

**Hiroaki ADACHI** (Nara University) – Thecla’s Cult and Women’s Tradition in Ancient Christianity

In 384 (probably) a woman pilgrim, Egeria, visited a sanctuary of St. Thecla in Isauria, Asia Minor. She met her friend Marthana there, then she testified that the whole of *Acts of Thecla* was read. Although most modern scholars treat *Apocraphyal Acts of Paul and Thecla* as *Acts of Paul*, she thought it was the story of a woman saint. I think she got the point. Many late antique women accept this *Acts* as the true Christian message for them. Thecla became independent from her family bondage, baptized herself, wandered around and taught people. That was why Tertulian condemned her *Acts* and that was also why women in late antiquity adored her. I would like to investigate Egeria’s discourses and to dig out the other traditions of Christianity in ancient times.

**Pauline ALLEN** (Australian Catholic University) – Augustine’s Use of John 2:1-12 to portray Mary

The negativity that some of the Fathers evinced in dealing with scriptural references to the mother of Jesus is well known, and it was an aspect of the tradition that was taken up by the Reformers. Also well known is the ambivalence or embarrassment that some Fathers felt in exegeting passages such as Lk. 1:34; 2:35a; 8:20, the various accounts of the resurrection (where the mother of Jesus does not feature), and Jn. 2:1-12, in which the role of Mary at the marriage in Cana is depicted and she is said after the event to have gone to Capernaum with her son and his brothers. This paper will investigate how Augustine deals with these texts and how different or similar his treatment is from that of other early exegetes in the Christian tradition.

**V. A. BARANOV** (Novosibirsk State University) – Byzantine Doctrines on the Resurrected Body of Christ and their Parallels in Late Antiquity

This paper focuses on the opposing views expressed in the refutation of the Iconoclastic scriptural florilegium at the Second Council of Nicaea (787), especially in the interpretations of 2 Cor. 5:16 and 2 Cor. 5:7. According to the iconodules, who used the authority of John Chrysostom and Cyril of Alexandria, Christ’s resurrected body retains its material component but casts off certain natural limitations of the human body. Another trend is represented by the iconoclasts and such theologians as Origen and Theodore of Mopsuestia. In spite of their specific and different theologies they held that in the resurrection a radical change occurs with Christ’s body and it becomes subtle and immaterial. The paper finds parallels with the doctrine of a subtle body among neo-Platonic philosophers and attempts at challenging the popular view on the theological opposition between two main theological schools of late antiquity.

**Raymond CANNING** (Australian Catholic University) – The humble God and “the least of these” (Mt. 25:40): Incarnation and Christ’s self-identification with the needy in Augustine of Hippo

In the works of Augustine there are more than 275 clear references to one or other or several of the verses from the pericope Mt. 25:31-46, and at least 90 of these relate either to v. 40 or v. 45 with their reference to “the least of these.” By contrast, the great Eastern interpreter of the last judgment pericope, St. John Chrysostom, while employing 92 times one or other or several verses from Mt. 25:35-40, 42-45, uses vv. 40 and 45 explicitly only twenty-one times. This paper, focusing on Augustine, will investigate in particular the extent and nature of the links between the compassion that is expressed in God’s incarnation in Christ (*deus dignatus [est] humilis fieri...factus est humilis deus* [Serm. 123.1]) and the love that establishes Christ’s self-identification with the suffering and needy (...*verus dominus...esurire dignatus est in pauperibus suis* [Serm. 389.6]).

**Damien CASEY** (Australian Catholic University) – Inclusive and Exclusive Salvation in Patristic Readings of John’s Gospel

John 14. 6, “No one comes to the Father except through me” is often cited as the proof text for an exclusive interpretation of Christian salvation. However, an inclusive interpretation of Christian salvation might argue that this needs to be seen in the light of John 1. 3. “All things came to be through him, and without him nothing came to be”. This paper will begin to explore whether this inclusive interpretation existed within the Early Church by seeking instances where both verses are juxtaposed within early Christian writings.

**Barry M. CRAIG** (Pontifical Liturgical Institute, St. Anselmo, Rome) – Potency, not Preciousness: Cyprian’s Cup and a Modern Controversy

Depending especially on Cyprian of Carthage’s *Epistula* 63, E. Ratcliff has shown that much of the Roman Canon’s institution narrative is dependent on the pre-Vulgate translations of Matthew and 1 Corinthians known in Africa. Building on his work, I will suggest that Cyprian’s interpretation of Ps. 22(23):5 in *Epistula* 63, about the importance of the potency of wine in the eucharist, may help explain the inclusion of the phrase *praeclarum calicem* in the Roman Canon. The proposed translation of this phrase in the new English edition of the Roman missal, it will be argued in the conclusion, would do better to reflect Cyprian’s understanding rather than any sense of *praeclarus* as referring to the preciousness of the chalice.

**Kazuhiko DEMURA** (Okayama University) – Augustine on *Philosophia*

It has been long discussed that Augustine’s conversion in Milan in 386 whether his conversion was to Christianity or to (neo-Platonic) philosophy or both. In this paper I will survey his reference to philosophy throughout his writings and clarify his basic understanding of philosophy. I will investigate Augustine’s remarkable continuity on the

significance of philosophy (*amor sapientiae*) and his development of the understanding on the relationship between philosophy and life.

**Miyako DEMURA** (Tohoku Gakuin University) – Origen as Biblical Scholar in his *Commentary on the Gospel According to Matthew*

Although Origen, by producing many commentaries and homilies and constructing the Hexapla, greatly influenced the development of later Christian tradition, especially biblical theology, most of his writings were lost due to the heresy charges against him in the 6th century. One of the most controversial aspects of Origen's theology was his understanding of the resurrection. In this study, I want to show based upon Origen's *Commentary on the Gospel according to Matthew XVII, 29-30* how Origen expanded the critical principle of Alexandrian philological tradition to his exegetical principle, and to clarify the significance of his exegetical method for the formation of canonical principle in the early Christianity.

**Geoffrey D. DUNN** (Australian Catholic University) – Augustine's Use of Lk. 16: 19-31

The Lukan parable of the rich man and Lazarus features throughout Augustine's writings. This paper will consider the ways in which the bishop of Hippo used this piece of scripture in his homilies and other writings to discuss issues of wealth and poverty within his church community, as well as a number of other issues. It will be argued that for Augustine the figure of Lazarus was held before the community for imitation by both the materially rich and poor alike because his poverty was more one of spirit than of means or possessions.

**Walter DUNPHY** (Nanzan University, Nagoya) – Implications of Redating the Trial of Caelestius (411)

It has been taken for granted that the trial of Caelestius with which the Pelagian crisis began, took place sometime in "late" 411, and that Augustine wrote his first anti-Pelagian tract at about the same time. As a result, Augustine's first major sermons against the Pelagians must be dated to 413, a year that has become a barrier *ante quem non* in our dating of some writings and homilies. This chronology does not stand up to scrutiny, but to revise it opens up a very different view of the unfolding drama and of our understanding of the roles played by the personalities involved. While drawing attention to some of the new prospects presenting themselves, I wish also to underline the need for our imagined histories to keep in touch with the realities of history.

**Rifaat EBIED** (University of Sydney) – Peter of Callinicus and Damian of Alexandria: The Tritheist Controversy of the Sixth Century

The theme of this talk is the Tritheist controversy, which broke out more than a hundred years after the acrimonious controversy over the Council of Chalcedon had cooled down. I shall focus mainly on the dispute over the doctrine of the Trinity between Peter of Callinicus and Damian of Alexandria, which, in turn, led to the schism between

Alexandria and Antioch lasting about thirty years. As I pointed out in an article published in *Parole de l'Orient* (1995), the importance of this controversy and the writings of both Peter and Damian that have survived, albeit incomplete, cannot possibly be overstressed and will undoubtedly become the more important if we bear in mind that the rift in the Eastern Christian camp occurred at a critical phase of the Church's history, viz. during the period immediately preceding the rise of Islam, which in turn may have contributed to the fast spread of the new religion in that part of the world.

**Takaaki HARAGUCHI** (Tohoku Gakuin University) – The Beatitudes in the Apostolic Fathers

The term beatitude designates a literary formula derived from wisdom literature of the OT (Ps. 1:1-2; 32:1-2; 84:5-6; 119:1-2; Prov. 3:13; 8:32-34; Job 5:17; Qoh 10:17; etc.). It is used to praise persons for their behaviour in life. The beatitudes are widely used in the NT (Mt. 5:3-12; 16:17; Lk. 6:20-22; 7:23 etc.) and in the Apostolic Fathers (*Did.* 1:5; *Barn.* 1:2; 10:10; 11:8; *1 Clem.* 35:1; 40:4; 43:1; 44:5; 47:1; 48:4; 50:5, 6; 56:6; *2 Clem.* 16:4; 19:3, 4; *Ign. Phil.* 10.2; *Pol. Phil.* 2.3; 3.2; 9.1; 11.3; 12.1; *Herm. Vis.* 1.1.2; 2.2.7; 3.3.3; 3.8.4; *Man.* 8.9; *Sim.* 2.10; 5.1.3; 5.3.9; 6.1.1; 9.24.2; 9.29.3; 9.30.3). The beatitudes in the Apostolic Fathers are characterized as (1) flexible in style and (2) parenetic rather than epideictic in nature. They are given to urge the readers to live a life according to the ethical standard expressed in them in order to attain the state of blessedness. The apostolic beatitudes are in general employed to serve the overall purpose of ethical instruction.

**Peter A. L. HILL** (Flinders University, Adelaide) – Polycarp's "New Translation": The Challenge of the Philoxenian New Testament

In 507, Philoxenus of Mabburg had his chorepiscopus, Polycarp, prepare a new Syriac version of the scriptures. Now substantially lost, the extent and character of the version has been much debated. This paper will canvass what can be known or reasonably inferred about the Philoxenian New Testament by briefly: 1) examining the external evidence from the 6<sup>th</sup> and 7<sup>th</sup> centuries-including Philoxenus' own statements, Moses of Aggel's testimony, and the Harklean subscriptions; 2) considering the status of the Pococke epistles and the Crawford apocalypse; 3) discussing the identification of Philoxenian citations from the writings of Philoxenus, as illustrated by four gospel quotations.

**Peter A. L. HILL** (Flinders University, Adelaide) – The Use of Scripture in Jonas' *Life* of St. Columban

Jonas of Bobbio's seventh-century *vita* of St. Columban has undergone a range of scholarly evaluations. However, the focus of this paper has been largely overlooked, notwithstanding Jonas' frequent scriptural citations and allusions. In particular, he adopted biblical motifs as 'templates' for different stages and events in Columban's career that serve to enhance the saint's prophetic *persona*, after Moses and Elijah, and as an imitator of Christ. In this respect, Jonas may have been influenced by the ascetic

hagiography of the East. Accordingly, his approach may afford yet another indication that certain aspects of Celtic Christianity are directly attributable to the eastern tradition.

**Emmanuel HIRSCHAUER** (Notre Dame de Vie Institute, Angat Bulacan, Philippines) – Origen’s Interpretation of Lk. 1:35: “The Power of the Most High Will Overshadow You”

Starting from the *Homilies on Saint Luke*, this paper intends to investigate Origen’s understanding of Lk 1:35. The power of the Most High is nothing but his Wisdom and his Word, i.e. his Son. The shadow of the Word seems to be the preexistent soul of Jesus. The maternity of Mary has an exemplary role, since our life here below on earth also takes place in the shadow of the Word, which is his humanity. The growth of Christ within the soul leads from the shadow of his humanity to the Truth of his divinity. Thus, Origen’s interpretation of Lk 1:35 enables us to discover some of his major mystical themes.

**Naoki KAMIMURA** (International Christian University, Tokyo) – Augustine’s Scriptural Exegesis in *De sermone domini in monte*

Augustine’s *De sermone domini in monte*, composed in about 395, provided a commentary on the literal meaning of Mt. 5-7. A dominant theme is Augustine’s concern to consider the successive acquisition of Christian perfection, conditioned by the seven beatitudes of Matthew. Augustine examines the linkage of the beatitudes with the seven gifts of the Spirit in terms of Is. 11. On the same issue, Ambrose completed his *Expositio Evangelii secundum Lucam* in 388-399 after the careful revision of various homilies preached over a decade. Gregory of Nyssa delivered his *Orationes VIII de beatitudinibus* in 387. Gregory’s homilies presented the mystical ladder to Christian perfection based on Plotinian spirituality. It is my intention in this paper to ask whether Augustine depends on the preceding exegetical works, and what are the significant motives of Augustine’s approach to scriptures with reference to the current condition of the members of the church.

**Naoki KUWABARA** (University of Tsukuba) – On Human Nature: Aquinas and Eastern Christianity

This presentation attempt to elucidate the characteristics of the eastern and the western paradigms of Christian spirituality, especially about the attitude to the human “nature” (*physis, natura*). In the eastern tradition, the realization of human nature and the process of deification are considered as one and same reality. They identifies the expression *kata physin* as the criterion of deification. In the western Christianity, under the influence of Augustinian doctrine of the original sin, the nature of usual human being is considered to be *natura corrupta*. Consequently, there is at least a conceptual distinction between the recovery of human nature (*justificatio impii*) and the process of deification (*meritum*, i.e. ethics based on the virtue of *caritas*).

**James McLAREN** (Australian Catholic University) - Commemorating the death of Jesus: the use of Scripture in the Quartodeciman dispute

At least two divergent approaches to answering the question of when to commemorate the actual death of Jesus are known to have existed in the early church: one advocated Nisan 14 and the other, the Friday to Sunday following Nisan 14. Scripture, custom and apostolic precedent featured among the lines of argument used to justify each position. This paper will focus on the way Scripture was used in the so-called Quartodeciman dispute. In particular, it will assess how the differences in chronology between John and the synoptic gospels played a part in the dispute. It will be argued that both approaches reflect a reading of the gospels that presumes what is narrated provides an historically accurate description of the actual timing of when Jesus died. As such, the dispute did much to enshrine what has been a long-standing assumption among Christians: that the gospels should be read literally when it comes to deciding the timing of Jesus' death.

**Neil McLynn** (Keio University, Tokyo) – Lost in Translation: Basil, Ambrose and the Gospel to the Poor

The parallelism between Ambrose of Milan's most vehement piece of social criticism, *De Nabuthe*, and certain treatises of Basil of Caesarea is well known, and Ambrose's methods of adapting his source have been much discussed. In this paper I shall concentrate upon one specific aspect of the relationship between the two sets of works, which has escaped detailed attention—the use of biblical passages, and especially those drawn from the gospels, in presenting the call for social justice. Similarities and differences between Ambrose and Basil will help to establish the range of registers in which the biblical text could be presented, and some suggestions can then be made about the assumptions that lay behind the choice of quotations and the different styles of packaging these.

**Wendy Mayer** (Australian Catholic University) – John Chrysostom's Use of Luke 16:19-31

The dangers of wealth and the benefits of almsgiving and care for the poor are common themes in John's preaching. In this paper I examine the role of the exemplum of the rich man and Lazarus within this discourse, and attempt to place it in the larger context of John's preaching from the gospels on wealth and poverty.

**Yasuo Mori** (Seinan Gakuin University) – On Augustine's Interpretation of the Apocalyptic Passages in the Synoptic Gospels

How did Augustine evaluate the early Christian attitude towards the delay of the second coming of the Saviour? Did Augustine stand nearer to the Platonic theory of the intelligible world? I would like to clarify Augustine's understanding of the parousia in comparison with his contemporaries by way of examining his interpretation of the four gospels. I would also like to refer to Augustine favourite text: Ps. 90:4.

**Kyoko NAKANISHI** (Meiji Gakuin University,) – Gospels, Christian Ethics and Religious Practice in Julian’s *Against the Galileans*

This paper will examine the structure of Emperor Julian’s evaluation of Gospels. In fact he denied Jesus’ divinity and claimed that the gospels were fabricated as a false deification of a human religious leader of a mere local Judaic sect. Moreover, It is well known that he appreciated the idea of the charity in the Gospels and introduced the charitable works to his plan of the resurgence of the civic religions. However, for the understanding of his idea of ‘the good religions’, it is indispensable to focus on Julian’s interest in how to practice Christian Ethics and the meaning of the sanctified rituals, which is also presented in the extant fragments of *Against the Galilaeans*.

**Bronwen NEIL** (Australian Catholic University) – Blessed are the Rich: The Use of the Beatitudes in Leo the Great’s Sermons

Leo the Great preached often on the need for Christian almsgiving and the blessings its afforded both the giver and recipient. I shall examine how Leo used two of the beatitudes (Mt. 5:6-7) to provide a theological basis for self-interested giving to the poor.

**Joseph O’LEARY** (Sophia University, Tokyo) – Romans 1:19-21 in Origen: The Theological Status of Greek Philosophy

Clement of Alexandria has a welcoming, optimistic attitude to Greek philosophy, close to that of the Areopagus discourse in Acts 17. Origen’s outlook is sterner and more vigilant, and the key text that determines it is Rom. 1:19-21 (as it was for Augustine also). I shall examine the vacillations that may be observed within his judgement on Greek philosophy, tracing them to an amphiboly in his conception of the Logos’ enlightening role (the stress falling sometimes on universal reason, more often on the concrete coming of the personal Christ) and to the theological difficulties in the idea that God’s revelation of his eternal power and divinity to the Greeks served in practice only to plunge them into idolatry.

**Takashi ONUKI** (University of Tokyo) – A Period and Omnitemporal “Now” – Concerning the Translation of Jn. 1:3-4

It has been a famous puzzle since early Christianity about how to punctuate the sentences of Jn. 1:3-4. *The Greek New Testament* (United Bible Society 1966) changed the traditional punctuation of this text and *Novum Testamentum Graece 26<sup>th</sup> edition* (Nestle and Aland) also provides this new punctuation. In this paper, surveying the testimonies of the church fathers from the second century on, I shall classify the texts of the early Church, both orthodox and non-orthodox, and examine the modern translations in the light of this classification of patristic texts. Then I shall consider the possible interpretations that depend on each form of punctuation from the creational and historical/soteriological viewpoint. In conclusion I shall propose my own interpretation.

**Istvan PERCZEL** (Central European University, Tübingen University) – Biblical Interpretation and Christology in the Early Stage of the Nestorian Controversy

It has been argued many times that the Nestorian controversy arose from a conflict between two schools of biblical interpretation: the Alexandrian, practicing a kind of allegorical interpretation, and the Antiochene, practicing a kind of literary interpretation. In my paper I intend to revisit this commonplace. I shall show that if we place the biblical exegesis in the larger framework of Late Antique literary and philosophical hermeneutics as represented by the two conflicting pagan authorities Porphyry and Iamblichus, we shall understand better the philosophical stakes in the debate. This will show also that there occurred no ‘misunderstanding’ between Cyril and Nestorius, but a rather high-level intellectual debate about the reasonable meaning of what the gospels say about the incarnation.

**Anna SILVAS** (University of New England, Armidale) – In Quest of Basil’s Retreat: An Expedition to Ancient Pontus

Letter 14 of Basil of Caesarea, Letters 4-6 of Gregory Nazianzen, and several other documents provide a surprising wealth of detail about Basil’s ascetic retreat where he first took up a life of renunciation in c. AD 357. Beyond the vague awareness that it must have been in a wooded mountainous area by the river Iris in ancient Pontus, the actual site has remained unknown up to modern times. A reconnaissance trip with British Academy Black Sea Initiative in 2003 revealed to the author a very promising site, in the gorge down river from the junction of the Kelkit Çayı and the Yeşil Irmak. A follow-up expedition in March 2006 confirmed overwhelming correspondences between the historical data and the topography of this particular locale, thus raising hopes that any more formal survey in the future may supply further details from an area that has been little disturbed by human habitation in 1700 years.

**David C. SIM** (Australian Catholic University) – The Gospel of Matthew and the Papias Tradition: A Strong Chain of Transmission or the Weakest Link?

This paper examines the origins of the Gospel of Matthew as witnessed by Papias. Recently R.H. Gundry has defended the tradition recounted by Papias that the disciple Matthew was the author of the Gospel that bears his name. Gundry argues for the reliability of this tradition by affirming that Papias’ source, John the Elder, was none other than the disciple John. We can therefore accept the statement of Papias concerning the authorship of Matthew’s Gospel because of its impeccable apostolic source. In this paper I wish to question the logic of Gundry’s argument. Even if it is accepted that the source of Papias’ information was the disciple John, does this constitute a strong chain of transmission regarding the origins of this Gospel, or does it constitute its weakest link?

**Thomas THUMPEPARAMPIL** (Institute of Philosophy and Religion, Andhra Pradesh, India) – The Identity and Early Traditions of the Thomas Christians in India

The very strong tradition is that St Thomas the Apostle is the evangelizer of India. Of the several Christian communities that originated from the apostolic labours of St Thomas in

Persia, India, and China only one, viz., that of the St Thomas Christians of Malabar has come down to our own time with its name and identity. The characteristic form it took was the result of a protracted interaction between the Malabarian cultural milieu and the East Syrian (Chaldean) ecclesiastical system. A harmonious blend of these two factors became a reality in the secular as well as the ecclesiastical life of the Christian community. In secular and in ecclesiastical life the Thomas Christians had a sort of individuality and autonomy. The Chaldean Patriarch was only a figure-head, functioning as a convenient intermediary in her communion with other apostolic Churches. In organizing local communities, building churches, administering the temporalities of the churches, and the like, the Malabar Christians generally followed the guidelines of the Chaldean system. Yet, the particulars were so adapted to the local milieu, that the organization outwardly appeared not so much different from the Hindu brethren.

**Satoshi TODA** – Some Reflections on the Image of the Disciples in *The Gospel of Thomas*

There has been much debate on the problem of the relation between the canonical gospels and *The Gospel of Thomas* since the discovery of the latter in the mid-20th century, and the debate seems yet to be closed. By examining the image of the disciples of Jesus as presented in *The Gospel of Thomas*, the present paper will argue that the tendency we can observe in the treatment by the gospel of the disciples seems to shed some light on the much disputed problem mentioned above.

**Shigeki TSUCHIHASHI** (Chuo University, Tokyo) - Some Philosophical Influences on Basil of Caesarea's Trinitarian Theology Concerning 'his' *Epistula 38*

There seem to be three main philosophical influences on Basil of Caesarea's Trinitarian theology: Neoplatonic, Aristotelian, and Stoic. In principle, his account of the relationship between the divine essence and the individual hypostases can be regarded as eclectic from a philosophical point of view. In detail, however, different scholars have placed special emphases on different influences. As such a typical case, my paper will focus on Basil's *Ep. 38*, of which his authorship has been doubted by quite a few scholars. In considering the question of authorship, this paper will cast light on some aspects of Basil's Trinitarian thought.

**Tami YANAGISAWA** (Nanzan University) - *Eidos of Jesus, Energeia of God* – Images in the Biblical Exegesis of Gregory of Nyssa

Gregory's interpretation of the Bible was based on the dualistic theory of Platonism: the literal sense of the Bible corresponds to the sensible world, and the spiritual sense to the intelligible world. He argued that we shouldn't remain at the level of literal senses and that we should go up to the level of spiritual senses by speculative interpretation. But one question arises here. If the literal senses must be abandoned, what is the positive meaning of concrete images and figures from the Bible? These images and figures were explained by Gregory with philosophical concepts, for example, *eidos* or *energeia*. This paper is

aimed at making clear philosophically the reason why these concrete images were required.