



SRII Network of Researchers

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Current and previous position/affiliation	Independent Associate Professor, Dr., Stockholm University Independent Senior Researcher, SRII Member of Association Internationale d'Études Patristiques Vice-president, Swedish Committee for Byzantine Studies
Areas of interest (max 100 words)	<p>I am interested in how the specifics of Byzantine aesthetics face up to Orthodox Christology, Trinitarian theology, and soteriology. Of particular interest, in a theoretical and methodological sense, is how the fourth-century Cappadocian fathers, Basil of Caesarea, Gregory of Nazianzus, and Gregory of Nyssa, develop apophatic theology and refine modus operandi of "right belief" (<i>orthodoxos</i>) to speak and write about God as unintelligible as well as intelligible, and how John of Damascus defends and authorizes holy images.</p> <p>In a Byzantine religious sense, images of Christ prove the incarnation, yet salvation depends on faith in the incarnation but also in the unknowable God. Beauty and goodness (<i>kallos</i>) relate to that which serves salvation and resurrection. From the perspective of Byzantine visual culture, the dilemma is that divine nature is, in a religious sense, transcendent and unknowable, beyond words and categorizations, unintelligible as opposed to human nature that is intelligible. To recognize the partaking of God's divinity in the epic narrative of the holy drama, Byzantine aesthetics use a kind of paradoxical non-images or non-categorizations, which I denote <i>meta-images</i>, with the potential to instigate mental images of the genuine beauty of creation and its fulfillment in the unintelligible.</p> <p>The image material derives from the sixth through the fourteenth centuries, primarily monumental murals and mosaics, from Byzantine churches in Turkey, Italy, and Egypt, particularly the Chora Church in Istanbul, the rock-cut chapels in Göreme, Cappadocia, but also San Vitale and Sant'Apollinare in Classe in Ravenna and Saint Catherine's Monastery Church in the Sinai.</p>
Current research project (100 words)	Forthcoming articles: "Byzantine visual culture: Conditions of "Right" belief and

	<p>some Platonic outlooks". In: <i>Numen, International Review for the History of Religions</i> 63.2-3. Brill Publishers.</p> <p>"Cyclic Shapes and Divine Dynamics: A Cappadocian Inquiry into Byzantine Aesthetics". In: <i>Studia Patristica</i>. Peeters Publishers</p> <p>"Image and Meta-Image: Byzantine Aesthetics and Orthodox Faith". In: Ed. C. Olovsson, <i>Symbolism and abstraction in late antique and early Byzantine art (c. 300-700)</i>.</p>
<p>Keywords (5-10)</p>	<p>Byzantine Studies; Byzantine and Medieval Art; Byzantine Aesthetics; Byzantine Istanbul/Cappadocia/Ravenna; Chora Church; Byzantine Mosaics/Murals, Cappadocian Fathers; Greek Patristics; Greek Orthodoxy; Byzantine Theology</p>
<p>Relevant publications (max 10)</p>	<p>Books: authored</p> <p><i>Byzantine Holy Images – Transcendence and Immanence: The Theological Background of the Iconography and Aesthetics of the Chora Church</i> (Orientalia Lovaniensia Analecta 176). Peeters Publishers: Leuven-Paris-Walpole, MA, 2010, pp. 355. ISBN 978-90-429-2080-4</p> <p>Books: introduction</p> <p>Introduction to <i>Johannes Damaskenos. Tre försvarstal mot dem som förkastar de heliga bilderna</i> (John Damascene. Contra imaginum calumniatores orationes tres), Swedish translation from Greek by O. Andrén. Artos & Norma Bokförlag: Skellefteå, 2008, 7-41. ISBN 978-91-7580-372-2</p> <p>Chapters in edited volumes</p> <p>"The Impact of Cappadocian Theology on Byzantine Aesthetics: Gregory of Nazianzus on the Unity and Singularity of Christ". In: Ed. N. Dumitrascu, <i>The Ecumenical Legacy of the Cappadocians</i>. New York, NY: Palgrave Macmillan, 2015, Chapter 10, 159-183. ISBN 978-1-137-51394-6</p> <p>"Byzantine Iconoclasm: Ideology and Quest for Power". In: Eds. K. Kolrud and M. Prusac, <i>Iconoclasm from Antiquity to Modernity</i>. Ashgate Publishing Ltd: Surrey, England, 2014, Chapter 5, 75-94. ISBN 978-1-4094-7033-5</p> <p>Essays in edited volumes:</p> <p>"Johannes Damaskenos. De heliga bildernas försvarare och förklarare". In: red. C. J. Berglund, D. Gustafsson. <i>Ad</i></p>

Fontes: *Festskrift till Olof Andrén på 100-årsdagen*. Skellefteå: Artos & Norma Bokförlag, 2015, 213-227. [ISBN 978-91-7580-789-8](#)

"De heliga bildernas förkämpe. Johannes Damaskenos". In: red. S. J. Kristiansen, P. Solberg, *Gud er alltid større. Kirkefedrenes teologiske språk*. Oslo: Novus forlag, 2015, 273-288. [ISBN 978-82-7099-831-9](#)

"En betraktelse av östkristen treenighetstro och motivet filoxenia i den bysantinska klippkyrkan Çarıklı i Kappadokien". In: red. G. Innerdal, K-W. Sæther, *Trinitarisk tro og tenkning – Festskrift til Svein Rise. (Kyrkjefag Profil 25)*. Kristiansand: Portal forlag, 2015, 85-105. ISBN 978-82-8314-065-1

"Patristics and Byzantine Meta-Images: Molding Belief in the Divine from Written to Painted Theology". In: Eds. C. Harrison, B. Bitton-Ashkelony, and T. De Bruyn, *Patristic Studies in the Twenty-First Century*. Turnhout: Brepols Publishers, 2015, 571-594. ISBN 978-2-503-55919-3

"Bysantinsk estetik. Ett socioteologiskt kulturarv". In: red. E. Karlsmo, J. Lindblad, H. Widmark, *De kyrkliga kulturarven. Aktuell forskning och pedagogisk utveckling*, Acta Universitatis Upsaliensis, Arcus Sacri, nr. 1: Uppsala, 2014, 185-194. ISBN 978-91-554-8868-0

"Skönhet, tillbedjan, och bildning i bysantinskt trosoperspektiv". In: red. S. Rise, K-W. Sæther, *Skjønnhet og tilbedelse*. Akademika forlag: Trondheim, 2013, 77-98. ISBN 978-82-321-0210-5

"A lost medieval apse decoration and fragments of mural painting in San Lorenzo in Lucina". In: Ed. O. Brandt, *San Lorenzo in Lucina. The transformations of a Roman quarter*, Acta Instituti Romani Regni Sueciae 4°, 61: Stockholm, 2012, 179-196. ISSN 0081-993X; ISBN 978-91-7042-179-2

"Bildning och uppfostran. Interaktion mellan ord och bild i bysantinsk bildvärld". In: red. S. Rise, *Danningsperspektiver. Teologiske og filosofiske syn på danning i antikken og i moderne tid*. Tapir Akademisk Forlag: Trondheim, 2010, 91-109. ISBN 978-82-519-2652-2

"Bokmåleri under den osmanska perioden", *Exkursion till Turkiet 1996*. Tryck, Konstvetenskapliga institutionen, Stockholms universitet i samarbete med SRII, 1997:99-125.

Journal papers: academic

"The Image of God in Byzantine Cappadocia and the Issue of Supreme Transcendence", *Studia Patristica* 59 (2013): 97-111.

"Beauty in the Eyes of God: Byzantine Aesthetics and Basil of Caesarea", *Byzantion. Revue Internationale des Études Byzantines* 82 (2012): 165-212.

"The Issue of περιχώρησις in Byzantine Holy Images", *Studia Patristica* 44 (2010): 27-34.

"Transition and Mediation of Ideas between Syria and Byzantium: John Damascene's Polemics against the Iconoclasts and his Epistemic Impact on Byzantine Aesthetics", *Kölner Mediaevistentagung 14. bis 17. September 2010* ("Knotenpunkt Byzanz. Wissenformen und kulturelle Wechselbeziehungen"). Thomas-Institut der Universität zu Köln: 2010, 51-54.

"Balans i briljans: bilden av Guds kosmos i Bysans heliga bilder", *Bysantinska Sällskapet Bulletin* 26 (2008): 33-52.

"Bysans heliga bilder, en patristikens semiotik?", *Laere og liv. Et tidsskrift for kirkelig fornyelse* 1 (2008): 18-25.

"Den heliga modern och Gudsriket. Chorakyrkan i Istanbul", *Dragomanen* 3 (1999): 48-59.

"The Paleologan iconography of the Chora Church and its relation to Greek Antiquity", *Konsthistorisk Tidskrift/Journal of Art History* 66 (1997), Issue 2 & 3: 89-95.

Web Report: academic

Final report of research project financed by Riksbankens Jubileumsfond 2009-2012, *The Image of God in Byzantine Cappadocia: An Investigation of Its Relation to Divine and Human in Fourth-Century Cappadocian Thinking*, 2012, <http://srii.org/content/upload/documents/7c6add2c-82ed-4e8c-b4f3-0458bb86a190.pdf>

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