

## **FINAL 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 on our Slack workspace. Instructions for how to access Slack along with Zoom links for the conference have been sent via email to all registrants.

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

Additionally, you may reach out to Gemsan Thevasagayam ([thev4170@mylaurier.ca](mailto:thev4170@mylaurier.ca)) for technical assistance or support on the Sunday and Tuesday of our conference, to Kayanna Brown ([brow1588@mylaurier.ca](mailto:brow1588@mylaurier.ca)) on the Monday of our conference, and to Maria Dasios ([m.dasios@utoronto.ca](mailto:m.dasios@utoronto.ca)) throughout.

### **Sunday, 29 May 2022**

11:30-11:45	Log-in, check system, informal greetings
11:45-12:00	<b>Welcome from President</b>  Mona Tokarek LaFosse
12:00-12:30	<b>Student Award Paper</b>  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	<b>Lunch break</b>
13:30-14:25	<p><b>Trauma and <i>Therapeia</i> in Early Christian Literature, Part 1</b></p> <p>Presider: Jared Secord, University of Calgary</p> <p>Opening Remarks John Abad, Steven Muir, Maria Dasios</p> <p>John Abad, St. Augustine's Seminary &amp; 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>
14:30-14:45	<b>Break</b>
14:45-15:30	<p><b>Trauma and <i>Therapeia</i> in Early Christian Literature, Part 2</b></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><b>Trauma and <i>Therapeia</i> in Early Christian Literature, Part 3: Reception History of Galatians 6:17 in Patristic Literature</b></p> <p>Presider: Warren Campbell, University of Notre Dame</p> <p>Steven Muir, Concordia University of Edmonton</p>

	<p>“Two-way trauma in Paul’s letter to the Galatians”</p> <p>Jimmy Chan, Carey Theological College  “<i>The Therapeutic Gospel for the Traumatic World: Stigmata domini Iesu Christi in corpore as the Crown of Victory</i>”</p> <p>Wendy Elgersma Helleman, University of Jos &amp; University of Toronto  “Marius Victorinus on the <i>stigmata</i> of the apostle Paul in Galatians 6:17 (<i>Comm. Gal. 2.6.17</i>)”</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	<b>Break</b>
11:30-12:30	<p><b>Grace, Gifts, and Agency</b></p> <p>Presider: John Solheid, St. Cloud, Minnesota</p> <p>Don Springer, McMaster Divinity College  “<i>A Paradise of Mercy: Theophilus on Theosis</i>”</p> <p>Mark Hanson, McMaster Divinity College  “<i>Do Not Grieve: Chrysostom's Preaching on Spiritual Gifts</i>”</p> <p>Yip Mei Loh, Chung Yuan Christian University  “<i>Origen’s Concept of Free Choice of the Will</i>”</p> <p>Robert P. Kennedy, Saint Francis Xavier University  “<i>The Supernatural in Augustine and Aquinas</i>”</p>
12:30-13:30	<b>Lunch break</b>
13:30-14:15	<p><b>Divinity and Humanity</b></p> <p>Presider: Robert Edwards, University of Göttingen</p> <p>Timothy Pettipiece, Carleton University  “<i>City of God(s): Unity and Plurality in Early Manichaean Theological Discourse</i>”</p> <p>Wendy Elgersma Helleman, University of Jos &amp; University of Toronto  “<i>Marius Victorinus on spiritus as divine substantia (Adv. Ar. 1A 8, 16-17 and 30-31)</i>”</p> <p>Marc Guany, University of Toronto</p>

	“Reaching Out to the Unapproachable Beauty’: Deification as Epektasis in Gregory of Nyssa”
14:15-14:30	<b>Break</b>
14:30-15:15	<p><b>Images of Women</b></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 “Narsai et la réhabilitation de la Cananéenne”</p> <p>Robert Kitchen, Regina, Saskatchewan “Not Only About Mary: Syriac Metrical Homilies on Mary”</p>

## Tuesday, 31 May 2022

10:00-10:15	Log-in, check system, informal greetings
10:15-11:00	<p><b>Speech, Language, Discourse</b></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	<b>Break</b>
11:30-12:30	<b>Annual General Meeting</b>
12:30-13:30	<b>Lunch break</b>
13:30 -15:15	<b>*Joint Session with CSBS*</b>

**Review Session of Tony Burke's *New Testament Apocrypha: More Noncanonical Scriptures* (vol. 2)**

Chair: Danielle Baillargeon, University of Toronto

Review: Ron Charles, University of Toronto

Review: Sean Hannan, MacEwan University

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

#### **“Narsai 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. Narsai 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. Narsai 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.