7-9 May 2015.

“The Kenosis of Christ and the Mother of God in Orthodox Iconography,” Boston College, Higgins Hall, 21 April 2015.

“Maximos the Confessor, Ambiguum 7,” Graduate Student Seminar, Medieval Institute, University of Notre Dame, 24 March 2015.

“Through a Glass Darkly: Paradox and Perception in Orthodox Iconography,” Medieval Institute University of Notre Dame, 23 March 2015.

“Maximos the Confessor, Ambigua 41,” Faculty Seminar, Valparaiso University, 20 March 2015, Valparaiso, Indiana.

“Beauty and Spiritual Vision in Orthodox Iconography,” Christ College Symposium Series, Valparaiso University, 19 March 2015, Valparaiso Indiana.

“Proclus of Constantinople and the Development of the Constantinopolitan Theological Tradition,” Reflecting on the Past-Looking Towards the Future: Conference on the Ecumenical Patriarchate, Greek Orthodox Metropolis of Toronto, 21 October 2014.

“Lost and Found: A Short History of Byzantine Art after the Fall of Constantinople,” Hellenic College, 11 October 2014.

“A Greater and More Hidden Word: Maximos the Confessor and the Nature of Language,” Plenary Paper, International Colloquium on “Maximus the Confessor as a European Philosopher,” *Institut für Philosophie*, Freie Universität Berlin, 27 September 2014.

“The *Philokalia* and *The Way of a Pilgrim*: The Theory and Practice of the Jesus Prayer,” Guest lecture, Boston University Symposium on “Christian Spirituality,” 22 September 2014.

“The Mirror Has Two Faces: The Mother of God and Christ in Double-Sided Icons,” J. Paul Getty Museum and UCLA Center for Medieval and Renaissance Studies, Symposium: “Heaven and Earth: Perspective on Greece’s Byzantium,” Los Angeles, CA, 3 May 2014.

“The Presence of God in Scripture and Creation: The Theology of St. Maximos the Confessor” (Four Lectures), The Eagle River Institute, Eagle River, Alaska, 1-5 August 2013.

“The Reception of St. Paul and Pauline Theology in the Late Byzantine Period,” Dumbarton Oaks Spring Symposium, Washington, DC, 27 April 2013.

“John Eriugena’s Latin Translation of the *corpus Dionysiacum* and Maximos the Confessor’s *Ambigua to John*,” Patriarch Athenagoras Orthodox Institute, University of California, Berkeley, 5 March 2013.

“Reflections on a Critical Edition and Translation: St. Maximos the Confessor, *The Ambigua*,” Byzantine Studies Conference, Boston, MA, 2 November 2012.

“St. Maximos the Confessor: The Relevance of His Thought Today,” International Symposium on St. Maximos the Confessor, Belgrade, Serbia, 18 October 2012.

“The Monk and the Maiden: Theophanes the Cretan and the Iconography of the Annunciation,” A lecture given to the Friends of Mt. Athos, Oxford, June 2012.

“The Bible in the Context of Orthodox Monastic Life,” New Testament Colloquium, Princeton Theological Seminary, 3 October 2011.

“Roads to Damascus: Crisis, Conversion, and Community in the Lives of the Three Hierarchs.” Cathedral of the Holy Trinity, Greek Orthodox Archdiocese of America, New York City, 30 January 2010.

«Συμβολή εις τὴν μελέτη τῆς *Φιλοκαλίας*: Εὐάγριος ὁ Ποντικός, Μάξιμος ὁ Ὁμολογητῆς καὶ τὰ *Κεφάλαια περὶ ἀγάπης*» (“Contribution to the Study of the Philokalia: Evagrius of Pontus, Maximos the Confessor, and the *Chapters on Love*”). «Β΄ Ἐπιστημονικὸ Συνέδριο: Ἅγιος Νικόδημος ὁ Ἀγιορείτης, 200 Χρόνια ἀπὸ τὴν κοίμησὴ του», 3-5 Σεπτεμβρίου 2009, Ἱερὸν Κοινόβιον Ὁσίου Νικοδήμου, Πεντάλοφος Γουμένισσας.

“Charisma and Institution at an Athonite Cloister: Historical Developments and Future Prospects,” Madingly Conference, Cambridge University, 10 February 2007.

“Polarity and Paradox: The Face of Christ in a Sixth-Century Icon from Mt. Sinai,” Harvard University, Center for the Study of World Religions, 29 April 2004.

“The Last Temptation of Satan: Divine Deception in Greek Patristic Interpretations of the Passion Narrative,” Boston Area Patristics Society, 13 November 2003.

“Toward a Patristic Philosophy of Language: Origen, Gregory of Nyssa, and Dionysius the Areopagite,” International Symposium on Biblical Hermeneutics, Holy Cross Greek Orthodox School of Theology, Brookline, MA, 17 October 2003.

“Revelation as Concealment: The Structure of Incarnation and the Theology of the Iconscreen,” Dumbarton Oaks Spring Symposium on: “The Sacred Screen: Origins, Development, and Diffusion,” 9-11 May 2003, Washington, DC.

Response paper to Richard Kearney, *The God Who May Be: A Hermeneutics of Religion*, American Academy of Religion, Toronto, 18 November 2002.

“Authority in Contemporary Ecclesiology: An Eastern Orthodox Response,” World Council of Churches, Commission on Faith and Order, Bucharest, Romania, 8 July 2002.

“Desire, Deception, and Death in Early Christian Interpretations of the Passion,” The Sixth Annual Conference in Comparative Religion at New York University: Eros and the Religious Imagination, 19-21 April, New York City 2002.

“Faces of Eternity,” lecture at the opening of the exhibition, “Faces of Eternity,” Barrington Center for the Arts, Wenham, MA, 11 November 2001.

“Byzantine Theology, Methodology, and the Canonicity of the Icon,” 20th International Byzantine Studies Congress, Paris, France, 20-25 August 2001.

Response paper to “Buddahood Envisaged, Buddahood Inscribed: Notes toward a Buddhist Iconology,” by Robert Gimello, Harvard University, 40th-Anniversary Colloquium, The Center for the Study of World Religions, Harvard University.

“Black and Beautiful: The Icons of Ethiopia,” lecture at the opening of an exhibition of Ethiopian icons, Andover Chapel, Harvard Divinity School, 21 February 2001.

“A Kiss Before Dying: Embodiment and Iconization in Three Orthodox Icons,” Luce Hall, Yale University, New Haven, Conn., 6 February 2001.

“Icons and Theological Reflection,” *Biennial Consultation of the Association for Theological Field Education*, Cambridge, MA, 18 January 2001.

“Understanding Icons,” Dyer Library/York Institute of Southern Maine, 7 December, 2000.

“Orthodox-Catholic Dialogue in the Fifteenth Century: Reflections on the Council of Florence,” *From Conciliarism to the Confessional Church: 1400-1618*, University of Notre Dame, 29 September 2000.

“Expanding Concepts of God: Person, Essence, and Energy,” *Expanding Concepts of God: A Symposium sponsored by the John Templeton Foundation*, American Institute of Science, Cambridge, MA, 7-9 April 2000.

“Mysticism and Eschatology in Byzantine Spirituality,” Inaugural James Rubin Lecture, Hebrew University, Jerusalem, 12 January 2000.

“An Apology for the Cult of Saints in Late Antiquity: Eustratius Presbyter of Constantinople, *De statu animarum post mortem*,” Boston Area Patristics Society, 23 September 1999.

“Memory, Liturgy, and Vision in Three Byzantine Icons,” Boston Theological Institute Symposium on Liturgy and the Arts, 19 September 1999.

“The Sleep of Souls and the Cult of Saints: Problems in Theological Anthropology (5th–10th Centuries),” XIII International Oxford Conference on Patristic Studies, August 1999.

“‘Vanity of Vanities’? Solomon’s Trilogy and the Patristic Subversion of Scripture,”
Conference on Hellenism and Judaism sponsored by Bar Ilan and Harvard Universities,
Harvard University, 13 May 1999.

“‘To Sleep Perchance to Dream’: The Middle State of Souls in Patristic and Byzantine
Literature,” Dumbarton Oaks Spring Symposium, Washington, DC, 1 May 1999.

Courses taught (2011-)

Introduction to Orthodox Christianity
Patrology I-II
Patristic Exegesis in the Alexandrian Tradition
Basil of Caesarea
Gregory of Nazianzus
Dionysios the Areopagite
Maximos the Confessor: Introduction to his Thought and Theology
Maximos the Confessor, the *Ambigua*
Maximos the Confessor, *The Questions to Thalassios*
Maximos the Confessor, *The Mystagogy*
Introduction to Orthodox Spirituality
The *Philokalia*
Theology of the Icon
Iconography of the Liturgical Year
The Theotokos in Orthodox Theology and Devotion
Cinema and Salvation: Theological Explorations in Film

Courses of Independent Study (2011-)

Aristotelian and Neoplatonic Foundations of Patristic Philosophy
Evolution in Theological Perspective
The Cappadocian Fathers
The Christological Letters of Maximos the Confessor
Middle Byzantine Theologians
Apocryphal Lives of the Virgin
Symeon the New Theologian
Hesychast Readings of St Paul
New Martyrs of the Ottoman Period

Student Theses Supervised (2022)

Anthony Ladas, “Asceticism and Martyrdom in the Ottoman Empire” (ThM, 2022).

Melania Lindermann, “The Noetic Paradise of the Human Soul: Cosmology, Anthropology,
and Eschatology in St Symeon the New Theologian, Niketas Stethatos, and Kallistos
Angelikoudes” (ThM, 2022).

Justin Smith, “The Consummation of Longing: St Basil of Caesarea’s Theological Gnoseology” (ThM, 2022).

Joshua Gorenflo, “Becoming Stewards of Attention in the Digital Age: A Theological Appeal” (MA Thesis, Abilene University, 2022) (second reader).

Editorial work

Advisory Board: *Scriptores bizantini* (Romanian Society for Byzantine Studies) (2023-).

Editorial Board: *Martyria: Journal of Orthodox Theology and Spirituality* (Archdiocese of Ramnic, Patriarchate of Romania) (2021-).

Advisory Board: *Methexis* (Institute for the Study of Values and Spirituality, Jash, Romania) (2121-).

Editorial Board: *Studia Theologica: A Journal of Biblical and Theological Studies* (Timosara, Romania) (2020-).

Editorial Board: *Imago: Sociedad Española de Emblemática* (University of València) (2019-).

Editorial Board (Byzantine Greek): *Dumbarton Oaks Medieval Library* (2017-).

Editorial Board: *Analogia: A Journal of Theological Dialogue* (2016-).

Editorial Board, *Harvard Theological Review* (2003-2005).

Assistant Editor, *Greek Orthodox Theological Review* (1996-1998).

Exhibitions

Chief Curator, “Faces of Eternity: The Icon Collection of Louis and Carole McMillen,” Barrington Center for the Arts, Wenham, Mass., 11 November - 6 December, 2001 (An inaugural exhibition of thirty-five eighteenth- and nineteenth-century Greek, Russian, and Arabic icons from a private collection in Massachusetts).

Fellowships and awards

Outstanding Alumnus Award, Holy Cross Greek Orthodox School of Theology (2012).

Teacher of the Year, Hellenic College (2011).

Visiting Professor of Orthodox Theology, École Pratique des Hautes Études, Paris, Spring Semester, 2005 (invited).

Dumbarton Oaks Fellow (Byzantine Studies), Dumbarton Oaks, Harvard University Center for Byzantine Studies (September 2001-January 2002).

National Endowment for the Humanities Summer Seminar: “The Adam and Eve Narrative in Christian and Jewish Tradition,” Hebrew University, Jerusalem, Israel (17 June-9 August, 1996).

Seminar for Recent Recipients of the Doctorate, Association of Theological Schools (17-19 March, 1995, San Francisco, California).

Dumbarton Oaks Junior Fellow (Byzantine Studies), Dumbarton Oaks, Harvard University Center for Byzantine Studies (1992-1993).

Societies and activities (past and present)

American Academy of Religion

Boston Area Patristics Society

Boston Theological Institute (Church History Colloquium)
 Byzantine Studies Conference (Member US National Committee)
 Center for the Study of World Religions, Harvard University, Consultant for the
 Museum of World Religions, Taiwan (July-August, 1999)
 Consultant to the Greek Ministry of Education for the development of a doctoral
 program in “Religion and Gender” at the University of Athens (2002-2003)
 Dumbarton Oaks Alumni Association
 Executive Board Member, Patristics Institute, Holy Cross Greek Orthodox School of
 Theology
 International Byzantine Studies Organization
 Massachusetts Council of Churches
 Mind/Brain/Behavior Initiative, Harvard University, 1999-2004
 Science and Religion Faculty Working Group, Harvard University, 2003-2004
 North American Patristic Society
 Orthodox Theological Society of America
 World Council of Churches, Faith and Order Consultation on *Ecumenical Hermeneutics*
 (Drafting committee) Lyons, France, 13-20 March, 1996
 World Council of Churches, Faith and Order Consultation on *Authority and Authoritative*
Teaching (Drafting committee), Bucharest, Romania, July, 2002