

האוניברסיטה העברית בירושלים
The Hebrew University of Jerusalem



המרכז לחקר הנצרות

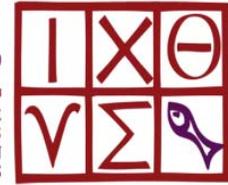
נסד על ידי הוברט ואלדגונדה ברנינקמיייר וורהן

The Center for the Study of Christianity

Established by Hubert and Aldegonde Brenninkmeijer-Werhahn

AIEP • IAPS

ASSOCIATION INTERNATIONALE
D'ÉTUDES PATRISTIQUES
INTERNATIONAL ASSOCIATION
OF PATRISTIC STUDIES



Patristic Studies in the Twenty-first Century: An International Conference to Mark the 50th Anniversary of AIEP/IAPS Preliminary Conference Programme

(Abstracts listed alphabetically after p. 9)

Tuesday, June 25

- 9:00 Opening ceremonies
- 9:30 Adolf Martin Ritter, Ruprecht-Karls Universität, "The Origins of AIEP"
- 10:00 Break
- 10:30 Overview of patristic studies (1)
- Europe (Lorenzo Perrone, Università di Bologna)
 North America (Dennis Trout, University of Missouri)
 South America (Francisco García Bazán, CONICET)
- 12:30 Lunch
- 14:00 Angelo Di Berardino, Institutum Patristicum Augustinianum, "The Development of AIEP"
- 14:30 Overview of patristic studies (2)
- Asia (Satoshi Toda, Hitotsubashi University)
 Australia (Bronwen Neil, Australian Catholic University)
 Africa (Michel Libambu, Université catholique du Congo)
- 16:30 Break
- 17:30 Susan Ashbrook Harvey, Brown University, "Patristic Worlds"
- 18:30 Reception and banquet

16:30 **Plenary Lecture:** Averil Cameron, University of Oxford, “Patristic Studies and the Emergence of Islam”

Theme 2: Patristics between Eastern and Western Christian traditions: what does patristics mean in the face of diverse receptions of patristic texts within and between Eastern and Western Christian traditions?

9:00 **Plenary Lecture:** Columba Stewart, St. John’s University, “Patristics Beyond ‘East’ and ‘West’”

10:00 Break

10:30 **Session 4**

Timothy B. Sailors, Eberhard-Karls-Universität, Tübingen, “Pre-Nicene Christian Literature in Eastern and Western Christian Traditions: The Complexities of Shared, Marginalized and Forgotten Traditions, and Prospects for the Twenty-first Century”

Lucian Dîncă, Directeur de la bibliothèque byzantine du Centre Saint Pierre et Saint André de Bucarest, Roumanie; Université de Bucarest, “Exemple de réception d’un texte d’Athanasie d’Alexandrie dans la querelle théologique entre l’Orient et l’Occident sur le *Filioque*”

Alexey Fokin, Institute of Philosophy of the Russian Academy of Sciences, “Augustine’s Trinitarian Theology and Eastern Orthodox Tradition”

12:00 Lunch

13:00 **Session 5**

Barbara Crostini, University of Stockholms, “Hesychius of Jerusalem: An Exegete for East and West”

Rodrigo G. Álvarez Gutiérrez, Pontificia Universidad Católica de Chile, “La réception de la théologie trinitaire du *Contre Eunomio* de Grégoire de Nysse chez Ghislain Lafont”

14:30 Break

15:00 **Session 6**

Marcin Wysocki, The John Paul II Catholic University of Lublin, “Between Western and Eastern Traditions: Polish Patristic Studies and Theology after World War II”

Octavian Gordon, University of Bucharest, “Translating Patristic Greek Literature in the Post-Communist Romanian Cultural and Ecclesiastical Society”

Tina Dolidze, Tbilisi State University, “Patristics – As Reflected in Georgian Mental Reality”

Theme 3: Patristics and theology: what can theology contribute to patristics today and what can patristics contribute to theology today?

9:00 **Plenary Lecture:** Christoph Marksches, Humboldt Universität, “Patristics and Theology: What Can Theology Contribute to Patristics Today and What Can Patristics Contribute to Theology Today?”

10:00 Break

10:30 **Session 7**

Martin George, Universität Bern, “Concepts of Theology in the Early and Byzantine Church”

Zurab Jashi, Universität Leipzig, “The Education of Hope through the Trinitarian Theology of the Nicene Church Fathers”

Pablo Argárate, Institut für Ökumenische Theologie, Ostkirchliche Orthodoxie und Patrologie, “Patristic Pneumatology in the Twenty-first Century”

12:00 Lunch

13:00 **Session 8**

Daniel Buda, Lucian Blaga University of Sibiu, “Some Aspects Regarding the Importance of Patristics for Ecumenical Theology Today”

Lai Pak-Wah, Biblical Graduate School of Theology, Singapore, “Medical Analogies as Soteriological Motifs in Late-Fourth-Century Patristic Writings”

Julia Konstantinovskiy, University of Oxford, “Patristics, Multiculturalism and the Building of the Self: ‘Towards a Constructive Christian Social Ethics’”

14:30 Break

15:00 **Session 9**

Patricia Andrea Ciner, Universidad Nacional de Cuyo – Universidad Católica de Cuyo, “The Exegesis of the Gospel of John in Heracleon and Origen: New Lines of Research on a Controversial Issue”

Lenka Karfíková, Charles University, Prague, “La contingence historique de la vérité”

Thursday, June 27

Theme 3 (cont'd): Patristics and theology: what can theology contribute to patristics today and what can patristics contribute to theology today?

10:00 Break

10:30 **Session 10**

Scott Ables, University of Oxford, "Tradition in John of Damascus: A Creative and Adaptive Orthodoxy"

Eirini Artemi, Archdiocese of Athens and all Greece, "Orthodox Christianity and 'Modernity'"

Adrian Marinescu, Ludwig-Maximilians-Universität, München, "Theology, Orthodoxy, Orthopraxy: Reflections on the Church Fathers' Topicality"

12:00 Lunch

13:00 **Session 11**

Roberto Spataro, Università Pontificia Salesiana, "Benedict XVI and his Catecheses on the Church Fathers: Suggestions to the Theologians"

Eimhin Walsh, Trinity College, Dublin, "Formation from the Fathers: The Place of Patristics in Theological Education of Clergy"

Young Richard Kim, Calvin College, "Patristics and Protestants: A View from Contemporary North American Christianity"

14:30 Break

15:00 **Session 12**

Charles Stang, Harvard Divinity School, "Patristics and Philosophy: Strategies of Retrieval in Jean-Luc Marion and Giorgio Agamben"

Theme 4: Patristics, literature, and histories of the book: what is the meaning for patristics of current thinking and research in literary history and book culture?

9:00 **Plenary Lecture:** Mark Vessey, University of British Columbia, "'Scribes for the Kingdom of God': The Fathers of the Church in Writing, Literature and Book Culture (1963-2013)"

10:00 Break

- 10:30 **Session 13**
- Sébastien Morlet, Université de Paris-Sorbonne, “The Contribution of New Editions of Rhetorical Texts to the Study of Patristics”
- Dominique Côté, Université d’Ottawa, “Les *Pseudo-Clémentines* ou le choix du roman grec”
- Benoît Gain, France, “De quelques exemples d’intertextualité dans les littératures chrétiennes de l’Antiquité”

12:00 Lunch

- 13:00 **Session 14**
- Hillel Newman, University of Haifa, “Jewish Books in Light of Patristic Literature”
- Zeev Elitzur, Ben Gurion University, “Parallel Developments of the Jewish and Christian Holy Book in Late Antiquity”
- Cordula Bandt, Berlin-Brandenburgische Akademie der Wissenschaften, “On Formal Aspects of Psalm Catena Manuscripts”

14:30 Break

- 15:00 **Session 15**
- Francesco Pieri, Facoltà Teologica dell’Emilia Romagna, “Jerome in the History of Translation”
- Fiona Kao, University of Cambridge, “Female Martyrs in Early Modern Martyrologies and their Patristic Heritage”

Theme 5: Patristics and art: how can the study of aesthetics and early Christian art forms contribute to the study of patristics?

9:00 **Plenary Lecture:** Robin Jensen, Vanderbilt University, “New and Renewed Approaches to Material and Visual Evidence for Early Christian Studies: The Integration of Texts and Artifacts”

10:00 Break

- 10:30 **Session 16**
- Elizabeth Williams, New York University, “Silver and Gold: Uses, Appreciations, and Economies of Precious Metals in the Early Byzantine Eastern Mediterranean”
- Anne Karahan, Swedish Research Institute in Istanbul, “Patristics and the Byzantine Motifs of Christ Pantokrator versus the Theotokos with the Christ Child”

Marianne Sághy, Central European University, Budapest, "Poetry as Propaganda: Martyr Theology, Nicene Orthodoxy and Classical Tradition in the *Epigrammata Damasiana*"

12:00 Lunch

13:00 **Session 17**

Albertus Horsting, University of Notre Dame / SNS Pisa, "Late-antique Technologies of Authority: Prosper of Aquitaine's Poetry and the Making of Saint Augustine"

Margaret M. Mitchell, University of Chicago, "Scripture as a Christian Public Monument in the Late Fourth Century"

14:30 Break

Theme 6: Patristics and archaeology: what is the meaning for patristics of a broader understanding of ancient culture and Christianity arising from archaeological investigations?

9:00 **Plenary Lecture:** Yoram Tsafrir, Hebrew University of Jerusalem, "Aelia Capitolina and the Holy City – The Roles of Patristic Literature and Archaeological Research in the Study of Late Antique Jerusalem"

10:00 Break

10:30 **Session 18**

Bernard Mulholland, Queen's University, Belfast, "Identification of Early Byzantine Constantinopolitan, Syrian and Roman Church Plans in the Levant and Some Possible Consequences"

Oded Irshai, Hebrew University of Jerusalem, "Eusebius' *Martyrs of Palestine*: Blood, Politics and Holy Cartography"

Chrysi Kotsifou, Van Leer Jerusalem Institute, "'Fragmented' Landscapes and 'Fragmented' Accounts: Pilgrimage Sites and Accounts"

12:00 Lunch

13:00 **Session 19**

Tamila Mgaloblishvili, St. Andrew Georgian University, "Early Monasticism in the Holy Land: Peter the Iberian's Two Monasteries in the Holy City?"

Sophia Germanidou, Kalamata, "Attitudes of Early Christian Patristics towards Technology in the Sphere of Byzantium: Myths and Evidence"

Eirini Zisimou, University of Birmingham, "The Economy and Material Culture of the Early Christian Greek Church"

14:30 Break

15:00 **Session 20**

Mats Pehrson, University of Gothenburg, "The Location(s) of Jabesh-Gilead: A Reevaluation of the Textual Sources in Light of Recent Archaeological Excavations"

Eirini Panou, Institute for Textual Scholarship and Electronic Editing (ITSEE), University of Birmingham, "The Church of Mary in the Probatric Pool and the *haghiasmata* of Constantinople"

Nataša Mučalo, University of Zadar, "Early Christian Baptisteries in Dalmatia – An Interpretation of Archaeological Evidence"

Closing Plenary Session

16:30 Jean-Noël Guinot, Sources Chrétiennes, "Éditer, traduire et commenter les écrits des Pères. Constats, évolutions, perspectives. Retour sur 70 ans d'activité dédiée par 'Sources Chrétiennes' à l'édition des textes patristiques"

17:30 Closing ceremonies

**Patristic Studies in the Twenty-first Century: An International Conference to Mark the 50th
Anniversary of AIEP/IAPS
Preliminary Conference Programme**

Abstracts

Scott Ables, University of Oxford, "Tradition in John of Damascus: A Creative and Adaptive Orthodoxy"

Abandoned under Islam in Palestine, John of Damascus, a faithful Byzantine, forged persuasive argument without imperial might to create a theological space for his minority melkite brethren. Meanwhile imperial orthodoxy having failed in its flirtation with heresy to court the disaffected Monophysites against the Arabs now promulgated iconoclastic policy to shore up its failed piety. Imperial monothelitism was impugned by Maximus the Confessor, and John would follow the Maximian trajectory. Eschewing innovation as anti-Byzantine, John, nevertheless, recapitulated authoritative and normative tradition with adaptive creativity in this Maximian trajectory. John's synthesis survives, that of Imperial orthodoxy was eclipsed by his new Orthodoxy from Palestine. How could 'Church Tradition' take such a turn from Constantinople to Jerusalem? Could modern theologians learn from analysis of John's approach to address modern catalysts? Perhaps Tradition is less monolithic boundary marker prohibiting change than faithful guide in the navigation of change?

Rodrigo G. Álvarez Gutiérrez, Pontificia Universidad Católica de Chile, "La réception de la théologie trinitaire du *Contre Eumonio* de Grégoire de Nysse chez Ghislain Lafont"

La théologie du post-concile a inauguré des formes de pensée trinitaires qui cherchent à surpasser la dichotomie l'ontologie - sotériologie. On souligne parmi les théologiens qui ont étudié le dit problème : Ghislain Lafont. Celui-ci, ainsi que le jésuite allemand Karl Rahner soutiennent que tout ce que nous savons de la Trinité découle de l'auto-communication de Dieu. Cependant, une controverse s'établit entre eux, qui se manifeste dans la question suivante : la tradition théologique occidentale aurait-elle pris des parents Capadociens le langage trinitaire, et non sa signification sotériologique ? La préoccupation rahnérienne soutient que la théologie trinitaire s'est transformée en un discours simple fragmenté. Deux traditions existent : l'approfondissement hypostatique des parents Capadociens et la systématisme de la théologie occidentale. Devant de telles affirmations, Ghislain Lafont affirmera que la théologie trinitaire selon Rahner aboutit seulement à décrire un succès historique. Pour cela, Lafont étudie la précision et la clarté spéculative de Gregorio de Nysse. L'histoire du dogme selon, Ghislain Lafont, constitue le référent de l'économie salvifique. Le théologien français découvre dans Gregorio de Nysse que l'événement de la résurrection ne constitue pas un fait abstrait comme le note Niseno dans son *Contre Eumonio*, mais une possibilité profonde et cohérente d'accéder au dessein trinitaire et de vaincre la fragmentation entre les deux traditions. En conclusion, cette présentation cherche à élucider le dilemme de l'économie salvifique et de son expression théologique depuis le dialogue que Ghislain Lafont établit avec Gregorio de Nysse. De plus il éclaire l'un des points clés de ma thèse doctorale : La compatibilité de la distinction et de l'unité chez Dieu. C'est ainsi que la réception du Niseno constitue l'un des points fondamentaux de la théologie de Ghislain Lafont.

Pablo Argárate, Institut für Ökumenische Theologie, Ostkirchliche Orthodoxie und Patrologie, "Patristic Pneumatology in Twenty-first Century"

Orthodox' criticism of Western theology (and spirituality) regarding its obliviousness of the Holy Spirit is well known. As a consequence, it produced a timid pneumatological renewal in the second half of the twentieth century.

This general reaction had place in patristic studies as well, although very incipiently. In this context, an increasing number of studies has been devoted since then to the Holy Spirit within diverse Patristic authors. In addition to this, in the last decades some general anthologies of texts – in original or translation – have been published such as the ones edited by di Nola, Hauschild/Dreccoll, Burgess, among others. Nevertheless, we miss an overarching presentation of the evolution of Patristic Pneumatology in the different Christian traditions (Greek, Latin, Eastern) for instance as Grillmeier wrote for the Christology.

My paper discusses a general project for undertaking it, and in which way a comprehensive, comparative, and in the meantime detailed study of Patristic Pneumatology can contribute to theology today.

Eirini Artemi, Archdiocese of Athens and all Greece, "Orthodox Christianity and 'Modernity'"

Nowadays, there is a question about the relationship between patristic and "after patristic" theology, according to Orthodox theology. This theology comes from the writings of the Fathers, the tradition of the Orthodox Church but also from the general revealed truth of the Church. The opposite of orthodox theology is "after patristic" theology. The latter is an extension of the various newer theologies of western Christian Churches. They make a relevance of theology and feminist, or politics, or different social problems, etc. What is the view of the Orthodoxy theology, when many Orthodox support these kinds of theologies and some others have negative attitude to these theologies. Is there any real connection between patristic theology and "modern theology"?

Cordula Bandt, Berlin-Brandenburgische Akademie der Wissenschaften, "On Formal Aspects of Psalm Catenae Manuscripts"

By the end of the patristic period, from mid fifth century onwards, a new form of commentary literature was developed, which was to become particularly successful throughout Byzantine times: catenae. Their authors did not compose own exegeses on biblical books but rather assembled extracts from well-respected fathers, in most cases indicating their sources. Since many of the original commentaries were lost with the passage of time, often catenae extracts represent the only accessible material, and so they are exploited in current research for critical editions of important patristic authors as Origen, Eusebius, Basilus, Didymus, Apollinarius, Theodor of Mopsuestia and others.

There is one, and in some cases more catenae on most biblical books, but the Book of Psalms is commented on by an overwhelming variety of different catenae. Relations and dependences between them are possible to determine, but this task is far from easy as Gilles Dorival has shown in his exhaustive study which he promulgated in five large volumes on Psalm catenae. Beside internal criteria, also certain formal features of the extant manuscripts, especially the mise-en-page, hint to their ancestry. The proposed paper shall present examples for the interrelation between form and content in Psalm catenae manuscripts and thereby speak about the meaning of Palaeography and History of Book culture in the editorial work on patristic texts.

Daniel Buda, Lucian Blaga University of Sibiu, "Some Aspects Regarding the Importance of Patristics for Ecumenical Theology Today"

All theologians look at church history in order to find arguments for accepting or rejecting new ways to think or to practice today. This tendency is even stronger in the Catholic or Orthodox tradition. It is well known that modern ecumenical theologians tried to find arguments in the writings and practice of the Church fathers; so too those who are against the way ecumenical theology tries to develop the efforts for Church unity. This paper will try to highlight some aspects regarding the importance of patristics for ecumenical theology. Are we able to find in Church Fathers' writings and practice arguments and inspiration for the modern ecumenical theology and movement, or does such research rather give arguments to those who are skeptical regarding ecumenical theology? To what extent is/are today's model(s) for Church unity in harmony with the desire for unity in Christ as it was perceived by Church Fathers. Can we develop a model of unity based on Church Fathers' writings or will such an attempt produce several models?

Patricia Andrea Ciner, Universidad Nacional de Cuyo – Universidad Católica de Cuyo, "The Exegesis of the Gospel of John in Heracleon and Origen: New Lines of Research on a Controversial Issue"

The renowned specialist Raymond Brown has claimed that the Gospel of John is the most daring of the New Testament. It can be stated that especially in this gospel, can be found the subsequent history of all theological and metaphysical conflicts in the West. Our work will attempt to show how the first two commentaries made to this text in the patristic period, that of Heracleon and Origen, respond to two equally valid possibilities of interpretation and that in this kind of "initial ambiguity" the great lines of exegesis of the subsequent history of Western theology is formed. This will also require the examination of the history of conflicts within the Johannine community, showing how in it lived different positions and equally legitimate with respect to the nature of Jesus Christ. It will also analyze the question concerning the existence of various manuscripts of the Gospel of John, which would have enabled different exegesis.

Dominique Côté, Université d'Ottawa, "Les *Pseudo-Clémentines* ou le choix du roman grec"

En Syrie, dans la deuxième moitié du IV^e siècle de notre ère, plusieurs textes apocryphes circulent au sein des communautés chrétiennes, dont les *Pseudo-Clémentines* et les *Constitutions apostoliques*. Comme la plupart des textes apocryphes chrétiens, ils se caractérisent par leur forme narrative et leur rapport de continuité avec les traditions apostoliques, plus particulièrement dans leur cas, avec les traditions entourant les figures de Pierre, de Jacques et de Clément. À la différence de la plupart des autres textes apocryphes chrétiens, cependant, et notamment des *Constitutions apostoliques*, les auteurs des *Pseudo-Clémentines* ont fait le choix d'une forme narrative empruntée à la culture grecque, une forme que les critiques modernes appellent le «roman grec».

Cette communication tentera d'expliquer pourquoi les auteurs pseudo-clémentins ont choisi cette forme, la fiction romanesque, alors que les auteurs des *Constitutions apostoliques*, à partir des mêmes personnages historiques, ont opté pour une autre stratégie de communication. L'explication qui sera proposée mettra à profit la notion de «champ littéraire», telle qu'élaborée par le sociologue français Pierre Bourdieu dans son ouvrage *Les règles de l'art* (1992). Il s'agira de montrer que la décision d'adopter le genre littéraire du roman, au lieu du genre canonico-liturgique ou encore du genre rhétorique de l'homélie, doit se comprendre en rapport avec le champ du pouvoir tel que défini dans la Syrie du IV^e s. par les institutions religieuses (Église et Synagogue) et culturelles (écoles de rhétorique et de philosophie).

Barbara Crostini, University of Stockholm, "Hesychius of Jerusalem: An Exegete for East and West"

Hesychius was a fifth-century teacher at the Church of the Holy Sepulchre in Jerusalem and wrote extensive didactic glosses on various books of the Bible (perhaps all). My work has concentrated on his commentaries on the Psalms that were all included, selectively but massively, in a catena written in Constantinople in 1059 in an illuminated book now MS Vaticanus graecus 752. In this paper I would like to test the hypothesis that Hesychius was chosen as principal author for this catena with an 'oecumenical' intent, considering that the psalter's production took place around the events of the East-West schism of 1054. In other words, although Hesychius was a common enough author in biblical catenae, his dominant presence in this luxury book calls for a special content-based explanation.

Lucian Dîncă, Directeur de la bibliothèque byzantine du Centre Saint Pierre et Saint André de Bucarest, Roumanie; Université de Bucarest, "Exemple de réception d'un texte d'Athanase d'Alexandrie dans la querelle théologique entre l'Orient et l'Occident sur le *Filioque*"

La question *filioquiste* pose toujours un problème majeur entre orientaux et occidentaux sur le chemin de l'œcuménisme. Théologiquement parlant, le *Filioque*, c'est le "iceberg" qui s'élève dans la mer agitée de l'Eglise de Dieu - Εκκλησία του Θεού pour freiner le chemin vers l'unité des chrétiens. Le *Symbole de Nicée-Constantinople* affirme : Καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, τὸ κύριον, τὸ ζωοποιόν, τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον, formule défendue en Orient, dans son sens le plus rigoriste, par Grégoire Palamas, tandis qu'à partir du XIe siècle on voit apparaître dans le *Credo* occidental l'expression: *Et in Spiritum Sanctum, Dominum, et vivificantem: qui ex Patre Filioque procedit*, formule défendue surtout par Thomas d'Aquin. Le thème de cette communication portera sur la réception d'un texte d'Athanase d'Alexandrie, 298-373, qui nous permet argumenter l'une et l'autre position bibliquement, théologiquement et dogmatiquement.

Tina Dolidze, Tbilisi State University, "Patristics – As Reflected in Georgian Mental Reality"

One can loosely say that Georgian theology as a whole is an offspring of Greek Patristics. The reception history goes back to the Early Byzantine period and since then, the great cultural property has been inherent in the identity of the Georgians as of an Eastern Christian nation. Two literary ways of cultural adoption – translation and incorporation of Byzantine Christian thought in authentic literature – were applied together, though each with varying intensity at different times. As concerns the attitude towards Western Christianity, it should be specified as 'distant' and 'ambivalent,' varying according to cultural challenges. The scholarly study of Old Georgian translations of Greek Patristic literature started at the turn of the 20th century. It continued on a large scale in the Communist times, though only in terms of philological research. The fall of the atheistic state at the end of the 20th century has offered invigorating perspectives for the revival and reinterpretation of patristic legacy.

Zeev Elitzur, Ben Gurion University, "Parallel Developments of the Jewish and Christian Holy Book in Late Antiquity"

The historian of Religion Wilfred C. Smith posited an historical "Scriptural Movement" which shaped the "Religions of the Book" of Mediterranean Late Antiquity. This paper will explore some under-noticed features of the development of the book as a holy object, appearing in this period in Judaism and Christianity – such as book veneration and processions of holy books.

According to Smith, the Scriptural Movement reached its peak with the advent of Islam – the Religion of the Book par excellence. Research focusing on Scripture as a holy object offers another historical peak, namely the fourth-fifth centuries, in which holy books acquired new properties of sacred objects. Recent studies, by Claudia Rapp and others, suggest that in this era such a process took place in post-Nicaean Christianity and in Talmudic Judaism.

Emmanuel Fiano, Duke University, “‘Jewish Christianity’ and European Civilization: An Intellectual History”

This paper discusses the cultural and political significance of the utilization, in twentieth-century patristic studies, of the category of Jewish Christianity; traces its history; and highlights its relevance for the contemporary debates on the construction of a multi- or trans-cultural society. Coined (in its German form, *Judenchristentum*) in 1831 by the Hegelian Protestant theologian F.C. Baur and soon adopted by other members of the Tübingen School, the term became commonplace in scholarly discourse on early Christianity, but has come to attract criticism over the last decade. My paper explores this chapter of European intellectual history (with its ramifications in Jewish-German relations) by focusing on the works of such figures as the French Jesuit theologian J. Daniélou (also an important promoter of Second-Vatican-Council-era Jewish-Christian dialogue) and the Prussian nationalist Jewish intellectual H.-J. Schoeps—whose *Theologie und Geschichte des Judenchristentums* appeared in the immediate aftermath of the Second World War. In particular, the paper investigates the ways in which these and other scholars’ deployment and further development of “Jewish Christianity” as a historical category served their religious and ideological commitments, including their notions of European civilization—marked as they often were by a complex dynamic of inclusion and exclusion.

Alexey Fokin, Institute of Philosophy of the Russian Academy of Sciences, “Augustine’s Trinitarian Theology and Eastern Orthodox Tradition”

As it is commonly accepted, there are some significant differences between Western and Eastern Trinitarian theologies. Many scholars ascribe them to the differences between Augustine’s Trinitarian theology and that of the Cappadocian Fathers, but some scholars have questioned this common view. In my presentation I will consider such basic differences, as different approaches to solving the problem of divine simplicity and multiplicity, of relationship between common and particular, as well as some Trinitarian analogies (“natural”, “psychological”, “social” etc.) and the doctrines of the monarchy of the Father and of the *Filioque*. I will try to discover philosophical and theological sources and presuppositions which lay behind these differences, and to think of how deeply these differences influenced further development of the Trinitarian theology in the Christian East and West.

Benoît Gain, France, “De quelques exemples d’intertextualité dans les littératures chrétiennes de l’Antiquité”

Depuis quelques décennies les travaux d’analyse du discours ont mis en lumière la notion d’intertextualité et ses subdivisions. Il nous a paru intéressant d’esquisser un panorama des formes d’intertextualité qu’offrent les littératures chrétiennes grecque et latine. Parmi ces formes, on relève (a) les citations brèves, isolées ou regroupées – en dehors du champ biblique – ou l’insertion de documents ; en particulier dans les florilèges ou les collections conciliaires ; (b) des titres d’oeuvres diffusées d’après leur traduction latine ; (c) la transformation de textes (hypertextualité) par changement de genres littéraires sous la forme de centons, ou de marqueterie, jusque dans certains

textes liturgiques ; (d) des aspects singuliers de paratextualité par l'introduction d'éléments pseudépigraphiques.

Les littératures chrétiennes paraissent présenter une plus grande diversité de formes d'intertextualité que les littératures de l'Antiquité classique. Ces formes diverses ont permis le sauvetage d'un grand nombre d'oeuvres (ou de parties d'oeuvres) qui sans elles nous seraient demeurées inconnues.

Martin George, Universität Bern, "Concepts of Theology in the Early and Byzantine Church"

While early Christian authors and later Church Fathers had widely taken up popular pagan use of the word *philosophia* to describe a Christian's intellectual as well as spiritual and ethical approach to God as *alethe philosophia*, this is not so with the use of the word *theologia* in early Christian literature. Up to the third century it is used negatively to denounce pagan mythology. With Origen a characteristic new positive use of *theologia* as a way of praising God is introduced into Christian language. The use of *theologia* in the fourth century to denote a correct discourse about the Son's and the Holy Spirit's divinity is to be seen in this perspective of praising God's unsearchable greatness in contrast to his work of salvation by his incarnation, named *oikonomia*. Passages in the writings of Origen, Eusebios, Athanasios, Basil, Gregory of Nyssa, Gregory "the Theologian," Pseudo-Dionysios and Symeon "the New Theologian" shall be discussed to determine the place of spiritual life in theology as a methodical search for the divinity of God. The results may be pertinent to today's quest for a methodology proper to theology versus religious studies.

Sophia Germanidou, Kalamata, "Attitudes of Early Christian Patristics towards Technology in the Sphere of Byzantium: Myths and Evidence"

It is a well-established theory that eastern theology provoked a rather negative attitude towards innovation and invention. Evidence from patristic texts of the forerunner Fathers of early byzantine era (Saint Basil the Great, Saint Gregory of Nyssa, etc.) reveal a definite decline to the application of mechanics that focused in facilitating human labor. But in what extent do these sources reflect reality in the peasant's life? How can we decipher the status of technological progress during this period behind the lines of the Fathers' sermons? Archaeological finds of that research field are often neglected but in present, they are presented and compared to patristic sources in order to restore the real picture concerning this issue.

Octavian Gordon, University of Bucharest, "Translating Patristic Greek Literature in the Post-Communist Romanian Cultural and Ecclesiastical Society"

The present paper aims at analysing the main tendencies in terms of translating the Greek-written patristic literature in the Romanian-speaking environment, starting from the events of December 1989 up to the present times. It is envisaged the marking off, based on the translations under investigation, but also of principles of translations laid down either in the prefaces of the respective translations, or, sporadically, in philological or translation notes, of the alleged translation theory tendencies, whether denominationally-inclined or not. A special interest will be given to the difference between the denominationally-assumed translations and those elaborated in a non-ecclesiastical environment.

Albertus Horsting, University of Notre Dame / SNS Pisa, "Late-antique Technologies of Authority: Prosper of Aquitaine's Poetry and the Making of Saint Augustine"

How Augustine of Hippo, a bishop from a minor see in North Africa, emerges as one of the most important authorities of Latin Christendom and the most widely read figure from the world of Late Antiquity is a question that deserves our attention today. One of the most important vehicles for the rise of Augustine's authority is Prosper of Aquitaine (c.390–c.455). His book of epigrams on Augustine do so much argue for his authority as presume it and demonstrate the literary and philosophical consequences of doing so. In their juxtaposition of Augustinian text and poetical reflection, the short poems model to the reader the sort of ethical transformation that ought to accompany the act of meditation on the text of Augustine. By employing the vocabulary of contemplative, ethical forms of Biblical exegesis to the study of Augustine, Prosper implicitly argues that Augustine is a fitting object for the exercise of *lectio divina*. The consequences of what this means for Augustine and for modern readers of Early Christianity are considered.

Oded Irshai, Hebrew University of Jerusalem, "Eusebius' *Martyrs of Palestine*: Blood, Politics and Holy Cartography"

This long neglected treatise of Eusebius of Caesarea due mainly to its obscure reception history and problematic textual tradition has been of late receiving new attention in studies by Timothy Barnes on points of chronology and Roman imperial history and by Liz Penland on the local spiritual and philosophical milieu within which this gripping account of the Great Persecutions in Palestine was penned. While these novel studies address the more general and universal elements of Eusebius' account, I would like to place it within the local arena of the emerging Christian Palestine. A close reading of this early Eusebian work reveals some implicit connotations linked to local ecclesiastical politics and a somewhat obsessive effort on the part of Eusebius to secure his city with the proper status and image it deserved. In light of some recent major advancements in our knowledge of contemporary Roman Palestinian history, politics and material settings, the *Martyrs of Palestine* might prove to be yet another important component as well as a case study in our understanding of mechanisms and forces that shaped this history.

Zurab Jashi, Universität Leipzig, "The Education of Hope through the Trinitarian Theology of the Nicene Church Fathers"

The modern revival of Trinitarian theology with its interest in existential and social implications of the doctrine has been challenged from both systematic and patristic theological positions. According to the criticism of the modern theories of the Trinity, the concept of person constituted in the communion with other persons is but a projection of the modern philosophical agenda into the doctrine. In view of this criticism, this article explores how the Nicene church fathers approached the problem of the projection of their contemporary cultural values and philosophical ideologies into the process of the formation of the doctrine of the Trinity. The article states that the writings of the Nicene fathers rather witness an awareness of the impossibility to form a discourse on God without employing a language embodying certain expectations of the given culture in regard to the transcendental realm that provides it with legitimation. However, they viewed their theological task as transforming cultural discourse by means of education of such expectations.

Fiona Kao, University of Cambridge, "Female Martyrs in Early Modern Martyrologies and their Patristic Heritage"

Scholarship has dealt with the treatment of women in the patristic texts, the influence of the Church Fathers on the theology of the Reformation, and the presentation of female martyrs in Protestant and Catholic martyrologies. However, there is as yet no significant work on the relationship between how late antique male hagiographers treated their female saints and how this affected the way male martyrologists in the early modern period in England presented their female martyrs.

In this paper, I look at how the attitudes towards women, virginity, and marriage changed from the Cappadocian Fathers, to John Chrysostom, to Ambrose and Jerome, and finally to Augustine. This is read in connection with two major early modern martyrologies: one is the Protestant John Foxe's *Actes and Monuments*, and the other is the Catholic John Mush's account of Margaret Clitherow. I seek to trace the sources of common tropes in either or both works, tropes which include manly woman, strength-in-weakness, Bride of Christ, female modesty, submission to male authority, leaving the family for Christ, lineage, sexual renunciation, and asceticism. My conclusion is that while Foxe uses early Christian tropes, Mush's are more akin to late antique sentiment.

Anne Karahan, Swedish Research Institute in Istanbul, "Patristics and the Byzantine Motifs of Christ Pantokrator versus the Theotokos with the Christ Child"

My paper will explore how the two Byzantine motifs of Christ Pantokrator versus the Theotokos with the Christ Child relate to how the Cappadocian fathers and John Damascene discuss Trinitarian theology and Christology.

In *De virginitate*, Gregory of Nyssa underscores how Heaven and Earth meet in Christ through the power of the Theotokos' virginity, so that God and humankind is forever brought together. Moreover, in *Adversus Apollinarem*, he emphasizes that the human side of Christ was named by the particular name Jesus received through the revelation (μυσταγωγία) made by Gabriel to the Virgin, whereas his divine nature cannot be expressed by a name but the two (divine and human) became one through their co-mingling (ἀνάκρασις).

My hypothesis is that the Christian truism of God being triune and one, neither solely incomprehensibly divine nor solely comprehensibly human, constitutes the methodological and theoretical core out of which grew Byzantine aesthetics. The triune being of God, the reality and existence of a transcendent dynamic nature and the image of God (εἰκὼν τοῦ θεοῦ) is in dogmatic interplay. To disregard either the humanity or the divinity of God is heretical, either in writing or in painting. The core of the specificity of Byzantine aesthetics lies in this twofold identification of God.

Lenka Karfíková, Charles University, Prague, "La contingence historique de la vérité"

Une réflexion sur la nature des formulations théologiques de l'époque patristique qui sont à la fois contingentes dans leur historicité et obligatoires pour la doctrine chrétienne comme une articulation de la vérité révélée. Ce paradoxe semble être typique pour la conception de la vérité exprimée dans une histoire sacrée, celle de Jésus et du peuple de Dieu. Comme le fait entendre Grégoire de Nazianze dans son cinquième discours théologique (Or. 31,25-26), la vérité non seulement est rendue manifeste pas à pas pour les hommes mais elle a elle-même son histoire. Cette histoire est celle de Dieu qui s'est livré dans les mains des hommes tout en restant transcendant. C'est pourquoi, d'une côté, elle reste ouverte, son résultat étant incertain comme tous les événements humains mais, de

l'autre côté, elle n'est ni arbitraire ni dépourvue d'un espoir du sens que les hommes ne peuvent jamais produire.

Young Richard Kim, Calvin College, "Patristics and Protestants: A View from Contemporary North American Christianity"

Protestants have always had a complicated relationship with the Patristic tradition, and this is particularly acute among certain groups of contemporary American Christians. Roman Catholic and Orthodox scholars in North America have long since contributed to Patristic studies, and Protestants in mainline denominations also have studied the Church Fathers with great success. However, this paper will explore the attitudes and approaches to the Patristic tradition among North American Christians who are broadly described as "evangelical", and I will argue that there exist a number of significant trends, each reflecting a different level of engagement with Patristics. Since the late 1970s, some evangelicals have pursued a greater *critical* examination of the Church Fathers and have made significant progress in both scholarly understanding of the early church and its theological, practical, and liturgical application in contemporary settings. However, there are also some evangelical Christians, those reflecting a fundamentalist undertone, who have either avoided or outright repudiated Patristic studies. In their heavy emphasis on returning to the "biblical" church, they have a *shortsighted* understanding of doctrinal and ecclesiastical development. Further still, a recent movement described as emerging Christianity shies away from systematic dogma and tradition and instead emphasizes the importance of orthopraxy. Emerging Christians will often pick and choose what they believe are the best ideas and practices from a variety of traditions, including from the early church, which unfortunately at times results in a context-less and even *shallow* engagement with the Church Fathers.

Reuven Kiperwasser and Serge Ruzer, Hebrew University of Jerusalem, "Syriac Christians and Babylonian Jewry: Narratives and Identity Shaping in a Multi-Religious Setting"

Recent research has drawn attention to the possibility of actual or indirect links between Babylonian Jewry of the Talmudic period and contemporaneous Syriac Christianity, with the geographical and cultural affinity – e.g., the shared Aramaic (Syriac) language – strongly suggesting the probability of such links. Moreover, in the Sasanian Empire, the two entities also shared the status of a religious minority, which makes analysis of their identity shaping strategies particularly promising. This paper develops two previously understudied avenues of investigation. First, it focuses not on Syriac biblical exegesis or religious lore, where rabbinic influence is usually suspected, but rather on selected *narrative* patterns. Second, the traditional appeal to rabbinic sources as possibly relevant for clarifying elements of Syriac tradition is complemented here by an alternative direction: using Syriac narrative parallels for clarifying the historical and cultural setting of their rabbinical counterparts. Thus, reciprocal relationship between Syriac patristic and Jewish studies is highlighted.

Menahem Kister, Hebrew University of Jerusalem, "Aphrahat Concerning Christ's Divinity and Sonship: Jewish Opponents and Christian Sources"

In the lecture I will analyze Aphrahat's Dem. XVII, concerning Christ's Divinity and Sonship, in relation to Jewish midrashim and in light of the dynamics of Jewish and Christian debate elsewhere concerning this major issue. I will also argue that earlier Christian homilies might be embedded in Aphrahat's homily.

Julia Konstantinovsky, University of Oxford, “Patristics, Multiculturalism and the Building of the Self: ‘Towards a Constructive Christian Social Ethics’”

If multiculturalism is a defining condition of the contemporary Western culture, how are modern Christians to face up to its challenges, while retaining their distinctive identity? It has been suggested that one way to broach the dilemma is for Christians to work toward a meaningful proposal of social ethics. This paper explores how patristics can contribute to elucidating a constructive Christian social ethics for the second millennium.

Modern ethical theorists from Kant to Kohlberg, have foregrounded issues of identity understood in terms of ‘individual autonomy’ and ‘moral development’. In contrast to these models, patristic sources emphasize: that life is best treated not as autonomous but as a gift; that inasmuch as it involves discipleship and being faithful to the way of God in Christ, Christian morality presupposes training oneself to be attentive and respectful to *another*; finally, that morality is best construed not as a ‘development’ but as a personal and social transformation toward a harmonious *telos*. Insights such as these can help affirm the human dignity and worth of every person and actually foster an appreciation of contemporary tremendous diversity of values, traditions and beliefs.

Chrysi Kotsifou, Van Leer Jerusalem Institute, “‘Fragmented’ Landscapes and ‘Fragmented’ Accounts: Pilgrimage Sites and Accounts”

The Egyptian and Palestinian landscape became increasingly Christianized from the fourth century CE onwards with the development of monasticism and of pilgrimage sites. Both archaeological sites and patristic accounts attest to this phenomenon. This study will consider the sacred landscape as it is described in the sources but also as it is still visible today. Using primarily the tools of landscape archaeology, this paper proposes to examine certain prominent pilgrimage sites and to examine issues such as visibility vs. hiddenness, austerity vs. luxury, and how and to what extent these establishments might have used the landscape to heighten their dramatic effect. Then it will explore how these results are reflected in the various visitors’ accounts. Different people may experience and understand the same landscape in rather different ways. Each person occupies a distinctive position in relation to their landscape. As a consequence of their gender, class, ethnicity, sexuality, age, cultural tradition and personal life history they are differentially located. Landscapes might thus be said to be multiple or fragmented. Ultimately, space is related to the formation of biographies and social relationships.

Lai Pak-Wah, Biblical Graduate School of Theology, Singapore, “Medical Analogies as Soteriological Motifs in Late-Fourth-Century Patristic Writings”

In his masterly comparison of early Greek and Chinese Medicine, *The Expressiveness of the Body and the Divergence of Greek and Chinese Medicine*, Shigehisa Kuriyama explained that Greek doctors often “imagined *pneumata* affecting how people look, feel and act.” Such a medical conception of the human nature, he suggests, eventually led the early Christians to advocate that the “*spiritus* would constitute nothing less than a divine essence, a person’s inner core.” Notwithstanding his over-simplified understanding of patristic pneumatology, Kuriyama is not far off to assume that medical analogies were important means by which the church fathers conceptualised and communicated soteriological ideas to their congregations. Augustine, for example, often presents Christ as the spiritual doctor, highly skilled in diagnosing spiritual ills and whose instructions we must heed. Elsewhere, he deploys the common medical distinction between symptoms and root cause of diseases as a way for understanding the dynamics of sin. The same may be said of John

Chrysostom, who often presents the sinner as a severely diseased man and the maturing Christian as growing in health and youthfulness (cf. *Homily X on Romans*). For this reason, I will be examining how church fathers such as Basil of Caesarea, Nemesius of Emesa and John Chrysostom appropriated medical theory and practice as frameworks for soteriological reflections and how such frameworks may have shaped soteriological developments in the late 4th century. Such an analysis, I hope, would also provide fresh insights for contemporary reflections on Christian soteriology.

Adrian Marinescu, Ludwig-Maximilians-Universität, München, "Theology, Orthodoxy, Orthopraxy: Reflections on the Church Fathers' Topicality"

By tackling this topic, the author provides insight into, and emphasizes the relevance of, the Orthodox perspective on the *Church Fathers' Topicality*, required by an (Orthodox) (post)modernism evincing a peculiar phenomenology. Orthodoxy defines itself as adherence to the Church of the *Fathers* as well as a (meta)temporal and spatial unity of the divine truth. The present analysis resorts to both the *theological* and the *historical* criteria and relies on the 20th century Orthodox theological motto: "back to the Holy Fathers". In expressing the doctrinal truth, under the guidance of the Holy Spirit, the Fathers ensure the Church unity imparted by the hierarchical and the Eucharistic (= worship) structure, however without supplanting either the Church, the Scripture, or Christ. The time of the Church is patristic because it is consecrated and determined by the work of the Holy Spirit. Church theology must abide by its criteria in *modernity* and *contemporaneity*, precisely because any *de-contextualization* entails a *re-contextualization*. Also, the *implicit* and the *explicit* dimensions of patristic macro-determiners (*author, text, readership*) clearly indicate their relevance (as well as *importance* and *authority*), simultaneously pertaining to *history* and *theology*. Topicality (their current interest) is also determined by the role of the Father, who constantly provides to contemporary man with *orthopraxy* and *orthodoxy* as grounds for theology. Patristic thought, as thought of the Church, can be appropriated by the contemporary man; the Fathers' relevance, authority and importance belong not only to their time but also to ours, as well as the broader plan of man's salvation.

Tamila Mgaloblishvili, St. Andrew Georgian University, "Early Monasticism in the Holy Land: Peter the Iberian's Two Monasteries in the Holy City?"

From the fourth century onwards (after the official declaration of Christianity as a state religion in Georgia in the 320s) the Georgians actively started learning Christian culture and translating and disseminating literature that newly established Church needed. With this aim and thanks to great efforts of Georgian kings, aristocracy, ecclesiastical figures, and especially of Peter the Iberian, centers of Georgian culture and learning began to emerge in the Holy Land, where monasteries, hermitages and guest houses were founded.

Peter the Iberian was born around 417. He was a son of a Georgian king. From 429 he was taken as a hostage to Constantinople, to the court of Theodosius the II, where he stayed for several years. In 437 Peter the Iberian with his friend, Ioane the Laz, arrived in Jerusalem, where they started monastic life. Peter the Iberian started amazingly vigorous activities not only in the Holy City, but in the entire Holy Land, aiming at reviving monastic life, building monasteries and churches not only for Georgians, but also for Christians of various nationalities. Despite the fact that two versions of the *Vita* of Peter the Iberian are extant (Georgian and Syriac), the information preserved there is scarce. Even tracing and identification of the monasteries and churches founded by him is still a difficult task. In the paper the attempt is made to identify the two monasteries, founded by Peter the Iberian, based on the written sources and archaeological excavations.

Margaret M. Mitchell, University of Chicago, "Scripture as a Christian Public Monument in the Late Fourth Century"

John Chrysostom in his homilies often emphasizes that statements in Paul's letters, e.g., are not just private utterances, but that, through their enshrinement in the canon and the imperial success of the Christian movement, these originally occasional documents have, by the late fourth century, become public monuments, engraved "as though on a stele," that can be – and are -- read by "all people." This claim cuts in several ways across Chrysostom's hermeneutical works, on the one hand assigning a stringent responsibility to the author, Paul, for "going public" with these letters, including such possibly embarrassing statements (like Gal 2:11-14, against Cephas, and 11:1, against himself), and, on the other, a resituating of the (equally) occasional readers in Antioch and Constantinople among an audience of hearers that extends in the broadest possible directions, both geographically and temporally. This paper will examine this topos of textual monumentalization for Scripture, trace its historical antecedents, and examine some uses of it in Chrysostom's homilies (and, time permitting, those of other patristic authors).

Sébastien Morlet, Université de Paris-Sorbonne, "The Contribution of New Editions of Rhetorical Texts to the Study of Patristics"

Within the workshop devoted to the importance of modern literary studies on the study of patristics, this proposal aims at questioning the way ancient rhetorical theories may be used by the patrologists. The importance of this literary corpus lies in the fact that it certainly gives major keys (and more convincing keys than modern or post-modern concepts) to understand ancient Christian attitudes to texts (whether composed by Christians or commented by them), since this corpus reflects the *Sitz im Leben* of the patristic literary practice. This is all the more interesting as the more immediate "source" for the patrologist lies in the so-called Hermogenian corpus. Long available in the old editions of Halm and Spengel, this corpus has been very recently re-edited, sometimes with major corrections, by Michel Patillon. This paper will try to show, thanks to concrete examples, how one may use (or may not use) this theoretical corpus to interpret patristic writing and patristic exegesis of the Biblical text.

Yonatan Moss, Yale University, "The Rise and Function of the Holy Text in Late Antiquity: The Case of Severus of Antioch"

Ever since Peter Brown's famous essay on his rise and function, the Christian holy man of the fifth and sixth centuries has received volumes of scholarly attention. Less noticed in this context, however, has been the parallel challenge to the concept of the holy man that we find thematized in the more or less contemporary, foundational texts of medieval Judaism and of Islam. Both the Babylonian Talmud (the Bavli) and the Quran famously argue, albeit in different fashions, for the priority of holy messages and intellectual argumentation over holy people and miraculous deeds in the determination of theological truth (e.g. b. BM 59a-b; Q 13.7; 21.5). Although work on the Christian holy man has inspired several studies on the role of holy men in other late antique cultures, these rabbinic and Quranic *challenges* to the holy man's authority have not yet, to the best of my knowledge, been brought to bear on the study of late ancient Christianity. There is, however, an interesting, but overlooked, expression of precisely such a challenge voiced by Severus of Antioch, one of the main representatives of sixth century Christian culture. At various points throughout his writings, Severus contests the authority of dreams, prophecies and miracles for the determination of theological truth (even when they serve to his own advantage!). I argue that Severus' challenge to charismatic authority goes hand in hand with a parallel phenomenon characteristic of his works: his valorization of

intellectual authority. This intellectual authority lies, as it does in the Bavli (possibly redacted during Severus' lifetime), in an expert knowledge of one's revered textual tradition and in one's exegetical ability to harmonize contradictions within this tradition.

Nataša Mučalo, Univeristy of Zadar, "Early Christian Baptisteries in Dalmatia – An Interpretation of Archaeological Evidence"

The presentation (paper) represents an interpretation of architecture, liturgy and iconography of early Christian baptisteries from 4th to 6th century in the Roman province of Dalmatia as an archeological evidence for the early Christian writings on baptism.

Various architectural forms of baptisteries – from free-standing baptisteries in the episcopal sees to specific type of baptisteries integrated in the architectural frame of rural churches – different types of baptismal fonts, along with their liturgical functions and the development of baptismal rite within church space can be interpreted with respect to Gospels and early Christian texts (Tertullian, Ambrose, Augustine, Jerome, etc.). The archeological evidence of decorative programs in early Christian baptisteries in Dalmatia is unfortunately scarce (fragments of chancel barriers, frescoes, mosaics etc.). However, two *consignatoria* in Dalmatia – Salona and Zadar – have preserved evidence of two floor mosaics representing the harts and font. The presentation (paper) explores the use of the hart and font in early Christian iconography with respect to commentaries on Psalm 42 and its first verse as a textual background for the theme in early Christian literature (Augustine, Jerome etc.).

Bernard Mulholland, Queen's University, Belfast, "Identification of Early Byzantine Constantinopolitan, Syrian and Roman Church Plans in the Levant and Some Possible Consequences"

Twenty years ago Yoram Tsafrir observed that 'we are as yet unable to distinguish between buildings belonging to different traditions and sects, for example between the Arian, Nestorian, or Monophysite churches on one hand, and those of the Orthodox on the other.' However Thomas Mathews has identified a T-shaped chancel arrangement in some early churches in Rome that he associates with Ordo Romanus I. He later observed that Early Byzantine churches in Constantinople uniquely had a major entrance to either side of the apse, which he and Robert Taft associate with the Byzantine rite, whereas churches in Syria usually had an inscribed apse with a room to either side of it. This paper examines a group of excavated Early Byzantine basilical churches to determine whether these three distinct church plans can be identified elsewhere, but primarily in the Levant. Also, whether churches with each of these ground plans share other characteristics, and how this enhanced knowledge can inform our understanding of the Early Christian Church.

Ophir Münz-Manor, Open University of Israel, "Liturgy in the Age of Ritual Reenactment"

For late ancient liturgists recitation of biblical narratives was a potent religious doing. In this lecture I demonstrate how Syriac, Greek and Hebrew liturgical texts in verse and prose operate in this context—namely as oral reenactment of mythic narratives that are brought back to life in the liturgical present. The great importance of these liturgical compositions lies in the fact that they reflect patristic and rabbinic "ritual theories" that draw differing degrees of contrast and continuity between ritual and story, sacrifice and prayer, blood and word. Liturgical texts are usually discussed in context of theology and exegesis, however, more and more scholars are aware today of the significant and independent role liturgy played in the formation of the self and communal identities of many Christians

and Jews, especially the lay or unlettered. This lecture, thus, will not only single out the novelty of ritual reenactment in late antique liturgy (Christian and Jewish alike) but will also offer a gateway to one of the central places where the identities of the congregants were shaped in practice.

Hillel Newman, University of Haifa, “Jewish Books in Light of Patristic Literature”

Students of the history of the Jewish book from the late first century till the end of Late Antiquity have occasionally mined Patristic sources for an “outsider’s” perspective to supplement the fundamental evidence of Jewish literature and paleography. The evidence of Patristic literature has not, however, been exhausted. These sources shed light not only on the physical form of Jewish books (mainly, if not exclusively, the books of the Hebrew Bible), but also on the question of oral versus written transmission of post-Biblical Jewish texts, referred to generically as *deuterosis*, a calque of the Hebrew *mishnah*. The allusions to Jewish books and *deuterosis* highlight not only the problem of the “textuality” of Rabbinic literature, but also force us to examine the means by which knowledge of Jewish sources was transmitted to the Church Fathers.

Eirini Panou, Institute for Textual Scholarship and Electronic Editing (ITSEE), University of Birmingham, “The Church of Mary in the Probatic Pool and the *haghiasmata* of Constantinople”

Markos Eugenikos, the fifteenth-century metropolitan of Ephesos, addressed Mary as the ‘new Probatic Pool’. This is because of Mary’s association with the Probatic Pool, a church dedicated to her in the sixth century in Jerusalem. The fact that the church was dedicated in the fifth century to the healing of the Paralytic, the miracle performed by Jesus which we know from the Gospel of John, and then to Mary, set the ideological background for associating Mary and her mother Anna with healing qualities, which in the topography of Constantinople is expressed in the connection of Mary to holy waters (*haghiasmata*).

I will argue that the significance of the Probatic Pool lies in the fact that before the construction of this church and from the beginning of its foundation, the pool was used for Jewish purification purposes, to which the Gospel of John added Christian baptismal connotations. The work of Tertullian, Ammonios of Alexandria, Ambrose, John Cassian, John Chrysostom, Ephrem the Syriac, Chromatius, bishop of Aquileia and Pseudo-Dionysios will allow us to observe the placement of a Jewish monument in a Christian context and the creation of ideological associations made with saints in the Byzantine capital.

Željko Paša, Pontificium Istitutum Orientale, “The Concept of God’s Oneness and His Attributes (صِفَات) as the Start Point of Dialogue with Jews and Muslims in the كِتَابُ فَرَائِدِ الْفَوَائِدِ فِي أُصُولِ الدِّينِ وَالْعَقَائِدِ (*Book of the Pearls of Utilities on the Principles of the Faith and the Dogmas*) of ‘Abdisho bar Brikha (d.1318), Metropolitan of Nisibis”

‘Abdisho bar Brikha (d.1318) Metropolitan of Nisibis is the last of the greatest writer among the Church Fathers in the Church of the East. The theological tradition of the School of Antioch finds in ‘Abdisho its culmination, synthesis, and conclusion. He was Syriac Renaissance man, a polymath (*homo universalis*), and a prolific writer in Syriac and Arabic. With encyclopaedic knowledge, he expressed himself broadly, covering almost all the domains of religious science: philosophy, theology, chronology, controversies, exegesis, canon law, and poetry.

The كِتَابُ فَرَائِدِ الْفَوَائِدِ فِي أُصُولِ الدِّينِ وَالْعَقَائِدِ is ‘Abdisho’s an apologetic dogmatic book in Arabic divided into 13 chapters written 1313/4 A.D. It preserved only in several incomplete manuscripts. The book is

Through theological and philological analysis of the essential attributes (صِفَات) of God, paper trays to offer 'Abdisho's concept of God and its similarity/differences with Jewish or Muslim tradition.

Mats Pehrson, University of Gothenburg, "The Location(s) of Jabesh-Gilead: A Reevaluation of the Textual Sources in Light of Recent Archaeological Excavations"

The location of biblical Jabesh-Gilead has been disputed for much of the 20th century; the main contenders for its identification being Tell Abu al-Kharaz, located in the Jordan valley by the Wadi Yabis, and Tell al-Maqlub, located further to the east along the same wadi.

Lack of archaeological evidence from the sites has made the identification relying almost solely on textual sources, mainly the Bible and Eusebius' *Onomasticon*, which do not give a coherent picture on this question. Thus, the arguments for and against the different possible locations largely depend on which of these two sources is relied upon.

However, due to the results from recent archaeological excavations at Tell Abu al-Kharaz, it is now time to reevaluate the information given in the textual sources. In my presentation, I will discuss the reliability of this information in light of the archaeological results and the general topography of the area.

Timothy Pettipiece, University of Ottawa, "Manichaeism at the Crossroads of Jewish, Christian, and Muslim Traditions"

Although mostly forgotten in the western world, the Manichaean movement that emerged from 3rd-century Mesopotamia had a profound impact on nearly all of the religious traditions it encountered from North Africa to Central Asia. Even though it often inspired a considerable amount of animosity on the part of its detractors, it nonetheless left its mark on many of its key witnesses. Take for instance Augustine, who after a nine-year association with the sect, lived out his life trying to escape a Manichaean shadow. Given the amount of attention paid to it by Christian authors in particular, patristic literature provides a unique vantage point from which to view a movement that constituted a significant link in the chain of late antique "religions of the book," one which went a long way towards bridging the gap between "eastern" and "western" religious cultures. This paper will provide a succinct look at the contribution of patristic studies to the modern study of this much maligned and misunderstood branch of the early Christianity.

Francesco Pieri, Facoltà Teologica dell'Emilia Romagna, "Jerome in the History of Translation"

The contribution given by the Church father Jerome to the theory of translation is generally acknowledged to be one of the more significant not only in the Christian, but much more widely both in the classical and late antique world. This essay is an attempt to show – through some selected examples – how faithfully his lesson was understood and actually followed (or eventually betrayed) by admirers. Special regard is obviously made to the problems concerned with biblical translation.

Marianne Sághy, Central European University, Budapest, "Poetry as Propaganda: Martyr Theology, Nicene Orthodoxy and Classical Tradition in the *Epigrammata Damasiana*"

This paper examines the epigrams of Bishop Damasus of Rome (366-384) in the context of the late fourth-century struggle for, and reaffirmation of, Nicene Orthodoxy. A 'textbook' illustration of the rise of episcopal control over martyr cults in Rome, Damasus' verse inscriptions have been appreciated by historians, exploited by archaeologists, but dismissed by literary historians as a "work of art." I shall briefly address the problem of "art" and aesthetics in early Christianity, claiming that poetry was more often than not a polemical tool in the hands of patristic authors, such as Ambrose or Augustine. "Bad" poetry could very well function as good propaganda. I suggest that Damasus' poetic project, triggered by conflict and schism and based on Vergil, is best read as Catholic propaganda against the challenge of Arian heresy, Novatian schism and non-Christian traditions. In his verse, Damasus successfully popularized the Nicene theology of martyrdom and recreated the ideal of Roman *concordia* in the community of saints.

Timothy B. Sailors, Eberhard-Karls-Universität, Tübingen, "Pre-Nicene Christian Literature in Eastern and Western Christian Traditions: The Complexities of Shared, Marginalized and Forgotten Traditions, and Prospects for the Twenty-first Century"

Christian literature produced in the first three centuries preserves, paradoxically, both the shared heritage of all Christian traditions, eastern and western, as well as ancient Christian traditions that, over the course of centuries, became increasingly marginalized or even extinct. Despite the importance of this pre-Nicene material, its preservation in a variety of eastern traditions—sometimes exclusively in these traditions—has often been underappreciated or overlooked by Western scholarship. Throughout the twentieth century, extant Greek or Latin versions of some early Christian literature were nevertheless shown, on the basis of newly (re-)discovered eastern witnesses, to reflect only a later stage of the text. Likewise, writings known to have existed in antiquity, but no longer extant in Greek or Latin were found to have been preserved in languages of the Christian East; and even entirely unknown early works have re-emerged in manuscripts from eastern traditions. In the study of pre-Nicene Christian literature, eastern and western traditions are inextricably wed. This has not as yet, however, resulted in the adequate assessment of all extant material. The prospects for this necessary methodological shift in twenty-first-century scholarship will be broadly assessed in this paper.

Roberto Spataro, Università Pontificia Salesiana, "Benedict XVI and his Catecheses on the Church Fathers: Suggestions to the Theologians"

From 2007 to 2009 Pope Benedict XVI has devoted most of His weekly catecheses held on Wednesdays to the Church Fathers. Though the "literary genre" He adopted was more popular than scholarly, looking through the content of these speeches, it is possible to identify some guidelines that the "Pope-Theologian" does recommend to the academic theologians so that they may avail of the "Fathers' pattern" to renew Theology. I would like to show how much sensible and urgent are these Pope's suggestions to establish a strong "covenant" between Patristics and Theology *tout court* so that the latter may keep its meaningfulness and enhance its role in the Church's life and mission. Accordingly without the indispensable and permanent reference to the *magisterium* of the Church Fathers and to their theological methodology, Theology loses its identity, as unfortunately it seemingly often happened in the last decades.

Charles Stang, Harvard Divinity School, "Patristics and Philosophy: Strategies of Retrieval in Jean-Luc Marion and Giorgio Agamben"

This paper will consider how exactly contemporary philosophers retrieve patristic sources and redeploy them for their own philosophical enterprises. I will consider two representative figures and their strategies of retrieval: Jean-Luc Marion and Giorgio Agamben. These two serve as convenient ends of a spectrum: Marion is a conservative French Catholic philosopher who turns to the pre-modern Christian tradition to answer the challenges modernity and post-modernity have put to the Christian faith; Agamben is an atheist Italian political philosopher who turns to patristic theology for a seemingly anti- or a-theological agenda, a radical politics. This paper will critique both of their strategies of retrieval, and use the insights gained thereby to imagine other strategies of patristic retrieval for contemporary philosophical and theological use.

Charlotte Touati, Université de Neuchâtel, "Ethiopia, Israel and the Falasha"

A major trend in 20th and 21st c. patristic study is the growing consciousness among scholars of the fragility of categories such as "canonical", "apocryphal" or "patristic". Ethiopian religious literature is exemplary in this regard. "Canonical" is not pertinent because Ethiopian Bible has never been strictly circumscribed. It preserves books which have disappeared elsewhere. Finally, "patristic literature" does not include the same texts in Ethiopia as in other regions of Christianity, because in 481 Ethiopian Church seceded to follow its own way under the loose authority of Coptic Patriarchy of Alexandria. As a consequence, a large number of important texts read in the mainstream Catholic Church can be said "apocryphal" or "heretical" from the Ethiopian point of view.

Choice of authoritative (though not canonical) texts is never innocent and reveals a lot about the community which selected them. In a first time we will try to discern the idiosyncrasy of Ethiopian Christians through their texts. In a second time, we will turn toward the Jewish Ethiopians, the Falasha. Both communities share books in common. Nevertheless, these latter are not always strictly identical and, in this context, slight differences can have serious consequences.

Jewish as well as Christian Ethiopians equally claim to be the real, not metaphoric, sons of Israel. We propose to reconstruct their respective discourses and how they developed in a dialogic process so as to understand the selection of their Holy Scriptures.

Johannes van Oort, Radboud University Nijmegen/University of Pretoria, "Manichaeism and Patristics: The Past Fifty Years"

The paper intends to provide an overview of the study of Manichaeism during the past fifty years and its impact on Patristic studies. Its focal points will be: (1) the discovery and publication of both the Cologne Mani Codex (1970 and subsequent years) and the Manichaean texts at Egyptian Kellis (1990s) and the paradigm shift in Manichaean studies mainly caused by these new texts. Manichaeism in its oldest strata turns out to be a Christian heresy indeed; (2) an outline of the key characteristics of Manichaeism as described in the most important Patristic sources such as Epiphanius, Hegemonius, Cyrillus of Jerusalem, Serapion of Thmuis, Titus of Bostra, and Augustine; (3) an evaluation of the impact of the new discoveries and subsequent paradigm shift on key issues in Patristic doctrine such as Christology, theodicy, the issues of free will and predestination, sexual concupiscence and original sin.

Eimhin Walsh, Trinity College, Dublin, "Formation from the Fathers: The Place of Patristics in Theological Education of Clergy"

With an ever increasing 'professionalization' of the clergy many theological colleges and seminaries have opted to replace traditional courses in patristics and church history with courses in subjects that appear more useful for pastoral ministry within the Church. This paper will provide an overview of the place of patristics in the formation of clergy. It will consider some of the causal factors that have led to a de-emphasis on patristics and also some potential implications. A comparative approach will be used to assess the relative status of patristics between Anglican, Methodist, Presbyterian and Roman Catholic seminaries. Such an approach should help illuminate the diversity of the reception of patristics in within the 'western' Christian traditions in the 21st century.

Elizabeth Williams, New York University, "Silver and Gold: Uses, Appreciations, and Economies of Precious Metals in the Early Byzantine Eastern Mediterranean"

This paper presents a case study in aligning textual sources and material evidence by focusing on attitudes to silver and gold in the early Byzantine period (roughly fifth through seventh centuries CE). Material evidence indicates that silver was almost never used for jewelry in the eastern Mediterranean, and instead appeared exclusively in plate, votive plaques, reliquaries, and architectural elements. Intriguingly, this distinction is paralleled in textual sources, which categorically decry women's fascination with gold ornaments, while presenting a more complicated attitude to the silver vessels and revetments adorning churches.

The paper considers economic factors that may have driven such distinctions between personal wear and liturgical uses. The paper argues that the eastern Mediterranean's gold standard during the early Byzantine period made coinage in that metal a readily accessible source of scrap metal for jewelry. Gold's associations with daily transactions and accumulated wealth understandably therefore attracted authors' ire. In contrast, silver was largely removed from day-to-day commercial activities. The predominance of silver in votive objects might reflect an appreciation for the metal's unsullied position out of everyday circulation, which rendered the metal acceptable and even desirable in sacred contexts.

Marcin Wysocki, The John Paul II Catholic University of Lublin, "Between Western and Eastern Traditions: Polish Patristic Studies and Theology after World War II"

The geographical location of Poland for the Polish Church and theologians was in the past and is still today a challenge. Its location between the great powers, but mainly between Eastern and Western Traditions, has had an great impact on the development of theology. After World War II among the theological disciplines, there has been in Poland big growth of patristics studies and interest in them, which had to take, as it was of necessity, topics of Latin and Greek Patrology. The proposed paper is to present the development and achievements of Polish patristics and to show an impact of patristic studies on the development of other theological disciplines. Tracing 60 years of existence postwar patristics studies in Poland, with particular emphasis on the above relationships, showing the main areas of researches, the most eminent researchers and centers, will allow to understand the contemporary relationship between patristics and theology and their interactions and influence of the Polish patristics studies on the European and global patristic.

Eirini Zisimou, University of Birmingham, "The Economy and Material Culture of the Early Christian Greek Church"

This paper wishes to draw attention to the economic, social and political implications of the rise and establishment of the Early Christian Church, particularly by exploring church complexes in Greece (most specifically the olive workshops and wineries established at the annexes of the basilicas), in order to ascertain how the churches stood in relation to adjoining buildings combining religious and economic purposes. Interpreting Christian archaeology in key excavated sites of Greece by interweaving literary and material evidence both of ecclesiastical and secular origin will help to restore to the most possible extent the Early Christian topographies, providing a directed programme of research into the nature of the towns' economic fabric.