

This pdf is a digital offprint of your contribution in M. Vinzent (ed.), *Studia Patristica XCV: Papers presented at the Seventeenth International Conference on Patristic Studies held in Oxford 2015*. Volume 21: *The Fourth Century; Cappadocian Writers*, ISBN 978-90-429-3591-4.

The copyright on this publication belongs to Peeters Publishers.

As author you are licensed to make printed copies of the pdf or to send the unaltered pdf file to up to 50 relations. You may not publish this pdf on the World Wide Web – including websites such as academia.edu and open-access repositories – until three years after publication. Please ensure that anyone receiving an offprint from you observes these rules as well.

If you wish to publish your article immediately on open-access sites, please contact the publisher with regard to the payment of the article processing fee.

For queries about offprints, copyright and republication of your article, please contact the publisher via peeters@peeters-leuven.be

STUDIA PATRISTICA

VOL. XCV

Papers presented at the Seventeenth International Conference
on Patristic Studies held
in Oxford 2015

Edited by
MARKUS VINZENT

Volume 21:
The Fourth Century
Cappadocian Writers



PEETERS

LEUVEN – PARIS – BRISTOL, CT

2017

Table of Contents

THE FOURTH CENTURY

Elizabeth DEPALMA DIGESER Pseudo-Justin's <i>Cohortatio ad Graecos</i> and the Great Persecution...	3
Atsuko GOTOH The 'Conversion' of Constantine the Great: His Religious Legislation in the Theodosian Code	13
Vladimir LATINOVIC Arius Conservativus? The Question of Arius' Theological Belonging	27
Sébastien MORLET Eusèbe le grammairien. Note sur les <i>Questions évangéliques</i> (À Mari- nos, 2) et une scholie sur Pindare	43
Thomas O'LOUGHLIN Some Hermeneutical Assumptions Latent within the Gospel Appa- ratus of Eusebius of Caesarea	51
Michael Bland SIMMONS Exegesis and Hermeneutics in Eusebius of Caesarea's <i>Theophany</i> (Book IV): The Contemporary Fulfillment of Jesus' Prophecies.....	65
Sophie CARTWRIGHT Should we Grieve and Be Afraid? Christ's Passions versus the Pas- sions of the Soul in Athanasius of Alexandria	77
William G. RUSCH Athanasius of Alexandria and ' <i>Sola Scriptura</i> '	87
Lois M. FARAG <i>Organon</i> in Athanasius' <i>De incarnatione</i> : A Case of Textual Inter- polation	93
Donna R. HAWK-REINHARD The Role of the Holy Spirit in Cyril of Jerusalem's Sacramental Theology	107
Olga LORGEUX Choice and Will in the Catecheses of Cyril of Jerusalem	119

Florian ZACHER	
Marius Victorinus, <i>Opus ad Candidum</i> . An Analysis of its Rhetorical Structure	127
CAPPADOCIAN WRITERS	
Claudio MORESCHINI	
Is it Possible to Speak of ‘Cappadocian Theology’ as a System?.....	139
Nienke M. VOS	
‘Teach us to pray’: Self-Understanding in Macrina’s Final Prayer....	165
Adam RASMUSSEN	
Defending Moses. Understanding Basil’s Apparent Rejection of Allegory in the <i>Hexaemeron</i>	175
Marco QUIRCIO	
A Philological Note to Basil of Caesarea’s Second Homily on the <i>Hexaemeron</i>	183
Mattia C. CHIRIATTI	
ἀγών/θέα-θέαμα and στάδιον/θέατρον: A Reviewed ἔκφρασις of the Spectacle in Basil’s <i>In Gordium martyrem</i>	189
Arnaud PERROT	
Une source littéraire de l’ <i>Ep.</i> 46 de Basile de Césarée : le traité <i>De la véritable intégrité dans la virginité</i>	201
Aude BUSINE	
Basil of Caesarea and the <i>Praise of the City</i>	209
Benoît GAIN	
Le voyage de Basile de Césarée en Orient : hypothèses sur le silence des sources externes	217
Seumas MACDONALD	
Contested Ground: Basil’s Use of Scripture in <i>Against Eunomius 2</i>	225
Nikolai LIPATOV-CHICHERIN	
An Unpublished Funerary Speech (CPG 2936) and the Question of Succession to St. Basil the Great	237
Kimberly F. BAKER	
Basil and Augustine: Preaching on Care for the Poor.....	251

Oliver LANGWORTHY Sojourning and the Sojourner in Gregory of Nazianzus.....	261
Alexander D. PERKINS The Grave Politics of Gregory Nazianzen's Eulogy for Gorgonia.....	269
Gabrielle THOMAS Divine, Yet Vulnerable: The Paradoxical Existence of Gregory Nazianzen's <i>Imago Dei</i>	281
Bradley K. STORIN Reconsidering Gregory of Nazianzus' Letter Collection	291
Andrew RADDE-GALLWITZ Gregory on Gregory: <i>Catechetical Oration 38</i>	303
Andrew J. SUMMERSON Gregory Nazianzus' Mixture Language in Maximus the Confessor's <i>Ambigua</i> : What the Confessor Learned from the Theologian.....	315
Ryan CLEVINGER Ἐκφρασις and Epistemology in Gregory of Nazianzus.....	321
Karen CARDUCCI Implicit Stipulations in the <i>Testamentum</i> of Gregory of Nazianzos <i>vis-à-vis</i> the <i>Testamenta</i> of Remigius of Rheims, Caesarius of Arles, and Aurelianus of Ravenna	331
Michael J. PETRIN Eunomius and Gregory of Nyssa on τὸ τῆς εὐσεβείας μυστήριον	343
Andra JUGĂNARU The Function of Miracles in Gregory of Nyssa's Hagiographical Works.....	355
Makrina FINLAY Gregory of Nyssa's Framework for the Resurrected Life in <i>The Life of St. Macrina</i>	367
Marta PRZYSZYCHOWSKA Three States after Death according to Gregory of Nyssa	377
Ann CONWAY-JONES An Ambiguous Type: The Figure of Aaron Interpreted by Gregory of Nyssa and Ephrem the Syrian	389

Robin ORTON	
The Place of the Eucharist in Gregory of Nyssa's Soteriology.....	399
Anne KARAHAN	
Cyclic Shapes and Divine Activity. A Cappadocian Inquiry into Byzantine Aesthetics.....	405
Hilary Anne-Marie MOONEY	
Eschatological Themes in the Writings of Gregory of Nyssa and John Scottus Eriugena.....	421
Benjamin EKMAN	
'Natural Contemplation' in Evagrius Ponticus' <i>Scholia on Proverbs</i>	431
Margaret GUISE	
The Golden and Saving Chain and its (De)construction: Soterio- logical Conversations between Jacques Derrida, Jean-Luc Marion and the Cappadocian Fathers.....	441

The Golden and Saving Chain and its (De)construction: Soteriological Conversations between Jacques Derrida, Jean-Luc Marion and the Cappadocian Fathers

Margaret GUISE, Chichester, UK

ABSTRACT

This short communication considers whether the links between the divinity of the Spirit and soteriology (the Nazianzen's 'golden and saving chain'), as explored and endorsed by the Cappadocian Fathers and their theological allies, retain any relevance or potency when placed in rapprochement with the 'new Enlightenment' posited by, for example, Jacques Derrida, which looks towards a 'delimiting' of dogmatism, authoritarianism and religions of the book, and offers instead a structure of hospitality and of a 'messianic' faith in a justice to come? I will be suggesting that this is, indeed, the case, and will begin by revisiting the debate which took place between Derrida and Jean-Luc Marion during the 'Religion and Postmodernism' conference at Villanova University in September 1997, since one of the notable features of their discussion was the extent to which both protagonists cited the work of the Cappadocians. I shall be focusing especially on the dialogue between Derrida and Marion on 'Saving the Name', with a view to establishing whether their readings of the Cappadocians shed light on, or obfuscate, the latter's soteriologies. I shall conclude with a critical appraisal of the extent to which the Cappadocian metaphor of the golden and saving chain should be understood as irrevocably 'deconstructed' by the discrete conceptual schemata of Derrida and Marion or whether, on the contrary, it might be construed as offering hospitality to, or even to some degree be the saving of, twentieth- and twenty-first-century understandings of salvation.

Introduction

For if He (*i.e.* the Spirit) is not to be worshipped, how can he deify me by Baptism? But if He is to be worshipped, surely He is an object of adoration, and if an Object of adoration He must be God; the one is linked to the other, a truly golden and saving chain.¹

In deconstruction the repetition of religion is developed 'without reference to religion as institutional dogma', *without* getting involved in some 'article of faith', *without* 'theologems', while 'proposing a non-dogmatic doublet of dogma ... a thinking that "repeats" the possibility of religion without religion'.²

¹ Gregory of Nazianzus, *Oration* 31.27, NPNF 7, 327. PG 36, 166A.

² John D. Caputo and Michael J. Scanlon (eds), *God, The Gift and Postmodernism* (Bloomington and Indianapolis, 1994), 4, citing Jacques Derrida, *The Gift of Death* (Chicago, 1995), 49.

At first sight these two quotations might be considered to represent two opposing ends of a soteriological spectrum: at one extremity Gregory of Nazianzen's image of the 'golden and saving chain' connecting the divinity of the Holy Spirit to the process of deification which is initiated within the life of the Christian believer at baptism; at the other, John Caputo's description of deconstruction as holding out the possibility of 'religion without religion', 'liberated' from institutional dogma, articles of faith and theologems.

The Nazianzen's statement is a crystallisation of understandings concerning the inextricable links between salvation and the divinising action of the Holy Spirit which were forged during fourth-century Christendom – links which were to be articulated within the symbol of faith which was accepted by 'orthodox' bishops at the Council of Constantinople in 381. Those who set their hand to this symbol would scarcely have acceded to doubts concerning the importance of 'institutional dogma' or 'articles of faith', since, in their view, the Church's understanding of salvation itself was at stake. The road from Nicaea to Constantinople had been long and arduous since the *homoousion* of the Spirit had not been accepted without question, even by those of the 'pro-Nicene' party, and the final forging of the golden and saving chain had not always seemed an inevitable outcome. The question which this communication addresses is whether the links between the Spirit and soteriology so carefully constructed by the Cappadocians and their theological allies should be regarded as 'deconstructed' by deconstruction itself. Does the golden and saving chain retain any relevance or potency when placed in rapprochement with the 'new Enlightenment' posited by, for example, Jacques Derrida, which looks towards a 'delimiting' of dogmatism, authoritarianism and religions of the book and offers instead a structure of hospitality and of a 'messianic' faith in a justice to come?

I will be suggesting that this is indeed the case. I will begin by revisiting the debate which took place between Derrida and Marion during the 'Religion and Postmodernism' conference at Villanova University in September 1997, since one of the notable features of their discussions was the extent to which both protagonists cited the work of the Cappadocians.

I shall be focusing especially on the dialogue between Derrida and Marion on 'Saving the Name' with a view to establishing whether their readings of the Cappadocians shed light on, or obfuscate, the latter's soteriologies. I shall then review, under 'Saving the Gift', their discussions on theological donation. A third section will examine the metaphor of the 'arrow of desire' as applied within the discrete conceptual schemata of Derrida, Marion and Gregory of Nyssa, in an attempt to assess whether the Cappadocians' golden and saving chain should be understood as irrevocably 'deconstructed' by Derrida and Marion or whether, on the contrary, it might be construed as offering hospitality to, and even to some degree be the 'saving' of, postmodern 'soteriologies'.

Saving the Name(s)

At key points within his paper ‘In the Name: How to Avoid Speaking of “Negative Theology”’,³ Jean-Luc Marion adduces evidence from the Cappadocians in order to support his argument concerning the need to find a ‘third way’ between a ‘metaphysics of presence’ and ‘negative theology’. On the first occasion the Cappadocians are listed alongside the Alexandrian Fathers, Irenaeus, Augustine, Bernard, Bonaventure and Thomas Aquinas as being among those who, whilst resorting to negations when naming God, nevertheless do not use the term ‘negative theology’:

For neither the Alexandrian nor Cappadocian Fathers, nor Irenaeus nor Augustine, nor Bernard, Bonaventure, nor Thomas Aquinas – all of whom resort to negations when naming God and build a theory of this apophysis – none of them use the formula ‘negative theology’. As a result it can reasonably be supposed that this formula is nothing but modern.⁴

Next, Marion cites texts from Basil and Gregory of Nyssa among a catena of references from the Greek and Latin Fathers in relation to the requirement to neither know nor name God which ‘traverses the entirety of Christian theology’.⁵ Thus, a citation from Basil’s *Letter 234* points to the paradox that ‘knowledge of the divine essence involves sensing his incomprehensibility’,⁶ and this paradox is reiterated by the Nyssen within *The Life of Moses*:

This is the true knowledge of what is sought (*i.e.* ‘seeing’ the invisible and incomprehensible God); this is the seeing which consists in not seeing, because that which is sought transcends all knowledge, being separated on all sides by incomprehensibility as by a kind of darkness.⁷

Marion pursues his theme by positing that, as a ‘quasi-deconstructionist’ Basil ‘saves the name’ of God, paradoxically by ‘not saving’ it – that is, by vigorously rebutting the correlation posited by the semi-Arian Eunomius and his followers between a word, or a name, and the concept of the essence. The following text is taken from *Against Eunomius* by Basil:

He is a liar who affirms with his sophism that an essential distinction follows from a nominal one. For it is not the nature of things which follows that of names, but the names which follow after the things.⁸

³ Jean-Luc Marion, ‘In the Name. How to Avoid Speaking of “Negative Theology”’, in J.D. Caputo and M.J. Scanlon (eds), *God, The Gift and Postmodernism* (1994), 20-53.

⁴ *Ibid.* 21.

⁵ *Ibid.* 34.

⁶ Basil of Caesarea, *Letter 234*, PG 32, 869. Cited in J.-L. Marion, ‘In the Name’ (1994), 34.

⁷ Gregory of Nyssa, *De Vita Moysis*, PG 44, 377. Cited in J.-L. Marion, ‘In the Name’ (1994), 34.

⁸ Basil of Caesarea, *Contra Eunomium*, PG 29, 580B. Cited in J.-L. Marion, ‘In the Name’ (1994), 36.

The Cappadocians are, therefore, viewed by Marion as pre-eminent examples of Christian theologians who practise ‘de-nomination’, since the desire, and even more the claim, to ‘know’ God in essence is not merely inappropriate but to be condemned as vain curiosity into matters which are beyond the ken of the finitude of humankind. As Marion puts it:

Here deconstruction and theology can be in agreement, for the sake of contesting the same adversary – not the orthodox theologian, but the Arian, the sole metaphysician of presence.⁹

In his penultimate reference to the Cappadocians in this paper, Marion offers a lengthy citation from *Against Eunomius* by the Nyssen to support his hypothesis that de-nomination issues not, as some had been claiming, in a ‘metaphysics of presence’ but rather in a ‘theology of absence’, by which is meant not the non-presence of God but that the name which gives God and which is given as God serves, precisely, to ‘shield’ God from presence. The Nyssen had, similarly, explored this theme in his own version of *Against Eunomius* as follows:

What is the significance of the unnameable name of which the Father speaks (when He says), ‘Baptize them in my name’, without adding the signification uttered by this name? On this matter, here is our opinion: we grasp all the beings in creation through the signification of their names ... In contrast, only the uncreated nature, which we believe (to be) the Father, the Son, and the Holy Spirit, surpasses all signification that a name can convey.¹⁰

For Marion, ‘saving the name’ of God is, paradoxically, never about fixing a name to God, nor opposing a ‘non’ (or ‘nom’) to Him¹¹ but, rather, entails the incorporation of humankind into the Name which is unpronounceable but which is, nevertheless a saving Name:

For the Name no longer functions by inscribing God within the theoretical horizon of predication, but by inscribing us, according to a radically new praxis, in the very horizon of God. This is exactly what baptism accomplishes when, far from our attributing to God a name that is intelligible to us, we enter into his incomprehensible Name, with the additional result that we receive our own.¹²

In his response to Marion’s paper, Jacques Derrida – despite some reservations concerning the ascription to himself of any understanding of ‘negative theology’ as a single concept – acknowledges that there can be a large measure of agreement between them, on a structural level, concerning the name, and the

⁹ J.-L. Marion, ‘In the Name’ (1994), 36.

¹⁰ Gregory of Nyssa, *Contra Eunomium*, PG 45, 472D-473C. Cited in J.-L. Marion, ‘In the Name’ (1994), 37-8.

¹¹ Marion points out that, in French, ‘non’ and ‘nom’ are homophones; the play on words, and its implications, cannot be satisfactorily rendered in English.

¹² J.-L. Marion, ‘In the Name’ (1994), 38.

non propriety of the 'proper name' of God. He raises doubts, however, as to the appropriateness of Christian baptism as a paradigm for this structure since, in his view, the structure in question is more universal in scope. In his defence of the reference to baptism, Marion concedes that this had been introduced through associations arising from the previous citation of the Nyssen's work on signification; it was not intended to represent a final position and he is, in fact, prepared to agree with Derrida that the structure of de-nomination may, indeed, be universal:

... if God is unknowable, then man is unknowable, too. So that structure can be applied perhaps to the case of every man.¹³

The rapprochement effected between Derrida the Jew who would 'rightly be called an atheist'¹⁴ and Marion the Catholic theologian and phenomenologist on this topic of 'saving the name' is illuminating, not only on its own terms, but also for the extent to which it adverts to the witness of the Cappadocians and incorporates them within the constructs of postmodern thought as 'de-nominalists' and, in Basil's case, as a 'quasi-deconstructionist'. I would suggest, however, that cogent as the arguments are in many respects, there are questions to be raised in relation to the mooted adherence of the Cappadocians to a 'theology of absence', and that these are illustrated most clearly in relation to baptism, which Marion puts forward, but then appears to abjure, or at least qualify, as an example of de-nomination. For the Cappadocians, it is, precisely, the 'invocation of the divine Names' which enables the candidate to enter, through the 'laver of regeneration' into the mystery of Christian salvation. If there is, as Marion claims, a 'theology of absence' here in that the three divine Names must be understood as pointing to, rather than comprehending, the mystery of the divine, it is, nevertheless, balanced by a sacramental 'theology of presence' in which the candidate is truly and effectively cleansed and prepared for the spiritual journey which lies ahead. As the Nazianzen had insisted, the 'golden and saving chain' is manifest most particularly in the process of deification which is begun at baptism, and the gift which is bestowed not only 'saves the Name(s) of God' from nominalist distortions but also bestows a name, and thereby a new identity, upon the candidate. The latter name may well be, as Marion contends, 'without essence' and its 'property' not be unique to the candidate,¹⁵ but it nevertheless points towards, and to a certain degree mirrors, the mystery of the divine life into which he or she is to be incorporated.

¹³ J.-L. Marion, 'In the Name' (1994), 47.

¹⁴ Derrida designates himself thus in 'Circonfession: Cinquante-neuf périodes et périphrases', in G. Bennington and J. Derrida (eds), *Jacques Derrida* (Paris, 1991), 146. Cited also in J.D. Caputo, 'Apostles of the Impossible. On God and the Gift', in J.D. Caputo and M.J. Scanlon (eds), *God, The Gift and Postmodernism* (1994), 197.

¹⁵ J.-L. Marion, 'In the Name' (1994), 47.

I would suggest, therefore, that there is a delicate balance between *apophasis* and *kataphasis* in the witness of the Cappadocians which tends to be disregarded by those who seek to align their work too closely to that of deconstruction – and that their soteriologies ‘save the divine Names’ in more ways than is suggested by either Marion or Derrida in this particular discussion. The Cappadocians’ insistence, against Eunomius and his followers, that nominal distinctions follow, rather than precede, essential ones must be weighed against their equal insistence upon the ‘givenness’ of the names of God as revealed in Scripture and through the tradition of the Church. Salvation for the believer is made available through the deifying action of the three divine Persons, effected through reception of the sacraments, of which baptism is the prime exemplar. Derrida’s demurrals concerning baptism as a paradigm for de-nomination is therefore cogent, and it could be mooted that Marion’s equivalence on this issue may in part be due to tensions between his roles as phenomenologist and Catholic theologian. However, the point of agreement between them concerning the potentially universal scope of the structure of de-nomination is noteworthy and one to which the Cappadocians might have been prepared to subscribe: that acceptance of the unknowability of God (in essence) entails also the acceptance of the unknowability of persons – a structure which ‘can be applied perhaps to the case of every man’. This is a point to which I shall return in the conclusion, but first it is germane to consider the question of donation, and specifically theological donation, within the thought of Derrida, Marion and the Cappadocians.

Saving the gift

The highest gift of God, that we call our salvation, is nothing less than God.¹⁶ With this succinct exposition of Augustine’s dictum, *Deus est qui Deum dat*, Michael Scanlon opened the debate between Derrida and Marion at Villanova on donation. By the time of the conference Derrida had already published widely on the themes of hospitality and the gift¹⁷ and Marion had also offered distinctive contributions in this area.¹⁸ The dialogue, as recorded in *God, the Gift and Postmodernism*, affords plentiful material for those in search of the

¹⁶ Richard Kearney (moderator), ‘On the Gift. A Discussion between Jacques Derrida and Jean-Luc Marion’, in J.D. Caputo and M.J. Scanlon (eds), *God, The Gift and Postmodernism* (1994), 54.

¹⁷ See D. Wills (trans.), J. Derrida, *The Gift of Death* (Chicago and London, 1995); also J. Derrida, ‘Donner le Temps’, in *La fausse monnaie* (Paris, 1991), and J. Derrida and A. Dufourmantelle, *De L’Hospitalité* (Paris, 1997).

¹⁸ See J.-L. Marion, *Étant Donnée. Essai d’une phénoménologie de la donation* (Paris, 1997); also J.-L. Marion, *Réduction et donation: recherché sur Husserl, Heidegger et la phénoménologie* (Paris, 1989).

commonalities and divergences between these two thinkers on this topic, but I intend here to highlight just two aspects which are of particular relevance to the soteriological schemata of the Cappadocians. The first is the issue of the relationship between ‘gift’ and ‘givenness’; the second concerns the ‘problematization’ of the divine gift. I shall consider these in turn before reviewing the outcomes in rapprochement with the Cappadocians’ approaches, as evinced especially by the image of the ‘golden and saving chain’.

Gift and givenness

I have to emphasize that I am not interested in the gift and I am not interested in the religious meaning of the gift.¹⁹

This, Marion’s opening statement of the Villanova debate on donation, does not seem to augur well for future discussions. However, he qualifies it subsequently by explaining that his interest in the gift had been to the fore in his theological writings of approximately ten years previously. With the publication of *Réduction et Donation*²⁰ his focus had turned, rather, to phenomenological givenness (*Gegebenheit*), particularly as this had been explored by Husserl in *Logical Investigations*,²¹ and according to which:

Everything, not only the intuition is gegeben, or can be gegeben, or at least you can ask about every signification whether it is gegeben or not.²²

Marion argues that this re-reading of phenomenology permits an ‘opening’ to ‘degrees’ of phenomena, of which some may be described as ‘excessive’ or maximally intensive, saturating intuition and triggering an experience of bedazzlement, astonishment or *Bewunderung*. Such ‘counter-experiences’ cannot be objectivised or described and appear absolute. In other words, they cannot be seen against the customary horizon of ‘lesser’ phenomena and must either be understood as their own horizon, and therefore dazzling, or seen against not only one horizon but several – thus paving the way for an infinite hermeneutic. Derrida concurs with Marion at Villanova concerning the suspension of the single horizon – but indicates that this entails the suspension, also, of phenomenological adherence:

When I agree on the necessity of suspending the horizon then I am no longer a phenomenologist.²³

¹⁹ J.-L. Marion, ‘On the Gift’ (1994), 56.

²⁰ J.-L. Marion, *Réduction et donation: recherché sur Husserl, Heidegger et la phénoménologie* (Paris, 1989).

²¹ J.N. Findlay (trans.), E. Heidegger, *Logical Investigations* (London, 1970).

²² J.-L. Marion, ‘On the Gift’ (1994), 56.

²³ J. Derrida, ‘On the Gift’ (1994), 66.

Derrida contends, additionally, that Marion's hypothesis involves an 'extraordinary extension' of *Gegebenheit* such that it subsumes, or is understood as homogeneous with, the concept of gift. He suggests to Marion that this arises from the 'deepest ambition' of Marion's thought, which is to effect a correlation between phenomenology and theology whereby all donation may be understood as theological:

My hypothesis concerns the fact that you use or credit the word *Gegebenheit* with gift and this has to do with ... the deepest ambition of your thought. For you, everything that is given in the phenomenological sense ... is finally a gift to a finite creature, and it is finally a gift of God.²⁴

Marion vigorously rebuts any suggestion that he is attempting to reduce every phenomenon to a gift and then to argue that, because this is a gift bestowed upon a finite mind, there must therefore be a divine Giver. Rather more subtly, he is attempting to show that phenomenology has a preliminary, or indicative, relevance for theology, particularly in relation to saturated phenomena (categorised in *De Surcroît*²⁵ as the event, the idol, the flesh, the icon and r/Revelation) in which the intuitive content cannot be contained as a single concept, or even a combination of concepts, but demands an infinite hermeneutic.

Of these five exemplars of conceptual saturation it is, perhaps, that of r/Revelation which offers most resonance with the soteriological thought of the Cappadocians. Marion himself insists²⁶ on maintaining a scrupulous distinction between the use of the lower-case 'r' in 'revelation' to denote this concept as generically understood and the upper-case 'R' in 'Revelation' to signify particular revelation (for example as in the Christian Revelation). Critics of this scheme²⁷ have pointed out that to identify any phenomenon as revelatory demands a commitment in advance to the potential for, and actuality of, Revelation. Marion's argument is thus 'problematized' not only by the way in which 'revelation' and 'Revelation' are interwoven within his phenomenological texts but by their inherent undecideability which is due, precisely, to their saturated status. As Marion himself puts it at Villanova:

If there is a real revelation, no concept could achieve to say and to make intelligible in its own way the excess of intuition ... I would say that no heart, no mind and no word would be wide enough to host that revelation.²⁸

²⁴ J. Derrida, 'On the Gift' (1994), 66.

²⁵ J.-L. Marion, *De Surcroît: études sur les phénomènes saturés* (Paris, 2001).

²⁶ J.-L. Marion, *Étant Donné. Essai d'une phénoménologie de la donation* (1997), 337. Cited also in Robyn Horner, *Jean-Luc Marion. A Theo-logical Investigation* (Aldershot, 2005), 132.

²⁷ See R. Horner, *Jean-Luc Marion* (2005), 132.

²⁸ J.-L. Marion, 'On the Gift' (1994), 69.

It seems, therefore, that revelation, and especially historically particularized Revelation as the Cappadocians would have understood it, occurs not only at the limits of phenomenology – and, indeed of philosophy – but almost of language itself. As Marion was subsequently to concede in *De Surcroît*, ‘philosophy has neither the authority nor the competence to say more in this regard’.²⁹ For Marion, therefore, there is a point beyond which Revelation can be spoken of only by theology, since it is accessible to right interpretation only within the community of faith which accepts both its premise and possibility. The Cappadocians, too, wrestled with the ‘gift’ of Revelation as received through the Scriptures and the tradition of the Church – and with the need to articulate its message to those within and beyond the Church. Their ‘Christian philosophy’ both acknowledged the necessity for, but also the limits of, a philosophical framework which was inextricably linked to Platonism and its successors.³⁰ They might therefore, perhaps, have concurred with Marion that the fullness of this ‘gift’ exceeded available conceptual boundaries, but doubtless they would have demurred in relation to the inability of hearts and mind to receive it, since it was, precisely, the burden of their witness that the capacity for reception lay not within the finitude of the individual believer alone but was made available through the deifying powers of the Spirit received at baptism. For both Derrida and Marion, however, the difficulties associated with reception of the gift are inextricably linked to its conceptual ‘impossibility’, which is considered briefly next.

The im/possibility of the (Divine) gift

As soon as a gift – not a *Gegebenheit*, but a gift – as soon as a gift is identified as a gift ... then it is cancelled as gift. It is reintroduced into the circle of an exchange and destroyed as a gift ... it is impossible for the gift to exist and appear as such.³¹

At Villanova Derrida acknowledges that Marion had correctly summarized, within *Étant Donnée*, the main points of his thinking on the gift and its ‘impossibility’ – impossible because as soon as the donee knows of the gift he or she would thank the donor and thereby ‘cancel’ the gift; similarly, as soon as the donor is conscious of giving, he ‘thanks himself’ and thus cancels the gift by reinscribing it into the economic circle of exchange. It is therefore impossible for the gift *qua* gift to be ‘present’. The point at issue between Marion and Derrida is whether this ‘problematizes’ the gift within the horizon of economy and ontology. Against Marion, Derrida insists that this was not his intention

²⁹ J.-L. Marion, *De Surcroît* (2001), 62-3.

³⁰ See Gregory of Nyssa, *De anima et resurrectione*, in which philosophy is both rejected and then called in to support the debates between Gregory and Macrina. PG 46, 12-160.

³¹ J. Derrida, ‘On the Gift’ (1994), 59.

since the event called gift is totally heterogenous to either theoretical or phenomenological identification. The gift may be exemplar of 'the impossible' but Derrida had never concluded that there is no gift. On the contrary, the gift can be thought of, even though it cannot be 'known':

The gift as such cannot be known, but it can be thought of. We can think what we cannot know. Perhaps thinking is not the right word. But there is something in excess of knowledge.³²

Is Derrida intending in this statement to point towards Marion's concept of saturated phenomena? In other words, could the gift which is 'in excess of knowledge' be liberated from the circle of exchange precisely by its excessiveness, that is, by its capacity to signify more than one horizon and to be susceptible to an infinite hermeneutic? The point is not immediately pursued within the Villanova debate, although Derrida does offer the following thought on the correlation between the desire for the impossible and the gift:

What I am interested in is the experience of the desire for the impossible. That is, the impossible or the condition of desire ... I mean this quest in which we want to give, even when we realize, when we agree, if we agree, that the gift, that giving, is impossible, that it is a process of re-appropriation and self-destruction.³³

On this understanding there is within the giving and receiving a process which also exceeds that of giving and receiving; the gift escapes the circle of exchange by signifying a desire for the impossible which cannot be satisfied and which remains for ever elusive, and yet which must be pursued. Clearly, there are echoes here of the Nyssen's infinite quest for the divine, and these resonances are exemplified particularly in the metaphor of the 'arrow of desire', which is reviewed in the following section.

The arrow of desire

John Caputo, in his reading of the Villanova debates on the gift, designates both Derrida and Marion as 'apostles of the impossible', whilst noting the following key differences between them:

Jean-Luc Marion proposes to stretch phenomenology to the limits of its highest possibility, to the limits of an impossibility, to the possibility of something 'impossible', something declared off-limits by the 'conditions of possibility' imposed by modernity and onto-theology.³⁴

³² J. Derrida, 'On the Gift' (1994), 60.

³³ *Ibid.*

³⁴ J. Caputo, 'Apostles of the Impossible' (1994), 185.

Derrida, on the other hand, is:

... no less in love with the impossible than Marion, no less its zealous apostle, (but) is wary of such saturating givenness. For Derrida, *the* impossible is something that is *never given*, that is always deferred.³⁵

Nevertheless, although for Derrida the impossible is ‘never given’, it is, at the same time, perpetually sought, and Caputo notes the agreement between Marion and Derrida with regard to the ‘arrow’ of intentionality or desire, which is aimed at the heart of God:

We have contended that Marion and Derrida are agreed in regarding the ‘intention’ or ‘concept’ as an ‘arrow’ which is aimed at the heart of God from which God must be shielded or kept ‘safe’. For Marion, who is thinking in terms of ... Christian Neoplatonism, ... this is because the arrow of intentionality is too weak or narrow to penetrate or comprehend the infinite givenness of God: it would compromise the infinite incomprehensibility of God who has utterly saturated the intention ‘God’ in a plenitude of givenness. But for Derrida, who is thinking in Jewish and *messianic* terms ... the arrow takes aim at God and never reaches God precisely because the name of God is the name of what we love and desire ... something *tout autre* which is not ‘present’, not only in the narrow sense of conceptual presentation ... but also not *given*. For Marion the signifier ‘God’ is flooded by givenness; for Derrida it is a dry and desert aspiration for I know not what.³⁶

The theme, if not the image itself, of the ‘arrow of desire’ is one which was taken up more fully after Villanova by Marion, with the publication, in 2003, of *Le Phénomène Érotique*,³⁷ in which he addresses what he perceives as the failure of philosophy to ‘think love’. One of the most cogent points which Marion makes in that work is the connection between the ‘arrow of desire’ and the will to love – that the continuation of, and fidelity to, particular commitments of love depends on decision and choice rather than emotion. Marion’s exposition of the ‘arrow of desire’ therefore has soteriological aspects; it is a courageous attempt to demonstrate the incapacity of metaphysics to ‘think what matters’ which, for him, is loving and being loved. It does, however, perhaps tend to reinforce, rather than negate, doubts concerning the capacity of phenomenology alone to offer ‘salvation’, even when it is founded upon a concept as universal as love itself.

Clearly, the ‘arrow of desire’ is a *topos* not only of deconstruction and phenomenology but also of spiritual theology, and it is interesting to compare Marion’s approach with that of the Nyssen, who used this image extensively in his *Commentary on the Song of Songs*. Typically, the Nyssen subverts or develops the image in unexpected ways. Thus, within *Homily 4*,³⁸ the soul as

³⁵ *Ibid.*

³⁶ *Ibid.* 198-9. Cited also in R. Horner, *Jean-Luc Marion* (2005), 134.

³⁷ J.-L. Marion, *Le Phénomène Érotique: Six Méditations* (Paris, 2003).

³⁸ Gregory of Nyssa, *In Cantica Canticoorum Homiliae*, GNO VI 127.7-10. Cited also in Martin Laird, *Gregory of Nyssa and the Grasp of Faith. Union, Knowledge and Divine Presence* (Oxford, 2004), 91.

bride is herself the 'target' for the divine archer who sends his Son as the arrow which pierces the bride's heart. Her 'wounding' represents a culminating moment in the bride's spiritual journey of identification and union with her beloved, the divine bridegroom. The Nyssen provides further symbolic details: the tip of the arrow is faith, and it has been moistened by the 'spirit of life'. Thus, although the divine bridegroom is himself the arrow, the point of entry for his indwelling must be through faith alone. Towards the end of this homily, however, the symbolism is altered: the bride herself has become the arrow, her head has become the tip of the arrow and her body its shaft. This shift of imagery enables Gregory to effect a transition between his expositions of *Song* 2:5b and *Song* 2:6, since the latter contains the statement concerning the bridegroom's left hand being under the bride's head, with his right hand embracing her.³⁹ In other words, the bridegroom is now depicted as holding his bride's head in the bow with his left hand, while her body is held at the notched end by his right hand. It is, perhaps, a strange image, but it illustrates a typically Nyssenian coincidence of opposites, since the bride is both in movement and at rest: 'I am at once shot forth like an arrow and am at rest in the hands of the archer'.⁴⁰

Cognate examples of the use of this metaphor are to be found in *Homily* 12 and *Homily* 13, and these, too, make it clear that, for Gregory, the 'arrow of desire' is a multivalent image which expresses not only the desire of the soul for the divine beloved but also the desire of the divine bridegroom for the soul as bride. It is a love which is reciprocated, although never in equal measure since the finitude of the soul is both fulfilled and yet never sated by the infinity of the divine Word.

If, therefore, for Derrida, the arrow of desire takes aim at God but can never reach God 'precisely because the name of God is what we love and desire', whereas, for Marion, the arrow is 'too weak and narrow to penetrate the infinite greatness of God', within the Gregorian scheme these 'impossibilities' are transformed into the possibilities afforded by grace. The believing soul as bride becomes not only recipient of, but also, in *Homily* 4, instrument for, the love of the divine archer. The 'wound of love' represents a culminating – and yet not final, since the journey is infinite – moment within the spiritual life which can only be prepared for through faith and through acceptance of, precisely, the 'saving gift' offered through baptism, as depicted in the Nazianzen's image of the 'golden and saving chain'.

³⁹ 'His left hand is under my head, his right embraces me'. *Song of Songs* 2:6, *New Jerusalem Bible*.

⁴⁰ Gregory of Nyssa, *In Cantica Cantorum Homiliae*, GNO VI 129.15-6. Cited also in M. Laird, *Gregory of Nyssa and the Grasp of Faith* (Oxford, 2004), 94.

Conclusion

It might be averred that it is scarcely legitimate to compare the image of the ‘arrow of desire’ as used by the Nyssen with the ‘arrows of desire’ of Derrida and Marion as referred to by John Caputo, since they are all operating within such divergent paradigms. Moreover, it could be contested that neither Derrida nor Marion were setting out to construct ‘soteriologies’ as such within their respective schemata. Nevertheless, I hope that sufficient evidence has been adduced to support the claim that soteriological concerns are implicit within the work of both Derrida and Marion, and that these resonate at important points with those of the Cappadocians, although the outcomes may differ. On this basis, I would posit that the ‘construction’ of the metaphorical golden and saving chain is strengthened, rather than weakened, by rapprochement with the hypotheses of both deconstruction and phenomenology – offering a way, for example, by which not only the Name but the Names of God may be saved, and thereby also the names of those who are to be incorporated within them – with the caveat that such ‘nomination’ is circumscribed by the ultimate unknowability of both God and human persons. Similarly, the Cappadocians’ approaches to theological donation, whilst more diffuse and less explicit than those, for example, of Augustine, offer a useful point of comparison and, at times, a corrective to some of the more circular arguments on the gift put forward by Derrida and Marion. Finally, with regard to the ‘arrow of desire’, the importance of faith, symbolized by the arrow tip within the Gregorian presentation, should not be underestimated as a point of resonance between the Nyssen and his (post)modern interlocutors. For Gregory, faith and love are the necessary preconditions and corollary of mystical union with the divine, but faith and love are exercised also by those who, perhaps, wield the ‘weaker’ arrows of desire and intentionality described by Derrida and Marion. In this respect the universal aspects of the structure of de-nomination, which might be applied ‘to the case of every man’⁴¹ could be regarded either as challenging, or as unfolding the soteriological implications of, the Nazianzen’s statement concerning the ‘golden and saving chain’.

I would suggest, therefore, in conclusion, that, whatever the differences of their philosophical or theological premises, the discrete approaches of the Cappadocians and these two (post)modern interlocutors might be understood as ‘saving’ each other in certain respects through mutual rapprochement – or, to express matters a little more provocatively, that the golden and saving chain evinces a potential capacity to extend ‘hospitality’ to the conceptual schemata of both Derrida and Marion (and thereby, it could be suggested, to resist deconstruction, even by deconstruction itself).

⁴¹ J.-L. Marion, ‘In the Name’ (1994), 47.

Volume 1
STUDIA PATRISTICA LXXV

STUDIA PATRISTICA

Markus VINZENT	
Editing <i>Studia Patristica</i>	3
Frances YOUNG	
<i>Studia Patristica</i>	11
Mark EDWARDS	
The Use and Abuse of Patristics	15

PLATONISM AND THE FATHERS

Christian H. BULL	
An Origenistic Reading of Plato in Nag Hammadi Codex VI.....	31
Mark HUGGINS	
Comparing the Ethical Concerns of Plato and John Chrysostom	41
Alexey FOKIN	
Act of Vision as an Analogy of the Proceeding of the Intellect from the One in Plotinus and of the Son and the Holy Spirit from the Father in Marius Victorinus and St. Augustine	55
Laela ZWOLLO	
Aflame in Love: St. Augustine's Doctrine of <i>amor</i> and Plotinus' Notion of <i>eros</i>	69
Lenka KARFÍKOVÁ	
Augustine on Recollection between Plato and Plotinus	81
Matthias SMALBRUGGE	
Augustine and Deification. A Neoplatonic Way of Thinking.....	103
Douglas A. SHEPARDSON	
The Analogical Methodology of Plato's <i>Republic</i> and Augustine's <i>De trinitate</i>	109

MAXIMUS CONFESSOR

Paul A. BRAZINSKI	
Maximus the Confessor and Constans II: A Punishment Fit for an Unruly Monk	119
Ian M. GERDON	
The Evagrian Roots of Maximus the Confessor's <i>Liber asceticus</i>	129
Jonathan GREIG	
Proclus' Doctrine of Participation in Maximus the Confessor's <i>Centuries of Theology</i> 1.48-50	137
Emma BROWN DEWHURST	
The 'Divisions of Nature' in Maximus' <i>Ambiguum</i> 41?	149
Michael BAKKER	
Gethsemane Revisited: Maximus' <i>Aporia</i> of Christ's γνώμη and a 'Monarchic Psychology' of Deciding.....	155
Christopher A. BEELEY	
Natural and Gnostic Willing in Maximus Confessor's <i>Disputation with Pyrrhus</i>	167
Jonathan TAYLOR	
A Three-Nativities Christology? Maximus on the <i>Logos</i>	181
Eric LOPEZ	
Plagued by a Thousand Passions – Maximus the Confessor's Vision of Love in Light of Nationalism, Ethnocentrism, and Religious Persecution.....	189
Manuel MIRA	
The Priesthood in Maximus the Confessor.....	201
Adam G. COOPER	
When Action Gives Way to Passion: The Paradoxical Structure of the Human Person according to Maximus the Confessor	213
Jonathan BIELER	
Body and Soul Immovably Related: Considering an Aspect of Maximus the Confessor's Concept of Analogy	223

Luke STEVEN	
Deification and the Workings of the Body: The Logic of ‘Proportion’ in Maximus the Confessor	237
Paul M. BLOWERS	
Recontextualizations of Maximus the Confessor in Modern Christian Theology.....	251

Volume 2

STUDIA PATRISTICA LXXVI

EL PLATONISMO EN LOS PADRES DE LA IGLESIA

(ed. Rubén Pereto Rivas)

Rubén PERETÓ RIVAS	
Introducción.....	1
Viviana Laura FÉLIX	
Platonismo y reflexión trinitaria en Justino.....	3
Juan Carlos ALBY	
El trasfondo platónico del concepto de <i>Lex divina</i> en Ireneo de Lyon.....	23
Patricia CINER	
La Herencia Espiritual: la doctrina de la preexistencia en Platón y Orígenes.....	37
Pedro Daniel FERNÁNDEZ	
Raíces platónicas del modelo pedagógico de Orígenes.....	49
Rubén PERETÓ RIVAS	
La <i>eutonía</i> en la dinámica psicológica de Evagrio Póntico	59
Santiago Hernán VAZQUEZ	
El ensalmo curativo de Platón y la potencialidad terapéutica de la palabra en Evagrio Póntico	67
Oscar VELÁSQUEZ	
Las <i>Confesiones</i> en la perspectiva de la Caverna de Platón	79

Gerald CRESTA	
Acerca de la belleza metafísica en Pseudo-Dionisio y Buenaventura.....	91
Graciela L. RITACCO	
La perennidad del legado patrístico: Tiempo y eternidad.....	103

Volume 3

STUDIA PATRISTICA LXXVII

BECOMING CHRISTIAN IN THE LATE ANTIQUE WEST (3rd-6th CENTURIES)

(ed. Ariane Bodin, Camille Gerzaguët and Matthieu Pignot)

Ariane BODIN, Camille GERZAGUET & Matthieu PIGNOT	
Introduction	1
Matthieu PIGNOT	
The Catechumenate in Anonymous Sermons from the Late Antique West.....	11
Camille GERZAGUET	
Preaching to the <i>ecclesia</i> in Northern Italy: The Eastertide Sermons of Zeno of Verona and Gaudentius of Brescia.....	33
Adrian BRÄNDLI	
Imagined Kinship: Perpetua and the Paternity of God	45
Jarred MERCER	
<i>Vox infantis, vox Dei</i> : The Spirituality of Children and Becoming Christian in Late Antiquity	59
Rafał TOCZKO	
The Shipwrecks and Philosophers: The Rhetoric of Aristocratic Conversion in the Late 4 th and Early 5 th Centuries	75
Ariane BODIN	
Identifying the Signs of Christianness in Late Antique Italy and Africa.....	91

Hervé HUNTZINGER

- Becoming Christian, Becoming Roman: Conversion to Christianity
and Ethnic Identification Process in Late Antiquity 103

Volume 4

STUDIA PATRISTICA LXXVIII

LITERATURE, RHETORIC, AND EXEGESE IN SYRIAC VERSE

(ed. Jeffrey Wickes and Kristian S. Heal)

Jeffrey WICKES

- Introduction 1

Sidney H. GRIFFITH

- The Poetics of Scriptural Reasoning: Syriac *Mêmrê* at Work..... 5

Kristian S. HEAL

- Construal and Construction of *Genesis* in Early Syriac Sermons..... 25

Carl GRIFFIN

- Vessel of Wrath: Judas Iscariot in Cyrillona and Early Syriac Tradition 33

Susan ASHBROOK HARVEY

- The Poet's Prayer: Invocational Prayers in the *Mêmrê* of Jacob of Sarug 51

Andrew J. HAYES

- The Manuscripts and Themes of Jacob of Serugh's *Mêmrâ* 'On the Adultery of the Congregation' 61

Robert A. KITCHEN

- Three Young Men Redux: The Fiery Furnace in Jacob of Sarug and Narsai 73

Erin Galgay WALSH

- Holy Boldness: Narsai and Jacob of Serugh Preaching the Canaanite Woman 85

Scott Fitzgerald JOHNSON

- Biblical Historiography in Verse Exegesis: Jacob of Sarug on Elijah and Elisha 99

Volume 5

STUDIA PATRISTICA LXXIX

CLEMENT OF ALEXANDRIA

(ed. Piotr Ashwin-Siejkowski)

Piotr ASHWIN-SIEJKOWSKI	
Introduction	1
Judith L. KOVACS	
‘In order that we might follow him in all things’: Interpretation of Gospel Texts in <i>Excerpts from Theodotus</i> 66-86	7
Veronika ČERNUŠKOVÁ	
The <i>Eclogae Propheticae</i> on the Value of Suffering: A Copyist’s Excerpts or Clement’s Preparatory Notes?	29
Piotr ASHWIN-SIEJKOWSKI	
<i>Excerpta ex Theodoto</i> – A Search for the Theological Matrix. An Examination of the Document in the Light of Some Coptic Treatises from the Nag Hammadi Library	55
Jana PLÁTOVÁ	
How Many Fragments of the <i>Hypotyposes</i> by Clement of Alexandria Do We Actually Have?	71
Davide DAINESI	
Cassiodorus’ <i>Adumbrationes</i> : Do They Belong to Clement’s <i>Hypotyposes</i> ?	87
Joshua A. NOBLE	
Almsgiving or Training? Clement of Alexandria’s Answer to <i>Quis dives salvetur</i> ?	101
Peter WIDDICOMBE	
Slave, Son, Friend, and Father in the Writings of Clement of Alexandria	109
H. CLIFTON WARD	
We Hold These ἀρχαί To Be Self-Evident: Clement, ἐνάργεια, and the Search for Truth	123
Annette BOURLAND HUIZENGA	
Clement’s Use of Female Role Models as a Pedagogical Strategy ...	133

Brice ROGERS ‘Trampling on the Garment of Shame’: Clement of Alexandria’s Use of the <i>Gospel of the Egyptians</i> in Anti-Gnostic Polemic.....	145
Manabu AKIYAMA L’Unigenito Dio come «esegeta» (<i>Gv.</i> 1:18) secondo Clemente Alessandrino	153
Lisa RADA KOVICH HOLSBERG Of Gods and Men (and Music) in Clement of Alexandria’s <i>Protrep- ticus</i>	161
Joona SALMINEN Clement of Alexandria on Laughter	171
Antoine PARIS La composition des <i>Stromates</i> comme subversion de la logique aris- totélicienne.....	181

Volume 6

STUDIA PATRISTICA LXXX

THE CLASSICAL OR CHRISTIAN LACTANTIUS

(ed. Oliver Nicholson)

Oliver NICHOLSON Introduction	1
John MCGUCKIN The Problem of Lactantius the Theologian	17
Mattias GASSMAN <i>Et Deus et Homo</i> : The Soteriology of Lactantius.....	35
Gábor KENDEFFY More than a <i>Cicero Christianus</i> . Remarks on Lactantius’ Dualistic System	43
Stefan FREUND When Romans Become Christians... The ‘Romanisation’ of Christian Doctrine in Lactantius’ <i>Divine Institutes</i>	63

Blandine COLOT	
Lactantius and the Philosophy of Cicero: ‘Romideologie’ and Legit- imization of Christianity	79
Jackson BRYCE	
Lactantius’ Poetry and Poetics	97
Oliver NICHOLSON	
The Christian Sallust: Lactantius on God, Man and History	119
Elizabeth DEPALMA DIGESER	
Persecution and the Art of Reading: Lactantius, Porphyry and the Rules for Reading Sacred Texts	139
David RUTHERFORD	
The Manuscripts of Lactantius and His Early Renaissance Readers ..	155
Carmen M. PALOMO PINEL	
The Survival of the Classical Idea of Justice in Lactantius’ Work ...	173
Ralph KEEN	
Gilbert Burnet and Lactantius’ <i>De mortibus persecutorum</i>	183

Volume 7

STUDIA PATRISTICA LXXXI

HEALTH, MEDICINE, AND CHRISTIANITY IN LATE ANTIQUITY

(ed. Jared Secord, Heidi Marx-Wolf and Christoph Markschies)

Jared SECORD	
Introduction: Medicine beyond Galen in the Roman Empire and Late Antiquity	1

METHODOLOGICAL CONSIDERATIONS

Christoph MARKSCHIES	
Demons and Disease	11
Ellen MUEHLBERGER	
Theological Anthropology and Medicine: Questions and Directions for Research	37

CHRISTIANS, DOCTORS, AND MEDICAL KNOWLEDGE

Jared SECORD	
Galen and the Theodotians: Embryology and Adoptionism in the Christian Schools of Rome	51
Róbert SOMOS	
Origen on the Kidneys	65
Heidi MARX-WOLF	
The Good Physician: Imperial Doctors and Medical Professionaliza- tion in Late Antiquity	79
Stefan HODGES-KLUCK	
Religious Education and the Health of the Soul according to Basil of Caesarea and the Emperor Julian	91
Jessica WRIGHT	
John Chrysostom and the Rhetoric of Cerebral Vulnerability	109

CHRISTIAN PERSPECTIVES ON DEATH,
DISABILITY, AND ILLNESS

Helen RHEE	
Portrayal of Patients in Early Christian Writings	127
Meghan HENNING	
Metaphorical, Punitive, and Pedagogical Blindness in Hell	139
Maria E. DOERFLER	
The Sense of an Ending: Childhood Death and Parental Benefit in Late Ancient Rhetoric	153
Brenda Llewellyn IHSEN	
‘Waiting to see and know’: Disgust, Fear and Indifference in <i>The Miracles of St. Artemios</i>	161

CONCEPTIONS OF VIRGINITY

Michael ROSENBERG	
Physical Virginity in the <i>Protevangelium of James</i> , the Mishnah, and Late Antique Syriac Poetry	177

Julia Kelto LILLIS Who Opens the Womb? Fertility and Virginitly in Patristic Texts	187
Caroline MUSGROVE Debating Virginitly in the Late Alexandrian School of Medicine	203

Volume 8

STUDIA PATRISTICA LXXXII

DEMONS

(ed. Sophie Lunn-Rockliffe)

Sophie LUNN-ROCKLIFFE Introduction	1
Gregory SMITH Augustine on Demons' Bodies	7
Sophie LUNN-ROCKLIFFE Chaotic Mob or Disciplined Army? Collective Bodies of Demons in Ascetic Literature	33
Travis W. PROCTOR Dining with 'Inhuman' Demons: Greco-Roman Sacrifice, Demonic Ritual, and the Christian Body in Clement of Alexandria	51
Gregory WIEBE Augustine on Diabolical Sacraments and the Devil's Body	73
Katie HAGER CONROY 'A Kind of Lofty Tribunal': The Gathering of Demons for Judgment in Cassian's <i>Conference Eight</i>	91

Volume 9

STUDIA PATRISTICA LXXXIII

EMOTIONS

(ed. Yannis Papadogiannakis)

Yannis PAPADOGIANNAKIS Introduction	1
--	---

J. David WOODINGTON
 Fear and Love: The Emotions of the Household in Chrysostom 19

Jonathan P. WILCOXSON
 The Machinery of Consolation in John Chrysostom’s Letters to
 Olympias..... 37

Mark THERRIEN
 Just an Old-Fashioned Love Song: John Chrysostom’s Exegesis of
Ps. 41:1-2 73

Christos SIMELIDIS
 Emotions in the Poetry of Gregory of Nazianzus 91

Yuliia ROZUMNA
 ‘Be Angry and Do Not Sin’. Human Anger in Evagrius of Pontus
 and Gregory of Nyssa 103

Mark ROOSIEN
 ‘Emulate Their Mystical Order’: Awe and Liturgy in John Chryso-
 stom’s Angelic πολιτεία 115

Peter MOORE
 Deploying Emotional Intelligence: John Chrysostom’s Relational
 Emotional Vocabulary in his Beatitude Homilies 131

Clair E. MESICK
 The Perils and Virtues of Laughter in the Works of John Chryso-
 stom 139

Andrew MELLAS
 Tears of Compunction in John Chrysostom’s *On Eutropius* 159

Maria VERHOEFF
 Seeking Friendship with Saul: John Chrysostom’s Portrayal of
 David 173

Blake LEYERLE
 Animal Passions. Chrysostom’s Use of Animal Imagery 185

Justus T. GHORMLEY
 Gratitude: A Panacea for the Passions in John Chrysostom’s Com-
 mentary on the *Psalms* 203

Brian DUNKLE	
John Chrysostom's Community of Anger Management	217
Andrew CRISLIP	
<i>The Shepherd of Hermas</i> and Early Christian Emotional Formation	231
Niki Kasumi CLEMENTS	
Emotions and Ascetic Formation in John Cassian's <i>Collationes</i>	241
Margaret BLUME FREDDOSO	
The Value of Job's Grief in John Chrysostom's <i>Commentary on Job</i> : How John Blesses with Job's Tears	271
Jesse SIRAGAN ARLEN	
'Let Us Mourn Continuously': John Chrysostom and the Early Christian Transformation of Mourning.....	289
Martin HINTERBERGER	
Basil of Caesarea and Gregory of Nazianzus Speaking about Anger and Envy: Some Remarks on the Fathers' Methodology of Treating Emotions and Modern Emotion Studies	313

Volume 10

STUDIA PATRISTICA LXXXIV

EVAGRIUS BETWEEN ORIGEN, THE CAPPADOCIANS, AND NEOPLATONISM

(ed. Ilaria Ramelli, with the collaboration of Kevin Corrigan,
Giulio Maspero and Monica Tobon)

Ilaria RAMELLI	
Introduction	1
Samuel FERNÁNDEZ	
The Pedagogical Structure of Origen's <i>De principiis</i> and its Christology	15
Martin C. WENZEL	
The Omnipotence of God as a Challenge for Theology in Origen and Gregory of Nyssa	23

Miguel BRUGAROLAS
 Theological Remarks on Gregory of Nyssa’s Christological Language
 of ‘Mixture’ 39

Ilaria VIGORELLI
 Soul’s Dance in Clement, Plotinus and Gregory of Nyssa 59

Giulio MASPERO
Isoangelia in Gregory of Nyssa and Origen on the Background of
 Plotinus 77

Ilaria RAMELLI
 Response to the Workshop, “Theology and Philosophy between
 Origen and Gregory of Nyssa” 101

Mark J. EDWARDS
 Dunamis and the Christian Trinity in the Fourth Century 105

Kevin CORRIGAN
 Trauma before Trauma: Recognizing, Healing and Transforming the
 Wounds of Soul-Mind in the Works of Evagrius of Pontus 123

Monica TOBON
 The Place of God: Stability and Apophasis in Evagrius 137

Theo KOBUSCH
 Practical Knowledge in ‘Christian Philosophy’: A New Way to
 God 157

Ilaria RAMELLI
 Gregory Nyssen’s and Evagrius’ Biographical and Theological Rela-
 tions: Origen’s Heritage and Neoplatonism 165

Volume 11

STUDIA PATRISTICA LXXXV

AMBROSE OF MILAN

Isabella D’AURIA
 Polemiche antipagane: Ambrogio (*epist.* 10, 73, 8) e Prudenzio
 (*c. Symm.* 2, 773-909) contro Simmaco (*rel.* 3, 10) 1

Victoria ZIMMERL-PANAGL <i>Videtur nobis in sermone revivescere... Preparing a New Critical Edition of Ambrose's Orationes funebres</i>	15
Andrew M. SELBY Ambrose's 'Inspired' Moderation of Tertullian's Christian Discipline	23
Sarah EMANUEL Virgin Heroes and Cross-Dressing Kings: Reading Ambrose's <i>On Virgins 2.4</i> as Carnavalesque.....	41
Francesco LUBIAN Ambrose's <i>Disticha</i> and John 'Reclining on Christ's Breast' (Ambr., <i>Tituli</i> II [21], 1).....	51
D.H. WILLIAMS Ambrose as an Apologist.....	65
Brendan A. HARRIS 'Where the Sanctification is One, the Nature is One': Pro-Nicene Pneumatology in Ambrose of Milan's Baptismal Theology.....	77
David VOPŘADA <i>Bonum mihi quod humiliasti me</i> . Ambrose's Theology of Humility and Humiliation.....	87
Paola Francesca MORETTI 'Competing' <i>exempla</i> in Ambrose's <i>De officiis</i>	95
Metha HOKKE Scent as Metaphor for the Bonding of Christ and the Virgin in Ambrose's <i>De virginitate</i> 11.60-12.68.....	107
J. WARREN SMITH Transcending Resentment: Ambrose, David, and <i>Magnanimitas</i>	121
Andrew M. HARMON Aspects of Moral Perfection in Ambrose's <i>De officiis</i>	133
Han-luen KANTZER KOMLINE From Building Blocks to Blueprints: Augustine's Reception of Ambrose's <i>Commentary on Luke</i>	153

Hedwig SCHMALZGRUBER
 Biblical Epic as Scriptural Exegesis – Reception of Ambrose in the
 So-called *Heptateuch* Poet 167

Carmen Angela CVETKOVIĆ
 Episcopal Literary Networks in the Late Antique West: Niceta of
 Remesiana and Ambrose of Milan..... 177

Stephen COOPER
 Ambrose in Reformation Zürich: Heinrich Bullinger’s Use of
 Ambrosiaster’s Commentaries on Paul..... 185

Volume 12

STUDIA PATRISTICA LXXXVI

AUGUSTINE ON *CONSCIENTIA*

(ed. Diana Stanciu)

Diana STANCIU
 Introduction 1

Allan FITZGERALD
 Augustine, Conscience and the Inner Teacher 3

Enrique A. EGUIARTE
Conscientia (...) *itineribus* (...) in *sapientiam* 13

Matthew W. KNOTTS
 With Apologies to Jiminy Cricket. The Early Augustine’s ‘Sapiential’
 Account of *conscientia*..... 21

Anne-Isabelle BOUTON-TOUBOULIC
Conscientiae requies (*Conf. X*, 30, 41): Sleep, Consciousness and
 Conscience in Augustine..... 37

Andrea BIZZOZERO
Beati mundi cordes (*Mt* 5:8). *Coscienza*, *Conoscenza* e *Uisio Dei* in
 Agostino prima del 411..... 55

Josef LÖSSL
 How ‘Bad’ is Augustine’s ‘Bad Conscience’ (*mala conscientia*)? ... 89

Marianne DJUTH	
The Polemics of Moral Conscience in Augustine	97
Diana STANCIU	
<i>Conscientia, capax Dei</i> and Salvation in Augustine: What Would Augustine Say on the ‘Explanatory Gap’?	111
Jeremy W. BERGSTROM	
Augustine on the Judgment of Conscience and the Glory of Man....	119
Mark CLAVIER	
A Persuasive God: Conscience and the Rhetoric of Delight in Augustine’s Interpretation of <i>Romans</i> 7	135
John COMSTOCK	
The Augustinian <i>Conscientia</i> : A New Approach.....	141
Jérôme LAGOUANÈRE	
Augustin, lecteur de Sénèque: le cas de la <i>bona uoluntas</i>	153
Gábor KENDEFFY	
Will and Moral Responsibility in Augustine’s Works on Lying	163

Volume 13

STUDIA PATRISTICA LXXXVII

AUGUSTINE IN LATE MEDIEVAL PHILOSOPHY AND THEOLOGY

(ed. John T. Slotemaker and Jeffrey C. Witt)

David C. FINK & John T. SLOTEMAKER	
<i>In Memoriam</i> David C. Steinmetz	1
John T. SLOTEMAKER & Jeffrey C. WITT	
Introduction	3
John T. SLOTEMAKER	
The Reception of Augustine’s Thought in the Later Middle Ages: A Historiographical Introduction	5
Peter EARDLEY	
Augustinian Science or Aristotelian Rhetoric? The Nature of Theol- ogy According to Giles of Rome	23

Bernd GOEHRING	
Giles of Rome on Human Cognition: Aristotelian and Augustinian Principles	35
Christopher M. WOJTULEWICZ	
The Reception of Augustine in the Theology of Alexander de Sancto Elpidio	47
Graham MCALEER	
1277 and the Sensations of the Damned: Peter John Olivi and the Augustinian Origins of Early Modern Angelism	59
Florian WÖLLER	
The Bible as Argument: Augustine in the Literal Exegesis of Peter Auriol (c. 1280-1322) and Nicholas of Lyra (c. 1270-1349).....	67
Severin V. KITANOV	
Richard FitzRalph on Whether Cognition and Volition are Really the Same: Solving an Augustinian Puzzle.....	81
Simon NOLAN	
Augustine in Richard FitzRalph (c. 1300-1360)	95
Jack HARDING BELL	
Loving Justice: Cicero, Augustine, and the Nature of Politics in Robert Holcot's <i>Wisdom of Solomon</i> Commentary.....	109
John T. SLOTEMAKER	
Peter Lombard's Inheritance: The Use of Augustine's <i>De Trinitate</i> in Gregory of Rimini's Discussion of the Divine Processions	123
John W. PECK	
Gregory of Rimini's Augustinian Defense of a World <i>ab aeterno</i>	135
Jeffrey C. WITT	
Tradition, Authority, and the Grounds for Belief in Late Fourteenth-Century Theology	147
Pekka KÄRKKÄINEN	
Augustinian, Humanist or What? Martin Luther's Marginal Notes on Augustine.....	161
David C. FINK	
Bullshitting Augustine: Patristic Rhetoric and Theological Dialectic in Philipp Melanchthon's <i>Apologia</i> for the Augsburg Confession	167

Ueli ZAHND	
The Early John Calvin and Augustine: Some Reconsiderations	181

Volume 14

STUDIA PATRISTICA LXXXVIII

LATREIA AND IDOLATRY: AUGUSTINE AND THE QUEST FOR RIGHT RELATIONSHIP

(ed. Paul Camacho and Veronica Roberts)

Veronica ROBERTS & Paul CAMACHO	
Introduction	1
Michael T. CAMACHO	
‘Having nothing yet possessing all things’: Worship as the Sacrifice of Being not our Own	3
Erik J. VAN VERSEDAAL	
The Symbolism of Love: Use as Praise in St. Augustine’s Doctrine of Creation	21
Paul CAMACHO	
Ours and Not Ours: Private and Common Goods in Augustine’s Anthropology of Desire.....	35
Christopher M. SEILER	
<i>Non sibi arroget minister plus quam quod ut minister</i> (S. 266.3): St. Augustine’s Imperative for Ministerial Humility.....	49
Robert McFADDEN	
Becoming Friends with Oneself: Cicero in the Cassiciacum Dia- logues.....	57
Veronica ROBERTS	
Idolatry as the Source of Injustice in Augustine’s <i>De ciuitate Dei</i> ...	69
Peter BUSCH	
Augustine’s Limited Dialogue with the Philosophers in <i>De ciuitate Dei</i> 19	79
Joshua NUNZIATO	
Negotiating a Good Return? St. Augustine on the Economics of Secular Sacrifice.....	87

Volume 15

STUDIA PATRISTICA LXXXIX

THE FOUNTAIN AND THE FLOOD:
 MAXIMUS THE CONFESSOR AND PHILOSOPHICAL ENQUIRY
 (ed. Sotiris Mitralaxis)

Sotiris MITRALEXIS	
Introduction	1
Dionysios SKLIRIS	
The Ontological Implications of Maximus the Confessor's Eschatology	3
Nicholas LOUDOVIKOS	
Consubstantiality beyond Perichoresis: Personal Threeness, Intra-divine Relations, and Personal Consubstantiality in Augustine's, Thomas Aquinas' and Maximus the Confessor's Trinitarian Theologies.....	33
Torstein Theodor TOLLEFSEN	
Whole and Part in the Philosophy of St Maximus the Confessor	47
Sebastian MATEIESCU	
Counting Natures and Hypostases: St Maximus the Confessor on the Role of Number in Christology	63
David BRADSHAW	
St. Maximus on Time, Eternity, and Divine Knowledge	79
Sotiris MITRALEXIS	
A Coherent Maximian Spatiotemporality: Attempting a Close Reading of Sections Thirty-six to Thirty-nine from the Tenth <i>Ambiguum</i>	95
Vladimir CVETKOVIĆ	
The Concept of Delimitation of Creatures in Maximus the Confessor	117
Demetrios HARPER	
The Ontological Ethics of St. Maximus the Confessor and the Concept of Shame.....	129
Smilen MARKOV	
Maximus' Concept of Human Will through the Interpretation of Johannes Damascenus and Photius of Constantinople	143

John PANTELEIMON MANOUSSAKIS	
St. Augustine and St. Maximus the Confessor between the Beginning and the End.....	155

Volume 16

STUDIA PATRISTICA XC

CHRIST AS ONTOLOGICAL PARADIGM IN EARLY BYZANTINE THOUGHT

(ed. Marcin Podbielski)

Anna ZHYRKOVA	
Introduction	1
Sergey TROSTYANSKIY	
The Compresence of Opposites in Christ in St. Cyril of Alexandria's <i>Oikonomia</i>	3
Anna ZHYRKOVA	
From Christ to Human Individual: Christ as Ontological Paradigm in Early Byzantine Thought	25
Grzegorz KOTŁOWSKI	
A Philological Contribution to the Question of Dating Leontius of Jerusalem	49
Marcin PODBIELSKI	
A Picture in Need of a Theory: Hypostasis in Maximus the Confessor's <i>Ambigua ad Thomam</i>	57

Volume 17

STUDIA PATRISTICA XCI

BIBLICA

Camille LEPEIGNEUX	
L'épithode de David dansant devant l'arche (2S. 6:14): problèmes textuels et exégèse patristique.....	3
Stephen WAERS	
<i>Isaiah</i> 44-5 and Competing Conceptions of Monotheism in the 2nd and 3rd Centuries	11

Simon C. MIMOUNI
 Jésus de Nazareth et sa famille ont-ils appartenus à la tribu des prêtres ?
 Quelques remarques et réflexions pour une recherche nouvelle..... 19

Joseph VERHEYDEN
 The So-Called *Catena in Marcum* of Victor of Antioch: Throwing
 Light on *Mark* with a Not-So-Little Help from *Matthew* and *Luke* .. 47

Miriam DECOCK
 The Good Shepherd of *John* 10: A Case Study of New Testament
 Exegesis in the Schools of Alexandria and Antioch 63

H.A.G. HOUGHTON
 The Layout of Early Latin Commentaries on the Pauline Epistles and
 their Oldest Manuscripts 71

David M. REIS
 Mapping Exilic Imaginaries: Greco-Roman Discourses of Displace-
 ment and the Book of *Revelation* 113

Stephan WITETSCHEK
 Polycrates of Ephesus and the ‘Canonical John’ 127

Gregory Allen ROBBINS
 ‘Many a Gaud and a Glittering Toy’ (Sayers): Fourth-Century Gospel
 Books 135

PHILOSOPHICA, THEOLOGICA, ETHICA

Frances YOUNG
 Riddles and Puzzles: God’s Indirect Word in Patristic Hermeneutics. 149

Methody ZINKOVSKIY
 Hypostatic Characteristics of Notions of Thought, Knowledge and
 Cognition in the Greek Patristic Thought..... 157

Elena Ene D-VASILESCU
 Early Christianity about the Notions of Time and the Redemption of
 the Soul..... 167

Jack BATES
 Theosis *Kata To Ephikton*: The History of a Pious Hedge-Phrase ... 183

James K. LEE	
The Church and the Holy Spirit: Ecclesiology and Pneumatology in Tertullian, Cyprian, and Augustine.....	189
Maria LISSEK	
In Search of the Roots. Reference to Patristic Christology in Gilbert Crispin's Disputation with a Jew	207
Pak-Wah LAI	
Comparing Patristic and Chinese Medical Anthropologies: Insights for Chinese Contextual Theology	213

HAGIOGRAPHICA

Katherine MILCO	
<i>Ad Proendam Virtutis Memoriam</i> : Encomiastic Prefaces in Tacitus' <i>Agricola</i> and Latin Christian Hagiography.....	227
Megan DEVORE	
<i>Catechumeni</i> , Not 'New Converts': Revisiting the <i>Passio Perpetuae et Felicitatis</i>	237
Christoph BIRKNER	
Hagiography and Autobiography in Cyril of Scythopolis.....	249
Flavia RUANI	
Preliminary Notes on Edifying Stories in Syriac Hagiographical Collections.....	257
Nathan D. HOWARD	
Sacred Spectacle in the Biographies of Gorgonia and Macrina.....	267
Marta SZADA	
The Life of Balthild and the Rise of Aristocratic Sanctity	275
Robert WIŚNIEWSKI	
Eastern, Western and Local Habits in the Early Cult of Relics.....	283

ASCETICA

Maria Giulia GENGHINI	
'Go, sit in your cell, and your cell will teach you everything' (<i>AP</i> Moses 6): How the Physical Environment Shaped the Spirituality of Early Egyptian Monasticism	299

Rodrigo ÁLVAREZ GUTIÉRREZ
 El concepto de *xénitéia* en la hagiografía Monástica primitiva..... 313

Sean MOBERG
 Examination of Conscience in the *Apophthegmata Patrum* 325

Daniel LEMENI
 The Fascination of the Desert: Aspects of Spiritual Guidance in the
Apophthegmata Patrum..... 333

Janet TIMBIE
 ‘Pay for Our Sins’: A Shared Theme in the Pachomian Koinonia and
 the White Monastery Federation..... 347

Paula TUTTY
 The Political and Philanthropic Role of Monastic Figures and Mon-
 asteries as Revealed in Fourth-Century Coptic and Greek Corres-
 pondence..... 353

Marianne SÁGHY
 Monica, the Ascetic..... 363

Gáspár PARLAGI
 The Letter *Ad filios Dei* of Saint Macarius the Egyptian – Questions
 and Hypotheses..... 377

Becky LITTLECHILDS
 Notes on Ascetic ‘Regression’ in Asterius’ *Liber ad Renatum Mona-*
chum..... 385

Laura SOURELI
 The ‘Prayer of the Heart’ in the *Philokalia*: Questions and Caveats 391

Brouria BITTON-ASHKELONY
 Monastic Hybridity and Anti-Exegetical Discourse: From Philoxenus
 of Mabbug to Dadišo Qatraya 417

Volume 18

STUDIA PATRISTICA XCII

LITURGICA AND TRACTATUS SYMBOLI

Liuwe H. WESTRA
 Creating a Theological Difference: The Myth of Two Grammatical
 Constructions with Latin *Credo*..... 3

Tarmo TOOM	
<i>Tractatus symboli: A Brief Pre-Baptismal Explanation of the Creed..</i>	15
Joseph G. MUELLER	
The Trinitarian Doctrine of the <i>Apostolic Constitutions</i>	25
Gregory TUCKER	
‘O Day of Resurrection!’: The Paschal Mystery in Hymns.....	41
Maria MUNKHOLT CHRISTENSEN	
Witnessed by Angels: The Role of Angels in Relation to Prayer in Four Ante-Nicene Euchological Treatises	49
Barry M. CRAIG	
He Lifted to You? Lost and Gained in Translation	57
Anna Adams PETRIN	
Reconsidering the ‘Egyptian Connection’ in the Anaphora of Fourth- Century Jerusalem	65
Anthony GELSTON	
The Post-Sanctus in the East Syrian Anaphoras	77
Graham FIELD	
Breaking Boundaries: The Cosmic Dimension of Worship	83
George A. BEVAN	
The Sequence of the First Four Sessions of the Council of Chalcedon	91

ORIENTALIA

Todd E. FRENCH	
Just Deserts: Origen’s Lingering Influence on Divine Justice in the Hagiographies of John of Ephesus.....	105
Benedict M. GUEVIN	
Dialogue between Death and the Devil in Saint Ephrem the Syrian and Saint Romanos the Melodist	113
Paul M. PASQUESI	
<i>Qnoma</i> in Narsai: Anticipating <i>Energeia</i>	119

David G.K. TAYLOR Rufinus the Silver Merchant's Miaphysite Refutation of Leontius of Byzantium's <i>Epaporemata</i> (CPG 6814): A Rediscovered Syriac Text.....	127
Valentina DUCA Pride in the Thought of Isaac of Nineveh	137
Valentin VESA The Divine Vision in Isaac of Niniveh and the East Syriac Christology	149
Theresia HAINTHALER <i>Colossians</i> 1:15 in the Christological Reflection of East Syrian Authors	165
Michael PENN, Nicholas R. HOWE & Kaylynn CRAWFORD Automated Syriac Script Charts.....	175
Stephen J. DAVIS Cataloguing the Coptic and Arabic Manuscripts in the Monastery of the Syrians: A Preliminary Report	179
Damien LABADIE A Newly Attributed Coptic <i>Encomium</i> on Saint Stephen (BHO 1093)	187
Anahit AVAGYAN Die armenische Übersetzung der pseudo-athanasianischen Homilie <i>De passione et cruce domini</i> (CPG 2247).....	195

CRITICA ET PHILOLOGICA

B.N. WOLFE The Gothic Palimpsest of Bologna	205
Meredith DANEZAN Proverbe (<i>paroimia</i>) et <i>cursus</i> spirituel : l'apport de l'Épitomé de la Chaîne de Procope.....	209
Aaron PELTTARI <i>Lector inueniet</i> : A Commonplace of Late Antiquity	215
Peter VAN NUFFELEN The Poetics of Christian History in Late Antiquity	227

Yuliya MINETS	
Languages of Christianity in Late Antiquity: Between Universalism and Cultural Superiority	247
Peter F. SCHADLER	
Reading the Self by Reading the Other: A Hermeneutical Key to the Reading of Sacred Texts in Late Antiquity and Byzantium	261

HISTORICA

Peter GEMEINHARDT	
Teaching Religion in Late Antiquity: Divine and Human Agency ...	271
David WOODS	
Constantine, Aurelian, and Aphaca.....	279
Luise Marion FRENKEL	
Procedural Similarities between Fourth- and Fifth-Century Christian Synods and the Roman Senates: Myth, Politics or Cultural Identity?	293
Maria KONSTANTINIDOU	
Travelling and Trading in the Greek Fathers: Faraway Lands, Peoples and Products	303
Theodore DE BRUYN	
Historians, Bishops, Amulets, Scribes, and Rites: Interpreting a Chris- tian Practice	317
Catherine C. TAYLOR	
Educated Susanna: Female <i>Orans</i> , Sarcophagi, and the Typology of Woman Wisdom in Late Antique Art and Iconography	339
David L. RIGGS	
Contesting the Legacy and Patronage of Saint Cyprian in Vandal Carthage.....	357
Jordina SALES-CARBONELL	
The Fathers of the Church and their Role in Promoting Christian Constructions in <i>Hispania</i>	371
Bethany V. WILLIAMS	
The Significance of the Senses: An Exploration into the Multi- Sensory Experience of Faith for the Lay Population of Christianity during the Fourth and Fifth Centuries C.E.....	381

Jacob A. LATHAM
Adventus, Occursus, and the Christianization of Rome 397

Teodor TĀBUŞ
 The Orthodoxy of Emperor Justinian’s Christian Faith as a Matter
 of Roman Law (*CJ I,1,5-8*)..... 411

Nicholas MATAYA
 Charity Before Division: The Strange Case of Severinus of Noricum
 and the Pseudo-Evangelisation of the Rugians..... 423

Christian HORNING
 Die Konstruktion christlicher Identität. Funktion und Bedeutung der
 Apostasie im antiken Christentum (4.-6. Jahrhundert n. Chr.) 431

Ronald A.N. KYDD
 Growing Evidence of Christianity’s Establishment in China in the
 Late-Patristic Era..... 441

Luis SALÉS
 ‘Aristotelian’ as a *Lingua Franca*: Rationality in Christian Self-
 Representation under the ‘Abbasids’ 453

Volume 19

STUDIA PATRISTICA XCIII

THE FIRST TWO CENTURIES

Joshua KINLAW
 Exegesis and *Homonoia* in *First Clement* 3

Janelle PETERS
 The Phoenix in *1Clement*..... 17

Jonathan E. SOYARS
 Clement of Rome’s Reconstruction of Job’s Character for Corinth:
 A Contextual Reading of the Composite Quotation of *LXX Job 1-2*
 in *1Clem. 17.3* 27

Ingo SCHAAF
 The Earliest Sibylline Attestations in the Patristic Reception: Eru-
 dition and Religion in the 2nd Century AD 35

J. Christopher EDWARDS	
Identifying the Lord in the <i>Epistle of Barnabas</i>	51
Donna RIZK	
The Apology of Aristides: the Armenian Version.....	61
Paul R. GILLIAM III	
Ignatius of Antioch: The Road to Chalcedon?	69
Alexander B. MILLER	
Polemic and Credal Refinement in Ignatius of Antioch	81
Shaily SHASHIKANT PATEL	
The ‘Starhymn’ of Ignatius’ <i>Epistle to the Ephesians</i> : Re-Appropriation as Polemic	93
Paul HARTOG	
The Good News in Old Texts? The ‘Gospel’ and the ‘Archives’ in <i>Ign.Phld.</i> 8.2	105
Stuart R. THOMSON	
The Philosopher’s Journey: Philosophical and Christian Conversions in the Second Century	123
Andrew HAYES	
The Significance of Samaritanism for Justin Martyr	141
Micah M. MILLER	
What’s in a Name?: Titles of Christ in Justin Martyr.....	155
M ADRYAEL TONG	
Reading Gender in Justin Martyr: New Insights from Old Apologies	165
Pavel DUDZIK	
Tatian the Assyrian and Greek Rhetoric: Homer’s Heroes Agamemnon, Nestor and Thersites in Tatian’s <i>Oratio ad Graecos</i>	179
Stuart E. PARSONS	
Trading Places: Faithful Job and Doubtful Autolycus in Theophilus’ Apology	191
László PERENDY	
Theophilus’ Silence about Aristotle. A Clandestine Approval of his View on the Mortality of the Soul?.....	199

Roland M. SOKOLOWSKI 'Zealous for the Covenant of Christ': An Inquiry into the Lost Career of Irenaeus of Lyons	213
Eric COVINGTON Irenaeus, <i>Ephesians</i> , and Union with the Spirit: Examining the Scriptural Basis of Unity with the Spirit in <i>AH V 20.2</i>	219
Sverre Elgvin LIED Irenaeus of Lyons and the Eucharistic Altar in Heaven.....	229
John KAUFMAN The Kingdom of the Son in the Theology of Irenaeus	237
Thomas D. MCGLOTHLIN Why Are All These Damned People Rising? Paul and the Generality of the Resurrection in Irenaeus and Tertullian	243
Scott D. MORINGIELLO Allegory and Typology in Irenaeus of Lyon.....	255
Francesca MINONNE Aulus Gellius and Irenaeus of Lyons in the Cultural Context of the Second Century AD	265
Eugen MAFTEI Irénée de Lyon et Athanase d'Alexandrie: ressemblances et diffé- rences entre leurs sotériologies	275
István M. BUGÁR Melito and the Body.....	303

APOCRYPHA AND GNOSTICA

Pamela MULLINS REAVES <i>Gnosis</i> in Alexandria: A Study in Ancient Christian Interpretation and Intra-Group Dynamics.....	315
Csaba ÖTVÖS Creation and Epiphany? Theological Symbolism in the Creation Narrative of <i>On the Origin of the World</i> (NHC II 5).....	325

Hugo LUNDHAUG	
The <i>Dialogue of the Savior</i> (NHC III,5) as a Monastic Text	335
Kristine Toft ROSLAND	
Fatherhood and the Lack thereof in the <i>Apocryphon of John</i>	347
Jeremy W. BARRIER	
Abraham's Seed: Tracing <i>Pneuma</i> as a Material Substance from Paul's Writings to the <i>Apocryphon of John</i>	357

Volume 20

STUDIA PATRISTICA XCIV

FROM TERTULLIAN TO TYCONIUS

Anni Maria LAATO	
Tertullian, <i>Adversus Iudaeos</i> Literature, and the 'Killing of the Prophets'-Argument	1
Ian L.S. BALFOUR	
Tertullian and Roman Law – What Do We (Not) Know?	11
Benjamin D. HAUPT	
Tertullian's Text of <i>Galatians</i>	23
Stéphanie E. BINDER	
Tertullien face à la romanisation de l'Afrique du Nord : une discus- sion de quelques aspects	29
Christopher T. BOUNDS	
The Doctrine of Christian Perfection in Tertullian	45
Kathryn THOSTENSON	
Serving Two Masters: Tertullian on Marital and Christian Duties ...	55
Edwina MURPHY	
Widows, Welfare and the Wayward: 1 <i>Timothy</i> 5 in Cyprian's <i>Ad Quirinum</i>	67
Charles BOBERTZ	
Almsgiving as Patronage: The Role of the Patroness in Third Cen- tury North African Christianity.....	75

Daniel BECERRA	
Origen, the Stoics, and the Rhetoric of Recitation: Spiritual Exercise and the <i>Exhortation to Martyrdom</i>	85
Antti LAATO	
A Cold Case Reopened: A Jewish Source on Christianity Used by Celsus and the <i>Toledot Yeshu</i> Literature – From Counter-Exegetical Arguments to Full-Blown Counter-Story	99
Eric SCHERBENSKE	
Origen, Manuscript Variation, and a Lacking Gospel Harmony	111
Jennifer OTTO	
Origen’s Criticism of Philo of Alexandria	121
Riemer ROUKEMA	
The Retrieval of Origen’s <i>Commentary on Micah</i>	131
Giovanni HERMANIN DE REICHENFELD	
Resurrection and Prophecy: The Spirit in Origen’s Exegesis of Lazarus and Caiaphas in <i>John 11</i>	143
Elizabeth Ann DIVELY LAURO	
The Meaning and Significance of Scripture’s Sacramental Nature within Origen’s Thought	153
David Neal GREENWOOD	
Celsus, Origen, and the Eucharist	187
Vito LIMONE	
Origen on the <i>Song of Songs</i> . A Reassessment and Proposal of Dating of his Writings on the <i>Song</i>	195
Allan E. JOHNSON	
The Causes of Things: Origen’s Treatises <i>On Prayer</i> and <i>On First Principles</i> and His Exegetical Method	205
Brian BARRETT	
‘Of His Fullness We Have All Received’: Origen on Scripture’s Unity	211
Mark Randall JAMES	
Anatomist of the Prophetic Words: Origen on Scientific and Herme- neutic Method	219

Joseph LENOW	
Patience and Judgment in the Christology of Cyprian of Carthage...	233
Mattias GASSMAN	
The Conversion of Cyprian's Rhetoric? Towards a New Reading of <i>Ad Donatum</i>	247
Laetitia CICCOLINI	
Le texte de 1 <i>Cor.</i> 7:34 chez Cyprien de Carthage.....	259
Dawn LAVALLE	
Feasting at the End: The Eschatological <i>Symposia</i> of Methodius of Olympus and Julian the Apostate	269
Marie-Noëlle VIGNAL	
Méthode d'Olympe, lecteur et exégète de Saint Paul	285
Johannes BREUER	
The Rhetoric of Persuasion as Hermeneutical Key to Arnobius' <i>Adversus nationes</i>	295

Volume 21

STUDIA PATRISTICA XCV

THE FOURTH CENTURY

Elizabeth DEPALMA DIGESER	
Pseudo-Justin's <i>Cohortatio ad Graecos</i> and the Great Persecution ..	3
Atsuko GOTOH	
The 'Conversion' of Constantine the Great: His Religious Legislation in the Theodosian Code.....	13
Vladimir LATINOVIC	
Arius Conservativus? The Question of Arius' Theological Belonging	27
Sébastien MORLET	
Eusèbe le grammairien. Note sur les <i>Questions évangéliques</i> (À Mari- nos, 2) et une scholie sur Pindare	43
Thomas O'LOUGHLIN	
Some Hermeneutical Assumptions Latent within the Gospel Appa- ratus of Eusebius of Caesarea	51

Michael Bland SIMMONS	
Exegesis and Hermeneutics in Eusebius of Caesarea's <i>Theophany</i> (Book IV): The Contemporary Fulfillment of Jesus' Prophecies.....	65
Sophie CARTWRIGHT	
Should we Grieve and Be Afraid? Christ's Passions versus the Pas- sions of the Soul in Athanasius of Alexandria	77
William G. RUSCH	
Athanasius of Alexandria and ' <i>Sola Scriptura</i> '	87
Lois M. FARAG	
<i>Organon</i> in Athanasius' <i>De incarnatione</i> : A Case of Textual Inter- polation	93
Donna R. HAWK-REINHARD	
The Role of the Holy Spirit in Cyril of Jerusalem's Sacramental Theology.....	107
Olga LORGEUX	
Choice and Will in the Catecheses of Cyril of Jerusalem.....	119
Florian ZACHER	
Marius Victorinus, <i>Opus ad Candidum</i> . An Analysis of its Rhetorical Structure.....	127

CAPPADOCIAN WRITERS

Claudio MORESCHINI	
Is it Possible to Speak of 'Cappadocian Theology' as a System?.....	139
Nienke M. VOS	
'Teach us to pray': Self-Understanding in Macrina's Final Prayer...	165
Adam RASMUSSEN	
Defending Moses. Understanding Basil's Apparent Rejection of Allegory in the <i>Hexaemeron</i>	175
Marco QUIRCIO	
A Philological Note to Basil of Caesarea's Second Homily on the <i>Hexaemeron</i>	183

Mattia C. CHIRIATTI ἀγών/θέα-θέαμα and στάδιον/θέατρον: A Reviewed ἔκφρασις of the Spectacle in Basil's <i>In Gordium martyrem</i>	189
Arnaud PERROT Une source littéraire de l'Ep. 46 de Basile de Césarée : le traité <i>De la véritable intégrité dans la virginité</i>	201
Aude BUSINE Basil of Caesarea and the <i>Praise of the City</i>	209
Benoît GAIN Le voyage de Basile de Césarée en Orient : hypothèses sur le silence des sources externes	217
Seumas MACDONALD Contested Ground: Basil's Use of Scripture in <i>Against Eunomius 2</i>	225
Nikolai LIPATOV-CHICHERIN An Unpublished Funerary Speech (CPG 2936) and the Question of Succession to St. Basil the Great	237
Kimberly F. BAKER Basil and Augustine: Preaching on Care for the Poor	251
Oliver LANGWORTHY Sojourning and the Sojourner in Gregory of Nazianzus	261
Alexander D. PERKINS The Grave Politics of Gregory Nazianzen's Eulogy for Gorgonia....	269
Gabrielle THOMAS Divine, Yet Vulnerable: The Paradoxical Existence of Gregory Nazianzen's <i>Imago Dei</i>	281
Bradley K. STORIN Reconsidering Gregory of Nazianzus' Letter Collection	291
Andrew RADDE-GALLWITZ Gregory on Gregory: <i>Catechetical Oration 38</i>	303
Andrew J. SUMMERSON Gregory Nazianzus' Mixture Language in Maximus the Confessor's <i>Ambigua</i> : What the Confessor Learned from the Theologian	315

Ryan CLEVENGER	
Ἐκφρασις and Epistemology in Gregory of Nazianzus.....	321
Karen CARDUCCI	
Implicit Stipulations in the <i>Testamentum</i> of Gregory of Nazianzos <i>vis-à-vis</i> the <i>Testamenta</i> of Remigius of Rheims, Caesarius of Arles, and Aurelianus of Ravenna.....	331
Michael J. PETRIN	
Eunomius and Gregory of Nyssa on τὸ τῆς εὐσεβείας μυστήριον..	343
Andra JUGĂNARU	
The Function of Miracles in Gregory of Nyssa's Hagiographical Works.....	355
Makrina FINLAY	
Gregory of Nyssa's Framework for the Resurrected Life in <i>The Life of St. Macrina</i>	367
Marta PRZYSZYCHOWSKA	
Three States after Death according to Gregory of Nyssa.....	377
Ann CONWAY-JONES	
An Ambiguous Type: The Figure of Aaron Interpreted by Gregory of Nyssa and Ephrem the Syrian	389
Robin ORTON	
The Place of the Eucharist in Gregory of Nyssa's Soteriology	399
Anne KARAHAN	
Cyclic Shapes and Divine Activity. A Cappadocian Inquiry into Byzantine Aesthetics	405
Hilary Anne-Marie MOONEY	
Eschatological Themes in the Writings of Gregory of Nyssa and John Scottus Eriugena	421
Benjamin EKMAN	
'Natural Contemplation' in Evagrius Ponticus' <i>Scholia on Proverbs</i>	431
Margaret GUISE	
The Golden and Saving Chain and its (De)construction: Soterio- logical Conversations between Jacques Derrida, Jean-Luc Marion and the Cappadocian Fathers	441

Volume 22

STUDIA PATRISTICA XCVI

THE SECOND HALF OF THE FOURTH CENTURY

Kelley SPOERL Epiphanius on Jesus' Digestion	3
Young Richard KIM Nicaea is Not Enough: The Second Creed of Epiphanius' <i>Ancoratus</i>	11
John VOELKER Marius Victorinus' Use of a Gnostic Commentary	21
Tomasz STEPIEŃ Action of Will and Generation of the Son in Extant Works of Euno- mius	29
Alberto J. QUIROGA PUERTAS 'In the Gardens of Adonis'. Religious Disputations in Julian's <i>Caesars</i>	37
Ariane MAGNY Porphyry and Julian on Christians	47
Jeannette KREIJKES The Impact of Theological Concepts on Calvin's Reception of Chrysostom's Exegesis of <i>Galatians</i> 4:21-6	57
Hellen DAYTON John Chrysostom on <i>katanuxis</i> as the Source of Spiritual Healing ...	65
Michaela DURST The <i>Epistle to the Hebrews</i> in the 7 th <i>Oration</i> of John Chrysostom's <i>Orationes Adversus Judaeos</i>	71
Paschalis GKORTSILAS The Lives of Others: Pagan and Christian Role Models in John Chry- sostom's Thought	83
Malouine DE DIEULEVEULT L'exégèse de la faute de David (2 <i>Règnes</i> 11-12) : Jean Chrysostome et Théodoret de Cyr	95

Matteo CARUSO	
Hagiographic Style of the <i>Vita Spyridonis</i> between Rhetoric and Exegetical Tradition: Analogies between John Chrysostom's Homilies and the Work of Theodore of Paphos.....	103
Paul C. BOLES	
Method and Meaning in Chrysostom's <i>Homily 7</i> and Origen's <i>Homily 1 on Genesis</i>	111
Susan B. GRIFFITH	
Apostolic Authority and the 'Incident at Antioch': Chrysostom on <i>Gal. 2:11-4</i>	117
James D. COOK	
Therapeutic Preaching: The Use of Medical Imagery in the Sermons of John Chrysostom.....	127
Demetrios BATHRELLOS	
<i>Sola gratia? Sola fide?</i> Law, Grace, Faith, and Works in John Chrysostom's <i>Commentary on Romans</i>	133
Marie-Eve GEIGER	
Les homélies de Jean Chrysostome <i>In principium Actorum</i> : le titre pris comme principe exégétique	147
Pierre AUGUSTIN	
Quelques sources Parisiennes du <i>Chrysostome</i> de Sir Henry Savile ..	157
Thomas BRAUCH	
The Emperor Theodosius I and the Nicene Faith: A Brief History ..	175
Sergey KIM	
Severian of Gabala as a Witness to Life at the Imperial Court in Fifth-Century Constantinople.....	189

FROM THE FIFTH CENTURY ONWARDS
(GREEK WRITERS)

Austin Dominic LITKE	
The ' <i>Organon</i> Concept' in the Christology of Cyril of Alexandria ..	207
Barbara VILLANI	
Some Remarks on the Textual Tradition and the Literary Genre of Cyril of Alexandria's <i>De adoratione et cultu in spiritu et veritate</i> ...	215

Sandra LEUENBERGER-WENGER All Cyrillians? Cyril of Alexandria as Norm of Orthodoxy at the Council of Chalcedon.....	225
Hans VAN LOON Virtue in Cyril of Alexandria's <i>Festal Letters</i>	237
George KALANTZIS Passibility, Tentability, and the Divine Οὐσία in the Debate between Cyril and Nestorius	249
James E. GOEHRING 'Talking Back' in Pachomian Hagiography: Theodore's Catechesis and the <i>Letter of Ammon</i>	257
James F. WELLINGTON Let God Arise: The Divine Warrior <i>Motif</i> in Theodoret of Cyrrhus' Commentary on <i>Psalm 67</i>	265
Agnès LORRAIN Exégèse et argumentation scripturaire chez Théodoret de Cyr: l' <i>In Romanos</i> , écho des controverses trinitaires et christologiques des IV ^e et V ^e siècles.....	273
Kathryn KLEINKOPF A Landscape of Bodies: Exploring the Role of Ascetics in Theodoret's <i>Historia Religiosa</i>	283
Maya GOLDBERG New Syriac Edition and Translation of Theodore of Mopsuestia's Reconstructed <i>Commentary on Paul's Minor Epistles</i> : Fragments Collected from MS (<i>olim</i>) <i>Diyarbakir 22</i>	293
Georgiana HUIAN The Spiritual Experience in Diadochus of Photike	301
Eirini A. ARTEMI The Comparison of the Triadological Teaching of Isidore of Pelusium with Cyril of Alexandria's Teaching	309
Madalina TOCA Isidore of Pelusium's Letters to Didymus the Blind.....	325

Michael MUTHREICH	
Ein äthiopisches Fragment der dem Dionysius Areopagita zuge-	
schriebenen <i>Narratio de vita sua</i>	333
István PERCZEL	
Theodoret of Cyrrhus: The Main Source of Pseudo-Dionysius’	
Christology?	351
Panagiotis G. PAVLOS	
Aptitude (Ἐπιτηδειότης) and the Foundations of Participation in the	
Philosophy of Dionysius the Areopagite	377
Joost VAN ROSSUM	
The Relationship between Dionysius the Areopagite and Maximus	
the Confessor: Revisiting the Problem.....	397
Dimitrios A. VASILAKIS	
Dionysius <i>versus</i> Proclus on Undeified Providence and its Byzantine	
Echoes in Nicholas of Methone	407
José María NIEVA	
The Mystical Sense of the Aesthetic Experience in Dionysius the	
Areopagite	419
Ernesto Sergio MAINOLDI	
Why Dionysius the Areopagite? The Invention of the First Father ..	425
Alexandru PRELIPCEAN	
The Influence of Romanos the Melodist on the <i>Great Canon</i> of Saint	
Andrew of Crete: Some Remarks about Christological Typologies..	441
Alexis TORRANCE	
‘Assuming our nature corrupted by sin’: Revisiting Theodore the	
Studite on the Humanity of Christ.....	451
Scott ABLES	
The Rhetoric of Persuasion in the Polemic of John of Damascus.....	457
James A. FRANCIS	
Ancient Seeing/Christian Seeing: The Old and the New in John of	
Damascus.....	469
Zachary KEITH	
The Problem of ἐνυπόστατον in John Damascene: Why Is Jesus Not	
a Human Person?	477

Nicholas BAMFORD	
Being, Christian Gnosis, and Deified Becoming in the ‘Theoretikon’ .	485
Alexandros CHOULIARAS	
The <i>Imago Trinitatis</i> in St Symeon the New Theologian and Niketas Stethatos: Is this the Basic Source of St Gregory Palamas’ own Approach?	493
GREGORY PALAMAS’ <i>EPISTULA</i> III	
(ed. Katharina Heyden)	
Katharina HEYDEN	
Introduction: The Two Versions of Palamas’ <i>Epistula</i> III to Akindynos	507
Katharina HEYDEN	
The Two <i>Epistulae</i> III of Palamas to Akindynos: The Small but Important Difference between Authenticity and Originality.....	511
Theodoros ALEXOPOULOS	
The Problem of the Distinction between Essence and Energies in the Hesychast Controversy. Saint Gregory Palamas’ <i>Epistula</i> III: The Version Published by P. Chrestou in Light of Palamas’ Other Works on the Divine Energies.....	521
Renate BURRI	
The Textual Transmission of Palamas’ <i>Epistula</i> III to Akindynos: The Case of Monac. gr. 223	535
Dimitrios MOSCHOS	
Reasons of Being versus Uncreated Energies – Neoplatonism and Mathematics as Means of Participating in God according to Nicephorus Gregoras	547

Volume 23

STUDIA PATRISTICA XCVII

FROM THE FOURTH CENTURY ONWARDS (LATIN WRITERS)

Anthony P. COLEMAN	
Comparing Institutes: Lactantius’ <i>Divinae Institutiones</i> in Calvin’s <i>Institutio christianae religionis</i> 1.1-5.....	3

Jessica VAN 'T WESTEINDE	
Jerome and the <i>Christianus Perfectus</i> , a Transformed Roman Noble Man?	17
Silvia GEORGIEVA	
Domina, Filia, Conserva, Germana: The Identity of the Correspondent in Saint Jerome's Letters.....	37
Roberta FRANCHI	
<i>Muliercularum socii</i> (Hier., <i>Ep.</i> 133,4): donne ed eresia nell' <i>Epistolario</i> di Gerolamo	51
Richard SEAGRAVES	
Prudentius: <i>Contra orationem Symmachi</i> , Bk. I	63
Klazina STAAT	
'Let him thus be a Hippolytus' (<i>Perist.</i> 11.87): Horror and Rhetoric in Prudentius' <i>Peristephanon</i> 11.....	79
Diane Shane FRUCHTMAN	
Witness and Imitation in the Writings of Paulinus of Nola.....	87
Lorenzo SCIAJNO	
Salvation behind the Web (Paul. Nol., <i>Carm.</i> XVI 93-148): Connections and Echoes of a Fairy-tale Theme in Late Antiquity and the Middle Ages between West and East	97
Ewa DUSIK-KRUPA	
Politician, Theologian, Tutor. Luciferi Calaritanis' Use of Holy Scripture.....	103
Vincenzo MESSANA	
Massimino ariano e la Sicilia: il dibattito storiografico negli ultimi decenni su una <i>vexata quaestio</i>	115
Salvatore COSTANZA	
Il variegato panorama di accezioni dei termini <i>Romanus</i> e <i>barbarus</i> , <i>Christianus</i> e <i>paganus</i> negli scritti di Salviano.....	129
Matthew J. PEREIRA	
The Intertextual Tradition of Prosper's <i>De vocatione omnium gentium</i>	143

Raúl VILLEGAS MARÍN	
Abjuring Manichaeism in Ostrogothic Rome and Provence: The <i>Commonitorium quomodo sit agendum cum Manichaeis</i> and the <i>Prosperi anathematismi</i>	159
Mantè LENKAITYTĖ OSTERMANN	
John Cassian Read by Eucherius of Lyon: Affinities and Divergences	169
Daniel G. OPPERWALL	
Obedience and Communal Authority in John Cassian.....	183
Gerben F. WARTENA	
Epic Emotions: Narratorial Involvement in Sedulius' <i>Carmen Paschale</i>	193
Tim DENECKER	
Evaluations of Multilingual Competence in Cassiodorus' <i>Variae</i> and <i>Institutiones</i>	203
Hector SCERRI	
On Menstruation, Marital Intercourse and 'Wet Dreams' in a Letter by Gregory the Great.....	211
Jerzy SZAFRANOWSKI	
To See with Body and to See with Mind: Corporeal and Spiritual Cognition in the 'Dialogues' of Gregory the Great.....	219
Pere MAYMÓ I CAPDEVILA	
Chants, Icons, and Relics in the Evangelization Doctrine of Gregory the Great: The Case of Kent.....	225
Stephen BLACKWOOD	
Scriptural Allusions and the Wholeness of Wisdom in Boethius' <i>Consolation of Philosophy</i>	237
Juan Antonio JIMÉNEZ SÁNCHEZ	
A Brief Catalogue of Superstitions in Chapter 16 of Martin of Braga's <i>De correctione rusticorum</i>	245
Alberto FERREIRO	
' <i>Sufficit septem diebus</i> ': Seven Days Mourning the Dead in the <i>Letters</i> of St. Braulio of Zaragoza	255

Susan CREMIN	
Bede's Interpretative Practice in his Homilies on the Gospels.....	265

NACHLEBEN

Bronwen NEIL	
Reception of Late-Antique Popes in the Medieval Byzantine Tradition.....	283
Ken PARRY	
Providence, Resurrection, and Restoration in Byzantine Thought, Eighth to Ninth Centuries	295
Eiji HISAMATSU	
Spätbyzantinische Übernahme der Vorstellung von der Lichtvision des Euagrius Pontikos, erörtert am Beispiel des Gregorios Sinaites .	305
Catherine KAVANAGH	
Eriugena's Trinity: A Framework for Intercultural and Interreligious Dialogue.....	311
Tobias GEORGES	
The <i>Apophthegmata Patrum</i> in the Context of the Occidental Reformation of Monastic Life during the 11 th and 12 th Centuries. The Case of Peter Abelard	323
Christopher M. WOJTULEWICZ	
Augustine and the Dissolution of Polarity. Some Thoughts on Augustine Reception in the Late 13 th and Early 14 th Centuries According to Thomas Aquinas and Meister Eckhart	329
Marie-Anne VANNIER	
Origen, a Source of Meister Eckhart's Thinking	345
Lavinia CERIONI	
The Patristic Sources of Eriugena's Exegesis of the Parable of the Bridesmaids	355
Thomas F. HEYNE	
A Polemicist rather than a Patrologist: Calvin's Attitude to and Use of the Early Church Fathers	367

Volume 24

STUDIA PATRISTICA XCVIII

ST AUGUSTINE AND HIS OPPONENTS

Susanna ELM	
Sold to Sin Through <i>Origo</i> : Augustine of Hippo and the Late Roman Slave Trade.....	1
Michael J. THATE	
Augustine and the Economics of Libido	23
Willemien OTTEN	
The Fate of Augustine's <i>Genesis</i> Exegesis in Medieval Hexaemeral Commentaries: The Cases of John Scottus Eriugena and Robert Grosseteste.....	51
Midori E. HARTMAN	
Beginning Again, Becoming Animal: Augustine's Theology, Animality, and Physical Pain in <i>Genesis</i>	71
Sarah STEWART-KROEKER	
Groaning with the Psalms: The Cultivation of World-Weariness in Augustine's <i>Enarrationes in Psalmos</i>	81
Marie PAULIAT	
<i>Non inueni tantam fidem in Israel</i> : la péricope de l'acte de foi du centurion (<i>Matt. 8:5-13</i>) interprétée dans les <i>Sermones in Matthaëum</i> d'Augustin d'Hippone	91
Joseph L. GRABAU	
Christology and Exegesis in Augustine of Hippo's XV th Tractate <i>In Iohannis Euangelium</i>	103
Teppeï KATO	
Greek or Hebrew? Augustine and Jerome on Biblical Translation...	109
Rebekka SCHIRNER	
Augustine's Theory of Signs – A Hermeneutical Key to his Practice of Dealing with Different Biblical Versions?	121
Erika KIDD	
The Drama of <i>De magistro</i>	133

Douglas FINN	
The Holy Spirit and the Church in the Earliest Augustine: An Analysis of the Character of Monnica in the Cassiciacum Dialogues.....	141
John Peter KENNEY	
<i>Nondum me esse</i> : Augustine's Early Ontology.....	167
Maureen A. TILLEY	
Pseudo-Cyprian and the Rebaptism Controversy in Africa	173
Heather BARKMAN	
‘Stubborn and Insolent’ or ‘Enfeebled by Riches’? The Construction of Crispina’s Identity.....	181
David E. WILHITE	
Were the ‘Donatists’ a National or Social Movement in Disguise? Reframing the Question	191
Naoki KAMIMURA	
The Relation of the Identity of North African Christians to the Spir- itual Training in the Letters of Augustine	221
Edward Arthur NAUMANN	
The Damnation of Baptized Infants according to Augustine.....	239
Jane MERDINGER	
Defying Donatism Subtly: Augustine’s and Aurelius’ Liturgical Canons at the Council of Hippo	273
Marius Anton VAN WILLIGEN	
Did Augustine Change or Broaden his Perspective on Baptism?	287
Jesse A. HOOVER	
‘They Agreed with the Followers of Arius’: The ‘Arianization’ of the Donatist Church in Late Antique Heresiology	295
Joshua M. BRUCE	
The Necessities of Judgment: Augustine’s Juridical Response to the Donatists	307
Carles BUENACASA PÉREZ	
Why Suicides Instead of Martyrs? Augustine and the Persecution of Donatists	315

Colten Cheuk-Yin YAM	
Augustine's Intention in Proceeding from ' <i>mens, notitia, amor</i> ' to ' <i>memoria, intelligentia, voluntas</i> '	327
Robert PARKS	
Augustine and Proba on the Renewed Union of Man and Woman in Christ's Humanity and the Church	341
Victor YUDIN	
Augustine on Omnipotence versus Porphyry Based on Appropriation of Plato's <i>Timaeus</i> 41ab	353
Johanna RÁKOS-ZICHY	
The Resurrection Body in Augustine	373
Pierre DESCOTES	
Une demande d'intercession bien maladroite : la correspondance entre Augustin d'Hippone et Nectarius	385
Giulio MALAVASI	
John of Jerusalem's Profession of Faith (CPG 3621) and the Pelagian Controversy	399
Katherine CHAMBERS	
The Meaning of 'Good Works' in Augustine's Anti-Pelagian Writings	409
Kenneth M. WILSON	
Re-dating Augustine's <i>Ad Simplicianum</i> 1.2 to the Pelagian Controversy	431
Nozomu YAMADA	
Pelagius' Narrative Techniques, their Rhetorical Influences and Negative Responses from Opponents Concerning the Acts of the Synod of Diospolis	451
Piotr M. PACIOREK	
The Controversy between Augustine and Julian of Eclanum: On Law and Grace	463
Timo NISULA	
'This Three-Headed Hellhound' – Evil Desire as the Root (<i>radix</i>) of All Sins in Augustine's Sermons	483

Jonathan Martin CIRAULO Sacramental Hermeneutics: Augustine's <i>De doctrina Christiana</i> in the Berengarian Controversy.....	495
Elizabeth KLEIN The Silent Word: Speech in the <i>Confessions</i>	509
Christian COPPA The Creatureliness of Time and the Goodness of Narrative in Augus- tine's <i>Confessions</i>	517
D.L. DUSENBURY New Light on Time in Augustine's <i>Confessions</i>	529
Math OSSEFORTH Augustine's <i>Confessions</i> : A Discourse Analysis.....	545
Sean HANNAN Demonic Historiography and the Historical Sublime in Augustine's <i>City of God</i>	553
Jimmy CHAN The Restoration Word Group in <i>De civitate Dei</i> , Books XI-XXII: A Study of an Important Backbone of Augustine's Theology of His- tory.....	561
Michael L. CARREKER <i>Sapientia</i> as Dialectic in Book XV of Augustine's <i>De Trinitate</i>	569
Augustine M. REISENAUER Wonder and Significance in Augustine's Theology of Miracles.....	577
Makiko SATO Confession of a Human Being as Darkness in Augustine.....	589
Rowena PAILING Does Death Sting? Some Thoughts from the Mature Augustine.....	599
Kitty BOUWMAN Wisdom Christology in the Works of St. Augustine.....	607
Mark G. VAILLANCOURT The Predestinarian Gottschalk of Orbais: Faithful Augustinian or Heretic?: The Ninth Century Carolingian Debate Revisited.....	621

Matthew DREVER	
Speaking from the Depths: Augustine and Luther's Christological Reading of <i>Substantia</i> in <i>Psalm 69</i>	629
Cassandra M.M. CASIAS	
The Vulnerable Slave-Owner in Augustine's Sermons.....	641
Kyle HURLEY	
Kenoticism in <i>The Brothers Karamazov</i> and <i>Confessions</i> : Descending to Ascend.....	653
Elizabeth A. CLARK	
Augustine and American Professors in the Nineteenth and Early Twentieth Centuries: From Adulation to Critique.....	667
Shane M. OWENS	
Christoeclesial Participation: Augustine, Zizioulas, and Contemporary Ecumenism	675
Dongsun CHO	
The Eternal Relational Submission of the Son to the Father: A Critical Reading of a Contemporary Evangelical Trinitarian Controversy on Augustine.....	683