

## WRPRS 2004

The inaugural conference was held at the University of the Sacred Heart, Hiroo 4 Chome, 3-1 Shibuya-Ku, Tokyo, 150-8938, Japan, from Saturday morning, 25 September 2004 to Sunday afternoon, 26 September 2004. Associate Professor Kazuhiko Demura of Okayama University was Conference Coordinator in liaison with Associate Professor Kazuya Kato of the University of the Sacred Heart. The theme for this conference was **Patristic Exegesis and Hermeneutics**. Professor Charles Kannengiesser delivered the opening address.

Program and full version of papers are available [here](#). Individual papers are available for printing by clicking on a title in the program. Abstracts can be viewed [here](#).

Some photos from the conference:





What was the *Philokalia* of Origen? (McLYNN, Neil)

**15:00-15:30**      **Afternoon Tea** (Marian Hall Green Parlor)

**15:30-16:30**      **Session 2 (Parallels 2A and 2B)**

**2A**      **Augustine's Exegesis** (Miyashiro Hall)

Scriptural Exegesis in Augustine's *de Doctrina Christiana* (NEIL, Bronwen)

Augustine's Citation of *Song of Songs* in *Confessions* (KATO, Takeshi)

**2B**      **John Chrysostom** (Marian Hall Blue Parlor)

A Quest for the Origin of the Divine Condescension as the Key to Biblical Interpretation (MUTO, Shinichi)

Chrysostom Research in Australia (MAYER, Wendy)

**17:00-18:00**      **Evening Concert** (University Chapel)

**Gregorian Chants and the Tenrei-Seika [Japanese Liturgical Songs]**

**presented by the Institute for the Research of the Christian Culture at the University of the Sacred Heart Tokyo**

**19:00-21:00**      **Conference Dinner** (University Dining Hall)

**SUNDAY, 26 SEPTEMBER**

**9:00- 10:30**      **Session 3 (Parallels 3A, 3B and 3C)**

**3A**      **Augustine's Exegesis and Spirituality** (Miyashiro Hall)

Augustine's First Exegesis and the Ascents of the Soul (KAMIMURA, Naoki)

Augustine and the Purity of Heart (DEMURA, Kazuhiko)

Augustine's reflection on the centrality of the counsel of compassion *consilium misericordiae* in the frame of the Christian spiritual life (BRIGHT, Pamela)

**3B**      **Greek Fathers and Byzantine Spirituality** (Marian Hall Blue Parlor)

Irenaeus as a Contemporary Theologian (CASEY, Damien)

The Study of the Sacred Page as the Soul of Theology (cf. DV 24) in the Light of St. Cyril of Alexandria's Exegesis of Ps 94:11 (HIRSCHAUER, Emmanuel)

	Metaphor or Experience? “Warmth of Heart” in the Spirituality of Byzantine Monasticism (HISAMATSU, Eiji)
<b>3C</b>	<b>Tertullian and Christianity in Africa</b> (Marian Hall Green Parlor) Tertullian and the Christian Canon of Marcion (TSUDA, Kenji) Tertullian’s Scriptural Exegesis in <i>de Praescriptione Haereticorum</i> (DUNN, Geoffrey D.) St. Augustine and his Donatist Protagonists: The long legacy of cultural and religious tension in the Christian Church of Numidia. (TELLILI, Rhalys)
<b>10:30-11:00</b>	<b>Morning Tea</b> (Marian Hall Green Parlor)
<b>11:00-12:30</b>	<b>Session 4 (Parallels 4A and 4B)</b>
<b>4A</b>	<b>Christian and Ancient Philosophy and Literature</b> (Miyashiro Hall) Apuleius' <i>Peri Hermeneias</i> and Augustine's <i>De Dialectica</i> (MIZUOCHI, Kenji) A Syrian Christian Perspective on the Supernatural (TRZCIONKA, Silke) Gregory of Nyssa’s Negative Theology (O’LEARY, Joseph S.)
<b>4B</b>	<b>Ambrose of Milan</b> (Marian Hall Blue Parlor) Ambrose and Exegesis: A Marian Case Study (POWER, Kim) Ambrose and Daily Prayer in the Cathedral (NISHIWAKI, Jun) Augustine Standing between Ambrose and Jerome (MORI, Yasuo)
<b>12:30-13:40</b>	<b>Lunch</b> (Marian Hall Green Parlor)
<b>13:40-14:40</b>	<b>Session 5 (Plenary)</b>
<b>5</b>	<b>Augustiniana</b> (Miyashiro Hall) The Mariology of Augustine in the Letters (ALLEN, Pauline) Augustine’s <i>cogito</i> in <i>de Trinitate</i> (KATAYANAGI, Eiichi)
<b>14:45-15:15</b>	Valete Session (Miyashiro Hall)
<b>15:30</b>	<b>Departure for Cultural Experience of Tokyo</b> (optional)

# WPRPS INAUGURAL CONFERENCE ABSTRACTS

## **The Mariology of Augustine's *letters* and *de Sancta Virginitate***

**Pauline ALLEN**

**(Australian Catholic University, Brisbane, Australia)**

In his handbook, *S. Agostino d'Ippona. La Vergine Maria* (Milan, 2<sup>nd</sup> ed. 1993), Michele Pellegrino chose but one passage from Augustine's letters to illustrate the mariology of the bishop of Hippo. The new letters which Johannes Divjak discovered in 1981 contain not a single reference to Mary, but then their subject-matter does not include passages where she might conceivably been mentioned as an *exemplum*, and was not. Mary is in fact mentioned or alluded to in eighteen letters in a variety of contexts and in varying degrees of elaboration. Conversely, she does not figure in letters where she might well have appeared. It is my intention in this paper to consider both the positive and negative mariological evidence of the letters, considered chronologically, and to relate it to other works of Augustine composed around the same time. I will concentrate for part of this on the picture of Mary presented in *de sancta virginitate*, which can be dated with some security to the year 401.

## **Augustine's reflection on the centrality of the counsel of compassion *consilium misericordiae* in the frame of the Christian spiritual life**

**Pamela BRIGHT**

**(Concordia University, Montreal, Canada)**

Augustine's meditation on the seven gifts of the Spirit in *De doctrina christiana* Book II includes a nuanced, but tantalizingly brief reflection on *consilium misericordiae*, the counsel of compassion, which he places as a fifth step, following the gift of fortitude, in the seven steps of the spiritual life, beginning with the fear of the Lord and culminating with the gift of wisdom.

This brief, but evocative reflection on the gift of compassion is explored more fully in the other masterpiece of the same period, the *Confessions*. In Book XIII, Augustine presents the seven days as an allegory of the Christian life nurtured within the church. In "day" three, four and six he turns again to *miseriordia* in the context of the gifts and fruits of the spirit, developing more fully the insights of *De doctrina christiana* concerning the "centrality of the counsel of compassion" in the frame of Christian life.

## **Irenaeus as a Contemporary Theologian**

**Damien CASEY**

**(Australian Catholic University, Brisbane, Australia)**

This paper will consider the relationship between patristic studies and contemporary theology, and the manner in which theologians may legitimately take advantage of patristic sources. It will discuss the attraction of Irenaeus' thought for contemporary theology and whether the contemporary theological appropriation of Irenaeus does justice to the integrity of his thought and its concerns. By comparing Irenaeus' theological hermeneutic and his concept of the rule of faith with the hermeneutic of mutually critical correlation espoused by many contemporary Catholic theologians this paper concludes that both the method and theology of Irenaeus have much to offer us in the theological task today.

## **Donatist Identity and the *Liber Genealogus***

**Alan DEARN**

**(Macquarie University, Sydney, Australia)**

The conversion of Constantine posed a significant ideological challenge for many fourth- and fifth-century Christians. What did it mean to inherit the legacy of the martyrs, now that Christians had moved into the mainstream of political and social power? However, for those Christians who remained outsiders from the imperial church, such as the North African Donatists, persecution by the authorities remained a possibility, and a defining aspect of their identity.

This paper discusses these issues of identity and history in reference to the 'Liber Genealogus', a fascinating world chronicle amended by a series of Donatist authors during the fifth century. In stark contrast to contemporaries such as Augustine and Orosius, the authors of the 'Liber Genealogus' assert a vision of history in which the conversion of Constantine had either never been, or was irrelevant. Persecution is presented as the inherent destiny of true Christians throughout history, thus affirming and legitimising Donatist identity as they endured the efforts of Christian emperors to suppress them.

## **Augustine and the Purity of Heart**

**Kazuhiko DEMURA**

**(Okayama University, Okayama, Japan)**

It is recognized that the topic of the purity of heart attracted Augustine from his early days as a priest in Hippo to his mature days as a Bishop. He explored this concept interpreting the Gospel narrative of Matt. 5:8 'Blessed are the pure of heart, for they shall see God.' Therefore the purity of heart was accepted in the relation to the possibility of *visio Dei*, closely connected with the expression of the eye of the heart.

This paper will examine Augustine's development on this concept from the view point of his dynamic change of the concept of heart and his anthropology.

## **On Origen's Biblical Interpretation**

**Miyako DEMURA**

**(The University of the Sacred Heart, Tokyo, Japan)**

Although Origen gave much influence on the development of later Christian theology, his triple (literal-moral-spiritual) exegetical method which corresponds to his threefold anthropology (body-soul-spirit) has been misunderstood or had a bad reputation, because such a method, especially his allegorical interpretation could be found among Hellenistic philosophers and Gnostic groups to apply to various myths.

In this study, I focus on the importance of Pauline influence on Origen's Biblical interpretation, and clear out the special feature and significance of Origen's exegesis in contrast to the allegories of non-Christian usage, taking the acceptance of St. Paul in his contemporary Church into consideration.

## **Tertullian's Scriptural Exegesis in *de Praescriptione Haereticorum***

**Geoffrey D. DUNN**

**(Australian Catholic University, Brisbane, Australia)**

Tertullian's *de Praescriptione Haereticorum* is one of his most important treatises with regard to the exegesis of Scripture. However, the hermeneutical principles he presented there were not part of a systematic and theoretical overview. They were specific to one context: what it was that could distinguish proper from heretical use of Scripture. For Tertullian, one could judge the validity of a scriptural interpretation by its conformity

with the *regula fidei*. Thus Tertullian offers an opinion relevant to the Reformation debate about the relationship between Scripture and Tradition. A rhetorical reading of *de Praescriptione Haereticorum* will reveal much about the way in which Tertullian approached Scripture and will confirm the contextual nature of the arguments within it.

## **The Bible at the Beginning of the Pelagian Controversy**

**Walter DUNPHY**

**(Nanzan University, Nagoya, Japan)**

By “Beginning” I take 411 as my point of reference.

The Pelagian controversy is usually seen within a context of the (re)discovery of Paul but complimentary is a rediscovery of Genesis, and of humanity as created. While drawing greater attention to this latter, I wish to explore an area that seems little heeded, namely, a rediscovery of the OT as “Wisdom” literature – not just (but including) the Book(s) of Wisdom that offer a backdrop to a reading of the early chapters of Romans. This seems (to me) to have played a role in a so-called lay ascetic movement that would find the Sentences of (Pope??!) Xystus amenable, and relished the aphorisms of Evagrius (cf. Jerome’s “lectitant...”).

## **The Study of the Sacred Page as the Soul of Theology (cf. DV 24) in the Light of St. Cyril of Alexandria’s Exegesis of Ps 94:11**

**Emmanuel HIRSCHAUER**

**(Institute of Our Lady of Life, Philippines)**

« The Study of the Sacred Page ought to be the very Soul of Theology » (DV, 24) : this is the directive given to the theologian by the Dogmatic Constitution on Divine Revelation, *Dei Verbum*, n°24. What are the practical implications of such a recommendation? The metaphor of the « soul » implies a living presence of the study of Scripture at the very heart of the theological act. So on what conditions can the study of Scripture be the soul of theology?

This paper wants to show how the reading of the exegesis of a church father, and such a great commentator of Scripture as St. Cyril of Alexandria, sheds light on these questions. The detailed study, throughout Cyril’s works, of the interpretation of one verse of Scripture, verse 11 of Ps 94 – « So I swore in my anger, “They shall not enter into my

rest” » – enables us to observe some essential hermeneutic attitudes in operation. These features of Cyril’s exegesis are likely to inspire today’s researcher with a way of studying Scripture which may be theological, in other words which may allow exegesis to become the soul of theology.

## **Metaphor or Experience? “Warmth of Heart” in the Spirituality of Byzantine Monasticism**

**Eiji HISAMATSU**

**(Kobe Kaisei College, Kobe, Japan)**

This paper deals with the so-called “Warmth of Heart” in the history of the Byzantine spirituality. This warmth is often mentioned as a company phenomenon of the Jesus-Prayer, especially in the hesychastic tradition both of Mt. Sinai and Mt. Athos. We try to investigate the strict meaning of this expression, because it remains unclear, whether this word is purely used in the figurative meaning (enthusiasm, emotions) or it means any concrete experiences, i.e., the feeling of warmth of a certain kind taken in near the heart.

Based on our examination the following can be said: In the case of Diadochus of Photice, who was the first witness of the Sinaite hesychasm, he does not clarify whether it is figurative or certain sensuous experience. However Gregorius of Sinai, the pioneer of the Athonite hesychasm, uses this phrase apparently as sensuously perceptual warmth of heart. Its effect consists of a feeling of love to God and power to cast out passions or thoughts that hinder a person from praying. He emphasizes that the feeling of this warmth is the true mark of the grace of God. Herein one can find “a sacramental interpretation” of this phenomenon.

## **Augustine’s First Exegesis and the Ascents of the Soul**

**Naoki KAMIMURA**

**(Tokyo Metropolitan University, Tokyo, Japan)**

Augustine’s first exegesis, *Two Books On Genesis against the Manichaeans (De Genesi contra Manichaeos libri II)*, is clearly an apologetic work. As the title shows, it is directed against the Manichaeans. However, Augustine approved an admonition from some learned Christians that he should write this work in a simple fashion for the uneducated (*parvuli*). Therefore, we can distinguish the intended audience between the

Manichaeans and the unlearned Catholic. Beginning with chapter 23, the Genesis story of creation is given a prophetic interpretation. Augustine shows how it symbolizes the seven ages of human history and the seven stages of the soul. The latter appears repeatedly in his early works. Which was the reader of these figurative interpretations, the uneducated Catholic or the Manichaeans? I would argue this problem in relation to his exegetical theory and practice, then consider these interpretations in his early developments.

## **Newness and Tradition in the Christian Reception of the Bible**

**Charles KANNENGISSER**

**(The University of Notre Dame, Emeritus Professor, USA)**

The proper foundation of Christian tradition is called a “new testament”, a new alliance between God and humanity, in line with the former one of Yahweh and Israel. The newness of that Christian foundation makes sense only in the frame of the older biblical tradition. Based on such a newness, faith becomes interpretive of its origins and of its antecedents which means of its original status. The Christian faith always needs to interpret itself. Contrary to Jewish believers, Christians must deal with a permanent identity problem.

The literary legacy of the ancient church testifies to the constant request addressed to all Christian generations: What is your faith? What are you giving to the world? Christian interpretation demonstrates the constant richness of an innovative inspiration found in Scripture for answering such questions. Thanks to scripture interpreted, tradition becomes in the Church a permanent experience of newness.

## **Augustine’s *cogito* in *de Trinitate***

**Eiichi KATAYANAGI**

**(Kyoto University, Kyoto, Japan)**

Where is the difference between *cogito* of Descartes and that of Augustine?

Descartes concentrates his attention on the clear consciousness at this moment of *cogito*. The absolute certainty comes from this *cogito* enclosed within the present. He stands to this clear present. He does not want to recognize that the mind of man consists of past and future.

Augustine distinguishes 'se cogitare' from 'se nosse'. Augustine thinks that man has

always 'se nosse' from the time when he began to be. On the contrary man cannot have 'se cogitare' without the attention upon oneself. Among scholars of Augustine J. Moingt emphasizes the importance of 'se cogitare' for the thought of Augustine, 'the first modern man' while J. Brachtendorf insists on the importance of 'se nosse' because of the everlasting quality of mind as 'imago Dei'. The Interpretations of both scholars are one-sided. Augustine struggles for the synthesis of both sides

## **Augustine's Citation of *Song of Songs* in *Confessions***

**Takeshi KATO**

**(Rikkyo University Emeritus Professor, Tokyo, Japan)**

I According to Anne-Marie La Bonnardière, about 74 citations of the *Song of Songs* in Augustine occupy a tiny place in his whole treaties. In the *Confessions* Augustine cites CC ( the abbreviation of the Song of Songs ) only two times.

*Confessions* 9,7,16. *Cant.* 1, 4a

« cum ita flagraret odor unguentorum tuorum, non currebamus post te. »

*Confessions* 13.15.18. *Cant.* 1,4a

« et currimus post odorem ejus »

It will be possible for us to find out a certain more quotations of CC, by gleaning wheat. However, what does this scarcity of frequency mean? Is the Citation of CC in Augustine's *Confessions* worth while consideration?

II What is the *Citation*? Antoine Compagnon says in his *La Seconde Main* that the essential notion ( = of the Citation) is that of his work ( son travail ), of his *working*, the phenomenon. Then, in the case of Augustine, what is the Citation? The extraordinary emotional power of the Psalm 4, just before vision at Ostia, captures Augustine. That is surely the phenomenon. By describing the eschatological condition of human being, Augustine cites CC, I, 4a (*Confessions* XIII, xvi, 19). Here we seem to listen to a unforgettable melody which charms us.

What is important in the thought of Citation is, as G. Deleuze remarks in his *Nietzsche et la Philosophie*, to treat the Citation, from the questions of Sophists : who cites, in what relationship with the sentence which he cites, toward whom, from what necessity and how? Who cites, then, the Psalm 4 and CC4a? The subject who cites Psalm 4, is Augustine himself as an individual person. On the contrary, the subject who cites CC4a. is Ecclesia as a community.

## **Chrysostom Research in Australia**

**Wendy MAYER**

**(Australian Catholic University, Brisbane, Australia)**

Over the past decade Australia has become known for the work published by two of its scholars on John Chrysostom. Robert C. Hill has translated into English John's commentaries on Genesis and Psalms, in addition to a collection of homilies exegeting passages from the Old Testament. He also continues to write on the topics of John's exegesis and theology. My own research focuses on the provenance and dating of John's homilies, on John's life, and also on the social world in which he operated. This paper presents an overview of Chrysostom research presently being undertaken in Australia, including reference to two Chrysostom research tools which are being developed on the web.

## **What was the *Philokalia* of Origen?**

**Neil McLYNN**

**(Keio University, Tokyo, Japan)**

The texts preserved in the *Philokalia*—which include substantial portions of the Greek original of *Peri Archwn*, and the famous letter to Gregory (Thaumaturgus?) on the uses of Greek Philosophy—have long been prized by students of Origen's thought. Less has been done to explore the anthology as a text in itself, as evidence for the reception of Origen in late antiquity. In the late fourth century Gregory Nazianzen gave a copy of the *Philokalia* to a friend, referring to it as 'a souvenir of the holy Basil.' Recent work has demonstrated the insecurity of the traditional inference that Gregory and Basil had compiled the work themselves; in this paper I shall take this argument a step further, and shall ask why, where and when the collection was made and published. I shall also offer tentative answers to all these questions. I shall suggest how a copy associated with Basil came to be in Gregory's possession.

## **Apuleius' *Peri Hermeneias* and Augustine's *De Dialectica***

**Kenji MIZUOCHI**

**(Meiji Gakuin University, Tokyo, Japan)**

In what manner and through what route were the Aristotelian and the Stoic logics accepted in the Latin world? --- It is not easy to provide a historical and philological answer to this question. Because of the lack of documentations, we can only conjecture the whole image of acceptance from a few fragmental texts.

Apuleius' *Peri Hermeneias* and Augustine's *De Dialectica* --- two short works related to the Numidian city Madaura --- inform us of some aspects of Latin acceptance of the Greek logics which would not be known to us elsewhere.

By examining these texts, I would like to consider how the Greek logical terms were translated into Latin and how the systems of Aristotelian and Stoic logics were modified and merged in the Latin world.

## **Augustine Standing between Ambrose and Jerome**

**Yasuo MORI**

**(Seinan Gakuin University, Fukuoka, Japan)**

Augustine was a follower of Ambrose, who made use of the Alexandrian hermeneutics famous for the allegorical interpretations of the Torah initiated by Philo of Alexandria and developed by Alexandrian church fathers. Ambrose was at the same time a good poet. Jerome on the other hand tried to read the Bible historically and literally. He wanted to know the Jewish people and their ways of life. Jerome studied Hebrew and tried to know the original meanings of the texts. Augustine tried to know the literal meanings of the Biblical texts in his *De Genesi ad litteram*. In short Augustine's interpretations are based on his contextual readings of the texts. Therefore his commentaries include both literal readings and spiritual interpretations.

## **A Quest for the Origin of the Divine Condensation as the Key to Biblical Interpretation**

**Shinichi MUTO**

**(Osaka Prefecture College of Technology, Osaka, Japan)**

Some Fathers devised a key called 'condensation'(sunkatabasis) in order to solve many problems in the Bible. It meant that God considered the weakness of the original hearers, so that he did not speak of things as they were, but only in accordance with their ability. This thought was so highly developed in John Chrysostom's hermeneutics that he is rightly called 'Doctor of Biblical Condensation'. So far, however, the issue of its source has been left unresolved. With his originality admitted, the possibility that Syriac Christianity, represented by Ephrem of Nisibis, influenced Chrysostom via Eusebius of Emesa, the 'founder' of Antiochene Exegetical School, is to be investigated in this paper.

## **Scriptural Exegesis in Augustine's *de Doctrina Christiana***

**Bronwen NEIL**

**(Australian Catholic University, Brisbane, Australia)**

In several of his key works Augustine attempted to provide both literal and figurative interpretations of the Book of Genesis' account of the six days of creation. Augustine's understanding of the limits of literal exegesis underwent some change over the course of his writings, as his skill in figurative exegesis matured. In his great manual on biblical interpretation, *De Doctrina Christiana* (DDC), he achieves a mature synthesis of the two approaches, the literal and the spiritual interpretation. We can trace the developments in his understanding of the different kinds and roles of scriptural exegesis by examining his writings on a single verse, Gen 1:26, in the earlier commentaries, *De Genesi contra Manichaeos* and the incomplete *De Genesi ad litteram*, and in the later *De Genesi ad Litteram libri duodecim* and the final version of DDC. This analysis reveals, I suggest, a significant shift in Augustine's approach to the exegesis of Scripture over thirty years of pastoral experience as priest and bishop.

## **Ambrose and Daily Prayer in the Cathedral**

**Jun NISHIWAKI**

**(Nanzan University, Nagoya, Japan)**

Ambrose of Milan (+397) is known as a theologian as well as a pastor, who devoted himself to spiritual edification of the faithful in his diocese. One good occasion to do so was daily prayer celebrated by bishop at the "cathedra". All the faithful were welcomed. Ambrose dedicated three hymns specially to the Milanese daily prayer - "Deus creator omnium", "Aeterne rerum conditor" and "Splendor paternae gloriae". These hymns and other liturgical elements show the solid and well-reflected program, by which Ambrose attempted to enlighten the faithful about the Christian faith.

## **An Early Christian Adaptation of the Stoic Doctrine of *oikeiosis* as Salvation**

**O'BRIEN, David**

**(La Trobe University, Melbourne, Australia)**

## **Augustine on Christian Justification of Violence**

**Hiroyuki OGINO**

**(Sophia University, Tokyo, Japan)**

The problem of the just war theory emerged primarily in the process of the militarization and secularization of Christianity following the accession of Constantine the Great (306 A.D.). It has been the prevailing view at least within Christianity that St.

Augustine is the founder of the just war theory. One of the reasons might be the vast references to his authoritative works among all the 13-14th century theologians. Nevertheless, his real intention is still subject to many, and often contradictory, interpretations. He in deed wrote no systematic treatise on war but only brief and scattered statements, which were with few exceptions occasional pieces: *De libero Arbitrio* 1.5; *Contra Faustum Manichaeum* 22; *Letter* 138 to Marcellinus; *Letter* 189 to Boniface; *Letter* 229 to Darius; *De sermone Domini in monte* 302; *Quaestiones in Heptateuchum* 6.10; *De civitate Dei*.

The survey of these texts shall focus on his characteristic interpretation of the Bible and his skeptical view of the City of Man.

## **Gregory of Nyssa's Negative Theology**

**Joseph S. O'LEARY**

**(Sophia University, Tokyo, Japan)**

Gregory of Nyssa's use of negative theology in the *Contra Eunomium* is at the service of a sober discipline of faith, which adheres to the language of Scripture and the Creeds, in the spirit of Basil. This realism can be contrasted with the mystagogy of Pseudo-Dionysius. The chief source for Gregory's negative theology is Philo of Alexandria, who also set apophatic language at the service of a concrete discipline of scriptural faith. Even the mystical reaches of the later writings, *The Life of Moses* and *The Song of Songs*, which correlate the infinity of God with the endless reaching forward of the desiring soul, are subordinate to a concrete incarnational economy of divine condescension, enabling grace, and temporal praxis. I shall attend to the Philonic notes in *Contra Eunomium*, including such topoi as knowledge of God through his activities or powers rather than his essence, knowing that God is rather than what God is, and the role of biblical allusions to the tower of Babel, the migration of Abraham, Jacob's ladder. I shall ask whether Gregory really needed to develop a negative theology in order to refute Eunomius, whether this apophaticism was fully compatible with his positive trinitarian discourse, and what were the real motives of his first steps in apophatic thinking.

## **Ambrose and Exegesis: A Marian Case Study**

**Kim POWER**

**(Australian Catholic University, Melbourne, Australia)**

Ambrose of Milan is called both the Doctor of Virginité. He might also be called the father of Mariology, because he was the first to represent Mary as the archetypal Bride of Christ and he became the point of departure for the doctrine of her perpetual virginity. This paper will trace the development of his Mariology in his homilies on virginity. It will examine how his exegetical strategies mature from his rather naïve use of apocryphal stories in the *De uirginibus* to sophisticated, inter-textual biblical exegesis in his later homilies, which integrate the exegesis of the Roman Synod which condemned Jovinian with his own idiosyncratic exegesis of the *Song of Songs* in Marian terms.

## **Sophia, Gnosis and Christology in Evagrius Ponticus**

**Jun SUZUKI**

**(The University of Tokyo, Tokyo, Japan)**

Though condemned after his death, Evagrius Ponticus, a theologian and hermit of the later 4<sup>th</sup> C, had left vast influence on mysticism and monastic literature in the traditions of both Eastern and Western Churches. It is well known that the central issue of his understanding the fall and salvation of the intellect (**nous**) through the loss and regain of cognition (**gnosis**). Despite its acknowledged importance, a comprehensive study and analysis of the terminologies and concepts used in his work has yet to be carried out, and in particular the relationship between **sophia** and **gnosis** remains open to question. From the perspective of Evagrius' Christology, I will examine the peculiar nature and interrelation of his concepts of **sophia** and **gnosis**, and their identification with Sophia-Christ and Gnosis-Logos respectively.

## **St. Augustine and his Donatist Protagonists: The long legacy of cultural and religious tension in the Christian Church of Numidia**

**Rhalys TELLILI**

**(Concordia University, Montreal, Canada)**

Ancient Numidia is part of the modern state of Algeria where enduring questions of self-identity profoundly mark the tensions in society. These tensions are part of a long legacy that can be traced back to the tensions the Christian Church faced in the fourth and early fifth century. Focusing on a geographical and historical survey of Augustine's Donatist protagonists, the purpose of this presentation is to explore the deep roots of the questions of self-identity as they have been discussed by patristic scholars in the early nineteenth and twentieth century, as well as contemporary scholarship concerning culture and religion today.

## **A Syrian Christian Perspective on the Supernatural**

**Silke TRZCIONKA**

**(Australian Catholic University, Brisbane, Australia)**

Practices and beliefs relating to the pervasive influence of the supernatural in the daily lives of people in late antiquity are reflected in the extant spells, curses, amulets and

iconography of the Greco-Roman world. They are, however, also evident in contemporary Christian homilies, treatises and hagiographies. This paper will begin to address the topic of Christianity and the supernatural in Syrian society in late antiquity. Given the wide scope of the subject matter, the focus in this address will be on the examination of a select number of Christian homiletic and hagiographical passages (for example, from John Chrysostom's homilies and Theodoret's *Religious History*) and their commentary on practices and beliefs related to the supernatural, while also considering the extant evidence for contemporary social behaviour and understandings. In so doing the paper will discuss the issues inherent in interpreting meaning within social practice and belief, and the complexities involved in attempting to understand the inseparable social context within which the beliefs and behaviours operate.

## **Tertullian and the Christian Canon of Marcion**

**Kenji TSUDA**

**(Kyoto University, Kyoto, Japan)**

This study tries to shed light on the attitude of Tertullian toward the exegesis of the Bible through his refute against Marcion. For this attempt, three aspects will be analyzed. The first is the opposition between the Gospel and the Law, the second, the allegorical interpretation of the Bible, the last, the evil (*malum*) in this world. Through the analysis of these aspects, it will be clarified what criteria this African theologian in the 3rd century took to his exegesis of the Bible and what influence he exerted on other theologians and thinkers.