



congress 2023 | **congrès 2023**
OF THE HUMANITIES AND SOCIAL SCIENCES | DES SCIENCES HUMAINES
Reckonings & Re-Imagings | Confronter le passé, réimaginer l'avenir

ANNUAL MEETING OF THE
Canadian Society of Patristic Studies/
Association Canadienne des Études Patristiques
MAY 28-30, 2023

FINAL CONFERENCE PROGRAMME

All times provided are Eastern Daylight Time (EDT).
All sessions will take place in York University's Vanier College and will be livestreamed.
Contact csps.acep.2023@gmail.com for Zoom access.
In person: visit VC 106 for the CSPS welcome table, scheduled coffee breaks, and conversation.

SUNDAY MAY 28, 2023

	ROOM A (VC 102)	ROOM B (VC 105)
Session 1	<p>9:00-10:30 A.M.</p> <p>Conflict, Paradox, Salvation Moderator: Edward Creedy</p> <p>Don Springer (The Centre for Patristics and Early Christianity, McMaster Divinity College) "From Conflict to Confidence: Irenaeus of Lyon on Piety and the Human Condition"</p> <p>Ky Heinze (Our Lady Seat of Wisdom College) "Origen of Alexandria's Use of the Devil in Defence of God"</p> <p>Austin McCredie (Boston University) "The Fires of Gehenna and the Emptying of Sheol: Paradoxical Soteriology in St. Ephrem the Syrian's Hymns</p>	<p>9:00-10:30 A.M.</p> <p>Dogmatics Moderator: John Solheid</p> <p>Corey Stephan (University of St. Thomas) "John Damascene as Maximus the Confessor's Student in <i>De fide orthodoxa</i> 58 and 59"</p> <p>Jackson Shepard (Duke Divinity School) "Participation in the Son of God: The Trinitarian Shape of Filial Adoption in Irenaeus of Lyons"</p> <p>Wendy Elgersma Helleman (University of Toronto) "Marius Victorinus on God as <i>tridunamos: tripotens in unalitate</i>"</p>

	ROOM A (VC 102)	ROOM B (VC 105)
Break	10:30-10:45 A.M (VC 106)	
Session 2	<p>10:45 A.M.-12:15 P.M.</p> <p>Unclassified? (Re)Conceptualizing Little-Known Sources Moderator: Theodore de Bruyn</p> <p>Tony Burke (York University) "Apostolic Lists as Sources for, and Transmitters of, Apocryphal Traditions about the Apostles"</p> <p>Eric Crégheur (Université Laval) "Ni « marcionite », ni « gnostique » : Comment faut-il comprendre la doctrine d'Apelle, disciple de Marcion?"</p> <p>Timothy Pettipiece (Carleton University) "My Heart is a Throne...': A Manichaeon 'Sermon on Prayer'"</p>	<p>10:45 A.M.-12:15 P.M.</p> <p>The Use of Martyrs Moderator: Steven Muir</p> <p>John Elmer Abad (St. Augustine's Seminary & the Pontifical Faculty of Theology) "Bonum agonem subituri estis (Mart. 3.3): some psychagogic techniques in Tertullian's apologetic writings"</p> <p>Michelle Freeman (University of North Carolina at Chapel Hill) "Lay-Clerical Cooperation in the Cult of Martyrs: Evidence from Extra-Mural Basilicas"</p> <p>Katherine E. Milco (Sacred Heart Seminary and School of Theology) "His Blameless Way of Life': Christian Martyrological Accounts on Holy Living"</p>
Lunch	12:15-1:15 P.M.	
Session 3	<p>1:15-2:30 P.M. ROOM A (VC 102)</p> <p>President's Welcome & Book Review Session 1 Mona Tokarek LaFosse (CSPS President) Moderator: Maria Dasios</p> <p>Jared Secord's <i>Christian Intellectuals and the Roman Empire: From Justin Martyr to Origen</i> Reviewed by Jennifer Otto (University of Lethbridge)</p>	
Break	2:30-2:45 P.M. (VC 106)	

	ROOM A (VC 102)	ROOM B (VC 105)
Session 4	<p>2:45-5:00 P.M.</p> <p>Joint Session: New Horizons in Early Christian Studies "Unity and Diversity in Contemporary Patrology"</p> <p>Moderator: Don Springer</p> <p>Presenters:</p> <p>Lewis Ayres (Durham University)</p> <p>Jennifer Otto (University of Lethbridge)</p> <p>Theodore de Bruyn (University of Ottawa)</p> <p>Respondent:</p> <p>Andrew Summerson (Sheptytsky Institute of Eastern Christian Studies)</p>	<p>2:45-5:00 P.M.</p> <p>Special Session: Trauma & <i>Therapeia</i> in Early Christian Literature 1 Moderator: John Abad</p> <p>Gabriel Alberto Jaramillo Vargas (Fundación Universitaria Unicervantes) "Τραῦμα and θεραπεία in Gregory of Nyssa: Contributions from <i>De Vita Moysis</i> and <i>In Canticum Canticorum</i>"</p> <p>Anna Grünert (School of Philosophy and Cultural Studies, HSE University, Moscow) "The Philosophical and the Spiritual Hospital as a Late Antique Psychagogical Metaphor: A Comparison between Epictetus' <i>Discourses</i> and Origen's <i>Homilies on the Psalms</i>"</p> <p>Robert P. Kennedy (Saint Francis Xavier University) "Augustine on Trauma and the Virtue of Patience"</p>

MONDAY MAY 29, 2023

	ROOM A (VC 102)	ROOM B (VC 105)
Session 1	<p>8:30-10:00 A.M.</p> <p>CSBS/CSPS Joint Seminar in memory of Harold Remus: "Healers, Magicians, and Miracle Workers"</p> <p>Moderators: Mona Tokarek LaFosse & Tony Burke</p> <p>Alicia Batten (Conrad Grebel University College) "Healing Body and Soul in the Letter of James"</p>	<p>8:30-10:30 A.M.</p> <p>Special Session: Ecology & Patrology Moderator: Don Springer</p> <p>Richard Ray Rush "Reimagining Lérins as a Desert: Landscape in Eucherius of Lyon's <i>In Praise of the Desert</i>"</p> <p>Marc Bergermann (Humboldt University of Berlin) "All these are consequences of our way of life. Emperor Constantine on</p>

	ROOM A (VC 102)	ROOM B (VC 105)
	<p>Esther Guillen (McGill University) "Magical Mystery Messiah: Heresiology and Rationalism in the Study of Early Christianity"</p> <p>Steven Muir (Concordia University of Edmonton) "Blurred boundaries – Magicians in New Testament and Patristic Christianity"</p>	<p>Providence, Nature, and man's interaction with non-human animals and natural resources"</p> <p>Brett Potter (Huron University) "Dark Green Patrology: Ecological Themes in Pseudo-Dionysius' <i>The Divine Names</i>"</p> <p>Marcin Wysocki (John Paul II Catholic University of Lublin) "On the importance of a garden in the life of Christians - a study of the writings of St Paulinus of Nola"</p>
Break	10:00-10:15 A.M. (VC 106)	10:30-10:45 A.M. (VC 106)
Session 2	<p>10:15-11:45 A.M.</p> <p>CSBS/CSPS Joint Seminar in memory of Harold Remus: "Healers, Magicians, and Miracle Workers"</p> <p>Moderators: Mona Tokarek LaFosse & Tony Burke</p> <p>Roxanne Bélanger Sarrazin (University of Oslo) "Medicine, Magic, Miracle: The Role of Monks and Monasteries in Health Care in Late Antique and Early Islamic Egypt"</p> <p>Paul-Hubert Poirier (Université Laval) « Guérison, miracle et magie dans les <i>Actes de Thomas</i> »</p> <p>Theodore de Bruyn (University of Ottawa) "Purists, pragmatists, and most people: a comparative analysis of therapeutic hierarchies in Barsanuphius of Gaza and Alexander of Tralles"</p>	<p>10:45 A.M.-12:15 P.M.</p> <p>Special Session: Trauma & <i>Therapeia</i> in Early Christian Literature 2 Moderator: Kevin Clarke</p> <p>Peter Abdelmalak (McMaster University) "Finding The Freedom to Love: <i>Apatheia</i> as Cure of The Soul in Evagrius Ponticus"</p> <p>Stefana Dan Laing (Beeson Divinity School) "Images of trauma and healing in Gregory of Nyssa's <i>Life of Macrina</i>"</p> <p>Andrew Summerson (Sheptytsky Institute of Eastern Christian Studies) "Mystagogy to Heal Memories According to Maximus the Confessor"</p>

	ROOM A (VC 102)	ROOM B (VC 105)
Lunch	12:15-1:15 P.M.	
Session 3	<p>1:15-2:30 P.M. ROOM A (VC 102)</p> <p>Student Paper Prizes Moderator: Mona Tokarek LaFosse</p> <p>Sean Robinson (University of Northern British Columbia) “<i>Devotio</i>: Hellenistic Perspectives and Martyrdom in the Epistle of Ignatius to the Romans.”</p> <p>Nathan Porter (Duke University) “The Council of Constantinople (381) and the Fate of Pro-Nicene Exegesis”</p>	
Break	2:30-2:45 P.M. (VC 106)	
Session 4	<p>2:45-4:45 P.M.</p> <p>Origins, Attributions, Authority Moderator: Timothy Pettipiece</p> <p>Paul Hartog (Faith Baptist Theological Seminary) “The Quartodeciman Controversy as a Test Case of ‘Orthodoxy,’ Unity, and Diversity in Second-Century Christianity”</p> <p>Ellen Muehlberger (University of Michigan) “A Superfather's Origin Story: Cyril of Alexandria at the Second Council of Constantinople”</p> <p>Nathan Porter (Duke University) “‘One is Holy, One is Lord’: Apostolic Pseudepigraphy and the Origins of the Byzantine Communion Acclamation”</p> <p>Mathieu Cuijpers (Greek Studies, KU Leuven)</p>	<p>2:45-4:15 P.M.</p> <p>Augustine 1 Moderator: Tarmo Toom</p> <p>Michael Glowasky (Dominican School of Philosophy and Theology) “Augustine’s ‘Psalmic I’: Self and Identity in the <i>Confessions</i> 8”</p> <p>Ben Elliott, University of Georgia “Allusions and Omissions in Augustine’s <i>Confessions</i>”</p> <p>Kevin Clarke (Sacred Heart Major Seminary) “Carthaginian Neighbors: Maximus and Augustine on Nature, Creation, and Theological Anthropology”</p>

	ROOM A (VC 102)	ROOM B (VC 105)
	"The Sermon on the Mount as the Basis for Spiritual Exercises? Matt 5,27-28 as a Maxim for Meditation in John Chrysostom"	
*Congress-wide event	5:00-6:00 P.M. Congress 2023 President's Reception Scott Library – Atrium	
	7:00 P.M. CSPS/ACÉP Annual Banquet <u>Donatello Restaurant</u> 37 Elm Street	

TUESDAY MAY 30, 2023

	ROOM A (VC 102)	ROOM B (VC 105)
Session 1	9:00-10:30 A.M. Reckoning with the Classics Moderator: Katherine Milco Jen Ebbeler (The University of Texas at Austin) "See Attached: The Practice of Forwarding Letters in Cyprian's Correspondence" Cillian O'Hogan (University of Toronto) "Jerome's <i>De Viris Illustribus</i> and the varieties of Christian antiquarianism" Brayden Hirsch (Boston University) " <i>Honestius profiteri quam confiteri</i> (Non. 5.434.22-6)? <i>Professio</i> as a (Ciceronian) Foil to <i>Confessio</i> in Augustine's Early Works"	9:00-10:30 A.M. Augustine 2 Moderator: Robert Kennedy Naoki Kamimura (Tokyo Gakugei University) "Augustine's <i>City of God</i> and its Psychagogical Function" Meghan Bowen (Regis College) " <i>Fides</i> and Mutual Responsibility: Re-Imagining the Conjugal Debt in Augustine's Marriage Theology" Jimmy Chan (Carey Theological College) "From the Creation Narrative to Eschatological Hope: Exploring the Function of 'Seed' (<i>semen</i>) in <i>On Genesis: A Refutation of the Manichee and Literal Meaning of Genesis</i> "
Break	10:30-10:45 A.M. (VC 106)	

	ROOM A (VC 102)	ROOM B (VC 105)
Session 2	<p>10:45 A.M.-12:15 P.M.</p> <p>Interpreting the Bible Moderator: Wendy Helleman</p> <p>Tarmo Toom (University of Tartu) "A Prolegomenon to Exegesis: Junillus' <i>Instituta</i>"</p> <p>Peter Steiger (Chaminade University of Honolulu) "Exegetical Prologues to 4th Century Greek Commentaries on the Book of Job"</p> <p>John Solheid "Jacob and Esau in the Alexandrian Tradition: An Episode in the Relationship between the Bible and Philosophy"</p>	<p>10:45 A.M.-12:15 P.M.</p> <p>Drama & Spectacle Moderator: Cillian O'Hogan</p> <p>Joseph Slama (The Catholic University of America) "Defamiliarization of Classical Drama and the Characterization of Christ in the Cento Tragedy <i>Christus Patiens</i>"</p> <p>Edward Creedy (McGill University) "Tertullian's 'persona' and Clement's 'πρόσωπον' – early thoughts on the dramatic assumption of the humanity of Christ"</p> <p>Brittany Joyce (University of Michigan) "The Anatomy of Martyr Torture: Displaying Body and Illness in Prudentius's <i>Peristephanon</i>"</p>
Lunch	12:15-1:15 P.M.	
Session 3	<p>1:15-2:15 P.M. ROOM A (VC 102)</p> <p>Book Review Session 2 Moderator: Paul-Hubert Poirier</p> <p>Gaëlle Rioual's <i>Lire Grégoire de Nazianze au Xe siècle: Études sur Basile le Minime et ses Commentaires aux Discours 4 et 5</i> Reviewed by Eric Crégheur (Université Laval)</p>	
Break	2:30-2:45 P.M. (VC 106)	
Session 4	<p>2:45-4:15 P.M. ROOM A (VC 102)</p> <p>Annual General Meeting Mona Tokarek LaFosse (CSPS President) presiding</p>	

Congress open programming

In-person attendees are encouraged to take advantage of Congress-wide open programming, including the [Big Thinking lecture series](#), [Career Corner workshops](#), [Congress Expo](#) (Canada's largest gathering of academic books and publishers), and [York University Programming](#). Many of these sessions run during lunch hours, after association programming hours, or extend into days before and after our association's meeting.

Pre-circulated papers (CSPS/CSBS Joint Seminar in Memory of Harold Remus)

<https://csbs-sceb.ca/seminars/>

Abstracts

John Elmer Abad (St. Augustine's Seminary & the Pontifical Faculty of Theology)

“Bonum agonem subituri estis (Mart. 3.3): some psychagogic techniques in Tertullian's apologetic writings”

Both Hadot and Foucault take credit for introducing the concept of *souci de soi* as an essential theme in evaluating the literature of the imperial period.¹ The concept is a translation of the Greek notion of *epimeleia heatou* – translated in Latin as *cura sui*. We have seen that the aim of philosophy is the achievement of virtuous life. This is attained through the control of passion by reason. *Souci de soi* refers to the attention to one's body and soul under a spiritual guide which includes exercise of abstinence, examination of conscience, the filtering of representations and the conversion and possession of one's self.² Foucault calls these practices, aimed to give reason control over emotion and hence achieving harmonious life, as *technê* - a technology of the self.³ I shall argue that Tertullian, keen to the philosophical pursuits of the elites, recalibrated the narrative of Christian persecution to highlight Christian martyrdom as the exemplum par excellence of an ideal individual. Tertullian's ability to weave philosophical and ethical norms of his time, such as *προσοχή* and *μελέτη*, in his apologetic works demonstrates his project to articulate the proximity of Christian ethics to the Roman elite's preoccupation in cultivating a virtuous character and action. Christian martyrdom is celebrated and marketed as proof of this achievement.

Peter Abdelmalak (McMaster University)

“Finding The Freedom to Love: Apatheia as Cure of The Soul in Evagrius Ponticus”

In a world suffused with messages about emotional intelligence as the path to wholeness, the desert ascetics present a radically different orientation. Evagrius begins a long line of patristic teaching on the passions, identifying the 8 generic thoughts as the root of disorder. His cure was the pursuit of apatheia which brings healing to our lives through setting our lives aright and giving us the capacity for love. Within an advanced psychological framework Evagrius elaborates true healing of the soul (*psycho-therapeia*) not through becoming as unfeeling as rocks (per Jerome) but through becoming free of unnatural burdens, *dis-ease*. Thus, we become free to love and therefore to become fully human, united to God.

Alicia Batten (Conrad Grebel University College)

“Healing Body and Soul in the Letter of James”

As a variety of interpreters have observed, the letter of James evinces evidence of psychagogy, or care for the soul, and, seemingly, interest in physical healing. This paper attempts to understand how the two forms of healing work together in light of predominantly Greco-Roman approaches to physical and spiritual health.

Marc Bergemann (Humboldt University of Berlin)

“All these are consequences of our way of life’: Emperor Constantine on Providence, Nature, and man's interaction with non-human animals and natural resources”

Sometime between 315–325 AD Emperor Constantine delivered a speech which has come down to us as an appendix to Eusebius' *historia ecclesiasticae* under the title *Oration to the Saints*. In it, the emperor places the course of the world under the rule of divine providence. Not only does he place his own position as ruler in this, but he also locates cosmos and nature under this all-determining supremacy of divine providence. In the course of his presentation, Constantine makes remarkable statements about the relationship between providence and creation, but also about the relationship of man to animals, as well as to natural resources. Last but not least, despite the omnipotence of Providence, Constantine also addresses the role of man with regard to natural disasters, weather phenomena, crop failures and droughts, which are admittedly placed under different auspices than today, but which open up a causality that is still remarkably relevant for us today.

Meghan Bowen (Regis College)

“Fides and Mutual Responsibility: Re-Imagining the Conjugal Debt in Augustine’s Marriage Theology”

Contemporary Catholic theologians tend to reduce Augustine’s second good of marriage – *fides* – to ‘fidelity’ in the sense of sexual exclusivity towards the spouse. Teresa Morgan’s recent work, however, demonstrates that the concept of *fides* in its classical context carried notions of responsibility and duty within a relationship. In this paper, I apply Morgan’s insights to Augustine’s theology of marriage, especially to his discussion of the conjugal debt. In studying Augustine’s works on marriage I will propose a richer reading of Augustine’s good of *fides* concerned with the mutual responsibility of the spouses in supporting each other’s moral development, particularly growth in sexual virtue.

Theodore de Bruyn (University of Ottawa)

“Purists, pragmatists, and most people: a comparative analysis of therapeutic hierarchies in Barsanuphius of Gaza and Alexander of Tralles”

Harold Remus insisted in a series of publications that we need to parse the social functions and ideological commitments of the categories “magic” and “miracle,” as well as the multiplicity of terms these categories typically encompass. With this admonition in mind, my paper will analyze the hierarchy of values expressed in the therapeutical approaches of Barsanuphius of Gaza, a monk who offered counsel to those who sought him out, and Alexander of Tralles, a physician who compiled a compendium of therapies he found to be effective. In addition, my paper will situate their therapeutical approaches in what we can infer about the realities of seeking remedies for illness for most people in the sixth century CE, the period in which these two figures were active.

Tony Burke (York University)

“Apostolic Lists as Sources for, and Transmitters of, Apocryphal Traditions about the Apostles”

The exploits of the apostles are documented in a wide assortment of apocryphal acts composed between the second and sixth centuries, with expansions and transformations made in the centuries thereafter. A parallel stream of traditions are transmitted in a variety of lists of apostles and disciples that both inspired and were inspired by the apocryphal acts. Unfortunately, little scholarly attention has

been paid to the lists—few have been translated into English, some have not yet been published, and with one exception, no survey of the material has appeared in apocrypha collections. This paper presents an overview of the known lists—both published and unpublished—and examines their interplay with apocryphal texts that use them as sources for, and transmitters of, information about the apostles.

Jimmy Chan (Carey Theological College)

“From the Creation Narrative to Eschatological Hope: Exploring the Function of ‘Seed’ (*Semen*) in *On Genesis: A Refutation of the Manichees* and *The Literal Meaning of Genesis as a Theological Connective between Plants and Humans*”

While *On Genesis: A Refutation of the Manichees* is Augustine’s allegorical interpretation of the Hexaemeron driven by polemical and evangelical aims, *Literal Meaning of Genesis* is his exegetical exploration of the literal meaning of Genesis (specifically the creation account therein). This paper intends to illuminate the similarity and differences between these two works regarding the semantics of ‘seed’ (*semen*) by showing that the former uses it as a Christological and ecclesiological allegory, while the latter uses it as a theological connective with ecological and anthropological emphases. Specifically, by exploring how Augustine discusses the trees with seed-bearing seeds in two Genesis creation narratives and connects them to humans as ones who bear the image and likeness of God, I will show how, to Augustine, ecology and Christian anthropology meet in eschatology, as both contain the seed (meaning ‘potential’) to live on in the eschaton through God’s redemptive work of this world.

Kevin M. Clarke (Sacred Heart Major Seminary)

“Carthaginian Neighbors: Maximus and Augustine on Nature, Creation, and Theological Anthropology”

When Maximus the Confessor debated the deposed patriarch Pyrrhus publicly, he did so in Augustine’s old stomping grounds. Yet the connection between these two North African giants was not merely geographical. The first part of the essay surveys the significant attempts made to put Augustine of Hippo and Maximus the Confessor in dialogue over the years (especially Daley [2008], Berthold [2013], Kantzer Komline [2013 and 2020], and Börjesson [2013]). The second part of the essay continues along these lines by exploring the Neoplatonic convergences in their thought along the lines of the philosophy of nature, the theology of creation, and humanity’s centrality in the cosmos, drawing from a diverse array of Augustine’s works as well as Maximus’s *Ambigua*, *Questions to Thalassius*, and *Opuscula*. While the essay does not construct exaggerated claims of influence, what it does show is that the philosophical and theological kinship of these two great North African Fathers of East and West.

Edward Creedy (McGill University)

“Tertullian’s ‘*persona*’ and Clement’s ‘*πρόσωπον*’ – early thoughts on the dramatic assumption of the humanity of Christ.”

Though both Tertullian and Clement are sceptical about the theatre, these figures nonetheless reach for the terminology of the dramatic stage to describe the relationship between Christ’s human and divine natures. This paper will explore their shared use of the language of character and costume as they seek to articulate this complex doctrine. In Tertullian’s *Adversus Praxean* (c.213 AD) and Clement’s *Protrepticus* (c.195 AD) the language of theatrical masking is employed to describe the incarnating Divine *Logos*. In a world where dramatic and theatrical performances were diverse and popular, such a metaphor is naturally accessible, but it also opens itself up to implications of ontological subordination and imbalance. This paper will explore the intentions of these two authors, and the possible implications of their employ of such language.

Eric Crégheur (Université Laval)

« Ni « marcionite », ni « gnostique » :

Comment faut-il comprendre la doctrine d'Apelle, disciple de Marcion? »

Parmi les plus célèbres disciples de Marcion figure **Apelle**. Cependant, bien qu'on le présente comme un disciple de Marcion et un **gnostique**, Apelle aurait quitté son maître et l'entourage de celui-ci à un moment indéterminé dans des circonstances que nous ignorons. En tant que dialecticien, Apelle est présenté par ses adversaires comme **indépendant d'esprit et de réflexion** et, en cette qualité, il se peut qu'il ait cherché à résoudre ce qu'il considérait comme des contradictions dans la doctrine de son maître. Apelle apparaît ainsi comme la figure du disciple qui amende, consolide, organise la pensée d'un maître pour, à terme, s'en distinguer. Le système développé par Apelle a attiré l'attention de ses contemporains, non sans susciter de vives critiques. Ce qu'on sait de sa doctrine nous provient donc essentiellement de ses adversaires, mais aussi des quelques fragments de ses écrits qui nous sont parvenus.

Or, si Apelle est étroitement associé au marcionisme, on voit qu'il s'en distingua également assez rapidement, pour occuper une position singulière encore peu étudiée par la recherche, **entre le marcionisme et le gnosticisme**, auquel certains opposants le rattachent. Dans cette communication, nous nous pencherons en détail sur les témoignages relatifs à Apelle et sur les fragments restants de ses œuvres, afin de tenter d'établir, si possible, des liens avec les principaux motifs propres à la littérature « gnostique », et de dégager les principales caractéristiques qui auraient rendu sa doctrine si originale.

Mathieu Cuijpers (Greek Studies, KU Leuven, Leuven, Belgium)

“The Sermon on the Mount as the Basis for Spiritual Exercises? Matt 5,27-28 as a Maxim for Meditation in John Chrysostom”

In recent research, it has been shown that the Sermon on the Mount epitomizes in gnostic form the ethical teaching that Matthew articulates throughout his gospel. From this perspective, it may be seen as a collection of sententiae, much like the Kyriai Doxai and the Encheiridion, that presents the larger ethical teaching in pithy, memorable form. However, no (external) evidence has been found that early Christians indeed viewed and/or used the Sermon of the Mount as a basis for spiritual exercises. In this paper, I contend that John Chrysostom uses (parts of) the Sermon on the Mount as the basis for spiritual exercises. I analyse several passages where he uses scriptural sententiae as the basis for meditative exercises and compare this evidence with his use of Matt 5,27-28.

Jen Ebbeler (The University of Texas at Austin)

“See Attached: The Practice of Forwarding Letters in Cyprian’s Correspondence”

Among our Classical Latin letter collections, only Cicero’s are notable for the number of letters that are persevered because they were forwarded from Cicero to another addressee (often Atticus). Cicero did this, as with a politically complicated letter from Antony, for a range of reasons, but especially to ensure that his social circle knew of these letter exchanges. In this paper, I will examine the habit of forwarding letters in Cyprian’s extant correspondence. Writing 250 years after Cicero, Cyprian is nevertheless the earliest extant epistolographer to resume the Ciceronian habit of forwarding letters, and often for similar reasons. This paper will look at examples of these forwarded letters and explicated the rationale behind the practice. In so doing, it will also make clear that, in his epistolary habits, Cyprian was notably Classical.

Ben Elliott (University of Georgia)

“Allusions and Omissions in Augustine’s Confessions”

This paper will discuss possible biblical allusions and omissions in Augustine's *Confessions*, suggesting that the themes he presents can be understood with greater nuance if viewed in light of not only the scriptural passages he chooses to support them, but also the verses from the immediate context which he omits. The paper will discuss three examples from within the *Confessions*: his use of the term *unam* for his concubine, his depiction of his mother Monnica as the apostle Paul, and possible reasons for his elision of portions of the prologue to John.

Michelle Freeman (University of North Carolina at Chapel Hill)

"Lay-Clerical Cooperation in the Cult of Martyrs: Evidence from Extra-Mural Basilicas"

Peter Brown's 1981 *The Cult of the Saints* perpetuates the notion that late antique Christian bishops sought to control martyr veneration by removing relics from private cemetery holdings of elite laity and placing them in communal extra-mural churches, thus legitimizing the bishops' authority. Such theories of clerical-lay competition regarding martyr veneration are not supported, however, by all archaeological evidence. Examining late antique extra-mural basilicas in Croatia, Greece, and Macedonia, I find evidence from burial epitaphs, votive inscriptions, and proximity to urban basilicas that clergy and laity considered martyr veneration a cooperative—not competitive—form of piety within these spaces.

Michael Glowasky (Dominican School of Philosophy and Theology)

"Augustine's 'Psalmic I': Self and Identity in the *Confessions* 8"

In book 8 of his *Confessions*, Augustine famously traces the inner conflict he experienced in the garden of Milan during the moments leading up to his conversion to Christianity. Not only is his account noteworthy for its psychological quality, at least by fourth-century standards, but it is also noteworthy for the collection of scriptural resonances it brings together. The Psalms, Romans 7, and the creation account in Genesis each play an important role in this scene. This paper will explore some of these resonances and consider how they help to shape Augustine's self-portrayal in his conversion account.

Anna Grünert (School of Philosophy and Cultural Studies, HSE University)

"The Philosophical and the Spiritual Hospital as a Late Antique Psychagogical

Metaphor: A Comparison between Epictetus' Discourses and Origen's Homilies on the Psalms"

The paper aims to present a comparison between two similar metaphors used in Epictetus' *Discourses*, a set of Stoic texts of protreptical character, and Origen's *Homilies on the Psalms*, a collection of sermons delivered in Caesarea, which has been discovered in Munich in 2012. A close investigation of the medical imagery employed by both authors demonstrates a similar idea that the main function of a philosophical school as well as the primary goal of the Church is to provide a healing for the soul. In this respect, we can draw a range of insightful parallels between these images of two kinds of hospitals allowing the sick to turn to a new way of life only on condition that he is ready to make an effort himself.

Esther Guillen (McGill University)

"Magical Mystery Messiah: Heresiology and Rationalism in the Study of Early Christianity"

In the study of Early Christianity "magic" and "miracle" have often been set up as opponents. In this conception true religion has miracles, false superstition has magic, and the two categories are formulated for, on the one hand, bolstering orthodoxy, and on the other, constructing heresy. As Harold Remus has shown (1999: "Magic" Method and Madness; 1982: "Magic or Miracle?") the category "magic" as false, culturally low rubbish is a creation of scholars espousing the dogma of "rationalism" in both modernity and the ancient world. Building on the work of previous scholars, I argue that this categorical distinction is a perpetuation of those constructed by the heresiologists. Additionally, we can see from the gifts given by the magi, and their importance in the authorization of the birth narrative,

that the author of the Gospel of Matthew valued the practices represented by these types of experts. Following Remus's urging of reflection on and redescription of the categories "magic" and "miracle" I present them within Matthew's authorial and social context and explore how modern obsessions with "rationality" have prevented a clear understanding of how the earliest Christians imagined Jesus's role within multiple categories of religious experts.

Paul Hartog (Faith Baptist Theological Seminary)

"The Quartodeciman Controversy as a Test Case of 'Orthodoxy,' Unity, and Diversity in Second-Century Christianity"

Walter Bauer's monumental and highly influential *Rechtgläubigkeit und Ketzerei im ältesten Christentum* (1934) did not devote an extended discussion to the Quartodeciman controversies. Instead, scattered passages made passing references to Quartodecimanism. Bauer's focus was upon the authoritarian role of the Roman church in the disputes, and he particularly centered upon the heavy-handed and ostensibly "violent" approach of Victor of Rome. Bauer's facile review of Quartodecimanism overplayed the inter-regional nature of the conflict (Rome vs. Asia Minor), ignored the intra-local tensions (within Laodicea and probably Rome itself), overlooked the diversity of practices *within* Quartodecimanism, exaggerated the "heavy-handed" approach of Victor, and neglected the church councils outside of Rome that addressed the issue prior to Victor. What emerges from this renewed study is a nuanced understanding of the complexities of "orthodoxy," unity, and diversity in second-century Christianity.

Ky Heinze (Our Lady Seat of Wisdom College)

"Origen of Alexandria's Use of the Devil in Defence of God"

For Valentinus and Marcion, Old Testament references to the Hebrew God as an angry doer of evil proved that he was an inferior god, distinct from the Father of Jesus (*Princ.* 4.2.1). One of Origen's defences of the Hebrew God was that it was not he or his angels who had enacted evil but the devil. The devil, for example, was the angel who destroyed the firstborn of Egypt (*Princ.* 3.2.1). Perhaps Origen was applying the same exegetical method to the New Testament when he claimed that it was the devil, not God, who demanded Jesus' blood (*comm. in Mt.* 16.8).

Wendy E. Helleman (University of Toronto)

"Marius Victorinus on God as *tridunamos*: *tripotens in unalitate*"

Research on Marius Victorinus' designation of God as *tridunamos* has focused on sources for the term in gnostic terminology and expression. Yet, as Lenka Karfiková reminded us some years ago, such scholarship should not lose sight of Victorinus' intentions in using/adapting such references in argumentation to accent equality and reciprocal relationship for the three members of the Trinity, rejecting Arian subordinationism. While these arguments adapt (Platonist) triads like those occurring in gnostic literature and the Chaldean Oracles, his single use of *tridunamos* immediately associates the term with the well-known triad, *esse, vivere, intellegere*, as three divine powers. This paper will explore the theme of *dunamis, potentia, potestas, or virtus*, for 'power,' particularly as Victorinus associates the concept closely with the critical Nicene term, 'substance (*ousia/substantia*)' in discussing divine unity and trinity. The association is significant for anticipating what Michel Barnes identified as Gregory of Nyssa's 'one power, one nature' solution on the relationship of God the Father and the Son.

Brayden Hirsch (Boston University)

"*Honestius profiteri quam confiteri* (Non. 5.434.22-6)? *Professio* as a (Ciceronian) Foil to *Confessio* in Augustine's Early Works"

Augustine's idea of *confessio* perpetually interests scholars on account of its implications for the form and content of his literary masterpiece (most recently Barry 2022) and its place relative to other early notions of "confession" (most notably Ratzinger 1957). In these contexts, his opposition of *confessio* to *professio* is familiar (e.g. conf. 4.16.31, 5.5.8; see also van Geest 2018), but usually taken as a legal metaphor on the basis of the distinction between *confiteri* and *profiteri* by the grammarian Nonius Marcellus (4th-5th c). At least one recent study (Tell 2010) would suggest that a legal context does not explain Augustine's actual usage of *professio* vocabulary as accurately as an educational or rhetorical context, but the meaning of "professing" in what Tell calls Augustine's "rejection of professing" requires further clarification. Building on previous work, in which I have argued that earlier Latin authors employed the semantic field *profiteor/professor/professio* to evoke the image of the sophist (even as *professor* became a standard title for Roman *grammatici* and *rhetores*), I will argue that Augustine uses this vocabulary in his early works (up to and including the *Confessions*) in a similar way: By appropriating this (Ciceronian) notion of sophisticated "professing" as a foil to *confessio*, Augustine defines *confessio* as a Christian mode of speech not only in tension with pagan modes of speech, but also, in fact, aligned with the best of them.

Brittany Joyce (University of Michigan)

"The Anatomy of Martyr Torture: Displaying Body and Illness in Prudentius's *Peristephanon*"

This paper considers the medical display context of martyrology through the comparison of Galenic vivisection and Prudentius's *Peristephanon*. Martyr stories have long been considered in the context of ancient spectacle; this paper furthers this idea of spectacle to include medical demonstrations through Galen's descriptions of public vivisections. My discussion will focus on *Peristephanon* 2, the martyrdom of Lawrence. The spectators in this poem are themselves described as unwell. By medicalizing both the martyr and the Christian spectators, I argue that Prudentius casts pain, whether through martyrdom or illness, as healing. Viewers find a way to emulate martyr behavior and become like martyrs themselves through enduring illness.

Naoki Kamimura (Tokyo Gakugei University)

"Augustine's *City of God* and its Psychagogical Function"

Arguably, the *City of God*, the most influential of Augustine's writings, was written in response to the anxieties of imperial officials as to whether Christians could meet the demands of the obligations they owed to the civil community (Markus 1970). It is interesting to note that while Augustine's sermons, delivered to a large audience in late antique North Africa, have a psychagogical function to guide them to the practice of mutual care for the concerns of the community (Claes and Dupont 2017), the *City of God* also applies a psychagogical rhetoric to achieve the specific aims of this work. Are there any differences between the two strategies exercised in different situations? In this paper I will focus on this question while discussing the psychagogical and argumentative intent in the *City of God*.

Robert P. Kennedy (Saint Francis Xavier University)

"Augustine on Trauma and the Virtue of Patience"

My paper will begin with Augustine's analysis of suffering in his short treatise on patience (*De Patientia*). In this treatise, he distinguishes between mental distress and physical distress. He also seems to identify a third, more insidious source of trauma, which might be called "spiritual trauma." His main concern is to distinguish the true virtue of patience, a gift of the mind, from simulacra of the virtue ("worldly," Donatist, and Pelagian versions of patience). Augustine seems to regard all pain and suffering negatively and focuses on how to cope in an authentically Christian and human way to these assaults on a victim's bodily, psychological, and spiritual integrity. The paper will also examine Augustine's discussions of suffering in other works and will explore the themes of martyrdom and Christ as Divine Physician,

concluding with possible connections between Augustine's views on suffering and the modern concept of intergenerational trauma.

Stefana Dan Laing (Beeson Divinity School)

"Images of trauma and healing in Gregory of Nyssa's *Life of Macrina*"

This paper will examine imagery of trauma caused by grief of a loved one's passing, as well as therapies chosen by each as a way of coping. Specifically, it will focus on the trauma and shock of the news of various family deaths in the *Vita Macrinae*. Emmelia, imaged as a felled athlete, absorbs the news of Naucratis's sudden death, yet eschews lament, garment-rending, or dirge-singing, finding healing (*therapeia*) through tamping down grief, overcoming "womanish" sorrow with manly stout-heartedness, and rejoicing in God's goodness. Macrina's grief upon learning of Basil's death is expressed in metallurgical imagery (gold-refining) and unflinching athleticism. The grief of Gregory and the virgins of the Annisa community for Macrina is imaged as a conflicting inner tumult of depression and admiration, a smoldering fire ready to burst into a flame of lament, and a flooding torrent "swollen by winter rain." Gregory himself, numb and paralyzed by grief, finds some closure in funereal rites, but ultimately—as a double disappointment to himself—leaves the funeral "broken and in tears." The ebb and flow of trauma and healing through various therapies courses through this *Vita*, and its wisdom and empathy reassures its suffering readers that only the very bravest and noblest souls may aspire to complete *apatheia*; nonetheless, finding catharsis in tears and lamentation should not be condemned, nor immoderate expressions of grief invalidated, for they are "somehow right and worthy of approval."

Austin McCredie (Boston University)

"The Fires of Gehenna and the Emptying of Sheol: Paradoxical Soteriology in St. Ephrem the Syrian's Hymns"

St. Ephrem the Syrian's soteriology in his Hymns on Paradise and Nisibene Hymns on Death and Satan appears to be contradictory. On the one hand, in the Hymns on Paradise, he described salvation as the righteous in Paradise observing the "just" punishment of the wicked in Gehenna. On the other hand, in the Nisibene Hymns, he described salvation as the emptying of Sheol into Paradise. Rather than neglecting one or the other in favor of systematization, this contradiction can be seen as part of St. Ephrem's "garment of words or names" for God's attributes and deeds, namely God's Righteousness and Grace, and a reflection of his own wrestling with the resulting soteriological tension of the justice and mercy of God. Far from being an aberration, St. Ephrem's wrestling prefigures today's debates over the function of hell and salvation in the modern church.

Katherine E. Milco (Sacred Heart Seminary and School of Theology)

"His Blameless Way of Life': Christian Martyrological Accounts on Holy Living"

Contemporary commentators rightly claim that ancient martyrological accounts were designed to glorify the sufferings of the martyrs whom Christian audiences were encouraged to admire and imitate. What these commentators commonly overlook, however, is the detail given to the quality of the martyrs' lives before their arrest and martyrdom. This paper argues that martyrological accounts were not only designed to teach Christians how to confront persecution and death but also how to conduct their lives according to certain religious ideals. Thus, these works fostered the development of an ideal Christian community on earth capable of weathering the vicissitudes of life under the Roman Empire.

Ellen Muehlberger (University of Michigan)

"A Superfather's Origin Story: Cyril of Alexandria at the Second Council of Constantinople"

Cyril of Alexandria did not attend the Second Council of Constantinople; he had died a century earlier. But his memory lived on, and at the Council his status as something more than just a father took shape.

In my paper, I'll argue that Cyril became there a superfather, whose special posthumous power was to confer orthodoxy on words he had spoken or written. This paper draws from the previous work of Thomas Graumann, Patrick Gray, and Susan Wessel, to offer a new interpretation of the acceptance of forgery and fabrication that took place during the Council.

Steven Muir (Concordia University of Edmonton)

“Blurred boundaries – Magicians in New Testament and Patristic Christianity”

The issue of magic in the first seven centuries of Christianity is complex and controversial. On one hand, many Christians identified clear boundaries between magic and Christianity. Before Constantine, these boundaries were part of a larger distinction between the polytheist Greco-Roman world and those who followed Christ. Magic was considered to be of the outside world, and thus not something properly practiced by members of the movement. New members were required to renounce former practices and lifestyle (e.g., magic), and potential candidates were screened to exclude magicians. After Constantine, the issue of boundaries persists but is redefined. Now it is marginal Christians who engage in magic, and who must be dealt with by the official church. Orthodox polemic against magic labels it as heretical, church decrees forbid Christians (particularly clerics and even bishops) from practicing magic, and some texts speak of excommunicating such members. On the other hand, it is evident that early Christians continued to live, think and act within their Greco-Roman context. Evidently there were those who wished to join Christianity and continue the practice of magic (e.g., the account of Simon Magus in Acts 8). There may have been baptized, even long-time Christians, who wanted to take up magic practices. There were even Christian priests and bishops who had no problem in combining Christian beliefs with magic practice in their leadership roles. For these people, the issue of boundaries may have been blurred or even non-existent. In early periods, the term ‘conversion’ to Christianity may not accurately describe the situation – affiliation and syncretism may come closer to the mark. In later periods, the terms ‘orthodoxy’ and ‘heresy’ need to be considered as socially-imposed labels, with underlying social functions.

Cillian O’Hogan, University of Toronto

“Jerome’s *De Viris Illustribus* and the varieties of Christian antiquarianism”

Jerome’s bio-bibliographical work *De Viris Illustribus* (written c. 392 CE) provides a guide to the major Christian authors of the first four centuries. While it is often mined for prosopographical or literary historical information, it has less frequently been considered as a literary work in its own right. In this paper I focus on Jerome’s preface, in which he outlines the scope and the nature of the work. While Jerome’s most explicit predecessor is the early imperial author Suetonius, I argue that attention to the preface reveals that Jerome’s greater structural debt is to the antiquarian authors of the late Republic, especially Varro and Cornelius Nepos. This parallel, I argue, allows us to rethink the intended purpose of *De Viris Illustribus*: as a companion piece to the sustained historiographical narratives of the Eusebian-Hieronymian *Chronicon*, as well as the *Historia Ecclesiastica*.

Timothy Pettipiece (Carleton University)

“My Heart is a Throne...”: A Manichaean “Sermon on Prayer”

Prior to several major manuscript discoveries in the 20th century, Manichaean teachings were known primarily through the hostile testimonies of theological enemies and opponents. The subsequent reconstruction of Manichaean thought has been largely focused on analyzing cosmological discourse, leaving other aspects, such as spirituality and asceticism, largely unexplored. This paper will examine a surviving Manichaean “Sermon on Prayer” from the Coptic Homilies codex, in order to gain a clearer

understanding of the spiritual imperatives of Coptic speaking members of the Manichaean Church in Roman Egypt.

Paul-Hubert Poirier (Université Laval),

« Guérison, miracle et magie dans les *Actes de Thomas* »

Les *Actes* apocryphes de *Thomas* figurent au nombre des cinq grands Actes apostoliques anciens, avec ceux de Jean, de Pierre, d'André et de Paul. Même s'ils appartiennent au genre du récit romanesque et se rapprochent à ce titre des romans de l'Antiquité gréco-latine, les *Actes de Thomas* intègrent des éléments que l'on ne retrouve guère dans cette littérature : des prières, des épicleses ou invocations baptismales et eucharistiques, des discours où l'apôtre propose un message caractérisé par un idéal de renoncement sexuel, des descriptions de rites baptismaux et eucharistiques, des hymnes, ainsi que des récits de guérisons ou de miracles, que les adversaires de l'apôtre imputent à la magie. Dans cette communication, nous examinerons les rapports entre guérison, miracle et magie dans les Actes de Thomas, en mettant à profit les travaux de Harold Remus, notamment son maître-ouvrage *Pagan-Christian Conflict Over Miracle in the Second Century* (1983).

The Apocryphal *Acts of Thomas* is one of the five great ancient apostolic Acts, along with those of John, Peter, Andrew and Paul. Although they belong to the genre of the fiction narrative and are therefore similar to the novels of Greco-Latin antiquity, the *Acts of Thomas* include elements that are hardly found in that literature: prayers, epiclesis or baptismal and eucharistic invocations, speeches in which the apostle proposes a message characterized by an ideal of sexual renunciation, descriptions of baptismal and eucharistic rites, hymns, as well as accounts of healings or miracles, which the apostle's opponents impute to magic. In this paper we will examine the relationship between healing, miracle and magic in the *Acts of Thomas*, drawing on the work of Harold Remus, especially his masterwork *Pagan-Christian Conflict Over Miracle in the Second Century* (1983).

Nathan Porter (Duke University)

**The Council of Constantinople (381) and the Fate of Pro-Nicene Exegesis
(Graduate Student Essay Prize)**

Biblical texts that describe the Son's dependence on the Father, such as John 5:19 and 14:28, were central to the debates following Nicaea. It is widely assumed that the characteristic approach of pro-Nicene theology was to attribute such passages to the incarnation. I argue that figures as diverse as Athanasius, Apollinaris, and many of those in the pro-Meletian network tended rather to read these texts monarchically, as descriptions of the Son's origination in the Father. Incarnational exegesis, initially linked to Marcellus of Ancyra and Eustathius of Antioch, only came to prominence after an unexpected series of events surrounding the Council of Constantinople: the death, retirement, or condemnation of most pro-Nicene defenders of monarchical exegesis, and the conciliar appointment of uncompromisingly incarnational exegetes as doctrinal authorities. A new standard of pro-Nicene orthodoxy thus emerged, its defenders presenting themselves as heirs of the earlier tradition while rejecting its biblical exegesis.

“One is Holy, One is Lord”: Apostolic Pseudepigraphy and the Origins of the Byzantine Communion Acclamation

This paper offers a theory of the origins of an ancient communion acclamation: “One is holy, one is Lord, Jesus Christ.” It was introduced, I hope to show, by the circle of Meletius of Antioch, and was promulgated at the Council of Constantinople (381). Evidence includes the facts that (1) it is first attested by writers who were either present at or influenced by the council; (2) the earliest liturgies containing it were compiled or influenced by members of the council; (3) the council was led by

Meletius and his close associates; and (4) the text was initially believed by ancient writers to be a biblical variant, which is explained well by the habitual production of apostolic pseudepigraphy by Meletians.

Brett Potter (Huron University)

“Dark Green Patrology: Ecological Themes in Pseudo-Dionysius’ *The Divine Names*”

In Pseudo-Dionysius’ *The Divine Names*, eternal Life is dynamic and generative – an overflow of the divine into the creaturely which can be found in “all life and living movement.” In particular, the biodiversity of the created world is characterized as a manifestation of that ineffable divine Life which “gives to life itself the capacity to be life” – a theme later picked up by Bonaventure and the Franciscan theological tradition.

Contemporary ecological theorists such as Bron Taylor have charted the emergence of “dark green religion” as a marked departure from the anthropocentric visions of Abrahamic theologies. Yet an ecological reading of *The Divine Names* reveals a model of creation centered not on human beings, but on the effulgence of the divine Light from which “all animals and plants receive warmth,” including humanity, and to which all creatures are returned. This paper examines *The Divine Names* in relation to questions of non-anthropocentrism, the biodiversity of life, and the ontology of desire in conversation with Bron Taylor, Mary Evelyn Tucker, and Thomas Berry.

Richard Ray Rush

“Reimagining Lérins as a Desert: Landscape in Eucherius of Lyon’s In Praise of the Desert”

In the early fifth century Eucherius of Lyon wrote *In Praise of the Desert* while living as a monk on the islands of Lérins. Previous scholarship has remarked upon how Eucherius redefined the monastic life of the desert as an action of the heart. Eucherius’ redefinition of the monastic desert also depended on Eucherius’ experience of Lérins’ landscape in two ways. First, Eucherius capitalizes on the one commonality between deserts described in the Bible and Lérins’ physical landscape, relative isolation. Second, Eucherius offers a spiritual interpretation of Lérins’ vegetation and springs to support his redefinition of the desert.

Roxanne Bélanger Sarrazin (University of Oslo)

“Medicine, Magic, Miracle: The Role of Monks and Monasteries in Health Care in Late Antique and Early Islamic Egypt”

In the ancient world, diseases and sickness were everyday realities. To deal with them, people had many options, for example, home remedies, magical amulets, pharmacological treatments, and prayers. Studying all these healing strategies together allows us to better understand the practicalities of healing methods in the ancient world, how people conceptualised diseases and healing, and how this affected social interactions. As a case study, this paper will consider the Coptic material from Late Antique and Early Islamic Egypt. One of the most significant innovations of Late Antique monasticism was the monasteries’ internal health care system, which also had an important impact on the outside world. From the fourth century onwards, monks took on the role of healers/miracle workers. They were responsible for copying hagiographical and apocryphal narratives concerning miraculous healing and for transmitting medical knowledge (medical handbooks). Literary, paraliterary, and documentary sources also confirm that the monks were healing people from outside the monasteries through different methods (pharmacological remedies, magical amulets, prayers, and consecrated substances). By looking at the sources related to healing and diseases preserved in Coptic, this paper will investigate the social role of monks and monasteries in health care and how it impacted their interactions with the general population in Late Antique and Early Islamic Egypt.

Jackson Shepard (Duke Divinity School)

“Participation in the Son of God: The Trinitarian Shape of Filial Adoption in Irenaeus of Lyons”

Until very recently, scholarship on Irenaeus has assumed that he is merely an economic thinker, one who shuns any conception of God’s inner being. Following Jackson Lashier and Anthony Briggman, however, I argue that Irenaeus does indeed possess an immanent Trinitarian theology, that is, a conception of God’s being independent of the economy. I demonstrate this by examining his understanding of filial adoption, the process whereby God makes humans to be his sons. Through adoption, for Irenaeus, humanity really participates in the Son of God *qua* Son, that is, in his own individual existence apart from the economy. By examining this doctrine with an eye for Trinitarian implications, I show how Irenaeus conceived of the genuine distinction between Father and Son within the being of God.

Joseph Slama (The Catholic University of America)

“Defamiliarization of Classical Drama and the Characterization of Christ in the Cento Tragedy *Christus Patiens*”

This paper explores the relationship between Christ’s dialogue in the cento play *Christus Patiens* and the source material in Greek tragedy. Most lines in the cento are drawn or adapted from Euripides’ *Bacchae*, and so scholars (e.g. Pollman, 2017; and Alexopoulou, 2018) have focused previously on the relationship between Christ and Dionysus. However, Christ’s words come largely from the *Medea* and *Hippolytus* of Euripides. Using Usher (1998)’s language of cento poetry’s “defamiliarization,” I argue that in taking Christ’s words from characters such as Hippolytus, Jason, and Aegeus, the play elaborates on his identities as simultaneous king and victim.

John Solheid

“Jacob and Esau in the Alexandrian Tradition: An Episode in the Relationship between the Bible and Philosophy”

The story of Jacob and Esau in the Book of Genesis has had a complicated reception history. In Jewish exegesis, it is the story of the election of Israel. In *Romans*, however, Paul refers to Jacob’s election over that of his older brother Esau as a story about the election of the Gentiles (Rom. 9:9-14). Augustine, in *Ad Simplicianum*, uses it as a weapon against Pelagians asserting that it is a story about God’s bestowal of grace upon whomever he wills. In the Alexandrian tradition, we see how some thinkers, namely Philo and Origen, applied this story in light of philosophical debates about God’s goodness and human freedom. In this essay, I will closely examine the discourses of three intellectuals who are representative of the Alexandrian tradition: Philo, Origen, and Didymus the Blind. I argue that the unique interpretations of this pericope in the Alexandrian tradition reflect the philosophical problems associated with the Bible within the context of philosophical debates on providence, freedom, and the goodness of God. This paper thus contributes to the ongoing discussion of the relationship between Greek philosophy, Hellenistic Judaism, and early Christianity.

Don Springer (The Centre for Patristics and Early Christianity, McMaster Divinity College)

“From Conflict to Confidence: Irenaeus of Lyon on Piety and the Human Condition”

Irenaeus’ *Adversus haereses* was a work born out of tensions and conflict. Karl Barth’s writings were written in the midst of or aftermath of the world wars. Both writers were deeply affected by the difficult contexts from which they wrote, but concerning humanity piety, Barth painted a rather dour portrait. He wrote of piety as “the possibility of the removal of the last traces of a firm foundation upon which we can erect a system of thought”, and expressed the concept of love of neighbour “strictly in theological terms as the praise and gratitude the children of God owe to God, eschewing the vocabulary of

existential development and human dignity” (John Sheveland). Barth’s perspective on the human condition and potential is well-attested, Irenaeus’ less so. This paper will examine the Bishop of Lyon’s varied teachings on pious action, and I will argue that despite the political, social, and religious conflicts and crises around him, Irenaeus maintained a remarkably optimistic anthropology, which, in turn, produced a generous view of human piety.

Peter Steiger

“Exegetical Prologues to 4th Century Greek Commentaries on the Book of Job”

This paper will analyze three exegetical prologues composed in the second half of the fourth century by commentators on the LXX of Job, highlighting the similarities and differences between the prologues composed by Julian the Arian (circa 360-365), Didymus the Blind (c. 360-375), and John Chrysostom (c. 385-405). This examination will illustrate how these commentators situated Job for a variety of pedagogical purposes. As such, it shows that patristic exegesis of Job was about more than presenting an exemplar of fortitude who endured on behalf of divine providence.

Corey Stephan (University of St. Thomas)

“John Damascene as Maximus the Confessor’s Student in *De fide orthodoxa* 58 and 59”

Vassa Kontouma has labeled St. John Damascene’s entire “Ekthesis ... a synthesis of Maximian theology” and noted that analysis of “this [Maximus-John] connection” has “not yet been made.” This presentation will be an initial response to Kontouma’s call. Specifically, it will involve a step-by-step summary of John’s reproduction of Maximus’s words and ideas in *De fide orthodoxa* 58 and 59, wherein half of the contents are from the recreation of the historical debate between Maximus and Pyrrhus known as the *Disputatio cum Pyrrho*. Ultimately, I argue that the logic behind John’s dyothelitism (in 58) and dyoenergism (59) is wholly Maximian.

Andrew J. Summerson (Sheptytsky Institute of Eastern Christian Studies)

Mystagogy to Heal Memories According to Maximus the Confessor

In his commentary on the Divine Liturgy, the *Ecclesiastical Mystagogy*, Maximus the Confessor describes this work as a “remedy against forgetfulness.” This paper contextualizes Maximus’ use of phrase by examining prior use among Christian exegetes, in particular, Clement of Alexandria, who opens his *Stromateis* with the same phrase. This paper argues that Maximus re-deploys interpretive strategies reserved for the bible to the Church building and its ritual with the goal to heal memory, what Maximus calls “ceaseless knowledge” of the divine.

Tarmo Toom (University of Tartu, Estonia)

“A Prolegomenon to Exegesis: Junillus’ *Instituta*”

There is a little known sixth-century introduction to Scripture *Instituta regularia divinae* by Junillus. It is drafted on the basis of the (lost) *Regulae* of Paul the Persian. This paper focuses on the hermeneutical advice that can be found in *Instituta*. It contends that this treatise is about the ways of how Scripture is allegedly composed and how it communicates its message; about the modes of discourse and the modes of signification in Scripture. According to Junillus, to know how communication works is a prerequisite for understanding the very message of Scripture.

Gabriel Alberto Jaramillo Vargas (Fundación Universitaria Unicervantes)

“Τραῦμα and Θεραπεία in Gregory of Nyssa: Contributions from *De Vita Moysis* and *In Canticum Canticatorum*”

Trauma and *therapeia* are present in human existence from birth to death, like two

important threads in the fabric of personal, family, and social history. In the literary production of Gregory of Nyssa, *τραῦμα* and *θεραπεία* are two recurring terms when He refers to pedagogy, Sacred Scripture, theology, spirituality, and human existence in its complexity. These two medical terms have a long philosophical and Alexandrian tradition and allowed Gregory to understand his life as a wounded therapist. This article will show (1) *Τραῦμα and Θεραπεία* in Gregory's writings, (2) the christological understanding of *θεραπεία* in *De Vita Moysis*, (3) the wound of love in *In Canticum Canticorum*, and (4) the wounded therapist in Gregory's texts.

Marcin Wysocki (John Paul II Catholic University of Lublin)

“On the importance of a garden in the life of Christians - a study of the writings of St Paulinus of Nola”

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 possessions in Bordeaux and Spain and political career, was baptized and settled in a monastery he founded at the tomb of St. Felix in Nola near Naples. There, in the midst of nature, he carried out his pastoral activities, keeping up an intense correspondence and writing poetic works, mainly in honour of Saint Felix. In his writings, but also in what he built, he very often showed the literal and allegorical meaning of nature. One of these elements that is present in the writings of Paulinus is a garden that shows the importance of nature and the care of it, and its importance for the spiritual life of the Christians. This proposal aims to show the rich meaning of a garden as a place of contact with nature and of leisure, but also as a symbol of spiritual life and care for it, in the letters and poems of Paulinus of Nola.