

*II scientific international conference, promoted by FSCIRE  
and within the frame of the Consortium Nicaenum,  
on the occasion of the celebration of the 17th centenary  
of the Council of Nicaea (325-2025)*



**NIKAI A**  
325-2025



Regent's Park  
College Oxford

The House  
of St Gregory  
& St Macrina  
Oxford

# The Nicene and Nicene- Constantinopolitan Creeds

## Tensions, Rapprochements, Effects

11-12 December 2023

Maison Française d'Oxford





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**NIKAIA**  
**325-2025**

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The House  
of St Gregory  
& St Macrina  
Oxford

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UNESCO Chair on  
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# Agenda





# The Nicene and Nicene-Constantinopolitan Creeds: Tensions, Rapprochements, Effects

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Monday, 11 December 2023  
Maison Française d'Oxford

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## 9.00–9.30: Institutional Greetings

Chair: **Olivier Delouis**, CNRS, Maison Française d'Oxford

Address:

**H. Em. Nikitas**, Archbishop of Thyateira and Great Britain

**H. Em. Angaelos**, Coptic Orthodox Archbishop of London

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## 9.30–10.50: Session 1

Chair: **Judith Herrin**, University of Oxford

Speakers:

**Christoph Markschies**, Humboldt Universität, Berlin

*“Privatbekenntnisse” (private confessions) – Confessions of Church Parties  
– Confessions of the Holy Apostolic Church: The Usefulness of a Classical  
Model of Reception*

**Mark Edwards**, University of Oxford

*The Philosophy of Nicaea*

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## 10.50–11.10: Coffee Break

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## 11.10–13.10: Session 2

Chair: **Phil Booth**, University of Oxford

Speakers:

**Richard Price**, University of London

*The Article on the Holy Spirit in the Nicene-Constantinopolitan Creed:  
Content and Context*

**Sebastian Brock**, University of Oxford

*Translating the Unprecedented: Syriac Renderings of Terms for the Incarnation in the Nicene and Nicene-Constantinopolitan Creed*

**Tessa Canella**, Sapienza Università di Roma

*Constantine, Helena, and the Council of Nicaea in the Canons of Marutha of Maijpherkat*

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13.10-14.30: Lunch

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14.30-16.00: Session 3

Chair: **Marianna Napolitano**, Università di Modena e Reggio Emilia/  
FSCIRE

Speakers:

**Krastu Banev**, Durham University

*“Prohibitum est sanctis patribus symbolo addere aliquid vel minuere”:  
The Nicene-Constantinopolitan Creed in the Context of the Ninth-Century  
Missions to Moravia and Bulgaria*

**Dominic Moreau**, Université de Lille

*The Ancient Latin Translations of the Nicene and Nicene-Constantinopolitan  
Creeds: A Short Introductory Study to an Upcoming Reprint of C.H.  
Turner’s EOMIA*

**Olivier Delouis**, CNRS, Maison Française d’Oxford

*Bishops’ Creeds during Ordination in the Greek Tradition from Late  
Antiquity to the Present Day: Between Dogma, Bureaucracy and Liturgy*

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16.00-16.20: Coffe Break

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16.20-17.40: Session 4

Chair: **Patrick Goujon SJ**, Centre Sèvres

Speakers:

**Sonia Isidori**, Università degli studi di Foggia

*The Jesuit Approach to the Translation of the Creed in the Incas’ Languages*

**Paolo Aranha**, Istituto italiano di Studi Germanici, Roma  
*The Reception of the Nicene-Constantinopolitan Creed in Early Modern South Asia*

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Tuesday, 12 December 2023

Maison Française d'Oxford

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9.30–10.50: Session 5

Chair: **Stan Rosenberg**, University of Oxford

Speakers:

**Anna Ohanjanyan**, Research Institute of Ancient Manuscripts  
"Matenadaran", Yerevan  
*The Armenian Version of Nicene Anathema as a Polemical Tool in the Age of Confessions (17th–18th cc.)*

**Brandon Gallaher**, University of Exeter  
*God With Us: A Contemporary Sophiological Reading of Nicaea*

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10.50–11.10: Coffee Break

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11.10–12.30: Session 6

Chair: **Rebecca White**, The House of St Gregory & St Macrina,  
Regent's Park College, Oxford

Speakers:

**Paul Fiddes**, University of Oxford  
*One Baptism: Interpreting and Applying the Nicene-Constantinopolitan Creed in Dialogue between Paedobaptists and Believer-Baptists*

**Andrew Louth**, Emeritus Durham University  
*ὉΜΟΟΥΣΙΟΣ: The Creation of a Hallmark of Orthodoxy*



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# Abstracts & Participants





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# Speakers

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Christoph Marksches

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*“Privatbekenntnisse” (private confessions) – Confessions of Church Parties – Confessions of the Holy Apostolic Church: The Usefulness of a Classical Model of Reception*

Classical German scholarship makes a special distinction between “private confessions”, confessions assigned to one of the “church parties”, and “confessions of synods and councils”. This distinction is problematic in itself, presupposes problematic categories such as “church parties”, and is already almost useless for understanding the Council of 325 and its Nicene Confession. Nevertheless, does anything of the classical triad remain? These theses will be explained and these questions answered.

CHRISTOPH MARKSCHIES is Full Professor of Ancient Christianity at Humboldt University, Berlin. He has held chairs in Early Christian History and History of Theology in Jena (1994–2000) and Heidelberg (2000–2004). From 2006 to 2010 he has been also President of the Humboldt University. Since 2000, he is the president of the Berlin-Brandenburgische Akademie der Wissenschaften. He was Director of the Academy Project “Die Griechischen Christlichen Schriftsteller der ersten Jahrhunderte” (1999–2010), and since 2010 the Project Director of the Academy Project “Alexandrinische und antiochenische Bibelexegese in der Spätantike”. Among his many publications are *Hellenisierung des Christentums* (2012), *Gottes Körper* (2016), *Christliche und jüdische Mystik* (2020), and *Ptolemaeus Gnosticus?* (2023).

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Mark Edwards

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*The Philosophy of Nicaea*

This paper will examine the philosophical background of the central tenet of the Nicene Creed, the emergence of the Son from the Father as God from God, together with the history of such

technical terms as *ousia*, hypostasis and *homoousios*. It will also examine the relevance of the doctrine of the creation of the world from nothing and of contemporary disputes among Platonists as to the age of the physical cosmos. It will argue none the less that Platonism does not provide any clear model for the doctrine of the Trinity, and that even the introduction of the term *ousia*, which lacks the biblical pedigree of hypostasis, did not amount to a translation of Christian theology into philosophical terms.

MARK EDWARDS is Associate Professor in Early Christian Studies at Oxford University. He received his DPhil entitled *Plotinus and the Gnostics* from Corpus Christi College, Oxford, in 1988. In 1993, Edwards was appointed as Tutorial Fellow in Theology at Christ Church, Oxford, and University Lecturer in Patristics at the Faculty of Theology and Religion, University of Oxford (then known as the Faculty of Theology). He is the general editor for Early Church entries in the forthcoming *Oxford Dictionary of the Christian Church* and a member of the board of editors for the Oxford Theological Monographs series and North American Patristics Society Monographs series. Among his many publications are *Ancient Christian Commentary on Scripture VIII: Galatians, Ephesians, Philippians* (1999), *Constantine and Christendom* (2003), *Religions of the Constantinian Empire* (2015), and *Aristotle in Early Christian Thought* (2019).

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Richard Price

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### *The Article on the Holy Spirit in the Nicene-Constantinopolitan Creed: Content and Context*

The Nicene-Constantinopolitan Creed of 381 famously contains an article on the Holy Spirit that was an addition to the Nicene Creed of 325. There has been much debate on the origin and purpose of this addition in the context of the council of 381. The question I shall address is the broader one of the characters of this addition as compared to other creeds or creed-related texts of around the same date. Briefly, I find the treatment of the Spirit in the creed of 381 curiously indefinite, even evasive, in not stating that the Spirit is consubstantial with the Father and the Son and in saying nothing of the relationship between the Son and the Spirit, a failure that led

to the still and sadly divisive debate over the Filioque. The question I shall address is: what without innovation could, and ideally should, have been said in the Nicene-Constantinopolitan Creed on the relationship between the Son and the Holy Spirit?

RICHARD PRICE is Honorary Research Fellow of Royal Holloway, University of London. He earned his PhD from Oxford University in 1974. He was ordained a priest in London in 1977. From 1981 to 2010 Price was a lecturer of Church History at Heythrop College in London, and then Professor in the same institution. Together with M. Gaddis he was the author of *The Acts of the Council of Chalcedon* (2005–2010). He was the author of *The Acts of the Council of Constantinople of 553* in 2009. He also published the translations of the documents of the Lateran Synod of 649 (with P. Booth and C. Cubitt), the second Council of Nicaea (787), the Council of Ephesus (431) (with T. Graumann), and the Quinisext Council (691/922). Last year, together with F. Montinaro, he published the material related to the fourth Council of Constantinople (869–870).

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Sebastian Brock

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*Translating the Unprecedented: Syriac Renderings of Terms for the Incarnation in the Nicene and Nicene-Constantinopolitan Creed*

A major challenge for the early Christian tradition was to devise terms to describe the unprecedented event of the incarnation. The paper focuses on how Syriac translators dealt with the Greek neologisms *sarkothenta* and *enanthropesanta* of the Nicene and Nicene-Constantinopolitan Creeds.

SEBASTIEN BROCK is Emeritus reader at Oxford University. After mainly teaching Classical Hebrew at Birmingham and Cambridge Universities, in 1974 he moved to Oxford University as Lecturer in Aramaic and Syriac, retiring in 2003. Among his publications are *The Luminous Eye: The Spiritual World Vision of St Ephrem* (1985), *A Brief Outline of Syriac Literature* (2nd edition 2011); *The Bible in the Syriac Tradition* (3rd edition 2023); *An Inventory of Syriac Texts Published from Manuscripts in the British Library* (2020). Together with G.A. Kiraz, L. van Rompay and A.M. Butts, he was one of the editors of the *Gorgias Encyclopedic Dictionary of the Syriac Heritage* (2011).

*Constantine, Helena, and the Council of Nicaea  
in the Canons of Marutha of Maïpherkat*

In a large collation of texts written in Syriac at the turn of the 4th and early 5th century (CSCO 1982), a translation of the canons of the Council of Nicaea, another set of pseudo-Nicene canons and letters, together with a fictional version of the events related to the foundation of the Christian Empire, are attributed to Bishop Marutha of Maïpherkat. According to this legendary version, Helena Augusta went from being a simple potter from the “pottery district” of Edessa, the capital of the province of Osroene, to becoming the wife of the future Emperor, until taking the role of champion of orthodoxy alongside Constantine, when the latter inherits the kingdom. The aim of the essay is to analyze the content of this Syriac version of the Nicene canons and the conversion of the Empire, in order to highlight its doctrinal and political significance: this legendary version is transmitted by bishop Marutha to strengthen the link between Syriac Christianity and the Christian imperial dynasty, and to ratify its unquestioned orthodoxy, in a context of intense doctrinal debates such as Edessa and the Osroene during Marutha’s episcopal activity.

TESSA CANELLA is Associate Professor of the History of Christianity at Sapienza University of Rome. She has a well-established experience in guidance and management of research projects as, at this moment, PI of the Athenaeum Project 2023 “History, Memories, Identity. The Function of Literary and Visual Memory in Christian Identity Processes between Late Antiquity and the Middle Ages”. Her research interests range from the History of Ancient and Late Antique Christianity to the apocryphal, hagiographical, and foundation texts in Late Antiquity, to the figures of Emperor Constantine and Helena Augusta. She has published extensively on these topics. Among her publications are three monographs: *Gli Actus Silvestri. Genesi di una leggenda su Costantino imperatore* (2006); *Il peso della tolleranza. Cristianesimo antico e alterità* (2017); and *Storia e leggenda del santuario di S. Michele al monte Tancia* (2020). She is currently working on a biography of Helena Augusta, analyzing the theological-political theme also from the perspective of gender studies.

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Krastu Banev

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*“Prohibitum est sanctis patribus symbolo addere aliquid vel minuere”: The Nicene-Constantinopolitan Creed in the Context of the Ninth-Century Missions to Moravia and Bulgaria*

This paper seeks to reconstruct the role the Nicene-Constantinopolitan Creed played in the context of ninth-century missionary activity on the part of the churches of Rome and Constantinople. In the case of Bulgaria, our sources will be *The Letter* of Patriarch Photios of Constantinople to Khan Boris of Bulgaria, where the Creed takes a prominent place, and *The Responses* of Pope Nicholas I to the questions of the Bulgars, where the Creed is conspicuously absent. In the case of Cyril and Methodius’ mission to Moravia the argument will show how well aligned the Byzantine missionaries were to the religious and legal framework of the Roman tradition, despite disagreements over the *filioque* clause. For proof, we shall look at the first Slavonic translation of the *Nomokanon* prepared by Methodius.

KRASTU BANEV is Associate Professor of Byzantine and Orthodox Theology at Durham University. His research interests include classical rhetorical theory and Christian preaching, early Christian ascetism, and later Orthodox spirituality, the cultural and religious links between Byzantium and the Slav world. Among his publications are *The Ecclesiology of the Philokalia* (2012), *Theophilus of Alexandria and the First Origenist Controversy* (2015), and *Glaube in Kriegsnot: Der rumänisch-orthodoxe Gebetskreis “Rugul Aprins”* (2019).

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Dominic Moreau

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*The Ancient Latin Translations of the Nicene and Nicene-Constantinopolitan Creeds: A Short Introductory Study to an Upcoming Reprint of C.H. Turner’s EOMIA*

This paper will focus on the means and contexts of dissemination of the Nicene and Nicene-Constantinopolitan Creeds in the Latin

West during Late Antiquity. Special attention will be given not only to the translations themselves, but also to the ancient authors who are using them, as well as to the canonical collections which transmitted this material to us. One of the aims is to demonstrate the usefulness of Cuthbert Hamilton Turner's *Ecclesiae Occidentalis Monumenta Iuris Antiquissima* for understanding the reception of the two councils in Western Europe, while a reprint project of this same work is currently underway at Brepols Publishers.

DOMINIC MOREAU is Associate Professor (Maître de conférences) in Late Antiquity at the University of Lille and a permanent member of the HALMA-UMR 8164 research centre in France. Doctor of Paris-Sorbonne University, with a dissertation on the temporal aspects of the Roman Church in the 5th and 6th centuries AD, especially its legal powers, he is interested in various subjects pertaining to the relations between the Later Roman Empire and Christianity, including civil and ecclesiastical institutions as well as episcopal correspondences and canonical collections, especially in Central and Eastern Europe. Since 2018, he co-directs the International Archaeological Mission at Zaldapa (Bulgaria) and directs the DANUBIUS Project on Christianisation of the Lower Danube. Furthermore, he coordinates the HAEMUS International Research Network on archaeology and history of the Balkans in Late Antiquity. He is the author of several papers and chapters regarding both the history and archaeology of Late Antiquity and ancient Christianity. Recently, he contributed to the *Dictionnaire critique de l'Église* (2023). He is also interested in the notion of borders in the Roman world and is currently preparing a new book on the notion of limes, as part of his habilitation, alongside other monographs which are in press (including his PhD dissertation on the papacy and canonical collections). He has also edited and co-edited several books. To name but a few: *Archaeology of a World of Changes* (2020), *Academica libertas* (2020), and *La basilique Saint-Irénée de Sirmium et sa nécropole* (2022).

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Olivier Delouis

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*Bishops' Creeds during Ordination in the Greek Tradition from Late Antiquity to the Present Day: between Dogma, Bureaucracy and Liturgy*

This study focuses on a little-studied aspect of the episcopal ordination ceremony in the Byzantine East, namely the public

reading of a creed by the bishop ordinand in the sanctuary shortly before the ordination. This personal document, self-written or signed, has contained at least from Byzantine times a double profession of faith: the creed and a text that has varied over time, probably at the candidate's discretion. We will examine the origins of this tradition in Late Antiquity, the stabilisation of the procedure around the mid-Byzantine period, with a focus on Patriarch Photius, then the increase in complexity of the text in the 14th century and end with the printed euchologia of the 18th century.

OLIVIER DELOUIS is a permanent researcher at the French National Centre for Scientific Research (CNRS) in Paris. He is also a Research fellow at the Maison Française d'Oxford and a Visiting fellow in Byzantine studies at Campion Hall (University of Oxford, Faculty of History). He holds a PhD in Byzantine history from the University Paris 1 Panthéon-Sorbonne, and an MPhil from the Paris School of Economics. His research interests include Byzantine monasticism and archaeology, Byzantine reception studies, and digital humanities. Among his recent publications and co-editions are various volumes on *Les mobilités monastiques en Orient et en Occident de l'Antiquité tardive au Moyen Âge (IV<sup>e</sup>–XV<sup>e</sup> siècle)* (2019), *La vie quotidienne des moines en Orient et en Occident (IV<sup>e</sup>–X<sup>e</sup> siècle)* (2019), and *Lire les Archives de l'Athos* (2019), as well as articles on the iconology and hagiography of Saint Theodore the Stoudite. He just co-edited another volume on *Discovering Byzantium in Istanbul: Scholars, Institutions, and Challenges, 1800–1955* (2022).

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Sonia Isidori

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### *The Jesuit Approach to the Translation of the Creed in the Incas' Languages*

“**H**ow to express the highest mysteries of the Faith when these barbaric languages lack the words?” This question underlies José de Acosta's theological reflection in *De promulgando evangelio apud barbaros sive de procuranda Indorum salute* (1577), a religious treatise on the evangelization and catechesis of the neophytes in the Viceroyalty of Peru. His thought would influence the results of the First and Second Provincial Congregations of the

Society of Jesus in Peru (1576), which defined the Jesuit order's missionary strategy in Latin America, and later, the deliberations of the Third Council of Lima (1582–1583), which incorporated the Tridentine canons by adapting them to the colonial context. According to Acosta, the Third Council of Lima followed the models of the European synods: in particular, the Toledo councils, which established the Trinitarian doctrine and the use of *filioque*, and the Frankish and Germanic councils held under Charlemagne and Ludwig the Pious, which imposed the use of Romance languages in the catechesis and reaffirmed the importance of *filioque* in the Nicene-Constantinopolitan Creed. The Catechism of the Third Council of Lima proposes a version of the Nicene-Constantinopolitan Creed in Quechua and Aymara that unveils strategies for adapting the message of faith, the need to guarantee its orthodoxy, and, consequently, the hierarchical relationships between different cultures and languages.

SONIA ISIDORI is research fellow at the University of Foggia. She is working on the Jesuit translations of the Creed in the extra-European languages. From September 2020 to June 2022 she was in-residence research fellow at the Institute for Advanced Jesuit Studies, Boston College, where she worked on the *litterae indipetae* written under the generalate of Muzio Vitelleschi (1615–1645). She is now continuing her collaboration with the IAJS as a project assistant of the Digital Indipetae Database, aimed at transcribing thousands of petitions for the Indies from all over the world, allowing multiple researches on them (keywords, destination requested, dates, names etc.). During her PhD in International studies at the University of Naples “L’Orientale”, she explored the topic of the relationships between the Peruvian mission of the Society of Jesus and the Inquisition of Lima (1568–1615). Among her contributions in journals and volumes are *Il “martirio” del padre gesuita Miguel de Urrea (1554–1597) nel lento processo di legittimazione delle missioni di estirpazione dell’idolatria*, in «Annali di Scienze religiose» 12 (2019), and *La peste nelle indipetae del generalato di Muzio Vitelleschi*, in *La vocazione alla missione nella Storia della Compagnia di Gesù* (2023).

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Paolo Aranha

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*The Reception of the Nicene-Constantinopolitan Creed in Early Modern South Asia*

This paper will analyze the reception of the Nicene-Constantinopolitan Creed in the Roman Catholic, Calvinist, and Lutheran missions that were established in early modern South Asia, as well as the variations that the symbol of faith experienced among the Thomas Christians of Malabar. Particular attention will be paid to the challenges of translating key concepts of the Creed in various South Asian languages, as well as to the ways in which the neophytes learnt, interpreted, and used socially the Nicene-Constantinopolitan Creed.

PAOLO ARANHA is a research fellow at the Istituto Italiano di Studi Germanici (Roma) and a historical consultant of the Pontifical Urbanian College. He has been a Researcher at the European University Institute (Florence), as well as a Marie Curie Fellow at the Warburg Institute (London) and a Marie Curie/Gerda Henkel Fellow at the Ludwig Maximilian University (Munich). He is the author of a monograph entitled *Il cristianesimo latino in India nel XVI secolo* (2006) and of various essays concerning the Malabar Rites controversy and the Catholic missions in Asia. Aranha is currently preparing a comprehensive history of the Malabar Rites controversy, a history of the Pontifical Urbanian College, and a monograph on the Inquisition in eighteenth-century Goa.

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Anna Ohanjanyan

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*The Armenian Version of Nicene Anathema as a Polemical Tool in the Age of Confessions (17th-18th cc.)*

The liturgical version of the Nicene Creed of the Armenian Church or the *Faith of 318 Fathers* is the “enlarged” version of the Nicene Creed promulgated in Nicaea, 325. It is based on the section appearing in the 119th chapter of *Ancoratus* by

Epiphanius of Salamis (ca. 315–403), known as the second creed of Epiphanius, which, like the original Nicene Creed, ends with an *Anathema*. Inherited through Epiphanius’ enlarged version, the *Nicene Anathema*, initially composed against the Arians and Macedonians, was one of the main elements in the Armenian Divine Liturgy and has become an inseparable part of public prayer hitherto. Drawing upon early modern Armenian sources, the current paper examines how the recitation of the *Nicene Anathema* became the indicator of the Miaphysite Armenians’ confessional identity and served as a polemical tool for shaping “orthodoxy” against the Armenian Catholics in the age of confessions.

ANNA OHANJANYAN is a senior researcher at the Research Institute of Ancient Manuscripts “Matenadaran”, Yerevan. She lectures at the Institute of Oriental Studies in the Armenian-Slavic University. Her research interests include Medieval and Early Modern confessional history, history of theology and issues of identity construction. She has authored the monograph *The Book “Key of Truth” and Its Historiographical Significance* (2015). She is preparing for publication her new monograph *Orthodoxy and Orthopraxy in Armenian Polemical Literature from Ottoman and Safavid Context (17th-18th Centuries)*.

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Brandon Gallaher

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### *God With Us: A Contemporary Sophiological Reading of Nicaea*

The paper presents a contemporary sophiological reading of the tradition of Nicaea, engaging with the work of Vladimir Solov’ev (1853–1900), Sergii Bulgakov (1871–1944), Semyon Frank (1877–1950) and Pavel Florensky (1882–1937). Such a sophiological Christology begins not with the radical dualism between God and the world, divinity and humanity in Jesus Christ, then attempting to find the path to their communion in the hypostatic union of the God-Man, as a miracle. Rather, it begins with the reality of the being of God as Trinity as an eternal communion of the divine and the human, understood as the divine and creaturely Sophias, and seeing

Jesus Christ as the perfect expression of this primordial Godmanhood with Sophia forming a bridge between the divine and the creaturely who are eternally fit and made for one another, called to union and communion. Christ would then not be seen as absolutely unique, but as realizing in himself the capacity of all humanity, as the pinnacle of creation and concretization of being itself as Sophia, to exhibit Christ like divine-human perfection, with all that exists being uncreated-created. Humanity and divinity, the divine and creaturely Sophias, under this approach, imply one another with humanity eternally being written into the life of God, and divinity being the foundation of each human being, indeed, being itself. What, it shall be argued, drawing on the resources of sophiology, we see in the *homoousion* is not a miraculous, radically free and supra-rational breaking through of God into the world, who happened to become a man, but could have taken flesh in any other form if he so chose. Instead with Christ, in this new sophiological reading, we see the meaning of reality and the reason for the cosmos, as humanity is implicitly divine and divinity implicitly human, the divine and creaturely Sophias being one reality as God moves to become “all in all”.

BRANDON GALLAHER is Associate Professor of Systematic Theology at the University of Exeter. After holding a College Lectureship in Theology at Keble College, Oxford, a Distinguished Guest Fellowship at the Notre Dame Institute for Advanced Study (IN, USA) and serving as a Visiting Scholar at Doshisha University (Kyoto, Japan), in 2015 he moved to the University of Exeter where he teaches Systematic Theology in Christian East and West, Comparative Theology, and Orthodox Christian Studies. His publications include *Freedom and Necessity in Modern Trinitarian Theology* (2016), *The Patristic Witness of Georges Florovsky: Essential Theological Writings* (co-edited with P. Ladouceur) (2019) and *The Living Christ: The Theological Legacy of Georges Florovsky* (co-edited with J. Chryssavgis) (2021). He was a principal drafter of “A Declaration on the ‘Russian World’ (Russkii Mir) Teaching” (March 2022) (<https://publicorthodoxy.org/2022/03/13/a-declaration-on-the-russian-world-russkii-mir-teaching/>). His recent research and forthcoming publications focus on sophiology (especially, Sergii Bulgakov and Semyon Frank), the life and legacy of Kallistos Ware, political theology, comparative theology and Orthodox Christianity and modernity. He is a priest of the Archdiocese of Thyateira and Great Britain (Ecumenical Patriarchate).

*One Baptism: Interpreting and Applying the Nicene-Constantinopolitan Creed in Dialogue between Paedobaptists and Believer-Baptists*

The short affirmation in the Creed “one baptism for the forgiveness of sins” underlines the momentum of the Creed towards unity and catholicity (“One God ... one Lord Jesus Christ ... one substance (*homoousion*) with the Father ... one catholic and apostolic church ... one baptism”). In much contemporary ecumenical discussion “one baptism” has been understood as “common baptism”. However, does the Creed require us to apply the numerical identity of the *homoousios* to baptism? Recent Baptist ecumenical dialogue with Anglicans and Roman Catholics has argued for a “oneness” of baptism based on a whole process or journey of Christian initiation. This assumes a “one baptism” of “the same kind”, rather than “identically the same”, but also understands “one baptism” Christologically, as immersion into the death and resurrection of “the one Lord Jesus Christ”. What matters is the relation of water-baptism to baptism into Christ, just as what matters Christologically – as Athanasius argued – is the relation of Christ to the being of the one God the Father (“begotten of his Father”).

PAUL FIDDES is Professor of Systematic Theology in the University of Oxford and a Fellow of the British Academy. He is the Emeritus Principal of Regent's Park College, Oxford, and Honorary Fellow of St Peter's College, Oxford. He holds the Doctor of Divinity Degree from the University of Oxford. He is committed to ecumenical relations and ecumenical theology, and has chaired conversations of Baptists on behalf of the Baptist World Alliance with the Roman Catholic, Orthodox, and Anglican churches. Ordained as a Baptist minister, he is also Prebendary of St Endellion (Anglican) Church in North Cornwall. At present he directs an inter-faith research project on “Love in Religion” based in Oxford, which brings together Jewish, Christian, and Muslim scholars. He has written or edited over 30 books and 160 articles, and has also published a novel. Among his many publications are *The Creative Suffering*

*of God* (1988), *Past Event and Present Salvation: The Christian Idea of Atonement* (1989), *Freedom and Limit* (1991), *The Promised End: Eschatology in Theology and Literature* (2000), *Seeing the World and Knowing God* (2013), together with C. Williams and C. S. Lewis: *Friends in Co-Inherence* (2021).

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Andrew Louth

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## ὉΜΟΟΥΣΙΟΣ: *The Creation of a Hallmark of Orthodoxy*

The council of Nicaea bequeathed to the Church the term ὁμοούσιος, “consubstantial”, “being of one substance [or: being]”. Without any history of Orthodox usage hitherto, this is surprising. Even after the council, it took decades for the defenders of Nicaea, notably St Athanasios, to see in the term a hallmark of Orthodoxy. Once adopted, however, ὁμοούσιος gains another use: alongside ὁμοούσιος with the Father, there emerges ὁμοούσιος with us [humans] – the doctrine of the double consubstantiality of Christ, affirmed at Chalcedon.

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# Chairs

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## Phil Booth

Phil Booth is A.G. Leventis Associate Professor of Eastern Christianity at the University of Oxford, where he is also a Research Fellow at St Peter's College, and Director of the Oxford Centre for Late Antiquity. His publications include *Crisis of Empire: Doctrine and Dissent at the End of Late Antiquity* (Berkeley, CA, 2014). He is broadly interested in the Near East in the third to tenth centuries, and more especially in Christian communities in the Byzantine and Islamicate worlds. He is currently completing a new translation and commentary of the seventh-century Chronicle of John of Nikiu and a monograph, *Crucible of the Copts: Egypt from the Ancient Mediterranean to the Medieval Middle East* (forthcoming).

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## Patrick Goujon SJ

Patrick Goujon graduated from the École Normale Supérieure de Fontenay-Saint-Cloud in French Literature. He holds a doctorate in Theology from the Centre Sèvres (Jesuit Faculties of Theology and Philosophy, Paris), in History from the École des Hautes Études en Sciences Sociales (EHESS, Paris), and also holds a Habilitation in French Literature from the University Sorbonne-Nouvelle (Paris). He is a Professor in Theology and History of Spirituality at Centre Sèvres and an Associate Member at the Centre d'Études en Sciences Sociales du Religieux (EHESS, Paris). Currently, Patrick Goujon is a Senior Research Fellow in Theology and the History of Spirituality at Campion Hall (University of Oxford). He is also an editorial board member for the journal «Études» and the editor-in-chief for the journal «Recherches de Science Religieuse». His research focuses on the history of Jesuit spirituality and spiritual direction. He recently published *Les Politiques de l'âme, a work on Jesuit spiritual direction in Early Modern France* (2019), and *Counsels of the Holy Spirit: A Reading of Saint Ignatius's Letters* (2021), translated from the French *Les Conseils de l'Esprit* (2017).

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## Judith Herrin

Judith Herrin was educated at the universities of Cambridge and Birmingham, and received additional training in Paris, Munich, and Athens. In 1990 she became the first Stanley J. Seeger Professor of Byzantine History at Princeton University. In 1995 she moved to King's College London where she remains Professor Emerita and Senior Research Fellow attached to the Classics Department. She is also Senior Research Fellow at Harris-Manchester College, Oxford. Her major books include *The Formation of Christendom* (1987), now reprinted as a Princeton Classic (2021); *Women in Purple: Rulers of Medieval Byzantium* (2001); *Byzantium: The Surprising Life of a Medieval Empire* (2007), available in twelve translations, and *Ravenna: Capital of Empire, Crucible of Europe* (2020), with nine translations. In 2002 she was awarded the Gold Cross of Honour by the Hellenic Republic; she won the Heineken Prize for History in 2016, and she holds the Honorary Citizenship of the city of Ravenna.

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## Marianna Napolitano

Marianna Napolitano is a fixed-term researcher (Rtd-a) at the University of Modena and Reggio Emilia and affiliated researcher at the Fondazione per le scienze religiose (Italy). Her dissertation, which is going to be published with Brill, focuses on the history and policy of the Department for External Church Relations of the Moscow Patriarchate in post-soviet Russia (1989–2009), and in particular on the relation of the Russian Orthodox Church with the Ukrainian Churches. During her PhD, she has been visiting fellow at the Russian State University for the Humanities and did collaborate with the Center for Religious Studies of the university. She is the academic assistant of the Italian UNESCO Chair on Religious Pluralism and Peace (Chairholder: Prof. Alberto Melloni). She is co-wp leader of a project on the translations of the Nicene-Constantinopolitan Creed, in the field of which she studied the Slavonic and Russian translations of the Symbol of Faith. Her research interests are: church-state relations in Russia, Russian and Ukrainian history and religion.

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## Stan Rosenberg

Stan Rosenberg is the Executive Director of SCIO – Scholarship and Christianity in Oxford and a member of the Faculty of Theology and Religion and Wycliffe Hall at the University of Oxford. A fellow of the International Society for Science & Religion, he is a historian of Late Antiquity and Early Christianity focusing on Latin Patristics, Greco-Roman and early Christian cosmology, and Augustine. He has published articles and chapters on preaching in the oral-aural culture of Late Antiquity, Augustine and deification, and Late Antique cosmology and interpretations of Genesis. Active in science and religion discussions, he is on the *BioLogos* advisory council and the general editor and an author of *Finding Ourselves after Darwin: Conversations about the Image of God, Original Sin and the Problem of Evil* (2018). Rosenberg has directed multiple science and religion projects focusing on faculty development funded by major, internationally-recognized funding bodies, including two of the Templeton foundations.

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## Rebecca White

Rebecca White is Warden of the House of St Gregory and St Macrina, Oxford, a centre of studies for Orthodoxy and Christian unity, and works to further understanding of the traditions of Eastern Christianity and between Christians of East and West. She is Research Associate at the Oxford Centre for Religion and Culture (OCRC) at Regent's Park College, Oxford, and Programme Director of the Oxford Theological Exchange Programme (OTEP), a programme that brings scholars from the countries of Central and Eastern Europe to Oxford to carry out research on the Christian East and West. Her research interests are in the Christian East, in particular fourteenth-century hesychasm, in the history of ecumenism, and in bringing together theology, cultural heritage protection, and the arts as a well-spring for ecumenical and interfaith engagement and reconciliation.



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The Nicene-Constantinopolitan  
creed and its translations  
first exploration and  
methodological test  
of a transdisciplinary research  
on the Councils' symbol  
in history, culture and society  
(4th–20th Century)



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