



HAL
open science

Le texte de 1Cor. 7:34 chez Cyprien de Carthage

Laetitia Ciccolini

► **To cite this version:**

Laetitia Ciccolini. Le texte de 1Cor. 7:34 chez Cyprien de Carthage. *Studia patristica*, vol. 94. Papers presented at the Seventeenth International Conference on Patristic Studies held in Oxford 2015. From Tertullian to Tyconius, pp.259-267, 2017. halshs-02501985

HAL Id: halshs-02501985

<https://shs.hal.science/halshs-02501985>

Submitted on 12 Feb 2024

HAL is a multi-disciplinary open access archive for the deposit and dissemination of scientific research documents, whether they are published or not. The documents may come from teaching and research institutions in France or abroad, or from public or private research centers.

L'archive ouverte pluridisciplinaire **HAL**, est destinée au dépôt et à la diffusion de documents scientifiques de niveau recherche, publiés ou non, émanant des établissements d'enseignement et de recherche français ou étrangers, des laboratoires publics ou privés.

This pdf is a digital offprint of your contribution in M. Vinzent (ed.), *Studia Patristica XCIV: Papers presented at the Seventeenth International Conference on Patristic Studies held in Oxford 2015*. Volume 20: *From Tertullian to Tyconius*, ISBN 978-90-429-3590-7.

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

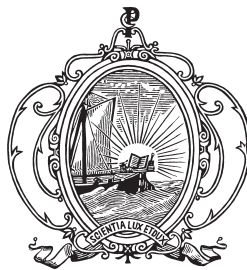
STUDIA PATRISTICA

VOL. XCIV

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

Edited by
MARKUS VINZENT

Volume 20:
From Tertullian to Tyconius



PEETERS

LEUVEN – PARIS – BRISTOL, CT

2017

Table of Contents

| | |
|--|-----|
| 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 discussion 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 Century 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 Hermeneutic 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 1Cor. 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 |

Le texte de 1Cor. 7:34 chez Cyprien de Carthage

Laetitia CICCOLINI, Université Paris-Sorbonne, Paris, France

ABSTRACT

The aim of this article is to establish the text of 1Cor. 7:34 in the writings of Cyprian of Carthage. Cyprian quotes the verse twice: in his treatise *De habitu uirginum*, chapter 5 and in the third book of *Ad Quirinum*, chapter 32. Hartel, in his edition of *De habitu uirginum* (1868), and Weber, in his edition of *Ad Quirinum* (1972), adopt the following text: *sic et mulier et uirgo innupta cogitat ea quae sunt Domini*. The form is unusual (*sic et*) and the meaning of *uirgo innupta* is not satisfactory. From the study of the manuscripts, we can conclude that the sequence of words printed by Hartel is undoubtedly correct. The punctuation of the verses 1Cor. 7:33-4 varied in Greek and Latin manuscripts and it gave rise to different interpretations. The order of the words implies that Cyprian reads an old latin version in which *uirgo* and *innupta* do not belong to the same clause. The editor must separate *innupta* by a colon: *innupta* is part of a new sentence.

Cyprien de Carthage cite à deux reprises 1Cor. 7:34: au chapitre 5 du *De habitu uirginum* et dans le dossier 32 du livre III de son florilège biblique, l'*Ad Quirinum*. En travaillant à une nouvelle édition du *De habitu uirginum* pour le *Corpus Christianorum*, nous avons été amenée à nous intéresser à l'établissement du texte de ce verset.

1. Le texte édité par Hartel et sa réception

Dans le chapitre 5 du *De habitu uirginum*, Cyprien met en garde celles qui font le choix de la virginité: la virginité implique un comportement empreint de retenue afin 'd'être sainte et de corps et d'esprit'. Cette allusion à 1Cor. 7:34 est suivie de la citation des versets 32 à 34. L'édition de référence est celle procurée par Hartel en 1868 pour le *CSEL*:¹

Instruit Paulus et dicit: Caeleps cogitat ea quae sunt Domini, quomodo placeat Deo: qui autem matrimonium contraxit cogitat ea quae sunt mundi huius, quomodo placeat uxori. Sic et mulier et uirgo innupta cogitat ea quae sunt Domini, ut sit sancta et corpore et spiritu.

¹ Cyprien, *De habitu uirginum*, 5, éd. Wilhelm Hartel, CSEL 3.1 (Vindobonae, 1868), 190-1.

L'expression *uirgo innupta* est curieuse. La difficulté transparait dans les aménagements que les traducteurs font subir au texte. La solution la plus fréquemment adoptée consiste à faire porter *innupta* exclusivement sur *mulier*.² Les traducteurs s'alignent ainsi sur le texte de la Vulgate: *et mulier innupta et uirgo cogitat quae Domini sunt ut sit sancta et corpore et spiritu*.³ Giovanni Toso propose une autre solution et considère qu'*innupta* est en facteur commun et porte sur les deux noms. Il traduit ainsi: 'Così le donne e le vergini, non sposate, pensano a ciò che è del Signore, per essere sante nel corpo e nello spirito'.⁴ La traduction la plus récente est celle de Giovanna Taponecco qui traduit littéralement le texte latin, sans commenter: 'Così anche la donna e la vergine non sposata pensano alle cose del Signore, per essere sante nel corpo e nello spirito'.⁵

2. La tradition manuscrite et imprimée du passage

L'examen des manuscrits conduit à tenir pour assurée la séquence telle que l'édite Hartel, c'est-à-dire: *sic et mulier et uirgo innupta*. Aucun des vingt-six manuscrits antérieurs au XII^e siècle ne présente de variantes sur ce point et les modifications sont rares dans les manuscrits plus tardifs (193 témoins repérés). Parmi les manuscrits présentant des variantes, le manuscrit conservé à Paris, BnF, 14460, 2^e moitié du XII^e siècle (provenance: abbaye de Saint-Victor) a une importance particulière pour l'histoire du texte imprimé, car il fut la source de l'édition *princeps* (Rome, 1471). Dans le début du verset, les deux noms sont intervertis: *Sic et uirgo et mulier innupta*... Ce texte, minoritaire dans la tradition et apparu tardivement, s'est maintenu jusqu'au XIX^e siècle dans la tradition imprimée.⁶ Le texte reçu est repris même lorsque les éditeurs disposaient

² À titre d'exemple, voir les traductions de Julius Baer, *Über die Haltung der Jungfrauen*, dans *Des heiligen Kirchenvaters Caecilius Cyprianus sämtliche Schriften aus dem Lateinischen übersetzt*, I. *Des Heiligen Kirchenvaters Caecilius Cyprianus Traktate, des Diakons Pontius Leben des hl. Cyprianus*, Bibliothek der Kirchenväter 34 (München, 1918): 'So denkt auch das unvermählte Weib und die Jungfrau an das, was des Herrn ist, daß sie heilig sei sowohl am Leibe als auch am Geiste', et d'Angela Elizabeth Keenan, *Thasci Caecili Cypriani de habitu uirginum. A Commentary, with an Introduction and Translation*, Patristic Studies 34 (Washington, 1932): 'So the unmarried woman and the virgin thinketh on the things of the Lord, that she may be holy both in body and in spirit'.

³ *Biblia sacra: iuxta uulgatam uersionem*, éd. Robert Weber, 5^e édition revue par Roger Gryson (Stuttgart, 2007).

⁴ *La condotta delle vergini*, in *Opere di San Cipriano*, Classici delle religioni, Sezione quarta (Torino, 1980).

⁵ *De habitu uirginum / La condotta delle vergini*, dans Cipriano, vescovo di Cartagine, *Opuscoli*, Scrittori cristiani dell'Africa romana 6.1 (Roma, 2009).

⁶ Seule l'édition de Guillaume Morel (Paris, 1564) fait exception, mais l'éditeur parisien ne fut pas suivi sur ce point. C'est avec l'édition de Johann Georg Krabinger (Tübingen, 1853) que l'ordre des mots fut rétabli, mais l'éditeur supprima *sic* parce que le mot n'était pas attesté dans les versions grecques.

de manuscrits présentant l'ordre correct: ainsi Étienne Baluze, tout en imprimant lui aussi le texte de ses prédécesseurs, relève dans une note que des manuscrits ont un ordre différent.⁷

Une confirmation de l'ordre *sic et mulier et uirgo innupta* se tire du troisième livre de l'*Ad Quirinum*, où le verset est cité dans le dossier 32, intitulé *De bono uirginitatis et continentiae*. Robert Weber édite ainsi le texte pour le *Corpus Christianorum*:

*Item illic: Caeleps cogitat ea quae sunt Domini, quomodo placeat Deo. Qui autem matrimonium contraxit, cogitat ea quae sunt mundi huius, quomodo placeat uxori. Sic et mulier et uirgo innupta cogitat ea quae sunt Domini, ut sit sancta et corpore et spiritu. Quae autem nupsit cogitat de his quae sunt mundi huius, quomodo placeat uiro.*⁸

3. Le texte de Cyprien parmi les attestations manuscrites et patristiques de 1Cor. 7:34

Dans le texte établi par Hartel, c'est l'expression *uirgo innupta* qui fait difficulté. Or la confrontation avec les versions grecques et latines du verset montre que le texte de Cyprien présente une particularité: chez lui, rien ne traduit à la charnière du verset 33, qui concerne les hommes, et du verset 34, qui concerne les femmes, le grec *καὶ μεμέρισται*. Pour les versets 32-4, le texte standard est le suivant:⁹

32 ὁ ἄγαμος μεριμνᾷ τὰ τοῦ κυρίου, πῶς ἀρέσῃ τῷ κυρίῳ· 33 ὁ δὲ γαμήσας μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῇ γυναικί, 34 καὶ μεμέρισται. καὶ ἡ γυνὴ ἡ ἄγαμος καὶ ἡ παρθένος μεριμνᾷ τὰ τοῦ κυρίου, ἵνα ἢ ἅγια καὶ τῷ σώματι καὶ τῷ πνεύματι· ἡ δὲ γαμήσασα μεριμνᾷ τὰ τοῦ κόσμου, πῶς ἀρέσῃ τῷ ἀνδρί.

Or on sait qu'il existe en grec deux découpages des versets 33-4, qui se reflètent dans les différentes versions qu'on trouve en latin. Les mots *καὶ μεμέρισται* peuvent être compris comme la conclusion des considérations sur l'homme marié, ce qui est rendu en latin par *et diuisus est*: ils concernent alors le conflit intérieur de l'homme marié, déchiré entre préoccupations domestiques et spirituelles. Mais *καὶ μεμέρισται* peut également être rattaché à *ἡ γυνή ... ἡ*

⁷ *Sancti Caecilii Cypriani episcopi Carthaginensis et martyris opera ad MSS codices recognita et illustrata studio ac labore Stephani Baluzii Tutelensis...* (Parisiis, 1726), 525.

⁸ *Ad Quirinum*, III, 32, éd. Robert Weber, CChr.SL 3 (Turnhout, 1972). Il arrive certes qu'il y ait des divergences dans la manière de citer la Bible entre l'*Ad Quirinum* et le reste de l'œuvre, mais dans le cas présent, l'ensemble des manuscrits retenus par Weber plaide bien pour l'ordre: *Sic et mulier et uirgo innupta*. Seul *O* (Oxford, Bodleian Library, Add. C. 15, 3^e quart du IX^e s.) propose, après correction, le texte: *et mulier innupta et uirgo*. *E* (London, BL, Royal 5 E XIII, milieu du IX^e siècle) *F* (London, BL, Cotton Caligula A XV, 2^e moitié du VIII^e siècle) remplacent *sic et par et diuisa est*.

⁹ *Nouum Testamentum Graece*, 28^e édition (Stuttgart, 2012).

παρθένος, ce qui est traduit par *et diuisa est*: le verbe exprime alors l'idée de 'séparation', c'est-à-dire d'opposition entre différents genres de vie. Dans un texte bien connu de l'*Aduersus Iouinianum*, I, 13, Jérôme évoque ces deux versions et leurs significations:

*Nunc illud breuiter admonero, in Latinis codicibus hunc locum ita legi: Diuisa est uirgo et mulier. Quod quanquam habeat suum sensum, et a me quoque pro qualitate loci sic edisertum sit, tamen non est apostolicae ueritatis. Siquidem apostolus ita scripsit, ut supra transtulimus: Sollicitus est quae sunt mundi, quomodo placeat uxori, et diuisus est; et hac sententia definita, transgreditur ad uirgines et continentes, et ait: Mulier innupta, et uirgo cogitat quae sunt Domini, ut sit sancta corpore et spiritu.*¹⁰

Selon Jérôme, *diuisa est uirgo et mulier* est une version répandue dans les manuscrits latins. À une interversion près (*diuisa est mulier et uirgo*), c'est ainsi qu'il citait, quelques années plus tôt, le verset dans l'*Aduersus Heluidium* et dans la lettre 22 à Eustochium.¹¹ Il s'agissait d'opposer le genre de vie des femmes mariées et des vierges. Jérôme préfère désormais une autre version qu'il considère comme reflétant l'*apostolica ueritas*: καὶ μεμέρισται décrit les tiraillements de l'homme marié (*et diuisus est*), puis l'Apôtre passe à des considérations sur celles qui ont fait le choix de s'abstenir du mariage (*transgreditur ad uirgines et continentes*).

Au découpage du verset est étroitement liée la question de l'ordre des mots dans le grec sous-jacent. Dans la version que retient désormais Jérôme, ἡ ἄγαμος (*innupta*) qualifie ἡ γυνή, alors que dans la version qu'il utilisait auparavant, ἡ ἄγαμος se trouvait après ἡ παρθένος, qu'il reprenait (*quae non est nupta*) pour expliciter ce qui oppose la vierge et la femme mariée.

Ces variantes concernant l'ordre des mots, en particulier la place de ἡ ἄγαμος, et le découpage du verset se retrouvent dans les témoins du texte grec. Voici les trois combinaisons les plus répandues, avec quelques témoins remarquables les attestant.¹²

| | |
|--|---|
| καὶ μεμέρισται καὶ ἡ γυνή ἡ ἄγαμος καὶ ἡ παρθένος μεριμνᾷ... | texte standard P ¹⁵ B P 104 181 ^c 1962 2495 it ^{l, x, z} vg Eusèbe de Césarée |
| (καὶ) μεμέρισται καὶ ἡ γυνή καὶ ἡ παρθένος ἡ ἄγαμος μεριμνᾷ... | D ^c F G K Ψ 326 330 436 451 614 630 1984 1985 2492 Byz it ^{d?} e g m Méthode d'Olympe, Jean Chrysostome |
| καὶ μεμέρισται καὶ ἡ γυνή ἡ ἄγαμος καὶ ἡ παρθένος ἡ ἄγαμος μεριμνᾷ... | P ⁴⁶ Ⲡ A 33 81 1739 1881 |

¹⁰ Jérôme, *Aduersus Iouinianum*, I, 13, PL 23, 230D.

¹¹ Jérôme, *Aduersus Heluidium*, 20; *Lettres*, 22, 21.

¹² On trouvera des appareils complets dans Nestle-Aland, *Nouum Testamentum Graece*, 28^e édition (Stuttgart, 2012) et dans *The Greek New Testament*, 4^e édition (Stuttgart, 1993).

Lorsqu'on a la séquence *καὶ ἡ γυνή καὶ ἡ παρθένος ἡ ἄγαμος, μεμέρισται* est compris comme se rapportant à ce qui suit, c'est-à-dire aux femmes. En ce cas *ἡ ἄγαμος* et *ἡ δὲ γαμήσασα* se répondent et permettent l'évocation des deux genres de vie, dans une correspondance parfaite avec les versets 32 et 33 qui opposaient le célibataire et l'homme marié. Du côté latin, c'est ainsi que Tertullien comprend le verset. Il le commente longuement dans le *De uirginibus uelandis* pour éclairer l'emploi de *mulier* et de *uirgo* chez Paul. Aux yeux de Tertullien, 1Cor. 7:34 est un verset où Paul fait nettement une différence entre *mulier* et *uirgo*, ce qui n'est pas le cas, selon lui, des versets de la même épître où Paul donne des instructions sur le voile (1Cor. 11:5-15):

Diuisa est, *inquit*, mulier et uirgo. *Quare? Quoniam* innupta, *id est uirgo*, cogitat ea quae sunt Domini, ut sit sancta et corpore et spiritu, nupta autem, *id est non uirgo*, cogitat quomodo placeat uiro. *Haec erit interpretatio diuisionis illius, nullum habens locum in isto capitulo...*¹³

D'autres auteurs latins comprennent le verset 34 de la même façon. Outre Jérôme dans l'*Aduersus Heluidium* et dans la lettre 22, on peut mentionner l'auteur du *Speculum* pseudo-augustinien:

*Qui sine uxore est sollicitus est quae Domini sunt, quomodo placeat Deo. Qui autem uxorem habet, cogitat quae sunt huius mundi, quomodo placeat uxori. Separata est mulier et uirgo. Quae non est nupta, cogitat quae Dei sunt, ut sit sancta et corpore et spiritu. Quae autem nupta est, cogitat quae sunt huius mundi, quomodo placeat uiro.*¹⁴

et l'Ambrosiaster:

Diuisa est mulier et uirgo. *Diuisa non utique natura, sed actu, quia legimus in Numeris mulieres uirgines appellatas (Num. 31:9). Alia ergo sollicitudo mulieris, alia uirginis est. Tamen cum dicitur mulier, incertum est quid significet, nisi significatio subsequatur. Cum autem dicitur uirgo, manifesta locutio est. Hic Apostolus post mulierem uirginem posuit, ut mulierem non uirginem significaret; per hoc enim uoluit ostendere uirginem liberam a taediis et laboribus, quos patitur mulier uiro copulata.*¹⁵

Qu'en est-il chez Cyprien? Même si rien ne traduit chez lui *καὶ μεμέρισται*, l'ordre des mots *et mulier et uirgo innupta* indique que c'est bien l'articulation du texte paulinien familière à Tertullien qui est aussi à l'œuvre dans le verset tel que le lit Cyprien. En d'autres termes, *innupta* et *uirgo* n'appartiennent pas à la même proposition: *uirgo* est mis en parallèle avec *mulier* pour annoncer une opposition dans le mode de vie, dont le premier volet s'ouvre avec *innupta*

¹³ Tertullien, *De uirginibus uelandis*, 4, 4-5, éd. Eva Schulz-Flügel, SC 424 (Paris, 1997).

¹⁴ *Liber de diuinis scripturis siue Speculum*, 80, éd. Franz Wehrich, CSEL 12 (Vindobonae, 1887).

¹⁵ *Commentarius in epistolas ad Corinthios*, I, 7:34, éd. Heinrich Joseph Vogels, CSEL 81.2 (Vindobonae, 1968).

qui rend le grec ἡ ἄγαμος, ce qui est aussi le cas chez Tertullien.¹⁶ Pour conserver l'ordre des mots et faire apparaître le sens du verset, il faut donc introduire une pause entre *uirgo* et *innupta* et ponctuer ainsi:

Instruit Paulus et dicit: Caeleps cogitat ea quae sunt Domini, quomodo placeat Deo. Qui autem matrimonium contraxit, cogitat ea quae sunt mundi huius, quomodo placeat uxori. Sic et mulier et uirgo: innupta cogitat ea quae sunt Domini, ut sit sancta et corpore et spiritu. (De habitu uirginum, 5)

Cyprien ne cite que la première partie du verset 34, mettant ainsi l'accent sur ce qui concerne les vierges. Le commentaire qui suit exploite cependant l'opposition avec les femmes mariées puisque l'évêque de Carthage met en garde les vierges contre des comportements qui sont précisément ceux des femmes mariées ou qui cherchent un mari: *Quid ornata, quid compta procedit, quasi maritum aut habeat aut quaerat?*

Il faut également modifier la ponctuation du verset dans l'*Ad Quirinum*. Le verset 34 y est cette fois donné dans sa totalité. La correction permet de restaurer un parallélisme parfait entre *innupta* et *quae autem nupsit*:

Caeleps cogitat ea quae sunt Domini, quomodo placeat Deo. Qui autem matrimonium contraxit, cogitat ea quae sunt mundi huius, quomodo placeat uxori. Sic et mulier et uirgo: innupta cogitat ea quae sunt Domini, ut sit sancta et corpore et spiritu; quae autem nupsit, cogitat de his quae sunt mundi huius, quomodo placeat uiro. (Ad Quirinum, III, 32)

La formulation du début du verset 34 dans le texte que lisait Cyprien n'a pas d'équivalent, si l'on en juge par les attestations rassemblées dans la *Vetus Latina Database* par l'Institut de Beuron. Là où *diuisa est* oppose la femme mariée et la vierge, *sic et* accentue l'idée de symétrie entre les versets 32-3 d'une part et le verset 34 de l'autre: le même contraste prend corps dans les genres de vie de l'épouse et de la vierge. L'emploi de *sic et* donne en outre au verset un tour conclusif, propre à être utilisé dans un contexte parénétiq. ¹⁷ Une question reste ouverte: s'agit d'une initiative du traducteur latin ou bien faut-il supposer, comme c'est parfois le cas chez Cyprien, ¹⁸ un autre texte grec

¹⁶ Outre le *De uirginibus uelandis*, voir l'*Ad uxorem*, I, 3, 6 (*Innupta de dominicis cogitat, uti et corpore et spiritu sancta sit*; éd. Charles Munier, SC 273 [Paris, 1980]) et l'*Exhortatio castitatis* 4, 2 (... *cum sollicitudinem nuptorum et innuptorum committit*; éd. Claudio Moreschini, SC 319 [Paris, 1985]).

¹⁷ Voir Domingo Ramos-Lissón, 'Exégèse de I Cor 7, 32-34 en el *De habitu uirginum* de San Cipriano', dans José María Casciaro et al. (éd.), *Biblia y hermenéutica. VII Simposio Internacional de Teología, Pamplona, 10-12 abril de 1985* (Pamplona, 1986), 650, qui relève que *sic* ne se trouve dans aucune autre version du verset.

¹⁸ C'est certainement le cas pour I Cor. 13:7, où Cyprien a *omnia diligit*, ce qui implique πάντα στέργει dans le texte grec sous-jacent au lieu de πάντα στέγει. Voir sur ce point Uwe Fröhlich, *Vetus Latina. Die Reste der altlateinischen Bibel, 22. Epistula Ad Corinthios I* (Freiburg, 1995-1998), 189.

sous-jacent, p. ex. Οὕτως καὶ? Il faudrait une étude plus approfondie du texte de la première épître aux Corinthiens chez Cyprien pour pouvoir se prononcer. Si l'on s'en tient à 1Cor. 7:32-4, on remarque que le texte biblique de Cyprien comporte d'autres particularités. La plus remarquable concerne le lexique, en particulier la traduction de ὁ ἄγαμος au verset 32: Cyprien utilise *caelebs*, une traduction qui n'a pas fait école, puisque les autres témoins VL ont une périphrase (*qui sine uxore est*). De même, au verset 33, *matrimonium contraxit* n'a pas d'équivalent. Pour le verset 34, Cyprien écrit *quae nupsit*, là où les autres témoins VL ont en général *quae nupta est*.

4. En guise de conclusion: les implications exégétiques des diverses versions

En dépit de différences dans le lexique et la formulation, le texte que lisait Cyprien pour 1Cor. 7:34 appartient à un ensemble de versions commandé par la même ligne interprétative: le verset oppose les genres de vie de la femme mariée et de la vierge. Il n'est pas étonnant que Cyprien comprenne le verset comme Tertullien, mais il faut remarquer qu'on a eu plutôt tendance à souligner l'écart entre les citations de Tertullien et de Cyprien et à conclure qu'ils comprenaient le verset de manière différente.¹⁹ Il suffit en réalité de modifier légèrement la ponctuation de l'édition Hartel pour le *De habitu uirginum* et de l'édition Weber pour l'*Ad Quirinum* pour faire apparaître les similitudes entre les deux auteurs.

Les études sur l'exégèse de 1Cor. 7 chez les auteurs patristiques ne manquent pas. L'exégèse de 1Cor. 7:34 mériterait une étude particulière. Une recherche exhaustive dans la tradition patristique dépasserait les limites de cet article. Nous nous bornons à donner les grandes lignes du dossier et à illustrer, du côté latin, les implications exégétiques des principales versions grecques.

Un premier ensemble est constitué des versions qu'on trouve, entre autres, chez Tertullien et Cyprien. Elles impliquent une opposition entre les genres de vie de l'épouse (ἡ γυνή) et de la vierge (ἡ παρθένος); ἡ ἄγαμος est le premier terme d'une évocation contrastée des deux genres de vie.

Ambroise et Augustin se distinguent des précédents et lisent *mulier innupta et uirgo*. Ils comprennent que *mulier innupta* est dit des veuves. C'est ce qui ressort p. ex. du début du *De uiduis*, où Ambroise indique que l'apôtre a joint les veuves aux vierges:

¹⁹ Ainsi Baluze, dans la note déjà mentionnée de son édition, oppose le texte de Cyprien aux versions de Tertullien et de Jérôme dans l'*Aduersus Heluidium* et la lettre 22. De même, Simone Deléani, 'Présence de Cyprien dans les œuvres de Jérôme sur la virginité', dans Yves-Marie Duval (éd.), *Jérôme entre l'Occident et l'Orient: XVI^e centenaire du départ de saint Jérôme de Rome et de son installation à Bethléem. Actes du colloque de Chantilly, septembre 1986*, EAA 122 (Paris, 1988), 61-82, 65 n. 17, considère que Cyprien connaît déjà la version que Jérôme qualifie d'*apostolica*.

*Neque enim inhonoras debuimus praeterire, et a uirginum praeconio separare quas apostolica sententia cum uirginibus copulauit, iuxta quod scriptum est: Et mulier innupta et uirgo cogitat quae sunt Domini, ut sit sancta corpore et spiritu.*²⁰

Dans le verset 34 tel que le cite Ambroise, rien ne traduit le grec καὶ μεμέρισται.²¹ Augustin en revanche utilise un texte où καὶ μεμέρισται est traduit par *et diuisa est*, comme le montre p. ex. la citation qu'il fait dans le *De sancta uirginitate*, 22, 22: *Et diuisa est mulier innupta et uirgo: quae innupta est, sollicita est quae sunt Domini, ut sit sancta et corpore et spiritu; quae autem nupta est, sollicita est quae sunt mundi, quomodo placeat uiro.*²²

Pour le début du verset 34, son texte latin implique le texte grec suivant, qui rappelle beaucoup pour l'ordre des mots celui du Papyrus 46, du Sinaïticus et de l'Alexandrinus: καὶ μεμέρισται ἡ γυνὴ ἢ ἄγαμος καὶ ἡ παρθένος· ἢ ἄγαμος μεριμνᾷ... À nouveau, il faut considérer que dans ἡ παρθένος ἢ ἄγαμος, ἢ ἄγαμος est le premier terme d'un balancement dont le second est ἡ δὲ γαμήσασσα dans la suite du verset.

Il ne s'agit plus d'opposer les femmes mariées et les vierges, mais d'évoquer deux catégories de femmes qui ont fait le choix de renoncer au mariage: les femmes non mariées et les vierges. La première catégorie est identifiée aux veuves.²³ Mais comment comprendre alors *et diuisa est*? Il faut sous-entendre un second ensemble, celui des femmes mariées, auquel est opposé le groupe formé des veuves et des vierges, ainsi qu'Augustin l'explique au moment de commenter 1Cor. 7:32-4 dans le *De sancta uirginitate* 22, 22:

*Non utique ait: cogitat ea, quae securitatis sunt in hoc saeculo, ut sine grauioribus molestiis tempus transigat; neque ad hoc diuisam dicit innuptam et uirginem ab ea quae nupta est, id est distinctam atque discretam, ut innupta in hac uita secura sit propter temporales molestias euitandas, quibus nupta non caret, sed, cogitat, inquit, quae sunt Domini, quomodo placeat Domino, et: sollicita est quae sunt Domini, ut sit sancta et corpore et spiritu.*²⁴

²⁰ Ambroise, *De uiduis*, 1, 1, éd. Franco Gori, SAEMO 14.1 (Milano, 1989). Voir aussi *Exhortatio uirginitatis*, 6, 39.

²¹ Et d'après nos recherches, l'œuvre d'Ambroise ne comporte pas de citation du verset 33, seulement des allusions.

²² Augustin, *De sancta uirginitate*, 22, 22, éd. Joseph Zycha, CSEL 41 (Vindobonae, 1900).

²³ Augustin, *De bono uiduitatis*, 2, 3, éd. Joseph Zycha, CSEL 41 (Vindobonae, 1900): *Quod alio loco aperit, ubi ait: Diuisa est mulier innupta et uirgo. Quando utique et uirginem adiungit, quid mulierem innuptam nisi uiduam uult intellegi? Vnde etiam deinceps uno innuptae nomine professionem utramque complectitur dicens: Quae innupta est, sollicita est ea quae sunt Domini, quomodo placeat Domino; quae autem nupta est, sollicita est quae sunt mundi, quomodo placeat uiro. Innuptam certe non eam tantum intellegi uoluit, quae numquam nupsit, sed etiam eam, quae nuptiarum uinculo per uiduitatem liberata nupta esse destitit; nam ideo et nuptam non dicit nisi eam quae uirum habet, non etiam eam, quae habuit et non habet.*

²⁴ Augustin, *De sancta uirginitate*, 22, 22, éd. Joseph Zycha, CSEL 41 (Vindobonae, 1900). Il faut donc traduire: 'différente est la conduite de la femme non mariée et de la vierge' et rectifier en ce sens la traduction du verset dans la Bibliothèque augustinienne pour le *De bono coniugali*,

Enfin Jérôme, dans le chapitre de l'*Aduersus Iouinianum* cité plus haut retient une version du verset 34 qui est proche de celle d'Ambroise: *mulier innupta et uirgo cogitat...* Mais il comprend le verset tout autrement:

*Non omnis innupta, et uirgo est. Quae autem uirgo, utique et innupta est. Quanquam ob elegantiam dictionis potuerit id ipsum altero uerbo repetere, mulier innupta et uirgo: uel certe definire uoluisse quid esset innupta, id est, uirgo: ne meretrices puteamus innuptas, nulli certo matrimonio copulatas.*²⁵

Les vierges sont bien évidemment non mariées: pourquoi l'Apôtre a-t-il introduit ce qui semble être une répétition? *Et uirgo* a pu être ajouté dans un souci de précision et de définition de l'expression *mulier innupta*.

On le voit à partir de ces quelques exemples: l'interprétation du verset est étroitement dépendante des variantes qu'il connaît en grec dans l'ordre des mots.²⁶

10, 10, où *diuisa est* n'est pas rendu (BA 2 [Paris, 1948], 49) et dans le *De bono uiduitatis*, 2, 3 où la traduction par 'la femme non mariée, comme la vierge, est partagée' est influencée par la Vulgate (BA 3 [Paris, 1949], 237).

²⁵ Jérôme, *Aduersus Iouinianum* I, 13, PL 23, 230D.

²⁶ Sur une forme particulière du verset, où *καὶ μεμέρισται* porte sur la femme mariée, voir Paul Force, 'Une péricope "sauvage" de saint Paul (*I Cor. VII, 34*) chez les encratites égyptiens du IV^e siècle', dans *Hommages à François Daumas*, 1 (Montpellier, 1986), 253-60.

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 GERZAGUËT & Matthieu PIGNOT | |
| Introduction | 1 |
| Matthieu PIGNOT | |
| The Catechumenate in Anonymous Sermons from the Late Antique West..... | 11 |
| Camille GERZAGUËT | |
| 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 Virginitv in Patristic Texts | 187 |
| Caroline MUSGROVE Debating Virginitv 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 Chrysostom’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 Chrysostom 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 Commentary 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 <i>Heptateuch</i> 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 <i>Conscientia</i> (...) <i>itineribus</i> (...) in <i>sapientiam</i> | 13 |
| Matthew W. KNOTTS With Apologies to Jiminy Cricket. The Early Augustine’s ‘Sapiential’ Account of <i>conscientia</i> | 21 |
| Anne-Isabelle BOUTON-TOUBOLIC <i>Conscientiae requies</i> (<i>Conf. X</i> , 30, 41): Sleep, Consciousness and Conscience in Augustine..... | 37 |
| Andrea BIZZOZERO <i>Beati mundi cordes</i> (<i>Mt</i> 5:8). <i>Coscienza</i> , <i>Conoscenza</i> e <i>Uisio Dei</i> in Agostino prima del 411..... | 55 |
| Josef LÖSSL How ‘Bad’ is Augustine’s ‘Bad Conscience’ (<i>mala conscientia</i>)? ... | 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 Confes- sor's <i>Ambigua ad Thomam</i> | 57 |

Volume 17

STUDIA PATRISTICA XCI

BIBLICA

| | |
|---|----|
| Camille LEPEIGNEUX L'éphod de David dansant devant l'arche (2S. 6:14): problèmes tex- tuels 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 HORNUNG
 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</i> V 20.2 | 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 | |
| Christoecclesial 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 |