

CONGRESS OF THE HUMANITIES AND SOCIAL SCIENCES 2015
CONGRÈS DES SCIENCES HUMAINES 2015

**Canadian Society of Patristic Studies
Association canadienne des études patristiques**

University of Ottawa/Université d'Ottawa

Programme

Please note that the sessions on Sunday and Monday (except session 8) will take place in Desmarais (DMS) 4120, and that the sessions on Tuesday will take place in MacDonald (MCD) 311.

Veillez noter que le dimanche et le lundi les séances aura lieu en Desmarais (DMS) 4120 (sauf la séance 8), et que le mardi les séances auront lieu en MacDonald (MCD) 311.

Sunday, May 31/dimanche 31 mai – DMS 4120

9:00-9:15 **Welcome/Mot de bienvenue**

Robert Kitchen, President/Président

Session/Séance 1: Gender and Agency/Genre et efficacité

Chair/Président: Theodore de Bruyn (University of Ottawa/Université d'Ottawa)

9:15-9:45 **Heather Barkman** (University of Ottawa): “Constructing Crispina: Power, Agency, and Martyrdom in Late Antiquity”

9:45-10:15 **Timothy Pettipiece** (University of Ottawa): “Virgins, Abstainers, Widows, and Girls: Women in the Coptic Manichaean Homilies”

10:15-10:30 **Break/Pause**

Session/Séance 2: Amulets/Amulettes

Chair/Président: Timothy Pettipiece (University of Ottawa/Université d'Ottawa)

10:30-11:00 **Lincoln H. Blumell** (Brigham Young University): “A New Christian Amulet in the J. Rendel Harris Collection”

Session/Séance 3: Book Discussion/Discussion du livre

Chair/Président: Dominique Côté (University of Ottawa/Université d'Ottawa)

11:00-12:00 Author: **Ariane Magny** (Thompson Rivers University): *Porphyry in Fragments Reception of an Anti-Christian Text in Late Antiquity* (Ashgate, 2014).
Respondent: **Marie Pierre Bussièrès** (Université d'Ottawa)

12:00-13:30 **Lunch**

Session/Séance 4: Augustine the Preacher/Augustin le prédicateur

Chair/Président: Robert Kennedy (Saint Francis Xavier University)

13:30-14:00 **Hubertus R. Drobner** (Theologische Fakultät Paderborn): “New Identifications of Augustinian and Pseudo-augustinian Sermons: Method and Results”

14:00-14:30 **Michael Glowasky** (University of Durham): “Narrative and Christian Identity in Augustine’s Sermons to the *infantes*”

14:30-15:00 **Wendy E. Helleman** (Toronto): “Augustine’s Sermons: The Rejection of Hagar as Rejection of the Jews”

15:00-15:15 **Break/Pause**

Session/Séance 5: Theology and Ethics/Théologie et éthique

Chair/Président: Wendy E. Helleman (Toronto)

15:15-15:45 **Dragos A. Giulea** (Concordia University): “Origen’s Christology of the Divine Form”

15:45-16:15 **Robert Kennedy** (Saint Francis Xavier University): “Augustine on Use and Enjoyment: A Re-Examination”

19:00 CSBS Craigie Lecture

Hugh Williamson (Oxford University): “In the Shadow of S. R. Driver: A Centennial Appreciation”

Monday, June 1/lundi 1^{er} juin – DMS 4120

Session/Séance 6: Ascetic Traditions/Traditions ascétiques

Chair/Président: Steven Muir (Concordia University College of Alberta)

9:00-9:30 **Robert A. Kitchen** (Knox-Metropolitan United Church, Regina): “In Search of Lost Apophthegmata: Tales of Apatheia in John the Solitary of Apamea”

9:30-10:00 **Fabrizio Vecoli** (Université de Montréal) : « L’Écriture dans la doctrine ascétique des Pères du Désert »

10:00-10:30 **Yuri Forbes-Petrovich** (University of Western Ontario): “Michel Foucault’s Alethurgical Use of Church Fathers”

10:30-11:00 **Break/Pause**

Session/Séance 7: CSPA is Forty!/ACÉP a quarante!

Chair/Président: Robert Kitchen, President/Président

11:00-12:00 **Varia**

12:00-13:30 **Lunch**

12:00-13:30 **Executive Meeting/Réunion du bureau**

Session/Séance 8: Christian Apocrypha (Joint Session with Canadian Society of Biblical Studies) – FSS 6004

Chair/Président: Timothy Pettipiece (Carleton University)

13:30-14:00 **Tony Burke and Sarah Veale** (York University): “Two Martyrdoms of John the Baptist”

14:00-14:30 **Pietro D’Agostino** (École Pratique des Hautes Études, Paris) “Re-write, Re-use and Recycle: Transformations in the Writing of Christian Apocrypha”

14:30-15:00 **Pierre Cardinal** (Université Laval): “Une relecture chrétienne des Psaumes de Salomon dans le second discours de Pierre (Ac 3,12-26)”

15:00-15:15 **Break/Pause**

15:15-15:45 **Anna Cwikla** (University of Toronto): “Witnessing the True Martyr in the *Testimony of Truth*”

15:45-16:15 **Emily Laflèche** (University of Toronto): “Ritual Aspects of the Eroticization of the Divine in the Gospel of Philip”

16:15-16:45 **Calogero A. Miceli** (Concordia University): “An Ancient Chain Letter: The Epistle of Christ from Heaven”

19:30 **Banquet – Play Food & Wine, 1 York Street (corner of Sussex Drive and York Street, opposite the Embassy of the United States of America)**

Tuesday, June 2/mardi 2 juin – MCD 311

9:00-10:30 **Annual General Meeting/Assemblée générale**

10:30-11:00 **Break/Pause**

Session/Séance 9: Athens and Jerusalem/Athènes et Jérusalem

Chair/Président: Geoffrey Dunn (Australian Catholic University)

11:00-11:30 **Miriam DeCock** (McMaster University): “The Second-Century Jewish Translators of the Septuagint in Patristic Biblical Theory”

11:30-12:00 **Daniel Maoz** (Concordia University): “Claiming Jerusalem for Christianity: Tertullian’s Capital Idea”

12:00-13:30 **Lunch**

Session/Séance 10: Emperors and Popes/Empereurs et papes

Chair/Président: Theodore de Bruyn (University of Ottawa/Université d’Ottawa)

13:30-14:00 **Jeffery Aubin** (Université Laval) : « Les passages dualistes et les dédicaces à Constantin dans les *Divinae institutiones* de Lactance »

14:00-14:30 **Rajiv K. Bhola** (University of Ottawa): “What’s in a Dream?: Scriptural Parallels in Lactantius’ Accounts of the Visions of Constantine and Licinius”

14:30-15:00 **Geoffrey Dunn** (Australian Catholic University): “Boniface I’s Theology of Papal Authority in *Manet beatum* to Illyrian Bishops”

15:00-15:15 **Break/Pause**

Session/Séance 11: Political Thought/Idées politiques

Chair/Président: Robert A. Kitchen (Knox-Metropolitan United Church, Regina)

15:15-15:45 **Paul Saieg**: “Presbyters and Philosophical Polity in Irenaeus of Lyons”

15:45-16:15 **Shaun Retallick** (McGill University): “Athanasius’ *Konzilsidee*: H.J. Sieben’s Analysis Revisited”

Abstracts/Résumés

Jeffery Aubin, Université Laval (jeffery.aubin.1@ulaval.ca)

« Les passages dualistes et les dédicaces à Constantin dans les *Divinae institutiones* de Lactance »

Deux datations ont été proposées pour les dédicaces à Constantin et les ajouts de passages dualistes dans les *Divinae institutiones* de Lactance. Il existe toutefois deux problèmes concernant ces ajouts : le premier est de savoir si les ajouts ont été fait au même moment et le second concerne la datation. Le texte comporte cependant des indices qui montrent que tant les dédicaces que les ajouts de passages dualistes ont pour destinataire Constantin. Une nouvelle critique interne de ces passages tend à supporter une date entre 321 et 324 puisque ces passages reprennent certains éléments de la crise arienne.

Heather Barkman, University of Ottawa (barkman.heather@gmail.com)

“Constructing Crispina: Power, Agency, and Martyrdom in Late Antiquity”

As Eric Rebillard has recently argued in *Christians and Their Many Identities in Late Antiquity*, Christians adopted different identities depending on context. This fluidity influenced Christian women’s access to levels of power and agency. This presentation will combine modern sociological examinations of women’s power and agency with the example of the fourth-century martyr Crispina. Crispina’s identity in the *Passio Sanctae Crispinae* differs significantly from Augustine’s descriptions in his sermons (*Serm.* 286, 313G, 354; *Psal.* 120, 137). Reading this discrepancy as a rhetorical strategy to re-form Crispina allows for a nuanced understanding of female martyrdom and identity construction in late antiquity.

Rajiv K. Bhola, University of Ottawa (r_bhola@rogers.com)

“What’s in a Dream?: Scriptural Parallels in Lactantius’ Accounts of the Visions of Constantine and Licinius”

In his *De mortibus persecutorum*, Lactantius ascribes similar visionary experiences to the emperors Constantine and Licinius before the decisive battles of their respective civil wars, which has raised questions as to the genuineness of Lactantius’ reporting, as well as Constantinian and Licinian motivations. Seldom considered, however, is how Lactantius constructs these vision narratives using commonplace literary motifs. This paper examines Lactantius’ use of one motif in particular, scriptural parallel, by which he provides his vision narratives with Christian significance.

Lincoln H. Blumell, Brigham Young University (lincoln_blumell@byu.edu)

“A New Christian Amulet in the J. Rendel Harris Collection”

This paper will present on the discovery of a previously unknown New Testament papyrus in the J. Rendel Harris Collection at Birmingham. The papyrus was discovered earlier this year by the author while cataloging this collection. The papyrus contains a non-continuous passage from the Book of Acts and this presentation will seek to elucidate this papyrus and its contribution to New

Testament papyri. Specifically, this presentation will seek to elucidate how this papyrus is best understood as an amulet and how it may have functioned to ward of persecution.

Tony Burke and Sarah Veale, York University

“Two Martyrdoms of John the Baptist”

In 1904 Alexander Berendts (*Die handschriftliche Überlieferung der Zacharias- und Johannes-Apokryphen*. TU, N. F. 11/3. Leipzig: J. C. Hinrichs) published a comprehensive survey of five martyrdoms of John the Baptist extant in Greek and Slavonic. Of these, only Passion 5 (the *Life and Martyrdom of John the Baptist*; CANT 181) has seen much attention—a critical edition and French translation was published by François Nau (“Histoire de saint Jean Baptiste attribuée à saint Marc l’Évangéliste,” *PO* [1908]: 521-41) and an English translation was prepared by Andrew Bernhard for *New Testament Apocrypha: More Noncanonical Scriptures* (forthcoming). As for the other four texts, there is much confusion in Berendts’ and Nau’s reports about the contents of the unpublished manuscripts. This paper seeks to make some progress in sorting through the various witnesses by presenting editions and English translations of two texts: Berendts’ Passion 2 (the *Decapitation of John the Forerunner* attributed to his disciple Eurippus; CANT 180.2) and an unedited, related but lengthier text (untitled but also attributed to Eurippus; CANT 180.4). The translations will appear along with introductions in the second volume of *New Testament Apocrypha: More Noncanonical Scriptures*.

Pierre Cardinal, Université Laval

« Une relecture chrétienne des Psaumes de Salomon dans le second discours de Pierre (Ac 3,12-26) »

Les Psaumes de Salomon, conservés dans la Septante, plaident pour la libération prochaine de l’envahisseur, une référence à l’entrée des Romains à Jérusalem peu avant notre ère. On assure à Dieu la conversion des cœurs, en espérant la libération et l’envoi du Messie. La réalisation concrète de cet espoir est justement le propos du second discours de Pierre (Ac 3,12-26). Il s’agit pour l’auteur de démontrer que le jour de la miséricorde est venu, celui où Dieu purifie et bénit Israël par l’envoi de son Messie (PsSal 18,5). D’où l’engagement à la repentance et à la conversion qui correspond à l’appel de Pierre, pour qui les jours annoncés et leurs bienfaits sont arrivés (PsSal 9,7.10; 18,6). La venue du Messie s’inscrit dans l’alliance conclue jadis avec les Pères (PsSal 9,10). Cette façon de s’inspirer d’un texte est comparable à ce que Craig Evans avait observé dans le 1^{er} discours de Pierre (Ac 2) (“The Prophetic Setting of the Pentecost Sermon,” dans C.A. Evans et J.A. Sanders, *Luke and Scripture: The Function of Sacred Tradition in Luke-Acts*, Minneapolis, Fortress, p. 212-224]). Davantage que la seule citation de Joël 3,1-5 (Ac 2,17-21), c’est l’ensemble du 1^{er} discours qui montre un réseau de correspondances avec le Livre de Joël. Celui-ci peut être qualifié de *subtext*. On observe le même phénomène de réappropriation dans le second discours de Pierre, où ce sont les Psaumes de Salomon, en particulier 9,7-10 et 18,3-7, qui constituent son arrière-plan scripturaire. Le second discours de Pierre constitue un bel exemple d’une réinterprétation chrétienne d’un écrit juif qui n’a finalement pas été inclus dans la version définitive du canon.

Anna Cwikla, University of Toronto

“Witnessing the True Martyr in the *Testimony of Truth*”

The *Testimony of Truth* is often used by scholars as a case in point of heresiologists’ claims that “Gnostics” rejected martyrdom in early Christianity. Recent scholarship, however, has suggested that *Test. Truth.* is criticizing not martyrdom per se, but rather the act of confessing that one is a Christian “in only word (but) not with power” (*Test. Truth* 31:24–26). By comparing *Test. Truth*’s critique of this confession with similar views held by Clement of Alexandria, this paper explores the possibility that some heresiologists misunderstood the “Gnostics” position against this deficient confession to be a whole scale rejection of martyrdom.

Pietro D’Agostino, École Pratique des Hautes Études (Paris)

“Re-write, Re-use and Recycle: Transformations in the Writing of Christian Apocrypha”

In the scope of the pseudepigraphical production the place of the so-called *History of the Rechabites* (also known as *The Narration of Zosimos*) was for long discussed for several reasons. First of all, the suitability of the literary category of “pseudepigraphical” to classify the work; secondly, the possibility of tracking down the apocryphal Jewish traditions that are gathered in it. The biblical and extra-biblical materials (cf. Jeremiah, 35) that we can find in the work are related to the sons of Jonadab, son of Rechab, and concern their destiny in a paradisiacal abode, separately from the rest of the human kind. These narrative matters, collected by an anonymous author, were included in a monastic ascetic work that concerns the life and adventures of the Christian hermit Zosimos. Is it the case of Christianization of Jewish apocryphal? It is in the intentions of this paper to answer to this question, showing how difficult can be to name a definition for the literary genre of this work (often too fastly classified as a pseudepigraphon), and researching the ancient core from which the legend of the Rechabites originated.

Miriam DeCock, McMaster University (decockmj@mcmaster.ca)

“The Second-Century Jewish Translators of the Septuagint in Patristic Biblical Theory”

My paper explores the rhetorical role of the second-century Jewish translators of the Septuagint, Aquila, Symmachus, and Theodotion within Patristic thought. Contrary to recent arguments that the Fathers discredited these translations due to the translators’ Jewishness, careful examination of their descriptions of these figures suggests just the opposite. It was the translators’ *lack* of Jewishness that the Fathers emphasized. I will compare the statements of Justin Martyr, Irenaeus, Eusebius of Caesarea, Epiphanius of Salamis, Augustine, and Jerome about the translators of the Septuagint with their statements about the three suspect translators. Not only did the Fathers esteem the Septuagint as a perfectly inspired translation, they also esteemed its Jewish translators.

Hubertus R. Drobner, Theologische Fakultät Paderborn, Germany (dhubertus@aol.com)

“New Identifications of Augustinian and Pseudo-augustinian Sermons: Method and Results”

In the pre-computer age the comprehensive catalogue of augustinian manuscripts in Europe, published by the Academy in Vienna, had to leave the identifications of numerous pieces of text open. Computer databases open new and successful ways to supplement many new identifications, which may eventually even be able to identify hitherto unknown sermons. The paper intends to

present both method and results of new identifications of Augustinian, pseudo-Augustinian and related sermons from manuscripts in various European libraries.

Geoffrey Dunn, Australian Catholic University (Geoff.Dunn@acu.edu.au)

“Boniface I’s Theology of Papal Authority in *Manet beatum* to Illyrian Bishops”

In 422, Boniface I (418-422), bishop of Rome, wrote *Manet beatum* (Ep. 15 = Coll. Thess. Ep. 8 = JK 365) to Rufus of Thessaloniki and other bishops in Illyricum Orientale over the dispute that had arisen with the election of Perigenes as bishop of Corinth. While Boniface had supported his appointment some local bishops had opposed it and had appealed to the bishop of Constantinople to resolve the matter. For Boniface, the question became one about which church had supervisory authority over the churches of Illyricum Orientale more than it was about the election of Perigenes. In his letter he set forth a theology of apostolic primacy for the church of Rome, which in itself is worthy of examination. Further, this paper will argue that we find a stronger sense of Roman primacy in this letter than in letters hitherto written to Illyricum because the threat to Rome’s role in the region was greater than ever before, since the dispute had changed from being one about Rome’s role in Illyricum to one of Rome’s relationship with Constantinople

Yuri Forbes-Petrovich, University of Western Ontario (yforbesp@uwo.ca)

“Michel Foucault’s Alethurgical Use of Church Fathers”

The philosopher and historian has a well-established connection to classical sources stemming from the abrupt introduction of Greek and Roman material into his *History of Sexuality*. His printed interest in the classical accounts regarding pleasure and sexuality are now being fully substantiated by the ongoing publication of his lectures at the Collège de France. The lectures from 1980 until his death in 1984 reveal an overwhelming concern with the analysis of *epimeleia heautou* (care of the self) and *parrhēsia* (truth-telling). While his focus is on the Platonic, Stoic and Cynic sources he provides a substantial account of the Church Fathers (Cassian, John Chrysostom, Jerome, Tertullian as well as Philo) and ultimately a Christian conception of the subject to accord with his Greek and Roman counterexamples.

Dragos A. Giulea, Concordia University (dragos.giulea@concordia.ca)

“Origen’s Christology of the Divine Form”

This paper investigates Origen’s Christology from a less explored perspective, namely, a Christology gravitating around the concept of “divine form,” usually expressed as *morphe theou*. The inquiry unveils that this concept functions as a divine title and it is more convergent with both its pre-Nicene use and the Christology of the first three centuries rather than with its post-Nicene interpretation. It is also consistent with the late antique thought that God actually possesses a form. The article inspects the role of the form of God from a theological viewpoint (concerning God’s realm) as well as economical (regarding Jesus’ earthly existence) and eschatological. Thus the knowledge and contemplation of Christ’s divine form turns into the goal of human justified existence, while the divine form is the archetype to be imitated in God’s kingdom when humans will become its luminous images.

Michael Glowasky, University of Durham (michaelxgx@hotmail.com)

“Narrative and Christian Identity in Augustine’s Sermons to the *infantes*”

Augustine’s sermons to newly baptized members of his congregation address the question of how new believers ought to self-identify as Christians. These sermons are unique in that they provide concrete examples of Augustine’s teaching on Christian identity in positive terms, instead of his far more common method of contrasting Christian belief and practice with other religious groups, such as the Donatists. Still, these sermons remain relatively unstudied in this regard. This paper seeks to show how Augustine teaches the newly baptized members of his congregation to understand their new identity by including them within the scriptural narrative, revealing his particular notion of narration as the fundamental hermeneutical principle in his teaching on Christian identity.

Wendy E. Helleman, Toronto (hellemanw@gmail.com)

“Augustine’s Sermons: The Rejection of Hagar as Rejection of the Jews”

The pastoral intent of Augustine’s preaching did not exclude a lively polemical element. His sermons provide eloquent testimony to his combative spirit, challenging any opponent of the Catholic Christian faith. A study of Augustine’s use of the Pauline allegory of Sarah and Hagar (Galatians 4.21-31) reveals his application of the passage in debate with Manichees, Donatists and Jews, whether in literary published work (*De Civitate Dei*, *De Trinitate*, *Contra Faustum*, etc.) or in sermons, especially *In Iohannis euangelium tractatus XI*, *Adversus Iudaeos*, and *Enarratio in Psalmum CXIX*.

While Augustine’s response to Manichees and Donatists has mainly a historical significance, his treatment of Jews and Judaism remains a live issue. Difficulties in Augustine’s approach have been noted recently by Joh. Van Oort (“Jews and Judaism in Augustine’s *Sermones*” in G. Partoens et al. eds., *Ministerium Sermonis*, Turnhout: Brepols, 2009: 243-265), though Van Oort does note the complexity of the charge of anti-Semitism. To address the question more adequately, this paper looks at the sermons devoting significant attention to the Sarah/Hagar allegory, and examines what direct application to Manichees and Donatists means for Augustine’s concerns about the Jews. Supporting the approach of Paul Kolbet (*Augustine and the Cure of Souls*, Indiana: University of Notre Dame, 2010), the paper briefly reviews stylistic and exegetical factors significant for understanding Augustine’s rhetorical strategy in the sermons.

Robert Kennedy, Saint Francis Xavier University (rkennedy@stfx.ca)

“Augustine on Use and Enjoyment: A Re-Examination”

Augustine’s argument that God alone ought to be enjoyed for his own sake and that all other things, including our neighbours and ourselves, ought to be used in order to enjoy God, is fundamental to his ethics from his first formulation of the distinction in *On True Religion* until his final works. This paper will begin with his elucidation of use and enjoyment in *On Christian Doctrine* and, drawing on the refinements of it in Augustine’s later works, illustrate the connection between this distinction and other key ideas in his theory of will.

**Robert A. Kitchen, Knox-Metropolitan United Church, Regina, Saskatchewan
(robertardellekitchen@gmail.com)**

“In Search of Lost Apophthegmata: Tales of Apatheia in John the Solitary of Apamea”

A relatively unknown fifth-century Syriac author on asceticism and the prayer life, John the Solitary of Apamea, has been gaining more attention as a foundational theologian of the spiritual life. His essays and dialogues are dense and not easy to follow, which John recognizes and admits, so at the end of one long essay he offers fourteen pithy anonymous apophthegmata to illustrate the goal of the life of prayer. None have been identified belonging to one of the traditional collections. Each depicts an individual living in the state of passionlessness or apatheia, although John never uses the specific Syriac term.

These stories will be examined and compared to similar tales in the traditional collections in order to understand how these apophthegmata depict the unexplainable which John has been struggling to explain.

Emily Laflèche, University of Toronto

“Ritual Aspects of the Eroticization of the Divine in the Gospel of Philip”

The eroticization of the divine is a trope that has occurred in different forms of literature throughout the second Temple and early Christian period. The aim of this paper is to show there are many moments in the Gospel of Philip that point to the ritual aspects of the eroticization of the divine, such as the ritual of the bridal chamber. This paper will address the ritual aspects of this eroticization in the bridal chamber and attempt to allow for further clarity to the purpose of the bridal chamber within this text.

Daniel Maoz, Concordia University (maoz@primus.ca)

“Claiming Jerusalem for Christianity: Tertullian’s Capital Idea”

One might expect the city of Jerusalem to play a central role in early Rabbinic Literature since the history of the Hebrew people prior to the period known today as Early Judaism ‘housed’ volumes of written and oral testimonies of Israelite claim to both land and city from as early as post-Exodus times nearly a millennium and a half earlier. The First and Second Jewish Revolts created a nearly two millennia hiatus in which history and residency radically changed for most Jews thereafter. During that time, the Early Church in general and Tertullian in particular considered Jerusalem to be Christian land and city, as we see in the famous epigram, *Quid ergo Athenis et Hierosolymis?* (“What does Athens have to do with Jerusalem?”). In this study I consider the matter of claim to Jerusalem from these two vantage points. In particular, I am interested to learn what if any pre-Tertullian claim to Jerusalem exists in extant Patristic Literature that may have laid a foundation for Tertullian’s bold claim of appropriation. As well, I seek in the early Rabbinic corpus any indicators that may shed light on to what degree early post-Temple Jewish claims remained on Jerusalem, a city now lost in battle from which its inhabitants had been expunged. It is a working thesis that both Early Christianity and Early Judaism could ask the same question, What does Hellenism (represented by the metaphor, Athens) have to do with our faith (represented by the metaphor, Jerusalem), wherein Jerusalem was for Christianity a former Jewish land while for Judaism Jerusalem was under occupation. My investigation draws from the basic corpora of

Judaica and Patristic literatures including Tertullian's *De praescriptione haereticorum*, earlier Patristic sources, the two talmuds, and the earliest collections of aggadic and halakhic midrash.

Calogero A. Miceli, Concordia University

“An Ancient Chain Letter: The Epistle of Christ from Heaven”

The Epistle of Christ from Heaven (Ep. Chr. Heav.) is an ancient letter purported to have been written by Jesus Christ and have come down to Earth from Heaven. The work is comparable to a chain letter in that it exhorts its readers to observe the Sabbath and warns that those who fail to observe or who do not own a copy of the letter will face terrible punishments as consequence. The following paper presents a modern introduction and interpretation of the *Ep. Chr. Heav.* which will be published in the forthcoming *More Christian Apocrypha* volume (eds. Tony Burke and Brent Landau).

Timothy Pettipiece, University of Ottawa (tpettipi@gmail.com)

“Virgins, Abstainers, Widows, and Girls: Women in the Coptic Manichaean Homilies”

Contained within the collection of Coptic Manichaean manuscripts discovered near Medinet Madi in 1929, the Manichaean *Homilies* codex contains a number of texts on various apocalyptic themes, including the *Sermon on the Great War*. This text, which depicts the on-going persecution and adversity experienced by the Manichaean community, places a remarkable emphasis on women as key players in Manichaean salvation history. This paper examines how various types of Manichaean women are portrayed within the treatise.

Shaun Retallick, McGill University (shaun.retallick@mail.mcgill.ca)

“Athanasius’ *Konzilsidee*: H.J. Sieben’s Analysis Revisited”

In 2008, Everett Ferguson described H.J. Sieben’s intensive volume *Die Konzilsidee der Alten Kirche* (1979) as the “benchmark for late twentieth-century studies” on the subject (*The Oxford Handbook of Early Christian Studies*). Considering how often scholars have and continue to cite this work on the idea of the council (*Konzilsidee*), Ferguson is surely correct. This paper will revisit some of Sieben’s conclusions on Athanasius of Alexandria’s *Konzilsidee*, focusing on issues of authority, universality, and the role of divine presence/inspiration. Elements of Athanasius’ ecclesiology, Christology, and pneumatology will be utilized to help interpret his more explicit conciliar ideas.

Paul Saieg, Denver (psaieg@gmail.com)

“Presbyters and Philosophical Polity in Irenaeus of Lyons”

Irenaeus’ polity leaves us with rather a strange case in the history of Christianity. It is so unusual because it does not rely on the platonic conception of institutions and leadership that dominated the late-antique world. The conspicuous deviance from platonic themes points to the uniqueness of Irenaeus’ concepts of polity. As a counter-point to the pioneering work of Dominic O’Meara, I will examine the dimensions of Irenaeus’ polity that specifically do not engage these platonic notions and argue that the ‘fractionated’ nature and fluid social background of the second-century

Church can help explain why Irenaeus sought an alternative to the dominant platonic polity of his day.

Fabrizio Vecoli, Université de Montréal (fabrizio.vecoli@umontreal.ca)

« L'Écriture dans la doctrine ascétique des Pères du Désert »

Dans cet exposé, j'entends présenter une étude concernant le rôle de l'écriture dans la doctrine ascétique des Pères du Désert. En me basant sur les sources littéraires du monachisme primitif (IV-V siècles), je me propose de mieux comprendre la place attribuée à la transmission indirecte (soit par la communication écrite) de la sagesse spirituelle. Les premiers moines font montre, à ce sujet, d'une tension particulière, qui paraît paradoxale. D'une part, ils opposent un refus net à l'écriture comme moyen (rigide et inerte) de conservation de la tradition ascétique. D'un autre côté, ils font face à l'incontournable référence aux textes sacrés : la révélation chrétienne a été mise par écrit, elle a été traduite et transmise au moyen de livres qui se trouvent à être médités par les moines tous les jours. Par conséquent, le monachisme se situe au croisement entre la dimension spirituelle, charismatique de la vie religieuse et – de l'autre côté – sa dimension scripturaire. Le processus controversé mais néanmoins inévitable de la mise par écrit de la tradition des apophtegmes (à l'origine orale, semble-t-il) est un exemple significatif de cette tension.

In my presentation I will examine the role of writing in the ascetical doctrine of the Desert Fathers. Utilizing the literary sources of early monasticism (IV-V centuries) – starting with Egypt – I intend to come to a better understanding of the place which is attributed to spiritual wisdom's indirect transmission (written communication). The early monks reveal a particular tension in this matter, which appears to be paradoxical. On one hand, they exhibit a strong refusal – sometimes even disdainful – of writing as a conservation means (inflexible and lifeless) of the ascetical tradition: the latter, in fact, is associated with the practice of spiritual direction and, consequently, can only be oral and direct. On the other hand, there is the inescapable reference to the sacred texts: the Christian revelation has been put into writing, translated and passed on by the means of books, which are ruminated by monks every day. Therefore, monasticism lies at the intersection between the spiritual, charismatic dimension of religious life and – on the other side – the scriptural dimension of Christianity, where the freedom of the spirit is bounded by the objective element – still interpretable, to be sure – of the Book. The controversial but unavoidable writing process of the apophthegmatic tradition (originally passed on orally) is a meaningful example of this tension.