



PAPPAS PATRISTIC INSTITUTE

Third Annual Archbishop Iakovos
Graduate Student Conference in Patristic Studies
Holy Cross Greek Orthodox School of Theology
Brookline, Massachusetts
March 15-17, 2007

Sponsored by the Stephen and Catherine Pappas Patristic Institute
of Holy Cross Greek Orthodox School of Theology

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by Respondent's Name	
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Thursday, March 15, 2007

4:00 PM - 5:00 PM Registration: Maliotis Center

5:00 PM - 6:00 PM Chapel Service: Vespers

6:00 PM - 7:00 PM Meal: Condakes Refectory

7:00 PM - 7:30 PM Opening Reception: Welcome and Introductory Remarks, Maliotis Center

7:30 PM - 8:15 PM Plenary Session: 1

Nestor Kavvadas, Catholic Theological Faculty of the University of Tübingen

The theological anthropology of Isaac of Nineveh and its sources: a synthesis of antiochian and alexandrian traditions?

Respondent: Ivar Maksutov, Moscow State University

Friday, March 16, 2007

8:00 AM - 8:30 AM Orthros: Chapel

8:30 AM - 9:15 AM Breakfast: Condakes Refectory

Friday, March 16, 2007

9:15 AM - 10:00 AM Plenary Session: 2

Ian Gerdon, St. John's University School of Theology

The Christology of St. John Damascene in the 'Treatises' on Icons

Respondent: Marios Benisis, Aristotle University of Thessaloniki

10:00 AM - 10:30 AM Break

10:30 AM - 11:10 AM Parallel Session: 1

James Patterson, University of Texas at Austin

Christian Morality and Pagan Literature: Clarifying Augustine's Attitude toward Terence

Respondent: Lisa Gonzalez, Fuller Theological Seminary

Reuben L. Harper, Aristotle University of Thessaloniki

Energy, Holy Light, and the Division in Christendom

Respondent: Jude Aaron Harmon, Harvard Divinity School

David C. Robinson, University of St. Michael's College

Apostate Angels and Apologetics: The reception and application of 1 Enoch's fallen angel myth in early Christianity

Respondent: Jonathan Loopstra, Catholic University of America

11:15 AM - 11:55 AM Parallel Session: 2

Mark Tarpley, SMU

St. Augustine of Hippo, the Three Goods of Marriage, and the Modern Christian Family Debate

Respondent: Stuart Squires, Catholic University of America

Henry Shapiro, Harvard Divinity School

Holy War in the Digenis Akritis?

Respondent: Jeanne-Nicole Saint-Laurent, Brown University

Paschalis Gkortsilas, University of Thessaloniki

"Paul's mouth". John Chrysostom's seven encomiums to Paul. A rhetorical and philological study

Respondent: Scott D. Moringiello, University of Notre Dame

12:00 PM - 1:00 PM Meal: Condakes Refectory; Bookstore Open

Friday, March 16, 2007

1:00 PM - 1:40 PM Parallel Session: 3

Deacon Anduaem Dagmawi, University of St. Michael's College

The Hymnological Exposition of St. Yared on the Person and Work of Christ

Respondent: Aaron Overby, University of Salzburg, Austria

Fr. David Mezynski, St. Tikhon's Seminary

The therapeutic and collegial aspects of authority as reflected in the correspondence of Barsanuphius and John

Respondent: Yury Arzhanov, Martin-Luther-Universität Halle-Wittenberg

Matt Drever, University of Chicago

Augustine's conception of the imago dei

Adrian Guiu, University of Chicago, Divinity School

Hermeneutics and the Theology of the Imago Dei in Augustine's "De Coctrina Christiana:" Reading "De Doctrina Christiana" in the horizon of "Confessiones" and "De Trinitate"

1:45 PM - 2:25 PM Parallel Session: 4

Daniel Larison, University of Chicago, program

Monotheletes as "mataiophrones:" The Function and Value of a Heresy Label in Anastasios of Sinai

Respondent: Benjamin de Lee, University of California, Los Angeles

Jared Ortiz, Catholic University of America

St. Irenaeus and the Primacy of Rome

Respondent: Marcos A. Ramos, O.P., St. Michael's College

Tom Dallianis, Augustinianum Institute

Didymus the Blind Rediscovered

Respondent: Gene Fojtik, University of Chicago

Matthew Simington, Holy Cross Greek Orthodox School of Theology

Constantine's Rhetoric of Creation

Respondent: Ian Drummond, Gordon-Conwell Theological Seminary

2:25 PM - 2:55 PM Break

2:55 PM - 4:10 PM Area Meetings

Friday, March 16, 2007

4:15 PM - 4:55 PM Parallel Session: 5

F. Robert Latimer, UCLA

The Politics of Iconoclasm during the Reign of Irene

Respondent: Hellen Dayton, Harvard Divinity School

Jeanne-Nicole Saint-Laurent, Brown University

Identity Formation and the Miaphysite Hagiography of John of Ephesus

Respondent: Henry Shapiro, Harvard Divinity School

Leonidas Pittos, University of Chicago

Proving the History of Theology: Contextualizing Pseudo-Dionysius in the Cultural Debates of Late Antiquity

Respondent: Alexander Huggard, Marquette University

Shawn Cho, Southwestern Baptist Theological Seminary

Augustine's Critique of the Platonic Understanding of the Immortality of the Soul

Respondent: Gene Fojtik, University of Chicago

5:00 PM - 6:00 PM Chapel Service: Vespers

6:00 PM - 7:00 PM Meal: Condakes Refectory

7:00 PM - 7:15 PM Short Break

7:15 PM - 7:55 PM Discussion: Panel: Preparing for Publication

Dr. Susan R. Holman, Independent Scholar

Vladimir Kharlamov, Drew University

Rev. Dr. Robert Daly, Boston College

Saturday, March 17, 2007

8:00 AM - 8:45 AM Breakfast: Continental Breakfast at Maliotis Center

8:45 AM - 9:30 AM Plenary Session: 3

Yury Arzhanov, Martin-Luther-Universität Halle-Wittenberg

Christianity and Judaism in South Arabia before the Rise of Islam

Respondent: Eva Stathi, Holy Cross Greek Orthodox School of Theology

Saturday, March 17, 2007

9:35 AM - 10:15 AM Parallel Session: 6

James Lee, University of Notre Dame

Mind and Memory: Recollection as Askesis And the Elevation of the Nous According to Basil and Nazienzen

Respondent: Dragos Andrei Giulea, Marquette University

Dn. Nicholas E. Denysenko, The Catholic University of America

Psalm 81: Announcing the Resurrection on Holy Saturday

Respondent: Deacon Anduaem Dagmawi, University of St. Michael's College

Jonathan Loopstra, Catholic University of America

CliffsNotes® to the Cappadocians: Handbooks for the Correct Reading of Gregory Nazianzus in the Syriac Tradition

Respondent: Nestor Kavvadas, Catholic Theological Faculty of the University of Tübingen

10:15 AM - 10:45 AM Break

10:45 AM - 11:25 AM Parallel Session: 7

Scott D. Moringiello, University of Notre Dame

The Rhetoric of Martyrdom in Irenaeus's Adversus Haereses

Respondent: Jared Ortiz, Catholic University of America

Ian Drummond, Gordon-Conwell Theological Seminary

Eusebi Philo Christianus: Aspects of Eusebius' Appropriation of the "Christian" Philo in Praeparatio Evangelium

Respondent: Drew Maxwell, University of St Michael's College

Alexander Huggard, Marquette University

Will Satan be saved at the telos tou aiwniou? An examination of Nyssen's exegesis of 1 Corinthians 15:28 and the theology of apokatastasis.

Respondent: Shawn Cho, Southwestern Baptist Theological Seminary

Sébastien Falardeau, Université de Montréal

Exegetical Structure in the Homily of Saint Augustine

Saturday, March 17, 2007

11:30 AM - 12:10 PM Parallel Session: 8

Tia Jamir, Dallas Theological Seminary

Origen against Hellenism: Origen's use of Romans to forge Christianness

Respondent: Tom Dalianis, Augustinianum Institute

Jeffrey A. Keiser, McGill University

Life in the Flesh: Greek Patristic Interpretations of Galatians 2:20

Respondent: David C. Robinson, University of St. Michael's College

Stuart Squires, Catholic University of America

Ambrose in the Shadows: The Presence of the Bishop of Milan in the Correspondence between Jerome and Augustine

Respondent: Sébastien Falardeau, Université de Montréal

Drew Maxwell, University of St Michael's College

Imperial Corrective: Monks in the Golden Age of Byzantine Monasticism

Respondent: Dn. Nicholas E. Denysenko, The Catholic University of America

12:10 PM - 1:10 PM Meal: Condakes Refectory

1:15 PM - 1:55 PM Parallel Session: 9

Ivar Maksutov, Moscow State University

Origins of the "Myth" of John Chrysostom

Respondent: Paschalis Gkortsilas, University of Thessaloniki

Jarno Wassen, St. Vladimir's Orthodox Theological Seminary

An Orthodox Origenism in Evagrius Pontikos?

Respondent: Ian Gerdon, St. John's University School of Theology

Marios Benisis, Aristotle University of Thessaloniki

The Depiction of the Coronation of Byzantine Emperor in the Art

Respondent: F. Robert Latimer, UCLA

Marcos A. Ramos, O.P., St. Michael's College

unctus est a Patre Spiritu: The Spirit in the Baptism of Jesus, according to Irenaeus of Lyons' Adversus haereses

Respondent: Jeffrey A. Keiser, McGill University

Saturday, March 17, 2007

2:00 PM - 2:40 PM Parallel Session: 10

Benjamin de Lee, University of California, Los Angeles

How Theological Dialogue becomes Theological Polemic: The Hesychast Controversy as a Case Study

Respondent: Jared Bryant, Dallas Theological Seminary

Dawn LaValle, University of Notre Dame

The Acts of Paul and Thecla as Subverted Romantic Novel

Respondent: Tia Jamir, Dallas Theological Seminary

Ann R. Woods, United Theological Seminary of the Twin Cities

Why Give? The Rhetoric of Wealth and Almsgiving in Selected Fathers of the Church

Respondent: Matthew J. Pereira, Columbia University

Joel Schmidt, University of Notre Dame

Gregory of Nyssa and Jean-Luc Marion: Reflections on Two Distinct Specular Economies

Respondent: David Newheiser, Oxford University

2:40 PM - 3:10 PM Break

3:10 PM - 3:50 PM Parallel Session: 11

Mark A. Nussberger, Harvard Divinity School

Idolatry and Incarnation: Gregory of Nyssa's Interpretation of Exodus 32-34

Respondent: Dr. Antonia Atanassova, Boston College

Dragos Andrei Giulea, Marquette University

The Divine Essence, That Inaccessible Holy of Holies: Apophatic Theology Between Jewish Symbols and Greek Philosophical Concepts in Gregory Nazianzen's Oration 28,3

Respondent: Rachel Smith, Harvard University

Aaron Overby, University of Salzburg, Austria

Gregory's Response to Appollinarianism: The Christology of Gregory of Nyssa's in his Antirrheticus

Respondent: Daniel Larison, University of Chicago, program

Jared Bryant, Dallas Theological Seminary

The Use of Gregory Thaumaturgus' "A Declaration of the Faith" in the Cappadocian Fathers

Respondent: Mark Tarpley, SMU

Saturday, March 17, 2007

3:55 PM - 4:35 PM Parallel Session: 12

David Newheiser, Oxford University

Contextualizing Dionysius the Areopagite: A Response to Alexander Golitzin

Respondent: Adrian Guiu, University of Chicago, Divinity School

Daria Lucas, University of Notre Dame

"Let there be no Judas now": Almsgiving as preparation for the Eucharist in the preaching of St. John Chrysostom

Respondent: Joel Schmidt, University of Notre Dame

Steven Lee, St. Vladimir's Orthodox Theological Seminary

Clement of Alexandria on Philosophy and the True Gnostic

Respondent: Vince Campbell, Gordon Conwell

**4:35 PM - 5:00 PM Discussion: Concluding Session: Coming Events and
Collaboration Opportunities**

5:00 PM - 6:00 PM Chapel Service: Vespers

6:00 PM - 7:00 PM Meal: Condakes Refectory

Papers and Respondents

<i>Presenter</i>	<i>Respondent / Paper Title</i>	<i>Start Time</i>
Yury Arzhanov	Eva Stathi <i>Christianity and Judaism in South Arabia before the Rise of Islam</i>	3/17/2007 8:45:00 AM
Marios Benisis	Robert Latimer <i>The Depiction of the Coronation of Byzantine Emperor in the Art</i>	3/17/2007 1:15:00 PM
Jared Bryant	Mark Tarpley <i>The Use of Gregory Thaumaturgus' "A Declaration of the Faith" in the Cappadocian Fathers</i>	3/17/2007 3:10:00 PM
Shawn Cho	Gene Fojtik <i>Augustine's Critique of the Platonic Understanding of the Immortality of the Soul</i>	3/16/2007 4:15:00 PM
Andualem Dagmawi	Aaron Overby <i>The Hymnological Exposition of St. Yared on the Person and Work of Christ</i>	3/16/2007 1:00:00 PM
Tom Dallianis	Gene Fojtik <i>Didymus the Blind Rediscovered</i>	3/16/2007 1:45:00 PM
Benjamin de Lee	Jared Bryant <i>How Theological Dialogue becomes Theological Polemic: The Hesychast Controversy as a Case Study</i>	3/17/2007 2:00:00 PM
Nicholas Denysenko	Andualem Dagmawi <i>Psalm 81: Announcing the Resurrection on Holy Saturday</i>	3/17/2007 9:35:00 AM
Matt Drever	<i>Augustine's conception of the imago dei</i>	3/16/2007 1:00:00 PM
Ian Drummond	Drew Maxwell <i>Eusebi Philo Christianus: Aspects of Eusebius' Appropriation of the "Christian" Philo in Praeparatio Evangelium</i>	3/17/2007 10:45:00 AM
Sébastien Falardeau	<i>Exegetical Structure in the Homily of Saint Augustine</i>	3/17/2007 10:45:00 AM
Ian Gerdon	Marios Benisis <i>The Christology of St. John Damascene in the 'Treatises' on Icons</i>	3/16/2007 9:15:00 AM

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Ann Woods	Matthew Pereira <i>Why Give? The Rhetoric of Wealth and Almsgiving in Selected Fathers of the Church</i>	3/17/2007 2:00:00 PM

Respondents Listing

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Henry Shapiro	Jeanne-Nicole Saint-La <i>Identity Formation and the Miaphysite Hagiography of John of Ephesus</i>	3/16/2007 4:15:00 PM
Rachel Smith	Dragos Andrei Giulea <i>The Divine Essence, That Inaccessible Holy of Holies: Apophatic Theology Between Jewish Symbols and Greek Philosophical Concepts in Gregory Nazianzen's Oration 28,3</i>	3/17/2007 3:10:00 PM
Stuart Squires	Mark Tarpley <i>St. Augustine of Hippo, the Three Goods of Marriage, and the Modern Christian Family Debate</i>	3/16/2007 11:15:00 AM

<i>Respondent</i>	<i>Paper Presenter/ Paper Title</i>	<i>Start Time</i>
Eva Stathi	Yury Arzhanov <i>Christianity and Judaism in South Arabia before the Rise of Islam</i>	3/17/2007 8:45:00 AM
Mark Tarpley	Jared Bryant <i>The Use of Gregory Thaumaturgus' "A Declaration of the Faith" in the Cappadocian Fathers</i>	3/17/2007 3:10:00 PM

Shuttle Van Schedule and Conference Hotels

Transportation between Holy Cross Campus and Conference Hotels/Inns
Graduate Student Conference in Patristic Studies, March 15-17, 2007

Thursday March 15:

Pick Up at 4pm from all hotels/inns

Pick Up at 6pm from all Hotels

Note: The same van is going to both 1087 and 1750 Beacon St properties, so it may be a few minutes after the hour when it arrives at your location.

Depart for all hotels at 9pm.

Friday March 16:

Pick up at 7am Fairfield Inn

Pick up at 7:30am, 1087 and 1750 Beacon (2 vans coming to 1750 Beacon)

Drop off at 9pm to all Hotels.

Saturday March 17:

Pick Up at 7:15am Fairfield Inn

Pick Up at 7:45am 1087 and 1750 Beacon St. (2 vans coming to 1750 Beacon)

Drop off at 7:15pm to all Hotels.

Sunday March 18:

Van pick up available for those who want to attend liturgy at chapel. See Bruce.

Conference Hotels:

Beacon Inn 1087

1087 Beacon St., Brookline, MA

617 566-0088

<http://www.beaconinn.com/>

Beacon Inn 1750

1750 Beacon St., Brookline, MA

617 566-0088

<http://www.beaconinn.com/>

Fairfield Inn of Dedham

235 Elm St., Dedham, MA 02026

781-326-6700

<http://marriott.com/hotels/travel/bosdh-fairfield-inn-boston-dedham/>

Presentation Abstracts

Presenter **Yury Arzhanov** 407

Institution Martin-Luther-Universität Halle-Wittenberg

Title *Christianity and Judaism in South Arabia before the Rise of Islam*

Abstract South Arabia before the rise of Islam is one of the most interesting regions where Christianity and Judaism took spread in the first centuries of Christian era and at the same time one of the most poorly researched one. Though we have only scanty sources about the earliest spread of both Jewish and Christian communities, we possess a number of texts, which give us impression of the forms of existence of both religions in the early 6th century A.D.

The persecution of Christians initiated in 518 by a converted to Judaism Himyarite ruler Jusuf Dhu Nuwas made the whole Christian world concentrate its attention on the Arabian peninsula, which was at this time also a subject of political and commercial interests of both Persia and Byzantium. The texts inspired by these events present a rich and original picture of life of the Christian and Jewish communities in South Arabia in the early 6th century A.D. Of crucial importance for our knowledge about the forms of Christianity and Judaism in the pre-Islamic Arabia are the two letters of Simeon, bishop of Beth-Arsham (died 548), written in Syriac immediately after the prosecutions, the Syriac so-called "Book of the Himyarites" and the Martyrium Arethae preserved in Greek, Arabic and Ethiopic.

In the present paper an attempt will be made to reconstruct the character of the Christian and Jewish communities of that time using scattered hints preserved in the texts listed above. Though some reflections about this topic could be found in the articles and books of such scholars as M. Van Esbroeck and I. Shahid, until now it hasn't been made a point of special analysis. Both Judaism and Christianity in South Arabia absorbed the earlier pagan religious tradition of the Arabs which was tending to monotheism (the so-called Rachmanism). Using the available sources, we could come to a conclusion that Christianity in the 6th century Arabia was mainly Monophysite and was submitted to the influence the Syriac religious tradition. On the other hand, the Jewish religion in the available sources has more to do with the religion of the 2nd Temple than with the rabbinic Judaism. The Judaism of Jusuf Dhu Nuwas had definitive messianic features, which has also much in common with the so-called eschatological movements of the 2nd Temple period. texts, which give us an impression of the forms of existence of both religions in the early 6th century A.D. Using available sources, we could

come to the conclusion that the Jewish religion in the 6th century South Arabia had more to do with the religion of the 2nd Temple than with rabbinic Judaism. The Judaism of Yusuf Dhu Nuwas, who persecuted Christians in 518–524, exhibited definitive messianic features, which also have much in common with the so-called eschatological movements of the 2nd Temple period. The Christian communities in South Arabia were mainly Monophysite and were subject to the Syrian influence. The Nestorian Church was also present in this region and some sources allow us to maintain that it could cooperate with the Jewish religious ideas forming a sort of Judeo-Christian group.

Presenter **Marios Benisis** 106

Institution Aristotle University of Thessaloniki

Title *The Depiction of the Coronation of Byzantine Emperor in the Art*

Abstract One god, one empire, one religion and in particular the Eastern Orthodox, were the basic parts of Byzantine empire. The elements that shaped the Byzantine culture were the Christianity, the Greek education, the Hellenistic tradition, the effects of Eastern populations. The foundation of Christian empire with ecumenical character placed the need of land government, that would manage the population according to the picture of the heavenly kingdom, managed by God. As the God reigns universe, thus and the emperor he controls oecoumene. The emperor is the sun in the Byzantine universe, the top of Byzantine society. The emperor joins the second place after God, according to the Byzantine perception of order of world. With the predominance of Christianity, the emperor is altered, henceforth in representative of God above on earth and is absorbed by theology.

Thus, two heads exist in the Byzantine world: the Emperor and patriarch, who should collaborate harmoniously for the common good. The emperor as Christian depends from the patriarch, the patriarch as national of empire depends from the emperor. The patriarch blesses and places the crown in the head of emperor at the duration of ceremony of Coronation.

This paper's aim is the investigation of aspects of Byzantine ritual of Coronation and the interaction between the realities and their imprinting in the social relations. Through a short analysis, we will seek the comprehension of perceptions of Byzantine society that refer to the Emperor's authority, given by God. The inquiring activity of this paper is

as Christian depends from the patriarch, the patriarch as national of empire depends from the emperor. The patriarch blesses and places the crown in the head of emperor at the duration of ceremony of Coronation.

This paper's aim is the investigation of aspects of Byzantine ritual of Coronation and the interaction between the realities and their imprinting in the social relations. Through a short analysis, we will seek the comprehension of perceptions of Byzantine society that refer to the Emperor's authority, given by God. The inquiring activity of this paper is supported in the testimonies of texts and the work of art of the Byzantine era.

Presenter **Shawn Cho** 205

Institution Southwestern Baptist Theological Seminary

Title *Augustine's Critique of the Platonic Understanding of the Immortality of the Soul*

Abstract Many critics of Augustine's relationship with Greek philosophy argue that his doctrine of the immortality of the soul was heavily influenced by Platonism, not the Bible. It is true that Augustine's Platonic philosophical speculation of the immortality of the soul is found in the *De immortalitate animae* written not long after his baptism in 387. However, they have failed to recognize the fact that Augustine's concept of the immortality of the soul is neither exactly identical with nor a product of that of Neoplatonism. After being nurtured by the biblical doctrine of the resurrection of the body, Augustine could no longer teach the major philosophical arguments of the *De immortalitate animae* since they were not compatible with the Christian doctrine of the immortality of the soul.

This paper will attest the argument that Platonism is the origin of Augustine's belief in the immortality of the soul, as the result of a cursory reading of the subtle differences between the Platonists and Augustine and as not having substantial validity on historical and theological grounds. Rather, this paper argues that Augustine's doctrine of the immortality of the soul reflects a biblical, more specifically Pauline, anthropology which differs significantly from the Platonic understanding of the immortal soul on critical points.

One might conjecture that Augustine was merely supplementing his early philosophical belief in the immortality of the soul by using the biblical passages that seem to support the pagan doctrine, and eventually he failed to establish the Christian view of the immortality of the soul. It is worth noticing, however, that there are four fundamental differences between the Platonic thoughts and those of Augustine concerning the nature of the immortality of the soul.

Presenter **Anduaem Dagmawi** 433

Institution University of St. Michael's College

Title *The Hymnological Exposition of St. Yared on the Person and Work of Christ*

Abstract Hymnology is at the heart of Ethiopian Orthodox Christianity. Through its liturgy and hymnology the Church communicates her theology and spirituality. That hymnology, in its turn, is informed and nourished by the tradition and especially by the Sacred Texts of the Church. In the sixth century, St. Yared became the founder of a scripture-based hymnology in the Ethiopian tradition. His extensive hymnological works are generally classified under five major books, namely: Deggua (ደግዳ), Tsome Deggua (ጵሴ ደግዳ), Zemare (ፕጉሙ), Mewase'et (ሜወሳዊ) and (ሀግ) Me'eraf. Each hymnal text has been assigned throughout the Church's liturgical year. From these, the Tsome Deggua is generically extracted from the Deggua and used for fasting period, especially during the Great Lent. Although initially was the Tsome Deggua partly incorporated in the Astemihero (አስቴሚሎ) or Didactic section of the Deggua, during the 14th century, however, the Ethiopian Church scholars, under the leadership of Abba Giyorgis of Gascha (ገሳሳ), transformed it into an independent hymnal text. In my proposed paper, I shall research into the Christological teachings of St. Yared as reflected throughout his Tsome Deggua, laying special emphasis on the prominent role of Scripture in his hymnological approach to the exposition of the person and work of our gracious Lord and Saviour Jesus Christ.

Presenter Tom Dallianis

206

Institution Augustinianum Institute

Title *Didymus the Blind Rediscovered*

Abstract This paper assesses the life and unique character of Didymus the Blind as a patristic exegete and dogmatician in the light of the recent revival in scholarly interest in him in the United States, Italy, and Germany. His dependence upon his teacher Origen and divergence from Origenism are discussed. His dogmatic views are reviewed with particular attention to his On the Holy Spirit. An effort is made to reveal how Didymus' Greek philosophical training conditioned his interpretation of Scripture both with respect to exegesis and his interpretation of dogma. Of particular interest is the evaluation of Gerardo Di Nola's claim in 1999 that he is "the theologian of the Holy Spirit" updating Gustave Bardy's 1910 observation he is above all a "theologian of the Trinity". Richard Layton's 2004 characterization of Didymus as an ascetic scholastic who sought to inculcate ascetic values in his students as well as dogmatic truth is also treated.

Presenter Benjamin de Lee Graduate Student 434

Institution University of California, Los Angeles

Title *How Theological Dialogue becomes Theological Polemic: The Hesychast Controversy as a Case Study*

Abstract For many, Gregory Palamas is the last of the Greek fathers, and hesychasm is the apogee of Orthodox theology and mysticism. The Hesychast controversy was the last great theological conflict within Greek Orthodoxy before the Byzantine Empire fell. It was also one of the final and decisive conflicts with the Latin West, and it doomed all hopes at union. The Hagiortic Tome that Gregory Palamas wrote and had the monks of Athos sign in 1341 has been regarded as the definitive defense of the hesychast movement. It rallied the Orthodox monks to the defense of hesychasm and led to the push for the synod that condemned Barlaam. It escalated the issue into a theological controversy, when in fact Barlaam, the opponent of Palamas, was merely inquiring into possible abuses of hesychasm. □A careful rereading of the related documents will reveal that an opportunity for theological dialogue and a possible bridge with Latin theologians quickly broke down into polemic by 1341 largely on account of Palamas' misunderstanding of Barlaam's inquiry and the polemical rhetoric Palamas employed in the Hagiortic Tome. When the controversy was in full force, Palamas appealed to experience as the source of authority while Barlaam made a more reasoned argument out of tradition. Thus, Barlaam cannot be regarded as a pro-Latin heretic, but a voice within the controversy who attempted to understand hesychasm and who was attacked by Palamas for questioning the authority of the monks. At stake were not mystical practices or Latinizing tendencies, but a disagreement over the source of doctrinal authority.

Presenter Nicholas Denysenko 290

Institution The Catholic University of America

Title *Psalms 81: Announcing the Resurrection on Holy Saturday*

Abstract In the Byzantine liturgical tradition, the customary chanting of select responsorial psalms with Alleluia as the refrain is replaced by select verses from Psalm 81 during the Liturgy of St. Basil with Vespers on Holy Saturday. This unique displacing of a stable liturgical unit suggests the assignment of a significant and particular theological function for Psalm 81. This paper presents the history of this Holy Saturday Psalm 81 liturgical unit through an examination of select liturgical Typika of fifth to fourteenth-century Constantinopolitan and hagiopolite provenance. A comparative analysis of the liturgical units according to the contents of Sabaitic and Studite typica, the hagiopolite Anastasis Typikon, and the Typikon of Hagia Sophia follows. The study demonstrates that the chanting of Psalm 81

marks a significant moment in the celebration of the liturgy, as many activities accompany the psalm, including the exchange of dark vestments for bright and the uncovering of golden veils. The paper then briefly introduces the use of Psalm 67 as a liturgical unit completing Holy Saturday Orthros and commencing Paschal Sunday Orthros, and compares its function of announcing the resurrection to that of Psalm 81. The paper concludes by identifying Psalm 81 as a unique announcement of the resurrection punctuated by the resurrection account in the Gospel of Matthew. The presence of Psalm 81 and its Gospel, combined with accompanying allusions to the resurrection like Psalm 67, contribute to a characterization of the Liturgy of Holy Saturday as the beginning of the resurrection celebration, an identity that was eventually superseded by the popularity of the celebration of Paschal Orthros on Sunday.

Presenter **Matt Drever** 448

Institution University of Chicago

Title *Augustine's conception of the imago dei*

Abstract I will offer an account of Augustine's image of God as the image of the Trinity. I will do so by interpreting Augustine's conception of the self found in De Trinitate through the lens of Augustine's Commentary on Psalms, sermons on John, and Confessions. My goal here is to offer a christological and phenomenological/ hermeneutical framework to make sense of Augustine's probings into the self in De Trin. This interpretation will offer a reappraisal of the self that speaks to our current, (post)modern context: the self is given creatio ex nihilo by God, and is neither fully present to, nor controlled by, reason; but as a gift of God, the self is not void of reason, justice, desire, and religious orientation. This reconstructed Augustinian self has a trinitarian center, so a center without a fixed point, but with a constellation that enfolds political and theological values: order/ creation (Father), justice/ redemption (Christ), community/ church (Spirit).

Presenter **Ian Drummond** Graduate Student 438

Institution Gordon-Conwell Theological Seminary

Title *Eusebi Philo Christianus: Aspects of Eusebius' Appropriation of the "Christian" Philo in Praeparito Evangelium*

Abstract In Praeparito Evangelium, Eusebius is essentially asking and answering the question, "What is Christianity?" In answering this, he sees (largely) discontinuity with the Greeks and (largely) continuity with the Jews. A crucial issue for Eusebius is the appropriation of Jewish history and he writes to the end that Christianity might be shown to be an ancient religion, anterior even to the Greeks. He anticipates many questions that he will

answer through the course of his book both by Greeks and Jews, the latter being particularly significant for the present inquiry.

Eusebius sees Philo as an essential bridge among Judaism, Christianity and Neoplatonism, quoting him 21 times. The main thrust of his argument that involves his use of Philo is this: The history and theology of the Hebrews is superior to other ancient philosophies (which are only cheap copies from the Hebrews anyway), particularly with respect to theology of the second cause (logos), creation and virtue. Christianity is to be equated with Judaism, as they share the same ancient source in the Mosaic tradition. Platonic categories provide the best framework for investigating Judeo-Christian thought, and what better example of this could there be than Philo, a Jewish Neoplatonist whose writings seemed to anticipate later Christian doctrines.

Presenter Sébastien Falardeau Auxiliaire de recherches 350

Institution Université de Montréal

Title *Exegetical Structure in the Homily of Saint Augustine*

Abstract According to major scholars such as Marrou, Pontet and O’Connel, the exegesis of Augustine is “subjective, arbitrary and non scientific», and his exegetical methods do not respect the modern approaches. They qualify Augustine as being unable to follow completely an idea before going to the next and to go arbitrarily from one topic to another while preaching. Although these scholars know that the exegetical approach of Augustine is “to quote the Bible by the Bible”, they do not seriously take that into account when writing about Augustine’s sermons.

The objective of this paper is to present the way Augustine structures his exegesis in his sermons. Contrary to Bochet who claims that a study of the hermeneutics is a prerequisite for studying Augustine’s works, we think that, before studying Augustine’s hermeneutics, it is essential to understand the functioning of his exegetical approach to better penetrate in his universe.

Contrary to the modern approach, Augustine does not build his homelies around themes but around verses from the Bible: the themes arise from the verses. In the first part of the paper, we shall present generalities about the structure of Augustine’s exegesis: the influence of his formation as a grammaticus and a rhetor, his definition of “exegesis”, his view about the unity of the whole Bible, his way of quoting the Bible by the Bible, the way he associates or opposes words, ideas and verses. In the second part, by a study of his exegesis of the Name of God (Ex 3, 14), we shall present in details how he is brought to talk about the Name of God in his sermons and how he carefully chooses the biblical verses to construct its exegesis. To illustrate his exegetical approach, we shall study step by step the structure

dissimilarities with the Greek philosophical conceptualization. On the one hand, an old Jewish apocalyptic tradition, both biblical and extra-biblical, speaks about the inaccessible divine glory or throne of glory, or about the divine or earthly unapproachable Holy of Holies. Since the language is predominantly, if not exclusively, symbolical, one may consider this discourse an apophatic theology through symbols. On the other hand, one may see Nazianzen as belonging to a hellenized Jewish-Christian tradition which re-articulated apophatic theology through Greek philosophical concepts. While the new method had an important Jewish witness in Philo and a Christian one in Origen, Nazianzen came to expressly identify the inaccessible Holy of Holies with the divine essence, changing the symbolic and spatial language for a conceptual one, by which he tried to articulate an ontology of the divine substance. It was a new coat for an ancient theological vision.

Presenter **Paschalis Gkortsilas** Graduate student 26

Institution University of Thessaloniki

Title *“Paul’s mouth”. John Chrysostom’s seven encomiums to Paul. A rhetorical and philological study*

Abstract John Chrysostom composed several encomiastic speeches with hagiological contents. Praised in these speeches are persons from the Old Testament, martyrs and bishops of the early Church, etc. However, the most excellent example of Chrysostom’s rhetorical skills are his seven encomia to Paul the apostle. In these John expresses in an unparalleled way his enthusiasm and his absolute admiration for Paul, saying characteristically: “For the ecclesiastical doctrines, Paul is my teacher. When I say Paul, I preach Christ.” Below I will give a brief description of the main ideas of each speech and I will conclude my abstract with the method of study of these speeches.

□ In the first speech Paul is presented as a most virtuous person and as preeminent among the great personalities of the Old Testament (Abel, Noah, Abraham, Isaac, Jacob, Joseph, Job, Moses, Elijah and John the Baptist). In the second speech it is emphasized that Paul with his life and work showed the potential state that human nature can achieve when it has a strong will. In the third we have descriptions of the difficulties that Paul overcame and his great love is also underlined. The fourth speech is a description of the Damascus conversion, which is being compared with the spiritual blindness of the Jews, who, while being witnesses of Jesus’ miracles, did not believe in him. The fifth is a description of Paul’s weaknesses, which he overcame and the sixth is Paul’s fear of death. Finally, in the seventh speech a flag-holder of the army is compared with Paul, who is presented as the flag-bearer of the crucified Lord, who carried the flag of the Cross around the world.

□ In my paper I will examine these seven speeches in two ways: first I will make a philological comparison with relevant encomia and speeches from

early Christianity along with similar texts from the classical literature. There I will try to contextualize these speeches in the relevant literature of the period. Second, through a close rhetorical analysis, I will try to show why John Chrysostom through these speeches (and also with his commentaries) is rightly called “Paul’s mouth”.

Presenter **Adrian Guiu** Graduate Student 314

Institution University of Chicago, Divinity School

Title *Hermeneutics and the Theology of the Imago Dei in Augustine’s “De Coctrina Christiana:” Reading “De Doctrina Christiana” in the horizon of “Confessiones” and “De Trinitate”*

Abstract Like the Confessions, *De Doctrina Christiana* has strong existential motivations. If the Confessions were primarily written to convince the still suspicious audience of North-African Christians of the authenticity and reality of Augustine’s conversion, he writes the DDC primarily to prove that Augustine the rhetorician, the holder of the highest chair of rhetoric in the empire, that of Milan, has become Augustine the priest, the bishop, the theologian who puts the knowledge acquired in the ‘schools’ to the usage of the church.

Augustine introduces the DDC (*De Doctrina Christiana*) as being a book about ‘tractatio scripturarum.’ Nevertheless the reader is puzzled by a multitude of themes and topics which do not seem to pertain to the stated rhetorical skopos of the book. Moreover Book 1 as a whole, in which Augustine proposes a discussion of ‘res’ and actually discusses issues like the Trinity, truth, love of truth, Christ the mediator. This book seems particularly puzzling in the context of the rest of the book which mostly deals with very precise and intricate philological issues. This paper will try to understand the connection between the philological, hermeneutical side of the DDC and the theological side.

□ However, the DDC should not be read as a simply as an account of ways to adopt the ‘Egyptian gold’ of rhetoric for Christian purposes. As Peter Brown has put it, the DDC is indeed an “ambitious programe of new learning.” But paying attention to the broader background and purpose of the DDC helps us better integrate it with the theology and purposes of other late works of Augustine like *De Trinitate* (DT) and *Confessiones* (Conf.). Seen in the context of the other two works it is also possible to better account for the theological concerns in the DDC.

The DDC is situated in the trajectory opened by the question so ardently put by Augustine in the beginning of *Confessiones*: “factus eram ipse mihi magna questio.” (Conf 4, 9) This question finds its first answer in the “Interior intimo meo and superior summo meo” of Book 6:4 .The result of the *Confessiones* is that true identity of the human being is to be found in the likeness with God. The outcome of the *Confessiones* is taken up and taken to its consequences in *De Trinitate*: already anticipated in Book 13 of the *Confessiones*, the *imago Dei* character of the human being is pursued and

described in De Trinitate: the human being is more noble than all the creations of God precisely because it is created in the image and likeness of God. The human being understands itself only insofar it orients itself towards God.

As I hope to show, like all the other aspects of his theology, the interpretation of Scripture, "the process of discovering what we need to learn and the process of presenting what we have learnt." (DDC 2, 9) also relies on Augustine's 'imago Dei' theology. Further I will show how Augustine grounds all aspects of his thought including interpretation of Scripture, in the imago Dei theology by means of a series of fundamental conceptual pairs: *caritas-concupiscentia*; *uti-frui*; *scientia-sapientia*; *signum-res*. These conceptual pairs are extensions of the imago Dei theology and all of them are relevant for the interpretation of Scripture. They function as interfaces between this fundamental theological principle and all aspects of Augustine's thought, including interpretation of Scripture.

By focusing on these pairs, as applications of the imago Dei theology, I hope to achieve a threefold goal: on the one hand to use them as hermeneutical keys for discerning the theological perspective of the DDC and on the other to clarify the methodological dilemma of how the theological arguments fit in the overall structure of the work. Secondly they will allow me to show that Augustine's principles of Scriptural interpretation rely on the imago Dei theology. Ultimately, this will also allow us to read the DDC in the horizon of the Confessions and De Trinitate.

CONCLUSIONS

This paper has attempted to discern a certain theological red thread that runs from book 1 of the DDC through the whole work. The theological excursus of the Preface and of Book 1 constructs the content of truth which has to be discerned by the interpretation of Scripture. It provides a framework, a horizon of meaning for the task of interpretation. As I tried to show, book 1 accomplishes more than spelling out the content: it also provides a crucial fundament for the practice of exegesis. I have tried to show that the theological elements are present throughout the DDC and that they play the role of fulcra for Augustine's theory of interpretation. I have tried to show that Augustine accomplishes this through a series of binary pairs which he employs throughout the book. The series of binary pairs derived from the distinction between image and likeness, provide the framework and the content for the task of interpretation.

The life and activity of all created beings should be to grow from the likeness given through creation to being more similar to the perfect image (Christ). The hermeneutical movement from *signum* to *res* coincides with the fundamental ontological transitus from movable (creature) to immovable (God), from temporal to eternal, from changeable to unchangeable from partial similarity according to the image to likeness with the divine form.

Presenter **Reuben Harper** Graduate Student 444

Institution Aristotle University of Thessaloniki

Title *Energy, Holy Light, and the Division in Christendom*

Abstract In the wake of the development of Post-modern thought, socio-economic and historical explanations are often sought to provide an explanation for the division between the Latin and Greek halves of Christendom. In his historical series *Byzantium*, John Julius Norwich refers more than once to the dogmatic disputes of the era of the ecumenical councils, as well as the era preceding and following the Great Schism, as theological “niceties,” and as having little or no relation to the actual development of the separate eastern and western institutions. There are many others, indeed in the field of theology itself, who adhere to this approach, seeing theological differences as merely differing expressions of the same reality.

□ While it is by no means my intention to dismiss the relevance of socio-economic developments to the Schism, my paper attempts to demonstrate that at least some of the differences between the Latins and the Greeks can be traced to fundamentally different ontological approaches. In an effort to focus the topic, I address the dispute between Gregory Palamas and Barlaam the Calabrian philosopher-monk regarding the nature and experience of the holy light on Mt. Tabor during the Transfiguration of Christ, as well as that which is experienced by the practitioners of hesychia. I argue that the disagreement over the nature of the holy light can be seen to some extent as a microcosm of a larger theological debate concerning the ontological nature of man’s relationship to God. Barlaam, as a theologian who accepted many of the Medieval Scholastics’ presuppositions, considered the holy light to be something which is created or “now is and now is not” and merely symbolic in nature. Gregory Palamas, by contrast, considered it to be nothing less than the experience of the Divine Glory of the Lord Himself and evidence of authentic communion or “synergy” between created and uncreated being. I try to place the debate in a larger theological context by discussing the inherent theological consequences of accepting the Scholastic presuppositions of Barlaam as well as the benefits of accepting those of Gregory Palamas. Finally, in an attempt to better connect the ideas to historical reality, I mention a few of the external differences between the Greek and Latin Churches, suggesting that they are outward manifestations of the underlying ontological differences in their respective dogmatic systems.

Presenter **Alexander Huggard** 431

Institution Marquette University

Title *Will Satan be saved at the telos tou aiwniou? An examination of Nyssen's exegesis of 1 Corinthians 15:28 and the theology of apokatastasis.*

Abstract When all things are subjected to him, then the Son himself will also be subjected to the one who put all things in subjection under him, so that God may be all in all.

In Gregory of Nyssa's exegesis of 1 Corinthians 15:28, he seems to argue for the eventual salvation of all of creation. This would embrace not just the plhrwma of humanity but all of the incorporeal rational beings as well, including Satan. If God will truly be "all in all," then the finite created order will be subsumed under the infinite love of the infinite Creator. Can this include Satan whose end (with sinful humanity) in the "lake of fire" seems to preclude any hope of salvation?

The paper will focus on Gregory's exegesis; his reliance on (and divergence from) Origen's view of apokatastasis; the influence of Plotinus; and his synthesis of these philosophical, theological and biblical trajectories into a modified universal soteriology. From this foundation of Nyssen's theology of apokatastasis an assessment of his application of this necessary redemption to Satan will be made. In regard to the redemption of Satan, it is possible to trace the theological survival of Nyssen's thought through the anathematization of Origen and Origenistic theology to Isaac the Syrian of the seventh century.

Presenter **Tia Jamir** 215

Institution Dallas Theological Seminary

Title *Origen against Hellenism: Origen's use of Romans to forge Christianness*

Abstract This paper examines Origen's interpretation of the Epistle to the Romans through his encounter with various steams of Hellenism. I will argue that Origen's reading of Romans is shaped by strategies of self-scrutiny and self-formation. Like the moral reformers of late antiquity, he sought dramatic changes within a person. The language for such changes is usually oppositional: pleasure, desire or lust must be forsaken and self-restraint or self-control must prevail. Parallel with the Hellenistic culture of self-control and rhetoric, Origen shows his audience a distinct picture of what a transformed, mature believer should look like. I will demonstrate that this transformation describes the continuous subjection of the outer man (vice), created in the image of the first Adam to the inner man (virtue), and created in the image of Christ. Furthermore, in the Commentary on Romans he focuses more on the motif of transformation wrought as the fulfillment of the disciples request to "increase our faith" than upon an initial conversion. Following Paul's example, Origen shows how the believer becomes a new creation through the increase of their faith. This new identity is described using Pauline metaphors. Transformation takes place by means of pistis which is defined as the believer's connection to Jesus. For Origen, this is the locus of divine transformative power, changing the believer in manifold

Institution McGill University

Title *Life in the Flesh: Greek Patristic Interpretations of Galatians 2:20*

Abstract Modern commentators are divided as to whether or not Galatians 2:20 represents a statement of Pauline mysticism; some dismiss the possibility outright, while others identify the verse as the heart of Paul's mystical experience. The disagreement hinges upon a shared definition of mysticism that is often assumed or implied, but rarely subjected to critical reflection. As part of a larger project designed to address the problems and prospects of renewed scholarly interest in the possible mystical background of Paul's apostolate, this paper foregrounds uses and interpretations of Galatians 2:20 in Greek patristic writings from the second through sixth centuries; roughly, from Clement of Alexandria to Dionysius the Areopagite. Beginning with the hypothesis that the letters and legacy of Paul are integral to what is commonly referred to as the mystical theology of Eastern Orthodox Christianity, particular attention is given to the problem of mystical union with Christ, the ways in which the Greek Fathers attempted to resolve the seeming paradox of Paul's self-proclaimed death contrasted with his continued life "in the flesh," and the question of whether and how one might speak of a patristic consensus.

Presenter **Daniel Larison** Graduate Student 418

Institution University of Chicago, program

Title *Monotheletes as "mataiophrones:" The Function and Value of a Heresy Label in Anastasios of Sinai*

Abstract The late seventh-century Church Father, Anastasios of Sinai, framed his arguments against monothelete Christology with the use of heresy labels that contain within themselves important information about his interpretation of monotheletism. Mataiophron (Gr., an empty- or vain-minded one) was one such label used in Anastasios' polemic against monotheletes. As a term Anastasios also employed against Origenists in his *Hodegos*, mataiophron may have been intended as a way to link the monotheletes to the errors of Origenists. Mataiophron may also have been intended to draw attention to some of the implications of monotheletism's denial of human will in Christ: because of the close relationship between concepts of mind (*phronima*) and will (*thelima*) in monotheletism, the denial of human will would imply the denial of a human mind in Christ. Anastasios used mataiophron against monotheletes to emphasize monotheletism's perceived Apollinarian error and to provide additional reasons for opposition to such a 'mindless' doctrine.

□ This paper will briefly introduce the monothelete controversy and Anastasios of Sinai's role in it. Following this, after showing how Anastasios used this label, I will explain its significance for greater understanding of monotheletism and the patristic opposition to it. Instead

going to be a simple story about beautiful people falling in love with each other is dashed. Paul's ugliness immediately sets it apart from the pagan romantic novels of this time period, and any reader of these Acts is left to accept a realignment of their generic expectations for a romantic novel. Through a comparison between the Acts of Paul and Thecla and Xenophon's Ephesian Tale, the paper will argue that the author of the Acts purposefully relates his story as a new type of romantic novel. The Acts invert the expected seduction story by changing the seductive act of seeing into that of hearing, by changing physical sight into spiritual sight. The romantic couple is supplanted by the teacher and disciple, and the wedding by martyrdom. Using the powerful and popular contemporary genre of the romantic novel, the author of the Acts is able to forcefully present the newness of the radical Christian life exemplified by Paul and Thecla.

Presenter **Steven Lee** Graduate student 45

Institution St. Vladimir's Orthodox Theological Seminary

Title *Clement of Alexandria on Philosophy and the True Gnostic*

Abstract What is the relationship between philosophy and theology? Should they be completely separated? Are they mutually inclusive? More importantly, what did the Early Church Fathers think about philosophy? This paper aims to answer the latter question regarding one important patristic writer: Clement of Alexandria. Clement believed that philosophy was crucial to understanding the Scriptures. He likened philosophy to the Greeks as law was to the Jews. In my essay, I show that Clement of Alexandria looked favorably upon philosophy, believing it had much to offer in the way of knowledge. Combing through the demanding text of his *Stromateis*, I provide strong evidence for the vital role philosophy plays in the development of faith.

Contrary to many writers (both of the past and the present), Clement sees the potential in philosophy regarding the Church. With the intent of describing the true Gnostic (Clement's ideal embodiment of Christianity), he combines faith and knowledge in articulating the value found in philosophy when paired with religion. Understanding the Gospel is no easy task: it requires much work and tenacity; similarly, Clement nests his wisdom within the text so that only the faithful (i.e. the dedicated) may unearth it. This is done in part by utilizing philosophy qua philosophizing.

Many in the Church believe(d) philosophy is trivial, wicked or even evil. Clement disagrees for it is a necessary tool for understanding the knowledge of God contained in the Scriptures. If we are to advance on the path to salvation, as scholars, we must take advantage of what philosophy offers us: a critical lens with which to interpret Scripture as well as a foundation on which to defend the knowledge and faith that is gained from

and readers alike.

Handbooks and glossaries to Gregory were commonly used in both the Greek and Oriental Churches to help readers grasp the complexities of his thought and language. In the Syriac-speaking communities Gregory's Orations had been translated at least two times by the mid Seventh Century. Soon after these translations appeared, pedagogical handbooks of difficult words and phrases in Gregory were developed for use in the Syriac monastic schools. These handbooks are thought to have helped the student correctly pronounce, accentuate, and comprehend Gregory in both Syriac and Greek.

This communication will examine the earliest known manuscript of these traditional handbooks. The difficult words and phrases from Gregory's Orations included by the compiler will be surveyed and emerging patterns will be evaluated. Key Christological terminology will also be examined to determine if these handbooks were used apologetically; reading "Jacobite" theology back into Gregory.

Presenter	Daria Lucas	Graduate Student	440
Institution	University of Notre Dame		
Title	<i>"Let there be no Judas now": Almsgiving as preparation for the Eucharist in the preaching of St. John Chrysostom</i>		
Abstract	St. John Chrysostom, in his preaching on the Eucharist, continually exhorts his hearers to be properly disposed for the "awesome and holy" mysteries. Employing a vivid sacramental realism, he emphasizes the present reality of the salvific events of the Last Supper and sacrificial self-offering of the Lord to those who see with the eyes of faith. Christ's blood gushes from the altar like a stream of cleansing fire, before which angels stand in "astonishment and holy dread;" the devil flees from those who receive it. Participants must not approach unworthily, lest they be burned to ashes in the spiritual fire. Christ is present not only as priest and sacrifice, but also as judge. This theme takes on a recurring rhetorical form for Chrysostom in the figure of Judas at the Last Supper. Judas represents the unworthy Christian at the Eucharist – in particular, one who betrays Christ because of his greed. Chrysostom frequently criticizes avarice in his congregation, notably in the Sermons on Wealth and Poverty; in the context of his mystagogy, however, the eucharistic heart of his concern for the poor becomes clear. By refusing to provide for Christ in the poor, Christians "dishonor the Table," for Christ "has counted you worthy to partake of it, but you do not count him worthy of your food." In the narrative context of the Last Supper, Chrysostom's characteristic moral exhortations to almsgiving find their deepest source: without care for the poor, one eats and drinks the Eucharist, like Judas, to one's own condemnation.		

Presenter Ivar Maksutov 222

Institution Moscow State University

Title *Origins of the "Myth" of John Chrysostom*

Abstract By now in the patristic studies there is a stable opinion that St. John Chrysostom is a moralist and exegete only, but not an original theologian and thinker. Such a view could be called the "myth" of Chrysostom. However, careful study of his works leads to a conclusion that St. John had profound philosophical and theological intuitions, which influenced a lot on a Byzantine culture and cultures linked with Byzantium (e.g. Russian and Serbian). Consequently, we have to conclude that such a "myth" is unfounded, but has its own base - series of reasons which laid a sound foundation for that idea. An aim of my work is to show these reasons and their origins, in order to revise and reconsider Chrysostom's personality and his significance to the Patristic era. Origins of the "myth" could be divided into three groups:

- 1) literary reasons – concerned with character of his works: firstly, a voluminous bulk of them; secondly, homilies as a predominant genre; and, lastly, an absence of systematical works;
- 2) personal reasons – concerned with context of St. John's life: mainly, negative attitude of Alexandrians (especially, Pheophilos and his nephew St. Cyril) to Chrysostom, which became apparent on the III Ecumenical council in Ephesus;
- 3) historical reasons – concerned with a process of forming patrology and related disciplines in an independent branch of science: all of them are inclined to present the history of Christian thought in the close connection with dogmatic definitions;

On the way to the Chrysostom's heritage scholar, the same as an ordinary reader, should remove prejudices and age-old mistakes, related to St. John and his theology, so that won't hamper a meeting with one of the greatest thinker of Christian Church and his brilliant, unsurpassed thought.

Presenter Drew Maxwell 415

Institution University of St Michael's College

Title *Imperial Corrective: Monks in the Golden Age of Byzantine Monasticism*

Abstract When one encounters the topic of Eastern monasticism in the academic arena of today, familiar names appear in the consciousness of scholars of the Early Church; Pachomius, Antony, Shenoute. These are the most important founders of the earliest forms of Christian monasticism and thus have a deserved and sacred place in the canon of early asceticism. However, during the age of Justinian, the monastic essence had been refined and defined to something more than radical withdrawal to the

Presenter **Scott Moringiello** 445

Institution University of Notre Dame

Title *The Rhetoric of Martyrdom in Irenaeus's Adversus Haereses*

Abstract In the Rhetoric, Aristotle observes that there are three elements to the rhetor's speech that make him persuasive: ethos, pathos and logos. For Aristotle, the rhetor's character "might almost be called the most effective means of persuasion he possesses" (1356a10). Although Irenaeus of Lyon protests that "not learned the art of words" (Irenaeus, *Adversus Haereses* Book 1, Preface), it is clear that he is steeped in the tradition of classical rhetoric. Yet, what is not clear at first glance is how Irenaeus establishes his own ethical credentials in the text. In this paper I will argue for a connection between the account of the character of the orator found in Aristotle and Irenaeus's views on martyrdom as presented in *Adversus Haereses*. The paper will argue that the witness that the rhetor's character provides is the same witness provided by the death of the Christian martyr. The paper will be divided into three sections. In the first, I will offer a brief account of Aristotle's understanding of ethos as it is presented in the rhetoric. This will establish the importance of the topic for rhetorical persuasion. The last two sections will explore Irenaeus's use of the figures of Polycarp and Ignatius. By connecting himself to these two bishops, Irenaeus also connects himself to the genealogy of orthodox belief. One of the markers of this belief is that it was a faith to die for, unlike the faith of gnostics, whose lineage Irenaeus draws from Simon the Magician to Valentinus. By evoking the deaths of Polycarp and Ignatius, Irenaeus also evokes the life-giving and normative death of Christ himself.

Presenter **David Newheiser** Graduate Student 426

Institution Oxford University

Title *Contextualizing Dionysius the Areopagite: A Response to Alexander Golitzin*

Abstract A growing number of scholars claim that the significance of the Corpus Areopagiticum is determined by an ecclesial context. Thus, Alexander Golitzin situates Dionysius in the "ascetico-mystical continuum" of the Eastern Church by strenuously seeking connections between Dionysius and other Christian authors. However, although Golitzin aims to counteract the distortions of decontextualized reading, his own interpretation neglects the complexity of Dionysius's texts.

Golitzin counters the claim that Dionysius's Neoplatonism is problematic by asserting that his writing is determined throughout by his ecclesial commitments. However, although Golitzin helpfully illuminates

the liturgical resonances within the Corpus, it remains that Dionysius interprets the liturgy itself in Neoplatonic terms. Since his account of liturgy as theurgy is very close to that of the pagan Iamblichus, no single context is obviously fundamental here - the reality is more complex.

What is more, insofar as Dionysius demands "an undivided and absolute abandonment of yourself and everything," his affirmation of ecclesial practice is qualified by a radical negativity. Because it is only "in time to come" that we shall be united with God "in a way we cannot know," the liturgical life of the church is itself inadequate. Whereas the assertion of continuity obscures this basic ambivalence, close attention to the text reveals an eschatological apophaticism which entails that we must remain always in motion since God is always ahead.

Presenter **Mark Nussberger** 442

Institution Harvard Divinity School

Title *Idolatry and Incarnation: Gregory of Nyssa's Interpretation of Exodus 32-34*

Abstract Gregory of Nyssa's allegorical and soteriological interpretation of the broken and restored tablets of the covenant (Exod 32:15-19; 34:1-4) in his *Life of Moses* marks a significant departure from the dominant ancient Christian reading of the golden calf episode. Christian exegetes in Late Antiquity by and large understood the narrative as representing a permanent break between God and a sinful, unforgiven Israel/early Judaism. Although claiming to be the new Israel, the church excused itself from the audience of Exodus 32-34, reading it as directed toward someone else (the Jews), not themselves. Gregory, on the other hand, (influenced in part by Philo and Paul) interprets the story within a larger narrative context that begins with creation; and he is able to represent not only the church but humankind in general as implicated in the sin that is punished and forgiven at Mount Sinai. Like rabbinic exegesis of the calf episode, Gregory discerns a pattern of rupture and repair in the God-human relationship, but in a decidedly christological key. Sinful human nature (represented by the broken tablets) is taken up in the cosmic repair effected by the incarnation, death, and resurrection of Jesus Christ (represented by the new set of tablets). I will argue that, by describing the Word-made-flesh in terms of those new tablets, Gregory implicitly juxtaposes the tablets/incarnation and the making of the calf. Thus there is an (unorthodox) image of deity – the calf; and then there is an (orthodox) "image" of deity – the incarnate Word.

Presenter **Jared Ortiz** Graduate Student 428

Institution Catholic University of America

Title *St. Irenaeus and the Primacy of Rome*

Abstract Maybe the most controversial passage in Irenaeus' *Against the Heresies* is 3.3.2, which according to Catholics bears witness to the primacy of the Roman Church and according to Orthodox and Protestants does not. Much of the debate has focused on the meaning of one sentence:

Ad hanc enim ecclesiam, propter potentiorem principalitatem, necesse est omnem convenire ecclesiam, — hoc est eos qui sunt undique fideles.

I do not hope to resolve the problems that volumes of scholarship have been unable to resolve, but I would like to try something of a different approach to the question. Instead of analyzing the language or even the passage itself in great detail, I would like to approach the question by putting it in the broader theological context of Irenaeus' "ecclesiology" and "martyrology." Drawing on the individual insights of Kallistos Ware, John Behr, Roch Kereszty, Emmanuel Lanne, and Joseph Ratzinger, I will first explore Irenaeus' understanding of the Spirit in the Church, the importance of apostolic succession and its connection to place, and the meaning of the sacraments. Second, I will consider martyrdom, especially the martyrdom of Peter and Paul at Rome. Lastly, I will outline a theological argument for a Roman primacy in the early Church based on Irenaeus' understanding of Church, succession, sacrament, martyrdom, and apostolic place.

Presenter **Aaron Overby** 228

Institution University of Salzburg, Austria

Title *Gregory's Response to Apollinarianism: The Christology of Gregory of Nyssa's in his Antirrheticus*

Abstract □I focused an earlier Thesis research paper on the Christology of Gregory of Nyssa on his Catechism, looking only briefly at his *Antirrheticus* in one of my chapters. In this paper for the conference, I would like to look more closely at the this second text, considering it on its own merits as an expression and application of Gregory's Christology. Because this builds on a prior study, I will not look at other works of Gregory in describing his teaching about Christ. However, this decision serves an internal purpose as well. The *Antirrheticus* is a single christological work that was written for a specific purpose, to counter the teachings of Apollinarius about Christ, and Gregory considered it sufficient and complete for this task. By considering it in isolation, we are forced to ask how it is complete and for what it is sufficient.

□It is not a simple text, and not Gregory's clearest summary of his Christology. Furthermore, this text is most often used to reconstruct the teaching of Apollinarius and there are numerous difficulties in this topic and criticisms about how Gregory responded to his opponent. These issues and questions are important and shouldn't be overlooked, but the purpose

of this paper is not to analyse the work of Appolinarius, but rather how Gregory understood that work.

□ In order to describe Gregory's Christology in the *Antirrheticus* I will follow the outline of the full paper, which is appended to this proposal. First, I will introduce both Gregory's text and as much as is known about the *Apodexis* of Appolinarius, which he is refuting. Then I will briefly describe the major difficulties that arise in researching this text and how they pertain to my study. The main section will address two sets of teachings and will be divided into three parts: Anthropology, Christology and Soteriology. Each section will be further divided, first explaining Appolinarius' teaching, and then Gregory's in response. It bears saying that in talking about Appolinarius' teaching, I here mean as Gregory describes it, and this will also be made clear in the opening section of the paper. After discussing these three sections of teaching, I will end with a short summarizing conclusion.

Presenter **James Patterson** 430

Institution University of Texas at Austin

Title *Christian Morality and Pagan Literature: Clarifying Augustine's Attitude toward Terence*

Abstract Most scholars agree that Augustine unconditionally condemned Christianity's pagan heritage after his conversion for fear that its immoral content would corrupt its audience. However, while Augustine cautioned against the blind use of pagan literature in Christian education, literary evidence suggests that he found pagan literature in general, and the plays of Terence in particular, to be a valuable tool with which he could more effectively communicate Christian doctrine to both Christians and non-Christians throughout the Roman world.

While Augustine often condemned the behavior of Terence's dramatic personae, he praised Terence for his moral integrity, believing that the playwright upheld Christian ethics in his plays by providing examples to undermine pagan morality (cf. references to *Eunuchus* 583-91 at *Confessions* 1.16.25-26, *Epistula* 91.4, and *De Civitate Dei* 2.7 and 2.12). He also recognized Terence as an invaluable cultural icon, a 'common cultural language' for the educated class. Augustine used references and allusions to Terence in order to convey his message in informal and more agreeable terms than he ever could have done by citing Scripture.

While addressing the value of pagan literature in Christian evangelism in both the East and the West, this paper focuses on Augustine's use of Terence in dialogues with his contemporaries (i.e. *Epist.* 258 in which Augustine cites *Andria* 189 in reference to baptism). In doing so, this paper argues against the common opinion that Augustine wholeheartedly rejected traditional Graeco-Roman pagan culture. Instead, I submit that while

Augustine, following his conversion, reassessed the value of Christianity's pagan heritage, he used it in his favor to shorten the gap between the Christian and non-Christian communities.

Presenter **Leonidas Pittos** Graduate Student 441

Institution University of Chicago

Title *Proving the History of Theology: Contextualizing Pseudo-Dionysius in the Cultural Debates of Late Antiquity*

Abstract Who was the real author of the Dionysian Corpus? The “Dionysian question” has perplexed scholars ever since Hugo Koch and Josef Stigmayer first challenged the identity of the corpus’ author in 1895. Although it is a general consensus among scholars that the Areopagite of the Dionysian corpus was not the Areopagite of Acts, the question of the connection between the two figures needs more examination. Why did Pseudo-Dionysius choose the Dionysius the Areopagite of Acts as his pen name? Further, what connection is there between Pseudo-Dionysius’ philosophical conversation with the works of Proclus Diadochos and the Athenian topography alluded in the assumed epithet “Areopagite”?

This paper suggests that placing the Dionysian corpus within the context of historical apologetics – such as of the kind represented in the works of Theophilus of Antioch, Tatian, Clement of Alexandria, and Eusebius of Caesarea – may better serve the question of the corpus’ authorship and intention. The novelty of the Christian cult contrasted to the antiquity of the traditional cults was a challenge leveled against Christians by their pagan rivals throughout Late Antiquity. For Neoplatonists such as Proclus and pagan apologists such as Eunapius, the antiquity of the traditional cults along with the lives of the sages of Antiquity proved the authenticity of traditional Greek religion. Pseudo-Dionysius’ link to Acts and the Pauline correspondents may represent a response to such challenges by recasting the Pauline and Prophetic legacy in Christian theological knowledge in the terms of late Neoplatonic metaphysical and mystical inclinations.

Presenter **Marcos Ramos** 421

Institution St. Michael's College

Title *unctus est a Patre Spiritu: The Spirit in the Baptism of Jesus, according to Irenaeus of Lyons’ Adversus haereses*

Abstract Theologians of the second century of Christianity were increasingly interested in the baptism of Jesus in the Jordan River as described in the Gospels: Matthew 3:13-17; Mark 1:9-11; Luke 3: 21-22; John 1:29-34. These passages from Scripture were the source of reflections on the nature of Christ, the role of the Spirit in the baptism of Christ and how it was

important both to Christ personally and to all humanity. The baptism of Jesus was also important for heterodox groups, such as the Ebionites and Gnostics. Their interpretation of the baptism of Christ was an important element of their theology. The Church Fathers, in response to the theological challenges presented by heterodox groups, began elaborating on the effects on the baptism in the redemption of humanity. The Fathers commonly believed that Jesus, the incarnate Son of God and born of the Virgin Mary, was baptized in the Spirit, at the Jordan, in order to continue his salvific mission. There are, however, some differences in their anthropological understanding: the Alexandrian school sees the soul of Jesus as the principle of the baptism, while the Spirit anoints the soul of Jesus in order for it to be open to divine acts. The Asian school, on the other hand, emphasizes the place of the body of Jesus in the baptism where the Spirit effects the flesh of Jesus, thus permitting him to realize corporeal works of salvation that will extend to the rest of humanity.

Irenaeus of Lyons is a representative of the Asian school and his theological reflections on the baptism of Jesus have been influential to posterior theological developments regarding Christ and his mission. Irenaeus also brings important insights of the role of the Spirit in relation to Christ and humanity. This paper will examine the bishop of Lyons's presentation of the role of the Spirit in the baptism of Jesus in book III of *Adversus haereses* in four parts. The first section is a brief preliminary presentation on the view of the baptism of Jesus in the Jordan according to the Ebionites and Gnostics in order to understand the context in which Irenaeus is writing and the theological positions that he is debating. A second section examines the ideas of Justin, an important influence on Irenaeus and fellow member of the Asian school. The next section will present Irenaeus's theology of the baptism of Jesus in the Spirit and its relevance to his soteriology and christology. Here the particular role of the Spirit will be discussed in relation to the soteriological necessity of the baptism of Jesus, the Trinitarian aspect of the anointing, and the anointing of the Spirit as a tool for the messianic ministry. There will be also a discussion on baptismal anointing and the nature of the outpouring of the Spirit. A fourth and final section will consider how Irenaeus presents the effects of the baptism on Christ himself and the role of the Spirit in the deification of Christ's humanity.

Presenter **David Robinson** 303

Institution University of St. Michael's College

Title *Apostate Angels and Apologetics: The reception and application of 1 Enoch's fallen angel myth in early Christianity*

Abstract The proposed paper examines the influence of 1 Enoch's fallen angel myth in early Christianity and seeks to demonstrate how the various elements of this myth were eventually woven into the developing fabric of Christian belief and practice. While the myth was retold by several early Christian

authors (Irenaeus, Commodianus, Lactantius, Pseudo-Clement, and certain Gnostic texts), and allusions to it are found as early as the New Testament (1 and 2 Peter, and Jude), its influence was most pronounced in the writing of Justin, Athenagoras, and Tertullian. Justin uses the myth to explain the prevalence of non-Christian belief, which is inspired by the demonic progeny of fallen angels. He introduces an apologetic pattern in which the fallen angel myth is woven into his view of pagan idolatry and his Logos-Christology. Athenagoras' application of the fallen angel myth resembles Justin's apologetic pattern; however, Athenagoras incorporates the larger narrative background of 1 Enoch by emphasizing divine providence and cosmic order. Tertullian also reproduces Justin's apologetic pattern; however, in Tertullian, the various elements of the Enochic myth are brought to bear on a variety of Christian concerns. Tertullian's application of the fallen angel myth is the most developed of any early Christian writer.

Presenter **Jeanne-Nicole Saint-Laure** 230

Institution Brown University

Title *Identity Formation and the Miaphysite Hagiography of John of Ephesus*

Abstract John of Ephesus' Lives of the Eastern Saints constitute an important collection of stories describing the crisis facing the Miaphysites of the sixth century. This paper will argue that one of the ways in which the Miaphysite identity was constructed was through writing hagiography. John of Ephesus writes about many types of holy people, lay and cleric. My paper will focus on the missionaries of the Miaphysites that he describes: Jacob Baradaeus and Simeon Beth Arsham. Through writing missionary hagiography, I will argue, John of Ephesus could justify his group's expansion outside of the Roman Empire.

In the sixth century, the Non-Chalcedonian Miaphysite Church must reconstitute itself outside the Roman Empire in Persia, free from Chalcedonian persecution. To that aim, Miaphysite bishops like Jacob Baradaeus, John of Tella, and Simeon Beth Arsham, ordain a separate Miaphysite hierarchy to strengthen their presence in Persia. Through writing down their lives, Miaphysite hagiographer John of Ephesus could forge a link between his Miaphysite community in the Empire and those living outside it. His strategy in writing missionary hagiography is to construct figures of hope so that his dissident group would survive.

Presenter **Joel Schmidt** Graduate Student 435

Institution University of Notre Dame

Title *Gregory of Nyssa and Jean-Luc Marion: Reflections on Two Distinct Specular Economies*

Abstract

As Sarah Coakley has noted, one of the main reasons for the contemporary re-awakening of interest in the writings of Gregory of Nyssa has been “a new appreciation of Nyssa’s distinctive apophaticism, another theme re-invigorated by the interests of post-modernity.”¹ One significant site of this re-awakening and re-invigoration has been the conversation between the French philosopher Jacques Derrida and his former pupil, Jean-Luc Marion. While the most prominent figures appearing in their debates over “negative theology” have tended to be Meister Eckhart and Dionysius the Areopagite, Gregory of Nyssa has also warranted mention. More significant than passing explicit references to Gregory may be some of the significant similarities to, or implicit dependencies on, the thought of this early writer evinced by Marion’s early theologically-tinged phenomenology as expressed in his book *Dieu sans L’Être*. In this book Marion introduces a discourse on the distinction between the idol and icon advanced, in the opinion of Charles Lock, “in full if obliquely acknowledged awareness of Orthodox theology.”² The primary task of this paper will be to investigate whether any similar “obliquely acknowledged awareness” of Gregory’s thought may also be discerned in the writing of this contemporary philosopher.

The stages in effecting this investigation will be several. First, the contours of Gregory’s thought will be outlined with respect to such themes as knowledge of God, ascent to union with God, and the role of the transformed person as icon of the invisible God, as found in his fifteen homilies on the Song of Songs. Second, a similar overview will be provided of Jean-Luc Marion’s thought as it touches on the possibility of encounter with and speaking of God, and more specifically as it relates to his concepts of the idol and icon, in his book *God Without Being*. Finally, a comparative analysis of the similarities and distinctiveness of the thought of these two authors will be traced.

References:

1. Sarah Coakley, “Re-Thinking Gregory of Nyssa: Introduction – Gender, Trinitarian Analogies, and the Pedagogy of The Song,” *Modern Theology* 18, no. 4 (2002): 431.
2. Charles Lock, “‘Against Being: An Introduction to the Thought of Jean-Luc Marion,” *St. Vladimir’s Theological Quarterly* 37, no. 4 (1993): 373.

Presenter	Henry Shapiro	76
Institution	Harvard Divinity School	
Title	<i>Holy War in the Digenis Akritis?</i>	
Abstract	In this paper I contest claims that Byzantine akritai fought “holy war” against Muslims on the southeastern borderlands after the Islamic	

conquests of the Levant and before the Battle of Manzikert. In particular, I glean historical clues about the justifications and motivations for war of border troops from the Grottaferrata version of the Byzantine epic novel *Digenis Akritis*. I begin the paper by discussing the use of art in historical and theological research. I then outline an article by George T. Dennis, who distinguishes between just and holy war and argues that the Byzantines had no theology of holy war. I offer a short history of Patristic and Byzantine views on the conduct of war; place the *Digenis Akritis* in historical context; and examine the novel through theological and historical lenses, revealing that the characters' motivations for fighting are not religious and that the novel offers historical data about the borderlands, despite the author's artistic license. I conclude that scholars who argue that Byzantine troops on the borderlands were holy warriors misunderstand Byzantine theologies and complex human reasoning.

Presenter **Matthew Simington** Graduate student 78

Institution Holy Cross Greek Orthodox School of Theology

Title *Constantine's Rhetoric of Creation*

Abstract This paper will propose a reevaluation of Constantine's apparent devotion to the cult of "Sol Invictus", otherwise known as Apollo, by examining the letter of the Emperor Constantine beginning, "Whatever is comprehended under the sovereign laws of nature...", preserved by Eusebius in Book 2 of "The Life of Constantine". In this address to his pagan subjects Constantine asserts his conviction regarding monotheism and uses specifically Christian language. He clearly condemns polytheism and the traditional pantheon, by making an appeal from natural philosophy, arguing that there can be only one god. He specifically condemns the cult of Apollo, and assigns responsibility to the Pythian Oracle of Apollo for the instigation of the Diocletian Persecutions which precipitated his conquest of the Eastern Empire. Finally, It will be shown that Constantine closely associates himself with these Christian Martyrs, that he makes use of Christian language, and draws the his argument from natural philosophy directly from the Psalms and Christian Tradition. It is hoped that the paper will illumine issues such as natural revelation, the iconography of Sol Invictus, early Christian apologetics, and Constantine's character as a man and ruler.

Presenter **Stuart Squires** 429

Institution Catholic University of America

Title *Ambrose in the Shadows: The Presence of the Bishop of Milan in the Correspondence between Jerome and Augustine*

Presenter Jarno Wassen Graduate Student 391

Institution St. Vladimir's Orthodox Theological Seminary

Title *An Orthodox Origenism in Evagrius Pontikos?*

Abstract Based on "Ad Monachos" 123-125 and "The Virgin" 54 I offer a re-reading of Evagrius Pontikos following the lead of the German scholar Fr. Gabriel Bunge OSB. Most of his work exists only in German. Evagrius' Origenism was received by him from his Cappadocian teachers and is pitted against Arianism, Eunomianism, and Apollinarianism. Yet in the Egyptian desert Evagrius finds himself confronted with a pseudo-knowledge which he attempts to cure with true-knowledge. His Origenism is the polemical tool in his defense of Nicene Orthodoxy following his teachers (Sts. Basil the Great and Gregory the Theologian).

Presenter Ann Woods Graduate student 97

Institution United Theological Seminary of the Twin Cities

Title *Why Give? The Rhetoric of Wealth and Almsgiving in Selected Fathers of the Church*

Abstract As part of the growing interest in the ethical content of patristic writings, this paper examines the arguments used by various authors to support their teachings concerning wealth and almsgiving. This work categorizes the arguments as a means of analysis within texts and comparison between writers. Authors examined are Clement of Alexandria, Cyprian of Carthage, John Chrysostom, Basil of Caesarea, and Gregory of Nyssa. Several major categories of arguments are found to be present in all authors, and to also be the dominant categories in most of the authors. Other categories of argument are present in all the authors, but not frequent in most of them. Some writers are found to have unique categories of arguments not present in other authors. Through this method of analysis, similarities and differences between authors' use of arguments can be quantified.

Conference Participants Information

Nissy Abraham

Received MDiv. Wife of Gene Fojtik. She and Gene are celebrating 15th wedding anniversary during conference.

Yury Arzhanov

Martin-Luther-Universität Halle-Wittenberg
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I have graduated in philology and theology in St.Petersburg and have wrote a doctor thesis in the semitistics on the philosophical department of the St.Petersburg university. My interests are connected with the semitic languages and the history of relations between Jews and Christians and early Church history. Now I am in Germany, where I study and work on the topic of the history of Christianity among the Arabs before Islam.

Dr. Antonia Atanassova

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Dissertation entitled "Containing the Uncontainable God: Mary at the Council of Ephesus" was on the controversy at Ephesus, focusing on the christological implications rather than on liturgical language. Interested also in the way this played itself out into the liturgy.

I also have worked on the ministerial roles of women in the Eastern church (ancient and modern), including a recent article on Bulgarian Orthodox women published in an Austrian anthology. I am originally from Bulgaria.

James Bartlett

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Dr. Bruce Beck

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Marios Benisis

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Thessaloniki
Th.M. student in the field of Patristics, in Aristotle University of Thessaloniki, Greece. I also studied in Holy Cross Greek Orthodox School of Theology as an exchange student, the year before.

Jared Bryant

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ThM
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Historical Theology

Joanna L. Bryant

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Ben Bythewood

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a history major at UMASS Lowell, and I am a senior this year. I will be attending Gordon Conwell starting in the spring for an M.Div. and plan to go on from there into Doctoral studies in Patristics. I heard about the conference, I assume, because I joined NAPS about six months ago and must have been put on a mailing list.

Vince Campbell

Gordon-Conwell Theological Seminary
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I'm very interested in patristic studies for my doctoral work after seminary (specifically patristic Egypt) and I'm interested in meeting other patristic scholars to get familiar with scholars in the area as I'm still at the Masters level and am looking for ideas for after graduation.

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Deacon Anduaem Dagmawi

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I am a PhD student at the University of St. Michael's College, Faculty of Theology at University of Toronto.

My area of study is Historical Theology and Patristics.

The topic of my dissertation is: "The Soteriological Teachings of Abba Giyorgis of Gascha, the Ethiopian Cyril."

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Patristics

Rev. Dr. Robert Daly

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Emily Davis

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Steubenville, OH, 43952
studying Philosophy and Spanish. I am also in the Great Books program.

Joy Davis

St. Bernard Church in Keene, NH.

None

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I hold an M.A. in Theology and Christian Ministry from Franciscan University of Steubenville and am currently employed in ministry in the Roman Catholic Church. Although I am not planning on further formal academic study at this time, I have always been interested in patristics and would appreciate this opportunity. Director of Religious education and youth ministry

Hellen Dayton

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John Christopher Dayton

Case-Western Reserve University

Benjamin de Lee

University of California, Los Angeles

PhD

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I am currently a second year student in the phd program in history at University of California, Los Angeles where I am studying under Professor Claudia Rapp. However, I have theological training as I studied at St. Vladimir's Orthodox Theological Seminary.

Dn. Nicholas E. Denysenko

The Catholic University of America

PhD

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Annapolis, Maryland 21409

Liturgical Studies/Sacramental Theology, especially Byzantine liturgy and heortology. I plan to write my dissertation on the Blessing of Waters on Theophany from the 5th to 15th Centuries in Constantinople. Ph.D. Candidate, Liturgical Studies/Sacramental Theology

Matt Drever

University of Chicago

PhD

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My dissertation is on Augustine's anthropology (within a christological and trinitarian context) in relation to modern German hermeneutics and phenomenology.

Ian Drummond

Gordon-Conwell Theological Seminary

ThM

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Th.M. program in Church History, focus on late antiquity

Sébastien Falardeau

Université de Montréal
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Presently I am doing a second Master on Augustine, but this time in philosophy at the Université of Montréal: M. A. philosophie (Université de Montréal, département de philosophie): 2007-
M. A. théologie (Université de Montréal, faculté de théologie): 2003-2006.
B. A. philosophie (Université de Montréal, département de philosophie): 1999-2003.
Mineur en philosophie (Université de Montréal, département de philosophie): 1999.

Gene Fojtik

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Manuel Garcia

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I am majoring in history and am part of my school's Great Books program. In my Great Books Class we are examining the texts of the Early Church Fathers and I feel that this conference would give me deeper understanding of what we are studying in class. Also, I hope to become a Medievalist. I realize that the teachings of the Early Church Fathers had a great impact on Christianity during Medieval time.

Ian Gerdon

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I am currently a candidate for a master's degree in Monastic Studies at St. John's University School of Theology in Collegeville, MN; I have also studied at the University of Chicago Divinity School.

Dragos Andrei Giulea

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Christian origins and Patristic studies, especially post biblical and pre-Nicene Greek authors.

Paschalis Gkortsilas

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Lisa Gonzalez

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I am a masters student in theology at Fuller Theological Seminary, and my concentration is Biblical Studies and Theology. I am particularly interested in early church history, and I hope to go on to Ph.D work.

Isreal (Max) Gruber

Hebrew is Cool
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I am a Hebrew scholar (not a graduate student) and have taught with the Patriarchate in Jerusalem and have very close friends there.

Adrian Guiu

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Social and Philosophic History of Late
Antiquity, Meister Eckhart, Phenomenology:
Heidegger

Jude Aaron Harmon

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Akathist Hymn; and more generally in the
formation of early Christian identity vis-a-vis
the various cultural contexts of Greece, Rome,
and the Levant. I am especially interested in
semiotics, aesthetics and the sensorium as ways
into understanding the literary and artistic
productions of the early Church. my current
research on the debate over women's ordination
in the Anglican, Orthodox, and Catholic
Churches.

Reuben L. Harper

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I am currently enrolled in the Master's program
at the Theology Faculty of Aristotle University
of Thessaloniki. Area of Study: Systematic
Theology/Dogmatics; Thesis Topic: The
Eschatology of Body

Dr. Susan R. Holman

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New Testament and Early Christianity; Origins
and development of the Christian mystical
tradition, including Jewish apocalyptic and
early Merkabah texts; Graeco-Roman
perceptions of the numinous (e.g. as found in
hero cults); and Phenomenology of mysticism,
esp. in relation to ritual practices such as
baptism

Dr. Vladimir Kharlamov

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PhD
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Daniel Larison

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 PhD
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Area of study: Byzantine History; Dissertation topic: My dissertation is a study of representations of textual, imperial and conciliar authority in the Acts of the sixth ecumenical council informed by a revisionist interpretation of the causes and nature of monotheletism.

I would be willing to respond to another paper.

F. Robert Latimer

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in the Ph.D. program at UCLA (Medieval and Byzantine dual-Fields)
 M.St. from Exeter College, Oxford University. I am pursuing a Franco-Byzantine field of study, and my projected dissertation topic will center around the Theological and Political communication between Byzantium, Rome, and the Frankish Kingdoms in the Ninth Century.

Dawn LaValle

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IAreas of Study: Greek Christian poetry and literature Thesis Topic: An analysis of Clement of Alexandria's views on art utilizing his parallel critiques of cosmetics.

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 Ph.D. candidate, 1st year, History of Christianity, Patristics

Jerusha Lee

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Steven Lee

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Jonathan Loopstra

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 Greek and Syriac Patristics, with particular emphasis on the exegetical traditions. My dissertation work is on the Syriac massorah traditions. Jonathan Loopstra is currently a PhD student and Mellon-Harris Fellow in the Center for the Study of Early Christianity at the Catholic University of America. He works in Syriac, Coptic, and Greek Patristics, with particular interests in Syriac translations of the Greek Fathers. He is currently working on the manuscripts of the so-called "Syriac Massorah." His dissertation is entitled "Patristic Quotations in the 'Massoretic' Handbooks of the Qaraqāptā Tradition" under the supervision of Father Sydney Griffith and Lucas Van Rompay.

Daria Lucas

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I am a fourth-year doctoral student in Theology at the University of Notre Dame, with a concentration in medieval and patristic theology. My dissertation topic is: "The grace of the Holy Spirit, the virtue of charity, and the gift of wisdom: pneumatology and deification in Aquinas' Summa theologiae." I also have an M.A. in Liturgical Studies from the Liturgical Institute in Mundelein, IL.

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Patristics; leads society - Moscow Association for Religious Studies

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Tentative Dissertation Topic: The Development of Eusebian Historiography in the Early Church

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Scott D. Moringiello

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I am a doctoral candidate in the theology department at the University of Notre Dame. Right now, I am writing my dissertation entitled "Irenaeus Rhetor," a study of Irenaeus's use of the Greek rhetorical tradition.

David Newheiser

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I am a graduate student in theology at the University of Oxford. Boston would normally be rather far out of my way, but since I am spending this semester as a visiting researcher at Yale, I am very keen to attend the upcoming conference at the Pappas Patristic Institute.

I have copied below the abstract for a paper I would like to present at the conference, entitled "The Complex Contexts of Dionysius the Areopagite." It represents part of my DPhil dissertation, which I am currently writing on the topic of eschatology in Dionysius the Areopagite and Jacques Derrida.

Mark A. Nussberger

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Hebrew Bible (and the history of its interpretation)

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Master of Sacred Theology Program. My concentration is Church History and Historical Theology with emphasis on Eastern Fathers of Late Antiquity.

James Patterson

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I am currently a graduate student at the University of Texas, Austin in Classics with concentrations in Classical Philosophy and Early Christianity (I am an M.A. candidate working for a Ph.D. in Classics). ♦ I received a B.A. (Classics) and M.A.T. (Latin) at the University of Massachusetts Amherst. ♦ ♦

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Marcos A. Ramos, O.P.

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I am a friar and priest of the Dominican Order and a student of historical theology at St. Michael's College in Toronto. At this moment I am finishing a Th.M in historical theology, with the purpose of pursuing a doctoral degree afterwards. I am very much interested in the Patristic Period, with a special predilection for the theology of Irenaeus of Lyons. Before starting my degree I was doing pastoral work in parishes in Miami and Louisiana.

David C. Robinson

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Research Interests: Ante-Nicene Christianity; Eschatology in Early Christianity; Early Christian and Jewish Apocalypticism; Dissertation Topic: Eschatology and Anthropology in Tertullian

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Classics. Interests include Patristics/Dogmatics.

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Joel Schmidt

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I'm a second-year doctoral student in Theology at the University of Notre Dame. Although my major area of focus is liturgical studies I also have a deep interest in patristics, and have used my electives to take courses from this era in the areas of Syriac Christianity (with Fr. Joseph Amar), the writings of St. John Chrysostom (with Dr. Blake Leyerle), and the Cappadocian Fathers (with Fr. Brian Daley, S.J.).

Mark Scott

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I am a fourth year Ph.D Candidate in the Study of Religion at Harvard University (my advisor is Sarah Coakley). I specialize in patristic theology, particularly Origen of Alexandria. I am interested in presenting a Short Communication at the upcoming conference at Holy Cross on evil and suffering in the patristic period. I am writing my dissertation of Origen of Alexandria's treatment of the problem of evil

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Rachel Smith

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Early Christian asceticism; monasticism; the reception and interpretation of eastern hagiographies in the late medieval period; women's mystical practices Western medieval context; the practice of confession; the rise of psychoanalysis.

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I am a Ph.D. student in Historical Theology at The Catholic University of America with a focus on the Latin Fathers.

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Ph.D. in Religious Studies at Southern Methodist University; Ethics (specifically, Family Ethics);

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Sarah Wassen

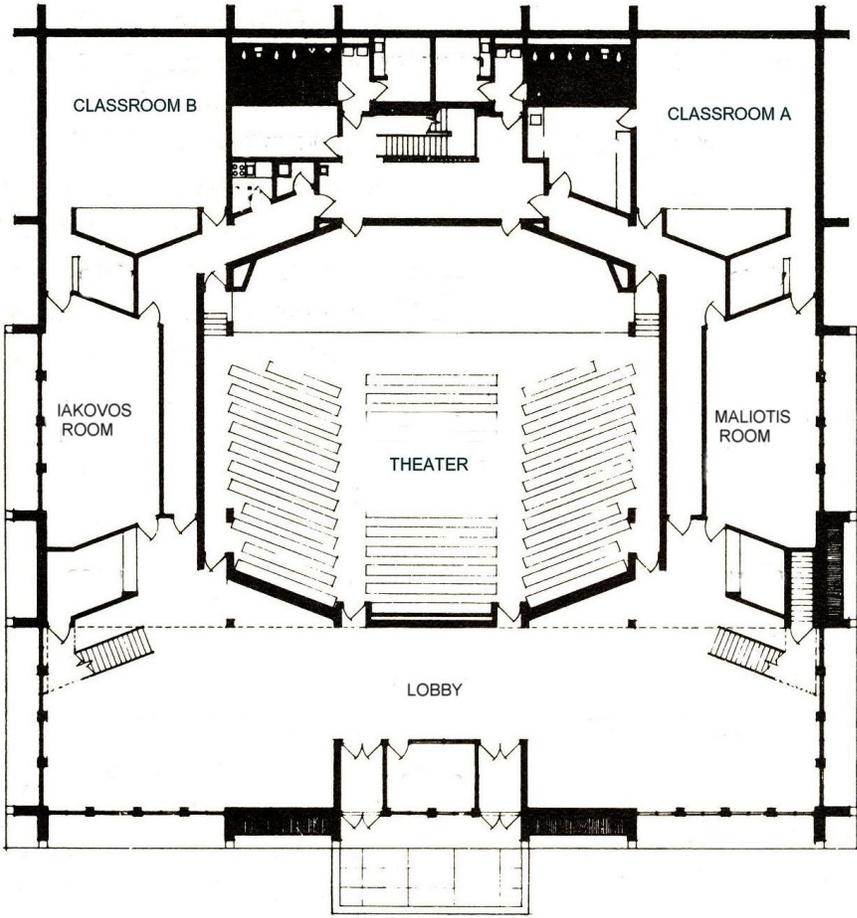
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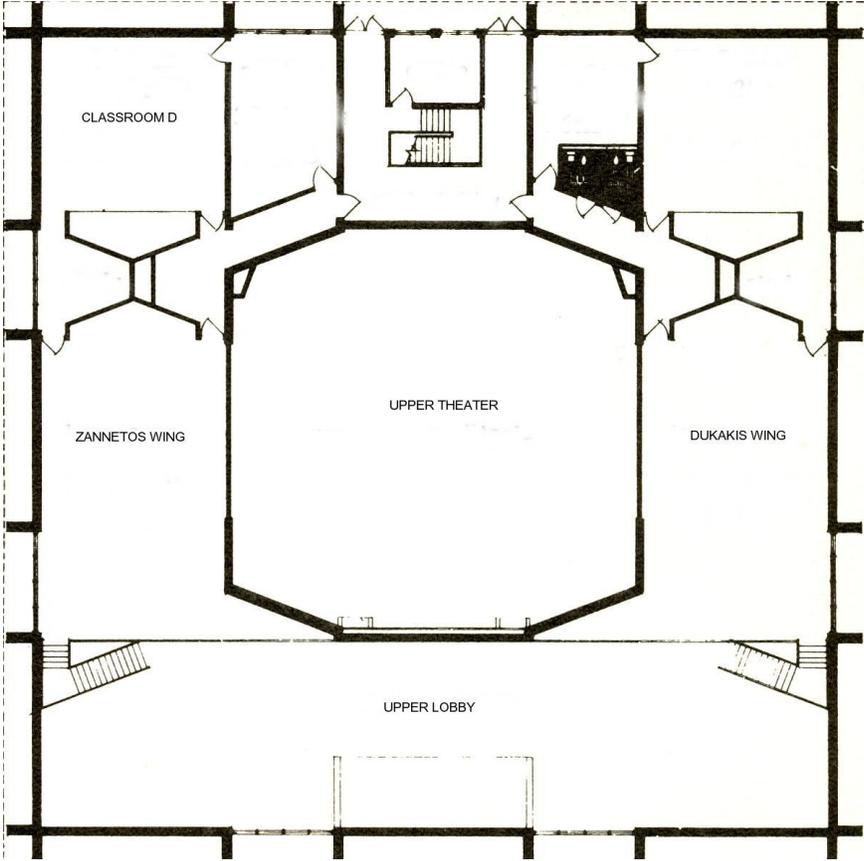
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4	St. Vladimir's Orthodox Theological Seminary
4	University of Chicago
4	University of St. Michael's College
3	Aristotle University of Thessaloniki
3	Boston College
3	Catholic University of America
3	Gordon-Conwell Theological Seminary
3	Holy Cross Greek Orthodox School of Theology
2	Dallas Theological Seminary
2	Franciscan University of Steubenville
2	Harvard University
2	Independent
2	Marquette University
2	Southwestern Baptist Theological Seminary
1	Augustinianum Institute
1	Boston University
1	Brown University
1	Case-Western Reserve University
1	Catholic Theological Faculty of the University of Tübingen
1	Columbia University
1	Drew University
1	Fuller Theological Seminary
1	Hebrew is Cool
1	Independent Scholar
1	Martin-Luther-Universität Halle-Wittenberg
1	McGill University
1	Moscow State University
1	Oxford University
1	Pappas Patristic Institute of Holy Cross Greek Orthodox Scho
1	SMU
1	St. Bernard Church in Keene, NH.
1	St. John's University School of Theology
1	St. Tikhon's Seminary
1	The Catholic University of America
1	UCLA
1	United Theological Seminary of the Twin Cities
1	Université de Montréal
1	University of California, Los Angeles
1	University of Chicago, Divinity School
1	University of Salzburg, Austria
1	University of Texas at Austin

MALIOTIS CULTURAL CENTER FUNCTION AREAS



LOWER
LEVEL



UPPER
LEVEL

PREPARING FOR ACADEMIC JOURNAL PUBLICATION

The following suggestions are general guidelines that apply to all good writing. They are provided here, particularly, for graduate students in academic religious studies preparing dissertation chapters (or other research) for potential publication in academic journals.

1. BE CLEAR

- Write as clearly as possible. Readers are not mind-readers.
- Connect ideas logically.
- After you know exactly what you are saying, write an abstract; include it at the beginning of the manuscript.
- Catch your readers' interest by beginning the text of the paper (or chapter) by drawing them immediately into the issue or question at hand. Do this clearly, briefly, and make it as interesting as possible. Tell the reader what you will say, then use the paper to say it.
- Use headings/subheadings as signposts to guide your reader (and yourself). After you finish the paper, make sure the headings still reflect how your argument has developed; if they don't, identify what needs to change; never feel locked into your outline; it is just a tool.
- Be the first to define the potential problems or ideological limits of your paper. Define how these limits may be opportunities. Anticipate constructive criticism and use it to your advantage; your paper is part of a larger academic conversation that will (hopefully) continue long after your manuscript is published.
- Conclude – briefly. The conclusion is the place to summarize what you have said and tie it together. If your paper has what you think are highly original implications, and you don't realize this until you write the conclusion, your paper may be much stronger if you take the time to rewrite it in light of this realization, making these highly original implications a larger part of your text and argument. Or you may wish to hold these new thoughts for a second paper!
- Fix your word length, margins, endnotes, font, abstract style, and headings to conform to the editorial guidelines of your chosen publisher carefully—before you submit it.

2. BE NICE – AND IF THIS IS DIFFICULT, BE GENEROUSLY POLITE

- Phrase your initial contacts with editors as formally as possible, even if it is by email.
- When you write to editors, be sure to spell their names correctly.
- It is perfectly acceptable to name a professor or other contact that the editor may know, as part of your cover letter—if that professor or person suggested this journal to you for this paper. Also, if you are a graduate student, it is good manners to mention this somewhere in the cover letter, along with the name of the professor who is directing your thesis. Don't boast or apologize; just state the facts.
- Always express gratitude, even if the editor's/reviewers' response or advice makes you feel furious, grumpy, or depressed. (And no, you don't have to send anyone a thank-you if they point-blank reject your manuscript.)
- Take reviewers' comments seriously, and address every point in your revision. If you think they misunderstood you, perhaps other readers will, too; clarify. If you disagree about certain suggestions, revise the manuscript to better argue (and perhaps better support) why you hold the position you do. Respond thoughtfully, not defensively. Be generous; after all, you might be wrong.
- Never submit a manuscript to more than one journal at a time. If you think your paper is a highly unusual exception to this rule, make sure both editors are aware-before they spend time on your paper.
- Respect reviewers' confidentiality and desired anonymity even if you later accidentally find out who they are.

(more on page 2 →)

3. BE CAREFUL

- Learn what is normal for the publishing process in your field.
- Know your audience and write with the appropriate style and voice; a paper for an academic journal is not the same as a lecture for your undergraduates.
- Learn the journals. Spend an afternoon browsing in your library's periodical reading room.
- Collect editorial guidelines designed for your specialty.
- Buy and occasionally open and look at the *Chicago Manual of Style*.
- Be aware that there are many variants to every stylistic rule; the bottom line is: be consistent.
- If you hate the thought of those picky citation format details, learn them anyway.
- Spelling, grammar, and punctuation matter; but don't get hung up and paralyzed over them; good publishers hire good copyeditors (though they pay them badly).
- If English is not your first language, find one or two native English speakers *ideally in your field* and ask them to check your English, spelling, grammar, and transition of ideas *before* you submit.
- Once your paper is accepted, you will receive typeset "proofs" to review, along with careful instructions on how to read and mark them. Respond immediately. Read them with great care, word for word—ideally aloud—in order to catch the inevitable typos or extra/missing words. Sure, you can blame errors on the press, but it still makes you look bad. You want people to remember your topic and your arguments, not your mistakes.

4. BE PERSISTENT

- Academic journals will send you a note acknowledging your submitted manuscript when they receive it. If you do not hear from the journal within one month after mailing your submission, inquire. An email is acceptable for such inquiry.
- Peer reviewers who evaluate journal (and book) submissions are usually very busy academics, experts in this field or specific topic. They may be slow to respond. If you hear nothing for more than three months on a manuscript submitted to a journal, remind the editor.
- If the reviews of your paper are devastatingly negative, but they strongly recommend that you revise and resubmit, pluck up your courage: revise and resubmit.
- If one journal rejects your paper and you believe it is truly publishable, another journal may be ideal. This may also be a time to ask a friend or colleague to look at your manuscript and suggest possible revisions or give you ideas on other journals.
- Most people get depressed at rejections. This is normal. Some academic writers choose to wait a while between submissions (getting opinions, making revisions, or just licking their wounds); others have the envelope to the next journal stamped and in the mail the next day. Do whatever fits your personal style. If you respond quickly, however, be sure you are just as careful about the details of your second submission as you were about the first.
- If you need help, get it: Join a writing group. Attend relevant sessions at AAR/SBL. Present more conference papers on various aspects of your paper at conferences or seminars that are known for an audience that will care about giving you helpful feedback. Begin a writing support group among your fellow graduate students.
- If your paper is rejected and you decide to give up on it, put it somewhere you can find it again in five years; your academic path may unexpectedly lead you to research on a whole new angle that builds on this paper (or some part of it) and may eventually result in publication you never expected.