

CONGRESS 2014 OF THE HUMANITIES AND SOCIAL SCIENCES/
CONGRÈS DES SCIENCES HUMAINES

**Canadian Society of Patristic Studies/
Association Canadienne des Études Patristiques**

Brock University, St. Catharines, Ontario

All regular sessions are in Cairns Room 207; Session 6 is in Learning Commons Building, Room 211.

SATURDAY, 24 MAY

8:30-9:00 **CSPS/ACÉP Welcome/Mot de bienvenue**
Robert Kennedy, President (St. Francis Xavier University)

Session 1: Papyri and Neglected Texts
Chair/Président: **Peter Widdicombe** (McMaster University)

9:00-9:30 **Lincoln H. Blumell and Michael R. Trotter** (Brigham Young University) “Didymus the Blind's Commentary on the Psalms: P.BYU Didymus and Psalms 26:10-29:1”

9:30-10:00 **Eric Crégheur** (Université Laval) « Le traité gnostique anonyme du codex Bruce (MS Bruce 96): Histoire, nature et situation littéraire »

10:00-10:30 **Timothy Pettipiece** (Carleton University) **and Paul-Hubert Poirier** (Université Laval) “Titus of Bostra’s *Contra manichaeos*: Its background and sources.”

10:30-10:45 **Morning Tea**

Session 2: Student Essay Prizes
Chair/Président: **Robert Kennedy** (Saint Francis Xavier University)

10:45-11:15 **Shaun Retallick** (McGill University) “Ecclesiology *qua* the Foundation of Authoritative Scriptural Interpretation in the Thought of Athanasius of Alexandria”

11:15-11:45 **Gaëlle Rioual** (Université Laval et Université de Fribourg) « La tradition des évêques judéens de Jérusalem »

Session 3: Book Discussion I
Chair/Président: **Paul-Hubert Poirier** (Université Laval)

11:45-12:30 **Kristian S. Heal & Robert A. Kitchen**, editors. *Breaking the Mind: New Essays on the Syriac Book of Steps*. Washington, DC: Catholic University of America Press, 2013. 304 pp.

Discussant: **Robert A. Kitchen** (Knox-Metropolitan United Church)
Respondent: **Timothy Pettipiece** (Carleton University)

12:30-13:30 **Lunch Period**

Session 4: Doctrine and Orthodoxy

Chair/Président: **Wendy Elgersma Helleman** (University of Toronto)

13:30-14:00 **Fabrizio Vecoli** (Université de Montréal) « Volonté humaine, obstacle au discernement : d'Antoine à la mystique médiévale »

14:00-14:30 **Peter Widdicombe** (McMaster University) "God, the Logos, and the Law in the Thought of Clement of Alexandria"

14:30-15:00 **Patrick Gray** (York University) "Evolving Antiochene Strategy 431-433"

15:00-15:15 **Afternoon Tea**

Session 5: Doctrine and Ethics in Augustine

Chair/Président: **Andrius Valevicius** (Université de Sherbrooke)

15:15-15:45 **Robert Kennedy** (Saint Francis Xavier University) "Kant and Augustine against Lying"

15:45-16:15 **Martin Bellerose** (Montréal, Quebec) "The structural problem of the introduction of book XVIII of the Augustine's *City of God* revisited with the contemporary theology of Migration's method perspective"

16:15-16:45 **Joseph Lam** (Australian Catholic University) "*Humilitas Iesu Christi* as Model of A Poor Church – Augustine's Idea of a Church for the Poor"

SUNDAY, 25 MAY

Session 6: Christian Apocrypha (Joint Session with Canadian Society of Biblical Studies)

Chair/Président: **Timothy Pettipiece** (Carleton University)

* **Learning Commons Building, Room 211**

8:30-9:00 **Anna Cwikla** (University of Toronto) "The *Dialogue of the Saviour* and the Synoptic Gospels"

9:00-9:30 **Callie Callon** (University of Toronto) "Physiognomy as a component of characterization in the *Acts of Peter*"

9:30-10:00 **Bradley N. Rice** (McGill University) "Jesus the Gadfly: Introducing the *Dialogue of the Paralytic with Christ*"

10:00-10:15 Break

10:15-10:45 **John Horman** (Waterloo, Ontario) "Translation Matters"

10:45-11:15 **Robert A. Kitchen** (Knox-Metropolitan United Church) "The Syriac History of Philip"

11:15-11:45 Questions and Discussion

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

Executive Meeting CSPS/ACÉP

Session 7: Group Identity in Late Antiquity

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

13:30-14:00 **Paul Smith** (Wycliffe College) “Anti-Asceticism, Authority, and the *Apostolic Constitutions*”

14:00-14:30 **Naoki Kamimura** (Tokyo Gakugei University) “The Conflict and the Applicability of the Christian and/or Pagan Identities in the Letters of Augustine”

14:30-15:00 **Steve Johnston** (Université Laval) « Les gnostiques licencieux de la notice 26 du *Panarion* d'Épiphane de Salamine et la *Pistis Sophia*. »

15:00-15:15 **Afternoon Tea**

15:15-15:45 **Geoffrey Dunn** (Australian Catholic University) “Zosimus’ Synod of Rome in September 417 and His Letter to Western Bishops (*Cum aduersus*)”

15:45-16:30 **Session 8: Book Discussion II**

Chair/Président: **Patrick Gray** (York University)

Author: Janet H. Tulloch, editor. *A Cultural History of Women in Antiquity*. Volume 1 of *A Cultural History of Women*, Linda Kalof, general editor. London: Bloomsbury Academic, 2013. 288 pp.

Discussants (contributors to this volume): **Janet H. Tulloch** (Carleton University), **Allison Glazebrook** (Brock University), **Steven Muir** (Concordia University College of Alberta)

Respondent: **Maria Dasios** (University of Toronto)

18:00-19:00 **Joint Lecture** (organized by CSSR, co-sponsored by CSPA, CSBS and CTS with funding support from the Federation)

Dr. Ronald L. Grimes, Visiting Professor of Religious Studies at Charles University, Prague
“Meaning-Making in the Study of Global Festivity or, Teasing the Teacher with a Dead Cat on Cimman’s Bridge”

19:30-22:00 **Banquet de l’ACÉP/CSPA Banquet**
Pier 61 Bar & Grill (61 Lakeport Road, St. Catharines, Ontario)
Please RSVP by May 15 to confirm your attendance by sending a cheque to:

Dr. Steven Muir
Concordia University College of Alberta
7128 Ada Blvd.
Edmonton, Alberta T5B 4E4

MONDAY, 26 MAY

9:00-10:00 **Annual General Meeting of CSPA/ACÉP**
Chair/Président: **Robert Kennedy**

Session 9: Cultural Context and Comparison in Late Antiquity

Chair/Président: **Geoffrey Dunn** (Australian Catholic University)

10:00-10:30 **Daniel Maoz** (Concordia University) “Borderless Boundaries – as Means of Death and Life: Wilderness Portraits in Patristic and Rabbinic Literature”

10:30-10:45 **Morning Tea**

10:45-11:15 **Andrius Valevicius** (Université de Sherbrooke) “John Chrysostom on Wealth and Ambition”

11:15-11:45 **Wendy Elgersma Helleman** (University of Toronto) “The Hellenization of Early Christianity”

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

End/Fin

ABSTRACTS OF PAPERS:

Martin Bellerose, Montréal, Québec (martinbellerose@ymail.com)

“The structural problem of the introduction of book XVIII of the Augustine’s *City of God* revisited with the contemporary theology of Migration’s method perspective”

In his *Augustine’s City of God Reader’s Guide*, Gerard O’Daly observes that books 17 to 18 of *The City of God* are structurally confused and uncoordinated. The reason for this observation is because he sees a “second” introduction for the section containing books 15 to 18, in the last book. Our hypothesis is that in the first three books of the section, Augustine makes his theology of history as sacred history and in book 18 he developed it as a secular history. That’s the reason why he ought to start over in the same section where he presents his theology of history. The originality of our argument comes from the fact that we use a *theology of migration’s method* point of view, which is the source of the narrative.

Lincoln H. Blumell and Michael R. Trotter, Brigham Young University (lincoln_blumell@byu.edu)

“Didymus the Blind’s Commentary on the Psalms: P.BYU Didymus and Psalms 26:10-29:1”

In 1941 nearly two thousand pages of papyri containing some lost writings of Origen and Didymus the Blind were discovered in Tura Egypt. By chance 22 signatures belonging to Didymus the Blind’s commentary on the Psalms, covering Ps. 26:10-29:1, made their way into BYU’s library collection in the early 1980s where they have remained unpublished. As part of a project to publish this important section of Didymus’ commentary on the Psalms this paper seeks to elucidate the content of this hitherto unpublished material. Additionally, this analysis will take into special consideration the New Testament text cited by Didymus in this portion of his commentary since it sheds light on the New Testament text of Didymus and the Alexandrian text to which he had recourse.

Eric Crégheur, Université Laval (eric.cregheur.1@ulaval.ca)

« Le traité gnostique anonyme du codex Bruce (MS Bruce 96): Histoire, nature et situation littéraire »

Cette communication a pour objet un traité chrétien gnostique copte dont le titre original fut perdu, auquel on se réfère généralement comme l’*Anonyme de Bruce* (*Untitled Text of the Bruce Codex*). Préservé dans un manuscrit de papyrus daté du quatrième siècle, le texte se compose d’une série d’hymnes adressés au Premier Principe métaphysique. Comme le codex qui l’a conservé fut acquis au dix-huitième siècle, l’*Anonyme de Bruce* figure parmi les premières sources directes du gnosticisme connues des chercheurs. Or, la recherche sur ce texte est pratiquement inexistante depuis un siècle, occultée par la découverte, en 1945 près de la ville de Nag Hammadi, en Haute-Égypte, de treize *codices* de papyrus renfermant 46 œuvres chrétiennes gnostiques différentes. Le projet que j’ai récemment entrepris à l’Université Laval, et que je présenterai dans cette communication, propose la nécessaire actualisation des études sur l’*Anonyme de Bruce*, notamment par la mise à profit des sources patristiques et des nouvelles sources gnostiques.

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

“Zosimus’ Synod of Rome in September 417 and His Letter to Western Bishops (*Cum aduersus*)”

On 22 September 417 the Roman bishop Zosimus wrote a letter to the bishops of Africa, Gaul, and Spain (*Ep. 4 – Cum aduersus*; JK 331). It followed a synod of bishops, which discussed the failure of some Gallic bishops to respect the augmented authority of Patroclus, bishop of Arles, which Zosimus had supported days after his election in March of that year (*Ep. 1 – Placuit apostolicae*; JK 328). In particular, the actions of Proculus, bishop of Marseille, in ordaining two bishops, Tuentius and Ursus, and creating new dioceses for them were a focus, and this letter condemned them. While the synod has traditionally been located at Rome, David Frye argued that in fact this synod was held in Turin and Zosimus travelled there. More recently Michael Kulikowski has argued for the traditional interpretation. *Cum aduersus* is the first in a deluge of letters written in the space of a week or so responding to the negative reception of Zosimus’ and Patroclus’ plans for Gaul. In this paper I wish to offer a fresh reading of the letter, in particular relating it to a letter (not discussed by Ralph Mathisen in *Ecclesiastical Factionalism*) written the day before (*Ep. 3 – Posteaquam a nobis*; JK 330) addressed to Aurelius of Carthage on the Pelagian controversy and the rehabilitation of Caelestius by Zosimus and argue that in the synod of Rome the issues of Pelagianism and the restructuring of the Gallic churches intersected to exacerbate the seriousness of both in the minds of the Roman bishop.

Patrick Gray, York University (patrickgray@xplornet.ca)

“Evolving Antiochene Strategy 431-433”

In 431 John of Antioch proposed a strategy for protecting the Antiochene fellowship: Nestorius should accept *theotokos*, thereby appearing orthodox and freeing their fellowship’s enterprise to carry on uncompromised. Nestorius himself later proposed a modification of this strategy: John et al. should also pretend to condemn him so that their work could go on. In the “Union” of 433, John took the strategy further: he embraced every cyrillian slogan he could think of in the first part, while in the last sentence incorporating consent to the activities of ‘theologians’ who spoke of two natures, i.e. himself and other Antiochenes.

Wendy Elgersma Helleman, University of Toronto (hellemanw@gmail.com)

“The Hellenization of Early Christianity”

Hellenization deeply influenced both post-exilic Judaism and early Christianity. Adolf von Harnack was responsible for popularizing this theme to represent a paganizing element; after the Protestant Reformation it represented an anti-Catholic agenda. Hengel’s work on the Hellenization of Palestine successfully refuted the strong differentiation by historians between Judaism and Hellenization, but this has not dislodged Harnack’s association of Hellenization with dogmatic theology and intellectualization of the faith. Harnack’s influence is still evident in contextual theology as it reduces Hellenization to one particular early phase of Christianity. Nonetheless, a new appreciation of early Christian creeds and councils may be noted in recent work presenting dogmatic theology as the result of communal interpretation of the Scriptures. In this presentation I seek to update earlier work on Hellenization (Wendy E. Helleman, ed. [1994]. *Hellenization Revisited: Shaping a Christian Response Within the Greco-Roman World*. Lanham: University Press of America).

Steve Johnston, Université Laval (steve.johnston.1@ulaval.ca)

« Les gnostiques licencieux de la notice 26 du *Panarion* d’Épiphane de Salamine et la *Pistis Sophia*. »

Dans son *Panarion*, Épiphane dénonce un groupe gnostique pratiquant la manducation de sang menstruel et de sperme (26,3,3; 4,4–5,3; 8,4–9,6; 10,9-10; 11,1.10) et ayant composé plusieurs livres dont un est intitulé les « Questions de Marie » (26,8,1). Or, le traité gnostique intitulé *Pistis Sophia* (PSoph) se présente comme un dialogue entre Jésus et ses disciples, dans lequel les entretiens entre Jésus et Marie Madeleine occupent une large part. On y dénonce aussi la consommation du sperme et du sang menstruel à laquelle se livrent certains sur cette terre (PSoph IV, §147), pratique également condamnée dans l’écrit gnostique intitulé *Livres de Iéou* (B17 [55],14-21). Y-a-t-il ou non un lien de dépendance entre ces traités? Si oui, quel est ce lien et permet-il de dater la PSoph? Est-il possible d’identifier les *Questions de Marie* et la PSoph? Voilà autant de questions sur lesquelles nous tenterons de faire la lumière dans cette communication.

Naoki Kamimura, Tokyo Gakugei University (kmmrnk@nifty.com)

“The Conflict and the Applicability of the Christian and/or Pagan Identities in the Letters of Augustine”

In contributing to the debate on the changes of the Christian world in late antiquity, some scholars have claimed that the boundaries between religious groups were blurred with shifting, in that, for instance, the identity of Christians in the late Roman world was not characterised by clear indications of religious belief, observance, and practice. After an intriguing contribution to the discussion of the Christian identity (R. Markus, 1990. *The End of Ancient Christianity*, Cambridge), more recently, interesting surveys have shown that the difference between Christians and pagans can be seen as part of a discursive binary (see, e.g. M. Kahlos, 2007. *Debate and Dialogue: Christian and Pagan Cultures, c. 360-430*, Aldershot; É. Rebillard, 2012. *Christians and Their Many Identities in Late Antiquity, North Africa, 200-450 CE*, Ithaca). It is interesting to note that the North African evidence of their identity allows us to examine the question of what it meant to be a Christian. Hence, in this paper I shall confine myself to some letters of Augustine, in which he tried to impose his idea of the Christian code of behaviour on his reader, and shall seek to analyse whether or not they were Christians who would understand their identity as closely connected with those that Augustine had hoped for.

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

“Kant and Augustine against Lying”

Both Augustine and Kant are well known for their rigorist position on lying: For both, every lie, whatever the motivation, is wrong. Each arrives at this conclusion from his own premises, which seem to contradict one another. Augustine embraces eudaimonism, whereas Kant firmly rejects it. Focusing on Kant’s *Groundwork* and Augustine’s *On Lying*, this paper will argue that despite the opposing approaches to ethics, the moral reasoning on the question of lying is not only similar but also mutually illuminating.

Joseph Lam, Australia Catholic University (Joseph.Lam@acu.edu.au)

“*Humilitas Iesu Christi* as Model of A Poor Church – Augustine’s Idea of a Church for the Poor”

Augustine employed various images to describe the unity between the Church and Christ. One of the most prominent metaphors is the personification of the Church as “*sponsa Christi*” which the Bishop of Hippo found in Eph 5:22-23 where “*ecclesia*” is seen as “*sponsa Christi*.” The very foundation of this nuptial unity, Augustine argued, is the incarnation (“*secundum carnem Christi, non secundum diuinitatem*” - s. 91, 8). However, the humility of Christ is not mentioned herein. And yet, Augustine considered “*humilitas*” as a theological virtue which is crucial for the depiction of the Church for the Poor.

This paper will explore the theological-sociological dimension of the poor Church which outflows from Augustine’s Christological view on the humility of Jesus Christ.

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

“Borderless Boundaries – as Means of Death and Life: Wilderness Portraits in Patristic and Rabbinic Literature”

In this paper I will examine the role played by environmental representation of an apparent borderless boundary, the desert, as presented in Scripture – the Hebrew Bible / First Testament. I will consider lessons derived from “desert-thought” testified within Rabbinic and Patristic literature. In Scripture, the desert played a prominent role in both Exodus and Akedah, two narratives central to Jewish thought and Christian theology. Beyond this, desert fathers such as Antony of Egypt expressed profound spirituality through this desolate land (Chrysostom; Athanasius, *Vita*). The Rabbis repeatedly embellished, for virtue’s sake, lessons gained from this same bleak landscape (Midrash Bemidbar Rabbah).

Timothy Pettipiece, Carleton University (tpettipi@gmail.com)

Paul-Hubert Poirier, Université Laval (Paul-Hubert.Poirier@fts.ulaval.ca)

“Titus of Bostra’s *Contra manichaeos*: Its background and sources.”

Titus of Bostra’s *Contra manichaeos* is one of the most neglected texts in the entire corpus of anti-Manichaean literature. This joint paper, based on the newly published critical edition of Titus’ treatise, will look at the context and background of the text and propose solutions to the problem of the Manichaean source(s) it refutes.

Paul Smith, Wycliffe College (paul.smith@utoronto.ca)

“Anti-Asceticism, Authority, and the *Apostolic Constitutions*”

In the early stages of the Nicene controversy all sides of the debate attempted to court various ascetics to their cause. Ascetical men and women were imbued with authority that each side sought for their own. The non-Nicene document the *Apostolic Constitutions* shows one way in which a non-Nicene church dealt with an alternative authority to its own preferred model of a hierarchical church under the imperial approved non-Nicene bishops. It is not anti-ascetic but rather against what it sees as "extreme" asceticism. The *Apostolic Constitutions* championed a moderated asceticism which fit firmly underneath the bishop. The non-Nicene church thus gained some of the authority of ascetics while giving it the rhetorical room to condemn more Nicene leaning ascetics.

Andrius Valevicius, Université de Sherbrooke (Andrius.Valevicius@USherbrooke.ca)

“John Chrysostom on Wealth and Ambition”

John Chrysostom’s position on wealth is generally well known. He was very often critical of the wealthy for their extravagances. Nevertheless, he also saw the utility of wealth in the creation of a just society. What, however, was the general order? It seems that wealth creation is a charisma given to the few and those that have it must watch out for their souls. Riches nourish dangerous passions within us, they fuel anger into action, they swell up the empty bubbles of ambition and they make men and women arrogant. Thus, the rich are better off when they put their wealth into general circulation (investing in the community, in today’s terms) instead of hoarding it.

Is Chrysostom’s position on wealth original or did he borrow a lot from the classics? A recent reading of Boethius’ “Consolation of Philosophy” revealed many metaphors about wealth which resemble those of Chrysostom. Did Boethius borrow from Chrysostom, or do they have a common classical source? Or maybe Boethius just drew upon his own experience, being unjustly put into prison and stripped of his wealth? Similarly, maybe John Chrysostom is also original and innovative in his understanding of wealth issues? His writing reveals a surprising psychological depth. This will be the focus of our investigation.

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

« Volonté humaine, obstacle au discernement : d’Antoine à la mystique médiévale. »

Le problème que nous entendons traiter avec cette contribution est celui du rapport entre la volonté humaine et l’acquisition du discernement dans les sources monastiques anciennes. La fortune de la doctrine des premiers moines dans les écrits médiévaux qui enseignent à distinguer la mystique authentique pose le problème méthodologique du « temps long » dans l’histoire des concepts, notamment de celui du discernement (qui est aussi une pratique). Est-il possible d’écrire une histoire du discernement?

Peter Widdicombe, McMaster University (widdicom@mcmaster.ca)

“God, the Logos, and the Law in the Thought of Clement of Alexandria”

Most readers of Clement agree that he had a positive view of the Law, a more positive view than many in the early Christian tradition. In the one instance where he quotes Matthew 5:17, he remarks that “the design of the law is to divert us from extravagances and all forms of disorderly conduct; its object is to draw us from unrighteousness to righteousness”, and he comments that “‘fulfilment’ does not mean that it was defective” (*Stromates* 3.46.1). In part, this attitude reflected Clement’s fear of Marcionism, but it also was a consequence of the way in which he thought about divine transcendence and the intermediary role of the Logos. In this paper, I shall look at some of the connections that Clement makes between the doctrine of God and the Law.

Joint session with Canadian Society of Biblical Studies (Session 6)

Callie Callon, University of Toronto

“Physiognomy as a component of characterization in the *Acts of Peter*”

Ancient physiognomic thought held that the body and soul were intrinsically related, and that observation of a subject’s physical appearance provided insight into his or her character. Beyond being a diagnostic tool, however, physiognomy could also be used as a strategy of persuasion to bolster or malign an individual’s character to an author or speaker’s audience. The use of physiognomics to praise or denigrate was

not restricted solely to actual personal interactions, but, as Elizabeth Evans has demonstrated, was often employed by authors of narrative works to aid in their characterizations of their story's protagonists and antagonists. I propose that much like contemporaneous narratives in antiquity the *Acts of Peter* utilizes physiognomic commonplaces to reinforce its positive portrayal of Peter and its negative depiction of Simon.

Anna Cwikla, University of Toronto

“The *Dialogue of the Saviour* and the Synoptic Gospels”

Other than the *Gospel of Thomas*, Nag Hammadi texts are rarely considered in scholarship concerning the literary relationship to the Synoptic Gospels. The initial work on the *Dialogue of the Saviour* in the 1970s argued that it shows no certain dependence on any NT writings. Although this thesis has slowly fallen out of favour, the initial literary outline proposed by Helmut Koester and Elaine Pagels continues to obscure more in-depth source criticism. By shifting away from these artificially imposed gridlines, previously unexplored parallels to the Synoptic Gospels become evident, thus making the case that *DialSav* should receive more attention in this discourse.

John Horman, Waterloo, Ontario

“Translation Matters”

Our Coptic translation has skewed our understanding of the *Gospel of Thomas*. Because it was found in a collection of documents translated into Coptic, and because at first its relation to three papyri fragments was not at first recognised, it became customary to refer to it as the “Coptic *Gospel of Thomas*” as if the accidental fact of its having been translated into Coptic was part of its very essence. This, however, as Goodacre notes, falsifies our understanding of Thomas. I will in this paper probe this falsification under several headings. First, literary relationships are obscured. For example, when in Th. 4:2 the Coptic translator omitted the words “and the last first,” he obscured the fact that for this saying Thomas has a literary relationship with Mark and not with Q. Second, Thomas’ meaning is concealed. In the introduction, the Coptic translator has introduced a copula where very probably none was intended. In Th. 68, the translator has repositioned a negative, making what was originally a clear statement into mystifying nonsense. Third, relations between sayings are garbled. For example, the translator has obscured the connection between Th. 36 and Th. 37, and between Th. 7 and 8. Fourth, in some cases the translator simply had no idea what the Greek text was about. For example, in Th. 2, he replaced a carefully constructed sentence with a Stoic platitude. In Th. 60 he simply gave up and wrote “this is about the lamb.” Finally, much of Thomas has been omitted by the translator. For example, the translator has omitted the bulk of Th. 30 and Th. 36.

Robert A. Kitchen, Knox-Metropolitan United Church

“The Syriac History of Philip”

The text is notable in its title as it is an apocryphal history of the apostle Philip, not a gospel. It is a translation into Syriac (manuscript dated 1569) from a Greek text which has not been preserved. The History begins at the moment Philip lands in Azotus, transported from the wilderness road in Acts 8:40. The author/translator relies on motifs from Acts and the Old Testament prophecies and interpretations of the Messiah. Christ once again appears to Philip in a vision with a commission to go to Carthage and remove a satanic ruler, which he will effect simply by crossing himself as he enters the palace. Philip and company are transported to Carthage on a ship via almost-warp speed, a dolphin and a talking ox are employed for divine service, and an unusual resurrection. Essentially, the History is an anti-Jewish polemic in which a Jewish bystander, Hananya, is successively the anti-hero, convert, martyr and resurrected one. The sermons and testimonies are replete with anachronistic knowledge of Christian Messianic interpretations, as well as prophetic condemnations of unfaithful Israel. This paper will focus upon the function of this early Greek text in a later Syriac environment.

Bradley N. Rice, McGill University

“Jesus the Gadfly: Introducing the *Dialogue of the Paralytic with Christ*”

The *Dialogue of the Paralytic with Christ* offers one of the most provocative portrayals of Jesus outside the *Infancy Gospel of Thomas*. Unflinching in its depiction of Jesus as a wayward troublemaker and intractable

disbeliever, *Dial. Paralytic* was unknown to scholars of Christian apocrypha until relatively recently. In my paper I will offer an introduction to the Armenian and Georgian versions of *Dial. Paralytic*, which I am presently preparing for the forthcoming *More Christian Apocrypha* volume (ed. Tony Burke and Brent Landau). I will then explore the textual relationship that *Dial. Paralytic* seems to share with the *Armenian Infancy Gospel* in order to shed light on the obscure origins of this singular apocryphon.