

NIKOLAOS LOUDOVIKOS

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I am Professor of Religious Studies, Hermeneutics of Religion, and Didactics of Religion at the School of Education of the University of Ioannina. I am also Visiting Professor at the Institute for Orthodox Christian Studies of Cambridge, UK, and at the Theological Faculty of the University of Balamand, Lebanon. I am mainly a systematic theologian, but also a philosopher and a psychologist. My academic work spans Christian theology, other religions, philosophy and psychology, in an effort to create a fertile intellectual discussion and bring about new concepts of theological provenance, aiming at opening new horizons to modern anthropological quest. This also can be seen as a modern hermeneutic re-assessment of some major claims made in the past by our Christian Greek-Western thought.

STUDIES

1978-86: Studies of Psychology, Pedagogy and Theology at the Universities of Athens and Thessaloniki.

1986-90: Post-graduate studies in Dogmatics and Phd in Dogmatic and Symbolic Theology. Supervisor: The Metropolitan Prof John Zizioulas. Title of the Dissertation (translated): 'The Eucharistic Ontology in Maximus the Confessor's Theological Thought'

1991-94: Philosophical and Theological Studies in Paris:

A. At the Theological Faculty of the Institut Catholique de Paris: Roman-catholic Ecclesiology, Thomas Aquinas, Anselm of Canterbury.

B. At the Faculty of Philosophy of the Institut Catholique de Paris: Modern Philosophy, Heidegger, The Philosophical system of Porphyry, Introduction to Augustine's Thought, Philosophy of Religion.

C. At Sorbonne (Paris IV): History of Religions, French Philosophy, Psychoanalytic Anthropology.

D. Institut de Theologie Orthodoxe Saint Serge: Systematic Theology

E. Centre Sèvres: Patristic Research

1991: Start of a PhD diss. in French (Philosophie et Histoire des Religions) (Supervisors :Prof. M. Corbin (Medieval Philosophy), and Prof. M. Meslin (Religious Studies). Title: 'L' idée de la transcendance chez Plotin et Denys l' Aréopagite'.

1994-95: Faculty of Philosophy, Aristotle University of Thessaloniki, Post-graduate Course: Ancient Greek Philosophy

1995-96: Faculty of Medicine, Aristotle University of Thessaloniki, Post-graduate course: Neuropsychology.

1999-2000: University of Cambridge, Studies of Protestant Theology and Philosophy of Religion (Visiting Scholar).

TEACHING POSTS

1987-91. Academic Assistant of the Professor Metropolitan of Pergamon John Zizioulas, at the Section of Dogmatics, Inter-Orthodox and Inter-Christian Relations, Theological Faculty, Aristotle University of Thessaloniki

1994-2006: Professor of Dogmatics and Ethics at the University Ecclesiastical Academy of Thessaloniki.

1999-2000 : Founding member of the Institute for Orthodox Christian Studies (IOCS) , as part of the University of Cambridge, (Department for Continuing Education). Appointment as Lecturer of Systematic Theology in IOCS, on

November 1999, occasionally also lecturing at the Faculty of Theology ,and its Centre for Advanced Theological and Religious Studies (CARTS).

1999-2000: In parallel, research and seminars at the Tyndale House Research Centre in Cambridge.

1999-2006: Graduate and Post-graduate teaching at IOCS: Systematic Theology, Philosophical Theology.

2007 – today: Visiting Professor at IOCS.

2007- 2022: Professor of Dogmatic and Symbolic Theology at the University Ecclesiastical Academy of Thessaloniki (teaching, in parallel, Christian Philosophy, Ancient Greek Philosophy and Psychology of Personality). Graduate and Post-Graduate courses. Director of Theological and Pastoral Studies , and, later, Dean of the Academy.

2022-2023: Professor of Dogmatic and Symbolic Theology at the University Ecclesiastical Academy of Athens.

2023-today: Professor of Religious Studies, Hermeneutics of Religion, and Didactics of Religion at the School of Education of the University of Ioannina.

Graduate Courses: 1. Religious Studies and Hermeneutics of Religion.

2. Religion and the Unconscious.

3. Religion and Social Problems.

4. Didactics of Religion.

Post-graduate courses: Problems of the Historiography of Philosophy: Metaphysics and Philosophy of Religion (In collaboration with the Dpt of Philosophy).

Also:

2005-2008: Visiting Professor, University of Wales, UK: Post-graduate lectures

2009-2021: Research Fellow, University of Winchester, UK: Post-graduate lectures.

2018-today: Visiting Professor, University of Balamand, Lebanon: Graduate and Post-graduate courses.

In parallel, lectures and seminars at more than 30 Universities and Research Centres globally, including the Universities of Durham, Nottingham, Helsinki, Moscow, Kiev, Berlin, Graz, St Serge, Princeton, Torino, Padova, Trieste, Belgrade, Sofia, Veliko Turnovo, Alba Iulia, Malta, Iasi, Louvain, Budapest, Holy Cross, Boston, Patras, Athens.

PhD Dissertations:

I am currently supervising four PhD dissertations.

SELECTED PARALLEL ACADEMIC ACTIVITIES

1. Orthodox Secretary of St Irenaeus Joint Roman-catholic/Orthodox Working Group (2004-2019), and now a member.
2. Participation in the international Christian/Islamic dialogue.
3. A member of the International Association of Orthodox Dogmatic Theologians (IAODT).
4. Co-chair of the Section of Dogmatics of the International Orthodox Theological Association (IOTA).
5. Member of Theological and Philosophical Associations, Committees, and Consultations.

6. Senior Editor of the international academic Journal 'Analogia: The Pemptousia Journal for Theological Studies' (since 2016): 23 volumes.

7. I am/was a member of the Editorial Board of international philosophical or theological journals:

Revista Portuguesa de Filosofia

Dia-noesis

Philotheos

Φιλοσοφείν

Meθexis: Journal of Research in Values and Spirituality

Of the psychological journal : «Ψυχής Δρόμοι». (Ways of the soul)

8. 350 public lectures in the YouTube.

ACADEMIC CONFERENCES (AFTER 2012, A SELECTION)

1. II International Conference on Ecclesiology, Syros 26/5-1/6/25. My paper: 'Freud and Ecumenism: on the Psychodynamics of the Roman/Catholic-Orthodox ecclesiological dialogues'.
2. EKI 2025 (Educational Knowledge and Informatization) , Dalian, China, 18-20/7/25. Program Committee Member Invitation.
3. Conference at the Theological Faculty of the Aristotle University of Thessaloniki, 'The Council of Nicaea in History and today', 13-15 November 2024. Paper: 'The concept of Homoousion and Ecclesiology'.
4. Holy Archdiocese of Crete, 27-28 May 2025, Conference on the Council of Nicaea, main speaker.

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5. 5th International Conference on 'The Theology of St Maximus the Confessor', Univ. of Belgrade 27-20/4/25. Keynote Lecture: 'St Maximus the Confessor's *Four Centuries on Love*, in the Age of Posthumanism: Theological, Philosophical and Psychological Remarks'.

6. International Conference for the first 100 years of the Academic Journal of the Holy Synod of the Orthodox Church in Greece "Theologia": "Orthodox Theology before the immaterial reality of Modern Technology", Athens 12-14/10/24. My paper: "Technopithecus and Truth: The Question of a new Humanism".
7. PHAICON 24: International Conference on Posthumanism and Artificial Intelligence, Athens 18-21/11/24. My paper: "What is a Human being? Theology, Neurobiology of the Unconscious and Artificial Intelligence".
8. International Conference Of Orthodox Theology, organized by the Theological Faculty of the National and Kapodistrian University of Athens: "Orthodox Theology in the 21st Century. Challenges and Perspectives". Athens 24-28/11/24. My paper: "Theological Anthropology and Psycho-neurological Understanding of the Unconscious".
9. Theological Faculty of the Univ. of Louvain. Conference, 'Early Modern Debates on the Beatific Vision: Byzantine Revival and Latin Reactions', June 18-19, 2024 . Paper: 'Vision as Analogical Participation: a Greek-Patristic Reading of Thomas Aquinas'.

10. St Patrick's Pontifical University, Maynooth, Ireland. Conference, 'The Future of Systematic Theology', 8-10/6/2023. My paper: 'Techno-pithecus and Truth: on the future of Systematic Theology'.
11. University of Patras, Dpt of Philosophy, International Interdisciplinary Conference, 'Cognition in Ancient Philosophy and its Reception. Interdisciplinary Approaches', 24-26/5/23. My paper: 'Plato and the Unconscious'.
12. University of Zurich, Faculty of Theology. International Symposium 'Paideia-Pistis-Polis, 4/5/23. My paper: 'Does Techno-pithecus' Political Paideia need a Pistis?'.
13. Centre of Civilization of the County of Central Macedonia/ Laboratory of Philosophical Research on the Imaginary, of the Faculty of Philosophy of the Aristotle University of Thessaloniki, 5 April 2023, my lecture "Death and Resurrection of the Contemplative Imagination in St Gregory Palamas".
14. Online Conference, 21/1/23, organized by the academic Group Dionysius Circle (USA) for Jordan Daniel Wood's book, 'The Whole Mystery of Christ. Creation as Incarnation in Maximus Confessor'.
15. Conference organized by the international academic project 'Science and Orthodoxy around the World' at the University 'St Kliment Ochridski' in Sofia, 9-11/6/22: 'Orthodox Theology and Physics'. My paper: '(Bio)Technology as the Definite and Unfallen Utopia: from Heidegger and Freier, to Bostrom, Stuart Russell, and the Dark Star of Desire'.
16. Conference at the Theological Faculty of the University of Iasi, 1-4/12/22: 'The Pillars of Orthodox Spirituality'. My Keynote Lecture: 'Open Human Nature in St Symeon the New Theologian and the Hesychastic Tradition, before the Third or Velvet Totalitarianism'.

17. Colloquium on Deification of the International Orthodox Theological Association (IOTA), New York 14/4/22. My topic: 'The Anthropological Structures of a Non-detached understanding of Theosis'.
18. Boston, Holy Cross Greek Orthodox School of Theology/Pappas Patristic Institute, Colloquium on 'St Maximus the Confessor's Mystagogy', 26-30/6/22. My paper: 'How does God interact with His Church? Maximus the Confessor and Process Theology'.
19. University of Malta , Faculty of Theology, Colloquium on Spirituality, 26/3/22. My topic: 'Discernment (Diakrisis) in Philokalia'.
20. Conference at the University of Trieste, Theological School, 15-17/9/21 'How does God act in the world? A theological and scientific look on nature after the Pandemic'. My paper: 'Science in the Destiny of Theology: a discussion in the midst of a pandemic'.
21. Syros, International Conference, ' Mapping the Una Sancta: on Orthodox and Catholic Ecclesiologies today', 10-14/6/19. My paper: 'Christological or Analogical Primacy: Ecclesial Unity and Universal Primacy in the Orthodox Church'.
22. Institute for Orthodox Christian Studies, Cambridge, 11/3/21, Colloquium on my book 'Analogical Identities: The Creation of the Christian Self' (Brepols, 2019), in open discussion

23. Brepols Publishers, 9/8/21, Professors Spencer, Loughlin, Andreopoulos, Loudovikos discussing the latter's book 'Analogical Identities: The Creation of the Christian Self'.
24. Cambridge, Institute for Orthodox Christian Studies, 31/8-1/9/2018. Conference 'The Newness and the Old: Tradition, Doctrine, and Christian life between Preservation and Innovation'. My paper: 'Bringing New Spirit in the Old Letter'.
25. First Pan-Hellenic Conference of the Centres of Preventing Addictions, Thessaloniki 18-20 March 2018. My paper: "We-less-I: The Emergence of the Self-Referring Subject in Modern Age".
26. Conference of the Postgraduate students of the Theological Faculty of the the National and Kapodistrian University of Athens , 24-25 February 2018. My paper: "Is it possible to surpass Platonism?"
27. Conference at the Theological Faculty of the Univ. of Athens, "On the concept of Person", Athens 13 /10/18. My paper: "Beyond Orthodox Personalism: new reflections on the theological meaning of Selfhood".
28. Academy of Athens, Centre of Research on Greek Philosophy. International Workshop 'Psychoanalysis and Orthodox Theology', 1/12/2018. My paper: 'What is the Unconscious? The Theological Roots of a Modern Discovery'.
29. IOCS Cambridge, Conference 'Inter-Christian Theological Dialogues', 29/8-1/9/2017. My paper: 'A Psychology of the Inter-Christian Dialogues'.

30. Theological Faculty of the Univ. of Athens, International conference on the Philosophy of Aristotle, November 2016. My paper: "Tracing Aristotle in Modern Western Theology"
31. Holy Diocese of Veria , International Conference on Aristotle , 27-29 June 2016. My paper: " Virtue and Evil according to Aristotle and the Apostle Paul".
32. St Maxim the Greek Institute, Conference on Eugene Voulgaris, Athens 7-9 December 2016. My paper: " Religious Tolerance according to Voulgaris"
33. Holy Diocese of Nafpactos, 1/10/16, Conference on Contemporary Ecclesiology. My paper: "The Concept of Primacy in East and West".
34. Oxford International Patristic Conference, August 2015. My paper: 'Consubstantiality beyond Perichoresis: Personal Threeness, Intradivine Relations, and Personal Consubstantiality in Augustine's, Thomas Aquinas', and Maximus the Confessor's Trinitarian Theologies'.
35. Freie Universität Berlin. Conference 'Maximus the Confessor as a European Philosopher', Sept. 2014. My paper: 'Analogical Ecstasis: Maximus the Confessor, Plotinus, Heidegger and Lacan'
36. Princeton University, Princeton Theological Seminary. Conference 'On Creation', 14-16/2/2014. My paper: 'Analogical Creation: Cosmic Ecclesia in St Maximus the Confessor, G. Florovsky, Sophiology and Beyond'.
37. Moscow Postgraduate Theological Seminary. Conference on St Symeon the New Theologian, 7-10/12/2014. My paper: 'A Fading Self and its Fragmented Body: St Symeon the New Theologian and J. Lacan on the Dialectics of Desire'.
38. University of Helsinki, Dpt of Systematic Theology/Helsinki Studium Catholicum. Conference 'The Architecture of the Cosmos according to St Maximus the Confessor' Sept. 2013. My paper: 'Acting Upon God: Maximus the Confessor's Eucharistic Gnosiology' .

39. University of Cambridge, Faculty of Theology/IOCS, March 2013. Conference on M. Plested's book 'Orthodox Readings of Thomas Aquinas'. My paper: 'Modern Orthodox Personalism'.
 40. Aristotle University of Thessaloniki/University Ecclesiastical Academy of Thessaloniki. Conference, 'Personhood in the Byzantine Christian Tradition: Early, Medieval and Modern Perspectives, May 2014. My paper: 'Consubstantial Selves: a discussion between Orthodox Personalism, Existential Psychology, Heinz Kohut, and Jean-Luc Marion'.
 41. University Ecclesiastical Academy of Thessaloniki. Conference 'The Essence-Energies Distinction in St Gregory Palamas', 4-7 April 2013. My paper: 'The Open History and its Enemies: Unity of God and Concept of History in Gregory Palamas and Thomas Aquinas'.
 42. Palamas Seminary, Veria 19-22/2015. My paper: 'Body and Soul in Palamite Theology'.
 43. Paris, Institut de Theologie Orthodoxe St Serge. Conference on Jean Meyendorff's Thought. (February 2012). Θέμα μου: 'Selfhood in Meyendorff's Thought'.
- Forthcoming:
44. International 1st CePOZiR Conference 'Relations between Science, Theology, and Society', Univ. of Zagreb, 24-26/9/25. Keynote Lecture: 'Which Society? Which Religion? Which Science'.
 45. II International Academic Conference, organized by the official Journal of the Holy Synod of the Church in Greece *Theologia*, 'Orthodox Theology and the 'Ontology' of Technology: anthropological, political, economical and cultural consequences', Thessaloniki, 29 September-1 October 2025. Paper: 'Modern Technology and Object Relations: a psychoanalytic and a theological reading'.

PUBLICATIONS

1.AUTHORED BOOKS

Twenty one authored books in Greek (16), In Bulgarian (2) and in English (3):

In Greek:

1. *Η Ευχαριστιακή Οντολογία*, Athens: Domos 1992. The book exists only in its revised and extended English edition: *A Eucharistic Ontology: Maximus the Confessor's Eschatological Ontology of Dialogical Reciprocity*, Holy Cross Sem. Press, Brookline MA, 2010.
2. *Η κλειστή πνευματικότητα και το νόημα του εαυτού*, [*Closed Spirituality and the meaning of the Self*] Athens: Ellinika Grammata 1999, many editions, sold out.
3. *Η αποφατική εκκλησιολογία του Ομοουσίου : η αρχέγονη Εκκλησία σήμερα*, [An Apophatic Ecclesiology of Consubstantiality: The Primitive Church today] , Athens, Armos 2002.
4. *Θεολογική Ιστορία της Αρχαίας Φιλοσοφίας* [A Theological History of Ancient Philosophy], Thessaloniki: Pournaras 2002.
5. *Ψυχανάλυση και Ορθόδοξη Θεολογία: περί Επιθυμίας , Καθολικότητας και Εσχατολογίας*, [*Psychoanalysis and Orthodox Theology: On Desire, Catholicity and Eschatology*], Athens:Armos 2003.
6. *Ορθοδοξία και Εκσυγχρονισμός: Βυζαντινή Εξατομίκευση, Κράτος και Ιστορία στην προοπτική του Ευρωπαϊκού μέλλοντος*, [*Orthodoxy and Modernization:Byzantine individualization, State and History in the perspective of the European Future*], Athens: Armos 2005.

7. *Θεοποιΐα: η μετανεωτερική θεολογική απορία*, [Theopoïia: The Post-modern Theological Aporia], Athens, Armos 2007.
8. *Οι τρόμοι του Προσώπου και τα βάσανα του Έρωτα: κριτικοί στοχασμοί για μια μετανεωτερική θεολογική οντολογία*, [The Terrors of the Person and the Ordeals of Love: Critical Thoughts for a Post-modern Theological Ontology] Athens: Armos 2009 Αρμός, Αθήνα 2009.
9. *Ο Μόχθος της Μετοχής: Είναι και Μέθεξη στον Γρηγόριο Παλαμά και τον Θωμά Ακινάτη*, [Struggling for Participation: Being and Participation in Gregory Palamas and Thomas Aquinas] Athens: Armos 2010 .
10. *Η Ιστορία της Αγάπης του Θεού*, [A History of God's Love], Holy Mountain: Holy and Great Monastery of Vatopaidi, 2015 .
11. *Αναλογικές Ταυτότητες: Πατερικές Πηγές Επανερμηνείας του Ελληνο-δυτικού Εαυτού*, [Analogical Identities: Patristic Sources for a Re-Interpretation of the Greek-Western Selfhood], Athens: En Plo 2020. (different from the N. 20 below)).
12. *Η Ανοικτή Ιστορία και οι Εχθροί της: η Άνοδος του Βελούδινου Ολοκληρωτισμού*, [The Open History and its Enemies: The Rise of the Velvet Totalitarianism] Athens: Armos 2020
13. *Αφανής Αρμονία: Μεταφυσική Ιστορία της Αρχαίας Ελληνικής Φιλοσοφίας*, [Unseen Harmony: A Metaphysical History of Ancient Greek Philosophy], Athens : Armos 2021.
14. *Μαξίμου του Ομολογητού, Τα Κεφάλαια περί Αγάπης, με Εισαγωγή στην θεολογία Μαξίμου του Ομολογητού και θεολογικά σχόλια*, [Maximus the Confessor's , The 400 Chapters on Love, with a general introduction to Maximus the Confessor's Theology, and theological comments], Holy Mountain: Holy and Great Monastery of Vatopaidi, 2024
15. *Να ξανασκεφτούμε τον Ανθρωπισμό*, [Let us Think again Humanism] Athens: Enallaktikes Ekdoseis 2024
16. *Ο Τεχνο-πίθηκος και η αλήθεια: Ερμηνευτική της Θρησκείας στον καιρό της Τεχνητής Νοημοσύνης*, [Techno-pithecus and Truth: Hermeneutics of Religion in the Times of Artificial Intelligence] Athens: Armos 2024.

In Bulgarian:

17. *Θεολογικοί Λόγοι [Theological Discourses] 1*, Sofia: Homophor 2015 (in Bulgarian).

18. *Θεολογικοί Λόγοι [Theological Discourses] 2*, Sofia: Homophor 2016 (in Bulgarian).

In English:

19. *Church in the Making*, New York: St Vladimir's Seminary Press, 2016.

20. *Analogical Identities: The Creation of the Christian Self. Beyond Spirituality and Mysticism in the Patristic Era*, Turnhout: Brepols, 2019

21. *Analogical Identities: The Creation of the Christian Self, Volume 2: Intermeaningfulness: Self-catholicization, Meta-narcissism, and Christian Theology*, Turnhout: Brepols 2024.

SELECTED ARTICLES IN PEER REVIEWED JOURNALS (AFTER 2013).

1. (2013) 'Striving for Participation: Palamite Analogy as Dialogical Syn-ernergy and Thomist Analogy as Emanational Similitude', in C. Athanasopoulos, and C. Schneider (eds) *Divine Essence and Divine Energies. Ecumenical Reflections on the Presence of God in Eastern Orthodoxy*, Cambridge, 122–48. (Μεταφράσεις: Ελληνικά)

2. (2013) 'Possession or Wholeness? St Maximus the Confessor and John Zizioulas on Person, Nature, and Will', *Participatio* 4, 258–86.

3. (2014) 'Hell and Heaven, Nature and Person. C. Yannaras, D. Staniloae, and Maximus the Confessor', *International Journal of Orthodox Theology*, 5:1 (2014), 9–32.

4. (2014), 'Analogical Creation: Cosmic Ecclesia in St Maximus the Confessor, G. Florovsky, Sophiology and Beyond'. In its final form the study is part of my book *Church in the Making*, above pp 213-232.

5. (2014). 'Nations in the Church: Toward an Eschatological Political Anthropocentrism?', *International Journal for the study of the Christian Church*. In its final form the study is part of my book *Church in the Making*, above , pp 251-270.
6. (2014), 'Eikon and Mimesis: 'Eucharistic Ecclesiology' and the Ecclesial Ontology of Dialogical Reciprocity', *International Journal for the Study of Christian Church*. In its final form the study is part of my book *Church in the Making*, above , pp 271-278.
7. (2015) 'Acting upon God: Maximus the Confessor's Eucharistic Gnosiology', (Antoine Levy, Pauli Annala, Olli Hallamaa , Tuomo Lankila and Diana Kaley eds), *The Architecture of the Cosmos. St Maximus the Confessor: New Perspectives*, Helsinki: Luther Agricola Society 2015, pp175-188.
8. (2015) 'Δι-Εννοημάτως or Inter-Meaningfulness. Re-reading Wittgenstein through Gregory Palamas' and Thomas Aquinas' Readings of Aristotle', in S. Mitralaxis (ed.) *Ludwig Wittgenstein Between Analytic Philosophy and Apophaticism*, Newcastle upon Tyne, 151–66.
9. (2015) 'The Open History and its Enemies: Unity of God and Concept of History in Gregory Palamas and Thomas Aquinas', in C. Athanasopoulos (ed.) *Triune God. Incomprehensible but knowable*, Newcastle upon Tyne, 154–79.
10. (2016) 'Practising Consubstantiality: Theotokos and Ever-Virgin Mary between Synergy and Sophia in St Nicholas Cabasilas and Sergius Bulgakov, and in a Post-Modern Perspective', *Analogia* 1, pp 53-76.
11. (2016) 'Being and essence revisited: reciprocal logoi and energies in Maximus the Confessor and Thomas Aquinas, and the genesis of the self-referring subject', *Revista portuguesa de filosofia* 72, 117–46.
12. (2016) 'A Fading Self and Its Fragmented Body: St Symeon the New Theologian and J. Lacan on the Dialectics of Desire', *Revue Roumaine de Philosophie* 60, issue 2, 221–28. (Μεταφράσεις: Ρωσικά, Γαλλικά)

13. (2016) 'Modern Psychology in the Destiny of Theology', in G. D. Dragas, P. Nikolov Pavlov, and S. Tanev (eds) *Orthodox Theology and the Sciences: Glorifying God and His Marvelous Works*, Sofia, 108–19.
14. (2017) 'Consubstantiality beyond Perichoresis: Personal Threeness, Intra-divine Relations, and Personal Consubstantiality in Augustine's, Thomas Aquinas' and Maximus the Confessor's Trinitarian Theologies', *Studia Patristica* 89, 33–46.
15. (2017) 'Dialogical Nature, Enousion Person, and Non-ecstatic Will in St Maximus the Confessor: The Conclusion of a Long Debate', *Analogia* 2, 79–110.
16. (2017) 'Analogical Ecstasis: Maximus the Confessor, Plotinus, Heidegger, and Lacan', in S. Mitralaxis, G. Steiris, and M Podbielski, (eds) *Maximus the Confessor as a European Philosopher*, Eugene, OR, 241–54.
17. (2018) 'Consubstantial Selves; a Discussion between Orthodox Personalism, Existential Psychology, Heinz Kohut, and Jean-Luc Marion', in A. Torrance, and S. Paschalidis (eds) *Personhood in the Byzantine Christian Tradition: Early, Medieval and Modern Perspectives*, New York.
18. (2019) 'Narcissism beyond Pleasure and Inter-Subjectivity without Meaning: Reading Maximus the Confessor, Gregory Palamas, and Thomas Aquinas today', *Analogia* 06, pp37-58.
19. (2020), 'What is Sophia? Bulgakov, or the Biblical Trinity between Kant and Hegel', *Analogia*, 08, pp101-109.
20. (2020), 'Christological or analogical Primacy. Ecclesial Unity and Universal Primacy in the Orthodox Church', *Analogia*, 10, pp127-142.
21. (2020), 'Ecstasy as Descent. The Palamite and Maximian Bedrock of the Theology of St Sophrony', *Analogia* 11, pp77-88.
22. (2020), 'Τί είναι ο Ηρακλείτειος Λόγος;' [What is Heraclitus' Logos?], *Φιλοσοφείν*, June 2020 pp 243-253.

23. (2020) 'Φύλο και Σεξουαλικότητα: Βιο/Ψυχοτεχνολογίες του Υποκειμένου στη εποχή του Μετα-διαφωτισμού' [Gender and Sexuality: Bio/Psychotechnologies of Subjectivity in the Age of Post-Enlightenment] , *Σύναξη* vol.152,2019, pp 14-27.
24. (2020), 'Χωρίς-Εμείς-Εγώ: Η ανάδυση του Αυτο-αναφορικού Υποκειμένου στα Νεώτερα Χρόνια',[We-less I: The emergence of the Self-referring Subject in Modern Age] *Τετράδια Ψυχιατρικής* , Vols 11-12, Sept/Dec. 2018-Jan/April 2019.
25. (2020), ' Το Πρόβλημα του Κακού: από τον Αυγουστίνο στην Σύγχρονη Γενετική' .[The Problem of Evil: from Augustine to Modern Genetics] *Σύναξη*, vol 95, pp 20-40, 2004, final Publ.in Antifono 2020.
26. (2020), 'Μεταλαμβάνοντας σε καιρούς πανδημίας', {Receiving Holy Communion in an Age of Pandemic}, *Αντίφωνο*, March.
27. (2020), 'Πέρα από τον Ορθόδοξο Περσωναλισμό: νέοι προβληματισμοί για την θεολογική σημασία του εαυτού'.[Beyond the Orthodox Personalism: new reflections on the theological meaning of Selfhood' . The article in its final form is part of my book N. 12 above, pp 127-146.
28. (2021), 'Psychoanalysis and Eschatology', *Analogia* 12&13, pp155-164.
29. (2021), 'Theology and the Discovery of the Unconscious: Preliminary Remarks', *Analogia*, 12&13, pp165-174.
30. (2021), 'Είναι δυνατόν να ξεπεραστεί ο Πλατωνισμός;'[Is it possible to surpass Platonism?], The article in its final form is part of my *Unseen Harmony*...above pp 221-242.
31. (2021), 'Περί Ηθικής, συγκριτικά: Αρετή και κακία κατά τον Αριστοτέλη και τον Απόστολο Παύλο',[On Morality, in comparison: Virtue and Evil according to Aristotle and the Apostle Paul]. The article in its final form is part of my *Unseen Harmony*...above pp 157-170.

32. (2021), ‘Ο Αριστοτέλης και η Νεώτερη Δυτική Θεολογία – με παρατηρήσεις για την ουσία της Αριστοτελικής Θεολογίας’ [Aristotle and Modern Western Theology – with additional remarks on the essence of Aristotelian Theology’. The article in its final form is part of my *Unseen Harmony*...above pp 171-179.
33. (2021), ‘Διαλογική (Βιο)Τεχνολογία: Το πρόβλημα της (Βιο)τεχνολογίας ως οριστικής και αμετάπτωτης ουτοπίας, από τον Marx και τον Heidegger, στον Bostrom και τον Stuart Russell, και το σκοτεινό άστρο της Επιθυμίας’ [Dialogical (Bio)Technology: The Problem of (Bio)Technology as the final and unshakable Utopia, from Marx and Heidegger to Bostrom and Stuart Russell, and the Dark Star of Desire’, *Θεολογία*, 92, vol.10, pp 26-57
34. (2022), ‘Science in the Destiny of Theology. A discussion in the midst of a Pandemic’, *Analogia*, 17, pp 129-138.
35. (2022), Review essay on A. Torrance, ‘Human Perfection in Byzantine Theology: Attaining the Fullness of Christ’, *Analogia*, 17, pp 139-147.
36. (2024), ‘Η Αδιανόγητη Απώλεια. Συζητώντας το βιβλίο του D.B.Hart, για την ‘Αποκατάσταση των πάντων’ [The Unthinkable Loss: Discussing D.B. Hart’s book on the Restoration of all], *Σύναξη*, September 2024, pp 19-25.
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Books and Articles of mine have been translated in ten languages.

THOUGHT

For a very brief and introductory description, I quote Wikipedia, https://en.wikipedia.org/wiki/Nikolaos_Loudovikos. Retrieved August 26, 2025:

“Loudovikos is considered to be an exceptionally creative thinker. He has created a series of new concepts of theological provenance, in dialogue with Philosophy, Psychology, political thought, inter-religious thought, and spirituality. In this way, he intends both an intervention to modern interdisciplinary thought, and at the same time, a modern reassessment of Christian anthropology, and cosmology. Loudovikos speaks clearly about a Christian Greek-Western world, which is to be rediscovered beyond sterile cultural separations of the past, and in view of a deeper communication and complementarity. We can group the main concepts into the following categories:

- a. Theology

Loudovikos has coined the terms 'Eucharistic Ontology', and 'Dialogical Reciprocity' in his interpretation of Maximus the Confessor, in his book *A Eucharistic Ontology: Maximus the Confessor's Eschatological Ontology of Being as Dialogical Reciprocity*, Holy Cross Orthodox Press, Brookline, Mass, 2010. By the former term, he ventures to show that by speaking of Eucharist we do not refer just to a Sacrament, but to the prefiguration of an eschatological ontology, that is, the mode of existence God wills things to exist, which mode of existence starts from this age. By the latter term, he wants to show the active and not just passive way of human participation in the Ecclesial event. Another crucial term coined by Loudovikos is the term 'Ecclesiology of Consubstantiality' in his book *Church in the Making: An Apophatic Ecclesiology Consubstantiality*, St. Vladimir's Seminary Press, Crestwood, NY, 2016. With this term, which is extracted from Denys the Areopagite and Maximus the Confessor, he tries to describe the core of the Ecclesial being, as a Christological transferring of the Trinitarian Homoousion in Creation. Loudovikos has criticised sharply Yannaras's and Zizioulas's Orthodox personalism, concerning the latter's understanding of person in a dialectic antithesis with nature, both in man and God, where nature is supposed to be identified with necessity, while person is identified with freedom. He proposes the concept of *personal or hypostatic*

nature in order to show that freedom has precisely to do equally with nature, which is a gift of God's loving will, rather than a burden of necessity. See his *Analogical Identities: The Creation of the Christian Self: Beyond Spirituality and Mysticism in the Patristic Era (Studia Traditionis Theologiae)*, Brepols Publishers; Multilingual Edition, Belgium, 2019. In this book, he also proposes the term 'will-to-Consubstantiality' in order to explain the mode of the function of human will, according to nature.

- b. Philosophy

Loudovikos has proposed the term 'Existential Correlation', in order to explain the way Ancient Greek Philosophy came to dialogue with Early Christian thought. See his *Unseen Harmony: A Metaphysical History of Ancient Greek Philosophy*, Armos, Athens, 2021. By this he means a new way of an existential association of Ancient Philosophy with Christian Theology, which goes beyond the History of terms. In other works, he has proposed terms such as: 'Intermeaningfulness', by putting in dialogue Wittgenstein with Gregory Palamas and Thomas Aquinas; 'Inter-hypostatic Syn-energy', by putting in dialogue Gregory Palamas with modern personalism; 'Self-catholicization', by putting in dialogue the Evagrian tradition with modern transcendental subjectivism, in his *Analogical Identities: The Creation of the Christian Self. Vol. 2: Intermeaningfulness: Self-catholicization, Meta-narcissism and Christian Theology (Studia Traditionis Theologiae)*, Brepols Publishers; Multilingual Edition, Belgium, 2024. His overall proposal is the concept of 'Analogical Identity', in the two volumes that bear this title, in order to show a new understanding of Analogy, never tried before, and coming mainly from the Greek Patristic Tradition, while some Western Theological trends seem also to be very close: it is the 'Analogy of Energy/Syn-energy/Dialogue'. Another concept proposed, is the term 'Inter-linguality', in his book *Church in the Making, above, where Wittgenstein is put in dialogue with Maximus the Confessor's ecclesiological understanding of language*.

- c. Political Philosophy

Loudovikos has proposed the concept of 'Balanced or Dialogical Modernization' in order to explain how the Byzantine understanding of individuality, state, and history, can be put in dialogue with modern Western political Philosophy, in his book *Orthodoxy and Modernization - Byzantine Individualization, State and History in the Perspective of the European Future*, Armos, Athens, 2006. In his book *The Open History and its Enemies: The Rise of the Velvet Totalitarianism*, Armos, Athens, 2020, he speaks of the concept of 'Open History', that is the concept of History which is open to metaphysical justification, against the modern self-justification of History in terms of power. He also speaks of the coming 'Third or Velvet Totalitarianism', which highlights a new and most dangerous form of totalitarianism that seems to be coming slowly.

- d. Psychology

Loudovikos has proposed to psychologists a series of concepts of theological provenance that can help modern Psychology understand better today's psyche. These terms are mainly proposed in his *Analogical Identities: The Creation of the Christian Self. Vol. 2: Intermeaningfulness: Self-catholicization, Meta-narcissism and Christian Theology (Studia Traditionis Theologiae)*, Brepols Publishers; Multilingual Edition, Belgium, 2024. These terms are: 'Meta-narcissism', which, for Loudovikos, signifies the modern state of narcissism; 'Inter-intra-co-being', that is the way modern subjectivity can combine selfhood, interiority, and communion; 'Consubstantial Selves', that is a modern understanding of selfhood that can be derived from the Denys the Areopagite in dialogue with Heinz Kohut, Karl Rogers, Irvin Yalom and Jean-Luc Marion; this understanding of selfhood is formed through the formula 'so much distribution - that much participation', which can be traced in the Areopagitic work. Recently, Loudovikos worked upon the 'Neurobiology of the Unconscious', in dialogue with modern Neuropsychology.

- e. Inter-Religious Dialogue

In his book *Technopithecus and Truth: Hermeneutics of Religion in the Times of Artificial Intelligence*, Armos, Athens, 2024, Loudovikos initiates a dialogue

between Muslim Mystical Theology and Orthodox Hesychasm, *Baghavat Ghita* and *Philokalia*, the Buddhist concept of person and Christian Personalism, and Taoism and the Christian concept of *ascesis*.

- f. Spirituality

In his book *A History of God's Love*, The Holy Monastery of Vatopedi, Holy Mountain, 2015, Loudovikos tries to show how the Christian 'life in Christ' goes far beyond what has been called 'spirituality' in the history of Religions and Philosophies, towards a new ontology of participation.”