

## CSPS SPRING BULLETIN 2021/ACÉP BULLETIN PRINTEMPS 2021

### MESSAGE FROM THE PRESIDENT/MESSAGE DE LA PRÉSIDENTE

Dear CSPA members,

As we continue to live in this era of global pandemic, I hope that this Bulletin finds you in good health and good spirits even as we continue to adapt and look forward to more stable times. If you are finding yourself or your loved ones struggling, I hope that you will find the strength and courage to reach out to others for resources and support.

After deciding to cancel our meeting last year, the Executive is very pleased to have a full roster of papers, two book reviews, and a Student Essay Prize presentation at our virtual meeting with Congress this year, May 30-June 1 (see below). Our format will be unique, but we look forward to very good discussions.

Congratulations to Rachel Matheson (McMaster) who won the annual CSPA Student Essay Prize for a second year in a row with her paper entitled “Christ the Bread of Life in Augustine’s Homilies on John.”

We have scheduled some informal times for networking and visiting at our annual meeting so that even though we will meet via a computer screen, we can connect with one another both formally and informally.

Please note that the book we hoped to review last year, edited by Tony Burke, *New Testament Apocrypha: More Noncanonical Scriptures*, Volume 2 (Eerdmans, 2020), is postponed until next year when we can coordinate with CSBS.

I am very thankful for the extra time and effort that the Executive has put into this year’s (at times challenging) planning, especially Lincoln Blumell (Programme Coordinator), Steven Muir (Local Area Coordinator) and Miriam De Cock (Vice-President, also working on the programme).

Our AGM will be held on Tuesday June 1 at 2:30pm EST outside of the Congress platform. I cordially invite all members to plan to attend, whether or not you are joining us for the annual programme. An agenda and Executive reports will be distributed by email prior to the meeting so that we can focus on discussion and motions.

This year has been busy.

In October 2020, we mourned the passing of long-time member Harold Remus. I will share some memories of Harold at the AGM.

We honour Paul-Hubert Poirier who has had a lecture series at Laval University named for him (see details in “News”) and who was named as an honorary member of the Canadian Corporation for Studies in Religion (CCSR) in recognition of his many years of dedicated service to CCSR.

In March, we co-hosted a successful online conference organized by Don Springer and John Solheid, entitled “New Horizons in Early Christian Studies: Challenges and Opportunities (University of St. Michael’s College in the University of Toronto, Toronto, Ontario, Canada, March 26-27, 2021). See details below in “News.”

We need to find a new host for our website. If you have suggestions of any kind for a future website for our Society, please let me know. We will also discuss this at the AGM.

Here are a few highlights from the larger organizations to which we belong:

- The Canadian Corporation for the Study of Religion (CCSR, the umbrella organization for religion societies in Canada) is celebrating its 50<sup>th</sup> anniversary this year, with a new website (<https://ccsr.ca/en/>) and the launch of the digital format of its journal *Studies in Religion / Sciences Religieuses*. As a paid member (which assumes you have included your payment for a subscription to *SR*), you should have digital access. The instructions for access were emailed earlier this year.
- As part the 50<sup>th</sup> anniversary celebration of CCSR, our Society submitted an article for forthcoming special edition of *SR*, entitled “CSPS/ACÉP: A Small But Stable Society” (see “News”)
- CSPS member Pablo Irizar Carrillo was appointed as Member Editor for *SR* (representing CSPS).
- The Federation has issued an important report entitled “Igniting Change: Final Report and Recommendations” from the Congress Advisory Committee on Equity, Diversity, Inclusion, and Decolonization (AC-EDID) <http://www.ideas-idees.ca/about/CAC-EDID-report>. Thank you to Theo de Bruyn (CSPS representative to the Federation) for his initial recommendations on our response. We will discuss this at the AGM. An email about the background to this document was emailed in April.
- I am facilitating a small working group considering EDID issues on behalf of CCSR.

As a registered charity, CSPS is able to provide tax receipts for donations. I would encourage you to consider making a donation, perhaps for a specific purpose, such as supporting a student to attend a future conference or to help with funding a new website design.

Thank you for your continued interest in Patristics in Canada. We are as strong and vibrant as our membership is active and interested in contributing to the Society. If you would like to become more involved, please contact me to find out what opportunities are available.

With best wishes,  
Mona Tokarek LaFosse  
President

Chers et chères membres de l'ACÉP,

Même si nous continuons à vivre cette pandémie mondiale, j'espère que vous êtes en bonne santé et dans un bon état d'esprit, alors que nous devons continuer à nous adapter et que nous attendons avec impatience des temps plus stables. Si vous ou vos proches vivez des difficultés, j'espère que vous trouverez la force et le courage de vous tourner vers les autres pour trouver des ressources et du soutien.

Après avoir décidé d'annuler notre réunion de l'année dernière, l'Exécutif est très heureux d'avoir cette année un programme complet de communications, deux critiques de livres et une présentation du Prix du travail étudiant lors de notre réunion virtuelle dans le cadre du Congrès, du 30 mai au 1<sup>er</sup> juin (voir ci-dessous). Notre format sera unique, mais nous nous attendons à de très bonnes discussions.

Félicitations à Rachel Matheson (McMaster) qui a remporté le Prix annuel du travail étudiant de l'ACÉP pour la deuxième année consécutive avec son essai intitulé « Christ the Bread of Life in Augustine's Homilies on John ».

Nous avons prévu des moments informels de réseautage et de visite lors de notre rencontre annuelle afin que, bien que nous nous rencontrions par l'intermédiaire d'un écran d'ordinateur, nous puissions communiquer les uns avec les autres de façon à la fois formelle et informelle.

Veillez noter que l'examen du livre que nous espérions faire l'année dernière, édité par Tony Burke, *New Testament Apocrypha: More Noncanonical Scriptures*, Volume 2 (Eerdmans, 2020), est reporté à l'année prochaine, lorsque nous pourrons le coordonner avec la SCÉB.

Je suis très reconnaissante pour le temps et les efforts supplémentaires que l'Exécutif a consacrés à la planification (parfois difficile) de cette année, en particulier Lincoln Blumell (coordinateur de programme), Steven Muir (coordinateur local) et Miriam De Cock (vice-présidente, qui travaille également sur le programme).

Notre Assemblée générale annuelle se tiendra le mardi 1<sup>er</sup> juin à 14 h 30 HAE à l'extérieur de la plateforme du Congrès. J'invite cordialement tous les membres à y assister, qu'ils se joignent ou non à nous pour le programme annuel. Un ordre du jour et les rapports de l'Exécutif seront distribués par courriel avant la réunion afin que nous puissions nous concentrer sur les discussions et les motions.

Cette année a été bien remplie.

En octobre 2020, est survenu le décès d'Harold Remus, membre de longue date. Je partagerai quelques souvenirs d'Harold lors de l'AGA.

Nous rendons hommage à Paul-Hubert Poirier, qui a vu une série de conférences à l'Université Laval porter son nom (voir les détails dans la section « Nouvelles ») et qui a été nommé membre honoraire de la Corporation canadienne des sciences religieuses (CCSR) en reconnaissance de ses nombreuses années de service dévoué à la CCSR.

En mars, nous avons coorganisé une conférence en ligne fort réussie, organisée par Don Springer et John Solheid, intitulée « New Horizons in Early Christian Studies: Challenges and Opportunities » (Université de St. Michael's College de l'Université de Toronto, Toronto, Ontario, Canada, 26-27 mars 2021). Voir les détails ci-dessous dans « Nouvelles ».

Nous devons trouver un nouvel hôte pour notre site Web. Si vous avez des suggestions pour un futur site Web de notre Association, veuillez m'en faire part. Nous en discuterons également lors de l'AGA.

Voici quelques faits saillants des grandes organisations auxquelles nous appartenons :

- La Corporation canadienne des sciences religieuses (CCSR, l'organisation qui chapeaute les associations d'études de la religion au Canada) célèbre son 50<sup>e</sup> anniversaire cette année, avec un nouveau site Web (<https://ccsr.ca/fr/>) et le lancement de la version numérique de sa revue *Studies in Religion / Sciences Religieuses* (SR). En tant que membre payant (ce qui suppose que vous avez inclus votre paiement pour un abonnement à SR), vous devriez avoir un accès numérique. Les instructions d'accès ont été envoyées par courriel au début de l'année.
- Dans le cadre des célébrations du 50<sup>e</sup> anniversaire de la CCSR, notre Association a soumis un article pour le prochain numéro spécial de SR, intitulé « CSPS/ACÉP: A Small But Stable Society » (voir « Nouvelles »).
- Pablo Irizar Carrillo, membre de l'ACÉP, a été nommé rédacteur en chef membre de SR (représentant l'ACÉP).
- La Fédération a publié un important rapport intitulé « Créer une étincelle pour le changement : Rapport final et recommandations » par le Comité consultatif du Congrès sur l'équité, la diversité, l'inclusion, et la décolonisation (EDID) <http://www.idees-ideas.ca/profil/CAC-EDID-rapport>. Merci à Theo de Bruyn (représentant de l'ACÉP auprès de la Fédération) pour ses recommandations initiales sur notre réponse. Nous en discuterons lors de l'AGA. Un courriel sur le contexte de ce document a été envoyé en avril.
- J'anime un petit groupe de travail sur les questions d'EDID au nom de la CCSR.

En tant qu'organisme de bienfaisance enregistré, l'ACÉP est en mesure de fournir des reçus fiscaux pour les dons. Je vous encourage à envisager faire un don, peut-être dans un but précis, par exemple pour aider un étudiant à assister à une future conférence ou pour aider à financer la conception d'un nouveau site Web.

Je vous remercie de l'intérêt que vous portez aux études patristiques au Canada. Nous sommes aussi forts et dynamiques que nos membres sont actifs et intéressés à contribuer à l'Association. Si vous souhaitez vous impliquer davantage, veuillez me contacter pour connaître les possibilités qui s'offrent à vous.

Avec mes meilleurs vœux,  
Mona Tokarek LaFosse  
Présidente

## NOUVELLES/NEWS

### PUBLICATIONS

#### Collective

“CSPS/ACÉP: A Small But Stable Society,” by Mona Tokarek LaFosse, with Eric Crégheur, Maria Dasios, Theodore de Bruyn, Miriam De Cock, Robert Kitchen, Timothy Pettipiece, and Andrius Valevicius, forthcoming in *Studies in Religion*, in honour of the 50<sup>th</sup> anniversary of the Canadian Corporation for Studies in Religion (CCSR).

#### Lincoln H. Blumell

“The Fag el-Gamous Papyrus Fragment.” Pages 313–17 in *Excavations at the Seila Pyramid and Fag el-Gamous Cemetery*. Edited by Kerry Muhlestein. Leiden: Brill, 2020.

with Bruce Griffin, “P.Oxy. 5478. Luke 2.32–4, 40–42, 24.22–8, 30–38 (P<sup>141</sup>).” Pages 3–9 in *The Oxyrhynchus Papyri Vol. LXXXIV*. London: Egypt Exploration Fund, 2020.

with Kerry Hull, and Chiara Aliberti, “Un’iscrizione funeraria in greco in triplice copia?,” *Analecta Papyrologica* 32 (2020): 201–212.

with Korshi Dosoo, “A Coptic Magical Text for Virginity in Marriage: A Witness to the Practice of Celibate Marriage from Christian Egypt?,” *Harvard Theological Review* 114.1 (2021): 118–142.

#### Eric Crégheur

« Les épidémies vues et vécues par les chrétiens de l’Antiquité », *Argument, Dossier « Le sens de la crise »* (2021), <http://www.revueargument.ca/article/2021-01-05/751-les-epidemies-vues-et-vecues-par-les-chretiens-de-lantiquite.html>.

« La dernière page du codex Askew comme témoin du contexte copte du manuscrit ? », *Judaïsme ancien – Ancient Judaism* 8 (2020) : 97–120.

#### Miriam De Cock

Book review: “*Exegeting the Jews: The Early Reception of the Johannine ‘Jews’* by Michael G. Azar,” *Religion and the Arts* 25.1–2 (March, 2021): 197–198.

## **John Gavin**

*Mysteries of the Lord's Prayer. Wisdom from the Early Church.* Washington, D.C., Catholic University Press of America, 2021.

## **Robert A. Kitchen**

“The Reading List: Ascetical Reading in Mar Behnam Monastery (MBM 00364).” Pages 221–234 in *Tracing Our Written Heritage in a Digital Age*. Edited by Ephrem A. Ishac, Thomas Csanády, and Theresa Zammit Lupi. Wiesbaden, Harrassowitz: 2021.

## **Edwina Murphy**

“Like Angels in Heaven: Cyprian, Sex, and Celibacy,” *Journal of Early Christian Studies* 29 (2021): 193–214.

## **Paul-Hubert Poirier**

« Quelques réflexions pour une approche philologique et historique des textes de Nag Hammadi », *Judaïsme ancien – Ancient Judaism* 8 (2020) : 33–54.

*L'Hymne de la Perle des Actes de Thomas. Introduction, texte, traduction, commentaire.* Deuxième édition, revue et augmentée. Homo Religiosus 21. Turnhout : Brepols, 2021.

Jean-Marie Sevrin, *Études sur l'Évangile selon Thomas et la littérature gnostique*. Recueil d'articles, édité par Paul-Hubert Poirier et Joseph Verheyden. Biblical Tools and Studies 43. Louvain : Peeters, 2021.

## **Gaëlle Rioual**

*Lire Grégoire de Nazianze au X<sup>e</sup> siècle. Études sur Basile le Minime et ses Commentaires aux Discours 4 et 5.* Instrumenta patristica et mediaevalia. Turnhout : Brepols, 2020.

## **OTHER NEWS/AUTRE NOUVELLES:**

### **Defended Doctoral Theses/Défenses de thèses de doctorat**

**Nicola Hayward** successfully defended her dissertation, entitled “The Use of Funerary Art for Commemorating Social Identity: The Case of the Via Latina’s Samaritan Woman.” Advisors: Ellen B. Aitken, Dean of Religious Studies and Ian H. Henderson, McGill University, 2021.

**John Solheid** successfully defended his dissertation, entitled “The Word in the City: Biblical Scholarship and Reading Culture in Origen’s *Psalm* Homilies from the Codex monacensis Graecus 314.” Advisor: T. Allan Smith, University of St. Michael’s College in the University of Toronto, August 2020.

### **Invited Talks/Conférences invitées**

#### **Miriam De Cock**

“Origen as Exegetical-Pastoral Author in the Lineage of Paul,” Aarhus Universitet, Teologi, Center for the Study of Antiquity and Christianity, April 14, 2021.

### **Papers/Communications**

#### **Theodore De Bruyn**

“An Anatomy of a Crisis in Ecclesiastical Leadership: Isidore and Eusebius in Pelusium,” Workshop on “Leadership in Times of Crisis in the Later Roman Empire,” Macquarie University, Australia, May 28-30, 2021 (research supported by the Australian Research Council Discovery Project 200100334).

“Shaping Christian Identity in Sixth-century Gaza: Advice on Money and Property,” International Online Conference on “The Ancient and Byzantine World in the Light of Interdisciplinary Research,” Ivane Javakhishvili Tbilisi State University, Georgia, Sept. 22-24, 2021 (research supported by an SSHRC Insight Development Grant).

“Ambrosiaster and Augustine: Would the Anonymous Commentator Have Been Pleased with His Role in Shaping the Augustinian Tradition?”, Program unit on “Contextualizing North African Christianity,” Society of Biblical Literature Annual Meeting, San Antonio, Texas, November 20-23, 2021.

“Eschatological Dimensions of Christian Identity Formation in Palestine and Sinai in the 6th and 7th Centuries,” Round table on “Apocalyptic Visions of the Future: A Bridge to the Other World,” 24th International Congress of Byzantine Studies, Venice and Padua, August 2022 (research supported by the Australian Research Council Discovery Project and the SSHRC Insight Development Grant).

## **Conference Announcements/Annonces de conférences**

CSPS/ACÉP is pleased to highlight a new lecture series at Université Laval in honour of a long-time, founding member of our Society: **Paul-Hubert-Poirier Lecture Series**. The 2021 lecture will be delivered by Dr. Antoine Paris : « Des textes plus ou moins oscillants. Propositions pour une analyse littéraire des corpus du Nouveau Testament et de Nag Hammadi. ». Date TBD (expected November 2021). Organized by: Sébastien Doane

As the organizers of the spring conference, “New Horizons in Early Christian Studies: Challenges and Opportunities”, Don Springer and I would like to thank the Canadian Society of Patristic Studies/Association Canadienne des Études Patristiques for their sponsorship of the proceedings. CSPS generously offered a grant of \$200 of support, for which we were most grateful. We are also thankful for Mona Tokarek LaFosse, who provided us with invaluable logistical and technical support. We had hoped to be able to offer the conference on-site at the University of St. Michael’s College and the Metropolitan Andrei Sheptytsky Institute of Eastern Christian Studies. However, due to Covid-19, we were required to move to a remote conference on Zoom. Nevertheless, we had tremendous participation, including Peter Martens (plenary speaker), six panel speakers and two respondents, and twenty-six individual papers. A number of our sessions are now available for viewing on YouTube at PatristiCast.

Sincerely,  
John Solheid

## **Retirements/Retraites**

On July 1, 2021, I will be retiring from my position as Professor of Religious Studies in the Department of Classics and Religious Studies at the University of Ottawa. I will continue an affiliation with department in my retirement.

Theodore De Bruyn

After 19 years of full-time service at Concordia University of Edmonton, I will be phasing into retirement. This means two years of half-time teaching.

Steven Muir

**CONGRESS OF THE HUMANITIES AND SOCIAL SCIENCES 2021**  
**CONGRÈS DES SCIENCES HUMAINES 2021**  
 Canadian Society of Patristic Studies / Association canadienne des études patristiques  
 University of Alberta, Edmonton, Alberta  
 May 30 – June 1, 2021  
**PROGRAMME**

\*\*\* All default time is in Mountain Daylight Time (MDT) \*\*\*

\*\* Mountain Daylight Time (MDT) is 2 hours behind of Eastern Daylight Time (EDT) \*\*

SUNDAY MAY 30	
8:45 – 8:55 AM MDT 10:45 – 10:55 AM EDT	<b>Log-in, check system, informal greetings (Networking Lounge)</b>
9:00 – 9:45 AM MDT 11:00 – 11:45 AM EDT	<p style="text-align: center;"><b>Session 1, President’s Welcome and Student Paper Presentation</b>                      Mona Tokarek LaFosse, Martin Luther University College (CSPS President)</p> <p><b>Student Essay Winner</b>                      “Christ the Bread of Life in Augustine’s Homilies on John”                      Rachel Matheson,</p>
9:45 – 10:00 AM MDT 11:45 – 12:00 AM EDT	<b>Break</b>
10:00 – 10:45 AM MDT 12:00 – 12:45 PM EDT	<p style="text-align: center;"><b>Session 2, Book Review Panel</b></p> <p><b>Miriam DeCock, <i>Interpreting the Gospel of John in Antioch and Alexandria</i>. Atlanta: SBL Press, 2020.</b>                      Respondent: Lincoln H. Blummel, Brigham Young University</p> <p><b>Eric Crégheur, <i>Les « deux Livres de Iéou » (MS Bruce 96, 1-3). Les Livres du grand discours mystérique – Le Livre des connaissances du Dieu invisible – Fragment sur le passage de l’âme. Textes établis, traduits et présentés par Eric Crégheur (Bibliothèque copte de Nag Hammadi, Section « Textes », 38), Québec/Louvain-Paris-Bristol (CT), Les Presses de l’Université Laval/Éditions Peeters, 2019.</i></b>                      Respondent: Timothy Pettipiece</p>
10:45 - 11:00 AM MDT 12:45 - 1:00 PM EDT	<b>Break</b>
11:00 – 11:45 AM MDT 1:00 – 1:45 PM EDT	<p style="text-align: center;"><b>Session 3, Early Christian Theological Reflection on the Holy Spirit</b>                      Moderator and Respondent: Daniel Opperwall</p> <p><b>“Rethinking Chrysostom’s Homily 29 on 1 Corinthians”</b>                      Mark Hanson</p> <p><b>“Victorinus on Spirit and the Holy Spirit: The Initial Conversation with Candidus”</b>                      Wendy Helleman</p> <p><b>“Gregory of Nyssa on Christ’s Pneumatic Body”</b>                      Alex Abecina</p>

11:45 - 12:30 AM MDT 1:45 - 2:30 PM EDT	<b>Lunch Break</b>
12:30 – 1:30 PM MDT 2:30 – 3:30 PM EDT	<b>Continuing conversations over lunch/tea: “Patristics and the pandemic”</b> – Feel free to join us in the Networking Lounge for an informal conversation about the joys and challenges of your work and study during this time of pandemic.

MONDAY MAY 31	
8:30 – 8:55 AM MDT 10:30 – 10:55 AM EDT	<b>Informal visit over morning coffee (Networking lounge)</b>
9:00 – 9:45 AM MDT — 10:00 – 10:45 AM MDT  11:00 – 11:45 AM EDT — 12:00 – 12:45 PM EDT	<p style="text-align: center;"><b>Session 4, Augustine</b> Moderator and Respondent: Greg Wiebe</p> <p><b>“Ordered Love in Augustine and Aquinas”</b> Robert Kennedy</p> <p><b>“Augustine’s Ambiguous Book of Nature: The Inward Turn and the Role of the Visible World”</b> Oskari Juurikkala</p> <p><b>“Augustine’s Quest for Peace and its Relevance in his <i>Sermones ad populum</i>”</b> Naoki Kamimura</p> <p><b>“The Augustinian Origin of the Penitential Psalms”</b> Michael Glowasky</p> <p><b>“Affecting Happiness: A Critical Survey of Augustine’s Use of <i>Affectus</i> in <i>De civitate Dei</i>”</b> Jimmy Chan</p>
10:45 - 11:00 AM MDT 12:45 - 1:00 PM EDT	<b>Break</b>
11:00 – 11:45 AM MDT 1:00 – 1:45 PM EDT	<p style="text-align: center;"><b>Session 5, On the Margins, On the Move</b> Moderator and Respondent: Mona Tokarek LaFosse</p> <p><b>“Cyprian the Exile”</b> Edwina Murphy</p> <p><b>“The Props of my Faith: Objects and Ritual in Egeria’s 4th Century Pilgrimage to Jerusalem”</b> Steve Muir</p> <p><b>“The Feminine as a Theological Framework: The Case of Gnosticism”</b> Lavinia Cerioni</p>
11:45 - 12:30 AM MDT 1:45 - 2:30 PM EDT	<b>Lunch Break</b>
12:30 – 1:30 PM MDT 2:30 – 3:30 PM EDT	<b>Continuing conversations over lunch/tea: “Patristics, the academy and beyond”</b> – Feel free to join us in the Networking Lounge for an informal conversation about research ideas, teaching, publishing, interdisciplinary considerations, etc.

TUESDAY JUNE 1	
8:30 – 8:55 AM MDT 10:30 – 10:55 AM EDT	<b>Informal visit over morning coffee (Networking lounge)</b>
9:00 – 9:45 AM MDT — 10:00 – 10:45 AM MDT 11:00 – 11:45 AM EDT — 12:00 – 12:45 PM EDT	<p style="text-align: center;"><b>Session 6, Patristic Exegesis</b>            Moderator and Respondent: Jennifer Otto</p> <p><b>“The Apostle Paul as Origen’s Exegetical Role Model”</b>            Miriam De Cock</p> <p><b>“The Diversity and Unity of the School of Antioch”</b>            Robert T. Edwards</p> <p><b>“The Priority of Isaiah of Jerusalem in Patristic Exegesis of Isaiah?”</b>            Mark Elliott</p> <p><b>“Tertullian’s Exegetical Practice in Context: Preserving the <i>Instrumenta Doctrinae</i>”</b>            Francesca Minonne</p> <p><b>“Typically Paul: A Poetic Life of Dimet by Jacob of Serugh”</b>            Robert A. Kitchen</p>
10:45 - 11:00 AM MDT 12:45 - 1:00 PM EDT	<b>Break</b>
11:00 – 11:45 AM MDT 1:00 – 1:45 PM EDT	<p style="text-align: center;"><b>Session 7, Engaging the Greco-Roman Intellectual Tradition</b>            Moderator and Respondent: John Abad</p> <p><b>“Theophilus of Antioch Reworks Thallus the Historian: Intellectual Interaction, Universal Historiography, and the Rise of Christian Chronography”</b>            Christian Thru Djurslev</p> <p><b>“Epinomia in Basil of Caesarea’s <i>Contra Eunomius</i>. An Argument for its Stoic Meaning”</b>            Sebastian Mateiescu</p> <p><b>“Bridging Divides and Relations Between the Old and the New, Between Paganism and Christianity, Between Rich Ones and Poor Ones – Study of the Case of Paulinus of Nola and His Letters”</b>            Marcin R. Wysocki</p>
11:45 - 12:30 AM MDT 1:45 - 2:30 PM EDT	<b>Lunch Break</b>
12:30 – 1:30 PM MDT 2:30 – 3:30 PM EDT	<p style="text-align: center;"><b>Session 8, Annual General Meeting</b>            Conducting: Mona Tokarek LaFosse</p> <p><b>***Please note that the AGM will be held outside of the Congress platform and will be via Zoom at the following address:</b></p> <p><a href="https://wilfridlaurier.zoom.us/j/91581364354?pwd=V1ZSRk5mbXZzRmYvTEF1NUIyRFZOUT09">https://wilfridlaurier.zoom.us/j/91581364354?pwd=V1ZSRk5mbXZzRmYvTEF1NUIyRFZOUT09</a>.</p> <p>Meeting ID: 915 8136 4354            Passcode: CSPS2021</p>

## ABSTRACTS/RÉSUMÉS

### Alex Abecina, “Gregory of Nyssa on Christ’s Pneumatic Body”

Gregory of Nyssa famously taught that after Christ was resurrected his flesh was absorbed like a drop in the ocean of the divinity. Recent scholarship has shown that Gregory’s pneumatology is crucial to this notion. For Gregory, Christ’s post-passion body becomes a ‘pneumatic body’ after it is anointed by the Holy Spirit in eternal glory. Gregory also applied this concept to the church, such that it too becomes a ‘pneumatic body’ with Christ as the head. In this presentation I explore this neglected strand of Gregory’s thought with a special focus on *Tunc et ipse* and *In Canticum Canticorum*.

### Lavinia Cerioni, “The Feminine as a Theological Framework: The Case of Gnosticism”

By presenting few case studies, this paper aims at showing how the characterization of the feminine in Gnosticism can work as a theological framework to investigate similarities and differences among Gnostic movements. Gnosticism is an “umbrella definition” that groups together various religious movements beginning from the 2nd century CE. In such a heterogeneous religious phenomenon, the feminine plays a unifying and defining role in the negotiation of a Gnostic identity, so much so that it becomes a distinctive feature of each Gnostic theology. Overall, feminine metaphors and mythological characters are used by Gnostics to represent the paradoxical aspects of the Godhead: they embody both soteriological aspects of God and its pathological nature. Overall, the case of Gnosticism also shows how the interest in the feminine is not a modern superimposition on ancient Christian texts, but a genuine concern for ancient authors.

### Jimmy Chan, “Affecting Happiness: A Critical Survey of Augustine’s Use of *Affectus* in *De civitate Dei*”

Emotions (*affectus*) are common attributes to humankind, yet it is well-known that Augustine use it to relate to the good or bad direction of human will and accordingly divides humankind into two groups; he likes to use *affectus carnalis* to describe all *affectus* possessed by those who do not orient themselves to God, but only to man. This paper will examine how and why Augustine re-baptized *affectus* from a philosophical nuance to a theological and communal concept in *De civitate Dei* (DCD); Augustine describes *affectus* as “*motus animi contra rationem*” (DCD 8.17; 9.4,14), a concept which is essentially Peripatetic and borrowed also from the Stoics. According to Augustine, however, the Stoic doctrine of *eupatheia* is in contrast to the Christian doctrine, which teaches only in the true happiness (*beatitudo*) of eternal life where one will experience the perfect *affectus* of love and joy. Hence, Christians should focus their *affectus* on the salvation of others (DCD 14.9). Augustine also repeatedly refers to the *grandis affectus* or *compatientis affectus* through which he thinks it is the Christian’s job to place the *affectus* in the service of justice. Accordingly, a critical survey of Augustine’s usage of *affectus* will shed light on his pastoral intent in the context of the troubled world: he takes this common human attribute of ‘emotions’ to the next level, assigning it as a theological ‘pointer to true happiness sought by all humanity.

Miriam De Cock, **“The Apostle Paul as Origen’s Exegetical Role Model”**

In this paper, I wish to explore two interrelated aspects of Origen’s exegetical engagement with the Pauline letters. 1) I will examine a selection of passages in which Origen discusses Paul’s exemplary exegetical attributes explicitly (Peri Archon 4; CommJohn 13.26–31, 57ff; HomPs 80 1.1–3; HomPs 76 2.5). 2) I will examine his use of three key Pauline verses (1 Cor 4.6; 1 Cor 10.4; 1 Cor 13.12) within his own exegetical writings. I will argue that an examination of these two modes of Origen’s interaction with Paul reveals both Origen’s understanding of Paul as his exegetical role model, and his own self-understanding as inheritor of the apostolic exegetical lineage.

Christian Thru Djurslev, **“Theophilus of Antioch Reworks Thallus the Historian: Intellectual Interaction, Universal Historiography, and the Rise of Christian Chronography”**

In this paper, I investigate Theophilus of Antioch’s place in the contemporary historiographical culture of the Roman Empire in the second century AD. To this end, I perform a historical and philological analysis of the historical content in his *Apology to Autolychnus* (3.27), arguing that he reworked a cited and uncited contemporary historian of universal history, Thallus (*FGrH/BNJ* 256). Theophilus thus experimented with universalism as a strategy for promoting Christianity to non-Christian readers like Autolychnus, and this suggests his partaking in the intellectual milieu of the Antonine age. The Theophilan innovation eventually became standard in early Christian chronography.

Robert T. Edwards, **“The Diversity and Unity of the School of Antioch”**

Despite some misgivings, scholars continue to speak about the school of Antioch as if it is a coherent theological or exegetical school of thought in late antiquity. However, this paper questions the intellectual coherence of the school, through a comparison of the Christology and exegesis of John Chrysostom and Theodore of Mopsuestia—the ‘second generation’ of Diodore of Tarsus’ askētērion. Given the stark theological differences between Diodore’s disciples, this paper suggests an alternative, historical basis for the coherence of the school, as an ascetic and pro-Nicene school of literal-historical exegesis. Through this case study, the paper also reflects more broadly on what might constitute a Christian school in late antiquity.

Mark Elliott, **“The Priority of Isaiah of Jerusalem in Patristic Exegesis of Isaiah?”**

How far did the Patristic era theologian-commentators consider Isaiah 1-12 to be programmatic for the rest of Isaiah, or were they not especially interested in them? The earlier chapters of Isaiah, those most obviously attributable to ‘Isaiah of Jerusalem’ seemed to lend themselves more to homilies within a parochial or diocesan setting. One thinks of Basil of Caesarea, John Chrysostom and the Nine Homilies of Origen (translated by Jerome). Now, the ‘full’ commentaries of Eusebius, Jerome, Cyril of Alexandria and Theodoret are much more ‘commentary-like’, albeit that this genre division is not a hard and fast one. Something rhetorical is arguably lost in detaching the oracles of the later chapters from the figure of the prophet. This paper will review these matters.

Michael Glowasky, **“The Augustinian Origin of the Penitential Psalms”**

The first instance of the seven penitential psalms being used as a distinct unit is found in Cassiodorus’s *Expositio Psalmorum*, which was composed in the mid-sixth century. However, Cassiodorus treats this group of psalms as an established group already, leading most scholars to believe that he is not the originator. Furthermore, Cassiodorus’s extensive reliance on Augustine’s *Enarrationes in Psalmos* throughout his own commentary has led some to speculate that the tradition of penitential psalms goes back to Augustine, despite no explicit evidence in Augustine’s vast corpus that this is the case. This paper will explore and evaluate the evidence for an Augustinian origin of the penitential psalms as a distinct group.

Mark Hanson, **“Rethinking Chrysostom’s Homily 29 on 1 Corinthians”**

Attempts to categorize John Chrysostom (4th Century) within the debate on the charismatic gifts result in seeing him as a cessationist, and his sermons on 1 Corinthians as addressing the topic of the cessation of the gifts of tongues and prophecy. However, in reexamining homily 29 on 1 Corinthians, this conclusion of cessationism is only tangential to his aim. The purpose of the homily is not to preach on the cessation of the gifts, but to correct their defective use. This creates a structural coherence and thematic unity for the sermon. Chrysostom uses it to preach the true goal of the charismatic gifts, which is to pursue heavenly honour attained by aiding and benefiting others, instead of pursuing earthly and selfish honour done by wanting wealth and recognition.

Wendy Helleman, **“Victorinus on Spirit and the Holy Spirit: The Initial Conversation with Candidus”**

This paper examines Victorinus’ interaction with Candidus (generally regarded as a fictitious discussion partner) on divine generation (*De generatione divina*), particularly the last sections of Victorinus’ response, where he rebukes Candidus for blasphemous understanding of the Holy Spirit. Although Candidus has taken a rather extreme position in rejecting the Nicene *homoousion*, and will not allow any ‘begetting’ for the ‘unbegotten’ supreme deity, he has said virtually nothing about the Holy Spirit. Also mysterious is Victorinus’ elaboration of his own position on the Holy Spirit, somewhat unexpected for the supposed dating of this exchange (357/358), before more well-known discussion of the Holy Spirit by Athanasius and the *Tropici* (*ad Serapionem*) or the Cappadocian fathers with Macedonians and Pneumatomachians, culminating in decisions of the Council of Constantinople, 381. My paper will explore Victorinus’ position against the background of understanding of the Holy Spirit in this period, the 350s.

Oskari Juurikkala, **“Augustine’s Ambiguous Book of Nature: The Inward Turn and the Role of the Visible World”**

Augustine is widely regarded as one of the leading patristic exponents of the celebrated metaphor of the book of nature. However, Augustine’s understanding of creation as a divine book has received only limited scholarly attention. Building on various hints and views in the existing literature, this paper analyses the key texts of the Augustinian book of nature and puts them into a wider perspective that is intriguingly ambiguous. On the one hand, it is shown that the idea belongs to Augustine’s authentic thought and should not be discarded. On the other hand, it is found that overly enthusiastic interpretations of the metaphor should be moderated by Augustine’s inward turn, which gives the book of nature a peculiarly ascetic dynamism. The impact of the Augustinian conception of the book of nature on medieval theology is briefly discussed.

Naoki Kamimura, **“Augustine’s Quest for Peace and its Relevance in his *Sermones ad populum*”**

By following the tradition of North African Christianity, Augustine arrived at the biblical consensus that idolatry was the radical expression of sin. While dealing with growing conflicts within and between Christians and defenders of the pagan gods, he developed the psychology of idolatry in *The City of God* (413–427). He looked back to three types (idolatry of the self, earthly goods, and powers) in the Ciceronian definitions of idolatry, the ones that became the embodiment of the ‘earthly city.’ His focus on goal, for which the citizens of the ‘earthly city’ strive, brings up the importance of the perspective of ‘peace.’ For ‘“peace” is the final state of gratification of all longing, the state of having come to rest in possession of the desired object’ (R. Markus, *Saeculum* (1970), 68). Of particular interest are Augustine’s practical concerns as a bishop: his worries about the activities of his congregation, the concord and peace of citizens, and the communion of the Christian community. How did he construct these in the communities of late Roman Africa in which citizens pursue their ultimate goals on different principles? I argue for the ‘city’ as a dynamic community, associated with the theological issue in which Augustine places religiously and politically ordered society.

Robert Kennedy, **“Ordered Love in Augustine and Aquinas”**

In a note to Book I of Augustine’s *De doctrina christiana*, Edmund Hill congratulates Augustine “on not being so meticulous” in his application of ordered love as Aquinas would later be in his *Summa theologiae* IIa IIae, q. 26. Aquinas refers frequently to Augustine in this question, extending the order of charity to elaborate a hierarchy of relationships that reflects the social order of his day. This paper will analyze Aquinas’s use of Augustine in this text and raise the question whether Augustine’s “rather casual way of leaving the order of charity to chance” (Hill) invites readers to reinscribe their own forms of social life or prompts critique of society’s norms.

Robert A. Kitchen, **“Typically Paul: A Poetic Life of Dimet by Jacob of Serugh”**

The lives of Syriac saints are often repositories of much more than a holy biography, retelling Biblical narratives with different circumstances, places, and people. The saint’s asceticism is celebrated and detailed, for suffering and miracles relate the imitation of Christ. This Life is of a rarely mentioned sinner turned saint, Dimet, in a metrical homily by Jacob of Serugh (d. 521). Instead of Christ, Dimet’s struggles and triumphs parallel those of the Apostle Paul. Dimet was possibly a fictitious character, but Jacob depicts the divine determination to turn a sinner’s life around, the ideal ascetical response, and witness to the saint’s memory and legacy.

### Sebastian Mateiescu, “**Epinoia in Basil of Caesarea’s *Contra Eunomius*. An Argument for its Stoic Meaning**”

There is a general consensus that epinoia plays a fundamental role in Basil of Caesarea’s argument against Eunomius. It is, Basil submits, on the basis of different conceptualizations (epinoiai) that one can ascribe different names to God without endangering the divine essence. Past scholarship proposed various arguments for the Stoic inheritance of Basil’s idea of epinoia, but recent work has provided reasons to search for its Neoplatonic roots, especially connected to Dexippus the Iamblichean, a contemporary of Basil. In his commentary on Aristotle’s *Categories*, Dexippus argues that names refer to things through concepts and he brings in examples of fictional entities to support his theory just as Basil does both. However, I would like to argue that these are just apparent similarities and that Basil’s theory is rather reminiscent of Stoic philosophy. My argument for that is threefold: 1) the Stoics too construct their theory of meaning on the basis of fictional entities; 2) Basil’s theory is equally dependent on the ascription of different non-equivalent names to real existing entities and this by itself cannot not be accommodated by Dexippus’ type of conceptualism; 3) Basil’s strategy could work only if names are built along a Stoic theory of causality about impressions which implies the mind must give its ‘assent’ to their coming from a true cause.

### Francesca Minonne, “**Tertullian’s Exegetical Practice in Context: Preserving the *Instrumenta Doctrinae***”

In the second and third centuries the Christian debate on Scriptures was extremely lively. The theological arguments relied on grammatical and philological text analysis, carried out with the traditional tools of classical *paideia*. Tertullian’s hermeneutical activity is suggestive of this approach to Biblical texts. Several passages in his works show how Scriptures were conceived as *instrumenta doctrinae*, therefore their manipulation—both graphical (*corruptor stilus*) and exegetical (*adulter sensus*)—threatened the proper transmission of Christian teaching.

Tertullian’s discussions on syntactical and morphological components, such as prepositions, conjunctions, and verb tenses, in technical skill and textual approach reveal a similarity to the methods of non-Christian intellectuals of these centuries, such as Apuleius, who applies the expression *doctrinae instrumentum* while speaking of books on magic (*Apol.* 91), and Aulus Gellius, whose *Attic Nights* are rich in linguistic and lexical digressions. By comparing Christian and non-Christian texts we can outline a multifaceted and intertwined literary picture, in which reading practices are crucial to the self-definition of cultural and religious communities.

### Steve Muir, “**The Props of my Faith: Objects and Ritual in Egeria’s 4th Century Pilgrimage to Jerusalem**”

A late fourth century female pilgrim made a pilgrimage to the Holy Land, culminating in Jerusalem. *Egeria’s Account* recounts her travels and impressions. This text is remarkable on several counts: it is written by a female of Antiquity, it has an early date (relatively soon after the initiatives of Constantine in establishing Christian pilgrimage) and it provides a wonderfully detailed description of the features of the areas visited and the Jerusalem liturgy during Holy Week.

On Holy Saturday, Egeria mentions seeing not only the “sacred wood of the cross,” but also “the inscription” (presumably the Roman charge against Jesus, displayed at the head of the cross). I examine the function of these objects as props in the liturgical drama of a pilgrimage. The use of the terms “props” and “drama” is deliberate here, to evoke the world of theatre. Theatrical studies in dramaturgy and stagecraft affirm the role which props play in helping actors activate memory and achieve a rich performative experience.

### Edwina Murphy, “Cyprian the Exile”

Cyprian of Carthage, bishop and martyr, is also known for being, in Hugo Montgomery’s words, “the bishop who fled.” Not only did Cyprian have to justify his actions in this regard during his lifetime, but his biographer felt obliged to do so even after the bishop’s glorious death. We can gain further perspective on Cyprian’s withdrawal if we consider it in light of the literary conventions surrounding letters from exile. A common motivation given for voluntary exile is the desire for peace in the community, and this is certainly echoed by Cyprian. There are a number of other shared elements, as well as some distinct differences: for Cicero, for example, exile is a shameful term which he consistently rejects; for Cyprian and his colleagues, it is a badge of honour.

### Marcin R. Wysocki, “Bridging Divides and Relations Between the Old and the New, Between Paganism and Christianity, Between Rich Ones and Poor Ones – Study of the Case of Paulinus of Nola and His Letters”

Without a doubt, one of the most interesting, but also least known, personalities of the turn of the 4th and 5th centuries was Paulinus of Nola. Born into a wealthy senatorial family, appointed governor of Campania, he abandoned his wealth and political career, was baptized and settled in a monastery he founded at the tomb of St. Felix in Nola near Naples. This fact was widely heard in the then world. Many condemned his decision, but many delighted in it and showed him as a model and example. It can be said that so far Paulinus is an unusual model of how to bridge divides. He was an excellent poet, who from pagan poetry went to Christian hymns in honor of St. Felix; he was able to combine in his life the Roman virtue taken from home with the Christian virtue, which he accepted at the time of his conversion; he showed that it is possible to combine being rich with helping the poor. The aim of the proposed paper is to show on the example of his life and his preserved poems and letters, which are among the most interesting examples of early Christian epistolography, how exceptional people of that period were able to combine the old with the new, how to move from paganism to Christianity, how it is possible to bridge divides in everyday Christian life and in relations between us.