

*Abstracts: for the 10th Annual
Pappas Patristic Institute's Graduate Student Conference
March 6-8, 2014*

Presenter **Jesse Arlen**

Institution University of Notre Dame

Title *"Let us Mourn Continuously:" John Chrysostom and the Early Christian Transformation of Mourning*

Abstract During his 6 years in the hillsides outside Antioch (372-378), Chrysostom learned from the ascetic "athletes" of Syria. Rather than remain there for the rest of his life, Chrysostom came back to the city, and his homilies that come down to us were delivered to Hellenized urban audiences in Antioch and Constantinople. His hearers were more familiar with the Graeco-Roman philosophical heritage than the ascetic movement in the Syrian rural countryside, and in this paper, Chrysostom's views on mourning will be read with his Graeco-Roman philosophical predecessors in the background. This allows a taste for what it may have been like to hear Chrysostom's radical ascetic message as an urban layperson in his congregation. Mourning was not viewed as an emotion by Aristotle, and both Seneca and Plutarch view mourning as an obstacle to the philosophical life, and write works to counteract it. Seen against the Graeco-Roman philosophical backdrop, Chrysostom evidently bears witness to an early Christian transformation of mourning, which not only seems to make of it an emotion according to Aristotle's definition, but also gives it a central place in what he called the "philosophical" life. This life of mourning was flowering already in the deserts of Egypt and the barren hillsides of Syria in the 4th century, and John Chrysostom worked to import this teaching to the urban centers. Mourning with tears would have a long afterlife, holding a prominent place all through the Greek and Syriac spiritual tradition, particularly among later figures such as John of Apamea, Isaac of Nineveh, John Climacus, Theodore the Studite and Symeon the New Theologian.

Presenter **Stefanita Barbu**

Institution KU Leuven Faculty of Theology

Title *THE IMAGE OF THE BISHOP: IN THE AUTHENTIC LETTERS OF IGNATIUS OF ANTIOCH*

Abstract At the beginning of the second century the ecclesial realities tended to change. From a presbyterial, collegial model, the Churches make the step towards the monarchical, monoepiscopal and hierarchical model of Church government. Although the I Clement (96 A.D.) and the Letters of Ignatius of

Antioch (115 A.D.) are separated by not more than 20 years, the changes they testify about are nevertheless remarkable. The changes that took place in that period of the second-third century will mark however the Church forever.

In the present study we propose for analysis the main testimony and a promoter of these changes, Ignatius of Antioch. With the help of N. Afanasiev and J. Zizioulas, the Orthodox theology has turned its attention towards Ignatius' Letters. His Eucharistic-based ecclesiology, where the bishop has a central place, has become for the past century or so, the Orthodox ecclesiology. Such a dominating position invites us to visit anew Ignatius' ecclesiology in an attempt to recover its original intention and meanings.

Our study will focus on Ignatius' vision of ministry, in particular on the ministry of the bishop. With the help of the classical studies of Sullivan (2001, *From Apostle to Bishops*); Lightfoot (1883, *The Apostolic Fathers*); Joly, (1979, *Le dossier d'Ignace d'Antioche*); Brent, (2007, *Ignatius of Antioch*) we will try to understand Ignatius's ecclesiology in its own historical and theological context. Our study will also explore the continuity and discontinuities with the previous ecclesiological models, as well as the limits of his vision.

Presenter **Marios Benisis**

Institution Aristotle University of Thessaloniki

Title *Blessed is Our God always, now and forever: The Essence of Time in Liturgical and Patristic tradition*

Abstract Through this paper we will try to focus to the concept of the liturgical time and its connection to Eschatology and the so-called 8th day, as also as to the connection of our present world to the Heavenly Kingdom. We will analyze the patristic tradition concerning time and will comment on Paul's "Pray without ceasing" (Ἀδιαλείπτως προσεύχεσθε, 1 Thess 5.17) and its implementation in practice, as in Stoudite Monastery, Constantinople. We will also argue on the hymnology of the Church and its relation with past, present and future (always, now and forever). Liturgical time, through the Mysteries of the Church, sanctifies our daily routine and simultaneously points out, as center of it, the Divine Liturgy. We will distinguish time in three levels: annual, daily and eternal and argue the transaction from current times (καίρος) to eternity (αιωνιότητα), especially connected with the presence of the Holy Relics of our Sain

Presenter **Ryan Brady**

Institution Ave Maria University

Title *The Begotten God? Augustine and Basil's respective responses to Eunomius*

Abstract The Arian crisis in the early Church was one that was not, unfortunately, entirely overcome after the Council of Nicea. As Sozomen pointed out in his *Historia Ecclesiastica*, the political situation moved in a more Arian-friendly direction after the death of Constantine. In fact, only twenty years or so after his passing, Eunomius (who also believed that there was a time before the Word existed) wrote his *Apologia*. In the work, the bishop of Cyzicus went even further than Arius by denying that the Son is even homoiousion (or like in Substance/Essence) to the Father. For this reason, the Eunomians came to be referred to as 'Anomoianists' or 'Heterousianists.'

This innovation caused quite a stir. In fact, St. Gregory of Nazianzen reported hearing people in the marketplace frequently discussing Eunomius' objection that the Word cannot be of the same nature as the Father due to the fact that He was Begotten (Eunomius believed it to be essential to God to be Unbegotten). Interestingly, Eunomius' teaching would even cause problems thirty years later in the West. Due to lack of space, this essay will, accordingly, consider the respective replies to Eunomius from St. Basil (who will represent the Cappadocians) and St. Augustine (who devoted parts of his *De Trinitate* to the refutation of Eunomius' ideas, mentioning him by name). To some extent, there is remarkable overlap between the two even though differences in terminology certainly existed. Augustine, for instance, was unsure what to even make of the terms ὁμοούσιος and οὐσία; In the end, however, he, too, argued that the Persons of the Trinity have one and the same Nature and he denied that the Son's status of being γεννηθέντα precluded His being of the Same nature as the Father. After establishing the Christological beliefs of Eunomius, the essay will highlight the similarities between the two Fathers without, however, glossing over the more salient differences.

Presenter **Joseph Dahlstrom**

Institution Union Theological Seminary

Title *Epiphanius of Salamis and the Second Council of Nicaea*

Abstract Centuries before the periods of Byzantine Iconoclasm and the Second Council of Nicaea, Epiphanius of Salamis wrote various works of radical orthodoxy that would greatly influence the arguments of the iconophobes that instigated these turbulent periods of history. The iconophobes' use of these writings was widely disputed by their adversaries, both in the intent of the writings and their authenticity. Contemporary scholarship tends to label Epiphanius as an iconoclast or one of the great influences of iconoclasm; however, this notion is not substantially justified. My paper considers the importance of the writings of Epiphanius, both in regards to the Byzantine Iconoclasm and Orthodox Christianity at large. The purpose of my project is twofold: (1) I will more closely examine the life of

Epiphanius and the context of his writings, and (2) I will examine the refutations of significant iconodules St. John of Damascus and St. Nikephoros I of Constantinople. I argue that Epiphanius of Salamis was, in fact, not an iconophobe but was instead well versed in Old and New Testament scripture and appealed to strict adherence to the First Council of Nicaea, which took place around the time of his birth. This paper will show the significance of the writings of Epiphanius on Christian theology, both in scriptural interpretation and in theological observance.

<i>Presenter</i>	Bishoy Dawood
<i>Institution</i>	University of St. Michael's College in the University of Toronto
<i>Title</i>	<i>Who Participates? A Comparison of the Pneumatologies of Aphrahat the Syrian and Didymus the Blind</i>
<i>Abstract</i>	Early Christians attempted to explain the role of the Holy Spirit, as distinct from other spirits – such as the angels – in the human person's salvation and sanctification. In this paper, I will be comparing the pneumatologies and the work of the Holy Spirit in the human person of two Patristic authors who wrote from different contexts, and as such arrived at different conclusions for the role of the Holy Spirit in the human person. The two authors to be discussed in this paper are the Syriac desert ascetic Aphrahat the Syrian (270 - 345 C.E.), and the Alexandrian Didymus the Blind (313 - 398 C.E.), who taught at Alexandria's Catechetical School. According to Aphrahat the Syrian, the Spirit participates in a dynamic way in the salvation, sanctification, and resurrection of the human person; whereas for Didymus, who was more interested in emphasizing the consubstantiality of the Holy Spirit with the Father and the Son, would show that human persons are able to participate in the Spirit, but the Spirit does not participate in our creaturely substance. The discussion on the two variant pneumatologies will centre on Aphrahat's sixth Demonstration "On Monks" and Didymus' On the Holy Spirit.

<i>Presenter</i>	Eric DeMeuse
<i>Institution</i>	Villanova University
<i>Title</i>	<i>"I am your expiation": Eucharist as Sacrifice in the Letters of Ignatius of Antioch</i>
<i>Abstract</i>	The Magisterial Reformers of the 16th Century staunchly rejected any notion of sacrifice within the Christian liturgy. Citing the Patristic Fathers of East and West, they considered the idea of Eucharist as sacrifice a "perverse course unknown to the purer church of antiquity" (Calvin, Institutes). Absent from their consideration, however, were the seven letters of Ignatius of Antioch, deemed medieval forgeries by the reformers. While Ignatius is primarily known for his robust account of the episcopacy, he also – and

perhaps as emphatically – presents a thorough Eucharistic theology as the hermeneutic of his impending martyrdom. Thus, given the scholarly consensus which has arisen on account of the nineteenth century studies of Zahn and Lightfoot affirming the authenticity of the seven letters, it becomes apparent that the reformer’s invocation of a “purer church” of antiquity becomes highly contestable. Furthermore, if in fact the letters of Ignatius present a theology of the Eucharist conceived in sacrificial terms, as I will argue, then these letters would indeed be one of the earliest known testimonies to such a Eucharistic theology.

Of course, a number of contemporary scholars, while still affirming the validity of the seven letters, nevertheless deny that a sacrificial theology of the Eucharist is actually evident within the text. Therefore, I will first examine the contested textual evidence in light of such opposition. Second, I will propose that Ignatius’ Eucharistic theology of sacrifice must ultimately be understood through the hermeneutic of martyrdom. Finally I will conclude that the rediscovery of Ignatius’ theology of liturgical sacrifice could prove beneficial for crucial ecumenical dialogue in what still remains, as it was in the sixteenth century, the sharpest and most bitter confessional battlefield.

Presenter **Jeffrey Froula**

Institution Ave Maria University

Title *The Martyrdom of Polycarp: A Martyrdom in Accord with the Gospel*

Abstract In my paper I will explore the way in which the second century text, *The Martyrdom of Polycarp*, shows “a martyrdom that is in accord with the gospel.” The text is notable for its many and clear parallels between Christ’s passion and death, and Polycarp’s martyrdom. It is clear that the intention of the author is to show a martyrdom that is in accord with the gospel, and many see the accordance to be a literal one. Lightfoot, for example, speaks about the “very literal conformity” which the martyrdom of Polycarp has to Christ’s passion. Indeed, the literal conformity is remarkable:

□

- 1) Both Jesus and Polycarp prophesy their deaths as necessary.
- 2) Both Jesus and Polycarp were betrayed by those close to them.
- 3) Both Jesus and Polycarp are arrested by a group of armed men.
- 4) Both Jesus and Polycarp pray in preparation for their deaths.
- 5) Both Jesus and Polycarp are brought toward the city where they were to die on a donkey.
- 6) Upon interrogation by the authorities, both Jesus and Polycarp are initially silent.
- 7) Both Jesus and Polycarp counsel their enemies not to delay.
- 8) Both Jesus and Polycarp are wounded so that a quantity of blood flows out.

Nevertheless, I will argue that this external similarity is not of principle importance, but is intended to draw our attention to the deeper accord that Polycarp's martyrdom has to the gospel of Christ's sacrificial love for us. Obedience and love are at the core of the gospel, and it is Polycarp's obedience and love that make his martyrdom in accord with the gospel at the deepest level. It is obedience and love that animate Polycarp's glorious act, and make his martyrdom an example that all justly "desire to imitate since it was in accord with the pattern of the gospel of Christ."

<i>Presenter</i>	Mark Genter
<i>Institution</i>	University of Denver/Illiff School of Theology
<i>Title</i>	<i>"The Gospel and the Gospels: The Problem of Singularity and Multiplicity in Eusebius' Writings"</i>
<i>Abstract</i>	Eusebius of Caesarea, writing in the fourth century, stood in an ecclesial tradition that had accepted as authoritative four Gospels of the life of Jesus. On the one hand, these four Gospels contained the singular good news of Jesus Christ (i.e., the Gospel). On the other hand, the multiplicity of the Gospels and their differences raised additional issues, especially the differences between the (singular) Gospel of John and the (multiple) Synoptic Gospels. The problem of the Gospel and the Gospels became an issue that Eusebius returned to throughout writings. In this paper I attempt to survey Eusebius' writings in order to show his two-fold commitment to the Gospel and the Gospels. First, Eusebius' writings show a commitment to the four written Gospels as representing the singular Gospel. As seen in his criticism against Tatian in Ecclesiastical History and Ammonius in The Letter to Carpianus, Eusebius criticized those who harmonized, or otherwise altered, the narratives of the four-fold Gospels. Second, Eusebius' writings show a commitment to explaining apparent discrepancies among the Gospels. In his defense of the differences in the Gospels, however, Eusebius was confronted with the unique nature of John's Gospel vis-à-vis the Synoptic Gospels. The differences between the Gospel (John) and the Gospels (the Synoptics) elicited various responses that developed throughout Eusebius' writings, which concerned both the origins of the Gospels and John's place among the Synoptic Gospels.

<i>Presenter</i>	Joseph Grabau
<i>Institution</i>	Villanova University
<i>Title</i>	<i>Eucharist and Imitation in the Martyr Theology of Ignatius of Antioch</i>
<i>Abstract</i>	By speaking of his own martyrdom and death, Ignatius allows us to understand theologically the martyr's experience of imitation of and union with Christ. As I argue, this understanding relates integrally to a theology

of the sacraments, in a way that the martyr becomes a Eucharistic sacrifice who represents the death and life of Christ. Like other pastoral authors, for Ignatius reflection on and imitation of Christ is part of his experience of salvation; in other words, Christology and soteriology are two sides of the same coin. A study of Eucharist and imitation in the letters of Ignatius is my chosen means of exploring this issue, which I advance by (1) introducing imitation theology according to the Apostle Paul and the adaptations of the same at the hands of Ignatius; (2) suggesting a comparison between Ignatius and Polycarp with regard to martyrdom as Eucharistic imitation; (3) reading select passages from the letters to the Romans and the Ephesians that reveal a theology of imitation and the sacraments; and (4) concluding with thoughts on Eucharistic union. On the final two points in particular, I introduce also ecclesiology into my argument, which is the context and location for Christology and soteriology understood sacramentally. My argument is that Ignatius does not die for himself alone, but bears in mind the unity and salvation of the church, Christ's body, in a way that is at once Eucharistic and an imitation of Christ. In the context of martyrdom, each reinforces the other.

Presenter **Andrey Gusev**

Institution St Vladimir's Orthodox Theological Seminary

Title *The sermon of the Greek Ephrem on the Jerusalem Encaenia: The problem of attribution*

Abstract As a part of the corpus of the so-called Greek Ephrem, there survived a sermon (Clavis Patrum Graecorum. Vol. II (Brepolis-Tunhout, 1974), No 4106) which, according to its title, was delivered on the feast of the Jerusalem Encaenia. Although some scholars proposed that this sermon might be authentic, there are reasons to seriously challenge this conclusion. Partly agreeing with the arguments provided to support this conclusion and partly criticizing them, the present paper aims to analyze in detail the question of the dating and the authorship of the sermon. In particular, we suggest that, in reality, this sermon belongs to St Cyril of Jerusalem and, therefore, must date before 386. Our conclusion is based on the arguments of three types. Firstly, liturgical and theological context, in which this sermon was delivered, apparently indicates that it was delivered in the Anastasis in Jerusalem by a bishop (with less certainty - by a bishop of Jerusalem) no later than ca. 6th century. Secondly, comparison of the sermon and works by St Cyril of Jerusalem shows that these texts not only share common theological ideas but also have parallel passages in terms of their structure. Thirdly, both authors use the same exegetical and apologetic method as a means of their polemic against the Jews. To sum up, the analysis of the sermon on the Jerusalem Encaenia provided in the present paper allows us to propose the theory that this sermon, preserved in the corpus of the so-called Greek Ephrem, in reality was delivered by St Cyril of Jerusalem. In addition, such an attribution of the sermon makes it one of the

earliest sermons for the feast of Encaenia. English translation of the sermon will be appended to the paper.

Presenter Ky Heinze

Institution Center for the Study of Early Christianity at The Catholic Univ

Title *Sacrifice and "Demon Substitution" in Porphyry*

Abstract Dale Martin's *Inventing Superstition* (2004) and Fritz Graf's "A Satirist's Sacrifices" (2011) concur that Greco-Roman philosophy was in conflict with traditional myth and ritual. In particular, the philosophers argued that the gods were good to humans at all times. Thus, sacrificial gifts could not buy their favor or avert their wrath; sacrifice was not a transaction. This argument had the disadvantage of contradicting myth and history, which recorded instances in which sacrifice seemed to obtain the favor or avert the wrath of a god.

This paper argues that Porphyry overcame this disadvantage in *De abstinentia*. Like former philosophers, he thought that transactional sacrifice was inconsistent with divine goodness. He had the additional concern that killing animals was unethical and that thus animal sacrifice was unacceptable to the gods. But he conceded to myth, history, and contemporary practice that transactional and animal sacrifices were practically effective. The catch is that they were received by evil daimones, not by the high gods. These daimones posed as gods and encouraged sacrifice so that they could feast on smoke and blood. In return for a good feeding, they bestowed favor upon humans or withdrew their destructive wrath. In this genius stroke, Porphyry broke the link between unethical behavior and the gods, and, at the same time, he explained why transactional and animal sacrifices seemed to have been effective. This paper calls Porphyry's method "demon substitution." It offers a fresh interpretation of the appearance of evil daimones in *De abstinentia*.

Presenter Damaskinos Issa

Institution Duquesne University

Title *The Patristic Reception of the Image of the Throne in the Book of Revelation: Patristic Perspective and Exegetical Proposal*

Abstract Although the writers of the early church are by no means infallible in their interpretations of Scripture, their opinions often lend weight in theological controversies. For example, in matters of Bible prophecy, contemporary scholars continually bring the church fathers into their debates. One of the most urgent debate now is taking place in the receptive aspect of the Book of Revelation, thus it is time to follow up the fathers and to see how they receive this book. From the third through eighth century we have twenty one

commentaries on the book of Revelation, only few of them are accessible for the English biblical Scholar. Nevertheless, I will focus in the paper on how the church's fathers have received the image of the Throne in Chapter four of the Book of Revelation. The main argument will be in answering the question of the centrality of the liturgical elements in these commentaries. In answering that, I will survey the commentaries of Victorinus (260), Andrew of Caesarea (d. 614), Ecumenius (518), and Bede (c. 716) aiming to show the liturgical elements in their work. The second step in this paper will be proposing a liturgical key to interpret this specific imagery in the Book of Revelation integrating some of the important elements in their commentaries. I hope that this paper will open the horizon towards more effort in at least translating the patristic corps on Revelation to English, and commenting on their approaches.

Presenter Sarah Jenks

Institution Holy Cross Greek Orthodox School of Theology

Title *Ὁ Σταυρὸς Πανοεβόσμιος: Biblical exegesis in the liturgy of the Feast of the Exaltation of the Holy Cross*

Abstract The hymnography of the East abounds in appropriation, interpretation, and elaboration of biblical texts, at a level of detail and complexity that often lead it to be overlooked. The gradual evolution of liturgical material over many centuries has produced a dense collection of hymns, intricately connected though of varied provenance. Their mutual information and interpretation, in the relationships where they have been placed through centuries of liturgical history, adds to the complexity of the exegetical techniques they display. The Orthodox Church's feast of the Exaltation of the Holy Cross, celebrating a non-biblical event, provides an occasion for drawing deep into the texts of both the Old and New Testaments. Typology and allegory find the figure of the Cross intimately connected to the entirety of Christian salvation history. It is as the fulfillment of countless biblical prototypes that the Cross is understood, both as the means of salvific crucifixion and the representative of the full weight of the Holy Roman Emperor.

Presenter Kyle Johnson

Institution Gordon Conwell Theological Seminar

Title *The Civic and Social Dimensions of Basil of Caesarea and Gregory of Nyssa's Teachings on Sexual Renunciation*

Abstract Of late, The Cappadocian Fathers have received renewed interest from certain American scholars for the 'social-ethical' concerns that appear in their works: comments pertaining to slavery, famine and poverty relief, care for the sick, etc. This is especially thanks to recent work by Dr. Susan

Holman, Dr. Timothy Patitsas, Dr. Brian Matz, and others. Yet, there is still much work to do in considering how these aspects of their teaching relate to their larger corpus; specifically, their influential monastic and ascetic teachings. In this paper, I will build upon these recent conversations as it specifically pertains to Gregory of Nyssa and Basil of Caesarea's teachings on sexual renunciation. This paper will show how their teachings on sexual asceticism are regularly connected to civic and political language, and form part of their general critique of ancient city life. These teachings thereby pertain to their broader vision of individual and social life alternatively patterned after the eschatological 'city of heaven,' a common motif that appears in their works. The employment of this motif gives their teachings on sexuality obvious political and social implications - relating clearly to works in which social concerns are more explicitly treated. Through a survey of key elements of established translations of their works pertaining to sexual renunciation, as well as social-ethical oriented homilies and recent secondary works surveying their social thought, I will illustrate how this vision frames and relates to their teachings on sexual asceticism.

Presenter **Matthew Kuhner**

Institution Ave Maria University

Title *The 'Aspects of Christ' (Epinoiiai Christou) in Origen's Commentary on the Epistle to the Romans*

Abstract In an attempt to contribute to the thriving field of Origen studies, this paper analyzes the significant role played by Origen's Christological doctrine of the epinoiiai Christou in his Commentary on the Epistle to the Romans. After offering a general treatment of the epinoiiai as elucidated throughout the Alexandrian's corpus of writings (with special emphasis on Peri Archon and the Commentary on John), it explores the manner in which the doctrine comes to bear upon three central themes of St. Paul's Epistle to the Romans. These three themes are: (1) Christ as the End of the Law, (2) the Christian's Life in and with Christ, and (3) the Relationship between Faith and Works. The paper suggests that the Commentary - the oldest extant commentary on Romans that we possess - offers prescient insight into each of these themes. The most significant contribution of Origen's exegesis of Romans considered here is perhaps located in the third theme: for Origen, the epinoiiai Christou doctrine is the mediating principle of the synthetic unity of faith and (post-baptismal) works. The exegesis offered on this point stands in marked contrast with many Protestant strands of Pauline interpretation. The paper concludes by offering a final assessment of the epinoiiai doctrine via the examination of an objection put forward by the great Origen scholar, Jean Daniélou. Daniélou perspicaciously notes that the doctrine is vulnerable to certain distortions (due to the influences of Middle Platonic cosmology). This paper argues that such vulnerability is not fatal: the doctrine's strong roots in scripture justify its reconsideration by contemporary theologians.

Presenter Charlie Laird

Institution University of Leicester

Title *The Theological Position of the Church in Late Antique Lycia*

Abstract One of the most explored topics within the field of Late Antiquity is the Christianization of the Roman Empire. Chief among the reasons for the prevalence of this subject is its versatility. All the basic questions (who, what, when, where, why, how) can be asked of Christianization, and the answers to these questions can be sought through a variety of means whether historical, archaeological, theological, social, economic, or otherwise. However, one aspect of inquiry that remains largely unpursued, or at least under-published, is a regional-specific approach to understanding the Christianization of the Roman Empire. Though many treatments document trends in relatively large geographic areas such as Italy, Gaul, Asia Minor, etc., little attention is given to the local proximities within these broad territories. The presentation of wide ranging theories of Christianization without considering the more intimate local context carries with it the potential of distortion and misrepresentation of data. This paper aims to begin correcting these issues by investigating a specific facet in the Christianization of Lycia. This remote region in the southwest of present-day Turkey is an area that is little studied and, as such, the history of its acceptance of Christianity suffers from inaccurate representations in the few academic treatments it has received to date. The question taken up here is not when, or how Lycia accepted Christianity, but rather what kind of Christianity the church in Lycia adopted. The particularly tumultuous period of Trinitarian and Christological controversies between the Council of Nicaea (325) and the Council of Chalcedon (451) provide the best scope with which to examine this question, and will be the primary era of focus.

Presenter Joshua Madden

Institution Ave Maria University

Title *From Glory to Glory: The Glory of the Law and the Glory of Christ in Origen's Commentary on Romans*

Abstract In recent decades Pauline scholarship has received renewed attention, due in large part to the so-called "New Perspective" on Paul advocated by such scholars as E. P. Sanders, James Dunn, and N. T. Wright. The contribution that Patristic and Medieval theologians can make to the modern discussion has, however, been largely ignored. The first major commentator on the Letter to the Romans was Origen, whose commentary has been largely ignored in the modern academy. This paper will explore one of the major topics of discussion in the "New Perspective," that of the relationship between the Law and Christ, and will show that far from dismissing his

thought as pre-critical, the “New Perspective” has a lot to learn from Origen. In his discussion on the relationship between the covenants, Origen uses two key texts to interpret Paul’s argument in Romans: the Transfiguration account in the Gospels, and Paul’s discussion of glory in 2nd Corinthians 3. Using the account of the Transfiguration, Origen argues that it is only by being illuminated by Jesus Christ that the law and the prophets can truly shine. Using 2nd Corinthians 3, Origen is able to affirm the partial glory that the Old Law truly did possess, and it’s being surpassed only because of Christ. This paper will demonstrate that by reading Romans carefully, Origen was able to penetrate the subtleties in Paul’s discussion of Christ and the Law.

Presenter **Andrew Mercer**

Institution Southern Methodist University

Title *Patristic Interpretations of the Bread of Life in St. John’s Gospel*

Abstract This paper will examine interpretations of the bread of life discourse in the Gospel of St. John by some of the most prominent commentators of the late fourth and early fifth centuries: John Chrysostom, Theodore of Mopsuestia, Augustine of Hippo, and Cyril of Alexandria. By comparing these interpretations with one another, I will seek to show how each figure’s Christology informed their hermeneutics and possibly vice versa. I will also seek to demonstrate that differences between adversarial hermeneutical schools (Alexandria and Antioch) were overcome and that a unified Christology arose out of the two. In addition to concerns over the humanity and divinity of Christ, this comparison will also reveal aspects of each figure’s Eucharistic theology as well as other important issues (such as the defense of free will and the role of faith in interpretation of the Scriptures).

Presenter **Alexander Miller**

Institution Fordham University

Title *The Ascetic Impulse, and Infant Baptism in Philoxenus*

Abstract Scholars have long seen a close connection between baptism and ascetic vows in early Syriac literature, for instance in the *bnay qyama* and the writings of Aphrahat. The commitment to asceticism at baptism is witnessed at a time when adults were the primary recipients of baptism, both as Christianity was still spreading and in the worries of the early Church about post-baptismal sin. As native Christian communities became more common, Eastern and Western Christianity saw the rise of infant baptism, and had such expectations been placed upon children, the Christian community would quickly see disciplinary and demographic difficulties.

In his *Ascetic Discourses*, Philoxenus of Mabbug writes to the aspiring ascetic, and his discourses on poverty (Discourses 8-9) take up the theme of baptism. Baptism in the Syriac tradition bring imagery of the womb and rebirth to the fore. By connecting Christ's baptism in the Jordan and subsequent entry into the desert with the pursuit of the ascetic life, Philoxenus creatively navigates the history of ascetic commitment and the fact of infant baptism. Womb imagery is certainly apt for infant baptism, and Philoxenus recognizes that the sacrament returns the baptized to the edenic state. However, it is in the ascetic life that one sets out into the desert with the newly baptized Christ to conquer the world, and Philoxenus returns to womb imagery to present this as the fullness of the baptismal mystery, birth into the spiritual and heavenly life.

Presenter Yuliya Minets

Institution Center for the Study of Early Christianity, the Catholic Unvers

Title *The ways we hear a foreign speech: Transliteration in the Christian narratives of Late Antiquity*

Abstract In the Christian narratives of Late Antiquity, a speech in a particular language could be transmitted into another tongue in different ways. Translation, i.e. the reproduction of the meaning of utterances, rather than the sounds of a foreign language itself, was far more common than anything else. However, it was not the only way. Transliteration, or what pretended to be a transliteration, was often used along with translation or independently.

The goal of this study is to investigate the instances when the transliteration was used as a way to convey a foreign speech in the Christian narratives of Late Antiquity. I examine a selection of the Greek, Latin, Syriac, and Coptic texts (up to the 6th century), which belong to different genres: apocryphal gospels and wisdom literature, hagiography, homiletics, travelogues, epistles, and missionary narratives. Authors of these narratives occasionally referred to a writing or utterance in a foreign language, and tried to transliterate it or imitate the sounds of this language.

I was able to define several categories of transliteration or imitation of a foreign speech in the Christian narratives of Late Antiquity: First, more or less accurate transliteration that easily allows to decipher the original phrase in the foreign language (Leontius, *Vita Symeonis Sali* [A.-]. Festugière and L. Rydén, ed., p. 72, line 23-26)]. Second, transliteration provides a quite corrupted phrase; in these instances it is hardly possible to discover the original utterance; only isolated words or phrases could be recognized with the great efforts (the Greek *Life of Febronia*). Third, transliteration was at best an imitation of the utterance in a foreign language. These instances reveal the idea how a particular foreign language sounded like for non-speakers in the past; how they heard, perceived, and, eventually, reproduced it in their native tongue; what sounds, combination of vowels or consonants one associated with a particular foreign language

(Pistis Sophia [Schmidt-Till 232.1-233.5]). Fourth, transliteration carried a symbolic meaning, and may or may not have had the real foreign phrase behind. That is often the case, when the original language was understood as sacred (references to "the Hebrew language" in many apocrypha, for example, Mary's prayer in the Gospel of Bartholomew; the Martyrdom of Kyriakos).

Presenter Sean Moberg

Institution Catholic University of America

Title *Monks and Pagans at Home and Abroad: The Varied Audiences of the Life of Antony*

Abstract Both in its own time and throughout subsequent history, St. Athanasius' Life of Antony has enjoyed a truly stunning level of popularity. It has been translated into a wide variety of languages ancient and modern and has inspired countless imitations within its own genre and works of art outside it. This raises the issue, however, of whether Athanasius ever intended so wide a reception. Scholars have attempted to answer this question by proposing one audience or another as the primary target of Athanasius' work, referring to groups mentioned specifically in the text and to others only implied. By examining both the explicit and implicit audiences in the Life, it is the objective of this paper to show that Athanasius intended from the outset to produce a work with a wide appeal. Solid evidence shows that both Christian and pagan audiences are anticipated and addressed, as well as readers both monastic and non-monastic, both Egyptian and foreign. The Life addresses a wide range of issues, from practical details of monastic piety to the theological disputes which defined the late antique Empire. While Athanasius could certainly never have anticipated the astonishing level of success his Life has enjoyed, he did indeed intend a universal appeal. Appreciating this fact helps us to better situate Athanasius as an important player on both the Egyptian and imperial stages, capable of weaving together a wide array of concerns into a single coherent perspective. Additionally, Athanasian authorship, which has come under some fire in recent years, should be bolstered by this understanding of the text's writer, as few stood so prominently upon these two stages as the Alexandrian patriarch.

Presenter Peter Morris

Institution Duke University

Title *Boethius, Conversion, and the Limits of Philosophy*

Abstract The importance of Christian doctrine and practice in Boethius' Consolation of Philosophy is a vexed question. While Boethius is known as an astute

and committed theologian through his other works, the lack of any explicit Christian themes in the Consolation is odd for a work ostensibly written by a man awaiting execution. Numerous readings have been given of the work that understand it as overtly pagan, ironic and subversive, or some sort of compromise between Christian faith and philosophy. In my paper I will provide my own reading of the Consolation that focuses closely both to the content of Boethius' work, and also the existential changes that attend the characters as they are brought through the process of the dialogue. I will contend that by reading the work with an eye toward the conversion that is effected in Boethius, one will find an exploration of the limits of philosophy that gesture toward a fulfillment in Christian conversion. To make this case my paper will have three parts. First, I will look at the change in Boethius' character through the work (e.g. extent and nature of dialogue, questions asked), then the character of Philosophy and the process she takes Boethius through. After this I will consider the genre of the work vis-a-vis the relative absence of Christianity. Finally I will look at what this suggests about the extent and importance of philosophy in conversion of the self and the ascent to God. I will conclude by finding parallels with Augustine's Confession and the importance of the "writing of the Platonists" for him.

Presenter **Marcos Ramos**

Institution University of St. Michael's College in the University of Toronto

Title *The New Star: The Christology of Ignatius of Antioch*

Abstract The letters of Ignatius of Antioch have been analyzed and studied for centuries, due to their antiquity and its relevance for an understanding of the theological and ecclesiological development of the Christian Church during the second century. The many studies and hypothesis about the historical context of Ignatius and the authenticity of his letters are originated by an interest in the theological concerns that are present in these works. These theological concerns reflect a process of reflection that predates and announces the theological controversies that will increase during the next centuries. Of particular significance are the statements about Jesus Christ found in the letters of Ignatius of Antioch and the author's interest in defending a correct doctrine of Christ against groups in the community of believers who sustained positions that were considered heretical. This presentation will concentrate on some basic Christological ideas in the work of Ignatius of Antioch. There will be some initial consideration on Ignatius, his letters and possible influences on his theological ideas, followed by a presentation of some of the main ideas about Jesus Christ present in the letters of Ignatius and their importance for future theological developments.

Presenter **Joshua Sales**

Institution Fordham University

Title *A Byzantine Critique of Enlightenment-Modernity's and Postmodernity's "Rationality": Case Studies in Maximos the Confessor's Pistemology and Axiology*

Abstract Doubtless one of the worst faults of Enlightenment-Modernities and Postmodernities remains their widespread tacit acceptance and perpetuation of the belief that intellectual reason is the sole form of rationality. That such a flawed conception of rationality endures today is well attested to by the familiar antithetical juxtaposition of either faith or the emotions to rationality. Such contrarities imply that both faith and the emotions are not rational, whereas intellectual reason is. But to a Byzantine thinker like Maximos the Confessor this antithetical positioning of the terms of judgment would have appeared as what it manifestly is, namely, a patent absurdity. The mistake in its present form, mainly traceable to Descartes and Kant, consists in assuming that there is but one form of rationality and intellectual reason is its unique instantiation. This presentation exposes the logical flaws that undergird both Enlightenment-Modernity's and Postmodernity's almost universally accepted constructions of rationality as synonymous with intellectual reason. The alternative perspective I offer belongs to the seventh-century Byzantine theologian Saint Maximos the Confessor. In his system specific internal logics guide the veracity or falsity of acts or phenomena. Judgment, consequently, cannot be reduced to intellectual reason alone without necessarily confusing discrete categories of non-overlapping jurisdictions of different rationalities. I argue, therefore, that a more capacious understanding of rationality must consist in determining to what different forms of reason the judgment of a particular phenomenon belongs and whether it is rational on the basis of the internal criteria of such a form of rationality. For concision's sake, I have chosen Maximos' treatment of the rationality of faith and the rationality of the emotions to elucidate the operative first principles of pistemology and axiology. I wish to show thereby that while faith and the emotions are – correctly – not guided by the precepts of intellectual reason, such a proposition need not imply their irrationality. On the contrary, it gives us the possibility of exploring and determining the veridicality of faith-based and emotion-based deeds and phenomena, rather than resorting to faith or emotion as conversation-enders not subject to any kind of rational investigation.

Presenter **Anna Sarkopoulou**

Institution University of Thessaloniki

Title *The national culture in the Roman world according to Tertullian*

Abstract It is undisputed that the roots of the spectacles were already deep in the culture of Roman citizens and an integral part of the social life during the

2nd and 3rd centuries. The Romans used to spend much of their leisure time on *festi* (*ludi*) which were held daily in the empire, both at the racecourse as well as in the theater festivals. The Church took a critical stance towards the entertainment era from the beginning which in many cases was either about mocking for the basics of their faith, or either had as protagonist's Christian martyrs. The basic thesis from the teaching of Tertullian about the shows is the first systematic identification of the positions of Christian literature against the key elements of national culture, which contained a variety of forms of entertainment and leisure from the society of the 2nd and 3rd centuries.

In this paper we will analyze and develop the issue of public entertainment, as it is presented in the literary sources of the Pagan world as we comprehend and as it is critically approached by Christian intellectuals of the Roman Empire. We will give a brief touch on the ways that pageants were introduced in the social life of the Empire, how they managed to become a part of the culture of Romans and how the Church and its representatives managed to overturn this ingrained habit of citizens and to confer new content that could not come in sharp contrast to the basic principles of the Christian faith.

The main source of our analysis will be Tertullian's '*de Spectaculis*' which consisted of 30 chapters referring against the public spectacles and religious beliefs, that are associated directly with them.

Presenter **Clifton Stringer**

Institution Boston College

Title *The Universality of Christ and the Heresy of Schism: Why, Theologically-Speaking, Schism is a Heresy in Augustine's Homilies on the First Epistle of John*

Abstract Aidan Nichols, OP, records that Augustine retains the traditional distinction between schism and heresy "up to about the year 405": But around 405 Augustine had a change of heart. Having come to believe that the Donatists were not merely misguided but downright malicious, and that they would never be brought back to the peace of the Church by argument... Augustine was obliged to make schism approximate to heresy. Nichols avers that Augustine was "obliged" to turn schism into heresy in order to secure imperial coercion against the North African (local majority) Donatist establishment. The tangled politics of Augustine's equation of schism with heresy are well chronicled in recent literature, yet it is harder to come by attentive readings of Augustine's specifically theological understanding of why persistent schism is heretical. In this paper, through focus on sections of the second of Augustine's Homilies on the First Epistle of John, I begin to fill this lacuna. Indeed, in biblical reflection on the ecclesiological consequences of Jesus Christ himself, Augustine becomes convinced that the 'heresy of schism' is clearly entailed in divine revelation.

Presenter Daniel Tolan

Institution Yale University

Title *Cyril of Alexandria's Hypostatic Union and Theosis: Thoughts on Its Physical (Physis) Framework*

Abstract This paper articulates what is truly at stake in the Christological debate of the fifth century by examining more-in-depth the consequences of Cyril of Alexandria's Christology as based upon contemporary expositions thereof. In previous examinations it has been laid plain that the implications of Mary being the "Theotokos" are not so much about Mariology as they are Christology. Furthermore, it has recently been made clear that the Christologies proposed in the debate between Cyril and Nestorius are not so much about the man Jesus, but about other cosmological issues. J.J. O'Keefe makes it clear in a recent article that the primary concern of the Antiochene school, and consequently Nestorius, was to protect God's impassibility. Following in these lines of investigation, this paper advances the thesis that Cyril's Christology, which maintains the importance of Jesus being fully divine born in the flesh by the Theotokos (contra merely "Christokos"), is a Christology which offers a robust defense of theosis, thereby reinforcing the classical Eastern Patristic soteriology that "(God) was made man that we might be made God."

Presenter Petros Toulis Graduate Student

Institution Aristotle University of Thessaloniki

Title *St Gregory Palamas' teaching on the human soul*

Abstract In this paper, we will try to present St Gregory Palamas' teaching on the soul in his treatise "One hundred and fifty chapters", and its connection with the Soteriology of the Orthodox Church. Analyzing his views, we will find the role of the soul in humanity, its powers and its relationship with "image and likeness" in order to understand his teaching on Deification through the uncreated Grace.

Presenter John Turpin

Institution Gordon-Conwell Theological Seminary

Title *Arabian Christianity Before Islam*

Abstract This paper analyzes Christianity in Western Arabia from the third through the sixth centuries A.D. It includes discussion of the notorious difficulty of defining the boundaries of Arabia and the identity of Arabians. It recognizes distinctions between the Syriac-speaking church in the

northwest, simultaneously in the Byzantine orbit and defined in opposition to the empire; the southwest and the established kingdom of Himyar; and the Red Sea Coast of the Hijaz. And it notes the doctrinal distinctions that emerged among the almost exclusively non-Chalcedonian Christian churches of the region. The paper argues that Christianity was real and significant in Arabia in the centuries before Islam, but that its societal influence varied widely across the three regions. Syriac-speaking Christianity in northwestern Arabia was both widely popular and deeply rooted. In the west and southwest, Christianity in a diverse milieu, but was not necessarily even the primary monotheistic religion. The trade interests of a wide variety of international Christians led the southwest to become Arabia's most doctrinally diverse region, while the central-west region, including Mecca and Medina, was the least Christianized. The paper charts a course between J. Spencer Trimingham's assertion that Christianity never deeply touched the lay Arab soul and Irfan Shahid's assertion that the Arab world into which Islam was born was "Christianized." In the process it draws significantly on Trimingham's study of Christianity among the Arabs and Shahid's multi-volume work on Byzantium and the Arabs.

Presenter **Todd Velianski**

Institution Boston College School of Theology and Ministry

Title *Trinitarian Questions in Worship: Liturgical Reforms in 12th c. Byzantium in Relation to Early Christian Liturgical Practice and Patristic Trinitarian Thought.*

Abstract "For You, Christ our God, are the Offerer and the Offered, the One who receives and is distributed, etc."
This pre-offertory prayer was added to the Liturgy of St. John Chrysostom in the 12th century under the reign of Manuel I Komnenos, and initiated fierce theological debate amongst Constantinople's clergy and theological class, particularly meeting opposition from the then-celebrated prelate Soterichos Panteugenēs. The key issue was whether the Eucharistic oblation is offered to the Father alone or to the Trinity of Father, Son, and Holy Spirit. The question was ultimately resolved in favor of the latter position with Soterichos Panteugenēs' eventual censure at a synod in 1157. In this paper, I will examine this episode in the historical development of the Byzantine liturgy by tracing the different streams of Trinitarian thought as expressed by Origen and Basil of Caesarea. Furthermore, I will compare liturgical historian Joseph Jungmann's analysis of Trinitarian liturgical worship to recent scholarship in liturgical history, to clarify what liturgical principles have persisted most from early Christianity to 12th century Constantinople. Finally, I hope to offer a critical reflection on what this development of Trinitarian language in liturgical worship has to say about the liturgy as a theophany of God's intra-Trinitarian life.

Presenter **Brandon Wanless**

Institution Ave Maria University

Title *The Signification of the "Name" of the Trinity in Sacramental Formulae*

Abstract Recent theological interest regarding sacramental formulae, after the promulgation of Sacrosanctum concilium in 1963, has centered on the clear signification of the words of the rite "so as to express more clearly the holy things which they represent" (21) in order to aid the faithful "to take a full, conscious and active part in liturgical celebration" (14). In its own way, this paper is similarly aimed to help foster a clear understanding of the sacramental formulae (at least for baptism and penance). Specifically, I attempt to answer the question regarding the purpose of baptizing, absolving, etc. in the "name" of the Trinity instead of simply baptizing in/by/of/into/for the Father, and the Son, and the Holy Spirit. Starting with a historical analysis of the use of a Trinitarian formula in each of the sacraments of baptism, confirmation, penance, and unction/anointing, I first establish the context of the inquiry. Then I examine theories of modern New Testament scholars on the supposed baptism "in the name of Jesus" found in the Acts of the Apostles and some epistles of St. Paul. Next comes a treatment of four largely unrelated theologians, St. Ambrose of Milan, Theodore of Mopsuestia, St. Thomas Aquinas, and Johann Gerhard, on the speculative/sacramental significance of the "name" of the Trinity. Finally, I conclude by asserting that the evidence points toward an understanding of the instrumental nature of the sacramental minister, followed by a brief ecumenical note regarding the mutual insight that the Churches of East and West offer into said instrumentality precisely because of variance in formulae.

Presenter Ben Winter

Institution University of Villanova

Title *Soteriology and Scripture: Reading John the Baptist in Origen's Commentary on the Gospel of John*

Abstract "There was a man sent from God, whose name was John. He came as a witness to testify to the light, so that all might believe through him" (Jn 1:6-7). This poetic segment of the first chapter of John's Gospel holds great doctrinal significance for Origen of Alexandria. His Commentary on the Gospel of John (ComJon) is replete with references to the Baptist's role in the salvation economy — the first six (extant) books alone contain more than fifty paragraphs of material on this topic. Why does the Baptist merit such an extended treatment? For Origen, John the Baptist was the subject of the phrase "so that all might believe through him" (Jn 1:7). This insight opens up a vast framework of theological and philosophical speculation that may puzzle modern readers. Because of John's particular place in the Biblical narrative, Origen envisions him as a type of the Old Testament and a proclaimer of the Gospel. Before the coming of Christ, John functioned as a

prophet. When Christ took on flesh, John became a witness (μαρτυρει) to the radical and salvific truth of Christ's humanity. Yet there is another dimension to the Baptist upon which Origen comments: the preexistence of his soul. John is also a messenger sent from heaven to occupy a body and lead others to salvation. My paper discusses these three roles (prophet, messenger, and witness) with respect to Origen's exegesis in ComJon.

Presenter **Ann Woods** Graduate student

Institution Graduate Theological Union

Title *The Purpose of Detachment: Constants and Variants in Three Church Fathers*

Abstract This paper is a limited longitudinal study looking at the concept of detachment as it developed in the Patristic tradition. The texts examined are The Shepherd of Hermas, Cyprian of Carthage's On Works and Almsgiving, and Basil of Caesarea's 21st homily, 'On Detachment'. This study compares how these texts discuss the role of detachment in the life of the Christian, with an eye towards understanding how this discourse about faith and wealth relates to larger and more ultimate issues. Some aspects of the language about the role of detachment and almsgiving in the Christian life vary from author to author, while other aspects remain constant. In particular, the authors all relate their discourse of detachment and almsgiving to salvation but frame their discussion of salvation around very different criteria. This study adds to the body of recent scholarship looking at socio-ethical themes in Patristic sources, and briefly considers the challenges of using patristic texts as sources for contemporary ethical reflection, offering some suggestions for further research.