

CSPS SPRING BULLETIN 2022/ACÉP BULLETIN PRINTEMPS 2022

MESSAGE FROM THE PRESIDENT/MESSAGE DE LA PRÉSIDENTE

Dear colleagues of CSPS,

Happy Spring! If your year has been anything like mine, it has been a year of bouncing from remote to in-person classes and back again and continued adaption, but also some restoration of normal activities (like eating in restaurants and visiting friends!). I think many of us are tired. I hope that this next few months bring you time to rest and rejuvenate, but also to connect with others, perhaps including connecting with colleagues at our annual meeting.

As we did last year, we will meet remotely and hope to see one another in person in 2023 (Congress will meet in person at York University).

Many thanks to our Programme Coordinators, Maria Dasios and Robert Edwards, for the dedication and toil in organizing our **annual meeting held on May 29-31**. The meeting will involve registration (available on our [website](#)) for a small fee (\$25 as a full fee, and \$15 for students, retirees and anyone not working full time). Registration will allow participants to access papers on Slack and attend the meetings on Zoom. The small fee will allow us to pay a student to serve as a technical assistant. The remote space provides access for colleagues in various parts of the country and the world. As an Executive, we decided that we would hold our meeting apart from Congress for this year because of the expense, functionality, and time commitment required to meet under the auspices of Congress last year.

We are pleased to have a **great roster of papers**, including:

- a number of papers as part of our special topic on “Trauma and *Therapeia* in Early Christian Literature,” with thanks to John Abad for his work on this
- a joint book review with the Canadian Society of Biblical Studies
- our annual Student Essay Prize presentation (see below)
- our Annual General Meeting (AGM).

An agenda and Executive reports will be distributed by email prior to the **AGM** meeting so that we can focus on discussion and motions. If you are unable to join the meeting, but would like to attend the AGM, please email me for the Zoom link (no registration necessary).

Congratulations to **Peter Choi** (Orthodox School of Theology at Trinity College, University of Toronto) who is the winner of the annual CSPS Student Essay Prize, with a paper entitled, “The Meaning of Health and Illness in the *Orations* of St. Gregory the Theologian.” We will look forward to hearing Peter’s paper at our annual meeting.

The **format** we created for last year’s remote meeting successfully allowed for fruitful conversations, so we have adopted it for this year as well. The papers are posted (in Slack) for registrants to access ahead of time. I encourage you to read your colleagues’ papers as you are able. Each session will have a respondent who will summarize the papers and pose questions to

the presenters. When each of the presenters has had a chance to respond, the discussion will be open to all in attendance.

In other news, this year has been another busy one.

I would like to begin with an exciting message from John Abad:

I would like to share with you the good news that the Congregation for Catholic Education in Rome has approved the application of St Augustine's Seminary in Toronto—a founding member of the Toronto School of Theology—to offer a **Licentiate program in Patristics**. It will be the only institution in North America aside from the Catholic University of America to offer such an Advance degree program focused in Patristics. The Licentiate degree is a Roman nomenclature for an advanced degree much more substantial than an MA in Theology. For the sake of comparison, the MA in Theology at Toronto School of Theology is one year full-time; the Licentiate degree is two years full-time. We will offer the program hyflex/dual delivery (live conferencing) for greater flexibility. Hence the student or even the instructor doesn't have to be physically present in Toronto to attend the courses. I am still working on the finer details of the program but we hope to have the inaugural year during SY 2023-2024. We will be happy to explore possibilities of collaboration with the CSPS, and perhaps even host regularly the annual conference.

Congratulations, John! This is a truly exciting development for Patristics in Canada, and we look forward to collaborating with this new program.

Congratulations also to all who have been publishing, giving conference papers and other **achievements** during the pandemic! Some of our colleagues' achievements are listed below. If you did not have a chance to respond to Eric's call for submissions, please email him to include your news in our next Bulletin. We would really like to hear about your work!

Hopefully you are all aware that we have a **new website**: <https://cspacep.ca/>! Thank you again to Heather Barkman for her research and creation of this new website. Heather also manages our Twitter account, which I encourage you to check out.

The inaugural **lecture in a series in honour of Paul-Hubert Poirier** at Université Laval took place on November 10, 2021. The lecture was given by Antoine Paris, entitled, "Des textes plus ou moins oscillants: Propositions pour une analyse littéraire des corpus du Nouveau Testament et de Nag Hammadi" (<https://ccsr.ca/en/the-paul-hubert-poirier-conference-first-edition/>).

The Canadian Corporation for the Study of Religion (CCSR, the umbrella organization for religion societies in Canada; <https://ccsr.ca/en/>) now offers the journal *Studies in Religion / Sciences Religieuses* in digital format. If you included a SR subscription amount in your annual CSPS membership, you will have digital access to SR. If you have questions, please email Steven Muir (steven.muir@concordia.ab.ca).

The CCSR working group I have been facilitating, which is working on equity, diversity, and decolonization, offered our first roundtable conversation over Zoom, open to all members of CCSR societies on May 9, entitled “**Disrupting Colonialism in the ‘Study of Religion.’**” The work continues!

As part of CCSR, we are encouraged to **submit articles** for *Studies in Religion / Sciences Religieuses* and **book proposals** to either the English book series [Advancing Studies in Religion](#), published with McGill-Queens University Press (Sarah Wilkins-Laflamme, series editor) or French book series [Matière à pensée](#), published with Les Presses de l’Université de Montréal (Diana Dimitrova and Marc Dumas, series editors).

Our society is a registered charity, so we are able to provide tax receipts for donations. Especially as we meet remotely once again, I encourage you to consider **making a donation** to help with future CSPA initiatives.

Finally, **thank you** for your membership in this society and for your work in Patristics and Late Antiquity. There is much to learn from the wisdom and ways of the past, and even more to learn as we dialogue with one another. If you are interested in getting more involved with our society, please let me or another Executive member know. I hope to see you on Zoom at the end of May!

With best wishes,

Mona Tokarek LaFosse (mlafosse@luther.wlu.ca)
President

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Chères et chers collègues de l’ACÉP,

Joyeux printemps! Si votre année a ressemblé à la mienne, elle a été marquée par le passage de cours à distance à des cours en personne et vice-versa, par une adaptation continue, mais aussi par un certain retour à des activités normales (comme manger au restaurant et visiter des ami[e]s!). Je pense que beaucoup d'entre nous sommes fatigué(e)s. J'espère que les prochains mois vous permettront de vous reposer et de vous ressourcer, mais aussi d'entrer en contact avec d'autres personnes, y compris peut-être avec des collègues lors de notre rencontre annuelle.

Comme l'année dernière, nous nous réunirons à distance en espérant nous revoir en personne en 2023 (le Congrès se réunira en personne à l'Université de York).

Un grand merci à nos coordinateurs de programme, Maria Dasios et Robert Edwards, pour leur dévouement et leur travail dans l'organisation de notre **rencontre annuelle qui se tiendra du 29 au 31 mai**. La rencontre exigera une inscription (disponible sur notre [site Web](#)) moyennant une somme modique (25 \$ pour les frais complets, et 15 \$ pour les étudiant[e]s, les retraité[e]s et toute personne ne travaillant pas à temps plein). L'inscription permettra aux participant(e)s d'accéder aux documents sur Slack et d'assister aux réunions sur Zoom. Les frais nous permettront de rémunérer un(e) étudiant(e) qui servira d'assistant(e) technique. L'espace à distance offre un accès

aux collègues situé(e)s dans diverses régions du pays et du monde. En tant qu'Exécutif, nous avons décidé de tenir notre réunion en dehors du Congrès cette année en raison des frais, de la fonctionnalité et du temps qui ont été requis pour nous réunir sous les auspices du Congrès l'année dernière.

Nous sommes heureux d'avoir un **excellent éventail de communications**, y compris :

- un certain nombre de communications dans le cadre de notre atelier sur « Trauma et *Therapeia* dans la littérature chrétienne ancienne », avec des remerciements à John Abad pour son travail sur ce sujet;
- une critique de livre conjointe avec la Société canadienne des études bibliques;
- notre présentation annuelle du Prix pour le travail étudiant (voir ci-dessous);
- notre Assemblée générale annuelle (AGA).

Un ordre du jour et les rapports de l'Exécutif seront distribués par courriel avant la réunion de l'**AGA** afin que nous puissions nous concentrer sur les discussions et les résolutions. Si vous ne pouvez pas vous joindre à la réunion, mais que vous souhaitez assister à l'AGA, veuillez m'envoyer un courriel pour obtenir le lien Zoom (aucune inscription nécessaire).

Félicitations à **Peter Choi** (École de théologie orthodoxe du Trinity College, Université de Toronto) qui a remporté le Prix annuel pour le travail étudiant de l'ACÉP, avec un article intitulé « The Meaning of Health and Illness in the Orations of St. Gregory the Theologian ». Nous avons hâte d'entendre la présentation de Peter lors de notre rencontre annuelle.

Le **format** que nous avons choisi pour la rencontre à distance de l'année dernière a rendu possible des conversations fructueuses, si bien que nous l'avons à nouveau retenu pour cette année. Les textes des communications seront accessibles (dans Slack) pour que les personnes inscrites puissent y accéder à l'avance. Je vous encourage à lire les articles de vos collègues dès que vous le pourrez. Chaque session aura un(e) répondant(e) qui résumera les communications et posera des questions aux présentatrices/présentateurs. Lorsque chacune et chacun auront eu l'occasion de répondre, la discussion sera ouverte à tous les participant(e)s.

Par ailleurs, cette année en fut une encore bien remplie.

J'aimerais commencer par un message important de John Abad :

« J'aimerais partager avec vous la bonne nouvelle que la Congrégation pour l'éducation catholique à Rome a approuvé la demande du St Augustine's Seminary de Toronto – un membre fondateur de la Toronto School of Theology – d'offrir **un programme de licence en patristique**. Ce sera la seule institution en Amérique du Nord, à part la Catholic University of America, à offrir un tel programme de diplôme avancé axé sur la patristique. Le diplôme de licence est une nomenclature romaine pour un diplôme avancé beaucoup plus substantiel qu'une maîtrise en théologie. À titre de comparaison, la maîtrise en théologie de l'École de théologie de Toronto dure un an à temps plein; alors que le diplôme de licence dure deux ans à temps plein. Nous proposerons le programme en mode hyflex/comodal (conférence en direct) pour une plus grande flexibilité. Ainsi, l'étudiant ou même l'instructeur n'aura pas besoin d'être physiquement présent à Toronto pour suivre les cours. Je travaille encore sur les détails du programme, mais nous espérons que l'année inaugurale

aura lieu pendant l'année scolaire 2023-2024. Nous serons heureux d'explorer les possibilités de collaboration avec l'ACÉP, et peut-être même accueillir régulièrement la conférence annuelle ».

Félicitations John! Il s'agit d'un développement vraiment important pour la patristique au Canada, et nous espérons avoir le plaisir de collaborer avec ce nouveau programme.

Félicitations également à tous ceux et celles qui ont publié, présenté des communications à des conférences et accompli d'autres **réalisations** pendant la pandémie! Certaines des réalisations de nos collègues sont énumérées ci-dessous. Si vous n'avez pas eu l'occasion de répondre à l'appel d'Eric, veuillez lui envoyer un courriel afin d'inclure vos nouvelles dans notre prochain bulletin. Nous aimerions vraiment entendre parler de votre travail!

Vous êtes toutes et tous certainement au courant que nous avons **un nouveau site Web** : <https://cspsacep.ca/>! Merci encore à Heather Barkman pour ses recherches et la création de ce nouveau site. Heather gère également notre compte Twitter, que je vous encourage à consulter.

La **conférence inaugurale d'une série en l'honneur de Paul-Hubert Poirier** à l'Université Laval a eu lieu le 10 novembre 2021. La conférence a été donnée par Antoine Paris et s'intitulait : « Des textes plus ou moins oscillants : Propositions pour une analyse littéraire des corpus du Nouveau Testament et de Nag Hammadi » (<https://ccsr.ca/fr/premiere-conference-paul-hubert-poirier/>).

La Corporation canadienne des sciences religieuses (CCSR, l'organisme qui chapeaute les associations pour l'étude des religions au Canada; <https://ccsr.ca/fr/>) offre maintenant la revue ***Studies in Religion / Sciences Religieuses en format numérique***. Si vous avez inclus un montant pour l'abonnement à SR dans votre adhésion annuelle à l'ACÉP, vous aurez un accès numérique à SR. Si vous avez des questions, veuillez envoyer un courriel à Steven Muir (steven.muir@concordia.ab.ca).

Le groupe de travail de la CCSR que j'ai animé, qui travaille sur l'équité, la diversité et la décolonisation, a offert sa première table ronde sur Zoom, ouverte à tous les membres des associations de la CCSR, le 9 mai, intitulée « Questionner le colonialisme dans les “études sur la religion” ». Le travail continue!

Dans le cadre de la CCSR, nous sommes encouragé(e)s à **soumettre des articles** pour *Studies in Religion / Sciences Religieuses* et des **propositions de livres** pour la collection anglophone [Advancing Studies in Religion](#), publiée par McGill-Queens University Press (Sarah Wilkins-Laflamme, éditrice de la collection) ou pour la collection francophone [Matière à pensée](#), publiée par Les Presses de l'Université de Montréal (Diana Dimitrova et Marc Dumas, éditeurs de la collection).

Notre association est un organisme de bienfaisance enregistré, et nous sommes donc en mesure de fournir des reçus fiscaux pour les dons. D'autant plus que nous nous réunissons à distance une fois de plus, je vous encourage à envisager **de faire un don** pour aider les initiatives futures de l'ACÉP.

Enfin, **je vous remercie** pour votre adhésion à cette association et pour vos travaux sur la patristique et l'Antiquité tardive. Il y a beaucoup à apprendre de la sagesse et des traditions du passé, et encore plus à apprendre en dialoguant les uns avec les autres. Si vous souhaitez vous impliquer davantage dans notre association, faites-le moi savoir, ou à un autre membre de l'Exécutif. J'espère vous voir sur Zoom à la fin du mois de mai!

Avec mes meilleurs vœux,

Mona Tokarek LaFosse (mlafosse@luther.wlu.ca)
Présidente

RENCONTRE ANNUELLE/ANNUAL MEETING

Notre rencontre annuelle approche à grands pas!

La rencontre de cette année aura lieu sur Zoom du 29 au 31 mai 2022, indépendamment du Congrès canadien des sciences sociales et humaines.

Nous avons prévu un éventail passionnant de communications et de répondant(e)s. Tous les membres sont invité(e)s à prendre connaissance de notre programme mis à jour (ci-joint) et à s'inscrire [ici](#) (défilez vers le bas) pour avoir accès à l'avance aux articles et assister à la rencontre annuelle.

Les frais d'inscription à la conférence sont de **25 \$ pour les professeurs à temps plein et de 15 \$ pour les étudiants/membres non affiliés**. Ces frais permettront de recruter un(e) assistant(e) technique pour la conférence virtuelle de cette année et d'établir un fonds de voyage pour les années à venir.

Nous nous réjouissons de vous voir nombreuses et nombreux dans quelques semaines,

Maria Dasios & Robert Edwards,
Coordinateurs du programme

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Our Annual Meeting is fast approaching!

This year's meeting will take place on Zoom from May 29 to May 31, 2022, independent of the Canadian Congress of the Social Sciences and Humanities.

We have an exciting array of papers and respondents lined up. All members are invited to peruse our current programme (attached) and register [here](#) (scroll to the bottom) to gain access to pre-circulated papers and attend the annual meeting.

Conference fees are **\$25 for full time faculty and \$15 for students/unaffiliated members**. These fees will help secure a tech assistant for this year's virtual conference and establish a travel fund for future years.

Looking forward to seeing many of you in just a few weeks,

Maria Dasios & Robert Edwards,
Programme Coordinators

NOUVELLES/NEWS

PUBLICATIONS

Maria Dasios

“Revealing from Above What Is Hidden Below: Macrina’s Seal and Gregory’s Hermeneutics of Optimism,” *Journal of Early Christian Studies* 30.1 (2022): 31–58. [doi:10.1353/earl.2022.0001](https://doi.org/10.1353/earl.2022.0001).

Theodore De Bruyn

“An Anatomy of a Crisis in Ecclesiastical Leadership: Isidore and Eusebius in Pelusium,” *Zeitschrift für Antikes Christentum/Journal of Ancient Christianity*, forthcoming 2023.

“A Greek-Coptic Miaphysite Litany from Thebes (*P.Mon.Epiph.* 49),” *Vigiliae Christianae*, forthcoming 2022.

“Papyri, Parchments, and Ostraca and the Study of Ancient Christianity Today.” Pages 391–410 in *The Discoveries of Manuscripts from Late Antiquity: Their Impact on Patristic Studies and the Contemporary World*. Edited by Patricia Ciner and Alyson Nunez. Turnhout, Brepols: 2021.

Miriam De Cock

“Origen’s Mediation of the Logos in his Exegesis of the Old Testament Psalms and Prophets,” *Studia Patristica*. Papers presented at the Seventeenth International Conference on Patristic Studies held in Oxford (December, 2021).

Sean Hannan

With W. Ezekiel Goggin, *Mysticism and Materialism in the Wake of German Idealism*. London-New York: Routledge, 2022.

OTHER NEWS/AUTRE NOUVELLES:

New Positions/Nouveaux postes

Maria Dasios will be a post-doctoral research fellow at the University of Toronto (Mississauga campus) beginning June 2022.

Miriam De Cock was awarded a postdoctoral position in the ERC project, “An Intersectional Analysis of Ancient Jewish Travel Narratives,” led by Elisa Uusimäki and hosted by Aarhus University's School of Culture and Society. She will work on a project that involves early Christian reception of ancient Jewish travel.

Defended Doctoral Theses/Défenses de thèses de doctorat

Maria Dasios successfully defended her dissertation, entitled “Compound Natures, Cognate Medicines: Material Media and Christian Soul-Direction in Late Antique Anatolia,” at the University of Toronto in December 2021, under the supervision of Kyle Smith.

Invited Talks and Summer Courses/Conférences invitées et cours d'été

Miriam De Cock

“Discerning Origen’s Sources of Exegetical Authority,” Trinity College Dublin's Centre for Biblical Studies, May 10, 2022.

Sean Hannan

This Spring and Summer, Sean Hannan will be giving virtual talks related to his new book (see **Publications**) at the Kalamazoo Medieval Congress and at the upcoming meeting of the Mysticism & Lived Experience Network (<https://mysticismlivedexperience.wordpress.com/>).

Robert Kitchen is teaching the Syriac intensive course for doctoral students this July-August at Hill Museum & Manuscript Library, St. John's University, Collegeville, Minnesota, sponsored by Dumbarton Oaks Research Library, Washington, DC.

Research Stay/Séjours de recherche

Miriam De Cock will be at Trinity College Dublin's Centre for Biblical Studies in April and May 2022.

Papers/Communications

Sean Hannan will be giving a talk on Augustine's use of the term *peregrinatio* as part of the Implicit Religion conference in the UK (<https://www.implicitreligion.co.uk/ir-uk/implicit-religion-uk-cfp>).

News from St. Augustine's Seminary

Recently, the Congregation for Catholic Education granted the petition of St. Augustine's Seminary of Toronto to become a Pontifical Faculty of Theology, *sui iuris*. This status allows St. Augustine's Seminary to establish and grant ecclesiastical degrees of Licentiate (STL) and Doctorate (STD) in theology. Plans are afoot to offer a two-year Licentiate in Patristics in the near future. The program is envisioned to have a full hyflex- dual delivery mode for greater flexibility.
John Abad.

DRAFT PROGRAMME

Annual Meeting of the Canadian Society of Patristic Studies / Association canadienne des études patristiques

29–31 May 2022

***** Please note that the times provided are all in Eastern Daylight Time (EDT)**

This year's program will follow the format of last year's annual meeting.

Each regular session will be in a panel format, in which:

1. A respondent has agreed to summarize and respond to the papers
2. Each panelist will be invited to respond (approx. 5 minutes each)
3. The remainder of the time will be open for questions from anyone present.

Panelists will not be reading their papers. Therefore, all conference participants are encouraged to read/view all of the papers that are posted ahead of the session.

Papers will be available from May 10, via a Slack workspace hosted by CSPA/ACEP. Zoom links for the conference itself will be emailed separately to conference participants at this time.

Please contact programme coordinators Maria Dasios (m.dasios@utoronto.ca) or Robert Edwards (robert.edwards@theologie.uni-goettingen.de) with questions.

Sunday, 29 May 2022

11:30-11:45	Log-in, check system, informal greetings
11:45-12:00	Welcome from President Mona Tokarek LaFosse
12:00-12:30	Student Award Paper Peter T. Choi, Orthodox School of Theology at Trinity College, University of Toronto “The Meaning of Health and Illness in the Orations of St. Gregory the Theologian”
12:30-13:30	Lunch break
13:30-14:15	Trauma and <i>Therapeia</i> in Early Christian Literature, Part 1

	<p>Presider: Jared Secord, University of Calgary</p> <p>John Abad, St. Augustine's Seminary & Toronto School of Theology "Tertullian's <i>De Patientia</i>: a Christian response to the dilemma of changing fortune and suffering"</p> <p>Paul Hartog, Faith Baptist Theological Seminary "Martyrology and Axiology: Negotiating Sacrifice and Trauma through an Ordering of Values in the Apostolic Fathers"</p>
14:15-14:30	Break
14:30-15:15	<p>Trauma and <i>Therapeia</i> in Early Christian Literature, Part 2</p> <p>Presider: Jennifer Otto, University of Lethbridge</p> <p>Scott Harrower, Ridley College "Promoting recovery from trauma in third century Carthaginian martyr texts: an integrated scientific and historiographical approach"</p> <p>Miriam DeCock, Aarhus University "The Early Christian Exegete as Ritual Healer: The Examples of Origen and Chrysostom"</p> <p>Marcin Wysocki, John Paul II Catholic University of Lublin "How to recover from traumatic experiences? The answers and examples made by Paulinus of Nola in his letters"</p>

Monday, 30 May 2022

10:00-10:15	Log-in, check system, informal greetings
10:15-11:15	<p>Trauma and <i>Therapeia</i> in Early Christian Literature, Part 3: Reception History of Galatians 6:17 in Patristic Literature</p> <p>Presider: Warren Campbell, University of Notre Dame</p> <p>Steven Muir, Concordia University of Edmonton "Two-way trauma in Paul's letter to the Galatians"</p> <p>Jimmy Chan, Carey Theological College "The Therapeutic Gospel for the Traumatic World: <i>Stigmata domini Iesu Christi in corpore as the Crown of Victory</i>"</p> <p>Wendy Elgersma Helleman, University of Jos & University of Toronto</p>

	<p>“Marius Victorinus on the <i>stigmata</i> of the apostle Paul in Galatians 6:17 (<i>Comm. Gal.</i> 2.6.17)”</p> <p>Maria Dasios, University of Toronto “Rendering trauma beneficial...for whom? Gregory of Nyssa’s Homily 12 on the Song of Songs”</p>
11:15-11:30	Break
11:30-12:30	<p>Grace, Gifts, and Agency</p> <p>Presider: John Solheid, St. Cloud, Minnesota</p> <p>Don Springer, McMaster Divinity College “A Paradise of Mercy: Theophilus on Theosis”</p> <p>Mark Hanson, McMaster Divinity College “Do Not Grieve: Chrysostom's Preaching on Spiritual Gifts”</p> <p>Yip Mei Loh, Chung Yuan Christian University “Origen’s Concept of Free Choice of the Will”</p> <p>Robert P. Kennedy, Saint Francis Xavier University “The Supernatural in Augustine and Aquinas”</p>
12:30-13:30	Lunch break
13:30-14:15	<p>Divinity and Humanity</p> <p>Presider: Robert Edwards, University of Göttingen</p> <p>Timothy Pettipiece, Carleton University “City of God(s): Unity and Plurality in Early Manichaean Theological Discourse”</p> <p>Wendy Elgersma Helleman, University of Jos & University of Toronto “Marius Victorinus on <i>spiritus</i> as divine <i>substantia</i> (<i>Adv. Ar.</i> 1A 8, 16-17 and 30-31)”</p> <p>Marc Guany “‘Reaching Out to the Unapproachable Beauty’: Deification as Epektasis in Gregory of Nyssa”</p>
14:15-14:30	Break
14:30-15:15	<p>Images of Women</p> <p>Presider: Timothy Pettipiece, Carleton University</p>

	<p>Mona Tokarek LaFosse, Martin Luther University College, Wilfrid Laurier University “Experiencing Paradox: Age and the Life Course in Hermas <i>Visions</i> 3.11-12”</p> <p>Pierre Cardinal, Institut de pastorale de l'Archidiocèse de Rimouski “Narsaï et la réhabilitation de la Cananéenne”</p> <p>Robert Kitchen, Regina, Saskatchewan “Not Only About Mary: Syriac Metrical Homilies on Mary”</p>
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Tuesday, 31 May 2022

10:00-10:15	Log-in, check system, informal greetings
10:15-11:00	<p>Speech, Language, Discourse</p> <p>Presider: Heather Barkman, University of Manitoba</p> <p>Jared Secord, University of Calgary “Who Was Agrippa Castor (Euseb. <i>HE</i> 4.7.5-8)? Onomastics, Barbarian Wisdom, and the Development of Christian Heresiology”</p> <p>Naoki Kamimura, Tokyo Gakugei University “Martyrdom in time of peace and the relation of Christian identities to <i>parrhesia</i>”</p> <p>Jimmy Chan, Carey Theological College “Augustine’s Theological Anthropology of <i>Diuersitate Linguarum in De Civitate Dei</i>”</p>
11:00-11:30	Break
11:30-12:30	Annual General Meeting
12:30-13:30	Lunch break
13:30 -15:15	<p>*Joint Session with CSBS*</p> <p>Review Session of Tony Burke’s <i>New Testament Apocrypha: More Noncanonical Scriptures</i> (vol. 2)</p> <p>Chair: Danielle Baillargeon, University of Toronto</p> <p>Review: Ron Charles, University of Toronto</p> <p>Review: Sean Hannan, MacEwan University</p>

	Review: Mona Tokarek LaFosse, Martin Luther University College, Wilfrid Laurier University
	Response: Tony Burke, York University

Abstracts

John Abad

“Tertullian’s *De Patientia*: a Christian response to the dilemma of changing fortune and suffering”

The *De Patientia* of Tertullian, written between 197 -206 C.E., provides important information how the author and the Christian community of Carthage navigated the circumstantial experience of Christians as liminal and persecuted group. In a seminal study of Tertullian’s work, Fredouille (1984) contends that the African’s work leans heavily on Stoicism and it produced a philosophical method reminiscent of the school, rather than uniquely Christian. Ayedze (2000) convincingly corrected the above conclusion by differentiating the rhetorical structure of the work from its content. My paper builds on this development. Although it is difficult to categorize the *De Patientia* under one genre – typical of Tertullian’s early works, reading it through the lens of *consolatio* allows interesting association with Tertullian’s apologetic oeuvre and their polysemous discourses. Like the Stoics, persecution and misfortune do not define a Christian; but since Christian patience is divine and true (16.1) human struggles find consolation to a reason enlightened by faith.

Pierre Cardinal

“Narsaï et la réhabilitation de la Cananéenne”

Un épisode de l’Évangile montre une femme cananéenne priant Jésus de guérir sa fille (Mt 15,21-28). Après avoir ignoré ses cris, Jésus justifie son refus en lui rappelant son identité. La prise de parole de cette femme forcera ensuite l’admiration de Jésus qui accédera à sa demande. Narsaï chante l’audace de cette Cananéenne qui a su convaincre Jésus en dépassant sa condition, celle d’esclave en raison de la malédiction qui pesait sur la descendance de Cham (Gn 9,20-27). C’est un double renversement qui s’opère. Narsaï voit en elle une nouvelle Ève, en qui est aboli le statut d’esclave du péché qui était celui de l’humanité depuis la chute (Memra 33).

Jimmy Chan

“Augustine’s Theological Anthropology of *Diuersitate Linguarum* in *De Civitate Dei*”

De ciuitate Dei (*ciu.*) is well known to be Augustine’s theological treatise of two cities that are made by two loves. What is perhaps less established is a common characteristic of the two cities: they are both humans with diversity of languages (*diuersitate linguarum*)—by implication, cultures—who, despite their difference, need to communicate in order to achieve social peace (*ciu.* 19.7). This paper will explore the theological context of Augustine’s anthropological interest in the diversity of language (*ciu.* 16.10, 16.11, 19.7): All people, Augustine asserts, are

created by God who “offers them diverse delights matching their own diversity” (21.6) and offers rewards “according to the diversity of their merits” (21.27). One can imply from Augustine’s treatment of *diuersitate linguarum* that there is a common yearning of togetherness and opportunities of divine epiphany. Recognizing this will help us live in harmony with God and our neighbours.

Jimmy Chan

“The Therapeutic Gospel for the Traumatic World: *Stigmata domini Iesu Christi in corpore* as the Crown of Victory”

In Augustine’s *Commentary to Galatians*, there is Paul’s self-disclosure: “For I bear the marks of the Lord Jesus Christ in my body.” I want to explore two insights on the therapeutic understanding of persona trauma. First of all, for Augustine’s Paul, his past *turbulentas contentiones* are not *stigmata domini Iesu Christi* in and by themselves? What is the significance of this declaration? Second, Augustine recognizes Paul’s fighting his *alios conflictus et certamina*. What is his battle and how does it relate to his *stigmata domini Iesu Christi in corpore*? In traumatic experiences, our hearts maybe troubled by the guilty feelings from the traumatic experiences (“Did I do something wrong to cause this?”). Paul is able to discern and repel anyone (or anything) to tempt him to revert to the accusation of the law, hence the declaration of *De cetero, inquit, laborem nemo mihi praestet*. I argue that, through interpreting the metaphorical sense of *ad coronam uictoriae proficiebant*, Augustine delivers a soteriological triumph in explaining Paul’s proclamation of his hermeneutics of Christ’s stigmata; it is through this soteriological lens that Augustine moves his interpretation of Galatians to the height by proclaiming *Gratia domini nostri Iesu Christi cum spiritu uestro, fratres, Amen*.

Maria Dasios

“Rendering trauma beneficial...for whom? Gregory of Nyssa’s Homily 12 on the Song of Songs”

The verses Gregory examines in his Homily 12 on the Song of Songs culminate in terms Gregory characterizes as “repellent in their ordinary sense.” In first-person perspective, they depict the female speaker of the Song being struck and wounded by the watchmen of the city’s walls, who tear her veil away. Taken in its “plain sense,” this is a scene of violence. Reading “anagogically,” Gregory relies on Scriptural precedent to demonstrate how the “wound (τραῦμα) is an admirable thing,” purifying the sufferer, occasioning revelation and progress in spiritual ascent, conferring protective benefits and healing. In Gregory’s reading, the speaker of the song does not lament her wounds but rather exults in the blow that bestows them, as Paul does in Gal. 6:17. In this paper, I will survey some of the social and semiotic contexts useful for understanding Gregory’s association of wounds with possession and protection and examine the power structures implied in the reversals he inherits from Paul and supports with his own exegesis. I close by asking some broader questions about the troubling ways Christian interpretive traditions (ancient and modern) have imagined and enacted pedagogy and protection as force.

Miriam DeCock

“The Early Christian Exegete as Ritual Healer: The Examples of Origen and Chrysostom”

In this paper, I will examine several case studies from the exegetical corpuses of Origen and Chrysostom in which they discuss scripture’s intrinsic—and by implication, the pastoral exegete’s—capacity to heal the Christian believer. In the case of Origen, I will examine

Hom.Luke 1; Hom.Gen 16; Hom.Lev 8; and in Chrysostom's corpus, Hom.Jn 3 and 14. These passages I will analyze through the lens of "the ritual expert," developed in particular by Heidi Marx in her study of third-century philosophers' theurgical characteristics. Both Origen and Chrysostom, I argue, laid claim to similar healing capacities as they discerned the meaning of scripture for their respective audiences.

Marc Guany

"Reaching Out to the Unapproachable Beauty": Deification as Epektasis in Gregory of Nyssa

Deification permeates much of Gregory of Nyssa's thinking. His achievement in the doctrine of deification is seen to be one of the richest achievements among the Greek fathers. Perpetual progress lies at the heart of what it means to be deified. For Gregory, the creation of the human being according to the image and likeness of God is an imitation of the divine nature. This essay sheds light on Gregory's perception of deification as a process, as well as its different approaches such as the Christological – Pneumatological dimension of deification, the deification of the human body and nous, and deification and the knowledge and experience of God.

Mark Hanson

"Do Not Grieve: Chrysostom's Preaching on Spiritual Gifts"

In *Hom. 1 Cor 29* John Chrysostom looks to encourage his audience because they have not received the same spiritual gifts that earlier generation of Christians had. To achieve this, Chrysostom shows that regardless of what gift is exchanged, each Christian receives a benefit from the Holy Spirit's gift-giving. Using a blend of stoic or Grecian cultural values on gift-giving and his own theological belief in the Holy Spirit's *synkatabasis*, this paper argues Chrysostom sees the Holy Spirit's goodwill in gift-giving as more important for forming a Christian mindset on this issue than the reception or use of any gift.

Scott Harrower, Ridley College

"Promoting recovery from trauma in third century Carthaginian martyr texts: an integrated scientific and historiographical approach"

This paper argues that the composers of several third century Carthaginian hagiographies promoted behaviours and beliefs that were likely to generate recovery from trauma in communities that survived violent persecution. Drawing on Lewis Herman's psychiatric paradigms in her classic work, *Trauma and Recovery*, I focus on the composers' reframing of traumatic memories as an essential feature of the hagiographies in question. Such reframing may have positively contributed to trauma recovery and post traumatic growth in the surviving community. The works explored include *The Passion of Perpetua and Felicity*, *Life of Cyprian*, as well as *Montanus, Lucius and their Companions*.

Paul Hartog

"Martyrology and Axiology: Negotiating Sacrifice and Trauma through an Ordering of Values in the Apostolic Fathers"

Scholars have increasingly used social-scientific paradigms to study martyrdom. This paper will take an axiological turn by examining how the Apostolic Fathers negotiated the sacrifice and trauma of martyrdom by appealing to an interpretive hierarchy of values. The investigation will focus upon the overt negotiation found in Ignatius of Antioch and the *Martyrdom of Polycarp*,

revealing the "rationale" behind Ignatius' obsessive death-fixation while also expounding the desire to counter "voluntary martyrdom" in the *Mart. Pol.* Such a mindset of axiological patterns will also illuminate the associated value-ordering in texts not generally deemed "martyrological," such as *1-2 Clement*, *Hermas*, and *Diognetus*.

Wendy Elgersma Helleman

"Marius Victorinus on *spiritus* as divine *substantia* (*Adv. Ar.* 1A 8, 16-17 and 30-31)"

While fourth century Greek theologians debated using *ousia* to express what united the three divine persons, Marius Victorinus relied on a tradition from Tertullian in using the Latin term *substantia* for what was shared. He could also turn to Tertullian in specifying *substantia* as *spiritus* (*Prax.* 26). This essay examines how successfully Victorinus addressed problematic aspects of that designation, not only Tertullian's subordinationism and binatarian approach on the trinity, but particularly the need to distinguish uncreated divine spirit from created spirit (angels, demons). On that issue, we briefly compare Victorinus with contemporaries like Cyril of Jerusalem (*Cat.* 16.13) and Didymus the Blind (*Sanct. Spir.* 61-73).

Wendy Elgersma Helleman

"Marius Victorinus on the *stigmata* of the apostle Paul in Galatians 6:17 (*Comm. Gal.* 2.6.17)"

Marius Victorinus' short note on Gal. 6:17 recognizes Paul referring to burdens he already carries as *stigmata Domini nostri Jesu Christi*. This term is explained with reference to the 'suffering' of Christ, especially on the cross (*passionem ... in cruce*). Victorinus further elaborates on Paul suffering with Christ, as serving Christ "in the mystery," and "suffering the mystery of Christ" (*ego passus sum, et in mysterio conservio Christo, mysterium Christi patior*). My contribution will briefly explore Victorinus' understanding of the critical terms: the *mysterium Christi*, and *stigmata* as a symbol of suffering.

Naoki Kamimura

Martyrdom in time of peace and the relation of Christian identities to *parrhesia*

The focus has already been shed on *parrhesia* within the field of patristic studies in the 1960s. For example, Giuseppe Scarpata (*Parrhesia: storia del termine e della sue traduzione in Latino*, 1964) attempted to define *parrhesia* from the emphasis on a 'frankness' that was formed through Christians' relationship to God. While the *parrhesia* was given to all by baptism, there was another *parrhesia* acquired through individual effort (Claudia Rapp, *Holy Bishops in Late Antiquity*, 2006: 268): the stories of Christian martyrs are highly stimulating because the *parrhesia* was useful, by which some individuals managed to oppose persecution and accept martyrdom. It is interesting to note that in the late fourth- and early fifth- centuries, the African people had been concerned about another type of martyrdom, that is, the 'deathbed (sickbed) martyr', the Christian who suffered illness without the aid of pagan remedies such as 'unlawful charms' (Augustine, *Sermon* 335D,3): he compares those gathered at the deathbed to 'flesh and blood [...] raging against the holy martyrs.' In this paper, I shall focus on his sermons with the interest that these narratives are a tool in Augustine's support for a viable alternative to the martyrdom in time of peace, thereby arguing the significance of the frames of reference for *parrhesia*.

Robert P. Kennedy

The Supernatural in Augustine and Aquinas

In his monumental work, *Surnaturel* (1946), Henri de Lubac delineated the history of the relationship between human nature and “supernature” from the Patristic age to modernity. He asserts that Augustine clearly uses the notion of the supernatural while also acknowledging that there were important developments in the understanding of the concept by the time of Aquinas. Although his main goal was to show the contrast between the medieval and modern conceptualizations of the relationship between the natural and the supernatural, de Lubac provides fertile ground for deeper research into the reasons for the differences between Augustine’s and Aquinas’s doctrines of human nature. This paper will focus on the theme of moral agency in these thinkers in the light of their views of the supernatural and will explore how recent developments in historical methodology might affect de Lubac’s conclusions.

Robert Kitchen

Not Only About Mary: Syriac Metrical Homilies on Mary

Three metrical homilies about Mary by Jacob of Serugh (d. 521) have recently been recovered. While Jacob praises Mary, the homilies are not all about her, focusing upon other theological phenomena and institutions which Mary exemplified. The intermediary role she played in the paradox of the Incarnation is detailed, and how her perpetual virginity established the type for later monasticism. Isaac of Antioch’s (fl. 485) short poetic homily has Mary describing her role in the Incarnation as the proof for the Miaphysite (One United Nature) confession of Christ.

Yip Mei Lo

Origen’s Concept of Free Choice of the Will

No other philosophers quoted Plato so often as Origen, the founder of philosophical theology through his synthesis of philosophy with Biblical exegesis. *Contra Celsum* II, 16, informs us about Plato’s myth in Republic X, where Plato narrates the fate of man and his choice. In First Principle Book III, 1, Origen inquires into the main principles of Christian faith for salvation: ‘eph’ hēmin’ (within our own power), ‘to thelein’ (the will) and ‘autexousion’ (self-determination). In this article I discuss Origen’s concept of the will in terms of Plato’s Republic X and Laws X.

Mona Tokarek LaFosse

Experiencing Paradox: Age and the Life Course in Hermas *Visions* 3.11-12

The Shepherd of Hermas was meant to be heard, imagined, and experienced repeatedly in the context of community—not read from a logical, linear, individualistic perspective. This experience of the text may be evident in the embodied imagery found in the explanation of the three forms (μορφή) of the Woman Church (3.11-12). The explanation of each form reflects a paradox associated the ancient Mediterranean life course. The ultimate paradox is the image of the reversal of the life course itself, conveying a communal sense of renewal and stability (3.13.4). The religious experience of this text was meant to persuade the audience to choose the inner change of *metanoia* that ideally resulted in generosity and unity in the community, thus transforming religious experiences into tangible ones—not once, but over and over again.

Steven Muir

Trauma in Galatians 6:17

In Galatians 6:17, Paul boldly states, “I bear on my body the marks of Christ.” This statement, in typically Pauline fashion, inverts conventions and makes an honor claim out of trauma. It is similar to Paul’s hardship statements in 2 Corinthians. Paul identifies with the sufferings of Christ and asserts his status as a slave of Christ. Here we see a rare personal glimpse into Paul, even though it also is powerful rhetoric.

Timothy Pettipiece

City of God(s): Unity and Plurality in Early Manichaean Theological Discourse

While Manichaean teachings are famous for their dualistic cosmological basis, Manichaean theological discourse does not fit neatly into established categories. Even though early Manichaean texts regularly refer to the ruler of the light-realm as “God,” the heavenly realm is also said to be populated by a multiplicity of “gods” and divine beings. At the same time, Manichaean authors also employed a variety of trinitarian concepts and formulas. This paper examines the complex and polyvalent way in which Manichaeans conceptualized divinity, in order to arrive at a more nuanced understanding of their theological frame of reference.

Jared Secord

Who Was Agrippa Castor (Euseb. *HE* 4.7.5-8)? Onomastics, Barbarian Wisdom, and the Development of Christian Heresiology

In this paper, I re-examine the life and work of Agrippa Castor, an early heresiologist mentioned briefly by Eusebius. I use onomastic methods in the paper’s first part to attempt to provide a date and context for Agrippa, suggesting that he was not necessarily from Palestine, as previous scholars have assumed. In the paper’s second part, I contextualize Agrippa’s work within the intellectual culture of the second century. I argue that his lost refutation of Basilides displays two characteristic features of the second century: a display of encyclopedic erudition, and engagement with a prevailing debate concerning the relationship of Greek and barbarian culture.

Don Springer

A Paradise of Mercy: Theophilus on Theosis

Ad Autolytus, Theophilus’ sole surviving treatise, is a text replete with significant, yet inchoate theological reflections. Among the notable contributions of this text are two subtle allusions to a doctrine of theosis. As is characteristic for the apologists of the second century, these emerging ideas of becoming like God are focussed more on process than product. There is more a concern for the journey to the divine, rather than on the more mystical or ontological discussions that emerge in later writers. In this essay I will explore the role that divine grace places in Theophilus’ understanding of theosis. I argue that, although *To Autolytus* is largely dominated by a concern for a righteous obedience that leads to salvation, the grace of God is nevertheless critical in Theophilus’ understanding of theosis. In his view, grace becomes the new Paradise, enabling humanity to engage the path that leads to God.

Marcin Wysocki

“How to recover from traumatic experiences? The answers and examples made by Paulinus of Nola in his letters”

Without a doubt, one of the most interesting personalities of the turn of the 4th and 5th century was Paulinus of Nola. Born into a wealthy senatorial family, appointed governor of Campania, he abandoned his wealth and political career after loss of his only son and brother, was baptized and settled in a monastery he founded at the tomb of St. Felix in Nola near Naples. From there, Paulinus maintained a lively correspondence with many people from all over the world. In many letters he described his traumatic experiences or gave correspondents advices on how they could recover from experiences of the difficult life. Therefore, the proposed paper will show the answers and proposals that Paulinus gave to these who were in difficult situation and how he himself recover from his own traumatic experiences.