Gabreil Alemayehu

St. Vladimir's Orthodox Theological Seminary

The Metamorphosis of Satan in the Ethiopic Ānədəmätä Commentary on Genesis: A Brief Examination of the Notion in the Ethiopic Tradition and its Possible Patristic Source(s).

The Ethiopic Ānədəmätä literature on the Book of Genesis suggests the metamorphosis of Satan, especially in its treatment of Genesis 3:5.1 In the Ethiopic interpretation of Scripture, contra other traditions, Satan and the Serpent are seen as two different figures rather than associates. According to the Ānədəmätä it is only after Satan tricks the Serpent that it is able to enter into the Serpent allowing it to transfigure into a new character which is no longer the Serpent per se, but rather Satan in a new form. This notion’s reemergence throughout the Ānədəmätä literature was ultimately influential in the later exposition of the incarnation, by Ethiopian commentators, who parallel the metamorphosis of Satan with the incarnation of Jesus. In this paper, I will analyze the idea of a metamorphosis of Satan in the Ethiopic Ānədəmätä literature while briefly examining the concept in Patristic works— including the writings of Ephrem the Syrian. The results of this study will shed light on the interpretation of the Serpent and Satan in different modes of interpretation within early Christianity while contributing to the limited scholarship that exists on ancient Ethiopian interpretations of Scripture.

Daniel Becerra

Harvard Divinity School

Memorization and Recitation Rhetoric in Origen’s Exhortation to Martyrdom

In their recent studies Nicole Kelley, Karen King, and Judith Perkins argue that ancient Christian martyr literature functioned as a kind of preparation for martyrdom, establishing a particular perspective in the minds of early Christians which would both cultivate willing attitudes toward martyrdom and enable martyrs to complete their difficult task. Such literature as the Acta Martyrum and Origen’s Exhortation to Martyrdom were designed to “be read and heard by later Christians, whose encounters with these texts constituted a spiritual exercise,” a training of the self, “not unlike that found in late ancient philosophical circles.” Through practices like ekphrasis, imitation, memorization, and recitation, Christian readers/listeners could train themselves to face the prospect of their own
suffering and death with honor and equanimity. The purpose of my study is to contribute to the work of these scholars by further exploring the possible role of memorization and recitation in preparing ancient Christians for martyrdom. Limiting my analysis to Origen’s Exhortation to Martyrdom, and approaching the text within the rhetorical framework of Stoic moral exhortation, this paper seeks to add to this discussion by articulating a more rhetorically and linguistically anchored approach to two questions: Did authors of martyr literature intend certain passages to be memorized and recited in preparation for martyrdom, and if so, how did authors make this known to their audiences?

**Presenter**  
Yelena Borisova

**Institution**  
Baylor University

**Title**  
*Language beyond language: Linguistic techniques employed by Maximus the Confessor (580-662) to increase the capacity of language to accommodate the Infinite*

**Abstract**  
Maximus does not directly address the problem of doctrinal development. In keeping with other Fathers, he speaks negatively of innovation, and claims to be an adherent to tradition. However, some aspects of his theological reflection show a certain measure of development. I argue that the closest Maximus approaches a development-like procedure is on the level of theological language.

Aware of dealing with an ultimately incomprehensible reality, Maximus accommodates theological language to his task. While operating on a quantitative model of development similar to that of Vincent of Lérins, Maximus also surpasses that model. Not only does he "stretch" the language by his meticulous theological elaborations on certain points, he also uses other techniques that make language more capacious for a more adequate expression of the infinite reality. I identify three such techniques.

First, Maximus uses apophatic terminology that identifies aspects of the divine reality through its opposites, and expand the capacity of language by marking the presence of the reality it cannot describe. Secondly, the Confessor employs the language of paradox by pairing mutually exclusive elements and demonstrating their dynamic equilibrium rooted in his non-oppositional vision of reality. Thirdly, Maximus applies the Greek verb system in order to depict simultaneity and coinherence of the historical and the eternal realms. He describes the mutually-exclusive aspects of these dimensions of reality as at the same time continuous in their progressive aspect, and complete in their perfective aspect.

These techniques allow Maximus to expand the ability of theological language not only quantitatively, but also qualitatively, by making it more capacious for indicating the unknowable and for an ever better expression
of the knowable aspects of the infinite.

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<th>Presenter</th>
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<td>Institution</td>
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<td>Title</td>
<td>The Moral Dimension of Patristic Exegesis</td>
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<td>Abstract</td>
<td>The exegetical methods of the church fathers inherently inclined them to think about morality primarily in terms of virtue. Although it is contested as to how truly one can say that the fathers had basically common methods of exegesis, a general analysis of their methods (especially the apparently conflicting methods of the Alexandrian and Antiochene schools) show that, despite differences, the fathers agreed upon a basic framework of exegesis. Their basic agreement occurred in the affirmation of multiple ‘senses’ or ‘layers’ of meaning within the text. This particular common ground was a logical consequent to the patristic conviction that the whole of Scripture was inspired by the Holy Spirit, and thus, despite its wide variety of authors, styles, contexts, genres, etc., contained a unified meaning. This meaning was understood to be, most basically, a narrative of the history of the entire cosmos and God’s work therein. As the contemporary theologian Stanley Hauerwas points out, all morality has an essentially narrative character. Far from being a purely rationalistic, equation-based calculus, morality occurs within and is informed by narratives which interpret existence in such a way as to form people for navigating appropriately the complexities of the world. This basic function of narratives directly shapes the ethical tenor of patristic thought. Exegeting the Scripture in such a way that revealed not just any narrative, but the narrative of all of history, the fathers were fundamentally inclined towards a kind of ethical thought which emphasized the formation of character and the cultivation of virtue.</td>
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<td>Title</td>
<td>EPHREM’S METAMORPHOSIS</td>
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<td>Abstract</td>
<td>There is attributed to St. Ephrem the Syrian (4th c.) a masterful homily on the Transfiguration of our Lord, as recounted in the Gospel according to Matthew. Clearly a text meant to be delivered aloud, the homily's form, rhetoric and content are artful, riveting, and prime examples of patristic biblical exegesis. St. Ephrem expands on and deepens the biblical account of the event, painting a verbal icon of the Transfiguration. Focusing on the Christological controversies of the time, he answers a series of questions, all of which lead to the central question, &quot;Who is this King of Glory?&quot; This paper will demonstrate that for St. Ephrem, the event, scene and</td>
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background of the Transfiguration is a weapon for Orthodoxy in the Christological polemics of his time.

**Presenter**  
Dorothy Chang

**Institution**  
Columbia University

**Title**  
Evagrian Christology and Acedia

**Abstract**  
In Evagrius of Ponticus’ doctrinal texts about the Trinity, he asserts that the Spirit reveals God through creation and directly dwells with the ascetic. At the same time, Evagrius attributes redemptive and intermediary work in the world to Christ alone. For Evagrius, there is a marked difference between Jesus Christ and the Logos. When Christ became human, he assumed a human nous, and like all human creatures, he cannot reach unity with the Trinity without the work of the divine Logos. Because he has a created intellect as well, Christ is the initiator of the human soul’s ascent into spiritual unity with God. As the “physician of souls” and creator of material creation, Christ provides remedies for the individual soul and nurses it back to apatheia. Acedia, or despondency, is one of the eight “thoughts” that tempt the human intellect. According to Evagrius, acedia threatens to suffocate the intellect, making it restless and unable to focus on anything. Through Christ, the perfect nous, the human nous is finally brought back from its state of despondency where it can then begin on its journey towards unity with the Trinity. This paper will attempt to discuss the link between Evagrian Christology and his account of despondency and show that Evagrius’ ascetical writings were often informed by his Trinitarian theology.

**Presenter**  
Maria del Fiat Miola

**Institution**  
Catholic University of America

**Title**  
Irenaeus’ Adversus Haereses 3.22.4: Mary as Untier of Knots

**Abstract**  
Scholars have amply documented the seminal role of Irenaeus of Lyons in the development of Marian doctrine and theology; in the last century, they have paid particular interest to his description of Mary as the New Ève. In Adversus Haereses 3.22.4, however, Irenaeus uses a rare Marian metaphor which has yet to be fully explored: “the knot of Ève’s disobedience was untied through Mary’s obedience.” The present study seeks to untangle this knot through a close exegesis of the passage and a study of its connection to the rest of the Irenaeus corpus. After an examination of the image, it becomes clear that the metaphor of the knot serves Irenaeus theology in three ways. First, it enables Irenaeus to describe a profound typological relationship between Mary and Ève on the model of Christ and Adam. Second, the binding and loosing verbs place
Mary and Eve in the biblical context of a triple captivity to Satan, sin, and death. Finally, the loosing of the knot highlights Mary’s unique and active role in the dispensation of salvation. For Irenaeus, Mary has become the cause of salvation (“causa salutis”) on two levels: she physically provides Christ’s very flesh and she voluntarily accepts the Divine Will at the Annunciation. Irenaeus’ Mary has rightly been named by M.C. Steenberg “co-recapitulator” with Christ in redemption; Irenaeus’ knot eloquently describes the Providence of a God who redeems humanity by making use of the gentle, patient fingers of a Virgin Mother.

**Presenter**  
Luke Drake  
**Institution**  
Harvard Divinity School  
**Title**  
“When You Become Two”: Twinship in The Gospel of Thomas and The Book of Thomas  
**Abstract**  
The cosmic power inherent in the duality of twins is attested throughout religious and mythic traditions across the world. Achilles and Patroklos, Castor and Pollux, Kosmos and Damian, the Mayan hero twins Junajpu and Xbalanke, the Ìbejì in Yorùbá cosmology, the Marasa of Haitian Vodou: these few examples demonstrate that great theological and mythological power has long been attributed to duality, when one is not one, but two. Some early Christians posed similar questions about such duality—about the theological implications and power in twinship—particularly with regards to the relationship (and potential twinship?) between the Christian and the divine. In this paper I examine the proposed twinship of Jesus and Judas Thomas the Twin as found in The Gospel of Thomas and in The Book of Thomas, and comment on some of the theological implications of such a twinship.

**Presenter**  
Ashley Edewaard  
**Institution**  
University of Notre Dame  
**Title**  
Portraits of Holy Women in Theodoret’s Religious History  
**Abstract**  
The present essay explores Theodoret of Cyrrhus’ portraiture of women in the Religious History (written c.a. 440), a collection of lives of hermits and ascetics of the Syrian orient. Of the approximately thirty lives recorded in the Religious History, only two concern women: the sisters Marana and Cyra (treated in one life), and Domnina. In my interpretation of these lives, I will argue that Theodoret’s views of women and his presentation of the holy women in the Religious History are shaped by a conception of women as particularly prone to sins of their fore-mother, Eve, but able to overcome these negative tendencies in imitation of the virgin Mother of Christ, Mary. I will conclude that, given the didactic nature of the Religious History,
Theodoret has presented the holy women as models for his female readers, in the hope that they will likewise choose to follow the life of virtue, in imitation of both the Virgin Mary and the holy women. To support this thesis, I will first examine Theodoret's purpose for writing the Religious History, namely, to inspire his readers to imitate the holiness of the ascetics. Next, I will present Theodoret's view of women and female ascetics through his treatment of his mother and his commentary on the three female lives of the Religious History. Finally, I will unpack Theodoret's theological conception of the ascetic life, as presented in the Prologue and Epilogue of the Religious History, and explore the themes which emerge in the lives of the holy women.

Presenter  Marshall Evans

Institution  Andover Newton Theological Seminary

Title  Helpful Demi-Gods or Thieves on the Path of Virtue? Δαίμονες and Prophecy in Plutarch and Origen

Abstract  When the Pythian priestess took her seat upon her tripod at Delphi, what kind of divine being empowered her to deliver her prophecies? Though separated by over a century and by different religious allegiances, both the 1st century CE Plutarch in On the Obsolescence of Oracles and the mid-3rd century C.E. Origen in Contra Celsum suggest a δαίμων is the source of the Pythia's power. Of course, the suggestion that δαίμονες had a special relationship with humans was originally neither an educated Roman nor a Christian idea. A text as early as Hesiod's Works and Days presents δαίμονες as divine beings who, though inferior to the gods themselves, take more of an interest in the day-to-day affairs of the human world than either Kronos or his children ever did. Both Plutarch and Origen reflect their indebtedness to Hesiod, for they too depict δαίμονες as divinities invested in maintaining relationships with humans, divinities willing to reveal the future or the consequences of human decisions through the Pythia. In fact, when we compare Plutarch's and Origen's understanding of δαίμονες in general and the Pythia's relationship with her δαίμων in particular, we see both men analyzing three different aspects of the Pythia's prophetic experience in order to understand the δαίμων itself. However, while Plutarch and Origen ask similar questions to understand the Pythia's δαίμων, they reach entirely different conclusions about her δαίμων's nature and intentions. What do they conclude about δαίμονες and how do we account for their contrasting conclusions?

Presenter  Aaron Friar
The Ecstatic Dance of Salvation: Synergy & Reciprocity in St. Maximus the Confessor

Abstract
In the present essay, I attempt to unpack the soteriological implications of the Orthodox doctrine of synergy especially as taught by St. Maximus the Confessor and compare/contrast it with more linear or syllogistic understandings of salvation vis a vis Blessed Augustine of Hippo and Reformer John Calvin. Synergy is portrayed with the image of a divine dance wherein both divine and human partners have a role to play of initiation and response, of give and take, in a golden line dance of sanctity reaching backwards and forwards through time.

In the epilogue, we discuss briefly the foolish and stupid arguments that often result from arguing the priority of either faith or works in more linear understandings of salvation and how the best and most spiritual response to such disputes is to remain silent and to go within.

Is Tertullian’s De Baptismo the Earliest Intact Example of Mystagogical Catechesis?

Abstract
One method of Christian formation is mystagogy, in which new members are drawn more fully into the mystery of the sacraments. It is commonly believed that the earliest examples of mystagogical texts were written in the late fourth century — possibly in response to the Synod of Laodicea — by Ambrose of Milan, Cyril of Jerusalem, John Chrysostom, and Theodore of Mopsuestia.

But was mystagogy a response to Laodicea, or is post-Laodicean mystagogy part of established tradition? The answer depends on how one defines mystagogy, and on this basis, how one interprets earlier catechetical texts. A reasonable place to explore this question is Tertullian’s De Baptismo (ca. 200), arguably the earliest intact catechetical homily. The present sketch constructs a definition of mystagogy from the scholarly literature, illustrates its validity by applying it to the Mystagogical Catecheses of Cyril of Jerusalem on baptism, and then uses it to assess Tertullian’s De Baptismo.

De Baptismo conforms to the definition thus constructed and validated, anticipating Cyril’s mystagogical catecheses. As well, substantial theological parallels exist between De Baptismo and Cyril’s work regarding sacramentum tantum, res et sacramentum, and res tantum. Finally, one may observe narrow parallels between Tertullian and Cyril in their typologies. Therefore, even if one were to reject De Baptismo as mystagogy, one would have to accept it as mystagogical.
**Presenter**  
Mark Genter

**Institution**  
University of Denver/Illiff School of Theology

**Title**  
Interpreting the Eusebian Section and Canons in Context

**Abstract**  
Employing the methodology exemplified by Elizabeth Clark's History, Theory, Text: Historians and the Linguistic Turn, I analyze the Eusebian Sections and Canons as a text in order to determine its intentions, strategies, and the effects produced by its discourse. Eusebius of Caesarea wrote in the Letter to Carpianus that he created the Sections and Canons to allow Gospel readers to find similar details among the Gospels. To this end, Eusebius created something akin to the first-ever cross-reference system for the Gospels. Far from simply being a cross-reference system, however, I argue that an analysis of the Sections and Canons reveal theologically driven reading strategies that promote a proto-orthodox response to the various apologetic, political, and ecclesial concerns in the early fourth century. In this paper I look specifically at the Passion Narrative and analyze (1) the diverse ways Eusebius divided the Gospel texts into Sections and (2) the multiple rationales used to bring the similar Sections together in the Canons Tables. I suggest that the Sections divisions and parallel texts in the Canon Tables reveal an interpretive framework that emphasizes the similarities among the gospels, especially between John and the Synoptic Gospels. When this reading strategy is put into the larger historical and theological context, the Sections and Canons can be seen, in part, as a proto-orthodox defense of the coherency of the four-fold Gospels against Porphyry’s and other pagans’ attacks on the Gospels. As a result, this study sheds new light on Eusebius’ interpretation of the Gospel as well as highlighting the wider historical and theological influences that helped shape this interpretation.

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**Presenter**  
Henry Hilston

**Institution**  
University of Notre Dame

**Title**  
Persecution as Benefaction: Justin Martyr’s First Apology 57

**Abstract**  
The Roman empire of the second century featured a diverse collective of subject peoples under Roman rule. Sacrifice, coercion and euergetism represent ways the emperors maintained the cohesion of the empire. For Christians, coercion took the form of local and sporadic persecution. How did Christians reason about their position as subjects of the Roman Empire? Justin Martyr’s First Apology gives us a glimpse into how some Christians attempted to come to terms with their minority status within the empire. In his First Apology, Justin Martyr plays upon the tension between imperial coercion and euergetism to attack the efficacy of Roman power. This paper offers an interpretation of Justin’s First Apology 57 in which...
Justin renames persecution as benefaction thereby rhetorically subverting the efficacy of Roman power through the exploitation of an aspect of Rome’s cultural hegemony. Furthermore, this paper argues this theory was redacted in the Acts of Justin and Companions. Appropriation is a prominent feature in Justin’s works. In the Dialogue with Trypho and apologies, Justin adopts the persona of the philosopher and makes the claim to have the one true philosophy. Justin thus establishes himself and Christianity within the cultural climate of the Second Sophistic. This assumed guise gives Justin the ability to perform the prerogative of parrhesia, and he attacks the Romans and the emperor for persecuting the Christian philosophy but not others. These aspects of Roman culture allow Justin to establish himself and Christianity in culturally intelligible terms. By a close-reading of Justin Martyr’s First Apology 57, we can see that Justin appropriates patronage concepts in order to construct a theory subversive theory of persecution in Roman terms.

**Presenter**  
Jordan Jenkins

**Institution**  
Gordon Conwell Theological Seminary

**Title**  
THE PARADOX OF DICHOTOMOUS CHRISTOLOGICAL BRANDING DURING THE SECOND ORIGENIST CONTROVERSY

**Abstract**  
There is not a copious amount of scholarship available in relation to the Second Origenist Controversy. Consequently, the scholarship that exists is almost solely concerned with the writings of Cyril of Scythopolis and Leontius of Byzantium. However, there are a plethora of underlying historical and theological problems that exist within the controversy, none of which is more confusing than the dichotomous Christological branding. During the controversy a wide variety of figures are being accused of holding to various positions that relate to Evagrian-Origenism. These positions would traditionally be seen as relating to the pre-existence of souls, apocatastasis (or final restoration), or simply the freedom for theological speculation. Yet, the presence of these issues is overshadowed; historical evidence illustrates that Christology holds a central position within the controversy. When theological accusations are asserted they are almost always attached with a branding of Nestorianism or Monophysitism. However, the figures being accused do not always adhere to the Christological position with which they are labeled. This issue has not been adequately resolved by modern scholarship, and is in need of further study. In this essay I will investigate whether this dichotomous Christological branding is an overgeneralized combining of common enemies, an internal split within the accused Origenist group, or whether there is a middle ground that illuminates an interesting Christological perspective.

**Presenter**  
Matthew Keil
Epicureanism, Lucretius and Early Christian Apologists

Of the several classical or Hellenistic philosophies in prominence during the first centuries of the Christian era, Epicureanism would without question appear to be the one providing not only the least amount of common, metaphysical ground between itself and the newly arrived Christian faith, but also the most inimical world view as well. In this way, without doubt, many early Christians (and of course, even many non-Christian philosophers before them) did indeed hold the Epicurean belief system in tremendous disdain. Yet the picture is complicated, and, as Jungkuntz has illustrated, about the only tenet that does not gain some sort of approval among the Fathers at some point is the denial of divine providence; almost every other facet of Epicurus’ teaching was adopted or adapted by one Father or another. Indeed, particularly among the Christian apologists of North Africa, from the second to the fourth century, one can see their direct engagement with the text of the Epicurean poet Lucretius, and what is more, the adoption and transformation of elements of Epicurean philosophy for the sake of Christian apologetics. This however, makes it all the more surprising that Lucretius’ central point, that the fear of death is the chief cause of misery and vice in people’s lives, is nowhere elaborated upon by the early Fathers as being more or less exactly the same idea expressed by Saint Paul (Heb. 2:14-15). Possible explanations for this omission are explored.

Title

For I Desire Mercy and Not Sacrifice:” An examination of Irenaeus of Lyons on the connection between Eucharistic Sacrifice and Christ’s Sacrifice

The connection between Eucharistic sacrifice and Christ’s sacrifice on the Cross is one that has never been obvious to theologians. How does one speak of the Eucharist as a sacrifice at all given the fact that Christ’s death put an end to all sacrifices? In Against the Heresies, Irenaeus argues that the Eucharistic sacrifice is not at all like the animal sacrifices offered by the Jewish people. Throughout Book IV, Irenaeus emphasizes that God does not need sacrifices, but rather requests offerings for the benefit of the one who offers. In other words, the sacrifices do not of themselves bring forgiveness of sins, but obedience to God does. Behind Irenaeus’s rejection of the efficacy of animal sacrifices is his Christology, which focuses upon Christ as recapitulating humanity by living out a life of perfect obedience to the Father. While obedience is central to Irenaeus’s soteriology, he interestingly denotes Christ’s death as a sacrifice to the Father. There is thus a rather complex dimension to Irenaeus’s overall thought on sacrifice. On the one hand, God does not
demand sacrifices, but obedience. When it comes to his only Son, however, a sacrifice seems to be required for human redemption and forgiveness of sins. Some might argue that the sacrifice of Christ is simply another way of articulating that Christ sacrifices his entire life for the sake of perfect obedience, but there seems to be something about the death itself that is salvific for Irenaeus. This paper will explore this tension in Irenaeus more fully and argue that far from contradicting himself, Irenaeus’s understanding of sacrifice provides us with a robust soteriology that captures a deeply rich conception of sacrifice.

**Presenter**  
Mac Lingo

**Institution**  
Dominican School of Philosophy and Theology

**Title**  
Gregory of Nyssa’s On the Soul and the Resurrection Read in the Light of Plato’s Phaedrus

**Abstract**  
In his dialogue On the Soul and the Resurrection Gregory of Nyssa defends the doctrines of the soul’s persistence past death and the resurrection within the context of an understanding of philosophical argumentation originating in Plato’s Phaedrus. The understanding of logic used in Gregory’s dialogue rests on a reapplication of the principles of oratorical composition expressed by Socrates in Plato’s dialogue to the order of the cosmos. Such an approach comes from a vision of philosophy that sees itself as partaking of the same intellectual practices as those used by all who interpret and take seriously stories and narratives without seeking somehow to “debunk” them. Specifically, the argumentation in On the Soul directly mirrors Socrates’ depiction of the difference between good and bad writing, the former being disordered and monotonous and the latter consisting of a highly structured composition with an internally consistent organizing principle. Where Socrates applies these categories to written works in On the Soul they represent the difference between coherent and incoherent philosophical and theological accounts and thus also represent the arguments of the defenders and opponents, respectively, of Christian doctrine.

**Presenter**  
Ramez Mikhail

**Institution**  
University of Balamand

**Title**  
On Evening Worship in Egypt: A Theological Evaluation of Contemporary Practice in Light of Patristic and Medieval Sources

**Abstract**  
Beginning with the 4th century, the daily worship of the Church developed along two parallel patterns. This widely accepted model was identified first by Anton Baumstark, and defended after him by many other scholars, though not without challenges. According to this model, there is the pure monastic type, which developed and existed only in the Egyptian monastic
settlements, and the cathedral type, which is the tradition of cathedrals and parishes in the cities everywhere. These two traditions, the theory goes, later combined outside Egypt to produce what is called hybrid monastic-cathedral worship in areas where monasteries began to emerge near or within cities, such as in Jerusalem and Constantinople. This hybridization is the origin of today’s daily worship tradition in the Church. Today, Orthodox vespers both in Byzantine and non-Byzantine traditions is a service that consists of both monastic and cathedral elements. It seems that within this model, it is taken for granted that a hybrid monastic-cathedral office never existed in Egypt. Coptic evening worship today consists of a monastic service followed by a cathedral service one after the other, and not the hybrid service seen elsewhere. However, this view overlooks the long evolution of the tradition since the 4th century, which in fact reveals a more complex interaction between monastic and cathedral traditions. This article will summarize the historical data regarding evening worship in Egypt starting with the 4th century patristic and historical sources. It will then explore later, relatively unknown testimonies of hybrid monastic-cathedral as well as pure cathedral services in medieval manuscripts down to the 15th century. Following this historical investigation will be a theological evaluation of the contemporary practice in the Coptic rite in light of the sources.

**Presenter**  
Yuliya Minets

**Institution**  
Center for the Study of Early Christianity, the Catholic Univers

**Title**  
*Searching for tongues: Interpretation of γλώσσαις λαλεῖν by Greek Christian Authors of the 2nd - 4th c.*

**Abstract**  
The goal of this study is to investigate the origins and development of different interpretations of γλώσσαις λαλεῖν, otherwise known as the gift of tongues, that the apostles received on the day of Pentecost. Contrary to those modern scholars who try to understand the nature of this gift (γλώσσαις λαλεῖν) from the text of the New Testament, modern analogies, or psychological approaches, this work is looking for early Christian interpretations. After the introductory analysis of the related New Testament passages (Mark 16:15-16; Acts 2:1-12, Acts 10:44-46; Acts 19:1-7; 1 Cor. 12:7-11, 1 Cor. 12:28-31, 1 Cor. 13:1, 1 Cor. 14:1-40), the study focuses on the Greek patristic sources from the 2nd to the 4th century (Irenaeus, Origen, Hippolytus, Eusebius, Gregory of Nyssa, Gregory of Nazianzus, Epiphanius of Salamis, and John Chrysostom). The analysis comes to the conclusions that the interpretation of γλώσσαις λαλεῖν as xenolalia (the miraculous ability to speak in foreign languages) had not been widespread before the 4th century (at least, according to the available Greek sources). Instead, it was often understood as an ecstatic speech of various kinds. Almost always, there was no clear indication of intelligibility or unintelligibility of such speech. However, there is also no reason to equate it to the modern phenomenon of glossolalia in Pentecostal and Charismatic
movements. Eusebius of Caesarea might be the earliest author who suggested in his works that apostles might need the knowledge of foreign languages in order to preach all over the world. Gregory of Nazianzus was much more explicit in his statement that Apostles spoke in the real human languages not learned before, and communicated with foreigners in their native tongues. By the end of the 4th c. this idea was probably so well accepted that John Chrysostom in his interpretation, for example in Homily 35 on 1 Corinthians, put in juxtaposition Acts 2:1-12 (positive implications of γλώσσαις λαλεῖν, since everybody from all over the world could understand the apostles' preaching) and 1 Cor. 14:1-40 (uselessness of γλώσσαις λαλεῖν, since nobody understood this speech and could be edified) with the quite confusing and contradictory results. The change in the interpretation of γλώσσαις λαλεῖν appears to be one of the less known aspects of the transformations that Christianity underwent in the 4th c. in the multilingual milieu of the late Roman Empire.

**Presenter** Rachel Nelson  
**Institution** Boston College  
**Title** Representation and Reenactment: Interplay between early Acta Martyrum and the Development of the Eucharistic Liturgy  
**Abstract** In telling the stories of the deaths of martyrs, early Christian communities adopted, developed and inverted the Roman practice of reenacting myths and historical events as part of executions in the arena (which have come to be known as “fatal charades”) in order to present the martyr as a representation of Christ and martyrdom as a reenactment of the passion narrative. As Christians develop a theology of martyrdom, the belief that the martyr imitates Christ and becomes a “sacramental” representation of the Crucified One comes to be a defining aspect of how martyrdom is understood. Concurrently, during the first through the early fourth centuries, the Eucharistic liturgy comes to be understood as a reenactment of the passion narrative and its ritual comes to include elements that dramatically reenact parts of the Last Supper. As the evidence suggests that acta martyrum were read during the Eucharistic liturgy on the feasts commemorating the anniversaries of martyrs’ deaths, it seems plausible that the portrayal of martyrdom as a dramatic reenactment of the passion in these narratives influenced the increasing use of dramatic reenactment in the liturgy itself. I will explore the relationship and interaction of these two parallel developments, both through the evidence contained in the acta martyrum and in other early Christian texts (especially the letters of Ignatius of Antioch and Cyprian).  

**Presenter** Nicholas Newman  
**Institution** University of Basel
Title  
The Use of the Term ὁμοούσιος in the Liturgy of St. Gregory the Theologian

Abstract  
Τί οὖν; θεός το πνεῦμα; πάνω γε. Τί οὖν, ὁμοούσιον; εἰπερ θεός.1 Gregory the Theologian opens the tenth chapter of his Theological Oration on the Holy Spirit with a radical statement on the nature of the Holy Spirit, so controversial that the terminology was not even adopted into the Nicene-Constantinopolitan Creed by the Second Ecumenical Council (381), that the Holy Spirit is of 'the same essence' as the Father and the Son. St. Gregory’s theology is a reaction to the Pneumatomachian sect and builds on the anti-Arian terminology used in reference to Christ by the First Ecumenical Council (325): ὁμοούσιον τῷ Πατρί... This phrase, so controversial because of its origin in the Neo Platonic and Hermetic philosophy of late antiquity, did not find wide acceptance in the Byzantine liturgies. In the 'Monophysite’ Liturgies, however, Christ and the Holy Spirit are often referred to as ὁμοούσιον/ον. There is one Liturgy in this tradition which uses ὁμοούσιον in reference to the Spirit, but not in the general sense of the other 'Monophysite’ Liturgies, the Liturgy of St. Gregory the Theologian. In this paper I propose to examine the use of this term in a general Liturgical context as well as in the more specific context of the Greek-Egyptian Liturgy of St. Gregory the Theologian. I hope in this discussion to come to some conclusions about why the author of this Liturgy chose to use this rather controversial term in his Liturgy, and see if the use of this term can help in determining the approximate date of authorship for this text.

Presenter  
Linda Peters

Institution  
Providence College

Title  
Augustine’s Wrestlings with Perpetua

Abstract  
One of the most ancient texts from the third-century is the martyr memoir, the Passio Sanctarum Perpetueae et Felicitatis (A.D. 203). However, this is more than a martyr memoir; it is a sacred text which became so popular among Christians during the early centuries of Christianity that Augustine preached sermons in Perpetua and Felicity’s honor, and used the Passio in his De Anima et ejus Origine, (On the Soul and Its Origins) to support his theories on the soul. Yet Augustine also denied the text’s canonicity in De Anima. Nevertheless, Perpetua’s presence in Augustine’s sermons and writings bespeaks the power of her legacy and the power of her text in the Church at large. In fact, according to Augustine scholar Edmund Hill, “after Saint Cyprian, these two martyrs and their companions were the most venerated martyrs of Africa.”

This presentation is part of a larger work that analyzes and “measures” the canonicity of the Passio against the criteria established by the Church fathers and leaders during the formation of the New Testament canon. Those criteria include a text’s theological content (its alignment to the canon
or regula fidei, i.e., the rule of faith, as embodied and set forth by Jesus Christ), its apostolicity in terms of authorship, and the historical treatment by the Church. It is in light of this last criterion that this present exploration into Augustine’s treatment of Perpetua and the Passio is situated.

**Presenter**  
Tikhon Pino

**Institution**  
Holy Cross Greek Orthodox School of Theology

**Title**  
St. Mark of Ephesus On the Resurrection: Patristic Anthropology and Hesychast Hylomorphism

**Abstract**  
Apologiae for the resurrection are not, it seems, limited to the first centuries of Christianity. In the 15th century, St. Mark Eugenicus, the famed “defender of Orthodoxy” at the Council of Florence, composed at least one treatise On the Resurrection, seeking to provide a theological defense for this most basic of Christian beliefs. Directed at anonymous opponents, this work elaborates important philosophical and theological views concerning both man and the world, all pivoting on the axis of human corporeality.

At the heart of St. Mark’s argumentation is his doctrine of the body-soul relation, a theory with implications for both ascetical theology and eschatology and notable for its correspondence to the terminology of Thomas Aquinas. St Mark’s doctrine of corporeality, and of materiality more generally, are likewise critical for his understanding of the sensible creation and his particular defense of a bodily resurrection. This paper thus seeks to examine the peculiar brand of hylomorphism employed by the saint as well his doctrine of body and matter by elucidating not only their content, implications, and context, but also their various sources: the Greek Fathers, in whose anthropology the work is ultimately founded; hesychast doctrine, wherein the apologia find its loftiest claims; and Aquinas, whose own theory the work evokes. Thus it is hoped that this rare, non-polemical treatise by St. Mark of Ephesus will furnish some insight into the broader theological vision of a saint so often narrowly confined to a fixed set of issues and controversies.

**Presenter**  
Marcos Ramos

**Institution**  
University of St. Michael’s College in the University of Toronto

**Title**  
Jerome, the Nuns and Bethlehem: The Monastic Enterprise of Jerome and his Companions in Palestine

**Abstract**  
Jerome is one of the most influential and controversial figures in the Christian tradition. Many studies have revealed both his positive and negative qualities and how these qualities have been influential for future developments in Christianity. The relationship that this frequently pugnacious and irate man had with some aristocratic women (whom Jerome met in Rome and was the source of an intellectual, spiritual and
emotional bond of great significance for him for the rest of his life) is particularly striking. This presentation explores the apparent contradictions in Jerome's life and work in relation to his relationship with women like Paula and Eustochium and also to the monastic life at Bethlehem, with a reflection on the influence and controversy generated by Jerome's views on monastic life.

**Presenter**  
Teva Regule

**Institution**  
Boston College

**Title**  
*The Mystagogy of Germanus of Constantinople and Its Influence on the Byzantine Rite*

**Abstract**  
Germanus of Constantinople is a notable exemplar of the interpretative liturgical tradition in the East. This paper will examine his mystagogy found in his work, *Ecclesiastical History and Mystical Contemplation*, focusing primarily on his explanation of the Entrance Rites within the Eucharistic celebration. It will begin by looking at the methods of biblical interpretation in the early Church and their appropriation to the understanding of the liturgy during the Early Medieval Period. For Scripture, the text was the basis of the interpretation that followed. For liturgy, the ritual became the foundation of interpretation. After placing Germanus in his ecclesial context, I will summarize his interpretation of the Entrance rites. This paper will then focus briefly on the implications of his interpretation, specifically his subsequent influence on the thought, practice, and ironically, the text of the Liturgy. Lastly, I will offer a short critique of his liturgical interpretation and of the method more generally.
Clement of Alexandria offered an explanation of human freedom that is quite similar to that of Alexander of Aphrodisias, and this similarity shows two things. First, this Christian and Peripatetic author were both engaged in the fairly common reaction against the formerly dominant Stoic school, particularly regarding their doctrine of fate. The two authors shared a general cultural literacy and were participating in the same philosophical conversation at the same time. Second, and more significant, this Christian and this Peripatetic understood both the precise threat of fatalism and the qualifications for freedom in the same way. Therefore, the ideal of personal freedom was not at this period unique to Christianity. A closer analysis of Clement and Alexander will help to clarify just what the difference was, if any, between Christian and Peripatetic freedom.

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<tr>
<th>Presenter</th>
<th>Joshua Sales</th>
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<td>Institution</td>
<td>Holy Cross Greek Orthodox School of Theology</td>
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<tr>
<td>Title</td>
<td>Gender, Virtue, and Divinization</td>
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<td>Abstract</td>
<td>The following paper explores the Christian appropriation of the Classical virtues with respect to gender and the articulation of divinization in the Christian tradition. Long the ill-favored gender of the human race, women had received various degrees of contempt from both Greek and Hebraic sources. Although the distinction between genders was relatively inconsequential for Plato, Aristotle’s entire ethical system was based on a rather negative view of the female capacity for virtue. This paper analyzes how Christians reworked the Platonic and Aristotelian aretologies to fit with their own belief system. Particular attention will be paid to Saint Clement of Alexandria, Saint Gregory the Theologian, and Saint Maximos the Confessor. The basic effort of this paper is to explain the equal standing men and women enjoyed before God on account of their self-realization, which was achieved through the virtues. On Maximos’ account, one’s perfection was not relative to others, but relative to one’s own preexistent logos. To move from potency to act, as in Aristotle’s Metaphysics, became equated with moving from the image to the likeness of God—or realizing the image by becoming the likeness of God. Simultaneously, to become one’s logos was to become God, for the many logoi are the one Logos (Maximos, Amb. 7). Important is also Gregory’s distinction that the difference between men and women is one of the body, not the soul. Because the virtues are of the soul, they can pass equally to a man or a woman without regard to their gender. Clement likewise holds that men and women ought to engage in the philosophical life as part of their self-realization. Finally, I try to interpret the significance of God’s genderlessness for the future age, especially with respect to the Confessor’s writings on the matter.</td>
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<td><strong>Presenter</strong></td>
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<td><strong>Institution</strong></td>
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<td><strong>Title</strong></td>
<td>Converting the Countryside: The Antiochene See and Its Missionary Activity in the Late Fourth Century</td>
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<td><strong>Abstract</strong></td>
<td>While most Nicene bishops were, at best, ambivalent toward missionary activity during the late fourth century, John Chrysostom stands out for his efforts as the bishop of Constantinople. For example, in order to convert the barbarian Goths, he sent missionaries to the Danubian region, oversaw the appointment of a Gothic bishop for the Crimea, and even established a Gothic parish in Constantinople. He additionally took interest in the christianization of Phoenicia, and later, while in exile, he devoted significant effort to coordinating the ongoing mission there. But why? Typically, scholars have proffered that Chrysostom's sense of mission was driven by religious zeal. Yet, this begs the question: were there no other contemporary bishops with comparable religious zeal? In this paper, I argue that Chrysostom's approach to mission was rooted in his formative experiences in Antioch, where, as a young cleric being groomed for episcopal service, he was shaped by the see's aggressive missionary strategy for christianizing the surrounding countryside. This connection, however, has been obscured by the dearth of scholarship on Antioch's missionary activity during this period and that the activities which bear the hallmark of Chrysostom's later missionary strategy have not been traditionally viewed as distinctively missionary in nature. Therefore, in order to better understand why Chrysostom pursued such missions, this paper explores Antioch's application of conciliar canons that dealt with christianizing the countryside, especially those attributed to the Dedication Council of 341, as well as the anti-pagan temple campaign carried out by monks around Antioch in the 380s.</td>
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<td><strong>Title</strong></td>
<td>Gregory the Great and the Conversion of Sicilian Jews</td>
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<td><strong>Abstract</strong></td>
<td>Gregory the Great’s missionary ventures have long provoked scholarly discussion and debate. Especially pertinent for contemporary interreligious dialogue, however, is the pope’s relationship with Jews and his attempts to convert them. While much has been written concerning Gregory’s letter to Cyprian (Series 2, Volume 12, Book V, Epistle 8 in Phillip Schaff’s Nicene and Post Nicene Fathers), the deacon and rector of Sicily, concerning a plan to bring Jewish tenants on papal lands into the Christian faith by lowering their rent, it seems a later letter to Fantinus (Series 2, Volume 12, Book VIII, Epistle 238 in Phillip Schaff’s Nicene and Post Nicene Fathers), the papal administrator of Palermo, has been largely overlooked. Written in response</td>
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to a large and seemingly unexpected group of Jews seeking conversion to Christianity, the letter to Fantinus appears to describe the consequences of Gregory’s policies put forward in his letter to Cyprian. For this reason, Gregory’s instructions to Fantinus bear witness to the concrete effects of papal mission strategy among the Jews in Sicily. Reading the letters together presents a complete before-and-after view of papal administrative policy while raising many questions concerning the reach of Gregory’s episcopal authority.

**Presenter**  
Mark Therrien

**Institution**  
University of Notre Dame

**Title**  
CULTURE WAR AND MARTYRDOM: ST. JOHN CHRYSTOSOM’S “HOMILY ON THE MARTYR BABYLAS”

**Abstract**  
Despite the proliferation of martyrs’ feasts in the fourth century Christian world, relatively little attention has been given to the topic of martyrdom in the writings of John Chrysostom. To help fill this gap, in this paper I address his use of martyrdom as a means for bringing about the triumph of orthodox Christian culture. In specific, I look at his panegyric on Babylas to see he memorializes the martyr in order to attack the Greek culture of Antioch. In this homily, Chrysostom seemingly subverts the ‘normal’ structure of the martyr homily in order to develop an extended invective against Julian the emperor, in the process of which he sets up a series of dichotomies between Christianity and pagan religion, the authority of the church against the imperial state, and the power of God against demons. In the end, I show that, although this homily contains rhetorical elements found elsewhere in Chrysostom’s writings, it is also unique. Unlike others where he speaks mostly about the martyrs’ good works or how they died, in this homily he emphasizes that the martyr is important because his powerful postmortem miracles show forth the real truth of Christianity, in contrast to which Greek religion becomes powerless. For Chrysostom, the memory of the martyr is not primarily important because it gives the faithful an example to imitate, but because the physical remains of the martyr and those physical locations associated with him create sacred spaces in which orthodox Christianity conquers, and in which paganism perishes.

**Presenter**  
Petros Toulis  
Graduate Student

**Institution**  
Aristotle University of Thessaloniki

**Title**  
The theory of the “eternal circle” in 14th century discussions on creation

**Abstract**  
In this paper, we will try to present the “pseudo-Dionysius” eternal circle interpreted by Theophanes of Nicaea, in order to reject the co-eternity of
God with His creatures. Also, exploring his thought, we will analyze Essence and Energies distinction, the term “σχετική ενέργεια” (relative energy) in Theophanes’ thought and the notion of will” (θέλησις) and “volition” (βούλησις) of God in Cosmology. Exploring his thought we will try to answer two crucial questions: 1) What is the “eternal circle” and how is connected with Christian Cosmology? 2) Can we find some common elements in Thomas Aquinas’ and Theophanes’ theology?

**Presenter** Erin Walsh

**Institution** Duke University

**Title** The Life of Onesima

**Abstract** The hagiography of the blessed Onesima is a richly textured account of an extraordinary ascetic woman. Composed in Syriac, this text provides a window into the dynamics of wealth, gender and the intellectual life in the pursuit of the personal holiness. After a brief discussion of the manuscript tradition and of the two late-nineteenth-century editions, this paper will highlight the key themes and modes of characterization the author employs to depict Onesima and to exhort the reader to imitate her piety. In particular, the role of reading Scripture and social ostracization will be examined. The agency of Onesima is foregrounded through depictions of her internal dialogue at key junctures within her story, offering the reader a glimpse at the holy woman’s meditation on the ascetic path she is to pursue. The word of Scripture prompts Onesima to renounce not only her external goods, but moreover to seek a life separated from those who know her former wealth and lineage. After forty years isolated in the wilderness, Onesima joins a community of religious women under the guise of feigned madness and voluntarily experiences humiliation at the hands of her sisters, until she is miraculously discovered and identified by a holy man. This text evokes the example of the “holy fool” one encounters in the lives of Symeon the Holy Fool and Isidora. While these parallels will be noted, the focus will be on the author’s creative use of such themes and how Onesima’s external actions reflect a deeply interiorized struggle to pursue ascetic discipline both within and without religious community.