



The Hebrew University of Jerusalem, Mount Scopus  
June 25-29, 2017

# Origeniana Duodecima

## List of Presenters and Titles

Jerusalem, 25-29 June, 2017



**The Center for the Study of Christianity**  
Established by Hubert and Aldegonde Brenninkmeijer-Werhahn

האוניברסיטה העברית בירושלים  
THE HEBREW UNIVERSITY OF JERUSALEM



Agnès Aliau-Milhaud, Bethabara and Gergesa (Origen, CIO VI, 204-211): Geographical Digression or Exegesis?

Cordula Bandt, Temple Worship in the Exegesis of Psalms by Origen and his Successors

Vladimir Baranov, First Responses to Iconoclasm in Byzantium and Origen's Tradition: The Cases of Constantinople and Palestine

Carl Johan Berglund, Discerning Quotations from Heracleon in Origen's *Commentary on the Gospel of John*

Andrew Blaski, Jews, Christians, and the Conditions of Christological Interpretation in Origen's Work

Gerald Bostock, Origen's Unique Doctrine of the Trinity: Its Jewish and Egyptian Sources

Marie-Odile Boulnois, Mambré: Du chêne de la vision au lieu de pèlerinage

Harald Buchinger, Pascha and Biblical Feasts in the Newly Identified Homilies on the Psalms and in the Larger Origenian and Palestinian Framework

Andrew Cain, Jerome's Appropriation of Origen in his Pauline Commentaries and the Architecture of Exegetical Authority

Stephen Carlson, Origen's Use of Papias

Francesco Celia, Origen's Teaching in Caesarea: Reconsidering the Study of the Scriptures According to Gregory of Neocaesarea's *Oratio Panegyrica*

Lavinia Cerioni, "Mother of Souls": The Holy City of Jerusalem in Origen's *Commentary and Homily on the Song of Songs*

Patricia Ciner, Commentary on the Gospel of John: The History and Content of a Masterpiece Written between Alexandria and Caesarea

Mark DelCogliano, Eusebius of Caesarea's Defense of Origen in the Debate Between Paulinus of Tyre, Eusebius of Nicomedia, Asterius of Cappadocia, and Marcellus of Ancyra

Elizabeth Dively Lauro, History and Context of Origen's Relation of the Two Seraphim to the Son and Holy Spirit

Maria Fallica, On the Resurrection of the Body: Origen's Shadow in the Debates Between Lelio Sozzini, John Calvin and Heinrich Bullinger

Pedro Daniel Fernandez, Alexandrie et Césarée: La continuité de l'itinéraire pédagogique d'Origène

Samuel Fernández, "That Man Who Appeared in Judaea" (Prin II,6,2): The Soteriological Function of the Humanity of the Son of God According to Origen's *De principiis*

Alfons Fürst, Body and Soul in Origen's Theology

Maurizio Girolami, Bible and/or Tradition in the Works of Origen, Rufinus, and Jerome

Maya Goldberg, Teaching Theodore of Mopsuestia to the Syrians: Anti-Allegorism in the Anonymous Commentary on the Minor Pauline Epistles in Ms Diyarbakir 22

Paul Hartog, Origen the Librarian and the Institutional Legacy of His Caesarean Library

Christian Hengstermann, *Voluntas et propositum*: The Notion of Will in Jerome's and Rufinus's Translations of Origen's *On First Principles* and the *Commentary on Romans*

Giovanni Hermanin de Reichenfeld, From Capernaum to Jerusalem: Origen's Sacred Geography of the Holy Land in his Commentaries on the Gospels

Marc Hirshman, Origen, Copyists and Books of Aggada

Cornelis Hoogerwerf, Origen, "Destroyer of the Scriptures"? Origen and Theodore of Mopsuestia on Eph. 5:31-32

Tommaso Interi, "A Place to Worship the Lord our God": Origen's Exegesis of the Holy Land in his Homilies on Prophets

Oded Irshai, A New Temple: Eusebius' Address on the Occasion of the Consecration of the New Church in Tyre (ca.315 CE)

Anders-Christian Jacobsen, Body and Soul in Origen's Theology

Mark James, Hermeneutic Reason in Origen and the Ishmaelean Midrash

Aaron Johnson, Cities Divine and Demonic in Eusebius of Caesarea

Samuel Johnson, “To Preserve the Words of Moses”: The Sacrifice of the Law in Origen's Homilies on Leviticus

Jussi Junni, Being and Becoming in Celsus and Origen

Lenka Karfikova, Is Romans 9:11 a Proof for or Against the Soul's Preexistence? Origen and Augustine in Comparison

Zachary Keith, Riding on the Heads of Dragons: Origen's Scriptural Influence in Saint John of Damascus

Anna Kharanauli, Hexapla: *Ekdosis* of Alexandrian Grammarian “Made in Caesarea”

Nikolaos Kouremenos, The Interpretation of the Song of Songs in Shenute's “As I Sat on a Mountain”: Examining the Influence of Origen's Hermeneutic Principles on Coptic Literature

Justin Lee, “Seek and Ye Shall Find”: Rufinus and the Search for Origen's Trinitarian Orthodoxy

Vito Limone, Οὐσία in Origen: Origen's Use of the Term in Light of the Homilies on the Psalms

Nikolai Lipatov-Chicherin, Tradition about Adam's Burial on Golgotha and the Origenist Controversy of the Late Fourth Century

Valentina Marchetto, “Jerusalem... is the Divine Soul” (FrLam VIII): The Holy Land in Origen's Early Works

Christoph Marksches, Local Knowledge vs. Religious Imaging: Origen and the Holy Land

Francesca Minonne, Origen and the Grammatical Process of διόρθωσις in the Library of Caesarea

Natia Mirotadze, Georgian Versions of I Samuel: Witnesses for the Hexaplaric Readings

Jesse Mirotznik, Origen and the Sifra – A Comparative Genre Analysis

Leszek Misiarczyk, Origen as a Source of the Evagrian Eight Passionate Thoughts

Adele Monaci, Eusèbe de Césarée et la Palestine

Sébastien Morlet, Συμφωνία: an Origenian theme and its legacy in Eusebius of Caesarea

Yonatan Moss, 'Oil Emptied Out': Transformations in Late Ancient Understandings of Kenosis and the Revelation of Torah

Hillel Newman, Jerome in the Holy Land: The Legacy of Origen and the Legacy of the Jews

Maren Niehoff, "In the Image of God": A Dispute between Origen and the Rabbis

Katarina Pålsson, Likeness to the angels: Origen, Jerome and the question of the resurrection body

Joseph Patrich, Caesarea Maritima in the Time of Origen

Domenico Pazzini, De Alexandrie à Césarée: la voie négative du Commentaire sur Jean

Lorenzo Perrone, Origen and His Legacy in the 'Holy Land': Fortune and Misfortune of a Literary and Theological Heritage

Gianluca Piscini, Trois versions de Phinees. *Nombres* 25,7-13 dans la tradition alexandrine (Philon, Origène, Cyrille)

Marcin Podbielski, Evagrius of Pontus and the Gnostic Principle of Mathetic Identity

Emanuela Prinzivalli, The City of God and the Cities of Men according to Origen

Ilaria Ramelli, Origen's Legacy in the Dialogue of Adamantius: A Reassessment

Franz Xaver Risch, Die Stufen des Tempels

Marco Rizzi, Philosophical Eclecticism and Grammatical Exegesis at Origen's School in Caesarea

Joona Salminen, Origen the Alexandrian Ascetic? Eusebius' Description in the Light of Clement's Practical Instructions

David Satran, "What Friend is not to be Feared as a Future Enemy?" Thoughts on the First Origenist Controversy (393-403)

Eric Scherbenske, Selection, Preservation, and Production of Origen's Legacy: The Archetype of Codex von der Goltz (Athos Lavra 184 B. 64) and the Library of Caesarea

Anita Shtrubel, The Perception of Language and its Importance to Origen in *Contra Celsum*

Joseph Sievers, Origen, Josephus, and Jerusalem

Roberto Spataro, A Mystical Vision of the Holy Land: Considerations on Origen's Homilies on the Book of Joshua

Irina Tamarkina, Sharing Places and Dividing Memories: Space, Memory and Community in the Miaphysite and Chalcedonian Polemics of the Fifth and Sixth Centuries

Monica Tobon, Sins and the Flesh: Evagrius, Jerusalem and the *krisis* of Christ

Satoshi Toda, The So-Called Hellenization of Christianity and Origen

Raffaele Tondini, Photius as Origen's reader (and editor)

Sergey Trostyanskiy, Time and Eternity in Origen of Alexandria's Conception of God the Word's Generation

Jessica van 't Westeinde, Jerome and his Jewish Relations in the Holy Land

Annette von Stockhausen, The Synod of Jerusalem (a. 400) in the Anti-Origenist "Letter Dossier" of Jerome

Magdalena Wdowiak, The Seven Songs in Origen's Commentary on the Song of Songs and the Midrash of the Ten Songs

Robin D. Young, The Fragmentation and Reapplication of Origen's Psalms Homilies: Evagrius' Psalms Scholia and the Rereading of an Interpretive Collection

Dimitrios Zaganas, Origen's Legacy in the Hexaemeron of Anastasius of Sinai: A First Assessment

John Zaleski, "The *Nous* is the Head of the Soul": Remaking Origen's and Evagrius's Anthropology for the Church of the East

Anna Zhyrkova, Philosophical Premises of Origen's Teaching on Christ as an Ontological Unity

Elisa Zocchi, "Where the Human Senses Become Spiritual, Faith Becomes Sensory": Corporeality and Spiritual Senses in Balthasar's Reading of Origen