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Stavros Yangazoglou was born in Drama, in 1962, where he received his secondary education. In 1984, he graduated from the Faculty of Theology of Aristotle University in Thessaloniki; he studied ecumenical theology at the Institut Oecuménique de Bossey, medieval philosophy and theology at Fribourg in Switzerland; he was awarded a Th.D. in systematic theology; he is member of the Académie Internationale des Sciences Religieuses (since 2008); since 2005 he teaches systematic theology at the Hellenic Open University, in Athens; he was the director of the journal *Theologia* (since 2009 to 2016). He serves as consultant at the Hellenic Ministry of Education, Research and Religious Affairs and his was director of research at the Institute of Educational Policy in Athens (since 2003-2017). In 2017 he was elected Assistant Professor of Dogmatics, School of Theology, Department of Theology, National and Kapodistrian University of Athens, while in March 2022 he was elected Associate Professor of the same Department.; his research has focused on the theology of Gregory Palamas, dogmatics, ecclesiology, systematic theology, as well as on contemporary Orthodox thinkers (Evdokimov, Lossky, Zizioulas). He is a member of the CEC Thematic Group on Ecclesiology & Mission representing the Church of Greece (since 2020). Author of the following books: *Communion of Theosis, The synthesis of Christology and Pneumatology in the work of Gregory Palamas* (Domos, Athens, 2001, in Greek); *The Communion of the Eschaton: Essays in Eschatological Ontology* (Athens: Indictos Publications, 2016, in Greek); *Life and Discourse in the Hesychast Controversy. Essays in Theological Epistemology* (Athens: Domos Publications, 2016, in Greek); *At the borderline of Theology. Essays on the Dialogue between Theology and Culture* (Athens: Domos Publications, 2018, in Greek), *Lectures in Dogmatic Theology* (Athens 2021), *Theology and Culture* (Athens 2021). Among his publications:

1. "Philosophy and Theology. The Demonstrative Method in the Theology of St. Gregory Palamas", *The Greek Orthodox Theological Review*, Vol. 41/1, 1996.
2. «The person in the Trinitarian Theology of Gregory Palamas. The Palamite Synthesis of a Prosopocentric Ontology», *Philotheos*, International Journal for Philosophy and Theology 1, p. 137-143, Beograd 2001.
3. «Salvezza come divinizzazione dell' uomo nella teologia di san Gregorio Palamas», *Divinizzazione dell' uomo e redenzione dal peccato, Le teologie della salvezza nel cristianesimo di Oriente e di Occidente*, Centro di Studi Religiosi Comparati Edoardo Agnelli, εκδ. Edizioni Fondazione Giovanni Agnelli, Torino 2004, p. 45-59.
4. «La civiltà del Deserto: L' avventura ascetica come comunione nell' amore», *Il deserto di Gaza. Barsanuffio, Giovanni e Dorotheo*, Atti dell' XI Convegno ecumenico internazionale di spiritualità ortodossa (Bose 14-16 settembre 2003), Bose 2004, p. 239-273.
5. «Le salut comme divinisation de l'homme dans l'œuvre de St Grégoire Palamas», *Philotheos*, International Journal for Philosophy and Theology 6, p. 208-216, Beograd 2006 *Contacts* 222/2008, p. 117-145 Paris 2008.
6. «Eucaristia, Divina Economia e Chiesa: I Principi Ermeneutici nel "Commento della Divina Liturgia"», *Nikola Cabasilas e la divina liturgia*, Atti dell' XIV Convegno ecumenico internazionale di spiritualità ortodossa (Bose 14-16 settembre 2006), Bose 2007, p. 83-110.
7. «L'administration des cultes en Grèce», *L'administration des cultes dans les pays de l'Union Européenne*, Editor : Brigitte Basdevant-Gaudemet, éd. Peeters, Leuven-Paris-Dudley, MA 2008, p. 131-139.
8. «L'umanesimo del deserto. Il discernimento spirituale secondo la tradizione ascetica», στο συλ. τόμο *La paternità spirituale nella tradizione ortodossa*, Atti dell' XVI Convegno ecumenico internazionale di spiritualità ortodossa (Bose 18-21 settembre 2008), Bose 2009, p. 95-116.
9. «Ecclesiologie eucharistique et spiritualité monastique: rivalité ou syntèse?», *L'ecclesiologie eucharistique*, sous la direction de J.-M. Van Cangh, Académie Internationale des Sciences Religieuses, Cerf, Bruxelles 2009, p. 79-95.
10. «Parole de Dieu et théologie du Verbe incarné dans la tradition Orthodoxe», *Dieu parle aujourd'hui. La Parole de Dieu dans les grandes traditions religieuses*, Publié sous la direction de Jean-Marie Van Cangh, Impression CIACO, Louvain-la-Neuve et Diffusion Le Cerf, Paris, 2011, p. 85-105.
11. «La beauté de la théologie. L'apport poétique et esthétique de Paul Evdokimov», *Contacts* 235-236/2011, p. 401-416.
12. «Le regard théologique et ecclésiologique sur le dialogue entre l'Église orthodoxe et les Églises non chalcédoniennes», *Science et Esprit* 65.1-2/2013, p. 97-115.
13. «Discours théologique et expérience ecclésiale dans le cadre du conflit hésychaste du XIV^e siècle», *Contacts* 241.1/2013, p. 74-88 *The Function and the Limits of Reason in Dogmatic Theology*, International Association of Orthodox Dogmatic Theologians, Third International Symposium, Thessaloniki, 23 to 26 June 2011, Sibiu 2012, p. 105-123.
14. «Current understandings of human being and Orthodox anthropology», *Orthodox Handbook on Ecumenism, Resources for Theological Education*, στη σειρά Regnum Studies in Global Christianity, Volos Academy

- Publications (in partnership with Regnum Books International, Oxford), Volos 2013, p. 703-707.
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 18. «Eucharist and Ascesis: Eucharistic and Therapeutic Ecclesiology in the Theology of St. Gregory Palamas», στον συλ. τόμο *Triune God: Incomprehensible but Knowable— The Philosophical and Theological Significance of St Gregory Palamas for Contemporary Philosophy and Theology*, Edited by Constantinos Athanopoulos, Cambridge Scholars Publishing, London 2015, σσ. 66-82.
 19. «Les conversions nécessaires en vue de l'unité et de la communion, Point de vue d'un orthodoxe», στον συλ. τόμο *Communion dans nos Églises, Communion entre nos Églises*, Actes du colloque organisé par le centre œcuménique Unité chrétienne et la faculté de théologie de Lyon Sainte Foy-lès-Lyon 18-19 novembre 2014, Sous la direction de Jean-François Chiron et Anne-Noëlle Clément, εκδ. Profac-Théo, Lyon 2016, σσ. 195-209.
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