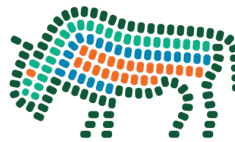


**Canadian Society of Patristic Studies/  
Association Canadienne des Études Patristiques**

**Annual Meeting  
27 – 29 May 2018  
University of Regina**



**congress 2018**  
OF THE HUMANITIES AND SOCIAL SCIENCES  
**Gathering diversities**



University  
of Regina

# General Information

Welcome to the 2018 Canadian Society of Patristic Studies/Association Canadienne des Études Patristiques annual meeting. We are very excited to be meeting at the University of Regina May 27 – 28, 2018 as part of the larger Congress of the Humanities and Social Sciences. While every annual meeting is notable, this year’s meeting is especially significant since we have organized and are sponsoring the “Joint Lecture” for the larger CSSR, something we have not done since 2006 (see p. 4). We are looking forward to seeing you all in May!

Sincerely,

The Program Committee

Lincoln H. Blumell, President and Programme Chair

Andrius Valevicius, Programme Committee

Miriam Decock, Programme Committee

Robert Kitchen, On-site Coordinator

Congress website: <https://www.congress2018.ca>.

## Registration

For Congress registration go to the following link: [Registration 2018](#)

Register before **April 1, 2018** to get the early bird discounted rate!

For CSPS registration please contact Steven Muir: [steven.muir@concordia.ab.ca](mailto:steven.muir@concordia.ab.ca)

## Accommodations

Conference accommodations can be accessed through the Congress website at:

[Accommodations](#)

Remember to book early before they fill up!

## Session Locations

Unless otherwise noted, all sessions will be held in the **Research and Innovation Centre, room no. 208**. See “RI” (= B5) on map on p. 3.

## CSPS Banquet

The banquet will be held Monday May 28 at 6:30 pm at Fireside Bistro, 2305 Smith Street, Regina, S4P 2P7. The cost for members is \$50.00; student members \$25.00. To register contact Steven Muir ([steven.muir@concordia.ab.ca](mailto:steven.muir@concordia.ab.ca)). For details about the meal options contact Robert kitchen ([robertardellekitchen@gmail.com](mailto:robertardellekitchen@gmail.com)). For restaurant website see: <http://www.firesidebistro.ca/home.html>. More information regarding travel to and from restaurant will be given at the annual meeting.



**LEGEND | LÉGENDE**

Congress Hub   Carrefour du Congrès	AH Administration Humanities..... C4	LI Language Institute..... C5
Big Thinking lectures   Causeries Voir grand	CM Campion College..... C5	LY Dr. John Archer Library..... B5
Social Zone   Zone d'activités	CK Centre of Kinesiology, Health and Sport..... C5	PA Paskaw Tower..... C5
Residences for attendees Résidences pour congressistes	CL Classrom Building..... B4	RI Reserch and Innovation Centre..... B5
Bus stop   Arrêt de bus	CW College West..... B5	RC Dr. William Riddell Centre..... B6
24hr paid parking   Stationnement payant 24h	EA Education Auditorium..... C6	WA Wapka Tower..... C5
Complementary day parking Stationnement de jour complémentaire	ED Education Building..... C5	2R Two Research Drive Building..... C6
Accessible parking   Stationnement accessible	FN First Nations University of Canada..... E4	5R Saskatchewan Disease Control Laboratory..... B7
Bike parking   Stationnement vélo	GG Greenhouse Gas Technology Centre..... C7	6R Petroleum Technology Research Centre..... B7
	KI K'isiik Towers..... C5	10R The Terrace..... C7
	LB Laboratory Building..... B5	ISM ISM Canada..... B6
	LC Luther College..... D5	

**Joint Lecture**, organized by CSPA/ACÉP

**Sunday, 7:00 – 8:30 pm (reception to follow)**

**Lecture Location:** Research and Innovation Centre, room 119

**Reception:** Research and Innovation Centre, 101.6 Atrium

## **Fr. Columba Stewart OSB**

Executive Director Hill Museum & Manuscript Library

Professor of Theology Saint John's School of Theology·Seminary

### **“A Modern Monk’s Work: Preserving the Manuscript Heritage of Endangered Christianity in the Middle East”**

Since 2003 the Hill Museum & Manuscript Library at Saint John’s University in Collegeville, Minnesota, has been systematically digitizing and cataloguing the manuscripts of Christian communities throughout the Middle East, working with all of the major traditions. Since the project began, wars in Iraq and Syria have uprooted Christians from their ancestral homes and sent many of them into diaspora. This lecture will review the genesis of the project, its results, and its potential significance for the study of early Christianity.



Fr. Columba Stewart OSB is Professor of Theology at Saint John’s School of Theology·Seminary and Executive Director of the Hill Museum & Manuscript Library Collegeville, Minnesota. Fr. Stewart’s areas of focus include Monastic Studies (Early and Medieval) and Eastern Christianity. He holds an A.B. from Harvard College (1979), an M.A. from Yale University (1981), and a D.Phil. from the University of Oxford (1989). He is the author of three books, as well as numerous articles, and has a fourth book currently underway: *Between Earth and Heaven: Interpreting the First Thousand Years of Christian Monasticism*.

# Academic Program

## 2018 CSPS/ACÉP Annual Meeting

- Unless otherwise noted, all sessions will be held in the **Research and Innovation Centre, room no. 208**. See “RI” (= B5) on map on p. 3.
- All papers or presentations are scheduled for **25 minutes** followed by **5 minutes** of discussion. Any additional time left at the end of a session may be used for discussion.

<b>SUNDAY, MAY 27</b>	
11:30 am – 1:00 pm	<b>CSPS Executive Meeting/ACÉP Réunion du bureau</b>
1:00 – 1:15 pm	<b>Welcome/Mot de bienvenue</b> Lincoln Blumell, Brigham Young University (CSPS President)
1:15 – 2:15 pm	<b>Session 1, Ancient Christianity in Egypt</b> Chair/Président: Andrius Valevicius, Professeur titulaire, Département de philosophie, Université de Sherbrooke  “ <b>Quelques remarques sur deux collections de sentences coptes inédites: <i>Sentences du Pseudo-Athanase et Sentences anonymes</i>”</b> Eric Crégheur, Université d’Ottawa/Université Laval  “ <b>Christianity, Ethnicity and Language in Greco-Roman Egypt</b> ” John Horman, Independent Scholar
2:15 – 2:45 pm	<b>Session 2, Student Essay Prize</b> Chair/Président: Lincoln Blumell, Brigham Young University  “ <b>Two Sides of the Same Coin: Numismatic Amulets in the Eastern Roman Empire (A.D. 491–602)</b> ” Scott D. Wings, MA candidate, University of Ottawa
2:45 – 3:00 pm	<b>Break</b>
3:00 – 5:00 pm	<b>Session 3, Interpretation of Scripture</b> Chair/Président: Miriam Decock, McMaster University  “ <b>Where is God? Patristic Interpretations of ‘the heavens’ in the Lord’s Prayer</b> ” John Gavin, S.J., College of the Holy Cross  “ <b>Evil Dreams and their Interpreters in the Babylonian Talmud</b> ” Bronwen Neil, Macquarie University, Sydney  “ <b>‘Not by Exegesis but by Proof’: Bible and Prayer in John Cassian's <i>Conferences</i></b> ”

	<p>John Solheid, PhD candidate, University of St. Michael's College, Toronto</p> <p><b>“Diversity in the Patristic Exegesis of the Genesis Creation Account”</b> Fr. Paul Guirgis, Coptic Orthodox Church of the Virgin Mary and St. Athanasius, Mississauga ON</p>
7:00 – 8:30 pm	<p><b>Joint Lecture (reception to follow)</b> <b>“A Modern Monk’s Work: Preserving the Manuscript Heritage of Endangered Christianity in the Middle East”</b> Fr. Columba Stewart OSB Executive Director Hill Museum &amp; Manuscript Library Professor of Theology Saint John’s School of Theology-Seminary <b>Lecture Location:</b> Research and Innovation Centre, room 119 <b>Reception:</b> Research and Innovation Centre, 101.6 Atrium</p>

## MONDAY, MAY 28

8:45 – 10:15 am	<p><b>Session 4, Augustine</b> Chair/Président: Eric Crégheur, Université d’Ottawa/Université Laval</p> <p><b>“Aquinas as Interpreter of Augustine in Prima Secundae, Qq. 109-114”</b> Robert Kennedy, Saint Francis Xavier University</p> <p><b>“Ease and Dis-ease in Augustine’s <i>Soliloquies</i>”</b> Michael Treschow, UBC Okanagan Campus</p> <p><b>“To Love and to Know: Insights from Augustine’s Lover-Loved-Love and Mind-Knowledge-Love triads in <i>De Trinitate</i> for Living in Diversity”</b> Jimmy Chan, PhD candidate, Trinity College, University of Toronto</p>
10:15 – 10:30 am	<b>Break</b>
10:30 am – 12:00 pm	<p><b>Session 5, Latin Church Fathers</b> Chair/Président: Robert Kennedy, Saint Francis Xavier University</p> <p><b>“Tertullian’s Way of Approaching Medicine and the Health of Human Soul”</b> Naoki Kamimura, Research Fellow, Tokyo Gakugei University</p> <p><b>“The Perils of Parchment in the Late Latin West”</b> Cillian O’Hogan, University of British Columbia</p> <p><b>“Traces of Polymorphic Christology in Latin Christian Texts c. 350-400”</b> Pablo Irizar, Faculty of Theology, KU Leuven</p>
12:00 pm	<p><b>Break for Lunch</b> Student Lunch (informal), details TBA at meeting</p>
2:15 – 3:30 pm	<b>CSPS Annual General Meeting/ACÉP Assemblée générale</b>
3:30 – 3:45 pm	<b>Break</b>
3:45 – 4:45 pm	<b>Session 1: Book Review</b>

	Chair/Président: Steven Muir, Concordia University  <b>Theodore de Bruyn, <i>Making Amulets Christian: Artefacts, Scribes, and Contexts</i> (Oxford, 2017)</b> Reviewer: Lincoln H. Blumell, Brigham Young University
5:00 pm	<b>President's Reception</b>
6:30 pm	<b>CSPS Banquet/Banquet de l'ACÉP</b> <b>Fireside Bistro, 2305 Smith Street, Regina, Sk. S4P 2P7</b>

## TUESDAY, MAY 29

8:45 – 10:15	<b>Session 6, Interpretations and Trajectories in Ancient Christianity</b> Chair/Président: Michael Treschow, UBC Okanagan Campus  <b>“The Exegete as Theologian: Scriptural Exegesis, Doctrinal Debate, and the Literal Sense”</b> Miriam DeCock, McMaster University  <b>“Loosing the Tongue of Zechariah: Hagiography, Exemplarity and the Gospel of Luke in Sulpicius Severus’ Gallus”</b> Zachary Yuzwa, St. Thomas More College, University of Saskatchewan  <b>“The Origenism of Maximus Confessor: Critic or True Exegete?”</b> Daniel Heide, PhD candidate, McGill University, Religious Studies
10:15 – 10:30 am	<b>Break</b>
10:30 am – 12:00 pm	<b>Session, 7 Wealth, Almsgiving, and Creation</b> Chair/Président: Robert Kitchen, Sankt Ignatios Theological Academy, Sodertalje, Sweden  <b>“Abraham’s Role as Indiscriminate Almsgiver in John Chrysostom’s Exegesis of the Parable of Lazarus and the Rich Man”</b> Kevin Clarke, Adjunct Professor, Ph.D. candidate, Ave Maria University  <b>“Some Ancient Views on Wealth: The Surprising Contrast Between Ancient Greek and Latin Authors and What Patristic Writers had to Say About Wealth”</b> Andrius Valevicius, Professeur titulaire, Département de philosophie, Université de Sherbrooke  <b>“A Gratuitous Gift? Irenaeus on <i>Creatio ex Nihilo</i>”</b> Ryan L. Scruggs, PhD candidate, McGill University
<b>See you in 2019 at the University of British Columbia!</b>	

# Abstracts

## **“To Love and to Know: Insights from Augustine’s Lover-Loved-Love and Mind-Knowledge-Love triads in *De Trinitate* for Living in Diversity”**

This article examines the first two triads that serve as the psychological analogies of the Triune God, namely, the Lover-Loved-Loved triad and the Mind-Knowledge-Love triad. It is shown that how the former triad not only demonstrative of the vital love between the Father, Son and the Holy Spirit, but that the mutuality and reciprocity of the Persons of Trinity in Love could be a model of communications between different people in a community. The two psychological triads discussed in this paper not only help the readers understand the divine nature of the triune Godhead, but also provide insights to the importance of loving and knowing one another in a world of diversity where individuality rather than unity is often stressed, where ethnical and cultural biases of all sorts seems so devastating in society, and where physical and emotional insecurity often draws people away. Augustine’s psychological triad of Mind-Knowledge-Love is so relevant to the modern world in providing a key to promote connectedness in diversity.

Jimmy Chan ([jimmywmc@gmail.com](mailto:jimmywmc@gmail.com))

## **“Abraham’s Role as Indiscriminate Almsgiver in John Chrysostom’s Exegesis of the Parable of Lazarus and the Rich Man”**

This essay will examine John Chrysostom’s exegesis of the Lucan parable of Lazarus and the rich man. This parable, which is a favorite of Chrysostom and a treasure trove for his preaching, provides a unique opportunity to address a problem that is at the heart of civic life and distributive justice. Chrysostom asserts that there is a sort of reciprocity in giving to the poor. It is not, however, the poor who make restitution, but God is the one who secures the investment. The rich man’s torment is not only because he did not listen to Moses and the prophets. Less obvious is the rich man’s failure to follow the example of Abraham, the exemplar of indiscriminate giving in John’s careful exegesis. Chrysostom is very interested in censuring the practice of discerning the alms-recipient’s worthiness or unworthiness. By way of practical application, the essay will take Chrysostom’s thought and apply it to today. Enlightenment approaches to property and the poor have ossified reticence in the contemporary conscience with respect to almsgiving. Social conservatism, often following Locke rather than Luke, has a deeply modern philosophical proclivity to absolutize private property rights. On the other end of the political spectrum is the tendency to legislate charitable deeds into state polity and away from private individuals. This essay, however, will show that such philosophies end up fracturing society and isolating the wealthy person from the Lazarus of today. In the process of examining these questions, the essay will attempt to retrieve the value of John’s exegetical insight.

Kevin Clarke ([kevinmclarke@gmail.com](mailto:kevinmclarke@gmail.com))

## **“Quelques remarques sur deux collections de sentences coptes inédites: Sentences du Pseudo-Athanase et Sentences anonymes”**

Cette communication a pour objet de présenter deux collections de sentences coptes inédites conservées à Toronto, à savoir des *Enseignements* attribués à Athanase d’Alexandrie et un court recueil de sentences anonymes attribuées par erreur à Évagre. Après une présentation du manuscrit (description physique, provenance et contexte de son acquisition par le *Royal Ontario Museum*) et de son contenu (textes préservés, langue, histoire de la recherche), nous nous pencherons avec plus de détails sur les deux collections de sentences encore inédites qu’on y trouve : caractéristiques des sentences, langue originale



et milieu de composition, attribution, datation, etc. Nous dirons enfin quelques mots sur la place que ces deux recueils occupent au sein de collections similaires et apparentées.

Eric Crégheur ([eric.cregheur.1@ulaval.ca](mailto:eric.cregheur.1@ulaval.ca))

### **“The Exegete as Theologian: Scriptural Exegesis, Doctrinal Debate, and the Literal Sense”**

One of Frances M. Young’s major contributions in her extremely influential 1998 work, *Biblical Exegesis and the Formation of Christian Culture*, was the problematization of what many have come to regard as the simplistic distinction between allegorical and literal approaches to Scripture. On these grounds she dismisses outright the notion that in doctrinal debate, in which issues of truth were at stake, the Fathers instinctively appealed to the literal sense of texts (Kelly, 1963). In this paper, I will challenge Young’s position on the relationship between doctrine and the literal level of Scripture by examining the doctrinal discussions that arise in the exegetical commentaries and homilies of four Greek authors: Origen, John Chrysostom, Theodore of Mopsuestia, and Cyril of Alexandria. I will examine select sections from their treatment of two passages from John’s Gospel, the Cleansing of the Temple in John 2 and the Woman at the Well in John 4. I will demonstrate that before my authors move beyond the literal level of the text to provide the Johannine passages with a non-literal meaning, they do in fact deal with issues of doctrine.

Miriam DeCock ([decockmj@mcmaster.ca](mailto:decockmj@mcmaster.ca))

### **“Where is God? Patristic Interpretations of “the heavens” in the Lord’s Prayer”**

The *Lord’s Prayer* includes an often-overlooked problem in the words “Our Father, who are *in the heavens*”: Do these words imply that God is located *in a place*? Such Fathers as Origen of Alexandria, Cyprian of Carthage, Gregory of Nyssa, Augustine of Hippo, John Chrysostom, Maximus the Confessor and others answered this question in a variety of ways. This presentation will identify and analyze several contrasting patristic approaches to the problem in order to reveal a remarkable Christian synthesis of cosmology, anthropology and spirituality through the discovery of “the place of God.”

John Gavin, S.J. ([jgavin@holycross.edu](mailto:jgavin@holycross.edu))

### **“A Gratuitous Gift? Irenaeus on *Creatio ex Nihilo*”**

The contemporary academic discourse on the Gift is a broad interdisciplinary discussion that considers, among other questions, whether gift-giving can ever be truly gratuitous. As one of the first Christian theologians to argue explicitly for the doctrine of *creatio ex nihilo*, Irenaeus is adamant both that God gives in creating and that God needs nothing in return from his creation. This presentation considers how such a novel ontology might contribute to this contemporary discourse on the Gift.

Ryan L. Scruggs ([ryan.l.scruggs@gmail.com](mailto:ryan.l.scruggs@gmail.com))

### **“Diversity in the Patristic Exegesis of the Genesis Creation Account”**

This paper will illustrate the diversity found in Patristic exegesis, through an analysis of the patristic exegesis of Genesis 1-3, in order to demonstrate the need for the presence of the patristic voice in contemporary discussions on the origin of the universe. This paper will achieve this first by examining the hermeneutical diversity used by some of the Early Church Fathers, spanning the first five centuries of Christianity, with consideration to their historical context, as

well as the major concerns of their day. Second, this paper will present what the Early Church Fathers had to say about the creation account, with particular focus on the exegesis of Basil of Caesarea. Third, this paper will illustrate how the hermeneutics of the Early Church Fathers of the creation account can provide a much needed, although ancient, perspective on the debates surrounding the origin of the “creation”.

Fr. Paul Guirgis ([paul.guirgis@mail.utoronto.ca](mailto:paul.guirgis@mail.utoronto.ca))

### **“The Origenism of Maximus Confessor: Critic or True Exegete?”**

Hans Urs von Balthasar famously argues that, in his *Ambigua*, Maximus Confessor corrects Origen’s “Platonic” understanding of motion as a falling *away* from the Good, by taking recourse to the Aristotelian understanding of motion as a natural impetus *towards* the Good. While von Balthasar’s analysis remains foundational, his tendency to see Origen as a “Platonist” in need of correction at the hands of the Aristotelian Maximus means that he overlooks the extent to which Origen is himself an Aristotelian, and thus capable of serving as a corrective to *himself*. In my paper, I try to show how Maximus’ revision is less a *correction* than it is an accurate *interpretation* and *development* of Origen’s thought. As such, I hope to bring about a shift in the historical narrative by emphasising the *continuity* between Origen and Maximus rather than the discontinuity – a continuity rooted in their mutual use of Aristotle.

Daniel Heide ([daniel.heide@mail.mcgill.ca](mailto:daniel.heide@mail.mcgill.ca))

### **“Christianity, Ethnicity and Language in Greco-Roman Egypt”**

Christianity in Egypt apparently used only Greek. Among the many documents from Christians in Egypt, we do not find the Egyptian language in use until the last half of the third century.

A letter by Bishop Dionysius of Alexandria lists the names of twenty-seven individuals caught up by Decius’ persecution. Four are singled out as “Egyptians”, one a Libyan, one as a paidarion of an Egyptian. By default, the rest are “Greek”.

Literacy in ancient Egypt served the temples and the divine kingship. Under the Roman emperors, the temples lost power, wealth and prestige, and Egyptian literacy declined. Thus, literacy came to mean the ability to write Greek, and when unilingual Egyptians finally adopted the new religion, they needed a new writing system.

John Horman ([jfhorman@sentex.ca](mailto:jfhorman@sentex.ca))

### **“Traces of Polymorphic Christology in Latin Christian Texts c. 350-400”**

Polymorphic Christology, Christ’s ability to change form (metamorphosis) and appear in various forms simultaneously (polymorphy), is a New Testament theme developed only in the 2nd century (Foster, 2007). However, the presence and later developments of Polymorphic Christology remains a largely neglected aspect of early Christian studies. Through a conceptual-thematic diachronic and comparative analysis of the terms *imago* and *forma* in a variety of works by Latin Christian authors c. 350-400, this presentation aims at identifying and analyzing traces, key variations and developments of Polymorphic Christology in early Christian thought.

Pablo Irizar ([pablo.irizar@kuleuven.be](mailto:pablo.irizar@kuleuven.be))

### **“Tertullian’s Way of Approaching Medicine and the Health of Human Soul”**

In a growing body of scholarship on the ancient history of medicine, Tertullian of Carthage has been considered as one who attacked pagan physicians. He urged his fellows to regard disease as a test from God. Some scholars claim that Tertullian had no respect for medical science and rejected it. Others have suggested that, relying on some passages from his corpus, Tertullian had a deep knowledge of medicine and favoured it. A further interesting point to note is that his discourse closely linked with his creativity with medical analogy and metaphor. In this paper, I shall draw out how the concern for medicine is producing a holistic view of Tertullian’s perception of the role of medico-religious conception. In the process, I shall pay particular attention to his later (207–211) and final (211–c. 220) works and to the way of dealing with the health of the human soul.

Naoki Kamimura ([kmmrnk@gmail.com](mailto:kmmrnk@gmail.com))

### **“Aquinas as Interpreter of Augustine in Prima Secundae, Qq. 109-114”**

In the early 1940s, both Henri Bouillard and Bernard Lonergan attributed developments in Aquinas’s theology of grace to the influence of Augustine. This paper will investigate whether Aquinas’s mature theology in his *Summa Theologiae* accurately represents Augustine’s thought, focusing on the concept of operative grace. Does Aquinas’s more refined language clarify Augustine’s doctrine of grace or does it obfuscate, rendering Augustine’s thought on operative grace less flexible? Drawing on recent work by Gerald Bonner and J. P. Burns, the paper will specifically address the issue of human agency in relation to operative grace.

Robert Kennedy ([rkennedy@stfx.ca](mailto:rkennedy@stfx.ca))

### **“Evil Dreams and their Interpreters in the Babylonian Talmud”**

In Late Antiquity two traditions of commentary on the scriptural accounts of dreams and their interpretations appeared, known collectively as Talmuds: the *Yerushalmi* of Palestinian origin, and the later *Bavli* or Babylonian Talmud (BT), composed circa 600 CE. My aim is to survey the concept of *yetzer hara* (impure impulse, evil intention) in the *BT*. In ascribing the origin of the dream to the individual’s inner powers, the Talmud highlighted an ongoing struggle in the human soul between two inclinations—towards good (*yetzer tov*) and towards evil (*yetzer hara*) (Rozen Zvi 2011). This distinction is of continuing relevance for Jewish dream interpretation today. I hope to show that the BT’s explanation for evil dreams mirrors the inward turn of Christian monk John Cassian (d. 435). Cassian reinterpreted the eastern monastic explanation for bad dreams as caused by the interference of the Devil and his demons (an approach refined by Evagrius of Pontus, d. 399) in terms of the passions taking control of the sleeping mind.

Bronwen Neil ([bronwen.neil@mq.edu.au](mailto:bronwen.neil@mq.edu.au))

### **“The Perils of Parchment in the Late Latin West”**

Christian Latin letters of the fourth and fifth centuries express a continuous concern with texts: what should be read, what shouldn’t be read, and how to get hold of copies of Christian writings both old and new. At the same time, however, we find warnings about becoming excessively enamoured of manuscripts themselves. In this paper I argue that the concerns of both Jerome and Sidonius Apollinaris in this regard parallel the traditional distinction between worldly objects (books) and non-corporeal immortality (scripture).

Cillian O'Hogan ([cillian.ohogan@ubc.ca](mailto:cillian.ohogan@ubc.ca))

**“Not by Exegesis but by Proof”: Bible and Prayer in John Cassian's *Conferences*”**

This paper explores the dynamic relationship between scriptural exegesis and prayer in John Cassian's *Conferences*, specifically *Conferences Nine* and *Ten*. I argue that for Cassian, the relationship between the Bible and prayer was rooted in a dialectic between human effort and grace. This relationship was analogous to the relationship between growth in virtue and spiritual knowledge, or between purity of heart (the goal of monastic life) and the kingdom of heaven (the end of monastic life). Thus, Cassian's interpretation of scripture was not based on a scholarly engagement with the text (commentaries), but was rooted in the monastic experience of prayer. Cassian's *Conferences* thus provide an alternative monastic reading culture for Southern Gaul to the model represented by Jerome.

John Solheid ([john.solheid@mail.utoronto.ca](mailto:john.solheid@mail.utoronto.ca))

**“Some Ancient Views on Wealth: The Surprising Contrast Between Ancient Greek and Latin Authors and What Patristic Writers had to Say About Wealth”**

This paper will explore the classical view on money making and wealth in ancient times. The classical authors looked at are Plato, Aristotle, Cato Major, Cicero, Seneca and Plutarch. One would think that these authors would have influence the patristic views on wealth. In part they did, yet patristic authors are much less condemning of wealth and are basically much more liberal in their view of money and riches. The paper will look at patristic writers who wrote about wealth ranging from the The Shepard of Hermas to Basil of Caesarea, but why is this so, this economic liberalism? Could it be something that Jesus said? Or could it be because many of these writers were men of the Church and the Church has always had an appreciation for wealth, if not in theory, then at least in practice. Finally, any message for today's economy in these ancient teachings?

Andrius Valevicius ([Andrius.Valevicius@USherbrooke.ca](mailto:Andrius.Valevicius@USherbrooke.ca))

**“Ease and Dis-ease in Augustine's *Soliloquies*”**

Augustine's *Soliloquies*, although written during his convalescence and *otium* (studied ease) at Cassiciacum, nevertheless represent the *negotium* (toil) of his illness and anxiety. This does not, however, involve a contradiction. *Otium*, for Augustine, is purposeful and entails a process. It demands application and effort on those engaged in it. After his return to North Africa, Augustine explains in a letter to his ailing friend Nebridius that the purpose of *otium* is *deificari*, divinization or theosis. When he voices and disciplines his agitated mind in the *Soliloquies*, he dramatizes his progress through *katharsis* to *theoria* (apprehension of the divine), in preparation for the *theosis* that he longs for.

Michael Treschow ([michael.treschow@ubc.ca](mailto:michael.treschow@ubc.ca))

**“Two Sides of the Same Coin: Numismatic Amulets in the Eastern Roman Empire (A.D. 491–602)”**

It would appear that the value of coinage in the late antique world was multi-faceted, for at one point in his *Instructions to Catechumens* (written c. 390), John Chrysostom admonishes catechumens about entrusting their well-being to numismatic amulets. In light of this admonishment and given the ever-increasing number of Christians within the Roman empire, who would within the next few decades come to represent the majority (at least nominally) of the empire's inhabitants, one might naturally

surmise that such an ostensibly non-Christian practice would have all but disappeared by the close of the fifth-century. The intention of this paper is two-fold: first, it will attempt to determine whether or not coins continued to be used as amulets in the East Roman Empire from 491 to 602 and secondly, if the former is indeed the case, it will examine the transformations that these amuletic coins underwent within our established time-frame.

Scott D. Wings ([scott.winges@outlook.com](mailto:scott.winges@outlook.com))

**“Loosing the Tongue of Zechariah: Hagiography, Exemplarity and the Gospel of Luke in Sulpicius Severus’ *Gallus*”**

In Sulpicius Severus’ dialogue *Gallus*, the eponymous character is presented as an ideal reader of hagiographical narrative. But when given the opportunity to speak for himself on the saintly virtues of Martin of Tours, Gallus describes himself as unequal to the task. His interlocutors adduce in response the example of Zechariah, whose tongue was loosed upon the naming of his son John (Lk 1:64). In this passage, the writing of hagiography is likened to the miraculous Song of Zechariah (Lk 1:68-79). I will explore the traditions of biblical commentary that inform Sulpicius’ reception of this passage—in particular the works of Origen and Ambrose—in order to show the connections the author constructs between obedience and eloquence. Sulpicius uses this biblical exemplum to show through the character of Gallus the ways in which hagiographical reading can be—in fact must be—re-inscribed as hagiographical writing.

Zachary Yuzwa ([zachary.yuzwa@usask.ca](mailto:zachary.yuzwa@usask.ca))