

# 19<sup>TH</sup> INTERNATIONAL CONFERENCE ON PATRISTIC STUDIES



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*Under the auspices of the Faculty of Theology at the University of Oxford and under the direction of:*

Professor Lewis Ayres (Durham University)  
Professor John Behr (Aberdeen University)  
Professor Phil Booth (University of Oxford)  
Professor Anthony Dupont (KU Leuven)  
Professor Mark Edwards (University of Oxford)  
Professor Carol Harrison (University of Oxford)  
Professor Josef Lössl (Cardiff University)  
Dr Sophie Lunn-Rockliffe (University of Cambridge)  
Professor Morwenna Ludlow (University of Exeter)  
Dr Neil McLynn (University of Oxford)  
Dr Yannis Papadogiannakis (King's College, London)  
Professor Markus Vinzent (formerly King's College, London)  
Professor Patricia Ciner (San Juan University, Argentina, President of the Association  
Internationale d'Études Patristiques)



### Elizabeth Anne Livingstone 1929–2023

Elizabeth Livingstone ('Betsy' to her friends) was born in India, a 'daughter of the Raj'. After school she went up to Oxford University, to St Anne's College (then, St Anne's Society), to read History. Very soon after graduation she became secretary to Dr F. L. Cross, the Lady Margaret Professor of Divinity and Canon of Christ Church, her immediate task being to help Cross in organizing the first Oxford Patristic Conference, which took place in 1951. Betsy's part in this—as in the other conferences Cross organized, and those Betsy organized after his death—was to coordinate a complex logistical exercise: inviting participants, getting titles for their communications, arranging the plenary lectures, and facilitating accommodation for those who attended, as well as finding venues for the lectures and the multitude of communications, which ran concurrently, arranged thematically. To make it possible to move from communication to communication, Betsy introduced a system of bells, rung to prevent speakers overrunning their allotted twenty minutes. Very soon another major task became part of Betsy's remit as Cross's secretary: the coordination of the *Oxford Dictionary of the Christian Church*, the first edition of which appeared—to universal acclaim—in 1957. This demanded much the same organizational skills as the patristic conferences. The second edition appeared in 1974, in a much-changed theological world—after the Second Vatican Council and theological turmoils of the 60s. Canon Cross had died in 1969, and the second edition was brought to fruition by Betsy. The third edition was edited by Betsy, who was able to rely on help from her many friends in the world of theology and Church history. Betsy had become well known—and indeed revered—especially throughout the expanding world of patristic scholarship. Her key role in facilitating the Patristic Conferences and the *Oxford Dictionary of the Christian Church* received eventual recognition with the award of an honorary Lambeth DD, the MBE, and in 2015 the award of the President of the British Academy's Medal. She died on New Year's Day, 2023.

A Requiem Mass will be said for Betsy on Thursday 8<sup>th</sup> August at 8am in Pusey House Chapel, St Giles. All delegates are welcome to attend.

Andrew Louth will speak on "Oxford, Patristics, the ODCC and Dr Livingstone" in South Schools on Thursday 8<sup>th</sup> August from 1-1.30pm.

## ACKNOWLEDGMENTS

*The Conference of Patristic Studies is self-supporting. The Directors gratefully acknowledge the generous help of the:*

The Faculty of Classics, University of Oxford; The North American Patristics Society; bursaries awarded by the Association Internationale d'Études Patristiques; conference bags sponsored by Peeters Publishers; lanyards sponsored by Oxford University Press; St Andrews Encyclopaedia of Theology; bursaries awarded by The Oxford Centre for Byzantine Research and Huffington Ecumenical Institute at Loyola Marymount University in Los Angeles; 5 scholarships awarded by the Augustine of Hippo Chair, KU Leuven; 2 scholarships awarded by "Cornelia de Vogel Foundation".

# NOTICES

MONDAY 5<sup>th</sup> AUGUST

## GARDEN PARTY

MASTERS' GARDEN

CHRIST CHURCH

3 PM – 5 PM

## OPENING LECTURE

CHRIST CHURCH CATHEDRAL

8.30 PM-10 PM

Welcome by Professor Mark Edwards, incoming Faculty  
Board Chair, on behalf of the Faculty of Theology and  
Religion, University of Oxford

Opening Lecture

**Paul Blowers**

“Playing Along with the Playful Logos:  
Theatrics and Dramatics in Patristic Writing and Biblical Interpretation”

Introduced by Professor Lewis Ayres, President of the North American Patristics Society

THURSDAY 8<sup>th</sup> AUGUST

SOUTH SCHOOLS

1-1.30 PM

**Andrew Louth**

“Oxford, Patristics, the ODCC and Dr Livingstone”

CHRIST CHURCH CATHEDRAL

8.30 PM

**MEMORIAL FOR METROPOLITAN KALLISTOS OF DIOKLEIA**

**1934-2022**

**(Fr Ian Graham will officiate)**

Born Timothy Ware, he read Classics ("Greats") at Oxford and then Theology, being received into the Greek Orthodox Church in 1958. His *The Orthodox Church* swiftly established itself as the best one-volume account of Orthodoxy—which it still is. In 1966, he succeeded Nicolas Zernov as the Spalding Lecturer in Eastern Orthodox Studies at the University of Oxford, where he became a Fellow of Pembroke College. 1963 was the year of his first Oxford Patristic Conference, at which he became a familiar figure. In 1965 he was ordained a deacon monk, being given the name of Kallistos, and over the years he advanced through the ranks of the clergy, becoming archimandrite, bishop, and finally metropolitan in 2006. He was much in demand throughout his life as lecturer on all aspects of Orthodoxy, out of which came a host of articles, the publication of which, in a collected edition, begun in 2000, is in active preparation. Perhaps most important to Kallistos himself was his translation from Greek: initially of the most indispensable service books (*The Festal Menaion*, *The Lenten Triodion*), culminating in his translation, with G. E. H. Palmer and Philip Sherrard, of the *Philokalia* of 1782—an anthology of Byzantine ascetical and mystical texts—the fifth and final volume of which was published a few months before his death.

**Followed by the CONFERENCE CONCERT**

**KONTAKION**

**The Delius Singers, directed by Alexander Pott**

In this concert, the great flowering of Orthodox church music from the 19th Century (such as Rachmaninov, Grechaninov, and Tchaikovsky) forms the centre of a journey exploring the full gamut of Orthodox music throughout history, starting with the earliest examples of Znamenny Chant from the 10th Century, and ending with more modern interpretations of this musical tradition by Schnittke and Kastalsky. Under Alexander Pott's direction, the Delius Singers specialise in shedding new light on music from the 19th and 20th centuries, blending the familiar with the forgotten.

**FRIDAY 9<sup>TH</sup> AUGUST**

**CLOSING LECTURE**

CHRIST CHURCH CATHEDRAL

**8.30 PM – 10 PM**

**Gillian Clark**

“Commenting on the City of God”

Introduced by Professor Patricia Ciner, President of the Association Internationale d'Études  
Patristiques

# **CONFERENCE INFORMATION**

## **REGISTRATION AND INFORMATION DESKS**

Registration will take place in the foyer of the Examination Schools from 10am to 5.30pm on Monday, August 5th.

An information desk will be open daily from 8.30 AM to 5.30 PM.

## **EXAMINATION SCHOOLS**

The Conference Office will be located in room 5a, on the ground floor of Examination Schools, and will be staffed from 8.30am to 5.30pm on each day of the conference.

One of our team members will also be on hand during the evening lectures to assist you.

## **PAPERS**

If you have not already submitted your PowerPoint presentation it is essential that you load your presentation **BEFORE** the start of each major session. Failure to do so could mean that you will lose your allocated time slot.

A technician in Room 13 will be available to help you.

## **PLENARY LECTURES**

The Plenary Lectures will be held within the Examination Schools.

## **SHORT COMMUNICATIONS**

The Short Communications will be held in the Examination Schools.

## **CHAIRING FOR THE SHORT COMMUNICATION SESSIONS**

Session Chairs are given below the Session headings.

Please note that it is customary for Chairs to wear a gown if they hold an MA degree from Oxford or Cambridge. However, it is not essential.

## **WORKSHOPS**

Workshops will be held in the Examination Schools and the Ioannou Centre, Faculty of Classics, 66 St Giles, Oxford, OX1 3LU.

## **BOOK EXHIBITION**

Please take time to visit the exhibition. Publishers will welcome you and the interest you have in their publications. This is an opportunity for you to browse and purchase.

## **INTERNET and WIFI ACCESS IN THE EXAMINATION SCHOOLS**

Wifi access is available in all rooms within the Schools. A technician is available in Room 13.

## **REFRESHMENTS**

There are three large refreshment areas within Examination Schools. Refreshments will be available from 8.30am to 5.30pm, from Tuesday to Friday.

## **LUNCH:**

12.30 PM – 2 PM

Sandwich-type lunches will be available in the marquee in the central quadrangle. A certain amount of seating is also available next to the marquee.

## **MEDICAL EMERGENCIES**

If anyone is in need of a doctor or a dentist whilst at the Examination Schools, please contact the Help Desk in the first instance. There are trained First Aiders in the Schools.

## **FIRE PRECAUTIONS**

Please observe the fire regulations posted within Examination Schools and note the fire exits wherever you happen to be. In case of an emergency please make your way into the outdoor quad via your nearest exit and follow the instructions of venue staff. The fire assembly point is located on Merton Street just outside the quad gates.

## **PHOTOCOPYING**

Arrangements can be made for photocopying at the Examination Schools. Please see a member of the Conference Office to arrange this. Note: copies must be paid for by the individual concerned.

## **BADGES**

Badges will be provided at registration and **MUST** be worn at all times.

## **OFFICIAL PROCEEDINGS: *STUDIA PATRISTICA***

Once again, Peeters of Leuven will publish the conference proceedings.



Authors should submit the final form of their paper through the submission form on the conference website. This is the same procedure as for submitting an abstract. As you will see, there is a separate box for uploading the final paper. If you need help, please contact the editor: [markusvinzent2024@gmail.com](mailto:markusvinzent2024@gmail.com)

## **PATRISTIC CONFERENCE CHAIRING CONVENTIONS**

### **Short Communications**

There is a convention of strict timekeeping to make it possible for conference delegates to switch from one room to another in time to hear the beginning of the next communication. Each person chairing a session will be provided with a bell. The speaker is introduced by name only, together with the title of the paper. The bell is rung after the speaker has spoken for *twelve minutes* to indicate that the last part of the paper should now be commencing. After *fifteen minutes*, the bell is rung to indicate that this would be the optimal point at which to finish. If the speaker is still speaking after *eighteen minutes*, the bell is rung to indicate that the talk must end immediately, and if necessary, it is rung continuously until the speaker stops. If a speaker finishes within eighteen minutes, questions may be taken. Often, the Chair will initiate the questions, though asking a question is not a mandatory part of chairing these sessions. It will be sufficient for the person chairing to thank the speaker in one or two words. The next speaker should be introduced exactly on time, again with nothing more than their name and title of their paper.

### **Morning Lectures**

The speaker should receive a longer introduction, summarising curriculum vitae and major contributions to the discipline. A short speech of thanks should be given at the end of the lecture. No questions are taken. The person chairing may wish to ask the speaker in advance what sort of information ought to be imparted in the introduction.

### **Evening Lectures**

Again, the speaker should receive an introduction and a thank-you speech. In addition, questions are invited after the Wednesday evening lectures (but not after the Monday and Friday opening and closing lectures). The person chairing commonly asks the first question. The Examination Schools will close by 10 PM, so this deadline must be strictly observed.

### **Afternoon Workshops**

It is expected that those organising the workshop will have made their own arrangements. Chairing may be done by persons who are also speaking in the workshop, or another person may be invited to chair. The length of the papers is a matter of decision or negotiation within the group. Workshops must finish by 6.30 PM.

# PLENARY LECTURES TIMETABLE

**MONDAY AUGUST 5<sup>th</sup>**

## OPENING LECTURE

CHRIST CHURCH CATHEDRAL

**8.30 PM – 10 PM**

Paul Blowers:

“Playing Along with the Playful Logos:

Theatrics and Dramatics in Patristic Writing and Biblical Interpretation”

**TUESDAY AUGUST 6<sup>th</sup>**

EXAMINATION SCHOOLS

**10.25 PM – 11.15 PM**

Thomas Arentzen:

“Early Christian Tree Behaviour” (East School)

Chair: Mark Edwards

Johannes Brachtendorf:

“Is Creation eternal?”

“Augustine's Discussion with the Neoplatonists on Cosmic Time and the Age of the World” (South School)

Chair: Anthony Dupont

Jack Tannous:

“Testing the Spirits:

Post-Apostolic Claims to Revelation and the Question of Religious Truth” (Rooms 14 & 15)

Chair:

# WEDNESDAY AUGUST 7<sup>th</sup>

## EXAMINATION SCHOOLS

**10.25 AM – 11.15 AM**

Michel Libambu:

“The Integration of the Trinitarian Paradigm into Ecology:  
An Application of Augustinian hermeneutics” (East School)

Chair: Lewis Ayres

Laetitia Ciccolini:

“Searching and finding!: capitula, literary practices and the organisation of knowledge in  
Christian antiquity” (South School)

Chair: Josef Lössl

Mary Farag:

“Re-evaluating Pachomius's Chronology and the Koinonia's Relationship to the Alexandrian  
Episcopate” (Rooms 14 & 15)

Chair: Phil Booth

**8.30 PM – 10 PM**

Daniel Galadza:

“The Liturgical Reception of Patristic Texts: Hymns and Homilies for Holy Week” (East School)

Chair: Yannis Papadogiannakis

Uta Heil:

“Confessing and Cursing. The Creed of Nicaea (325) between Theology and Magic” (South  
School)

Chair: Wolfram Kinzig

Camille Gerzaguet:

“A ‘new’ Church Father: Bishop Timotheus’ letter on Easter. Five Years after the *editio princeps*  
(*Sources Chrétiennes* 604)” (Rooms 14 & 15)

Chair: Markus Vinzent

# THURSDAY AUGUST 8<sup>th</sup>

## EXAMINATION SCHOOLS

**10.25 AM – 11.15 AM**

Rubén Peretó Rivas:

“The Fathers of the Church in the Reading of Michel Foucault” (East School)

Chair: Morwenna Ludlow

Chiara O. Tommasi:

“Between Pagan and Christian, between East and West: The Three Kings in Patristic Literature”

(South School)

Chair: Patricia Ciner

Marco Rizzi:

“The Book of Wisdom as a Textbook for Hellenistic Jewish paideia” (Rooms 14 & 15)

Chair: Clayton Jefford

## SOUTH SCHOOLS

**1-1.30 PM**

Andrew Louth

“Oxford, Patristics, the ODCC and Dr Livingstone”

# FRIDAY AUGUST 9th

## EXAMINATION SCHOOLS

**10.25 AM – 11.15 AM**

Paul van Geest:

“Church Fathers and the Market:

The Interaction between Patristics and Economics” (East School)

Chair: Mark Edwards

Matthew Crawford:

“A Battle by Night? A Revisionist Account of the Early Stages of the Nestorian Controversy”

(South School)

Chair: Carol Harrison

Hajime Tanaka:

“*Pro Libanio*: John Chrysostom and the Antiochene sophist on the riots of 387” (Rooms 14 &  
15)

Chair: Neil McLynn

## **Closing Lecture**

## CHRIST CHURCH CATHEDRAL

**8.30 PM – 10 PM**

Gillian Clark:

“Commenting on the City of God”

# COMMUNICATIONS TIMETABLE

TUESDAY AUGUST 6

SOUTH SCHOOL

9.00-1.00

## AUGUSTINE: CONFESSION AND THE *CONFESSIONS*

Chair: Gillian Clark

- 9.00. Brayden Hirsch: The Etymology of “Confessing” in Augustine’s Early Works
- 9.20. Davi Ribeiro: Can Theology in a Narrative Form Convey Therapy? Augustine’s Confessions and Health Oriented Theographies
- 9.40. Zinan Zhang: Shifting Perspectives in Augustine’s Temporal Enigma: A Journey from Dialogues to *Confessiones*
- 10.00. Justine Potts: Augustine in light of Greco-Roman Confession
- 11.20. Egor Reznichenko: Some aspects of ‘*caelum*’ in St. Augustine’s ‘*Confessiones*’
- 11.40. Christopher Mooney: Distinctions of Faith in Augustine’s *Confessions*
- 12.00. Tomoki Ishikawa: Ostia and *De Magistro*: Augustine on the Possibility of Philosophical Dialogue
- 12.20. Matthew Osseforth: Monnica, Augustine’s Brother: A Mother’s Progress in her Son’s Confessions
- 12.40. Dorothea Weber: On Metaphors in Augustine’s *Confessions*

EAST SCHOOL

9.00-1.00

## GREGORY OF NYSSA AND HIS WORLD

Chair: Morwenna Ludlow

- 9.00. Ibuke Yamane: The Deification of a Person and the Economy of Human Nature in Gregory of Nyssa: Concerning the Exegesis of the Good Samaritan (*In Canticum Canticorum XIV*)
- 9.20. Theoni Boura: The fact of theory in Saint Gregory of Nyssa
- 9.40. Tady Engulu: Gregory of Nyssa’s Trinitarian Apophaticism
- 10.00. Grant Sutherland: Rethinking “One Authority”: Ancient Psychology and Causality in Gregory of Nyssa’s *Epistula 5*
- 11.20. Johan Leemans: With Encouraging Severity: Gregory of Nyssa Against Those Who Bear Rebukes with Difficulty
- 11.40. Thomas Breedlove: Communities of the Dying and the Dead in Gregory of Nyssa
- 12.20. Currently vacant

12.40. Edward Sicienski: Clerical Celibacy: Fourth-Fifth Century Views

ROOM 1

9.00-1.00

**ANTE-NICENE LATIN**

**Chair: Mark Edwards**

9.00. James Dever: Ridicule and Refutation: Redeeming Polemic in Tertullian's *Adversus Valentinianos*

9.20.

9.40. J. Albert Harrill: Tertullian's Funerary Tale of a *vernacula ecclesiae* and her Animated Corpse (*De Anima* 51.6)

10.00. Hannah Turrill: "My Friend's Belief and my Friend's Victory": Octavius as Apologetic *Exemplum*

11.20. Alberto D'Incà: *Dominum Latentem*: Was Commodian a Disciple of Praxeas? *Carmen Apologeticum* as a Mirror of Third-Century Christological Controversies

11.40. Ruth Sutcliffe: Arnobius of Sicca and the Theology of Persecution

12.00. Lara Murphy: Cyprian of Carthage and the Disciples of Jesus

12.20. Kota Honjo: The Origin of the Credal Words *per sanctam ecclesiam* in St Cyprian

12.40. Jiachun Xu: A Beginning of Time in Calcidius on Plato's *Timaeus*?

ROOM 2

9.00-1.00

**ANTE-NICENE GREEK**

**Chair: Josef Lössl**

9.00. Currently vacant.

9.20. Mauricio Saavedra: Desire for Perfection and Holiness in the Church of Smyrna in the Pre-Nicene Age

9.40. Paul Hartog: The Quartodeciman Controversy as a Case Study of "Orthodoxy," Unity, and Diversity in the Second Century

10.00. Gabriel Neres: *Aléthēs Logos* in the *Apologies* of Justin Martyr

11.20. Tobias Georges: Justin's and Marcion's Schools in Rome: A Philosopher's School on the One side against a Church on the other?

11.40. Helene Hild: *Creatio ex nihilo* in Theophilus of Antioch and his Jewish Predecessors

12.00. Scott Manor: The Competing Legacies and Identities of Gaius of Rome

12.20. Nicolas Campagnoli: The Reception of Manetho's Egyptian Chronicle in Julius Africanus' *Chronographiae*

12.40. Currently vacant,

ROOM 6

9.00-1.00

### MACARIAN AND EVAGRIAN ASCETICISM

**Chair: Julia Konstantinovsky**

9.00. Sabine Ford Arthur: Either Satan's Temple or the Spirit's: Aspects of Spiritual Anthropology in the Fifty Spiritual Homilies of Pseudo-Macarius

9.20. Currently vacant.

9.40. Stuart Parsons: Updrafts of Wisdom in the Scholia on Proverbs by Evagrius of Pontus

10.00. Thomas Waldrup: The Literary Character of Evagrius of Pontus and Monastic Worldbuilding in the *Apophthegmata Patrum*

11.20. Marcela Caressa: The Idols of this World: Evagrius' Teachings in the *Church History* of Rufinus

11.40. Currently vacant.

12.00. Currently vacant

12.20. Britt Dahlman: Reading Cassian's *Conferences* as Elaborated *Chreias*

12.40. Aglaia Nikolopoulou: Aiming to the Virtue: Motives and Goals of Role Model Imitation based on Basil the Great's Teaching and Albert Bandura's Social Cognitive Theory

ROOM 7

9.00-1.00

### JEROME

**Chair: Jessica van't Westeinde**

9.00. Katarina Pålsson: Jerome's Orthodox Exegete: The Importance of Community in Claiming Exegetical Authority and Ascetical Humility

9.20. Maja Rončević: The Importance of Forgiveness in Jerome's Epistle 11

9.40. Elizabeth Digeser: Challenging Jerome: Exploring Lactantius' Biography beyond *De viris illustribus*

10.00. Katherin Papadopoulos: The Travelling Memory of Paul of Thebes, also known as Paul the First Hermit

11.20. Elizabet Gôransson: Letters and Letter Clusters: Some Remarks on the Early Text Transmission of Jerome's Letters

11.40. Lydia Herndon: Pedagogical Playfulness and Jerome's Portrayal of Gregory Nazianzen in Epistle 52

12.00. Lukasz Krzyszczyk and Krzysztof Motta: Reinterpretación de los mitos de la antigüedad greco-romana en las obras de San Jerónimo



12.20. Geoffrey Dunn: Rome and Milan under Anastasius I (399-402)

12.40. Nozomu and Jun Yamada: The Relationship between Ancient Roman Relics of a Building and Pictures under the Hospital of St Giovanni and Melania the Elder and Melania the Younger, based on Pelagian and Augustinian Documents

ROOM 8

9.00-1.00

### THE EAST OUTSIDE THE GREEK WORLD

Chair: Jeff Childers

9.00. Joachim Jakob: Patristic Arguments in Nonnus of Nisibis's Treatise against Thomas of Bêt Garmai

9.20. Lasse Toft: The 39<sup>th</sup> Festal Letter of Athanasius of Alexandria. A New Edition and Translation with a Study of its Reception History in the Coptic, Syriac, Greek Byzantine and Latin Churches

9.40. Elizabeth Anderson: The True Disciple of Jesus: Echoes of the *Kephalaia of the Teacher* in the *Teaching of Addai*

10.00. James Whitaker: Rediscovering the Authentic Corpus of St Nilus of Ancyra

11.20. Antonio Sembiante: Note sulla versione siriana del secondo *Carmen Arcanum* (Περὶ Υἱοῦ) di Gregorio Nazianzeno [Notes on the Syriac Version of Gregory Nazianzen's Second *Carmen Arcanum* (Περὶ Υἱοῦ)]

11.40. Jenny Labendz: Holy Books in the Hands of Heretics: Chrysostom and the Rabbis

12.00. Currently vacant

12.20. John Ladouceur: The Life of the Psalms in Late Antique Ethiopia: Psalmic Subjectivity in the Aksumite Royal Inscriptions of Kaleb and Wa'zeb

12.40. Iskander Bcheiry: The Unpublished Discourse of the Syrian Orthodox Patriarch Cyriacus of Tikrit (793-817) on the Sunday of Departed Priests

ROOM 9

9.00-1.00

See workshop timetable

ROOM 10

9.00-1.00

### THE THOUGHT OF ORIGEN

**Chair: Lorenzo Perrone**

- 9.00.** Macarius Refela: The *oikos* as a Pastoral Organizing Principle in the Writings of Origen of Alexandria
- 9.20.** Gianluca Piscini: La notion stoïcienne *d'adiaphoros* dans l'oeuvre d'Origène
- 9.40.** José Alviar: Towards a More Nuanced View of Origen's Appraisal of Bodily Activities (*Homilies on the Psalms*, CMG 314)
- 10.00.** Lavinia Cerioni: Women as a Theological code in Origen of Alexandria
- 11.20.** Emily Barnum: An Apology for Reading in the Preface of Origen's *Contra Celsum*
- 11.40.** Peter van Egmond: Pelagius (and Origen) on the Resurrection
- 12.00.** John Solheid: Origen's Long Shadow: the Doctrine of the Apokatastasis Revisited
- 12.20.** Matthew Keil: Saint Methodius of Olympus' *Symposium* as both Response to Plato and Anti-Origen Polemic

ROOM 11

**9.00–1.00**

**THE OLD TESTAMENT**

**Chair: Clayton Jefford**

- 9.00.** Nikolai Lipatov: The Manuscript Tradition of the *Enarratio in Prophetam Isaiam* (CPG 2911), Exemplified by Transmission of its Introduction
- 9.20.** Anna Lefteratou: Cain and Abel between Syria and Egypt: Bodmer Papyrus 33.35 and Ephraem Graecus' Homily (Phratnzolas, cod. 99) in Dialogue
- 9.40.** Currently vacant
- 10.00.** Nicolas Rixhon: The Prophecy against Nineveh: Divine Pedagogy and Hermeneutics in Theodore of Mopsuestia's Commentary on the Book of Jonah
- 11.20.** Mark Elliott: Byzantine Interpreters Learning from Hezekiah's story: "light shining in the darkness"
- 11.40.** Milan Vrljanovic: The Baptism of Naaman the Syrian: The Reception of 2 Kings 5 in Early Christian Exegesis
- 12.00.** Marcus Bailey: 4 Maccabees in Antiochus the Monk's *Pandect*
- 12.20.** Thomas Tsartsidis: Cyprian and 4 Maccabees
- 12.40.** Junghun Bae: The Secret of Anti-Aging: John Chrysostom's Reading of the Story of Abraham's Hospitality (Genesis 18.1-15)

ROOM 12

**9.00–1.00**

## SUFFERING AND DIGNITY

**Chair: Andrew Crislip**

**9.00.** Jennifer Freeman: The Body as Liturgical Prosthesis in the Accounts of Early Christian Martyrs and Monks

**9.20.** Jadwiga Guerrero van der Meijden: The Late Ancient Appeals to Human Dignity

**9.40.** George Oliver: Road and Refuge: The Early Christian Use of Spatial Metaphors and Coping with Trauma

**10.00.** Priscilla Buongiorno: A Heavenly Prize. The Early Christian Eschatological Lexicon in *Passio Perpetuae et Felicitatis* 4.9

**11.20.** Karl Berg: *Imitatio Christi, Imitatio Divorum*: the Appropriation of Roman Imperial Funerary Imagery in Two Narratives of Early Christian Martyrdom

**11.40.** Currently vacant

**12.00.** George Mathews: Dalit Bodies and Divine Accommodation: Towards a Whole Logos Theological Anthropology in the Light of the Embodied Cognition Paradigm

**12.20.** Julia Winnebeck: Handling Suicide in the Late Antique and Early Medieval Western Church: Self-Killings according to Penitential Handbooks and Canon Law

**12.40.** Markéla Preininger: Healing the Body and the Soul: Theories of the Church Fathers and Ritual Practice

ROOM 14

9.00–1.00

## JESUS AND THE GOSPELS

**Chair: Charlotte Koeckert**

**9.00.** Samuel Johnson: The Son of Man as Corporate Figure in Early Judaism and Christianity

**9.20.** Thomas O'Loughlin: Liturgical Diversity and Canonical Uniformity: Gospel Variant Readings as Evidence of Liturgical Diversity and the Effect of that Diversity on the Transmission of the Gospels

**9.40.** Irene Barbotti: Beatitudes and Woes in Early Christian Literature: A Long-Lasting Tradition of “Sayings of the Lord”?

**10.00.** Kevin Kalish: “What is this new and unexpected celebration?” A Homily on the Nativity of Christ Attributed to Amphilochius of Iconium

**11.20.** Currently vacant

**11.40.** Christopher Edwards: Matthew’s Passion Narrative and the Identity of Jesus’ Executioners in Patristic Exegesis

**12.00.** Louis-Jean Tissot: L’influence du *De dominica oratione* de Cyprien sur *l’Opus imperfectum in Matthaeum*

**12.20.** Currently vacant.

**12.40.** Currently vacant.

ROOM 15

9.00–1.00

## AUGUSTINE THE PHILOSOPHER

Chair: Stan Rosenberg

9.00. Nathan Scott: The Atomic Shape of Creation: Augustine's Use of Lucretius in *De Genesi ad Litteram*

9.20. Anne-Claire Lozier: Augustine's Alternative Epistemologies: Grace and the Limits of Knowledge

9.40. Stephany Henry: Augustine's Trinitarian Theology and Platonic/Rhetorical Curricula

10.00. Dawn Lavalle Norman: Monica as Philosopher in Augustine's *De Ordine* and the Problems of Precedent

11.20. Brad Boswell: Natural Philosophy and Faith: Elemental Reasoning in Augustine of Hippo

11.40. Thomas Holsteen: Narrative Rule of Faith in Augustine's *De Vera Religione*

12.00. Miglė Miliūnaitė: The Relationship between Platonic and Christian Conceptualisation of Music in Augustinian Thought

12.20. Alexander Vega: Knowledge of Numbers and its Significance for Spiritual Progress in Augustine's Early Dialogues

12.40. Christina Turner: *Enargeia* and Persuasion in Augustine's *De Utilitate Credendi*

**WEDNESDAY AUGUST 7**

SOUTH SCHOOL

**9.00-1.00**

**AUGUSTINE THE THEOLOGIAN**

**Chair: Carol Harrison**

- 9.00.** Eva Elisabeth Houth Vrangbaek: Three Kinds of Love? - Investigating *Amor, Caritas* and *Dilectio* in Augustine of Hippo's Collective Works with Computational Methods.
- 9.20.** Chungman Lee: Psychological Analogies in Augustine's *De trinitate* and his Pneumatological Anthropology
- 9.40.** Adam Estes: Augustine's Images of Love: Augustine's Use of Imagery in *De Doctrina* 1 and the Hermeneutical Context of the Enjoyment-Use Distinction
- 10.00.** Austin Steen: The Conscience of Christ according to Augustine
- 11.20.** Enrique Eguiarte: *Homo Indutus*: Augustine's Preached Theology on Incarnation
- 11.40.** Gregory Cruess: From Peace to Vision: Nature and Grace in Augustine's Developing Exegesis of the Beatitudes
- 12.00.** Lal Dingluaia: Augustine's Retrieval of Paul through the Book of Genesis
- 12.20.** Buki Fatona: A Survey of Neuroanatomy in the Early Medieval Period via Augustine's Philosophy of Mind
- 12.40.** Tamara Saeteros: The Reception of Augustine's Schema *creatio-conversio-formatio* in Hildegard of Bingen

EAST SCHOOL

**9.00-1.00**

**GREGORY OF NYSSA ON HUMAN DESTINY**

**Chair: Ilaria Vigorelli**

- 9.00.** Tomasz Stępień: Nature and the Soul. Remarks on Gregory of Nyssa's Social Analogy and the Plotinian discussion of the Unity of the Soul
- 9.20.** Thibault Emonet: La traduction latine du *De officio hominis* de Grégoire de Nysse par Denys le Petit: réflexions autour d'une nouvelle édition
- 9.40.** Thomas McGlothlin: Providence and Embodiment in Origen and Gregory of Nyssa
- 10.00.** Szymon Kaplon: The Soteriological Function of the Body in Gregory of Nyssa's *Oratio Catechetica Magna*
- 11.20.** Currently vacant
- 11.40.** Andreas Prasinos: Gregory of Nyssa's Theory of Perfection and its Connection with Plato's Perfection

**12.00.** Christopher Bounds: The Doctrine of Christian Perfection in Ambrose of Milan and Gregory of Nyssa

**12.20.** Timm Heinbokel: The Entire Economy of Nature: Gregory of Nyssa's *De Anima et Resurrectione* as a Psychagogical Cure

**12.40.** Currently vacant.

ROOM 1

9.00-1.00

### LATIN 4<sup>th</sup> - 5<sup>th</sup> CENTURY

**Chair: Mark Vessey**

**9.20.** Geert de Korte: Origen's Commentary on Genesis as Source for Ambrose's *De Paradiso*

**9.40.** Isabel Alçada Cardoso: "Address one another in psalms and hymns and spiritual songs" (Eph. 5:19). Christian Hymnology in the Liturgical Rhythms of the Daily Office and Feasts: The Example of Ambrose of Milan

**10.00.** Richard Brumback: Gregory of Elvira, Pneumatology and the Double Procession of the Spirit

**11.20.** Kathleen Kirsch: Putting the *Psychomachia* into Practice: Defeating Indulgence with *Cathemerinon* 3

**11.40.** Javier Maldonado: Choose your Way: A Christian Elaboration around the Image of the Two Roads in Prudentius' *Liber Apotheosis*

**12.00.** Devin Lawson: *Sim promeritus Christi fore, dum sum Ausonii*: Changing Notions of Friendship and Fatherhood in Early Christianity

**12.20.** Charles Kim: *Caelesti Medicina* and *Christus Medicus*: Medical Metaphors of Salvation in the Latin Preaching Tradition

**12.40.** Florence Bret: La *Vita Epiphanii* d'Ennode de Pavie: un hapax dans la littérature hagiographique tarde-antique?

ROOM 2

9.00-1.00

### GREEK 5<sup>TH</sup> CENTURY

**Chair: Brendan Harris**

**9.00.** Thomas Pietsch: A Spiritual Exodus: The Structure of St Cyril of Alexandria's *De Adoratione*

**9.20.** Barthélémy Enfein: To Dig the Verb *anabothreuô* up: On the Importance of Lexical Studies in Editing Cyril of Alexandria's *Commentary on Luke*

**9.40.** Diego Viola: Unexplored Exegetical Passages from Cyril of Alexandria's First Festal Letter in Ἀἰθιόπη Coptic

**10.00.** Samuel Allen: Providential Computation: Reconstructing Theodoret's Theology of History

**11.20.** Kyosuke Sunada: Reassessing the Importance of the "Syriac Language" in the Works of Theodoret of Cyrus

**11.40.** Vasilije Vranic: The Theodoret Scholion in Vat.gr. 469 fol. 85v

**12.00.** Sophie Anselme: La polémique dans les *Questions sur la Genèse* de Théodoret de Cyr, à travers l'emploi des tines

**12.20.** Raffaele Tondini: Reassessing Adrian of Antioch: New Evidences from Psalm Catenae

**12.40.** Joonas Salminen: From Perception to Reflection: Looking East in Winter with Diadochus of Photike and Rowan Williams

ROOM 2

**2.00-4.20**

### **MAXIMUS THE CONFESSOR**

**Chair: Paul Blowers**

**2.00.** Bassam Nassif: The Mystery of Free Will according to St Maximus the Confessor and its Pastoral Implications

**2.20.** Andreas Bergman: Maximus the Confessor's Christocentric Cosmology and the Necessity of Baptism

**2.40.** Stefan Jovanovic: Anthropology of the Virtual Space through the Worldview of St Maximus the Confessor

**3.00.** David Bradshaw: The Natural Energies in Maximus the Confessor

**3.20.** Paraskevi Zacharia: The Deification of Man in Maximus the Confessor and Vladimir Solov'yev

**3.40.** Nathan Mulcock: A Wilder Trip: Exploring the 'World of the Text' in Paul Ricoeur and Saint Maximus the Confessor

**4.00.** Kevin Clarke: The Dead Letter Economy and the Famine of the Spirit: Maximus on the Literal Sense

ROOM 6

**9.00-1.00**

### **GREEK ASCETICISM**

**Chair: Phil Booth**

**9.00.** Daniel Lemeni: Holiness and Ascetic Manhood in Late Antique Monasticism

**9.20.** Peter Smith: Forming the Penitent Monk: Confession as Spiritual Exercise among Gaza Monastics

**9.40.** Magdalena Burlacu: Poursuite de l'image et de la déification: notes sur l'image, le modèle et le Temple selon les écrits de Théodore Studite (758-826)

**10.00.** Argyro Delidaki: The Manly Eve as a Marker of Orthodox Masculinities: Anastasius Sinaita's Post-Chalcedonian Synthesis

**11.20.** Mitchell Stevens: Hidden Heretic or Simply Sloppy? Anastasius of Sinai and the Logos Endiathetos/Prophorikos

**11.40.** Eugenia Torrance: The Humourless Body: Medical and Ascetic Sources for Anastasius of Sinai's Biology of the Resurrected Body

**12.00.** Aikaterini Konstantatou: An Unedited Byzantine Life of Saint Chariton

**12.20.** Currently vacant.

**12.40.** Juan Bautista Juan Lopez: "We will become another heaven and God will dwell within us": Spiritual Perfection in the 200 Chapters of Manuel Gabalas

ROOM 7

9.00-1.00

### EASTERN CHRISTIANITY 4<sup>TH</sup>-5<sup>TH</sup> CENTURY

**Chair: Matthew Crawford**

**9.00.** Kateryna Kirkwood: The Interpretation of Abraham's Hospitality as Evidence for Docetism in Eustathius of Antioch's Opponents in *Contra Ariomanitias*

**9.20.** Alexey Morozov: Documentation vieux-slave et textes patristiques: le cas du *De Resurrectione* de Méthode d'Olympe

**9.40.** Paul Russell: The Nature of the Controversy as shown by the Role of the Novatianists as Patrons of the Nicene Community in Constantinople, esp. 364-379

**10.00.** Meredith Danezan: Didymus of Alexandria or John of Caesarea? The *Contra Manichaeos* and its Parallels

**11.20.** Justin Rogers: A Student's View of a Fourth-century Christian Classroom: Questions and Answers in Didymus' *Commentary on Ecclesiastes*

**11.40.** Rowaida Mamouni: The Concept of the "Heart" in the Coptic and Greek *Apophthegmata Patrum*

**12.00.** Julia Schwarzer: Christian Brotherhoods in the Alexandrian Church: The Evidence of the Papyri

**12.20.** Marco Rizzi/ Sebastien Morlet: A New Volume on Ancient Christian Literature of Egypt (325-451)

**12.40.** Eric Crégheur: Homilies and Lives of Saints in Coptic Kept in the Bodleian Library's Wolde Collection

ROOM 8

9.00-1.00



## RECEPTION

**Chair: Isidoros Katsos**

- 9.00.** Konstantin Anikin: Katechetische Schriftgebrauch im frühmittelalterlichen Konstantinopel
- 9.20.** Wakako Hirano: The Generation of the Son in Trinitarian Theology: Bonaventure's Departure from the Church Fathers
- 9.40.** Nicoleta Acatrinei: In the Image and Resemblance of God: Patristic Insights on Personhood for AI Ethics and Blockchain Technologies
- 10.00.** Jelena Jonić: Divine Discourse of the Scriptures and Serbian Hagiography Literature
- 11.20.** Michaela Durst: German Protestant Patristics in the Present: An Overview of its Self-Positioning
- 11.40.** Wienke Meyer: Patristics, Nationalism and the First World War
- 12.00.** Spyros Makris: *Corpus Christi, Corpus Mysticum* and the Theological Origins of Political Modernity
- 12.20.** Angelos Mavropoulos: Natural Law in the Minds of the Greek Fathers and the Possibility of the Development of a Natural Law Theory in Eastern Christianity
- 12.40.** Marko Cekic: The Significance of the Great Schema

ROOM 8

**2.00-3.40**

## EPHREM SYRUS

**Chair: Andrew Hochstedler**

- 2.00.** Andrew Hayes: The Poetics of Goodness and Justice in Ephrem the Syrian
- 2.20.** Alex Lopez: Contextualising the Difference between Ephrem the Syrian and Ephraem Graecus via Late Antique Historiography
- 2.40.** Mariamni Plested: Womb Metaphors in Ephrem the Syrian's Hymns on the Nativity.
- 3.00.** Daniel Bannoura: An Exploration into the History of Ephrem's *Hymns on Paradise throughout Late Antiquity*
- 3.20.** Predrag Bukovec: Poetry and Pneuma: Ephrem's Liturgical Theology as Apophatic Theology

ROOM 9

**9.00-1.00**

See workshop timetable

ROOM 10

**9.00-1.00**

## **ORIGEN AS EXEGETE**

**Chair: Giulio Maspero**

- 9.00.** Ky Heinze: Discerning Demons in Origen's Exegesis of Exodus 4.24-26
- 9.20.** Claudine Cavalier: The Controversy against the Jews in Origen's Homily on Psalm 73: Literary Devices
- 9.40.** Nathan McClenaghan: Cosmic Exegesis in Origen's Psalms Homilies
- 10.00.** Logan Prettyman: "Our Dazzling Star": Moses as Model in Origen's Homilies
- 11.20.** Francesco Celia: Detecting Origen's Lost Comments on Ecclesiastes in the Commentaries of Jerome and Olympiodorus of Alexandria
- 11.40.** Oliver Langworthy: Musical Imagery in Origen's Homilies on the Psalms
- 12.00.** Daniel Lightsey: "Silence under the Scourge": On Origen of Alexandria's Sophianic Vision
- 12.20.** Sincero Mantelli: Trinitarian Relations and Anthropology in the Origenian Exegesis of the Vision of Isaiah
- 12.40.** Paul Wheatley: The Spirit and the Spiritual Sense: Origen's Spiritual Reading and Pauline Pneumatology

ROOM 11

**9.00 – 1.00**

## **NEW TESTAMENT**

**Chair: Markus Vinzent**

- 9.00.** Currently vacant.
- 9.20.** David Brakke: Communal Discernment and Liturgical Reading before Lists of the New Testament Canon
- 9.40.** Fabian Sieber: Living Stones and Ancient Floods: 1 Peter 2.4-10 and its Hellenistic Context
- 10.00.** Michal Marszalek: Body, Bodies or Limbs? Variant Readings in the Latin Patristic Citations of 1 Corinthians 6.19.
- 11.20.** David Kim: Using or Misusing the World? 1 Cor 7.31 and its Variants in Greek Patristic Literature
- 11.40.** Hélène Grenier Deneux: I Corinthians 8.6, the Crucible of Apollinarius of Laodicea's Trinitarian Thinking
- 12.00.** Lilly Emilova: Quoting the First Epistle of Apostle Paul to the Corinthians in Byzantine Lives of Holy Fools in the 14th century
- 12.20.** Hanna Hoogenraad: The Greek Sources of Moses bar Kepha for his Interpretation of Romans 9-11
- 12.40.** Benjamin White: Pauline Epispasm in the Second Century

ROOM 12

9.00 – 1.00

**PSEUDEPIGRAPHA**

**Chair: Theo De Bruyn**

9.00. Benjamin De Vos: In Search of Plato's View of the Soul in the Pseudo-Clementine *Recognitions*

9.20. Paul Smith: History and the Rise of Non-Nicene Pseudepigrapha

9.40. Currently vacant

10.00. Hugo Mendez: The *Epistula Apostolorum* as a "Johannine" Text

11.20. Stephen Witetschek: Serapion and the Gospel of Peter

11.40. Jeremy Barrier: Physiology in the Gospel of Judas

12.00. Laura Helstein: Dance in the *Acts of John* and the Cult of the Saints

12.20. Currently vacant

12.40. Emanuela Grypeou: Creation and Time: The *Horarium of Adam* and Eastern Christian Exegetical and Monastic Traditions

ROOM 14

9.00–1.00

**BEFORE AND AFTER CHALCEDON**

**Chair: Johannes Zachhuber**

9.00. Anthony Briggman: Mixture Christology: Tradition before Heresy

9.20. Sara Parvis: The Constantinopolitan-Chalcedonian Creed: the Two Doctrinal Contexts of the Creed of Constantinople 381

9.40. Thomas Brüggemann: The Emphasised Identity: Cyril of Alexandria and his View on Nicene Christology

10.00. John Kegley: Cyril of Alexandria's use of Exodus 3.14 in his Defence of *homoousios*

11.20. Shawn Wilhite: "Two Natures have been United after the Union": The Metaphysics of Cyril of Alexandria's Christology and his Use of *mia physis*

11.40. Michael Magree: Cyril of Alexandria on "Willing Self-Emptying": Precedents and Implications

12.00. David Burkhart Janssen: Leontius of Byzantium – A Radical Chalcedonian?

12.20. Thomas Cattoi: A Chalcedonian Origenism? Iconoclast Christology and the *communicatio idiomatum* at the Council of Hieria

12.40. Michael Meshreki: The Human Will as Soul: Understanding Non-Chalcedonian Concepts of "Will" and "Energy" based on Early Alexandrian Thinking

ROOM 15

9.00–1.00

## AUGUSTINE AND THE HUMAN CONDITION

Chair: Anthony Dupont

**9.00.** Marianne Djuth: Augustine and Julian of Eclanum on *Creatio ex Nihilo* and the Problem of Evil

**9.20.** Jonathan Teubner: Augustine on Fasting: Theological Anthropology and Social Ethics at the Margins

**9.40.** Giovanni Hermanin de Reichenfeld: Augustine's Biological and Theological Perspectives on Human Procreation and Female Gender

**10.00.** Patout Burns: The Development of Augustine's Doctrine of Original Sin during the Donatist Controversy

**11.20.** Hugues Vermès: *Etiam Peccata?* The Augustinian Conception of the Paradoxical use of Sins

**11.40.** Colleen Mitchell: Augustine and the Virtue of *Humanitas*

**12.00.** Mark Boon: The Place of the Soul or the Soul as a Place? Augustine's Understanding of Soul, Place and God

**12.20.** Montague Brown: Augustine on Human Responsibility and the *Reductio*

**12.40.** Ben Blackwell: The Anthropology of Justification in Augustine: God Making the Soul Alive

**THURSDAY AUGUST 8**

SOUTH SCHOOL

**9.00-1.00**

**AUGUSTINE AND EMPIRE**

**Chair: Mattias Gassman**

**9.00.** Andrew Wong: Love and Fear in Augustine's Debate on Baptism against the Donatists and Pelagians: A Semiotic and Affective Comparison

**9.20.** Naoki Kamimura: Pluralistic Contexts of the Community in North Africa and the "Peace" in Augustine's *City of God*

**9.40.** Gregory Wiebe: Angels, Liturgy, and 'Politics' as Mediation in Augustine of Hippo

**10.00.** Miriam McElvain: Politics, Language and Love: the Political Significance of Babylon in Augustine's *City of God*

**11.20.** Jiawei Xu: The World Shall Perish: Augustine, Porphyry and the Transformation of the Perishing of the World

**11.40.** Alex Cavender: Augustine's use of Vergil as Roman Self-Critique

**12.00.** Richard Dougherty: Augustine on Political Freedom: Politics and Theology in the Roman World

**12.20.** Jenny Yang: Tyconius and Augustine's Appropriation of Paul in Shaping Views of the Church and the World

**12.40.** Junxiao Bai: Augustine's Theory of Justice concerning Ethics and Virtues versus Contemporary Social Justice

EAST SCHOOL

**9.00-1.00**

**BASIL OF CAESAREA**

**Chair: Neil McLynn**

**9.00.** Dina Gillham: The Perpetual Virginity of Mary: Basil of Caesarea's Indifference to the Concept

**9.20.** Anna Grünert: Basil of Caesarea's Homily Explaining that God is not the Cause of Evil: A Case of Origenian Influence

**9.40.** Arnaud Perrot: Basil's Invention of Sabellianism

**10.00.** Donald Wong: Basil's Anthropology in Homilies on Psalm 32 and 48: Shedding Light on the Authorship of the Two Homilies on the Creation of Humanity

**11.20.** Volker Drecoll: The Exegesis of Isaiah ascribed to Basil of Caesarea: New Insights from the Critical Edition

**11.40.** Christoph Scheerer: Observations on the Transmission of (Pseudo?)-Basilios, *Ennaratio in Prophetam Isaiam* (CPG 2911)

**12.00.** Sergei Trostyanskiy: Basil the Great's Arguments against the Eternity of the World: A New Assessment

**12.20.** Justin Hagerman: A Patristic and Exegetical Art for Interpreting the Holy Spirit: Likenesses to Athanasius and Uses of Biblical Texts in Basil of Caesarea and Didymus of Alexandria

**12.40.** Marta Przyszychowska: The Asklepeion in Pergamum as a Model for the First Christian Hospital of Eusathius of Sebaste

ROOM 1

9.00-1.00

**POST-IMPERIAL LATIN**

**Chair: Robert Wisniewski**

**9.00.** Diane Fruchtmann: "On Martyrs, Eclipses, Abortions, and Phylacteries": Caesarius of Arles on Christian Living

**9.20.** Joseph Dax: Exploring Nautical Images in the Writings of Salvian of Marseilles and Prosper of Aquitaine

**9.40.** Christopher Blunda: Salvaging Authority: Rewriting the First Origenist Controversy in Fifth-Century Gaul

**10.00.** Yeuning Rao: Unbodily Fatherland: The Incorporeality of the Soul in Fifth-Century Gaul

**11.20.** David Ungvary: Breaking Sulpicius's Silence

**11.40.** Isabella D'Auria: Claudius Marius Victorius and the Latin Classics

**12.00.** Alexander Pierce: Pelagius as the Patron of Perfection(ism)? Anician Asceticism and Competing Programmes of Moral Instruction

**12.20.** Sylwia Sperling: Reflection on Papal Primacy on the Sidelines of the Pelagian Controversy of the Fifth Century

**12.40.** Matthew Burden: The Advantages of Rusticity: Patrick's Dissent from Patristic Applications of "Great Commission" Texts

ROOM 2

9.00-1.00

**6<sup>TH</sup>-7<sup>TH</sup> CENTURY GREEK**

**Chair: Ioannis Papadogiannakis**

**9.00.** Andrej Kutarna: Only a Metaphor? The Role of the Human Body in Approaching the Union with God according to Pseudo-Dionysius.

**9.20.** James Wellington: Uplifting, Gathering, Restoring: A Commentary on Biblical Motifs in the Theurgy of the Dionysian Corpus

- 9.40.** Alexandru Barna: Revelation as Exegetical Key for the Theology of St Dionysios the Areopagite on Mystical Experience
- 10.00.** Corey Stephan: Harmonizing Patrology in the Earliest Greek Scholasticism: Maximus the Confessor and John Damascene on Dionysius's Theory of Christ's "Theandric Operation"
- 11.20.** Joseph Church: Internal and External Evidence for the Interpolation of *Divine Names* 4.18-35
- 11.40.** Ute Possekel: "Did a certain partial corruption happen to Christ's body in the tomb?" Perspectives on incorruptibility from a new letter by Severus of Antioch
- 12.00.** Tenny Thomas: Struggle for Perfection: Asceticism in the Cathedral Homilies of Saint Severus of Antioch
- 12.20.** Phillip Quinn: The Role of Individuation in Philoponus' *De Aeternitate Mundi contra Proclum*
- 12.40.** Jan Dominik Bagataj: The Manuscript Corpus of Homilies on the Holy Cross attributed to Andrew of Crete

ROOM 6

**9.00-1.00**

### ATHANASIUS

**Chair: Kelley Spoerl**

- 9.00.** Doru Costache: Visionary Experiences and Other Ways of Knowing in Athanasius' *Against the Gentiles*
- 9.20.** Jonatan Simons: A Christ who "considered it worthy to hide... [and] fled": *de Fuga* and a Christology of displacement by violence
- 9.40.** Tomi Ferm: Created Nature as the Nature of Matter in Athanasius' Thinking: Seven Categories
- 10.00.** Evan Andersson: Athanasius' Demon-Monks: *P.Oxy.* 924, 5306, & 5307 through a Patristic Lens
- 11.20.** Currently vacant
- 11.40.** Andrew Cain: Athanasius' *Life of Antony* and its Intended Audience
- 12.00.** Currently vacant
- 12.20.** Jonathan Morgan: Divine and Human Impassibility according to Athanasius
- 12.40.** Laetitia Navarro: Le *De Sabbatis et Circumcisione*: un texte d'Athanase d' Alexandrie?

ROOM 7

**9.00-1.00**

See workshop timetable

ROOM 8

9.00-1.00

### CLERGY AND SACRAMENTS

**Chair: Daniel Galadza**

- 9.00.** Andrew McGowan: The Last Supper and the Origins of Eucharistic Prayer
- 9.20.** Matthew Olver: Malachi's Material Foundation: The Scriptural Heart of Early Christian Eucharistic Theology
- 9.40.** Daniel Cardo: The Ancient Eucharistic Epiclesis: Original Meanings(s) and Methodological Considerations
- 10.00.** Clemens Leonhard: The Eucharistic Cup Poured out and the Obsessive Libationer of the Rabbinic Tractate *Avodah Zarab*
- 11.20.** Marco Xu: Aspects of Eucharistic Theology in John Chrysostom
- 11.40.** Kim Eunha: The Growth, Decline and Transformation of the Diaconal Ministry, and the Role of Women Deaconesses in the Early Churches
- 12.00.** Alistair Stewart: The Meaning of *sunkatathesis* and *analepsis* in Sarapion's *Euchologion*: Prayers 9 and 10 in the Context of the Egyptian Baptismal Rite
- 12.20.** Vitaly Permiakos: 'Creation' and 'Salvation' in the Hagiopolite Baptismal Prayers from the Late First Millennium CE
- 12.40.** Currently vacant.

ROOM 9

9.00-1.00

### APOSTOLIC FATHERS

**Chair: Lewis Ayres**

- 9.00.** Alberto Solano Zatarain: The Faithfulness of the Risen Christ in the Apostolic Fathers
- 9.20.** Clayton Jefford: The *Didache* as Witness to Stages of Matthaean Development
- 9.40.** Hunter Brown: Saved by Grace, Delivered by Almsgiving: Polycarp to the Philippians and Pauline Economics:
- 10.00.** Jan Heilmann: New Perspectives on the "Living Voice" in the Fragments of Papias of Hierapolis
- 11.20.** Alex Moore: "Acceptable in the Sight of the One who Made us": the Restoration of Created Identity in 1 Clement
- 11.40.** David Reis: Disciplining the Double-Minded: Movement, Stability and Early Christian Self-Definition in the *Shepherd* of Hermas
- 12.00.** John-Paul Lotz: Memory and Authority. Figural Interpretation and the Authority of Post-Apostolic Bishops. The Apostolic Fathers.



12.20. Allen Brent: Ignatius of Antioch and the Authenticity of the Middle and Short Syriac Recensions

12.40. Markus Vinzent: Property and Ownership in Second-Century Christianity

ROOM 10

9.00-1.00

### **GOD IN ORIGEN**

**Chair: Vito Limone**

9.00. Thomas Dilbeck: The Notion of an Infinite God in Origen and Marius Victorinus: A Comparison

9.20. Manuel Mira: Providence and Human Work according to Origen

9.40. Silvia Lopez Bujanda: La relación-generación del Padre y el Hijo como fontalidad manente en los libros I y II del *Comentario al Evangelio de Juan y De Principiis*

10.00. Margaret Mitchell: Origen and the God who Kills

11.20. Adam Renberg: Making Themselves into the Image of Male and Female: Gender and the Image of God in Origen

11.40. Johannes Rensinghof: Is God a Liar? Reconsidering the Concept of Divine Deception in Origen

12.00. Christian Ivandic: Origen's Christological Doctrine of the *Epinoiai*: A Critical Engagement for a Renewal of Contemporary Theology

12.20. Sébastien Morlet: New Findings concerning Porphyry's Polemic against the Christians

12.40. Currently vacant.zent

ROOM 11

9.00-10.20

### **MARY THE VIRGIN**

**Chair: Susan Harvey**

9.00. Karolina Stauberova: "Corruptio" and Monothelitism: A reading of Lateran 649's Canon 3 on the Perpetual Virginity of Mary

9.20. Evan Koop: *O divitias Marianae virginitatis!* Mary as the Ideal Virgin in Ambrose of Milan's *De Institutione Virginis*

9.40. James Lee: Irenaeus of Lyons on Mary and the Church

10.00. Susan Cremin: 'Conferens in corde suo': Bede's Mariological Exegesis.

ROOM 11

11.20-1.00

For workshops on Mary see Workshop timetable.

ROOM 12

9.00–1.00

### **THE HOLY LAND**

**Chair: Bronwen Neil**

- 9.00.** Barbara Astafurova: Development and Flourishing of Christian Pilgrimage Sites in the Byzantine Holy Land: The Sea of Galilee Region as a Case Study
- 9.20.** Serafim Seppälä: Envisioning Bethlehem as a Holy City
- 9.40.** Anni Maria Laato: Egeria and the Soundscape of Jerusalem
- 10.00.** Harold Buchinger: Relics in late Antique Jerusalem: Materialisation of Piety and Means of Networking in the Change of Time
- 11.20.** Alexey Somov: The Martyrdom of St Judas Cyriacus as a Reception of the Eschatological Ideas of Cyril of Jerusalem
- 11.40.** Kelli Gibson: How the Cross was Lost: The Transmission of Syriac Legends of the Finding of the Cross
- 12.00.** Simone Oelke: Contextualising Cyril of Jerusalem's catechetical usage of Psalms and the Jerusalem Liturgy – On the Relationship between Literary and Liturgical Biblical Reception based on the *Armenian Lectionary* and the *Catechetical Lectures*
- 12.20.** Alyssa Elliott: A Breath of Fire and the Seal from the Spirit: Battling the Demons in Cyril of Jerusalem's Pre-Baptismal Exorcisms
- 12.40.** Jon Paul Heyne: Building on the Foundations of the Fathers: Employing Patristic Era Texts and Buildings in the Religious Conflicts of Late Medieval Jerusalem

ROOM 14

9.00–1.00

### **MATERIAL AND VISUAL CULTURE**

**Chair: Bryan Ward-Perkins**

- 9.00.** Felicity Harley-McGowan: Taking the Bad with the Good: Luke's Criminals and the Development of Crucifixion Iconography
- 9.20.** Florian Wöller: Spacing the City: Processions in Constantinople as Spatial Practice (4<sup>th</sup>-5<sup>th</sup> C.)
- 9.40.** Ivan Mileković: St John Chrysostomos at the Parthenon: Re-evaluating Christian Attitudes towards Athena in Late Antique Athens
- 10.00.** Stephen Need: On the Holy Icons. Chalcedonian Christology in the Theology of John of Damascus and Theodore the Studite

- 11.20. Robin Jensen: The Revival of the Pagan Gods in the Christian Art of Late Antiquity  
11.40. Daniel An: Crosses as Liturgical Actors in Late Antique Mesopotamia  
12.00. Currently vacant  
12.20. István Bugár: The Sun and the Knowledge of God: Metamorphoses of a Metaphor  
12.40. John Bekos: the Kingdom of God like the Divine Light in St Gregory Palamas: Beyond Dichotomies and Dualisms

ROOM 15

9.00–1.00

### AUGUSTINE AND THE DEAD

Chair: Joshua Canimiti

- 9.00. Coleman Ford: “Ubi est mors victoria tua?” Augustine’s Interpretation of 1 Cor 15:53–56 and its Therapeutic Function  
9.20. Bogdan Bucur: Manufacturing Consent: “Blessed Athanasius” and “Our Ambrose” in Augustine’s *Ep.* 148.10  
9.40. Matthew Esquivel: Matter, Memory, and Martyr Intercession: Augustine on the Efficacy of Burial *ad sanctos*  
10.00. Paul Kolbet: Grieving Adeodatus: Reassessing Augustine’s *De Magistro*  
  
11.20. Welcong Ruan: Speaking towards Death: Augustine on the Martyrs’ Last Words in Sermons 273-340A  
11.40. Amy Daniels: Augustine’s Martyr Sermons as Vehicles of [Vicarious] Posttraumatic Growth  
12.00. Ivan Bodrozic: The Life of the Saints and the Love of God as Important Hermeneutic Principles in the Interpretation of the Scriptures according to Augustine  
12.20. Caroline Arnold: Love, Finitude and Immortality: Augustine’s Metaphysics of Hope  
12.40. Julia Hudson: *Volvit te amor mundi?* Augustine on Love as the Hermeneutical Key of History

FRIDAY AUGUST 9

SOUTH SCHOOL

9.00-1.00

### THE MILIEU OF AUGUSTINE

Chair: Justine Potts

- 9.00.** Carmen-Angela Cvetkovic: Authorial and Self-fashioning Strategies in the Epistolary Corpus of Augustine of Hippo
- 9.20.** Andrea Rossi: *Sicut in Africa solebat*. Reconsidering the Role of Roman African Liturgical Culture in Augustine's Writings. *Confessions* Vi.2 as Case Study.
- 9.40.** Charlotte Koeckert: Universalism, Particularism and Catholicity: Augustine and the Donatists
- 10.00.** Aaron Vanspauwen: Augustine's Public Debates with the Manichaeans: Symptoms of a Manichaean Community in Distress
- 11.20.** Stefan Metz: *Ecclesia praegnans*: Images of Pregnancy in the Ecclesiology of Quodvultdeus of Carthage
- 11.40.** Joshua Caminiti: The *Septiformis Ecclesia* in the North African Ecclesiological Tradition
- 12.00.** Joseph Ogbonnaya: Early African Christian Hermeneutics
- 12.20.** Currently vacant
- 12.40.** Silvio Morens: Le soin des morts et des martyres chrétiens en Afrique du nord selon saint Augustin

#### EAST SCHOOL

**9.00-1.00**

#### GREGORY NAZIANZEN

**Chair: Susanna Elm**

- 9.00.** Zachary Oliver: Natural Contemplation as a Spiritual Exercise in St Gregory of Nazianzus
- 9.20.** Jonathan Stutz: "Order is the mother of beings": Biblical Strategies of Delegitimization of Religious Division in Gregory Nazianzen's *Oration* 32
- 9.40.** Brendan Harris: Syriac Pneumatological Traditions in the Writings of Gregory Nazianzen
- 10.00.** Michael Durant: The Art of Appearing Unphilosophical: Grief and Suffering in Gregory Nazianzen's Account of the Perfect Life
- 11.20.** Mathijs Clement: The City, a Desert. Gregory of Nazianzus and Universal Ascetic Authority
- 11.40.** Jared Bryant: Theological Patterns of Prayer in the Poetry of Gregory of Nazianzus
- 12.00.** Benjamin Zakhary: One Person in Two Natures: Presumed Chalcedonian Formulation within the Christology of Gregory Nazianzen
- 12.20.** Currently vacant
- 12.40.** Currently vacant

ROOM 1

**9.00-1.00**

#### EARLY MEDIAEVAL LATIN

**Chair: David Lambert**

- 9.00.** Johanna Katharina Schwartz: Forging Souls: Exploring Offences, Guilt and Penance in the Rule of St Benedict
- 9.20.** Róbert Horka: Who were Belisarius and Liberius? A Closer Look at the Double Poetic Tribute to Sedulius
- 9.40.** Hector Scerri: Aspects of Gregory the Great's Approach to Jews in his Letters
- 10.00.** Anika Bahr: For the Secular World is Dark and Full of Terrors: Holy Communities in the Merovingian Kingdoms
- 11.20.** Lara Zwanziger Hauzel: *Quomodo de hoc saeculo ad caelum migrasset*: Saint Isidore of Seville and the Complexity of the Holy Death
- 11.40.** Kenneth Wolf: Eulogius and Tertullian: Managing Martyrdom in Ninth-Century Cordoba and Third-Century Carthage
- 12.00.** Alberto Ferreiro: Canon 17 of the Fourth Council of Toledo (633): Questions of Authorship and Canonicity of the Book of Revelation
- 12.20.** Michael Tobin: Tais of Zaragoza and the Invention of Systematic Theology
- 12.40.** Currently vacant

ROOM 2

**9.00-1.00**

**BYZANTINE**

**Chair: Alexis Torrance**

- 9.00.** Dietmar Wyrwa: The New Digital Edition of Athanasius' *Contra Gentes/ De Incarnatione Verbi*
- 9.20.** Milanna Fritz: The Ascension of Christ according to Romanos the Melodist: an Ecclesial Meditation on the Accompaniment of the Lord
- 9.40.** Alexandru Prelipcean: The First Kontakion of Romanus the Melodist: Contemporary Research, Directions, New Perspectives
- 10.00.** Sysse Engberg: Severian of Gabala as a Source for the Cathedral Rite of Constantinople around the year 400
- 11.20.** Octavian Gordon: Approaching the Technical Language of the Greek *Typika* through Patristic Theological Texts: The Case of χοροστασία
- 11.40.** Matthew Briel: Photios on the Churches of the Armenians and the Byzantines
- 12.00.** Jeremy Schott: Arethas of Caesarea as a Reader of Patristic Literature
- 12.20.** Currently vacant.
- 12.40.** Currently vacant

ROOM 6

**9.00-1.00**

## JOHN CHRYSOSTOM

Chair: Johan Leemans

9.00. Ashish Naidu: The Christological Paradox: John Chrysostom on the Divinity and Humanity of Christ in Hebrews

9.20. Currently vacant.

9.40. Grzegorz Pamula: Was the Theatre really a Haven of Debauchery? Some Remarks on Homily 7 on St Matthew by John Chrysostom

10.00. Currently vacant.

11.20. Yingxue Chen: Late Antique Marriage Practices in the Writings of John Chrysostom: Some Observations through the Lens of Roman Law

11.40. Currently vacant

12.00. Mathieu Cuijpers: The Spiritual Exercise of Self-Examination in the Homilies of John Chrysostom

12.20. Dragoljub Garic: Priestly Figures: Role Models in John Chrysostom's Panegyrics on Martyr Clerics

12.40. Constantine Bozinis: Echoes of Platonic Justice in the Preaching of John Chrysostom

ROOM 7

9.00-1.00

## IRENÆUS

Chair: Christoph Marksches

9.00. Cyril Pasquier: The Notion of Heresy in Irenaeus of Lyon: A Reading at the Crossroads of History and Theology

9.20. Nathan Adams: "Fittingness" as a Tool for a Faithful *Ressourcement* of Irenaeus' Atonement Theology.

9.40. Andrij Hlabse: Christ, the Visible of the Father: Ontology and History in Christ's Revelation of the Father in Key Lapidary Passages of *Against Heresies*

10.00. Sophia Theodoratus: Which "Flesh" is Irenaeus Saving?

11.20. Randall Smith: Irenaeus on the Natural Law, Grace and Justice

11.40. Donnie DeBord: Irenaeus' Theory of Recapitulation as a Hermeneutical Key, with the Resurrection on the Third Day as a Test

12.00. Julia Beier: *In nullo eis communicantes* (Irenaeus, *Adversus Haereses* 1.25.3): What's Heretical in Early Christian Marriage?

12.20. Joseph John: Signifying a Theology of Body in Engagement with Irenaeus of Lyons

12.40. Philip Abbott: Irenaeus and the Sensory Skirmishes of Orthodoxy

ROOM 8

9.00-1.00

## CLEMENT OF ALEXANDRIA

Chair: Lenka Karfikova

- 9.00. Tommy Heyne: Curing by Cutting: Medical Motifs in Clement of Alexandria
- 9.20. Jonathan Young: Clement of Alexandria, Xenocrates, and Democritus regarding the Conception of God among Animals (*Stromateis* 5.13.87)
- 9.40. Scott Moringiello: Love and Philosophy in Clement of Alexandria
- 10.00. Currently vacant
- 11.20. Ulrich Volp: Penitence, repentance and Ethics: A Relecture of Clement of Alexandria's definition in his *Quis dives salvetur*
- 11.40. Elena Draghici-Vasilescu: Blood and the Logos in the Writings of Clement of Alexandria
- 12.00. Carly Daniel Hughes: Anticipating Asceticism: Clement's *Paedagogus*, Self-Mastery and Precarity
- 12.20. H. Clifton Ward: Within the Sound of Silence: Clement of Alexandria on Prayer, Spirituality, and Scripture
- 12.40. Clare Gardom: Clement of Alexandria on Touch in the *Paedagogus*

ROOM 9

9.00-1.00

## EMPERORS AND EMPRESSES

Chair: Lea Niccolai

- 9.00. Adam Serfass: "The Play's the Thing": Ezekiel the Tragedian as a Source for Eusebius' Portrayal of Constantine as Moses
- 9.20. David Woods: The Significance of the Apparent Chi-Rho Device as First Adopted by Constantine I in 310
- 9.40. Charlotte Klingelhoetter: Cosmological Power or Personal Guide? Concepts of Providence in Constantine's *Oratio ad Sanctum Coetum*
- 10.00. Marco Besl: Constructing a Christian Succession: the Sons of Constantine in Eusebius' *Vita Constantini*
- 11.20. Thomas Brauch: The Early Religious Formation of the Emperor Theodosius I
- 11.40. Hiroaki Adachi: Athenais Eudocia's Odyssey: A Woman's Story Embedded in the Homerocentones
- 12.00. Currently vacant.
- 12.20. Currently vacant.
- 12.40. Sebastian Weinert: Danielic Visions, the End of Polyarchy and Rome as *mia monarchos hegemonia*: Eusebius of Caesarea's Eschatological Concepts in a Neglected Catena Fragment (PG 24, 657-661)

ROOM 10

9.00 – 1.00

### BIBLICAL QUESTIONS

Chair: Jeremiah Coogan

- 9.00. Tarmo Toom: Ancient Textbooks (Introductions) on Hermeneutics
- 9.20. Ian Mills: “Search the Scriptures since they testify about me”: an Alexandrian Misquotation, Collective False Memory and Israel’s Contested Scriptures
- 9.40. Michael Azar: New Israel and the Israel of God
- 10.00. Currently vacant.
- 11.20. Katharina Bracht: The “Autonomy of Heteronomous Texts”: The Greek Paraphrase of Hippolytus’ *Commentary on the Song of Songs* as an Example
- 11.40. Gabor Buzáci: Julian the Apostate as Biblical Allegorist
- 12.00. Currently vacant
- 12.20. Zachary Esterson: Tish B’Av in Seventh-Century Medina? The reception of the Second Jewish Exile in Early Islam, its Christian Critique and Islamic Ambivalence about Potential Restoration in Surat al-Isra’a.
- 12.40. Vincent-Marie Thomas: Philosophie et amour dans les *Enarrationes in Psalmos* de Saint Augustin

ROOM 11

9.00–1.00

### CONCILIAR THEOLOGY

Chair: Sara Parvis

- 9.00. Matthew Simperl: Eustathius of Antioch and Asterius of Cappadocia: Theological Adversaries before and after the Council of Nicaea?
- 9.20. Cody Barnhart: Begetter or Maker? Philosophical Backgrounds for Nicaea’s Begotten/Made Distinction
- 9.40. Luise Marion Frenkel: Between Stones and Songs: Fourth-Century Symbols and Statements of Faith and the Development of Christian Identities
- 10.00. Natalie Kröger: The Symbolum *Quicumque*: A Creed or not a Creed?
- 11.20. Wolfram Kinzig: The Legal Function of Synodal Creeds
- 11.40. Kathleen McCulloch: “Neither a *symbolum* nor a *mathēma*”. The Reception of the Tome of Leo in the Codex Encyclius (457/8)
- 12.00. Luke Freeman: Anti-Nicaea and Ante-Nicaea: Nicaea at the Centre of 18th-Century European Thought
- 12.20.



12.40. Jose Alfonso Ganem: Is Christ Identical with his Natures? The Problem of Identity in Late Chacedonian Theology

ROOM 12

9.00–1.00

### CHRISTIAN EXPERIENCE

Chair: Julia Hillner

9.00. John O’Callaghan: How Mercy became Compassionate

9.20. Lászlo Odrobina: “Christian” marriages of the first centuries in the framework of Roman and rabbinic law

9.40. Stuart Thomson: Christ’s Classroom: Christians in Greco-Roman Educational Spaces in the 2nd to 3rd Century

10.00. Jason Radcliff: The Patristic Tradition and Classical Christian Education: Re-Rooting the Renaissance in the Early Greek Fathers

11.20. Currently vacant

11.40. Nicholas Papantoniou: The Person of the Priest and its Decisive Role in the Effectiveness of Pastoral Ministry

12.00. Yuliya Minets: the Meaning and Purpose of Linguistic Diversity according to Early Christian Thought: A Comparative Perspective

12.20. Bart van Egmond: “Do not leave the room of conscience”: Augustine’s Ministerial Struggle for a Pure Conscience

12.40. Woo B. Hoon: Augustine’s Theory of Happiness in the *City of God*

ROOM 14

9.00–1.00

### MALE AND FEMALE

Chair: David Hunter

9.00. Krisztián Fenyves: “In the Image of God created He them”: Genesis 1.26-28 in the Light of Patristic and Rabbinic Literature

9.20. Henriette Harnier: Bloody Sinners: Purity Requirements and Women in the Late Antique and Early Medieval Penitential Books

9.40. György Heidl: Theology of Marriage in Images: Two Early Christian Sarcophagi of Married Couples

10.00. Currently vacant

11.20. Christy Cobb: Enslavement, Gender, and Judaism in the Acts of Xanthippe, Polyxena, and Rebecca

11.40. Sarah Whitear: Sexual Intercourse During Menstruation in Early Christian Writings

**12.00.** Ally Kateusz: Rereading the Androgyne Christ through the Lens of the Mishnaic *Androgynos*

**12.20.** David Brandon Smith: De fornicatione non naturali: Paul's Patristic Reception and its Influence on the Bigotain Penitential's Use of Theodorian Materials Related to Male-Male Sexual Activity

**12.40.** Misa Nguyen: Mothering Martyrs: A Hermeneutic of Pregnancy in Blandina, Perpetua and Felicitas

ROOM 15

**9.00–1.00**

### **IDEAS OF GOD**

**Chair: Chiara Tomassi**

**9.00.** Peter van Nuffelen: "This Thunder is not from God": the meaning of Meteorological Phenomena in Late Antiquity

**9.20.** Brendan Wolfe: *Timor Domini*: the Fear of God in Patristic Authors

**9.40.** Samuel Kaldas: Through his Silence he may be Known: The Problem of Divine Hiddenness in Early Christian Thought

**10.00.** Ralph Campbell: Darth Vader, or the Only-Begotten of the Father

**11.20.** Lászlo Perendy: Fighting Anthropomorphism: The Armoury of Theophilus, Bishop of Antioch

**11.40.** Jonelle Weier: Trinitarian Theology in the Montanist Logia

**12.00.** John Voelker: The Last Nicene Testimony of Marius Victorinus' *Ad Philippenses* Commentary

**12.20.** Benjamin Bevc: *Ex vivente natura vivens natura* (*Trin.* IX, 53): the Individualising Use of the Concept of Nature in Hilary of Poitiers

**12.40.** John Baptist R. Santa Ana: The Image of God: A Synthesis of Athanasius and Aquinas

## **WORKSHOPS TIMETABLE**

**TUESDAY AUGUST 6**

IOANNOU CENTRE, ROOM 1

**11.40-1.00**

**ANY PUBLICITY IS GOOD PUBLICITY: WIDENING THE SPECTRA OF THE SPECTACULAR IN CHRISTIAN MARTYRDOM**

Edward Creedy: Performing Martyrdom: Theatricality and Gender in *The Acts of Paul and Thecla*

Ben Kolbeck: Paraded before the world: Images of the Roman triumph in Christian martyrdom.

**2.00-6.00**

**CHRYSOSTOM AS THEOLOGIAN (I)**

Broc-Schmezer: John as Theologian: How he Speaks of the Holy Spirit

Bady, G.: John Chrysostom's Reading of the Christ-Hymn (Phil 2:5-11)

Bou Tanos, V.: Recapitulation in Chrysostom on Ephesians

Howell, K. J.: Chrysostom on Deification

Étaix, A.: Comparative Analysis of Free Will (*proairesis*) in John Chrysostom and *liberum arbitrium* in Augustine

Jarvis, M.: The Two Wills of God: An Original Theological Distinction from John Chrysostom?

IOANNOU CENTRE, ROOM 2

**11.40-1.00**

**ICONS OF IDOLS: DEMONOLOGY AND POLITICS OF PERCEPTION IN LATE ANTIQUITY (I)**

Lea Niccolai: Demonology in Porphyry's *On Abstinence*

Travis Proctor: Masking the Divine in Patristic and Neoplatonic Discourses

**2.00-6.00**

**THE UNITY OF CHRIST AFTER NICAEA (I)**

Kelly Spoerl: I don't think Eusebius was Apollinarian any more

Mark DelCogliano: Early Nicene Christology in Anti-Arian Context

Nathan Porter: Rival Versions of Nicene Theology in Cyril of Alexandria and Theodoret of Cyrus

Mark Smith: The Christological Deficit of the Nicene Creed

Volker Menze: Nicaea or Ariminum? Confessions and Churches in the Post-Roman West

Lewis Ayres: Response to Nicaea and its Christological Legacy

IOANNOU CENTRE, ROOM 3

11.40-1.00

**EUSEBIUS' COMMENTARY ON THE PSALMS: DISCUSSING THE NEW EDITION (I)**

Cordula Bandt: Observations on the Biblical Text(s) Commented by Eusebius

Barbara Villani: New Fragments from Eusebius' Commentary on the Psalms

2.30-6.00

**CORPOREALITY IN CLEMENT OF ALEXANDRIA (I)**

Piotr Ashwin-Siejkowski, The *Excerpta ex Theodoto* and the body of the Saviour: Pauline origin, Platonic context and Christian theory of salvation.

Veronika Černušková, The Corporeality of the Human Soul, Angels and Demons according to Clement of Alexandria.

Lenka Karfíková, "A God Going about in Flesh": The Logos in Flesh and the Fleshless Gnostic in Clement of Alexandria.

Johannes Steenbuch: Abstraction and Corporeality in Clement's *Stromateis* 5,71,2-5.

Jana Plátová: The Lord's Presence in a Christian marriage: the Interpretation of Clement of Alexandria and Origen on Matt 18:20.

Riemer Roukema: Clement's Motives for his Positive Appreciation of Marriage, in Comparison with Contemporaneous Christian Authors.

EXAMINATION SCHOOLS, SOUTH SCHOOL

2.00-4.30

**NEW RESEARCH ON PSEUDO-DIDYMUS, *DE TRINITATE***

Matthew Crawford: On the Need for a new Edition of the Treatise *De Trinitate* in Biblioteca Angelica gr. 116: Comments on the First Three Folios

Marie-Odile Boulnois: Researches on the borrowings of the *De Trinitate* attributed to Didymus: a practice of cento?

Dimitrios Zaganas: New Evidence for a Late Dating of the *De Trinitate* attributed to Didymus

Miriam Cutino: The Metaphysical Hierarchy of Unity in Proclus and in the *De Trinitate* of Ps.-Didymus the Blind

4.30-6.30

**EUTYCHIUS (512-582): CHURCH POLITICS AND THEOLOGY (I)**

Johannes Zachhuber: Eutychius and the Challenge of Aphantasia

Silvio Roggo: Eutychius and the Liturgy: Reckless Innovator or Guardian of the Old Practices?

Hartmut Leppin: Winning and Losing Acceptance as a Bishop: Eutychius' Return to Constantinople

EXAMINATION SCHOOLS, EAST SCHOOL

2.00-5.00

**AUGUSTINIAN RESEMBLANCES (I)**

David Bennett: "Come Down So That You May Ascend": Augustine's Christological Ascent as Subversion of Classical Views of *Eudaimonia*

Cody Brown: Why can resurrected people eat? Exploring Tensions in Augustine and Aquinas on Humanity's Final End

Thomas Clemmons: "Hand to Hand": Augustine's Preaching on Works of Mercy

Oskari Juurikkala: Augustine and Rationality in Nature: A Relational Word and a Contemporary Challenge

Marie-Ange Rakotoniaina: The Sabbath Rest and the Poetics of Time in Augustine's *Enarrationes in Psalmos*

Alberto Garzoni: What is "Augustinianism" anyways? Charting New Ground for Christian Scholarship

EXAMINATION SCHOOLS, ROOM 1

2.00-5.00

**GNOSTIC TRILOGY OF EVAGRIUS PONTICUS**

Joel Kalvesmaki: The Anonymous Definitions and Descriptions: A Source for New Fragments of Evagrius Ponticus and other Early Christian Writers.

Luke Dysinger: Encoded Wisdom: Gnostic Contemplation in the Gnostic Trilogy of Evagrius Ponticus

Columba Stewart: When a Trilogy Is No Longer a Trilogy?

Charles Stang: Reflections on Teaching the *Kephalaia Gnostika*

Robin Darling Young: *Paideia* and *Politeia* from the *Contra Celsum* to the *Kephalaia Gnostika*

EXAMINATION SCHOOLS, ROOM 2

2.00-5.00

**THEODORE OF MOPSUESTIA AND THE RECEPTION OF HIS WORKS IN SYRIAC LITERATURE (I)**

Sofia Puchkova: Reading Theodore of Mopsuestia's Commentary on the Book of Jonah with Postcolonial Lenses

Bas Ter Haar Romeny: Theodore of Mopsuestia's *Commentary on Genesis*: The Syriac and Greek Fragments and their Significance for the Debate on Late Antique Biblical Interpretation

Benjamin Gleede: Towards an Edition of the Fragments and Testimonies for Theodore's Genesis commentary

Cor Hoogerwerf: Wisdom as Gift of the Spirit in Theodore of Mopsuestia's Commentary on Ecclesiastes/Qohelet.

Seth Stadel: The Reception of Theodore of Mopsuestia's *Commentary on Psalms* in the *Denha-Gregory Commentary*.

EXAMINATION SCHOOLS, ROOM 6

2.00-4.00

**THE MARRIAGE OF PATRISTICS AND RECEPTION STUDIES: CHALLENGES AND PROSPECTS**

Josh Timmermann: *In veterum vestigia patrum*: Following (and Fashioning) 'The Fathers' in the Carolingian World

Paolo Sacht: The Reception of the Greek Fathers in Print: A Matter of Viewpoint

Filomena Giannotti: Between Art, Cinema And Literature: Jerome As A Case In Point Of The Contemporary Patristic Reception.

Roundtable discussion with Mark Vessey and Anthony Grafton

4.00-6.30

**MONASTIC AND LAY PIETY IN SYRIAC AND GREEK LITURGICAL POETRY (I): LITURGICAL POETRY IN MONASTIC CONTEXTS**

Damaskinos Olkinuora: Asceticism in the Kontakion on Monastic Life by Romanos the Melodist

Mary Cunningham: Monastic Compunction in Byzantine Hymns on the Mother of God

Maria Doerfler: How to Write a Hymn: Literary and Liturgical Transformation in Narsai's Homily on the Ten Virgins

Andrew Mellas: The Liturgical Afterlife of St Febronia—Performing Affective Piety in Constantinople

EXAMINATION SCHOOLS, ROOM 7

2.00-4.30

**MAXIMUS THE CONFESSOR'S CHRISTIAN PHILOSOPHY (III)**

Vladimir Cvetkovic: Maximus the Confessor's Understanding of *diastema*

Torstein Tollefsen: Maximus' *logoi* as Divine Ideas

Panagiotis Pavlos: Originality Beyond ~pologics: A Tribute to Torstein Theodor Tollefsen's Contributions to St. Maximus the Confessor's Christian Philosophy

Cyril Hovorun: Theodore of Raith and Maximus the Confessor: Post-Chalcedonian Frenemies?

4.30-6.30

**LACTANTIUS AND LATIN-SPEAKING CHRISTIANITY (I)**

Anthony Coleman: *Deus Latebras Cordis Videt*: Lactantius' Understanding of Religion and the Interior Life

Oliver Nicholson: *Vera cognoscere*: the Rhetorical Strategy of Lactantius's *Divine Institutes*

EXAMINATION SCHOOLS, ROOM 8.

2.00-4.30

**NATURE, NATURES, AND PERSONS IN LATE PATRISTIC THOUGHT**

Scott M. Williams: 'Ousia', 'Physis', and 'Hypostasis' in the Sixth Ecumenical Council (Constantinople 3) and Some Miaphysite and Nestorian Alternatives

Robert Wozniak: The Concepts of Person and Nature in the Icon Theology of John of Damascus

Filipa Afonso: *Natura* and *ousia* in Eriugena's *Periphyseon*

Richard Cross: Conciliar Christology in the Felician Adoptionist Controversy

4.30-6.30

**(EM)BODIED: WRESTLING WITH AND THROUGH THE BODY IN THE PATRISTIC TRADITION (I)**

Katherine Kelaidis: Introduction: Patristics and Body—A Necessary Conversation

Thomas Rinu Varghese: Embedded Embodiment: A Posthumanist Exploration of the Eucharist in the Epistles of Ignatius of Antioch

Joseph John: Signifying a Theology of the Body in Engagement with Irenaeus of Lyons

EXAMINATION SCHOOLS, ROOM 9

9.00-10.20 and 11.20-1.00

**MAXIMUS THE CONFESSOR'S CHRISTIAN PHILOSOPHY (I)**

Michael Bakker: From Plato's Republic to Maximus's Kingdom: the *Nous* and the Three Powers of the Soul

Claudio Moreschini: Aristotelianism in Maximus the Confessor

Aleksandar Djakovic: *Arbor Porphyriana* and The Tree of Life: St. Maximus The Confessor on Five Divisions and their Overcoming in Christ

Christopher Barnard: The Cataphatic and Apophatic *Logoi* Dialectic in Maximus the Confessor

2.00-5.00

**THE RELATIONAL DIMENSION IN THE FATHERS' ANTHROPOLOGY (I)**

Ilaria Vigorelli: Relational Christology and Anthropology in Gregory of Nyssa

René Roux: Jesus Christ and the renewal of Humankind: Anthropological Perspectives in the Syriac *Liber Graduum*

Miguel Brugarolas: God's Providence in *The Making of Man* according to Gregory of Nyssa

Giulio Maspero: John of Damascus' relational anthropology and his Icon-Epistemology

Khaled Anatolios: Relationality and Ontology in Patristic Christology

EXAMINATION SCHOOLS, ROOM 10

2.00-5.00

**THE AUGUSTINIAN SELF**

Anne-Isabelle Bouton-Touboulic: The "Self" in Augustine's *Contra Academicos*

Phillip Cary: The Space of the Soul in Saint Augustine

Jérôme Lagouanère: Self and Agency in the *De Duabus Animabus*

Gábor Kendeffy: "This is to love oneself, to wish to do one's own will" (Augustine, Sermon 96.2). What does one Actually Love or Hate when Loving or Hating oneself?

Matthew Drever: Augustine and Modern Narratives on the Limits of the Self

EXAMINATION SCHOOLS, ROOM 11.

2.00-4.30

**PS-DIONYSIUS AND THE SUPERABUNDANT GOOD (I)**

Christian Boudignon: Maxime le Confesseur, scholiaste et lecteur de Denys l'Aréopagite



Jonathan Bieler: Dionysius' One and Good in Maximus the Confessor's Christology  
Ernesto Sergio Mainoldi: Hyperagathos: The Metaphysics of the Good and the Dionysian Turning  
Miklos Vassanyi: Chapter IV of *De divinis nominibus* in the Early Syriac Tradition

4.30-6.30

**THE JEWISH AND CHRISTIAN SAMUEL: CONNECTIONS, DEMARCATIONS, ENTANGLEMENTS (I)**

Mikhal Bar-Asher Sigal: Jewish-Christian Relationships in the Babylonian Talmud and Network Analysis  
Joseph Glanz: A Priest or Not? Samuel's Portrayal in Ben Sira  
Severin Moosmann: A Gateway for anti-Judaism? The Figure of Samuel in Augustine

EXAMINATION SCHOOLS, ROOM 12

2.00-4.00

**ADAPTATION, REINTERPRETATION, REINVENTION: THEOLOGICAL USE OF METAPHORS IN CHRISTIAN LATIN POETRY**

Philipp P. J. Buckl: Metaphors in the *Cento Probae*. The Powerful Mixture of (Only) Virgilian Images and Christian Messages  
Francesco Lubian: *Imagini reddere ueritatem*: Metaphors, Allegories, and Exegesis in Zeno of Verona's *Tractatus*.  
Katharina Pohl: *Porta ego sum vobis*: Arator's Handling of the Metaphoric of the I-am Statements

4.00-6.30

**PATRISTIC EXEGESIS AND THE FRAGMENTED ORGANIZATION OF KNOWLEDGE**

Marion Pragt: Dangerous Plants and Glorious Treasures: Compiling Patristic Interpretations of 1-2 Kings in Syriac  
Madalina Toca: Exegetical Fragments from Patristic Letters: Compiling 'Isidore the Exegete'  
Andy Hilken: Fragments of an Armenian Translation of Ephrem's Six Memrē on Faith  
Dan Batovici: The "Apostolic Fathers" in Fragments

EXAMINATION SCHOOLS, ROOM 14

2.00-6.30

## ORIGEN'S PHILOSOPHICAL ENGAGEMENT (I)

### SOTERIOLOGY, FREEWILL, PROTOLOGY, AND PHYSICS: ORIGEN, PLOTINUS, AND PLATO

Ilaria Ramelli: Origen's Philosophico–Theological Interpretation of Romans 7 and Augustine: A Source of Inspiration and Development

István Perczel: Two Footnotes to Plato: Origen and Plotinus on *Theaetetus* 156a-157c

Christoph Horn: Free Will in Origen? Arguments For and Against

Theo Kobusch: Freedom and the Unfinished: Origen's Fundamental Critique of Ancient Philosophy

Thomas Boehm: The Theory of Principles in Origen, Plotinus, Porphyry, and Zostrianos

Daniel Tolán: Philo and Origen on the Stoic *Scala Naturae*

Mark Edwards: Two Words in Origen's Commentary on the Song: *deuterosis* and *theorice*.

EXAMINATION SCHOOLS, ROOM 15

2.00-4.30

### THE REVELATION OF ST JOHN

Luca Arcari: The Revelation of John and the Gospel of John: Meliton of Sardis, the Epistle from Vienna and Lyons, Origen, Oecumenius

Cristian Cardozo: Influencing the Influencer: Exegetical Antecedents of Andrew of Caesarea's Commentary on Revelation

Nathan Betz: Exegetical Influences on Early Syriac Revelation Commentaries: Some Case Studies

Thomas C. Schmidt: Dionysius bar Salibi and Revelation: The Challenge of Interpreting the Apocalypse in Syriac Contexts

**WEDNESDAY, AUGUST 7**

IOANNOU CENTRE, ROOM 1

**11.40-1.00**

**ANY PUBLICITY IS GOOD PUBLICITY (II)**

Kate Cooper: Radiance and Artifice, Respectability and Authenticity-the Paradoxes of Female Martyrdom.

Miguel Herrero de Jauregui: Martyrdom as a Spectacle in the Poems of the *Codex Visionum*

**2.00-6.00**

**CHRYSOSTOM AS THEOLOGIAN (II)**

Alessia Brombin: Unveiling the Theological Depth of the Homily 'non esse ad gratiam concionandum' (CPG 4358)

Peter Montoro: The MS tradition of Chrysostom's *Homilies on Romans*

Pierre Augustin: Some Echoes of Theological Controversies on the Margins of Chrysostom's Exegesis of the Parable of the Rich Man and Lazarus: Setting the *Conciones de Lazaro* (CPG 4329) in Context

Magdaleine Nivault: Y-a-t-il une théologie de l'hospitalité chez Jean Chrysostome?

Manon Girard-des Portes: Parénès de Jean Chrysostome

Pierre Molinie: Gender, Politics, Ecology: Chrysostom's Concept of Domination

IOANNOU CENTRE, ROOM 2

**11.40-1.00**

**ICONS OF IDOLS: DEMONOLOGY AND POLITICS OF PERCEPTION IN LATE ANTIQUITY (II)**

Samuel Pomeroy: Introduction of Pagan Deities into the Bible

Sophie Lunn-Rockliffe: Homing Instincts: Demons as Lovers of Deserted Cities, Hosues and Souls in Early Christian Exegesis

**2.00-6.00**

**THE UNITY OF CHRIST AFTER NICAEA (II)**

Tucker, A.: Isaac of Antioch and Miaphysite Christology

Miller, Joshua: Cyrilline or Severan Chalcedonianism?  
Tilley, N.: Cappadocian Metaphysics in Babai the Great  
Price, Richard: How was Christology Discussed in Ecumenical Councils?  
Graumann, T.: Unity of Christ – Unity of the Church  
Hainthaler, T.: Response to The One Christ in Christian Traditions

IOANNOU CENTRE, ROOM 3

**11.40-1.00**

### **EUSEBIUS' COMMENTARY ON THE PSALMS (II)**

Christoph Marksches: The Opponents of Eusebius of Caesarea in his Commentary on the Psalms

Tommaso Interi: Reassessing Eusebius' Contribution to Early Christian Exegesis of the Psalter

**2.30-6.00**

### **CORPOREALITY IN CLEMENT OF ALEXANDRIA (II)**

Matteo Monfrinotti: The Biblical Foundations of Clementine anthropology

Francesca Minonne: The *Littera* as the Human Body. Clement of Alexandria on Scriptures and Salvation

Léon Ferdinand Karuhije Rugwiro: The Church-Body of Christ according to Clement of Alexandria and the Valentinians

Miklós Gyurkovics: Aesthetic Christology of Clement of Alexandria: Sources and reception

Vít Hušek: Clement against artificial beauty: the male and female body from the (Alexandrian-) Christian perspective

EXAMINATION SCHOOLS, SOUTH SCHOOL

**2.00-5.30**

### **ECOLOGIES OF FLOURISHING IN EARLY CHRISTIANITY**

Kylie Crabbe: Elizabeth to Encratism: Flourishing Imagined beyond Fertility in a Celibate World

Alex Fogleman: For the Life of the World (to come): Eschatological and Secular Frameworks for Augustine's Conception of Happiness

Andrew Mercer: No Happiness without Harmony: Gregory of Nazianzus on Discord and Discontent

Daniel Becerra: Interspecies Ethics in Egyptian Ascetic Literature

Thomas Breedlove: Communities of the Dying and the Dead in Gregory of Nyssa

Katharina Palmberger: Sacred Space in Desert Land: Flourishing Life and Church Architecture in the Negev in Early Christianity

EXAMINATION SCHOOLS, EAST SCHOOL

2.00-4.00

**AUGUSTINIAN RESEMBLANCES (II)**

Lauren Spohn: *Apologia pro Vita Sua*: Newman and Augustine on the Conversive Self

Audrey Southgate: Radical Augustinians: Augustinian Homiletics and Wycliffite Pedagogy

Abraham Wu: *Quid si falleris? Si enim fallor, sum*. Augustine's Account of Self-Deception and its Theological Reception

4.00-6.30

**UNLOCKING THE SECRETS OF THE CASSICIACUM DIALOGUES**

Therese Fuhrer: *Ordo* in Dialogue: The *Artes Liberales* and Their Practical Implementation in Augustine's Early Dialogues

Eetu Manninen: *Extrinsecus sive intrinsecus, nescio* (sol. 1,1,1): The Notable Absence of the Inner-Outer Distinction in the Cassiciacum Dialogues

Sophie Van der Meer-Ferreri: Traces of the Spiritual and Philosophical Exercises at Cassiciacum

Michael Foley: The Topsy-Turvy Feast of the *De beata vita*

EXAMINATION SCHOOLS, ROOM 1

2.00-4.30

**THINKING THROUGH THE INCARNATION (I): AUGUSTINE AND RELATIONALITY**

James Wetzel: Interiority and Incarnation: The Puzzle of Christ in Augustine's *De magistro*

Joshua Blanchard: Augustine and Interpersonal Communications

Lisa Holdsworth: Augustine on the 'Greatest Distance' between Human and Divine Speech

Ian Clausen: Cheapened Words and the Word Incarnate in Augustine

4.30-6.30

**(EM)BODIED: WRESTLING WITH AND THROUGH THE BODY (II)**

Jarel Robinson-Brown: "Will I Be Black In Heaven": Identity in the Eschaton

Lisel Coffin Behr: Patristics and the Infertile Body

James Crockford: "Women Grow Beards": Negotiating Embodiment in Music and Dialogue in Early Augustine

EXAMINATION SCHOOLS, ROOM 2

**2.00-5.30**

**PARATEXTS TO THE GOSPELS IN GREEK**

Martin Wallraff: The Project ParaTexBib and its Database

Patrick Andrist: Categories of Paratexts (statistical approach)

Saskia Dirkse: Chapter Division of the Gospels

Marie-Ève Geiger: When Patristics meets Liturgy. Easter homilies as Paratexts to the Gospels

Emmanuel Van Elverdinghe: Subscriptiones of the Gospels

Agnès Lorrain: Prologues to the Gospels

EXAMINATION SCHOOLS, ROOM 6

**2.00-4.30**

**MONASTIC AND LAY PIETY IN SYRIAC AND GREEK LITURGICAL POETRY  
(II) LITURGICAL POETRY FOR LAITY**

Jeff Childers: "Look, and Marvel; Breathe, and Wonder; Taste, and Give Thanks!" Exploring the Table Manners of Lay Audiences Presumed by Jacob of Sarug's Homilies

Susan Ashbrook Harvey: Performing Liturgical Poetry in Syriac Tradition: the Aesthetics of Angelic Song

Sarah Gador-Whyte: Female Piety and Social Exclusion in the Kontakia of Romanos the Melodist

George Democopoulos: Fallen Soldiers and the Hymns of Sacred Violence in Tenth Century Byzantium

**4.00-6.30**

**EUTYCHIUS (512-582): CHURCH POLITICS AND THEOLOGY (II)**

Matthieu Cassin: Patristic Quotations and Sources in Eutychius of Constantinople

Nikolai Kiel: Eutychius on the Resurrection of the Dead

Philip Booth: Eutychius and the Ecclesiastical Histories of John of Nikiu

Lucy Parker: Patriarchal Politics in the Life of Symeon Stylites the Younger

EXAMINATION SCHOOLS, ROOM 7

2.00-3.30

**LACTANTIUS AND LATIN-SPEAKING CHRISTIANITY (II)**

Mattias Gassman: The Absent Euhemerus: Lactantius and *City of God* XVIII

Stefan Freund: Lactantius, Juvencus and the Development of Christian Latin Poetry

4.00-6.30

**PATRISTIC RECEPTION IN LATE BYZANTINE THEOLOGY (I)**

Alexis Torrance: Eschatological Progress and Rest in Hesychast Spirituality: A Path to Synthesis?

Tikhon Pino: Energies of the Spirit, Energies of Christ: the Reception of St Gregory Nazianzen in the Hesychast Controversy

Marie-Hélène Congourdeau: Nicolas Cabasilas, de Jean Chrysostome à Maxime le Confesseur

Demetrios Bathrellos: Reception and Polemics; The Pneumatology of St Symeon of Thessalonica (d. 1429)

EXAMINATION SCHOOLS, ROOM 8

4.00-6.30

**ROME IN LATE ANTIQUITY: CRISIS, CULT, AND CULTURE (I). CRISIS**

Edward Schoolman: "Environmental Histories of Late Antique Rome: Finding Harmonies in Dissonant Narratives"

Mariechristine Garcia: "Remapping the urbs Romana: Floodpaths and Sanctity in the city of Rome"

Michele Salzman: Bishops, Senators, and the Imperial Family in the Post-Constantinian Fourth-Century City

Samuel Cohen: "Disasters in Late Antique Rome: Problems and Interpretations"

EXAMINATION SCHOOLS, ROOM, 9

9.00-10.20 and 11.20-1.00

**MAXIMUS THE CONFESSOR'S CHRISTIAN PHILOSOPHY (II)**

Matthew Fairhurst: The Gnostic Will and Universal Salvation in Maximus the Confessor

Robert Marsland: Biblical Guidance for Receiving the *Logos*: Natural Contemplation in Maximus the Confessor's *Responses to Thalassius*

Joshua Lollar: "Will Transformation" – Maximus the Confessor and the Philosophy of Aspiration

Daniel Heide: "And God Saw that it was Good": The Redemption of Plurality according to St Maximus

Marius Portaru: Appropriation (*idiopoesis*) in Maximus the Confessor's Christology and Its Relevance for Ontology (with a Survey of Its Sources from Athanasius to Leontius of Jerusalem)

**2.00-5.00**

### **THE RELATIONAL DIMENSION IN THE FATHERS' ANTHROPOLOGY (II)**

Vito Limone: Relation and Correlation in Origen

Johnatan Farrugia: Preaching on the Bible and Preaching the Bible. The case of Gregory of Nyssa.

Sincero Mantelli: Trinitarian Relations and Anthropology in the Origenian exegesis of the vision of Isaiah

Anthony Vella: The Relational Dimension of Gentleness in Gregory of Nyssa's Homilies on the Beatitudes

Paul Marie Boutin: Relational Anthropology in the *In Canticum* of Gregory of Nyssa

Respondent: Mark Edwards

EXAMINATION SCHOOLS, ROOM 10

**2.00-4.30**

### **PELAGIANISM (I)**

Mar Marcos: The Role of the Roman People in the Pelagian Controversy

Rita Lizzi Testa: The *Libellus adversus Caelestium* and the Pelagian Question

Anthony Dupont and Lode Moens: *Hypomnesticon contra Pelagianos et Caelestianos*: an Understudied Source for the Early Reception of the Pelagian Controversy

Giulio Malavasi: Rufinus' Translation of Origen's Commentary on Romans and the Debate over Sinlessness in the Pelagian Controversy

**4.30-6.30**

### **GALLIC MONASTIC THEOLOGY IN THE FIFTH CENTURY.**

Alexander Hwang: He was loved "ubique, semper, et ab omnibus": Augustine's Influence on the *Commonitorium*

Donald Fairbairn: The Spectre of 'Nestorius': Christology and the Logic of Grace among the



Gallic Monks

Matt Pereira: *Roma locuta, causa finita*: Hormisdas and the Scythian Monks

EXAMINATION SCHOOLS, ROOM 11

2.00-4.30

**PS.-DIONYSIUS AND THE SUPERABUNDANT GOOD (II)**

Jose Isidro Belleza: Between Elitism and Egalitarianism: Dionysius and the Mysticism of Liturgy

Dominic Cassella: Being Beyond Being: Examining the Similarities and Differences in the Expositions of Dionysius the Areopagite by John of Scythopolis and Thomas Aquinas

Pico Paula Estrada: The Reception of the Dionysian Notion of 'Good' in Nicholas Cusanus' *De Beryllo* (1458)

Kjetil Kringlebotten: The incommunicable communicated: how the Good reveals and offers itself sacramentally and liturgically

4.30-6.30

**THE JEWISH AND CHRISTIAN SAMUEL (II)**

Réné Bloch and Katharina Heyden (Overview): The Figure of Samuel: Jewish and Christian Receptions

Sara Moscone: "Samuel, the greatest of the kings and prophets" (Philo, *De Ebrietate* 143): Philo and Samuel

Luca Licitra: The Late Antique Christian Reception of the Infancy Narrative in Samuel 1

EXAMINATION SCHOOLS, ROOM 12

4.00-6.00

**EARLY CHRISTIAN DISCOURSES ON CRISIS, COPING AND COHESION (I)**

Sean Hannan: Migrant Crises in the Ancient and Modern Mediterranean: Augustinian Care for the Neighbour from Abroad

Marius van Willigen: Ambrose's Plea for Non-Violence as a Response to Crisis and the Killing of Innocent Civilians

Laella Zwollo: Augustine and the Psychological Forces of War and Violence in the *City of God* (read by Nienke Vos)

EXAMINATION SCHOOLS, ROOM 14

2.00-6.30

## ORIGEN'S PHILOSOPHICAL ENGAGEMENT (II)

### THE BIBLICAL BASIS OF ORIGEN'S PHILOSOPHICAL THEOLOGY — LITERATURE, LOGIC, GENDER, AND THE PHILOSOPHER'S PROFESSION

Harold Tarrant: Origen, Homer, and Philosophy

Adrian Mihai: *Terra Bona* in Origen's Eschatology: Origen's Cosmological Conception of Paradise

Ryan Haecker: Theology of Logic in Origen

Arthur Urbano: The Philosophical Schema of an *Ekklesiastikos*: Origen, Dress, and the Profession of Philosophy

Christian Hengsternann: Ascent in Kenotic Humility: Christological Universalism and Hylomorphism of Grace in Paul and Origen

Isidoros Katsos: Handmaid or Lady? Philosophy and Theology in Late Antiquity

Eva Anagnostou: Gender and States of Consciousness in Origen's Comments on the Song of Songs

EXAMINATION SCHOOLS, ROOM 15

2.00-4.30

## THE REVELATION OF ST JOHN (II)

Elisa Manzo: Orosius, Pelagius, and the Apocalypse

Ian Boxall: Visualizing the Heavenly Liturgy: The Four Living Creatures in the Art of Late Antiquity

Franziska J.A. Mueller: The Geneva Beatus. A Commentary on the Apocalypse of John and its Exegetical Influences

Natasha O'Hear: Towards an Apocalyptic Iconography of Good and Evil: Patristic and Medieval Depictions of Revelation

**THURSDAY AUGUST 8**

IOANNOU CENTRE, ROOM 1

**11.40-1.00**

**EMOTION, AFFECT AND VIRTUE IN THE CHRISTIAN PURSUIT OF WELL-BEING (I)**

Olympia Nelson: The Riches of Renunciation: Flourishing Virtue in the *Vitae* of Mary of Egypt and Theoktiste of Lesbos

Kyeongyoon Woo: *Theoria* and Tranquillity in Seneca and Gregory the Great

**2.00-5.00**

**MORE THAN A COMPILER: JOHN OF DAMASCUS IN CONTEXT (I)**

Scott Ables: Not Closed but Open for Business: the Creative Biblical Canon of the Jerusalem Patriarchate

Marcin Podbielski: Concealment and Revelation: Truth of Philosophers' *Logoi* in John of Damascus' *Dialectica*

Annamaria Peri: The New Edition of the Lives of John of Damascus and the "Scripta Minora" of the *Corpus Johanneum*

Smilen Markov: The Subject(s) of the Transfiguration of Christ according to John Damascene

Ken Parry: John of Damascus at a Crossroads

IOANNOU CENTRE, ROOM 2

**11.40-1.00**

**SPIRITUAL PERCEPTION IN SELECT GREEK CHURCH FATHERS AND AUGUSTINE (I)**

Paul Gavriluk: Introduction to the Project

Alexander Chouliaras: St Augustine and St Gregory Palamas on Spiritual Perception and the Vision of God

**2.30-5.00**

**"INGREDIMINI MECUM IN HOC ... THEATRUM CREATURAE (HEX. 6.1.2):  
VARIED PERSPECTIVES ON AMBROSE'S *HEXAMERON*" (I)**

Francesco Braschi: *Misericordia* and *Delectatio* as Fulfilment of God's Creation Work: A Point of View for Considering the *Hexameron*?

David Vopřada: Ambrose's Hexameron and the Candidates for Baptism in Milan

Pierluigi Banna: Peter as the Culmination of Creation in Ambrose's *Hexameron*

Brian Dunkle: "Nature's Private Senses" (*Hexameron* 6.26). Nature as Exemplar in Ambrose's *Hexameron*.

IOANNOU CENTRE, ROOM 3

11.40-1.00

**DESCRIBING AND ATTAINING THE GOOD LIFE: CONTEMPORARY  
FRAMEWORKS AND ANCIENT FLOURISHING (I)**

Daniel Opperwall: Friendship as Shared Flourishing in John Cassian

Michael Champion: Education in Emotion and Virtue in late Monasticism and Capability Theory

2.30-6.00

**PERFECTION**

Andrew Crislip: Shenoute of Atripe on Ascetic Perfection and Failure

Mathieu Cuijpers: The Spiritual Exercise of Self-Examination in the Homilies of John Chrysostom

Peter Gemeinhardt: Preaching Perfection: Education and Exhortation to Perfection in Late Antique Sermons

Bradley Hansen: A Fool's Philosophy: Perfection and Simple Believers in the *Contra Celsum*

Johanna Jürgens: Everyday τελείωσις – τελείωσις Every Day? Teaching Perfection to Beginners in Clement of Alexandria's *Paedagogus*

EXAMINATION SCHOOLS, SOUTH SCHOOL

2.00-4.00

**AUGUSTINE'S WOMEN (I)**

Ali Bonner: Facilitating Careers in Christian Scholarship: Female Patrons of Latin Christian Texts in the Late Fourth and Fifth Centuries

Erika Hermanowicz: Augustine and Women's Money

Victoria Leonard: Got Relics, Will Travel: Writing Letters, Instructing Women, and the Cult of St Stephen

4.00-6.30

**INDIVIDUAL IDENTITY FORMATION (I)**

Kate Wilkinson: Property and Ascetic Identity

Michael Glowasky: Mystical Experience and Identity Formation in Augustine's *Confessions*: A Transpersonal Approach

Nathan Howard: Managing Manhood: Gender and Performance in the Cappadocians' Letters

David Reis: Disciplining the Doubleminded: Movement, Stability, and Early Christian Self-Definition in the *Shepherd* of Hermas

#### EXAMINATION SCHOOLS, EAST SCHOOL

**2.00-4.30**

#### **IRENÆUS (I)**

Stephen Presley: "Paul laboured more than all": Irenaeus and the Structure of Catechetical Formation

Grant Gasse: Irenaeus and Sextus Empiricus on Teaching

Samuel Mullins: The Rule of Truth as Hypothesis

Grayden McCashen: Eve and Mary in the Second Century

#### EXAMINATION SCHOOLS, ROOM 1

**2.00-4.30**

#### **THINKING THROUGH THE INCARNATION SESSION 2: SOCIALITY AND SOCIAL LIFE**

Veronica Ogle: Women, The Incarnate Christ, and Augustine's Recovery of Relationality"

Jared Ortiz: Sex in the Cities: True and False Worship in Augustine's City of God

Paul Camacho: Caring for the Flesh: Incarnation and Relationality in Confessions Book 8

Terence Sweeney: Loving your Enemies into Brotherhood: Conversion and Tolerance in Augustine

**4.30-6.30**

#### **MARY AT THE CROSSROADS: EARLY CHRISTIAN LITERATURE, THEOLOGY AND ART (II)**

Andrew Hochstedler: The Syriac Cult of the "Wilful" Virgin: The Role of Mary's Human Will in Syriac Liturgical (Patristic and Apocryphal) Sources

Christa Müller-Kessler: The Five-Book Transmission of the *Koimesis* in Early Christian Palestinian Aramaic and Syriac Witnesses (5<sup>th</sup>-7<sup>th</sup> Centuries A.D.)

Lily Vuong: The Afterlives of Marian Apocrypha in Literature and Art

EXAMINATION SCHOOLS, ROOM 2

2.00-5.00

**ANTIOCH AND BEYOND**

Carmelo Benvenuto: An Antiochene Revival? Christology in Twelfth-Century Byzantium

Giulia Guerrato: : Theodoret as a Philologist? Researches on Linguistic and Literary Criticism in Theodoret's Commentaries on the Old Testament

Margherita Matera: The Critical Edition of the Psalms Commentary of Theodoret of Cyrillus as Part of the Göttingen Psalter Project

Eva Tivelli: Stylistic and Theological Remarks on the New Testament Quotations in Theodoret's Commentary on the Psalms

Raffaella Tondini: Reassessing Adrian of Antioch. New Evidences from Psalm Catenae

5.00-6.30

**EMOTION, AFFECT AND VIRTUE IN THE CHRISTIAN PURSUIT OF WELL-BEING (II)**

Enrico Piergiacomi: Attraction from Delight: Augustine on Flourishing, Perfection and Human Pleasure

Jimmy Chan: Augustine's Transformation of Aristotelian Moral Virtues in *De Civitate Dei*: the Hope for Human Flourishing in Difficult Times

EXAMINATION SCHOOLS, ROOM 6

2.00-5.00

**THE RECEPTION OF THE MACARIAN CORPUS: NEW DIRECTIONS**

Georgiana Huian: Meeting Points and Splitting Paths: Macarian Incarnational and Pneumatological Images and their Reception in Diadochus of Photike

Daniel Edwards: Soul of the Soul: Macarius and Philoxenos on the Holy Spirit

Francesco Aleo: Contacts, Relationship, Assonances, between Pseudo-Macarius and John Cassianus. An Analysis and Study of the *Homilies*, *Logoi* and *Collationes*, especially concerning the Teaching on Prayer in Monasticism of the IV - V centuries, East and West

Marcus Plested: Some Remarks on the Reception of Macarius in the later Roman/Byzantine period

Martin Illert: Some Observations on the History of Reception of the Macarian Corpus in German Protestantism

5.00-6.30

**BOOK LAUNCH: *RETHINKING THE FILIOQUE WITH THE GREEK FATHERS***

Author: Giulio Maspero. Respondents: Richard Cross, Johannes Zachhuber, Sarah Coakley

EXAMINATION SCHOOLS, ROOM 7

9.00-10.20 and 11.20-1.00

**WORKSHOP (SHORT PAPERS): EXPLORING DIGITAL EDITIONS AND TOOLS  
IN PATRISTIC STUDIES IN THE 21<sup>ST</sup> CENTURY**

Jacopo Marcon: The Digital Edition of the Pseudo-Oecumenian Commentary on Romans

Laurence Mellerin: From Reference Index to Tet Portal: Ongoing Developments in the  
Bibindex

Felix Albrecht: Digital Scholarship and the Septuagint: the Göttingen Edition of the Psalms and  
Odes

Emiliano Fiori: Syriac Patristic Florilegia: The Challenges of a Born-Digital Edition

Holger Strutwolf: The Editio Critica Maior of Mark – A Digital Edition

Bastien Kindt: The Patristic Texts of the GREgORI Project: From Input File to Tagged Corpora  
Available Online

Annette von Stockhausen: The Patristic Text Archive (PTA): How to Build a Platform for  
Digital Critical Editions of Ancient Christian Texts

Sebastiano Panteghini: Digital Methods for Indexing Large Manuscript Collections and  
Preparing a Critical Edition. Experiences from the Critical Digital Edition of (Ps.)-Athanasius'  
*Expositiones in Psalmos*.

2.00-4.00

**RHETORIZING THEOLOGY, THEOLOGIZING RHETORIC: THE ROLE OF  
INVECTIVE IN LATE ANTIQUE PATRISTICS AND RELIGION (I)**

Nicholas Baker-Brian: 'And no-one believed him' (Epiphanius, *Pan.* 66.4.1): The Role of Invective  
in Creating New Knowledge about Heresy in the *Panarion* of Epiphanius

Mattia C. Chiriatti: Psógos and Invective in Gregory of Nazianzus' Polemic against the Bishops

Vega María García González: Invective strategies in Late Antique Syriac Literature: Ephrem the  
Syrian

4.00-6.30

**CHRISTIANIZING AND CHRISTIANIZED IMAGES. FIGURATIVE LANGUAGE  
IN ANCIENT CHRISTIAN LITERATURE**

T. Karl Heiner Dahm: Belied Expectations: Picturing John Chrysostom between Evagrian Monasticism and Ecclesiastical Administration

Martina Carandino and Silvio Nastasi: Medical Origins of Christian Arrogance

Marie Okáčová and Ivan Foletti: Text-Image Interplay in Early Christian Imagery: The Decorative Schemes of the Churches of Rome (4<sup>th</sup>-7<sup>th</sup> Centuries)

Caroline Bridel: Banqueting Scenes in the Roman Empire: A Figurative Language at the Crossroad among Religion

#### EXAMINATION SCHOOLS, ROOM 8

2.00-4.30

#### **ROME IN LATE ANTIQUITY: CRISIS, CULT AND CULTURE (II) CULT**

Nicola Denzey Lewis: Ordinary Religious Experience in Late Antique Rome

Jacob Latham: The Religion of Aristocrats in Public in Late Antique Rome

Andras Handl: *Natione? Nazione!* The Origins of Popes in the *Liber Pontificalis* as Argument in the Ostrogothic Italy

Robert Wiśniewski: Clerics in Late Roman Society

4.30-6.30

#### **CHRISTIAN PASTS BEYOND THE HISTORIES: HISTORICAL CULTURE IN AND THROUGH EARLY CHRISTIAN LITERATURE (I)**

Jeremiah Coogan: Gospel Pasts and the Fourth-Century Historical Imagination

Christian Djurslev: Theophilus of Antioch and the erasure of the Greek past in the *Ad Autolyicum*

Sabrina Inowlocki: Jerome's *De Viris Illustribus* and the Invention of a Christian Bio-bibliographic Past

#### EXAMINATION SCHOOLS, ROOM 9

2.00-4.30

#### **SYRIAC CHRISTIANITY (I)**

Carlo Emilio Biuzzi: "The monk, the Book, the mass": Framing Biblical Imagery in John of Ephesus's Lives of the Eastern Saints (6th century)

George Kiraz: Utilizing Digital Corpora for Identifying Fragmentary Patristic Texts in Syriac

Giovanni Gomiero: Adapting Christianity in the South-Caspian region: missionary strategies between ascetism and bishopric rule in the lives of Israyel of Mec Kolmank' (7-8th c.) and Elijah of Moqan (8-9th c.)

Jason Scully: Dadisho' of Qatar and the Place of the Book of Steps in East-Syriac Mysticism



4.30-6.30

**CRISIS, COPING AND COHESION (II)**

Ruben van Wingerden: St Cyprian and C. G. Jung on the Necessity of Suffering

Nienke Vos: “The world has lost Rome but the monks have lost Scetis”: Destruction, Dispersion and Recollection of a Desert Community

Teun van Dijk: “So live, therefore, that you may not fear the end of life”: The Exemplary Death of Honoratus of Arles

EXAMINATION SCHOOLS ROOM 10

2.00-5.00

**PELAGIANISM (II)**

Andrew Chronister: Pelagius’ Views on Original Sin and his Quotation of Caelestius in the *Expositiones*

Han-Luen Kantzer Komline: Augustine and Innovation: Reconsidering his Rhetoric of “Newness” in the Pelagian Controversy

Colten Cheuk-Yin Yam: Augustine’s Interpretation of *Imago Dei* during the Pelagian Controversy

Rafal Toczko: Julian of Eclanum on the Attack

Veronika Müller: The Argumentative Force of Opponent Quotes and Self-Citations in Julian’s *Ad Florum*

5.00-6.30

**ORIGEN’S PHILOSOPHICAL ENGAGEMENT (III)**

Plenary discussion.

EXAMINATION SCHOOLS, ROOM 11

11.20-1.00

**MARY AT THE CROSSROADS: EARLY CHRISTIAN LITERATURES, THEOLOGY AND ARTS (I)**

Christophe Guignard: Traditions of Mary’s Ancestry: A Neglected Field of Study

Sergey Kim: Mary in the Sermons of Meletius of Antioch (+381)

Stephen Shoemaker: The Earliest Life of the Virgin and the Origins of Passion Piety in Late Ancient Palestine

2.00-4.00

**PAGAN-CHRISTIAN INTERACTION IN LATE ANTIQUE NORTH AFRICA (I)**

Megan DeVore: Roman Rhetoric and Exemplary Ethics in the *Passio Perpetuae et Felicitatis*

Mateusz Kusio: The Appropriation of Judaism and the Rejection of Paganism in the Writings of Commodianus

Stan Rosenberg: *Creatio ex nihilo* and the Re-envisioning of the Pagan Cosmos in Late Antique North Africa

4.00-6.30

**PATRISTIC RECEPTION IN LATE BYZANTINE THEOLOGY (II)**

Demetrios Harper: Continuity and Discontinuity in the Reception of the Christian Aristotle:  
Gregory Palamas and the Concept of *Hexis*

Matthew Neumann: Proceeding and Manifesting, Essence and Energies: Theology and Economy of the Holy Spirit in John of Damascus, Gregory of Cyprus and Gregory Palamas

Daniel Stauffer: The Reception of John of Damascus and the *Communicatio Idiomatum* during the Hesychast Controversy

Melania Linderman: Analogous Participation in the Divine: The Echoes of Palamite Theology in the Missing Chapters of Kallistos Angelikoudes

EXAMINATION SCHOOLS, ROOM 12

2.00-6.30

**FATHERS AND FATHERHOOD IN EARLY CHRISTIANITY**

Katherine E. Milco: Natural Fatherhood in Representations of Early Christian Martyrs

Marcin Wysocki: Old and New in the Understanding of the Father in Tertullian's Works

Jean Reynard: Gregory of Nyssa and his Family

Eirini Artemi: The Personality of Gregory the Elder, Father of Gregory Nazianzen

[Break]

Sophie Kultzen: Fatherhood and Patronage in the Correspondence of Ausonius and Paulinus of Nola

Daria Morozova: Mothers as an Example for Fathers in the Pedagogy of John Chrysostom

Marek Gilski: The Influence of their Fathers on the Heresiarchs according to the Patristic Catalogues of Heresies

EXAMINATION SCHOOLS, ROOM 14

2.00-4.30

**REMEMBERING THE DESERT: THE RECEPTION, CIRCULATION AND  
TRANSLATION OF THE *APOPTHHEGMATA PATRUM* IN THE MEDIEVAL  
CHRISTIAN EAST**

Moa Airijoki: Tending the Garden of the Monks. The Copto-Arabic reception of the *Apophthegmata Patrum*

Karine Åkerman-Sarkisian: Rethinking the Links between the Slavonic and the Greek Traditions of the *Apophthegmata Patrum*

Haileyesus Alebachew: St Ephrem on the Repentance of Nineveh, as Depicted in the Ethiopic Asceticon

Anahit Avagyan: The Earliest Armenian Paterica and their Development

**4.30-6.30**

**INEQUALITY AND IMPEDIMENTS TO VIRTUE: FOURTH- AND FIFTH-  
CENTURY CHRISTIAN SOURCES (I)**

Siiri Toiviainen Ró: Can we always Choose Virtue? Impediments to Moral Agency and Human Flourishing in Fourth and Fifth- Century Christian Texts

Helen Rhee: Socio-Economic Inequality, Human Flourishing and Eschatology in Early Christian Writers (Asterius of Amasea and Theodoret of Cyrus)

EXAMINATION SCHOOLS, ROOM 15

**2.00-5.00**

**UNDERSTANDING AND TRANSMITTING THE TRINITY**

Jean-Paul Juge: Origen's Critique of Logos Theology? Identifying the Opponent at Commentary on John 1.151-154

Emily Turner: Origen teaching the Trinity: Pedagogical Topics

Samuel Fernandez: Metaphors of Trinitarian Theology on the Eve of the Council of Nicaea

Xavier Morales: From Three to One Trinitarian Operation

David Hunter: Imperial Models and Priestly Metaphors: Ambrosiaster's Account of Trinitarian Operation

**FRIDAY AUGUST 9**

IOANNOU CENTRE, ROOM 1

**2.00-5.30**

**JOHN OF DAMASCUS IN CONTEXT (II)**

Brenda Mendez-Gallardo: An Exploration of the Doctrine of the Spiritual Senses in the Theory of the Image of John of Damascus

Anna Zhyrkova: A Terminological Question of Consequence: Did John of Damascus use the Terms *hypostasis* and *atomon* interchangeably?

Petros Tsagkaropoulos: Fierce and Persistent: the anti-Nestorian Polemic of John of Damascus and its Significance in the Islamic Milieu

Ana Machado: Context Matters. The use of *schesis* in the *Expositio Fidei*

Haris Papavissarion: Mary the Theotokos as a Model of John Damascene's Creational Anthropology

Habib Ibrahim: Revisiting the Enypostatos Concept in the Light of Two Translations of John of Damascus

IOANNOU CENTRE, ROOM 2

**11.40-1.00**

**SPIRITUAL PERCEPTION (II)**

Julia Konstantinovskiy: Spiritual Progress in Evagrius and Parts of the Spiritual Tradition

Frederick D'Aquino: Refashioning Humanity: Dispassion and the Proper Function of the Spiritual Senses in Symeon the New Theologian

**2.00-6.00**

**VARIED PERSPECTIVES ON AMBROSE'S *HEXAMERON* (II)**

Robert Grant: *Et vidit Deus quia bonum*: Natural Law in Ambrose's *Hexameron*

Michele Cutino: The Question of the Waters above and below the Firmament on Ambrose's Exegesis

Ethan Gannaway: Training the Beholder: Ambrose on Beauty in his *Hexameron*

Metha Hokke: Ambrose's use of the Moon Metaphor in *Hexameron* 4.7.29-4.8.32

Marcela Andoková: *Omnia in sapientia fecisti*: the Use of Psalm 103.24 in Ambrose's *Hexameron*

Paola Moretti: Ambrose's *Hexameron*: an Ecological Approach to Nature before Ecology?

Pietro Fusco: "*Magnam vim dicunt esse nativitatis*". Fate and Faith in the Ambrosian Anti-Mantic Controversy

IOANNOU CENTRE, ROOM 3

**11.40-1.00**

**DESCRIBING AND ATTAINING THE GOOD LIFE (II)**

Wilco de Vries: "Learn to Love Yourself by not Loving Yourself": Augustine on Self-Love and Flourishing

Tera Harmon: Keeping the Wonder: Gregory of Nyssa and the Emotion of Awe

**2.00-6.00**

**PERFECTION (II)**

Ya'el Nuemah Kreme: So What Did Shmuni Do Now? Instructing Mothers How to Grieve for Children in Late Antique Syriac Communities

Laura Mariotti: Agape and Hospitality as Bonds of Perfection in Cyril of Scythopolis' *Monastic Lives*

Mattakal Aashu: The Art of Preaching Perfection in Origen: Addressing 'Pious' and 'Sluggish' Believer

Ashby Neterer: The Perfect Road in *The Book of Steps*

Sissel Undheim: 'The Most Precious Gems of the Church' Visualising and Mediating Virginal Perfection in Late Antiquity

EXAMINATION SCHOOLS, SOUTH SCHOOL

**2.00-4.00**

**AUGUSTINE'S WOMEN (II)**

Christopher Nunn: Women in Augustine's Correspondence with Men

Jennifer Barry: Domestic Violence in Dark Places

Susanna Elm: Augustine's Women in Book 1, *City of God*

**4.00-6.00**

**INDIVIDUAL IDENTITY FORMATION (II)**

Theodore de Bruyn: Past, Present and Future in the Formation of Identity within Gazan Monasticism

Ingo Schaaf: The Inscribed Self: Individual Identity Formation in Early Christian Inscriptions from Rome

Dorothee Schenk: Constructing Individual Identity through Theological Placing

EXAMINATION SCHOOLS, EAST SCHOOL

2.00-4.30

**IRENÆUS (II)**

Susan Graham: Portraits in Righteousness: 'Conversatio' in Irenaeus

Dan Springer: Irenaeus' Spirituality of Image and Body

Awet Andemicael: Irenaeus as Conversation Partner for Contemporary Political Theologies

Sylvain De Toc: The Greek Fragments of *Against Heresies* by Irenaeus in the *Sacra Parallela* attributed to John of Damascus

4.30-6.30

**CRISIS, COPING AND COHESION (III)**

Martin Claes: Music as Therapy in Augustine's *De Ordine* and *De Musica*: A Discussion with Psychoanalytic Approaches to Loss and Being Lost

Dietske Bedeaux: Marital Crisis or Healing one Another? The Relational Aspect in Augustine's Letter to Ecdicia

Alette Warringa: Climate Change, Apocalyptic Anxiety and Eschatology: A Meeting of Patristic and Contemporary Responses, centred round Pope Francis' Request for Renewal

EXAMINATION SCHOOLS, ROOM 1

2.00-4.30

**THINKING THROUGH THE INCARNATION SESSION 3: CARITAS AND THE TOTUS CHRISTUS**

Erika Kidd: Speaking from the Heart: Augustine on Language and Desire

Kevin Grove: Through the Eyes of Christ: Augustine's Preached Formation of Interior and Christological Senses.

Augustine M. Reisenauer: Augustine on the Ascension of the Total Christ

EXAMINATION SCHOOLS, ROOM 2

4.00 – 6.30

**THE CULT OF SAINTS: MARTYRS, BISHOPS, AND CONTROVERSIES**

Bryan Ward-Perkins: A Database of Saints: Issues and Sensitivities

Stanislaw Adamiak: The 'Catholic' and 'Donatist' Saints of Africa

Natalie Klinck: Well-Behaved Women Seldom Make History? The Veneration of Female African Saints in Late Antiquity

David Lambert: The *Life of Amator of Auxerre*

EXAMINATION SCHOOLS, ROOM 6,

2.00-5.00

**THE RECEPTION OF THE COUNCILS OF EPHESUS AND CHALCEDON  
IN LATIN CHRISTOLOGY AFTER AUGUSTINE**

Carlo dell'Osso: Latin Christology after Augustine: Geo-Historical and Conceptual Horizons

Alberto Nigra: An Early Latin Reception of the Council of Ephesus (431) in Gaul: Reconsidering Vincent of Lérins' Christology in His *Commonitorium* and *Excerpta*

Giuseppe Germinario: The Determinative Role of Pope Leo the Great's Christology in the Reception of Ephesus (431) and the Formulations at Chalcedon (451)

Gianmarco Falcone: The Augustinian Legacy in the First Reception of Chalcedon (451) in Africa: the Christology of the *Contra Eutychetem* of Vigilium of Thapsus

Austin Litke, OP: The Roman Response to the Christological Controversies of the Fifth Century after Leo the Great

EXAMINATION SCHOOLS, ROOM 7

2.00-5.30

**CHRISTIANIZING AND CHRISTIANIZED IMAGES (II)**

José Alberto Diaz Valero: From Caesar to Christ: The Image of the *Miles Christi* in Paulinus of Nola, Epistle 25

Natacha Puglisi: Martyrs as Fruits of the Earth in John Chrysostom's Promotion of Martyrial Commemoration

Barbara Crostini: The Shepherd's Idyll: New Perspectives on a Popular Jewish-Christian Motif

Paolo Costa: The Disease of the Body Politic and Patristic Literature: the Reuse of a Classical Image and its Effects on Late Antique Legislation

Murdo Homewood: Finding the *Vernus Medicus*: Reading Medical Practice in Augustine's *Sermones ad Populum* through the Image of the *Christus Medicus*

Peter Toth: Theologizing the Cuckolded Husband

Daniele Reano: "Your spirit is your (wax) tablet": Figurative Images of Education in the Works of Ephrem the Syrian

EXAMINATION SCHOOLS, ROOM 8

2.00-4.30

## **ROME IN LATE ANTIQUITY: CRISIS, CULT, CULTURE (III) CULTURE**

Shane Bjornlie: *Paideia Urbis*: Pursuing Letters and Learning at a Late Antique Capital in Transition

Gregor Kalas: Identity and Performance in the Elite Dining Rooms of Late Antique Rome

Caroline Goodson and Julia Hillner: *Le città invisibili*: Rome, 400-1050

**4.30-6.30**

## **CHRISTIAN PASTS BEYOND THE HISTORIES (II)**

Maria Munkholt: On the Virtues of Women – Lives as History

Andreas Westergren: Days of Future Past: The Oracle Tradition in Theodoret of Cyrrhus

Jennifer Wright Knust: On Getting Names Right: Gerasa, Gadara, Gergesa, and the Logos of Place

EXAMINATION SCHOOLS, ROOM 9

**2.00-4.30**

## **SYRIAC CHRISTIANITY (II)**

John Reilly: Sergius of Resh'aina, Jacob of Serugh, and the *Corpus Dionysiacum*

Robert Kitchen: The Art of Being Almost Perfect in Syriac Asceticism

Priscila Dantas de Moraes: Building Sacred Spaces: Syriac Scientific Texts and The Architectural Traditions of Late Antique Syria

Simon Birol, Göttingen: The Term “ihidaya” in the Writings of Jacob of Serugh

**4.30-6.30**

## **RHETORIZING THEOLOGY, THEOLOGIZING RHETORIC (II)**

Elia Otranto: Bad Orators, Worst Theologians: Christians as ἄπιστοι in the Emperor Julian's writings

Alberto J. Quiroga Puertas: Performing Invective: the Case of Gregory of Nazianzus

Juana Torres Prieto: *Christiani adversus Indaeos*. Invective as a Rhetorical Device Against Religious Adversaries

EXAMINATION SCHOOLS, ROOM 10

**2.00-5.00**



## **MINISTRY IN THE EARLY CHURCH: DEACONS AND PRESBYTERS**

Bart Koet: Introducing the Hidden History of the Diaconate

Esko Ryökäs: Deacons in the Early Christian Era: The Lesser-Known Sources

Harri Huovinen: Paulinus of Nola and the Ecclesiastical Hierarchy: Focus on Deacons and Their Tasks

Edwina Murphy: The Presence of Presbyters in Cyprian of Carthage

Paul van Geest: Response: Restoring Colour to the Portrait of Deacons

Ilaria Ramelli: Response

Discussion

EXAMINATION SCHOOLS, ROOM 11

**2.00-4.30**

## **PAGAN-CHRISTIAN INTERACTION IN LATE ANTIQUE NORTH AFRICA (II)**

Hubertus Drobner: Polemical Bias as a Motive for the Compilation of the Collection Mainz-Lorsch

David Wilhite: Race Riots in Roman Africa: Identifying the “Pagans” in Augustine’s Sermons on Violence

Jane Merdinger: Sympathy for the “Devil”? African Councils’ Targeted Dismantling of Paganism in the Era of Augustine

Discussion

**4.30-6.30**

## **PATRISTICS BEYOND THE NORTH ATLANTIC: EXPLORING THE GLOBAL SHIFT OF CHRISTIANITY AND ITS IMPLICATIONS FOR THE FUTURE OF PATRISTIC STUDIES**

Candace Buckner: A Nubian Healed: What Black Disability Studies can Teach us about the Coptic *Life of Aaron* and other Healing Narratives

Kyama Mugambi: Teaching Africans Early Christianity: Pedagogical and Pastoral Implications of Patristic Studies

Rudolf K. Gaisie: Augustine’s *City of God* and the African Christian Primal Imagination

EXAMINATION SCHOOLS, ROOM 12

Currently vacant.

EXAMINATION SCHOOLS, ROOM 14

2.00-4.30

**REMEMBERING THE DESERT (II)**

David Michelson: Using the *Apophthegmata* to Teach Psalmody: Examples from the Syriac Paradise Traditions

Ivan P. Petrov: The *Apophthegmata Patrum* in Slavonic: Reception and Construction of the Ascetic Language

Adrian C. Pirtea: Abbot Antony of St Symeon and the *Apophthegmata Patrum* in Byzantine Antioch

Samuel Rubenson: Tracing the Receptions of the Sayings. Methods and Means

4.30-6.30

**INEQUALITY AND IMPEDIMENTS TO VIRTUE (II)**

Sinja Küppers: “Inequality is the Starting-Point of a Pleasant Life”: Human Flourishing in Christian Philosophy

Francisco Bastitta Harriet: Inequality as a Threat to Human Fulfilment in Gregory of Nyssa’s Writings

Brendan Case: Democracy and Deification: Notes on Fourth-Century Christianity’s Enthusiasm for Ἴσωνομία

EXAMINATION SCHOOLS, ROOM 15

2.00-5.00

**THE ENSLAVED BODY IN EARLY CHRISTIANITY**

Erin Thomas Dailey: Eunuchs and Angels as Objects of Sexual Desire: The Perfect Slave Body

Bronwen Neil: Male and Female Slaves in the Sayings of the Desert Fathers: Giving Body and Soul to God

Tali Artman-Partock: Slave, Marriage and Consent: An Interreligious Perspective

Justin Pigott: Gregory of Nyssa: The Abolitionist who Owned Slaves

Jessica van ’t Westeinde: Pudicitia and the Correct Treatment of Slaves in Jerome

## *Studia Patristica – Style Sheet*

Please follow the form specified as follows:

- Word document (using **one of the unicode fonts**: for example Times New Roman, for Greek or other non-Latin languages)
- Provide a **short abstract** of about 250-500 words
- Word length for Short Communications (up to 6,000 words), for longer papers (up to 12,000 words)
- Font: Times New Roman, 12pt. (for main text and footnotes), no use of boldface, small caps, or superscript except for footnote references
- with title (in bold), first and surname of author, city (see sample below)
- Footnotes in the following format (always give full first name and surname of authors and editors when the work is quoted for the first time, subsequently abbreviate, see below)
- Please do the bibliographical references using the word function for footnotes/endnotes manually - **do not use any other software to organize footnotes as these create all sorts of formatting creating problems with the publishers' layouts**
- Citations of monographs should include the author, title, place and date of publication, *not* the publisher's name. If the cited monograph is part of a series, the name of the series and the volume or number of the book should be indicated.

Subsequent citations of the same book should cite the abbreviated first name and the author's last name, a shortened version of the title, *in brackets the year of publication* and, separated by a colon, the relevant page numbers. Monographs in more than one volume should refer to volume and page number (both in Arabic numerals) separated by a colon, only the volume is not quoted in Roman numbers (Hence: II 212, or 2,121)

- *Articles.* Citations of articles should include the author, title in single quotation marks, title of journal in *italics*, volume and – in brackets – the year of the journal issue, and page numbers of the beginning and end of

the article, separated from the parenthetical date by a colon.

*Subsequent* citations

of the same article should include the author's abbreviated first and the author's last name, a shortened version of the article title in single quotation marks, *the year of publication in brackets*, and the relevant page numbers, separated by a colon.

- *Abbreviations.* Please avoid abbreviations such as “pp.,” “vv.,” or “cols.” where possible. Please do not use *op. cit.*, *loc. cit.*, *art. cit.* ..., but rather provide the abbreviated bibliographic information. Please do not use “ff.”

or “sqq.,” but specific page numbers, especially add the page numbers at the beginning and end of an article.

- *Parenthetical references.* References in parentheses in the body of the article are acceptable, as long as the references are not confusing or misleading (*e.g.* if much of the body of the article treats a single author or text).
- *Page numbers.* Elide all page numbers.  
*E.g.* 116-7, 238-40, 200-3, 1005-7, 802-6.
- *Sources:* *Eusebius Werke VIII. Die Praeparatio Evangelica*, ed. Karl Mras, GCS 43.1 (Berlin, 1954).
- *Monographs:* Robert Berchman, *Porphyry Against the Christians* (Leiden, 2005), 21-6, 23.
- *Articles in Journals:* Timothy D. Barnes, ‘Scholarship or Propaganda? Porphyry

*Against the Christians and its Historical Setting*’, *BICS* 39 (1994), 53-65, 55.

- *Articles in volumes of collected essays:* André Benoit, ‘Le “Contra Christianos” de Porphyre: où en est la collecte des fragments?’, in Name, Surname (ed.), *Paganisme, judaïsme, christianisme: influences et affrontements dans le monde antique, mélanges offerts à Marcel Simon* (Paris, 1978), 261-75.
- when the same title re-appears in the footnotes, then abbreviate in the following way:  
R. Berchman, *Porphyry* (2005), 3; T.D. Barnes, ‘Scholarship or Propaganda’ (1994), 55-8.  
Or, if the same title re-appears directly in the next footnote, use *Ibid.* or *ibid.* For example: *Ibid.* 124-9; if the same author is quoted immediately again, use *Ead.* or *ead.* / *Id.* or *id.*
- Footnotes should be numbered consecutively throughout the article – do not repeat numbers or use references, such as 23a - and do not double-space them (see below for format).
  - *Hyphenation:* Do not hyphenate at the end of lines in your manuscript text. Use hyphens only when they are part of the spelling of the word (*e.g.* tenth-century MS, an upper-class family) or between page numbers, dates, and so on.
  - Please indent any citations in the body of the text that are longer than five lines as a block quotation. Do not use quotation marks for these indented citations. Instead, give them a 1cm indent left and right. No extra space around block quotations is necessary, but keep them double-spaced as the rest of the text.

*Punctuation:* All punctuation should follow English standards:

- Leave one space after all periods in personal names; thus: T.D. Barnes for Timothy D. Barnes, but 1*Cor.* 7:11-3; 100 CE

- Punctuation should be *inside* quotation marks where it is part of the quotation, otherwise not. Thus ‘mysticism’, not ‘mysticism.’ Except: where the full stop is part of a fully quoted sentence.
  - Ellipses: periods of ellipsis are three dots without spaces, but with spaces before and after the ellipse where the last word before or after the ellipse is not abbreviated.
  - Dashes: please use –
  - Spell out numbers under 100, except for parts of books and numerals in citations: page numbers, dates, *etc.* (e.g., ch. 6, XVII 8, 400 BCE)
- *Dates*: SP prefers the use of BC and AD; both placed after the year (*i.e.* 325 CE).
  - Non-standard foreign words and phrases used in the text should be set in italics, even if a foreign phrase has become standard usage in English: *E.g., etc.*
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  - Transliteration of words should follow the standards set out in the *JBL* guidelines (*JBL* 117 [1998], 558-9).
  - Citations in Latin should be set either in italics *or* in quotation marks, but not in both.
  - *The Bible*: Parenthetical or noted references to biblical books should use a *short form*.
  - The abbreviation should conform to the biblical abbreviations used by *JBL* 117 (1998), 560. Separate chapter and verse: 1 *Cor.* 7:11-3; 2 *Kgs.* 24:10). The names of biblical books are always italicized.
- *Please note: It is the responsibility of the author, not of SP, to obtain all necessary permissions for the reproduction of copyrighted material. Failure to obtain such permissions may result in delay of publication.*

Samples:

a) Title, Author, Abstract/Text

**Rethinking the Authenticity of Porphyry, *contra Christianos*, fr. 1** Aaron P.

Johnson, (you can add the institution where you work),

Chicago, USA

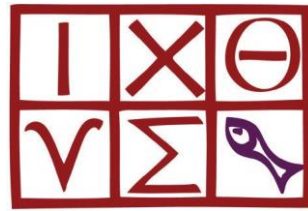
*Abstract:*

In spite of the disappointingly fragmentary state of Porphyry of Tyre's religious writings, the student of Porphyry is certainly justified in assigning to the third century polymath and philosopher the greatest weight in the polemical exchange between 'pagans' and Christians in late antiquity. The tattered remains of his great *Against the Christians* have provoked a good deal of curiosity and debate among those attempting to assess the contours of his argument and its role in the traditionalist imperial politics of its day (whether this is determined as c. 270 or c. 303 AD).

b) Footnotes:

1. Gustave Bardy, 'Saint Jérôme et ses maîtres hébreux', *RBen* 46 (1934), 145-64.
2. Robert L. Wilken, *John Chrysostom and the Jews: Rhetoric and Reality in the Late Fourth Century*, Transformation of the Classical Heritage 4 (Berkeley and Los Angeles, 1983), 1-24.
3. G. Bardy, 'Saint Jérôme' (1934), 150-1.
4. R.L. Wilken, *John Chrysostom* (1983), 40-5. 125<sup>8</sup>.
5. Owen Chadwick, *John Cassian*, 2<sup>nd</sup> ed. (Cambridge, 1960).
6. Henri Crouzel, 'La doctrine origénienne du corps ressuscité', *BLE* 81 (1980), 175-200, 241-66.
7. *Ibid.* 199-200.  
Liverpool University Press
8. Sidney H. Griffith, 'Asceticism in the Church of Syria: The Hermeneutics of Early Syrian Monasticism', in Vincent Wimbush and Richard Valantasis (eds), *Asceticism* (New York, 1995), 201-39, 233.
9. Pier Franco Beatrice, 'Pilgerreise, Krankenheilung, und Bilderkult: Einige Erwägungen zur Statue von Paneas', in Josef Engemann (ed.), *Akten des XII. internationalen Kongresses für Christliche Archäologie*, 2 vols., Studi di Antichità Cristiana 52

( = JbAC Supp. 20.1-2) (Münster, 1995), I 530.



ASSOCIATION INTERNATIONALE D'ÉTUDES  
PATRISTIQUES  
INTERNATIONAL ASSOCIATION OF PATRISTIC  
STUDIES

The purpose of the International Association of Patristic Studies (IAPS-AIEP), founded in 1965, is to promote the study of Christian antiquity, especially the Fathers of the Church. The IAPS proposes, by whatever means are appropriate, to bring into contact and mutual communication qualified persons whose work in one way or another concerns Patristic research, especially those teaching in this field and responsible for orienting and directing research, as well as directors of collections, editions, reviews, encyclopedias and diverse publications. The Association also aims to provide precise information on works published, planned or in progress in the field of Christian antiquity, and communicates this information in an annual Bulletin and its website (bibliographic information and contact information). To go to the AIEP (IAPS) website, please visit: <https://www.aiep-iaps.org>.

For many years, membership dues have enabled the Association to award scholarships to doctoral and post-doctoral students to attend the International Conference on Patristic Studies held in Oxford every four years. For example, for the Conference to be held in August this year, AIEP has awarded 14 scholarships. We hope to continue this tradition in the coming years!

During these last six years IAPS also has organized the following activities:

a- **Program to Support Local and Regional Patristic Associations:** The purpose of this program is to help members of AIEP/IAPS and local and regional patristic associations strengthen connections and foster collaboration among patristic scholars in their country or region.

**b- AIEP YouTube channel:** In March 2020, IAPS decided to create a YouTube channel to share and reinforce the role of the Association, by connecting scholars whose work involves research and teaching in the area of Patristic studies. The channel has different sections that allow members and all those interested in Patristic Studies to keep up to date with this fascinating field of studies. The current sections are the following: Research in Patristic Studies in the 21st century: Challenges, Possibilities and New Methods, The Patristics Landscape: Virtual Gatherings on Patristics Topics, Giving thanks, Lectures and Conferences. To go to the AIEP (IAPS) YouTube channel website, please visit: <https://www.aiep-iaps.org>; <https://youtube.com/@aiep>

**c- AIEP Facebook group:**

The AIEP Facebook group allows us to share special events that occur in our academic life (distinctions that some members have obtained, new publications, etc.) in a dynamic and updated way. Please, click on the link below to go directly to the group:

<https://www.facebook.com/groups/3961343263953578>

## **MEETINGS OF AIEP/IAPS DURING THE CONFERENCE**

**AIEP GENERAL ASSEMBLY: Tuesday, August 6, 1p.m-2 p.m.**, South School, Examination Schools. It will be an opportunity to inform members about activities in various countries. All members are welcome to attend.

**AIEP COUNCIL MEETING: Wednesday, August 7, 1:15-3:45 p.m.**, Sir Michael Dummett Lecture Theatre, Blue Boar Quad, Christ Church.

Elected members of Council and National Correspondents are invited to attend.

Participants should arrive at 1 p.m., 15 minutes before the meeting, to register and receive their voting card to elect the new AIEP Executive Committee.



