

CONGRESS 2012 OF THE HUMANITIES AND SOCIAL SCIENCES/
CONGRÈS DES SCIENCES HUMAINES

Canadian Society of Patristic Studies/
Association Canadienne des Études Patristiques

Wilfrid Laurier University and University of Waterloo, Waterloo, Ontario

Please note: the following sessions of CSBS on Sunday and Monday will be held prior to the first session of our conference on Tuesday but may be of interest to members of CSPS/ACEP, who would be most welcome to attend.

SUNDAY, 27 MAY, 2012 (CSBS)

0845 – 1130 *INFORMATION TECHNOLOGIES IN ANTIQUITY / TECHNOLOGIES DE L'INFORMATION
DANS L'ANTIQUITÉ (tba)*

Chair/Président: F.S. Tappenden

0845 – 0915 *A. KIRK (James Madison) Scribes and the Synoptic Tradition: Narrowing the Field
Response: R. Derrenbacher (Laurentian)*

0915-0945 *J.H. NEWMAN (Toronto) Liturgy as Media in Judaism of the Greco-Roman Era
Response: S. Muir (Concordia AB)*

0945 – 1000 *Break*

1000 – 1030 *L. BLUMELL (Brigham Young) The Medium and the Message
Response: J.W. Marshall (Toronto)*

1030 – 1100 *Questions and Discussion*

1100 – 1130 *Business Meeting*

MONDAY, 28 MAY, 2012 (CSBS)

0830 – 1145 *INFORMATION TECHNOLOGIES IN ANTIQUITY / TECHNOLOGIES DE L'INFORMATION
DANS L'ANTIQUITÉ II (tba)*

Chair/Président: Steven Muir

0830 – 0900 *K. FEUERHERM (Wilfred Laurier) The Early Development of Cuneiform as an
Encoding System for Language*

0900 – 0930 *R. DERRENBACHER (Thorneloe) The Medium is the Message*

0930 – 1000 *S. SCOTT (Concordia) The Art of Orality*

1000 – 1015 *Break*

1015 – 1045 **R. KERR** (*Wilfred Laurier*) *From formal to informal writing as seen in Punic*

1045 – 11:15 **J. COMBER** (*McMaster Divinity*) *Information Technologies in Antiquity*

1115 – 1145 *Questions and Discussion*

1330 – 1615 *CLOTHING AND ADORNMENT / HABILLEMENT ET LES PARURES SPECIAL SESSION I (tba)*

Chair/Président: Alicia Batten

1330 – 1400 **K. UPSON-SAIA** (*Occidental*) *Getting to the Root of Early Christian Significations of Hair*

1400 – 1430 **C. DANIEL-HUGHES** (*Concordia*) *Putting on the Perfect Human: Clothing and Soteriology in the Gospel of Philip*

1430 – 1500 **R. KRAWIEC** (*Canisius*) *'The Holy Habit and the Teachings of the Elders': Clothing and Cultural Memory in Late Antique Egyptian Monasticism*

1500 – 1530 *Break*

1515 – 1545 **K. OLSON** (*UWO*) *Response*

1545 – 1615 *Questions and Discussion*

ANNUAL CONFERENCE OF THE CANADIAN ASSOCIATION OF PATRISTIC STUDIES/ASSOCIATION CANADIENNE DES ÉTUDES PATRISTIQUES

TUESDAY, 29 MAY, 2012 (CSPS)

0845 – 0900 **Welcome/Mot de bienvenue** (Waterloo Lutheran Seminary, S201)
Tim Hegedus (president)

0900 – 1030 **Session 1: Pauline Commentators** (Waterloo Lutheran Seminary, S201)
Chair/Président: **Paul Smith**

0900 – 0930 **Edwina MURPHY** (*Morling College, Sydney, Australia*) *"To live is Christ and to die is gain": Philippians in the Writings of Cyprian of Carthage*

0930 – 1000 **Thomas HUNT** (*Cardiff University, Wales*) *Ephesians 1:10 in Jerome:*

Certainty and Uncertainty

1000 – 1030 **Naoki KAMIMURA** (Tokyo Gakugei University, Tokyo, Japan)

Augustine's Evolving Commentaries on the Pauline Epistles

1030 – 1100 Morning Tea (Waterloo Lutheran Seminary)

1100 – 1200 **Session 2: Book Discussion: *Pentadic Redaction in the Manichaean Kephalaia***
(Leiden: Brill, 2009) (Waterloo Lutheran Seminary, S201)

Chair/Président: **Steven Muir**

Author: **Timothy PETTIPIECE**

Respondent: **Geoffrey D. DUNN**

1200 – 1330 Lunch (1. **CSPS/ ACÉP Executive Meeting** [meeting at Waterloo Lutheran Seminary, S201]; 2. **CCSR Annual General Meeting** [Waterloo Lutheran Seminary Chapel])

1330 – 1430 **Session 3: Liturgy and Life** (Waterloo Lutheran Seminary, S201)

Chair/Président: **Robert Kennedy**

1330 – 1400 **Paul SMITH** (Wycliffe College, Toronto) Ritual Kissing and the Apostolic Constitutions

1400 – 1430 **Sunghyun NAM** (Hanyoung Theological University, Seoul) and **Christian RASCHLE** (University of Montreal) Les institutions ecclésiastiques et leur effet des redistributions économiques durant IV^{ème}-VII^{ème} siècle

1430 – 1500 Afternoon Tea (Waterloo Lutheran Seminary)

1500 – 1600 **Session 4: Religious Conflict** (Waterloo Lutheran Seminary, S201)

Chair/Président: **Edwina Murphy**

1500 – 1530 **Geoffrey D. DUNN** (Australian Catholic University, Brisbane, Australia) Zosimus' *Placuit apostolicae* (Ep. 1) and the Ecclesiastical Reorganisation of Gaul

1530 – 1600 **Timothy PETTIPIECE** (University of Ottawa) Manichaean Citations in Titus of Bostra's *Contra Manichaeos*

1730 – 1900 **Reception** (tba)

WEDNESDAY 30 MAY, 2012 (CSPS)

0900 – 1030 **Session 5: Reason and Hermeneutics in the East** (Waterloo Lutheran Seminary, S201)

Chair/Président: **Theo de Bruyn**

0900 – 0930 **Daniel MAOZ** (Concordia University, Montreal) Aggadic Midrash, Jesus, Josephus, and the Church Fathers: Unveiling the Queen of Sheba

0930 – 1000 **Mihai Vlad NICULESCU** (Bradley University, Peoria, Illinois, USA) On Origen's Linguistics of Prophecy

1000 – 1030 **Ryan MITCHELL** (Catholic University of America, Washington, DC, USA) Apophatic Wonder and Inferential Reasoning (ἀναλογίζεσθαι) in Gregory of Nyssa's Theological Anthropology

1030 – 1100 Morning Tea (Waterloo Seminary)

1100 – 1200 **Session 6: Book Discussion: *The Spell of the Logos: Origen's Exegetic Pedagogy in the Contemporary Debate regarding Logocentrism***, Gorgias Eastern Christian Studies 10 (Piscataway, NJ: Gorgias, 2009) (Waterloo Lutheran Seminary, S201)

Chair/Président: **Geoffrey D. Dunn**

Author: **Mihai Vlad NICULESCU**

Respondent: **Tim HEGEDUS**

1200 – 1330 Lunch

1330 – 1530 **Annual General Meeting of CSPS/ACÉP** (Waterloo Lutheran Seminary, chapel)

Chair/Président: Tim Hegedus

1530 – 1600 Afternoon Tea (Waterloo Lutheran Seminary)

1600 – 1700 **Session 7: Student Essay Prizewinners** (tba) (Waterloo Lutheran Seminary, S201)

1700 - CSPS/ACÉP Annual Banquet (Solé Restaurant and Wine Bar, 83 Erb Street West, Building No. 2, Waterloo, Ontario, N2L 6C2; Tel 519 747-5622)

THURSDAY 30 MAY, 2012 (CSPS)

0900 – 1030 **Session 8: Ethics in Augustine** (Waterloo Lutheran Seminary, S201)

Chair/Président: **David Robinson**

0900 – 0930 **Robert KENNEDY** (St. Francis Xavier University, Antigonish, Nova Scotia) Happiness, Sociality, and Moral Agency in Augustine's Ethics

0930 – 1000 **Scott FENNEMA** (Dominican School of Philosophy and Theology, Villa Park, Illinois, USA) "The Lie of Death": An Ethical Analysis of Lying from Augustine's *Contra Mendacium ad Consentium*

1000 – 1030

1030 – 1100 Morning Tea (Waterloo Lutheran Seminary)

1100 – 1230 **Session 9: North African Christianity** (Waterloo Lutheran Seminary, S201)

Chair/Président: **Geoffrey D. Dunn**

1100 – 1130 **Heather BARKMAN** (University of Ottawa) – Why Perpetua? Tertullian's Mistake and Augustine's Excuses

1130 – 1200 **David ROBINSON** (Westminster Chapel, Toronto) "Steward of the Mysteries of God": Tyconius' Theology of Preaching

1200 – 1230

1230 – 1330 Lunch

ABSTRACTS OF PAPERS:

Session 1 – Pauline Commentators

Edwina MURPHY: *"To live is Christ and to die is gain": Philippians in the Writings of Cyprian of Carthage*

Despite the recent revival of interest in the patristic interpretation of the scriptures, and of Paul's letters in particular, Cyprian's use of Paul has not been thoroughly examined. In this paper, I consider all Cyprian's quotations of and allusions to Paul's letter to the Philippians with the aim of deepening our understanding of Cyprian's hermeneutics, particularly the interplay between his exegesis and his theology. Given that Cyprian's theology was of a pastoral nature, I consider the references to Philippians through the lens of his pastoral roles: as upholder of the unity and

uniqueness of the church and her sacraments, as benefactor of and advocate for the poor and as champion of discipline and repentance. Finally, I consider how Cyprian uses Philippians in his role as the communicator of divine truth, framing and presenting a counter-cultural worldview which contrasts this transient age and its trials with the hope of eternal glory.

Thomas HUNT: *Ephesians 1:10 in Jerome: Certainty and Uncertainty*

Jerome composed his Pauline commentaries between 386 and 388. His exegesis of Ephesians 1.10 focuses on the recapitulation of all things in Christ and offers two analogies for thinking about this verse: one from the auditing of accounts; the other from the law courts. This paper will argue that this double exegesis offers two contrasting statements about our knowledge of Christ in the world. What might this section of Jerome's Ephesians commentary tell us about his scholarship and, consequently, his conception of exegesis?

Naoki KAMIMURA: *Augustine's Evolving Commentaries on the Pauline Epistles*

Within a relatively narrow range between 394 and 395, Augustine's mutually different types of commentary on Pauline epistles can be dated. In his *Revisions*, Augustine explains to the reader how he engaged in three interpretations of Paul during this period: *Prepositions from Romans*, *Commentary on Galatians*, *Unfinished Commentary on Romans*. Around the same time, he put together and published various kinds of philosophical, theological, and exegetical questions posed to him by his monastic confreres, that is *Miscellany of Eighty-Three Questions*, in which some questions are concerned about passages from Pauline epistles. Towards the end of his priesthood, therefore, he concentrates on the problem of divine grace, human freedom, and conversion. It is interesting to note that, in some of these expositions, Augustine also provides the framework both for ages of human history and for stages of the individual's spiritual development. In this paper, I shall argue about the significance of argumentation, thereby considering his spiritual sensitivity and pastoral insight.

Session 3 – Liturgy and Life

Paul SMITH: *Ritual Kissing and the Apostolic Constitutions*

With most studies on ritual kissing focusing on the New Testament and the first two centuries, comparatively little attention has been given to ritual kissing in the late fourth century Apostolic Constitutions. While some of the Apostolic Constitution's proscriptions regarding ritual kissing have been known from earlier sources, the Apostolic Constitutions are our first known witness to a change in the ritual whereby clergy and laity are forbidden from sharing the ritual kiss with each other. It will be argued based on the sociological function of the ritual kiss that this

restriction on ritual kisses comes about as part of the larger editor's program of exalting the hierarchy and its authority.

Sunghyun NAM and Christian RASCHLE: *Les institutions ecclésiastiques et leur effet des redistributions économiques durant IV^{ème} – VII^{ème} siècle*

A partir du IV^{ème} siècle, les églises commencent à posséder des ressources considérables. D'autre part, les monastères nés au début du IV^{ème} siècle deviennent bientôt les propriétaires importants de l'Empire, et surtout ce qui est confirmé en Egypte par les données papyrologiques. Ce phénomène résulte d'une coïncidence de deux nouveaux facteurs : mouvement spirituel qui est la vie monastique et cadres législatif et administratif comme les constitutions des empereurs favorables au christianisme et la circulation du *solidus*. La richesse des institutions ecclésiastiques favorisée par le double changement est, entre autres, à l'origine de leurs activités variées qui ont eu des effets des distributions économiques : institutions charitables, construction des bâtiments, etc. Notre étude se concentre sur les aspects des redistributions économiques par les institutions ecclésiastiques.

Session 4 – Religious Conflict

Geoffrey D. DUNN: *Zosimus' Placuit apostolicae (Ep. 1) and the Ecclesiastical Reorganisation of Gaul*

Towards the end of the fourth century the Praetorian Prefect for Gaul relocated his headquarters from Trier to Arles, which created a dispute between the bishops of Vienne and Arles as to who should be metropolitan of the province of Viennensis. While the Synod of Turin in 398 had proposed dividing the province in two ecclesiastically, problems emerged in 417 when Zosimus, bishop of Rome, within the first week of his election, asserted in his *Epistula* 1 (JK 328) that the bishop of Arles was to be metropolitan over several provinces in the civil diocese of Septem Provinciae (depriving the bishops of Marseilles, Vienne and Narbonne of their metropolitan status) and virtual papal vicar in the exercise of Roman prerogatives. This new arrangement created enormous religious conflict, as a further seven letters and synod in Rome in September 417 attest, including Zosimus' efforts to declare the Synod of Turin invalid. Ralph Mathisen investigated this episode (*Ecclesiastical Factionalism and Religious Controversy in Fifth-Century Gaul*, Washington, D.C. 1989, pp. 48-60) and concluded that Zosimus' efforts to assert his own authority over Gaul resulted only in uniting the Gallic churches against him. This paper seeks to analyse Zosimus' plans for Gaul and whether or not he anticipate the resultant conflict and the authority by which he sought to make these changes.

Timothy PETTIPIECE: *Manichaean Citations in Titus of Bostra's "Contra Manichaeos"*

As part of a collaborative project investigating the *Contra Manichaeos*, this paper will update ongoing research into the nature and coherence of Manichaean citations found in Titus of Bostra's 4th century treatise. The text in question, which exists in both Greek and Syriac versions, contains a series of substantial quotations from as yet unidentified Manichaean sources. A preliminary analysis of the nature of the source(s) quoted will be offered.

Session 5 – Reason and Hermeneutics in the East

Daniel MAOZ: *Aggadic Midrash, Jesus, Josephus, and the Church Fathers: Unveiling the Queen of Sheba*

On the topic of the Queen of Sheba, a thread of continuity links competing perspectives of the Rabbis, Jesus, Josephus, Origen, and Ambrose. While not apparent considering immediate contexts alone, theology and traditional thought provide an accommodating *crux interpretum* via post-modern methodology (-ies).

The aggadot represent a wide range of rabbinic interpretations regarding the Queen of Sheba, from denial that she existed, to confirmation that her visit to the courts of Solomon led to her conversion to the Hebrew faith, to a variety of other fascinating interpretations. The first Gospel writer situates Jesus' discussion of the "Queen of the South" in the context of a controversy pericope juxtaposed with the story of Jonah. Josephus finds interest in identifying Solomon's intriguing guest as the Queen of Ethiopia. Origen speaks of how a first-hand encounter with Solomon in all his wisdom left the Queen breathless. Ambrose marries the qualities of justice and prudence through the Queen of Sheba's assessment of Solomon.

This study proposes to consider the abovementioned literary contexts citing the Queen of Sheba to first assess the hermeneutic circle of these sources before stepping back and looking at them through a post-modern lens, a vantage that unifies the disparate sources through consideration of theology and religious thought.

Mihai Vlad NICULESCU: *On Origen's Linguistics of Prophecy*

This study offers an analysis of Origen's exegesis of Luke 1:22 (Zechariah's loss and recovery of speech) and John 1:23 (John's self-identification as "the voice of the one who cries in the wilderness"). In his exegesis Origen draws upon a linguistic theory that conditions the communicative use of voice and gesture on the presence of a pre-verbal rational meaning (*logos*). We shall analyze the political implications of Origen's suggestion that, by endorsing the

mission of his son John, as the “voice” of the messianic Word, Zechariah abandons the “muteness” (lack of *logos*) of literalist exegesis for the communicative hermeneutics of Logos-inspired spiritualism.

Ryan MITCHELL: *Apophatic Wonder and Inferential Reasoning (ἀναλογίζεσθαι) in Gregory of Nyssa's Theological Anthropology*

Gregory of Nyssa sees our ignorance of God's essence as an example of our pervasive ignorance of οὐσία in general: all our knowledge is from the outside, for Gregory, a product of inferential reasoning (ἀναλογίζεσθαι) from phenomenal effects (τὰ φαινόμενα) to hidden essential causes. ἀναλογίζεσθαι is thus the surest knowledge we can hope for, but it is also well-suited to the human *telos*: complete knowledge would puff up, and total ignorance would discourage, but ἀναλογίζεσθαι arises from and returns to an experience of hungry wonder. Inferential reasoning thus leads the soul to realize its littleness and experience apophatic awe.

Session 8 – Ethics in Augustine

Robert KENNEDY: *Happiness, Sociality, and Moral Agenda in Augustine's Ethics*

This paper compares Augustine's view of true happiness in *City of God* with his earlier doctrine of the happy life, principally in *True Religion*. The thesis is that Augustine's stronger appreciation of human solidarity leads to his stronger affirmation of the necessity of true worship for moral goodness. The argument has two parts. The first describes Augustine's teleological conception of the moral life, and the second examines the impact of his developing views of embodiment on his understanding of moral agency.

Scott FENNEMA: *“The Life of Death:” An Ethical Analysis of Lying from Augustine's Contra Mendacium ad Consentium*

In this essay I address the ever-so-popular contemporary ethical question of “if the Nazis interrogated you about housing Jews, would you lie or not,” in relation to Augustine's *Contra Mendacium ad Consentium*. Augustine contemplates the question of the propriety of lying to save a life, though rather in the context of the Jewish midwives and Rahab. Concerning both scenarios Augustine finds the act of lying condemnable, and argues for the eternal good of

professing truth rather than the temporal good of lying. This essay will therefore establish the ethical question, recapitulate Augustine's response, and finally discuss his handling of the question.

Session 9 – North African Christianity

Heather BARKMAN: *Why Perpetua? Tertullian's Mistake and Augustine's Excuses*

The *Passio Perpetuae* is a remarkable text that purports to contain the writings of a female martyr. Tertullian is the first to mention Perpetua, but he attributes to her a vision that was actually seen by her companion Saturus (*De anima* 55), thereby emphasizing Perpetua's status as a martyr over her gender. Conversely, Augustine acknowledges that it is strange that Perpetua has become famous while the men who were martyred with her have largely been ignored (*Sermo* 282:3). Augustine's explanation that women are more worthy of recognition because it is more difficult for women to endure the pain of martyrdom is only part of the answer. By examining the way that gender and martyrdom shifted from being a non-issue in Tertullian to requiring an explanation in Augustine, this paper will demonstrate greater trends in the development of women in the North African martyr cult in Late Antiquity.

David ROBINSON: *"Steward of the Mysteries of God": Tyconius' Theology of Preaching*

Tyconius of Carthage's *Book of Rules* presents a theology of reading Scripture which has been analysed and explained by a number of scholars. What has yet to be considered, however, is the theology of preaching Scripture that Tyconius presents in his other major work, the *Apocalypse Commentary*. The paper provides an account of his theology of preaching which is closely tied to his theology of reading. According to Tyconius, the church is granted access by the Spirit to the mysteries of Scripture and is then commissioned to be the steward of those very mysteries among the nations. Thus, according to Tyconius, the same Spirit who addresses the church through Scripture also addresses the world through the preaching of the church.

NOUVELLES/NEWS

Patristic Studies in the Twenty-first Century: An International Conference to Mark the

50th Anniversary of AIEP/IAPS

To mark the fiftieth anniversary of its inception, the International Association of Patristic Studies, in collaboration with the Center for the Study of Christianity in the Hebrew University of Jerusalem, will convene an international conference in Jerusalem on June 25-27, 2013. The theme of the conference will be the state of patristic studies in the twenty-first century, focusing on the implications of the various settings and interests of patristic studies for the future of the field. For further information go to HYPERLINK "<http://www.aiep-iaps.org/EN/Activities/50th-Anniversary.html>" <http://www.aiep-iaps.org/EN/Activities/50th-Anniversary.html>

Les études de patristique au XXIe siècle: Conférence internationale pour souligner le cinquantenaire de l'AIEP/IAPS

Afin de souligner le cinquantenaire de sa fondation, l'Association internationale d'études patristiques, en collaboration avec le Center for the Study of Christianity à l'Université hébraïque de Jérusalem (Hebrew University of Jerusalem), tiendra une conférence internationale à Jérusalem, du 25 au 27 juin 2013, sur le thème de la situation des études de patristique au XXIe siècle et, plus particulièrement, sur l'apport des divers contextes et intérêts de la recherche pour l'avenir de la patristique. Pour de plus amples renseignements, voir HYPERLINK "<http://www.aiep-iaps.org/FR/Activities/50e-Anniversaire.html>" <http://www.aiep-iaps.org/FR/Activities/50e-Anniversaire.html>

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The Bulletin is published twice each year, in April and November, by the Association Canadienne des Études Patristiques/ Canadian Society of Patristic Studies, and distributed to members of the Society and other interested parties. It is available on the Society's homepage: <http://www.ccsr.ca/csps>. Contributions, new information on research and other scholarly activities in patristics, and corrections of addresses, etc., are always welcome.

