

CSPS/ACÉP SPRING BULLETIN 2020

FROM THE EXECUTIVE

MESSAGE FROM THE PRESIDENT (la version française suivra)

Dear CSPS members,

It is customary in the April Bulletin for the President to offer a message to our members, and I am grateful to do so this year. This communiqué will be a little longer than usual. Because we are unable to meet in person this year, I want to be sure that I cover important CSPS matters that would otherwise have been communicated at our meeting.

First and foremost, in this rather unprecedented time of isolation and social distancing to slow the effects of COVID-19, I hope that you are keeping healthy, safe and sane. As scholars, many of us are used to working in relative isolation, but not necessarily with all of the other elements that this situation has brought with it. As historians, we recognize that at some point we will emerge from this time as many people in the past have emerged from their own strange times. I suspect that many of you share my disappointment in not being able to meet together this year at Congress. As we've heard many times these past weeks, we are all in this together. Our scholarship will continue, whether more slowly or more quickly in the present circumstances, and we can look forward—with anticipation—to sharing our ideas and experiences with one another next year.

I want to look back for a moment to almost a year ago and thank Lincoln Blumell, Steven Muir, Miriam DeCock and Andrius Valevicius for facing various challenges to organize our successful meeting at the beautiful University of British Columbia. We heard from 18 scholars working on diverse topics within Patristics (offering papers in either French or English), as well as our student essay prize winner Robert G. T. Edwards (Notre Dame). We had an informal student lunch and shared a delicious Lebanese banquet, with thanks to Michael Treschow for making local arrangements in Vancouver.

I wish to extend further appreciation to Lincoln Blumell, our Programme Coordinator this year, for all of his work on what would have been our 2020 annual meeting. The programme was entirely organized when we decided to cancel. For the sake of continuity, Lincoln has agreed to take on the planning for our 2021 meeting. Steven Muir has graciously agreed to be our local area coordinator in Edmonton.

We are grateful for all who wished to contribute papers to this year's programme. The paper proposals that were accepted for our cancelled 2020 programme are listed below. See Lincoln's message below for instructions about submissions for next year.

We had two book reviews planned for this year:

Eric Crégheur, Les « deux Livres de Iéou » (MS Bruce 96, 1-3). *Les Livres du grand discours mystérique – Le Livre des connaissances du Dieu invisible – Fragment sur le*

passage de l'âme. Textes établis, traduits et présentés par Eric Crégheur (Bibliothèque copte de Nag Hammadi, Section « Textes », 38), Québec/Louvain-Paris-Bristol (CT), Les Presses de l'Université Laval/Éditions Peeters, 2019, xxviii + 522 p. ISBN: 978-90-429-3279-1.

Reviewer: Michael Kaler

Tony Burke, editor. *New Testament Apocrypha: More Noncanonical Scriptures*. Volume 2. Grand Rapids, MI: William B. Eerdmans, 2020, xxvi + 622pp. ISBN: 978-0-8028-7290-6.

Reviewer: Mona Tokarek LaFosse

We will look forward to reviewing these books next year.

We had a successful Student Essay Prize contest this year. Thank you to all students who submitted essays, which the reviewer stated were “excellent, each with a strong argument and new insights.” I would have liked to have presented our student essay winner to you in person, but this format will have to suffice for now. The Student Essay prize went to **Rachel Matheson** (McMaster) whose paper is entitled, “Speaking Truthfully: Words and the Word in Augustine’s *De Trinitate*.”

About Rachel’s essay, the reviewer said:

This essay explores a fundamental element of Augustine’s theology in a clear and engaging narrative. The author focuses on how the use of words by a human being, our most human quality, is related to and enabled by the Word of God, and ultimately the Trinity. We can only think by our words and the Word; indeed, “It is only through words and the Word of God that we can know anything at all.” The author’s strategy is to exegete one paragraph in *De Trinitate*, which provides a cohesive unity and direction for the essay. The author also uses Augustine’s essay on “Teaching Christianity” (*De Doctrina Christiana*), particularly to underline the limits of our words and the infinity of God’s Word. In addition to being an intriguing study of how Augustine understands words, thinking and their true rootedness in the Word, the author enables readers and listeners to reflect from where and how their thoughts and words originate and develop.

Congratulations, Rachel! We hope to hear a version of your essay presented at our meeting next year in Edmonton.

Thank you to the anonymous reviewer of the student essays—your service is appreciated.

I want to express gratitude for the Executive members who serve the CSPS in their various roles: **Lincoln Blumell** (Programme Coordinator), as mentioned above; **Robert Kennedy** (Secretary), who faithfully organizes agendas and meeting minutes; **Steven Muir** (Treasurer), who keeps our finances organized, steady and stable; **Heather Barkman** (Webmaster), who keeps our website up to date and faithfully contributes to Twitter, our Society’s social media platform; and **Miriam DeCock**, who has served this year as both Vice President and Communications Officer and Bulletin Editor. Under the circumstances, the Executive members have all agreed to hold their positions until next year, with one exception. We would like to welcome **Eric Crégheur**

(Université Laval) to the Executive; he has agreed to become our Interim Communications Officer and Bulletin Editor, taking over responsibilities from Miriam (who continues as Vice President) as of June 1, 2020. We will ratify this position in 2021 at our next AGM. In the meantime, thank you to Eric for his willingness to serve in this way and for translating this letter into French. Many thanks to Miriam for all of her diligent work and thoughtfulness in this position these past two years.

The Executive is set to meet in early June in an online format to discuss Society business including reviewing the financial statements and discussing the results of the survey that was circulated last summer after our 2019 meeting. As always, if you have any questions or concerns, please contact any of the members of Executive.

At our AGM last year, we voted on three important items: (1) to expand the Executive to include the roles of Programme Coordinator, Communications Officer and Webmaster (taking the Executive from four official members to seven); (2) to shift the responsibilities of the waning “Nominations Committee” to the Executive, and (3) to elect a Programme Coordinator for a three-year term instead of continuing a “Programme Committee” model with the Chair only holding the position for one year. In fact, this vote was only enough to suggest an intention, as we will need to hold another vote at a future AGM to change the Constitution. I would encourage you review the Constitution in this regard (available on the website under the “Organisation” tab), but there will be further information about this before our next AGM in 2021. For this year, all such decisions have been put on hold.

Looking ahead to Fall, you will have received an invitation to consider submitting a proposal to the inaugural Conference on Early Christian Studies held on the campus of the University of Toronto on October 24, 2020, organized by Don Springer (dspringer@sfseminary.com) and John Solheid (john.solheid@mail.utoronto.ca). Our Society is sponsoring this new initiative along with The Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies in the University of St. Michael's College. See below for details.

Finally, as you renew your membership fees, I would encourage you to consider making a donation to the CSPS in support of studies in Patristics in Canada. The Society is a registered charity, and you will be issued a tax receipt for your gift. Perhaps you would consider donating your reimbursed registration fee or part of what you would usually have spent on the trip to Congress.

Thank you for taking time to read this rather lengthy letter. I wish you and yours health, stability and safety in these uncertain times, and I look forward to sharing our scholarship and *esprit de corps* again in the near future.

With best wishes,
Mona Tokarek LaFosse, President

Chers et chères membres de l'ACÉP,

Il est d'usage dans le bulletin d'avril que le Président adresse un message à nos membres, et je suis reconnaissante de le faire cette année. Ce communiqué sera un peu plus long que d'habitude. Comme nous sommes dans l'impossibilité de nous rencontrer en personne cette année, je veux m'assurer de couvrir les questions importantes de l'ACÉP qui auraient autrement été communiquées lors de notre réunion.

Avant tout, en cette période plutôt inédite d'isolement et de distanciation sociale visant à ralentir les effets de la COVID-19, j'espère que vous êtes en bonne santé, en sécurité et sains d'esprit. En tant que chercheurs et universitaires, beaucoup d'entre nous sont habitués de travailler dans un isolement relatif, mais pas nécessairement avec tous les autres éléments que cette situation suscite. En tant qu'historiens, nous reconnaissons qu'à un moment donné nous émergerons de cette période, à l'instar de beaucoup d'autres peuples qui ont su, dans le passé, émerger de leurs propres périodes difficiles.

Je suppose que beaucoup d'entre vous partagent ma déception de ne pas pouvoir nous rencontrer cette année au Congrès. Comme nous l'avons entendu à maintes reprises ces dernières semaines, nous sommes tous dans le même bateau. Nos travaux se poursuivront, que ce soit plus lentement ou plus rapidement dans les circonstances actuelles, et nous pouvons nous réjouir – avec impatience – de partager nos idées et nos expériences l'année prochaine.

Je voudrais revenir un instant une année en arrière et remercier Lincoln Blumell, Steven Muir, Miriam DeCock et Andrius Valevicius d'avoir relevé les divers défis pour l'organisation notre rencontre réussie dans la belle University of British Columbia. Nous avons entendu 18 présentateurs travaillant sur divers sujets dans le domaine de la patristique (proposant des articles en français ou en anglais), ainsi que le lauréat de notre prix de dissertation étudiante, Robert G. T. Edwards (Notre Dame). Nous avons eu un dîner informel avec les étudiants et avons partagé un délicieux banquet libanais, avec des remerciements spéciaux à Michael Treschow pour avoir agi comme représentant local à Vancouver.

Je souhaite également remercier Lincoln Blumell, notre coordonnateur de programme cette année, pour tout son travail sur ce qui aurait été notre réunion annuelle de 2020. Le programme était entièrement finalisé lorsque nous avons décidé de l'annuler. Dans un souci de continuité, Lincoln a accepté de se charger de la planification de notre réunion de 2021. Steven Muir a gracieusement accepté d'être notre coordonnateur local à Edmonton.

Nous sommes reconnaissants envers tous ceux et celles qui ont souhaité contribuer au programme de cette année. Les propositions de communication qui ont été acceptées pour notre programme 2020 sont énumérées ci-dessous. Voyez le message de Lincoln ci-dessous pour les instructions concernant les soumissions pour l'année prochaine.

Nous avons prévu deux critiques de livres pour cette année :

Eric Crégheur, *Les « deux Livres de Iéou » (MS Bruce 96, 1-3). Les Livres du grand discours mystérique - Le Livre des connaissances du Dieu invisible - Fragment sur le*

passage de l'âme. (Bibliothèque copte de Nag Hammadi, Section « Textes », 38), Québec/Louvain-Paris-Bristol (CT), Les Presses de l'Université Laval/Éditions Peeters, 2019, xxviii + 522 p. ISBN : 978-90-429-3279-1.

Recensé par Michael Kaler

Tony Burke, éd., *New Testament Apocrypha: More Noncanonical Scriptures*. Volume 2. Grand Rapids, MI: William B. Eerdmans, 2020, xxvi + 622pp. ISBN: 978-0-8028-7290-6.

Recensé par Mona Tokarek LaFosse

Nous attendrons avec impatience la discussion de ces livres l'année prochaine.

Cette année, le concours du Prix de la dissertation étudiante a été couronné de succès. Merci à tous les étudiants et étudiantes qui ont soumis des textes, que l'examineur a déclaré "excellent, each with a strong argument and new insights". J'aurais aimé vous présenter en personne la gagnante du Prix de la dissertation étudiante, mais ce format devra suffire pour l'instant. Le Prix de la meilleure dissertation étudiante a été décerné à **Rachel Matheson** (McMaster) dont l'article s'intitule « Speaking Truthfully: Words and the Word in Augustine's *De Trinitate* ».

À propos de l'essai de Rachel, l'examineur a déclaré :

This essay explores a fundamental element of Augustine's theology in a clear and engaging narrative. The author focuses on how the use of words by a human being, our most human quality, is related to and enabled by the Word of God, and ultimately the Trinity. We can only think by our words and the Word; indeed, "It is only through words and the Word of God that we can know anything at all." The author's strategy is to exegete one paragraph in *De Trinitate*, which provides a cohesive unity and direction for the essay. The author also uses Augustine's essay on "Teaching Christianity" (*De Doctrina Christiana*), particularly to underline the limits of our words and the infinity of God's Word. In addition to being an intriguing study of how Augustine understands words, thinking and their true rootedness in the Word, the author enables readers and listeners to reflect from where and how their thoughts and words originate and develop.

Félicitations Rachel! Nous espérons entendre une version de votre essai présentée lors de notre réunion de l'année prochaine à Edmonton.

Merci à l'examineur anonyme des essais des étudiants – votre service est apprécié.

Je tiens à exprimer ma gratitude envers les membres de l'exécutif qui servent l'ACÉP dans leurs différentes fonctions : **Lincoln Blumell** (coordonnateur des programmes), comme mentionné ci-dessus; **Robert Kennedy** (secrétaire), qui organise fidèlement les ordres du jour et les procès-verbaux des réunions; **Steven Muir** (trésorier), qui veille à l'organisation, à la stabilité et à la régularité de nos finances; **Heather Barkman** (webmestre), qui tient notre site Web à jour et contribue fidèlement à Twitter, la plateforme de médias sociaux de notre société; et **Miriam DeCock**, qui a occupé cette année les fonctions de vice-présidente, de responsable des communications, et qui a rédigé le bulletin. Dans ces circonstances, les membres du comité exécutif ont tous accepté d'occuper leur poste jusqu'à l'année prochaine, à une exception près.

Nous souhaitons la bienvenue à **Eric Crégheur** (Université Laval) au sein de l'exécutif; il a accepté de devenir notre agent de communication et rédacteur en chef du bulletin par intérim, prenant ainsi la relève de Miriam (qui continue d'occuper le poste de vice-présidente) à compter du 1^{er} juin 2020. Nous ratifierons ce poste en 2021 lors de notre prochaine Assemblée générale annuelle. En attendant, merci à Eric pour sa volonté de servir de cette manière et pour avoir traduit cette lettre en français. Un grand merci à Miriam pour son travail diligent et son attention à ce poste ces deux dernières années.

L'exécutif doit se réunir au début du mois de juin dans un format en ligne pour discuter des affaires de l'Association, y compris l'examen des états financiers et la discussion des résultats de l'enquête qui a été menée l'été dernier après notre réunion de 2019. Comme toujours, si vous avez des questions ou des préoccupations, veuillez contacter l'un des membres de l'exécutif.

Lors de notre Assemblée générale annuelle l'année dernière, nous avons voté sur trois points importants : (1) l'élargissement de l'exécutif, pour y inclure les rôles de coordonnateur de programme, de responsable des communications et de webmestre (faisant passer l'exécutif de quatre à sept membres officiels); (2) le transfert des responsabilités du « Comité des nominations », qui est en déclin, à l'exécutif, et (3) l'élection d'un coordonnateur de programme pour un mandat de trois ans au lieu de continuer le modèle du « Comité de programme », dont le président n'occupe le poste que pendant un an. En fait, ce vote n'a suffi qu'à suggérer une intention, car nous devons tenir un autre vote lors d'une prochaine Assemblée générale annuelle pour modifier la Constitution. Je vous encourage à revoir la Constitution à cet égard (disponible sur le site Web sous l'onglet « Organisation »), mais il y aura d'autres informations à ce sujet avant notre prochaine Assemblée générale annuelle en 2021. Pour cette année, toutes ces décisions ont été mises en suspens.

En prévision de cet automne, vous devriez avoir reçu une invitation à soumettre une proposition à la toute première *Conference on Early Christian Studies*, qui se tiendra sur le campus de l'Université de Toronto le 24 octobre 2020, organisée par Don Springer (dspringer@sfseminary.com) et John Solheid (john.solheid@mail.utoronto.ca). Notre Association parraine cette nouvelle initiative avec le Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies du University of St. Michael's College. Voyez ci-dessous pour plus de détails. Enfin, au moment de renouveler votre cotisation, je vous encourage à envisager de faire un don à l'ACÉP pour soutenir les études en patristique au Canada. L'Association est un organisme de bienfaisance enregistré, et vous recevrez un reçu fiscal pour votre don. Vous pourriez peut-être envisager de faire don de vos frais d'inscription remboursés ou d'une partie de ce que vous auriez normalement dépensé pour votre déplacement au Congrès.

Merci d'avoir pris le temps de lire cette relativement longue lettre. Je vous souhaite, à vous et à vos proches, santé, stabilité et sécurité en ces temps incertains, et je me réjouis de partager à nouveau les fruits de nos travaux et notre *esprit de corps* dans un avenir proche.

Avec mes meilleurs vœux,
Mona Tokarek LaFosse, Présidente

MESSAGE FROM THE TREASURER

As Treasurer and Membership Secretary, I can report that our Society funds are healthy. Our expenses will be lower this year, due to the cancellation of Congress. Some of you have sent in your 2020 membership renewal -- thank you. For those who have not, please wait for further instructions by a group letter from me, probably in the later Spring. Banking issues are more complicated these days. I will be preparing our annual financial statements for 2019 and filing the annual report to Revenue Canada to maintain our status as a charitable organization.

Steven Muir

MESSAGE FROM THE PROGRAMME COORDINATOR

The call for papers for the 2021 meeting to be held in Edmonton at the University of Alberta will go out in November of this year. We cannot guarantee that a proposal that was accepted this year will automatically be accepted for next year's meeting, given that some members will submit a paper next year that did not submit one this year. On the whole, however, proposals from this year that are resubmitted next year will be given preference. Likewise, we will hold the themed session, "*Paideia* and the study of Jewish and Christian Texts in Late Antiquity," next year; if your paper was accepted this year you will still need to resubmit for next year. If you have any questions about this please send them directly to be me at lincoln_blumell@byu.edu.

ACCEPTED PAPER ABSTRACTS
CONGRESS OF THE HUMANITIES AND SOCIAL SCIENCES 2019 CONGRÈS DES
SCIENCES HUMAINES 2020
Canadian Society of Patristic Studies Association canadienne des études patristiques
Western University

From Interiority to temporality: Augustine's exegesis of John 10

Augustine's *Commentary on the Gospel of John* is the only surviving Latin commentary on the fourth Gospel from the patristic period. Yet, despite the increasing amount of studies on the Augustinian *corpus*, this exegetical work of Augustine remains neglected by contemporary scholarship. The homilies of Augustine on the *Gospel of John* provide valuable information not only on Augustine's method in interpreting the sacred scripture but also on his relationship to his audience, the people whom he ministers. Fitzgerald (2009, 18) argues that the socio-cultural experiences and thought-pattern of Augustine's listeners serve as a hermeneutical tool in reading John's gospel. My paper examines John 10 (the Good Shepherd account). Utilising the rich imagery of the Johannine pericope, such as the good and bad shepherds, the flock of sheep, the narrow door, and the thieves to name a few, Augustine employs a catechetical approach that ranges from personal introspection to ecclesial renewal. For Augustine, the encounter with Christ can only happen within the ambit of the Church. Christ and the Church are inseparable. Hence, preaching and reading the scriptures not only aim to reach the minds and hearts of the congregation (in their encounter with Christ) but also builds community (cf. Kolbet, 2010). Augustine's *Tractates* 45, 46, 47 and 48 on John 10 demonstrate how Christ's relationship to his Church mandates the individual to a faith community and there find one's Lord.

John Elmer Abad, john.abad@utoronto.ca

Gregory of Nyssa on Christ's Pneumatic Body

Gregory of Nyssa famously taught that after Christ was resurrected his flesh was absorbed like a drop in the ocean of the divinity. Recent scholarship has shown that Gregory's pneumatology is crucial to this notion. For Gregory, Christ's post-passion body becomes a 'pneumatic body' after it is anointed by the Holy Spirit in eternal glory. Gregory also applied this concept to the church, such that it too becomes a 'pneumatic body' with Christ as the head. In this presentation I explore this neglected strand of Gregory's thought with a special focus on *Tunc et ipse* and *In Canticum Canticorum*.

Alex Abecina, alabecina@gmail.com

The Origin and Character of Love: St. Augustine on the Nature of Humility

St. Augustine stresses the excellence of humility throughout his works. However, his tendency to present varying facets of humility rather than a definitive definition has stirred debate as to exactly how he understands this virtue. This paper will argue that Augustine conceives of humility as *both* truth and love (*caritas*). Fundamentally, humility involves acknowledging one's dependence on God, and is thus synonymous with truth. However, Augustine's model for humility par excellence, Jesus Christ, shows that humility as 'self-knowledge' is meant to prepare a person for the humility of yielding their very selves to God. Humility is thereby synonymous with love.

Amanda Arulanandam, amanda.arulanandam@mail.utoronto.ca

Burning Bridges: Greek Philosophy as Corruptive Force in Eusebius' *Praeparatio*

Despite Eusebius of Caesarea's statements to the contrary, modern scholarship has generally viewed Books 11-13 of the *Praeparatio evangelica* as indicative of a positive outlook on Greek philosophy. The apologist's extensive knowledge of the Platonic corpus and the space and energy he devotes to harmonising that material with Hebrew scripture have led many to infer that Eusebius' objective is to bridge the divide between Christian theology and Hellenistic philosophy. Such a view, however, fails to note Eusebius' emphasis elsewhere in the text on the corruptive potential of 'pagan' societies, even for the followers of 'true religion.' In this paper, I argue that Eusebius' purpose here is cautionary; that his intention is to evoke for contemporary readers circumstances similar to those which the ancient Hebrews encountered during their sojourn in Egypt and which prompted their decline into the Jewish nation, as described in Book 7 of the *Praeparatio*.

Rajiv Bhola, rajiv.k.bhola@gmail.com

The Educational Program of Didymus the Blind

The famous Alexandrian exegete Didymus the Blind (c. 313–398 CE) is known principally through the Tura Papyri discovered in 1941 that contain five of his commentaries on scripture: Genesis, Job, Psalms, Ecclesiastes, and Zechariah. The Psalms and Ecclesiastes "commentaries" are different in that while they provide an interpretative approach to these books of scripture, upon closer examination it is evident that they represent stenographic transcriptions of classroom lectures Didymus give to a group of advanced students. This paper will therefore seek to elucidate not only what these lectures reveal about Christian *paideia* but also what they reveal

about its relationship to classical *paideia*. As there is nothing else like these lectures from the first four centuries of Christianity, they represent unique sources from which to examine Christian hermeneutics in a classroom setting.

Lincoln H. Blumell, lincoln_blumell@byu.edu

Augustine's Ecclesial Theo-Logic: Against an Individualistic Understanding of Augustine's Theological Project

Based on Augustine's unique and primary role in shaping the theological project of Western Christianity and his seeming focus in *De Trinitate* on the interior of the human for creating an anthropological analogy for the Trinity, many have accused Augustine of contributing, if not leading, to the individualistic focus of Christian theology and practice in the Western Christianity. Contrary to this position, this paper will argue that Augustine's Theo-logic, his reasoning in regard to the activity and identity of the persons of the Godhead, can only be understood in the context of community, especially a diverse eschatologically grounded community.

Michael Bozmarov, michael.bozmarov@duke.edu

***New Testament Apocrypha: More Noncanonical Scriptures, Vol. 2.* Wm. B. Eerdmans Publishing Co., 2020.**

This second volume of *New Testament Apocrypha* continues the work of the first by making available to English readers more apocryphal texts. Twenty-nine texts are featured, including The Adoration of the Magi and The Life of Mary Magdalene, each carefully introduced, copiously annotated, and translated into English by eminent scholars. These fascinating texts provide insights into the beliefs, expressions, and practices of a range of Christian communities from the early centuries through late antiquity and into the medieval period.

Tony Burke, tburke@yorku.ca

Divide or Unite? A critical survey of Augustine's Use of *Affectus* in *De civitate Dei*

Emotions (*affectus*) are common attributes to humankind, yet it is well-known that Augustine use it to relate to the good or bad direction of human will and accordingly divides humankind into two groups; he likes to use *affectus carnalis* to describe all *affectus* possessed by those who do not orient themselves to God, but only to man. This paper will examine how and why Augustine re-baptized *affectus* from a philosophical nuance to a theological and communal concept in *De civitate Dei* (DCD); Augustine describes *affectus* as "*motus animi contra rationem*" (DCD 8.17; 9.4,14), a concept which is essentially Peripatetic and borrowed also from the Stoics. According to Augustine, however, the Stoic doctrine of *eupatheia* is in contrast to the Christian doctrine, which teaches only in the true happiness (*beatitudo*) of eternal life where one will experience the perfect *affectus* of love and joy. Hence, Christians should focus their *affectus* on the salvation of others (DCD 14.9). Augustine also repeatedly refers to the *grandis affectus* or *compatientis affectus* through which he thinks it is the Christian's job to place the *affectus* in the service of justice. Accordingly, a critical survey of Augustine's usage of *affectus* will shed light on his pastoral intent in the context of the troubled world: he takes this common human attribute of

‘emotions’ to the next level, assigning it as a theological ‘pointer to true happiness sought by all humanity.

Jimmy Chan, jimmywmc@gmail.com

Origen and the Nature and Extent of the Atonement

Along with his teaching of Universalism, Origen is also known for teaching a form of the ransom theory of the atonement. Logically, these two theories seem to be incompatible. If the atonement was needed to free people from the devil, then how can the devil himself later be redeemed? To look to answer this question, this paper will argue that Origen’s atonement theology needs to be understood within the combat framework that he frequently employs; and, that when one does so, one will see how the atonement achieves the freedom of Satan’s captives who then turn and fight for the salvation of Satan himself.

Jonathan Cleland, jon.cleland@mail.utoronto.ca

Reconsidering the School of Antioch with John Chrysostom at the Centre

This paper considers how the prevailing picture of the School of Antioch changes when John Chrysostom is placed at the centre. Although Chrysostom is often considered the great representative of the Antiochene school, most recent scholarship places Theodore of Mopsuestia at the centre, as the link between Diodore of Tarsus and Nestorius. Theodore’s “extreme” historical exegesis and Christology are also often considered the straightedge against which the Antiochenism of others is measured. However, when Chrysostom is moved to the centre, or at least on equal footing with Theodore, the picture changes: Antiochene Christology does not naturally lead to Nestorius, and the focus of Antiochene exegesis moral and ascetic, rather than historical.

Robert G. T. Edwards, Robert.G.Edwards.87@nd.edu

Proposed Title: Rethinking Chrysostom’s Homily 29 on 1 Corinthians.

Attempts to categorize John Chrysostom (4th Century) within the debate on the charismatic gifts result in seeing him as a cessationist, and his sermons on 1 Corinthians as addressing the topic of the cessation of the gifts of tongues and prophecy. However, in re-examining homily 29 on 1 Corinthians, this conclusion of cessationism is only tangential to his aim. The purpose of the homily is not to preach on the cessation of the gifts, but to correct their defective use. This creates a structural coherence and thematic unity for the sermon. Chrysostom uses it to preach the true goal of the charismatic gifts, which is to pursue heavenly honour attained by aiding and benefiting others, instead of pursuing earthly and selfish honour done by wanting wealth and recognition.

Mark Hanson, MHan330@outlook.com

Bridging Patristic and Information Studies: An Interdisciplinary Examination of Pamphilus the Librarian

This interdisciplinary essay will bridge the divide between patristic studies and library and information studies, by combining a historical investigation of an early church figure with a

critical examination of the development of librarianship. Pamphilus of Caesarea Maritima (died ca. 310) managed the Caesarean library that was rooted in the private collection of Origen. Pamphilus' significant library rivaled other collections of Late Antiquity, causing several modern scholars to investigate the known contents of his book collection (cf. the studies of Carriker, Grafton, Williams, and Vleeschauer). This essay, however, will focus upon the roles and responsibilities of Pamphilus as a *librarian*, rather than upon the nature and contents of his *library*. Although scholarly accounts of the history of the information profession have not properly recognized Pamphilus' dedicated librarianship, he and his Caesarean successors fulfilled seven specific roles that have persisted among librarians and endure to this day. Paul Hartog, hartog.paul@gmail.com

Victorinus' Soteriology as an Exegetical, Theological and Philosophical Project

Recent studies of Victorinus (like those of Stephen Andrew Cooper, Ellen Scully, or Werner Steinmann) highlighted the need to read his philosophical treatises more closely alongside explicitly theological and exegetical work. But the approach of these authors reflects significantly divergent goals, from an attempt to read his work to defend an (almost Lutheran) emphasis on *sola fide*, or rather differently, in terms of a mystical or "physicalist" soteriology, which considers the universal implications of the work of Christ as *Logos*. Appreciating the work of Cooper, the present reading takes a somewhat different approach, recognizing that theology and philosophy were thoroughly intertwined in late antiquity; exegetical/commentary work also remained integral to such studies.

Wendy E. Helleman, hellemanw@gmail.com

Gnostic Writing Pedagogy, or, Hermeneut as Hero in several Nag Hammadi texts

In this presentation I will discuss the way that some of the writings in the Nag Hammadi collection present *reading* and *interpreting* texts, rather than events recorded in texts as the real location of transcendence. My analysis will focus on the *Gospel of Truth*, the *Apocryphon of James*, and the *Gospel of Thomas*; I will argue that this undercutting of historical links to salvation in favour of a vision of the reader as hero would have significant ramifications for our understandings of the sorts of early Christian literature often discussed under the rubric of "gnosticism." First of all, it would encourage the reader to locate herself, in her present context, as recursively participating in the salvific moment: the reader, reading through these texts, would herself be the locus of salvation. This would nuance a common understanding of readers of gnostic texts as those who felt that their salvation lay behind them, whether in happenings in the apostolic period or in ritual experience they might have undergone. Secondly, it would lead us to re-examine the emphasis that we have placed on these documents' claims to be historical texts. Modern scholars have often seen these texts as claiming to write or rewrite history so as to secure the location of transcendence, understood as a historical moment, for the reader. But if the location of transcendence can lie in the act of reading, these sorts of historical claims become less necessary.

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Ordered Love in Augustine and Aquinas

In a note to Book I of Augustine's *De doctrina christiana*, Edmund Hill congratulates Augustine "on not being so meticulous" in his application of ordered love as Aquinas would later be in his *Summa theologiae* IIa IIae, q. 26. Aquinas refers frequently to Augustine in this question, extending the order of charity to elaborate a hierarchy of relationships that reflects the social order of his day. This paper will analyze Aquinas's use of Augustine in this text and raise the question whether Augustine's "rather casual way of leaving the order of charity to chance" (Hill) invites readers to reinscribe their own forms of social life or prompts critique of society's norms. Robert Kennedy, rkennedy@stfx.ca

"Teaching Lions How to Fast": Jacob of Serugh's Metrical Homily on Daniel 6

Syriac patristic Biblical exegesis is normally not read in a prose commentary, but sung in the liturgy in metrical form. Jacob of Serugh (d. 521), the most prolific of Syriac homilists, reputedly composed over 700 homilies, of which ca. 400 are extant. Jacob's exegesis in a recently rediscovered homily on Daniel in the Lions' Den follows the Biblical narrative in canonical order, but aims to unveil the Christological typologies alive in the story. Jacob depicts Daniel's entrapment as a prelude to Jesus before Pilate and his descent into the lions' den as a type of Christ's descent into Sheol, where Daniel teaches the gluttonous felines to fast. Robert Kitchen, robertardellekitchen@gmail.com

Participatory Immediacy and Experience: The "Day of the Lord" in the Eschatological Vision of St. Symeon the New Theologian

Often overlooked in eschatological discussions are the writings of the Church Fathers. The subject of this paper is an examination of this issue as articulated in the *Tenth Ethical Discourse* of St. Symeon the New Theologian (949-1022), one of the most forceful advocates of the experience of Christ among the Eastern Fathers. This paper will highlight three themes in Symeon's teaching on the 'Day of the Lord'. Symeon states that for the baptised saints the 'Day of the Lord' is a present reality and can be participated in through the Church's liturgy and sacraments, and that the blessings of the 'Day of the Lord' are experienced in this life but more fully in the age to come.

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Reassessing the Christological debates through the means of differentia

It has become a common place to assess the Christological debates following the Council of Chalcedon (451) on the basis of the different interpretations ascribed to hypostasis and nature. Recent scholarship has shown the Chalcedonian predilection for an abstract definition of nature in line with the ancient philosophical understanding of species. In opposition to this, the anti-Chalcedonians pressed upon a more concrete meaning of nature with the result of making the opponents' distinction between nature and hypostasis redundant and hence the conundrum. This paper challenges this view by shifting attention to a less studied concept in Christology, i.e. differentia (*diaphora*). The essay will reconstruct the trajectory of differentia in key episodes and authors ranging from Severus of Antioch to Maximus the Confessor and will argue for the obtaining of the reverse picture: the anti-Chalcedonians professed a mere abstract signification of

differentia in order to talk about the difference of the natures of Christ “in contemplation, only”, whereas the advocates of Chalcedon built into an actual meaning of differentia to save a true and real distinction of Christ’s natures after incarnation. The philosophical input of these interpretations will be further explored as some of the arguments seem to draw on similar and almost contemporary Neoplatonic approaches to differentia.

Sebastian Mateiescu, z.s.mateiescu@phil.leidenuniv.nl

Speaking Truthfully: Words and the Word in Augustine’s *De Trinitate*

In Book XV of *De Trinitate*, Augustine considers the relationship between God’s Word and human words. It is his premise that through words we are able to know something of God, for it is through the Word made flesh that the chasm between human creatures and God the creator is bridged. However, Augustine is highly attuned to the wrong usage of words, especially as they are employed to manipulate others, or to embellish in order to demonstrate rhetorical mastery, veiling the truth rather than revealing it. This paper seeks to give an account of what it might mean, according to Augustine, to speak truthfully. I first consider Augustine’s analogy between words and the Word. I then seek to show how Augustine uses this analogy in order to illuminate the call to follow Christ’s example of truth-telling in his descent as the Word of God.

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Rhetorical Theory within Allegorical Interpretation

This presentation traces the use of rhetorical theory within the allegorical tradition of interpretation and argues that Augustine modified this usage within his own hermeneutical theory. I will show that in his earlier works, Augustine followed the tradition of allegorical exegesis that came to him from Philo and Origen via Ambrose. This tradition of interpretation treated the text as containing hidden allegorical meanings: Moses intentionally included allegories (as well as other rhetorical tropes) within the text, and it was therefore the readers’ duty to uncover these allegories. In the mid-390s, Augustine began to distinguish more sharply between the text and the history behind it. As scholars have noted (Fredriksen 2008; Kloos 2008; Cameron 2012), Augustine became increasingly interested in history and interpretation *ad litteram*. I argue that this interest in history and interpretation *ad litteram* led Augustine to revise also his hermeneutical account of allegory: his allegorical interpretation was based no longer upon the *writtenness* of the text but instead upon the history to which the text points. For the later Augustine, God is the master rhetorician who uses “tropes” in speaking history into existence. In other words, for Augustine, figures of history (e.g., Isaac as a figure of Christ) became figures of speech. Thus, I argue that Augustine reimagined the relation between allegory and allegorical interpretation: God uses the rhetorical trope of allegory in his speech of history, which renders history subject to allegorical interpretation.

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Doubt & Fear: Examining the Humanity of Jesus Through Cyril of Alexandria and Postmodernity

Often the humanity of Jesus is exemplified by the passion – his physical torment and death. This paper focuses more on the emotional aspects of Jesus’ suffering and eventual death; doubt, fear,

and the loss of hope for a future. By contrasting the work of Cyril of Alexandria, in his divisions of the natures and wills of Jesus, with post-modern thinkers, this paper aims to propose how to construct a human version of Jesus, through the aspects of doubt and fear, that can lead to a contemporary identification, toward imitation, of the figure of Christ.

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“Let them Alter their Opinion, or Cease from Offering”: Irenaeus, Gnosticism, and the Gift

In the fourth book of *Against Heresies*, in the context of delineating his own Eucharistic theology, Irenaeus challenges the consistency of those Gnostics who continue to make an offering of the bread, which is the “the body of their Lord,” and the wine, which is “His blood.” According to Irenaeus they should “either alter their opinion, or cease from offering” the Eucharist (*AH* 4.18.4). Using anthropological-philosophical discourse as a theoretical lens (e.g. Mauss, Derrida, Marion, Milbank), this paper will explicate Irenaeus’s understanding of the Gnostic system in order to understand why he thought their gift not only deficient, but even insulting to God.

Ryan L. Scruggs, ryan.l.scruggs@gmail.com

Julius Africanus and Origen on Susanna: *Paideia* and Biblical Scholarship Across Christian Communities

In the third century AD, the Christian scholar Sextus Julius Africanus sent Origen of Alexandria a letter in which he requested the latter to explain how the story of Susanna in the Septuagint text of Daniel was an authentic text. Among the many significant historical details Origen provided in his response, such as an allusion to the Hexapla and debates with local rabbis, we also have access to two independent Christian scholarly communities, in Jerusalem and Caesarea Maritima, respectively, debating one of their sacred texts. In this paper, I will examine this correspondence with an eye to two related questions: first, what do the letters suggest about the ways in which Christian scholars studied their sacred texts? Second, what does the correspondence reveal about the interplay between two groups of Christian scholarly communities? What I will show is the extent to which early Christian learning groups were not isolated communities, but rather existed in a complex network of relationships. In the correspondence between Africanus and Origen, we have access to one aspect of this network: the Septuagint as an authoritative text.

John Solheid, john.solheid@mail.utoronto.ca

From Piety to Participation: Theophilus and Irenaeus on Theosis

Ad Autolycus, Theophilus’ sole surviving treatise, is a text replete with ground-breaking, yet inchoate theological reflections. Among the notable contributions of this text is a subtle allusion to a doctrine of theosis. In the twenty-fourth chapter of the Second Book of *Ad Autolycus*, the Bishop of Antioch writes of humanity’s eschatological ascent into heaven. This journey is one of spiritual advancement; a process of maturing that leads to humanity sharing in the divine qualities of perfection and immortality. This, the bishop declares, results in the person “even being declared a God” (ἐτι δὲ καὶ θεὸς ἀναδειχθείς). The theological reflection accompanying

this statement is not significant, however. Instead, Theophilus focusses primarily on a virtue-based righteousness that leads one along the path of spiritual ascent. A few years later, however, Irenaeus of Lyons moves the discussion forward. In addition to embracing Theophilus' ideas he adds a significant emphasis on humanity's participation in the life of God. For the Bishop of Lyon, the concern is largely to identify the immanence of God on the one hand, and the potential for humanity on the other hand. As such, the relational element of theosis takes a significant step forward. In so doing, the theotic developments begin to resemble more closely those that would arise in the fourth century.

Don Springer, dwspringer@gmail.com

Augustine Contra Aurelius: A Clashing of Words

In this paper, I argue that Augustine's repudiation of Stoic *apatheia* in *The Trinity* (XIII, 2–3) is not grounded in a theology of divine transcendence, but rather one of messianic immanence. I compare Augustine and Aurelius's distinct accounts of an immanent *Logos* in order to demonstrate how the differences between Christian faith and Stoic virtue play out in *praxis*. I contend that if Augustine's understanding of Christian faith is oriented towards a realm of otherworldly transcendence, then his critique of the extra-worldly ideal of Stoic virtue would fail to be a compelling one. I conclude that his critique remains compelling insofar as it points to an earthly love that is incarnate.

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Bridging Divides Between the Old and the New, Between Paganism and Christianity, Between Rich Ones and Poor Ones – Study of the Case of Paulinus of Nola and His Letters

Without a doubt, one of the most interesting, but also least known, personalities of the turn of the 4th and 5th centuries was Paulinus of Nola. Born into a wealthy senatorial family, appointed governor of Campania, he abandoned his wealth and political career, was baptized and settled in a monastery he founded at the tomb of St. Felix in Nola near Naples. This fact was widely heard in the then world. Many condemned his decision, but many delighted in it and showed him as a model and example. It can be said that so far Paulinus is an unusual model of how to bridge divides. He was an excellent poet, who from pagan poetry went to Christian hymns in honor of St. Felix; he was able to combine in his life the Roman virtue taken from home with the Christian virtue, which he accepted at the time of his conversion; he showed that it is possible to combine being rich with helping the poor. The aim of the proposed paper is to show on the example of his life and his preserved letters, which are among the most interesting examples of early Christian epistolography, how exceptional people of that period were able to combine the old with the new, how to move from paganism to Christianity, how it is possible to bridge divides in everyday Christian life.

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NOUVELLES/NEWS

PUBLICATIONS:

Lincoln H. Blumell (with Alessia Prioletta and Kerry Hull)

“The Ancient South Arabian Collection at the Tokai University (Japan).” *Semitica et Classica* 12 (2019): 1–14.

Theodore de Bruyn

“Occasional Prayers Written by Monks and Visitors at the Monastery of Apa Apollo” in *Studia Patristica* (forthcoming).

Robert G. T. Edwards

“Proverbs 8, Christological Controversies, and the Pre-existence of the Son and Torah in the Third and Fourth Centuries,” *Journal for the Study of Judaism* 51 (2020): 1-30.

Sean Hannon

Reading Augustine: On Time, Change, History, and Conversion. London: Bloomsbury, 2020.

Paul Hartog

“Calvin’s Preface to Chrysostom’s Homilies as a Window into Calvin’s Own Priorities and Perspectives,” *Perichoresis* 17 (2019): 57-71.

“Clement of Alexandria’s Conflicted Reception of ‘Children’ and ‘Fear’,” *Studia Patristica* 100 (2019): 83-92.

“*Imitatio Christi* and *Imitatio Dei*: High Christology and Ignatius of Antioch’s Ethics,” *Perichoresis* 17 (2019): 3-22.

“Themes and Intertextualities in Pre-Nicene Exhortations to Martyrdom,” in *The Wiley Blackwell Companion to Christian Martyrdom*. Ed. Paul Middleton. Wiley Blackwell Companions to Religion. Oxford: Wiley-Blackwell, 2020, 102-119.

Wendy Helleman

“Predication according to Substance and Relation: The Argument in Augustine’s *De Trinitate* book VI,” *Augustinianum* 59.2 (December 2019) 453-74.

Robert Kitchen

Review of Gisela Fuchs, *Auflehnung und Fall im syrischen Buch der Stufen (Liber Graduum)* (Wiesbaden: Harrassowitz Verlag, 2012) in *Hugoye Journal of Syriac Studies*, 22.2 (2019) 472- 475.

Review of Sr. Roselin Aravackal, *The Mystery of the Triple Gradated Church: A Theological Analysis of the Ktaba d-Massqata (Book of Steps) with Particular Reference to the Writings of Aphrahat and John the Solitary* (Vadavathoor, Kottayam, India: Oriental Institute of Religious Studies, 2018) in *Hugoye Journal of Syriac Studies* 23.1 (2020) 209-212.

Paul-Hubert Poirier and Eric Créghœur

Le Livre des lois des pays. Un traité syriaque sur le destin de l'«école» de Bardesane, (*Bibliothèque de l'Orient chrétien*, 6), Paris, Les Belles Lettres, 2020.

OTHER NEWS:

New Appointments

John Abad was appointed Academic Dean of St. Augustine's Seminary, a member of Toronto School of Theology.

Pablo Irizar was appointed an Affiliate Member of the School of Religious Studies at McGill.

Theodore de Bruyn will begin a year-long sabbatical on July 1, 2020, during which time he will be a Lady Davis Visiting Professor at the Hebrew University of Jerusalem for three months.

Defended Theses

Robert Edwards defended his dissertation: “Divine Providence and Biblical Narrative in the Thought of John Chrysostom” at the University of Notre Dame under the supervision of Blake Leyerle.

Fellowships

Edwina Murphy has been appointed a Winifred Merritt Research Fellow by the Australian College of Theology.

Awards

Theodore de Bruyn has received a SSHRC Insight Discovery Grant to explore individual identity formation in a monastic environment in sixth-century Palestine, drawing on the correspondence of Barsanuphius and John.

De Bruyn is also a collaborator in a project investigating crises of leadership in the eastern Roman Empire; the project is led by Bronwen Neil and Eva Anagnostou-Laoutides and funded as an ARC Discovery Project.

Miriam DeCock was awarded a Carlsberg Foundation Conference Grant (60,000 DKK) to host the workshop entitled, “The Reception History of the Biblical and Patristic Heritage: Reflections on Theory and Method in a Burgeoning Field of Study” at Aarhus University (rescheduled date TBD).

Invited talks

Miriam DeCock

“Angels, Scripture, and the Exegesis of Origen,” at Lund University’s Patristik seminar, Lund, Sweden, December 10, 2019.

Robert Kitchen

“Not Always Holy: A Theological Exegesis of Holiness,” presentation at *Contemplative Traditions – Theory & Practice* in Honour of Andrew Louth, Sigtuna, Sweden, December 14, 2019.

Calls for Papers

Conference on Early Christian Studies

Please consider submitting a proposal to the inaugural Conference on Early Christian Studies held on the campus of the University of Toronto on October 24, 2020, organized by Don Springer (dspringer@sfseminary.com) and John Solheid (john.solheid@mail.utoronto.ca). This event is co-sponsored by CSPA and The Metropolitan Andrey Sheptytsky Institute of Eastern Christian Studies in the University of St. Michael's College. Plenary Speaker: Peter W. Martens.

We invite papers that explore questions related to:

- the future of early Christian studies
- how we use the evidence available to us
- the relationship between history, theory, and theology, and is there room for all three?

We will also consider papers that explore other aspects of early Christian studies.

Patristic Journal: *Vox Patrum*

The editorial board of the patristic journal *Vox Patrum* invites all researchers on Christian antiquity to publish their scientific papers in what is one of the oldest patristic journals in Central and Eastern Europe. Its first instalment, published in 1981 by the Institute of Research on Christian Antiquity of the Catholic University of Lublin, and since 1 October 2012, is run by the Institute of Church History and Patrology of the John Paul II Catholic University of Lublin (Poland). The aim of the journal is to publish scientific articles on the writings of the Fathers of the Church (I-VIII century) and their teachings, as well as the Byzantine era, and the reception of early Christian thought in later centuries.

The paper version of *Vox Patrum* is published as a quarterly: in March, June, September, and December. The journal is also available in open access on the website www.voxpatrum.pl. *Vox Patrum* does not charge any fees for text submission, the editorial process and publication. If you are interested in publishing in our journal please contact us: voxpatrum@kul.pl or make a submission via www.voxpatrum.pl. On the website you can also find guidelines for authors.

On behalf of the Editorial Board
Prof. Marcin Wysocki