

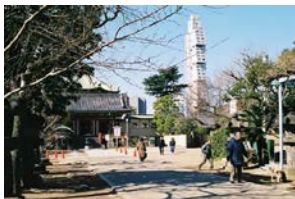
GEOFFREY DUNN 2003

This year will prove to be a busy one. It started with the submission of my manuscript for the Tertullian volume in the Routledge Early Church Fathers series.



Kazuhiko and Myiako at home

From 26 February to 1 March I was in Tokyo visiting my friend and colleague Associate Professor Kazuhiko Demura of Okayama University. I am most grateful to him and his wife Myiako for their generous hospitality during my stay. It was fascinating to see another ancient yet living religious tradition as well as the flourishing modern industrialised society of Japan. Not only did I have the opportunity for some sightseeing with Kazuhiko around Tokyo, I was able to visit Sophia University and see their library collection of material relevant to early Christian studies. On 1 March I presented a seminar to a small group of faculty and postgraduate students from various universities at Tokyo University. I spoke on the relationship between Jews and Christians in North Africa in the Severan age. We are hoping to forge ever closer links between our two countries (and indeed within the whole Asia-Pacific region) in the study of early Christianity.



Old and New in Tokyo: Benten-do Temple on Shinobazu Pond, Ueno



I think this says that I'm in here!

From Tokyo I travelled to Rome. On 5 March I was privileged to join in Ash Wednesday celebrations in the Basilica of Santa Sabina on the Aventine Hill. The site is an important one for early Christianity given that St. Athanasius and St. Jerome both stayed here while in Rome and the basilica, originally built in the fifth century, has preserved much of its ancient splendour. At the end of the sixth century Gregory the Great made it the stational church for Ash Wednesday, a practice that, after a lapse of several centuries, John XXIII restored in 1960. So I was at Santa Sabina with the present bishop of Rome, John Paul II, and the local church.



John Paul II distributing ashes to cardinals in Santa Sabina on Ash Wednesday

On 6 and 7 March I was at the Pontifical University of the Holy Cross in Rome for the VII Symposium of the School of Theology entitled "I Padri della Chiesa e le scuole teologiche nei Concili." I presented a paper entitled "Sententiam nostram non nouam promimus: Cyprian and the Episcopal Synod of 255." It was well received and provoked some lively discussion, for which I was grateful. I would also like to thank the Australian Research Council for the funding for this research and Australian Catholic University, which assisted with some of my travel expenses.



Catching up with some friends on the Capitoline

For much of the rest of my time in Italy I was joined by a couple of friends from Australia who were visiting Italy. Showing them around Rome gave me the excuse to revisit quite a number of places and demonstrate how familiar I am with my favourite city in the world.



View across Bay of Naples to Vesuvius from Castel Nuovo

From 10 to 12 March we were in Naples. This was my first visit to the south of Italy. I had the opportunity to visit Castel Nuovo, Palazzo Reale, the Galleria Umberto I, the Duomo (with the magnificent archaeological area under Santa Restituta and the fourth-century Baptistery of S. Giovanni in Fonte), and the National

Archaeological Museum. While there are a number of sites I was unable to visit because of lack of time (Santa Chiara, Castel dell'Ovo, and Certosa di San Martino), I do not know how quickly I would ever return to Naples; the traffic is too frightening for anyone used to having road rules. The National Archaeological Museum is well worth the visit, not only for the display of physical remains from Pompeii but for its collection of artefacts from across Italy. Having spent some many months on Tertullian's *de Virginibus Velandis* last year I could not resist photographing some sculptures of veiled women.

On 11 March we went across to Pompeii, which is why we had come to Naples in the first place. I have wanted to visit Pompeii ever since I first heard about it as a ten year old and so I spent about seven hours walking the eerie streets. It is certainly the best way to have a feel for the ancient world, particularly if one can imagine the bus load after bus load of tourists dressed in tunics and togas!



The Forum at Pompeii as busy as ever



I'm thinking of redoing my place like this!

From 15 to 19 March I was in Vienna after a day's stopover in London. I stayed with Dr. Leena Marie Peltomaa, a Finnish scholar at the University of Vienna, and her artist husband Paavo. Leena Marie is the co-ordinator of the International Mariology Project, the North African component of which is my current Australian Research Council-funded project for 2003-2005. We spent a couple of days discussing what we have accomplished thus far and what future directions we need to talk, particularly in the light of having four workshop sessions granted us at the Oxford Patristics Conference in August.



In the Hapsburg Library



Dinner with Leena Marie and Paavo

From 19-23 March I was at University of California, Santa Barbara for the Fifth Shifting Frontiers conference. Here I caught up with Dr. Wendy Mayer, the deputy director of our Centre here at Australian Catholic University. While Wendy delivered a paper I had the privilege of chairing one of the sessions. This conference brought together people interested not only in early Christianity, but late Roman empire, the Byzantine empire, early Islam, and the early Middle Ages. This eclectic mix of scholars and postgraduate students provided a fascinating forum in which to discuss violence in late antiquity. Congratulations must go to Professor Hal Drake and his team for organising such a stimulating event. Everything ran so smoothly and our room had such a scenic aspect, that this must rank as one of the most pleasant conferences I have attended.



Wendy with another Australian, Bill Leadbetter at Santa Barbara

Back in Australia for a few days, we had a public lecture at our Brisbane campus of Australian Catholic University at which Professor Everett Ferguson spoke about baptism in the early Church. There was a good roll-up of interested locals. After the lecture we had the opportunity to launch four new publications produced by the Centre. It was a most successful evening in promoting the scholarship of the Centre to the local community.



Some of those who got to their seats early.

After a month at home it was time to travel again. I was in Johannesburg on 4-5 May for a meeting with a scholar who is interested in contributing several volumes to our Early Christian Studies Monograph Series. As the meeting was unable to take place, I had a day in the suburbs of Johannesburg before flying on to

Munich via London for three weeks in Germany, where I was accompanied by John Cawte. His years of study in Europe meant that I was in the hands of an expert guide.

We based ourselves first in München and explored parts of Bavaria: Mittenwald, Garmish-Partenkirchen, Ettal, Linderhof, Wies, Neuschwanstein, Horn, Dachau, Freising, Weissenburg, Burgsallach, Eichstätt, and München itself. The contrast between the fairytale extravagance of Ludwig II's ode to Wagner and romanticised mediaevalism and the Nazi concentration camp could not have been more telling. The collection of antiquities in the Glyptothek was stunning. The reconstruction of the Roman limes fort Kastell Pfünz outside Eichstätt was a poignant statement about how division between peoples has been at the heart of European history. However, it was not all sightseeing, even if of a scholarly persuasion. In München I visited the Bayerische Staatsbibliothek to begin collecting manuscripts on microfilm of Cyprian's *de Habitu Virginum*.



Border fortifications at Eichstätt

From 13 May John and I based ourselves in Frankfurt-am-Main to explore some of south-western Germany. We travelled to Mainz, Fulda, Göttingen, Bamberg, Würzburg, Darmstadt, Worms, Speyer, Heidelberg, and Münster. Bamberg, with the tomb of Pope Clement II, the only pope buried north of the Alps, inside the cathedral provided another opportunity to add to my collection of manuscripts on microfilm. The cathedral in Speyer is utterly amazing, especially the way it dominates the urban landscape. The sheer scenic beauty of Heidelberg at this time of year, with the castle, the majestic green hills, the Alte Brücke across the Neckar river, and the historic housing is hard to beat.



The beauty of Heidelberg

On Monday, 19 May we arrived in Köln for a few days. Within the city John and I visited the twelve Romanesque churches as well as the cathedral. Outside the city we went to Trier, Germany's oldest city and a centre of the Roman empire during the fourth century. It was a particular highlight for me to see the Porta Nigra, Aula Palatina, imperial baths and amphitheatre. Our other stop was at Aachen, Charlemagne's capital in the eighth century and the venue for many imperial coronations.





Aula Palatina in Trier

On 23 May I left John behind in Germany and caught a train to Brussels. After a quick visit to the Grand Place and the cathedral it was on to the Bibliothèque Royale de Belgique for some more manuscript hunting. On the next day, Saturday 24 May, I fly to London for a few days of rest to recover from eating so much Belgian chocolate before flying to Montreal on Monday.



Charles and Pamela

In Canada I stayed with Charles Kannengeisser and Pamela Bright for a day or two in Montreal before flying to Halifax, Nova Scotia, for the annual meeting of the Canadian Society for Patristic Studies. Not only did I enjoy their gracious hospitality before and after the Halifax conference, but, for a few days, I had to become Charles in outer appearance, thanks to my luggage not making the same flight from London as I did. In Halifax, I presented a paper entitled "The White Crown of Works: Cyprian's Early Pastoral Ministry of Almsgiving in Carthage." I discussed Cyprian's pastoral practice of charity in his early years. A second paper on this topic will be given in Oxford later in the year. I also spoke to the Religious Rivalries seminar of the Canadian Society for Biblical Studies with a paper entitled "Jews and Christians in Tertullian's Carthage," in which I attempted to summarise a decade of my research into the relationship between Jews and Christians as evidenced in North African Christian writers.



Having a break from Patristics in Halifax

I arrived back in Brisbane on Friday, 6 June. A month later, on 5 July I was in Melbourne for the second symposium organised by St. Athanasius' Coptic Theological College and sponsored by our Centre for Early Christian Studies at Australian Catholic University. The theme of the symposium was St. Cyril of Alexandria. I delivered a paper entitled "Between Cyril and Augustine" and spoke of the possible influence of Augustine on Cyril's understanding of grace. I am very grateful to my colleague Dr. Youhanna Youssef for suggesting this to me and to the Coptic community in Melbourne under Bishop Suriel for their hospitality and warm welcome.



Answering question at the Cyril Symposium

On Monday it was off from Melbourne to Sydney to attend *Oriente Lumen Australasia II* at Australian Catholic University campus in Strathfield. This too was sponsored by the Centre for Early Christian Studies. I was not presenting a paper but it was an excellent opportunity to listen to leading ecumenists from around the world discussing the problems of inter-denominational Christian dialogue, including Walter Cardinal Kasper. The New South Wales government hosted a reception for the conference delegates. Thanks must go to my colleague in the Centre, Rev. Dr. Lawrence Cross from our Melbourne campus, for such fine organisation.



Earnest discussions at the state reception

Another month at home and it was time to head off overseas for the third time this year. I attended the 14th International Conference on Patristic Studies at Oxford from 18 to 22 August. I presented a communication entitled "Cyprian's Care for the Poor: The Evidence of *de Opere et Eleemosynis*," which is the second paper on this theme presented this year. I also took part in a workshop, which was the first results of the International Mariology Project. My contribution was entitled "References to Mary in the Writings of Cyprian of Carthage." Oxford also presented an opportunity for the current members of this project to come together in one room for the first time and discuss our research.



Australians at Oxford

Oxford also saw the launch of the Western Pacific Rim Patristics Society at a reception of Australian and Japanese scholars, together with some invited guests. There were enough of us present at Oxford from our part of the world to make a social gathering appropriate. I believe it was the best ever role-up of Australians at Oxford. We were able to announce that an inaugural meeting of this regional body (to be constituted along the same lines as NAPS and CSPA) will take place in September 2004 in Japan.



One of these three is not an Augustinian

Following Oxford, and a quick day-trip to Stratford-upon-Avon, it was off to Prague for ten days to discover the splendour of this central European city. It really is a most charming and delightful spot. Discovering the beauty of this city that captivated Mozart and imprinted itself on Kafka was a great way to spend a relaxing few days.



I wonder what they're doing back in Australia?



Prague skyline

It was then back to London on 3 September for a few days during which time I was able to visit Canterbury, Winchester and Brighton. Despite being a scholar of the classical and early Christian world, I have long been fascinated by Thomas Beckett, and so an opportunity to visit the site of his martyrdom was not to be missed.





Here fell the turbulent priest

The last leg of this trip was my second visit to Rome for the year. The ten days here provided me with a chance to visit the Vatican Library in the search for manuscripts, this time looking for the letters of Pope Innocent I for a new project I have in mind. As well I had the chance to visit the Domus Aurea for the first time and to take the short trip to Tivoli to visit the stunning scenery and glorious fountains of the Villa d'Este and the rambling magnificence of the cultural delights of Hadrian's villa.



George, you should try the hot chocolate in Tivoli