

13th Annual Conference

# Asia-Pacific Early Christian Studies Society

Early Christianity in Pluralistic Contexts

TRINITY  
THEOLOGICAL  
COLLEGE  
三一神学院



Thu–Sat, 7–9 Sep 2023  
Trinity Theological College  
490 Upper Bukit Timah Road  
Singapore 678093  
Email: [apecss@ttc.edu.sg](mailto:apecss@ttc.edu.sg)

# Asia-Pacific Early Christian Studies Society

## 13th Annual Conference

Thu-Sat 7-9 Sep 2023

# Early Christianity in Pluralistic Contexts

Venue: Trinity Theological College, Singapore

## CALL FOR PAPERS

The Asia-Pacific Early Christian Studies Society (APECSS) invites proposals for papers to be delivered at its thirteenth annual conference to be held at Trinity Theological College, Singapore, from the morning of Thu 7 Sep to the afternoon of Sat 9 Sep 2023. Twenty (20) minutes will be given for the delivery of each paper with another 10 minutes after that for discussion. The Society welcomes all proposals that explore any theme relevant to the early Christian world from the New Testament to the end of Late Antiquity, and especially those that focus on this year's theme: **Early Christianity in Pluralistic Contexts**. This conference will be convened by Rev Dr Leonard Wee.

What was it like to live as a Christian in the first few centuries of the Common Era, when Christianity was still a minority movement in the larger Mediterranean world, and especially when there were significant elements of exclusivism in its faith-based claims? With this question in mind, the conference seeks to encourage papers on the strategies evinced in early Christianity for negotiating a pluralistic world, where philosophical ideas, religious claims, politics, and social practices sometimes clashed significantly, or even explosively, with certain Christian tenets. How such strategies were developed between the two poles of fidelity and relevance, and the intra-mural controversies that they generated will also be of interest to the conference. While some of these issues may have been well explored in the scholarly literature, a fresh look at them is still welcome. In addition, it is hoped that neglected features of this negotiation may be surfaced and henceforth receive due scholarly attention, such as onomastics, marriage practices, and rites of passage.

A 150-word abstract should be emailed by Sun 30 Apr 2023 to Rev Dr Leonard Wee ([leonard@ttc.edu.sg](mailto:leonard@ttc.edu.sg)) and Dr Geoffrey D Dunn ([gdd62au@hotmail.com](mailto:gdd62au@hotmail.com)) as an attachment. Please indicate in your email what technological requirements you have in terms of PowerPoint and the like. Further questions can be addressed to [Dr Wee](#). Proposals outside the conference theme are also most welcome. Papers are to be presented in English (or other languages as appropriate). Our practice is that all conference presenters distribute copies of their papers (minus notes) in English to participants to minimise language difficulties. Presenters need to bring copies of their own paper for distribution (typically about 20-30 copies should suffice for a session). Registration forms and further details are available on this [website](#). There will be an opportunity for a cultural event in Singapore on Thursday afternoon. A conference dinner will be held on Fri 8 Sep 2023.

Fill in the **Registration Form** at **Appendix A**.

Or register online [here](#).



Conference fee: 200.00 SGD (approx. 150.00 USD)  
Dinner (for spouse, etc): 35.00 SGD

## KEYNOTE LECTURES

In addition to the numerous papers that will be presented at the 2023 APECSS Conference, two special keynote lectures will also be featured.

### **Keynote Lecture 1** **Encountering a Pluralistic World—Syriac Christianity along the Ancient Silk Road**

*by Dr Li Tang, University of Salzburg, Austria*



**Dr Li Tang** is currently senior research scientist at the Institute of Ancient History and Ancient Oriental Studies, University of Salzburg, Austria and Spalding Trust Fellow of Comparative Religion at Clare Hall, University of Cambridge. She holds a PhD in “Languages and Cultures of the Christian Orient” from the University of Tübingen, Germany. She was Senior Research Fellow and Lecturer at the Department of Biblical Studies and Ecclesiastical History of the University of Salzburg, Austria from 2005 to 2019; Postdoctoral Research Fellow at Asia Research Institute of National University of Singapore (2003-2005) with concentration on Religion and Globalisation. Her recent research has focused on Syriac Christianity in China, Central Asia and along the Silk Road.

### **Paper Abstract**

The Syriac Christian tradition which uses the Syriac language and liturgy is one of the oldest Christian traditions in the Patristic period. From the 5th century onward, the East Syriac Church, also known as the Church of the East established itself in Sasanian Persia (224-651) and launched its mission towards the Far East. In the following centuries, Syriac Christianity spread via the overland Silk Road to Central Asia and China; and via the maritime Silk Road to the Persia Gulf region, India and Sri Lanka. Unearthed multi-lingual texts and funeral inscriptions have not only attested to a widespread of Syriac Christianity along the Silk Road among Iranians, Indians, Turks, Chinese and Mongols but also revealed Christian encounters of other religious groups such as Buddhists, Manicheans and Zoroastrians. By the 14th century, the Syriac Christendom had embraced the Asiatic realm from the Euphrates to the Chinese shore.

This paper will seek to answer the following key questions: What these multi-lingual manuscripts and inscriptions tell us about the pluralistic world which the early Christians encountered along the Silk Road? How Christians adapted to this multi-lingual and religious milieu? What were the challenges to translate major Christian theological terms and concepts into Central Asian and Chinese languages? And how Christian merchants, monks and diplomats played a role in spreading Christianity in the Far East?

## **Keynote Lecture 2 Early Christianity and Anthroponymic Alteration** by **Dr Tan Kim Huat, Trinity Theological College, Singapore**



**Dr Tan Kim Huat** is the Chen Su Lan Professor of New Testament at Trinity Theological College. His chief research interest is in the emergence of Christianity from a Jewish matrix, with special attention given to the Jewish Shema and the Zion traditions.

### **Paper Abstract**

This paper explores the fascinating phenomenon of name change or anthroponymic alteration in early Christianity by examining some striking examples in the 4th century and comparing them with the data offered by the New Testament. The probable reasons prompting these alterations are explicated, and the anomaly, especially in the New Testament, of non-renunciation of idolatrous names is also highlighted. The strong presence of this anomaly in the New Testament is considered significant for an understanding of how Christians of this period viewed their place in a larger pagan society and also prompts questions about why certain segments of Christianity took a different trajectory in their development.

## CONFERENCE VENUE

The conference would be held at Trinity Theological College, the oldest theological school in Singapore (founded in 1948).

Name of College:	Trinity Theological College	
Address:	490 Upper Bukit Timah Road Singapore 678093	
Nearest MRT (Subway):	Hillview MRT Station (on Blue "Downtown" Line)	
Contact Persons:	Rev Dr Leonard Wee Lecturer in New Testament	Rev Dr James Lim Lecturer in New Testament
Email Addresses:	apecss@ttc.edu.sg	apecss@ttc.edu.sg
Mobile No. (WhatsApp):	+65-9687-9923	+65-8569-7189

All emails relating to conference matters should be directed to [apecss@ttc.edu.sg](mailto:apecss@ttc.edu.sg); accommodation matters should be directed to [apecss-rooms@ttc.edu.sg](mailto:apecss-rooms@ttc.edu.sg). Those staying outside of TTC should contact the hotels directly.

## ACCOMMODATION AT TTC

Address:	Trinity Theological College 490 Upper Bukit Timah Road Singapore 678093 (This is the conference venue for all APECSS presentations.)
Contact:	Ms Kelly ZHANG
Email Address:	<a href="mailto:apecss@ttc.edu.sg">apecss@ttc.edu.sg</a>
Mobile No:	+65-9100-5984
MRT Station:	Hillview MRT Station (Blue Line)

The guest rooms at Trinity Theological College would be available at special rates during the conference:

Room Type	Room rates Per room per night	Remarks
Twin-Sharing	85 SGD	- Air-conditioned - Ensuite - 2-3 pax each room
Single-Room	45 SGD	- Air-conditioned - Common Bathroom
Single-Room	35 SGD	- Non-airconditioned - Common Bathroom

Free Wi-Fi connection is available at all guest rooms.

Room availability is limited and is on a first come, first served basis.

To book, send email with names of participants and occupants to Ms Pauline Wong at [facilities@ttc.edu.sg](mailto:facilities@ttc.edu.sg), and copy to [apecss@ttc.edu.sg](mailto:apecss@ttc.edu.sg). Booking can also be done via the 2023 APECSS Conference Registration Form.

## **A C C O M M O D A T I O N   O U T S I D E   T T C**

In addition, the following recommended hotel is available:

### **VILLAGE HOTEL ALBERT COURT**

Address:	180 Albert Street Singapore 189971
Contact:	Mr Howard Rosqueta
Phone (DID):	+65 6512 2227
Email Address:	hbrosqueta@fareast.com.sg
MRT Station:	Rochor MRT Station (Blue Line)
Directions:	To get to the conference venue (TTC), take the Downtown Line (Blue) at Rochor MRT Station, heading towards Bukit Panjang MRT Station. Alight at Hillview MRT Station (two stops before Bukit Panjang MRT Station), go out of the station at Exit A. Walk up the gentle slope (30m) to TTC. The journey takes about 20-25 mins. See the attached MRY system map.
Special Rates:	The following specially discounted rates are offered to the participants of the APECSS 2023 Conference:  * 160++ SGD per single room, * 180++ SGD per twin-sharing room, and * 240++ SGD per triple-sharing room.
<b>Booking:</b>	<b>To book your stay, please email Mr Howard Rosqueta directly at <a href="mailto:hbrosqueta@fareast.com.sg">hbrosqueta@fareast.com.sg</a>, remembering to cite the APECSS 2023 Conference to enjoy the discount.</b>

## Appendix A

### Asia-Pacific Early Christian Studies Society

#### 13th Annual Conference

Thu-Sat 7-9 Sep 2023

## APECSS 2023 CONFERENCE REGISTRATION FORM

CONFERENCE FEES: 200.00 SGD (APPROX. 150.00 USD) excluding ACCOMMODATION

Register electronically [here](#) or email the completed form to [apecss@ttc.edu.sg](mailto:apecss@ttc.edu.sg)

Payment is made online via via

[www.eventbrite.sg/e/601229813557](http://www.eventbrite.sg/e/601229813557)

### SALUTATION / TITLE

Mr  Mrs  Ms  Rev  Dr  Prof  Other: \_\_\_\_\_

\_\_\_\_\_  
Last Name (Surname) First Name Middle Name

Institutional Affiliation: \_\_\_\_\_ Country: \_\_\_\_\_

Email Address: \_\_\_\_\_ Phone No: \_\_\_\_\_

Please include the country code, e.g. (+65) 1234-5678

Do you require an invitation letter for a visa application?  Yes  No

Number of additional guest(s) for the Special Dinner (add 35.00 SGD per pax): \_\_\_\_\_ pax

### ACCOMMODATION PLAN

#### Stay at Hotel

Planning to stay at hotel (own booking, see the Information Pack)

#### Stay at Trinity Theological College (please apply below)

TTC Hostel Single Room—35.00 SGD/night (non-airconditioned, common bathroom)

TTC Hostel Single Room—45.00 SGD /night (airconditioned, common bathroom)

TTC Hostel Twin Sharing—85.00 SGD/night (en suite bathroom, airconditioned; for up to 3 pax / room)

Please indicate your roommate(s): \_\_\_\_\_

#### Own Arrangement

I have my own residence in Singapore

Other: \_\_\_\_\_

### SPECIAL DIETARY RESTRICTIONS

While we will try our best to meet your dietary requirements, we may not be able to cater to individual preferences due to limitations.

None  Vegetarian  Gluten-free  Other (please specify): \_\_\_\_\_

### NAME OF EMERGENCY CONTACT

Name: \_\_\_\_\_

Email Address: \_\_\_\_\_ Phone No: \_\_\_\_\_

Please include the country code, e.g. (+65) 1234-5678

## Appendix B

### Asia-Pacific Early Christian Studies Society

#### 13th Annual Conference

Thu-Sat 7-9 Sep 2023

#### Conference Timetable

starts	ends	item
<b>Thu 7 Sep</b>		
9:30am	10:00am	Registration
10:00am	10:15am	Welcome
10:15am	11:00am	<b>Keynote Lecture 1</b>
11:00am	11:15am	Q & A
11:30am	1:00pm	LUNCH
1:00pm	3:00pm	<b>Workshop 1</b>
3:00pm	3:30pm	TEA BREAK
3:30pm	5:30pm	<b>Workshop 2</b>
<b>DINNER TIME</b> <i>Dinner will not be provided. Participants need to make their own arrangements for dinner</i>		
5:30pm	7:30pm	
<b>Concert</b> <i>There will be a 15min intermission when refreshments will be available</i>		
7:30pm	9:30pm	
<b>Fri 8 Sep</b>		
10:00am	11:10am	<b>Workshop 3</b>
11:30am	1:00pm	LUNCH
1:00pm	2:10pm	<b>Workshop 4</b>
2:10pm	2:40pm	TEA BREAK
<b>Visit to the Asian Civilisations Museum (ACM)</b>		
2:50pm	6:15pm	2.50pm   Depart from TTC for ACM 3.20-6pm   ACM visit 6.15pm   Depart from ACM
<b>CONFERENCE DINNER</b> Chilli Padi Tok Panjang 29 Heng Mui Keng Terrace #06-21 (ground level)		
7:00pm	9:00pm	

starts	ends	item
<b>Sat 9 Sep</b>		
9:00am	10:10am	<b>Workshop 5</b>
10:10am	10:40am	TEA BREAK
10:45am	11:30am	<b>Keynote Lecture 2</b>
11:30am	11:45am	Q & A
11:45am	12:00pm	Closing Speech
12:00pm	12:15pm	Phototaking

End of this Conference. See you at the next Conference!





# System Map

## APECCS @TTC



### Legend

<b>Station Code</b>  Line Code Station Number	<b>Interchange Code</b>  Standard Transfer  Top Up to Transfer	<b>MRT</b>       *** Under Construction (MTC)	<b>LRT</b>   	<b>Other Transport Modes</b>       
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# Programme for Workshops

**Asia-Pacific Early Christian Studies Society  
13<sup>th</sup> Annual Conference  
Trinity Theological College  
Thu-Sat, 7-9 Sep 2023**

**List of Presentations**  
(Arranged by Subject Area)

Symbols - D: Day, W: Workshop, T: Track, S: Session

No	Abstract Title	Name	Day	Workshop	Track	Session
<b>2nd Temple and New Testament</b>						
1	Do the Early Greek Fathers Support the Codex Bezae Reading of Luke 3:22?	Quek Tze Ming	D1	W1	T1	S1
2	Grief to Anger: Comparing Markan and Lukan Disciples' Reactions to Jesus's Betrayal in Light of Ancient Emotions	David Xie	D1	W1	T1	S2
3	The Gospel of Mark as Etiology of Paul's Teaching about Divorce in 1 Corinthians 7	Chow Chak Him	D1	W2	T1	S2
4	The Lamb of God: A Study in Early Christian Interpretation of Jewish Scripture	Leonard Wee	D1	W2	T1	S1
5	The Leadership of Jesus' Relatives in the Early Jerusalem Church	Satoshi Ohtani	D2	W4	T1	S1
6	The Power of Labelling: The Use of Χριστιανός (1 Peter 4:16) in Constructing Social Identity of the Petrine Community.	Lim Kar Yong	D2	W3	T1	S2
7	Who Is My Other: Early Christian Ethnic Identity and the Characterisation of Gentiles in 1 Peter	Noel Cheong	D2	W3	T1	S1

Early Church						
<b>Augustine</b>						
8	A Pastoral Theology of Desire: Reading Augustine's Theology of Desire in A Broader Corpus	Mark J. Boone	D1	W2	T3	S2
9	Exploring the Role of Justitia in Augustine's Theological Anthropology as a Guide to Navigating Pluralism in Late Antiquity	Jimmy Chan	D2	W3	T3	S1
10	"Love Casts out Fear": the Conversion from lex operum to lex fidei in St. Augustine's de spiritu et littera	Weicong Ruan	D1	W2	T3	S1
11	The Simplicity of Love: An Argument for Affectivity as an Analogy of Divine Simplicity in Augustine	Andrew Wong	D1	W2	T3	S3
12	When the Blessed is Crying: On "Grief" of Two Bereavements in Augustine's Confession	Wang Zichao	D2	W3	T3	S2
<b>Basil</b>						
13	A Song to the Beloved? Eusebius and Basil on Psalm 45 (44 LXX)	Justin Joon Lee	D2	W4	T2	S1
14	Basil's interpretation of Anger in Light of Greek Pagan Culture	Colten Cheuk-Yin Yam	D2	W4	T2	S2
<b>Cyprian</b>						
15	Born of Water and Spirit: Cyprian, John and Unity	Edwina Murphy	D2	W4	T3	S2
16	The Plague Pandemic in the 3rd Century AD and the Primary Church's Report on it: The Case of St. Cyprian of Carthage	Alexandru Prelipcean	D2	W4	T3	S1
<b>Jerome</b>						
17	Linguistic Plurality in St. Jerome [Linguarum pluralitas apud Hieronymum nostrum]	Damien Joubert	D1	W1	T3	S1
18	Pater tuus impleat nomen suum (Jer. ep. 54,6). Continuity or Novelty in the Reflection on the Role of a Christian Father on the Basis of St Jerome's Letters	Marcin Wysocki	D1	W1	T3	S2

<b>John Chrysostom</b>						
19	The “Pluralistic” Contexts of Four Sets of Chrysostom’s Homilies on the Letters of the Apostle Paul	Pauline Allen	D1	W1	T2	S1
20	The Resurrection of the Wicked according to John Chrysostom	Beatrice Ang	D1	W1	T2	S2
21	Waiting for Heavenly Glory: Vainglory and Almsgiving in John Chrysostom’s Thought	Junghun Bae	D1	W1	T2	S3
<b>Justin Martyr</b>						
22	A Historical Survey of the Meaning of ἀφθαρσία from Greek Philosophy to Justin the Martyr	Kim Keun-Ho	D1	W2	T2	S2
23	The Ambiguous Religiosity of Justin Martyr	Pierluigi Banna	D1	W2	T2	S1
<b>Origen</b>						
24	Christianity and Roman Civic Duties in Origen’s Contra Celsum	Miyako Demura	D1	W2	T2	S3
25	Is Origen a Third-century Redaction Critic?	Jaechon (Josh) Cho	D2	W3	T2	S1
26	The Christian Platonist Origen	Loh Yip-Mei	D2	W3	T2	S2

General						
27	An African in Rome: Victor I, the Date of Easter, and Pluralist Christianity	Geoffrey D. Dunn	D1	W2	T4	S3
28	Building a Liturgical Identity through Baptism and the Eucharist: The Case of the Didache	Donald Wong	D1	W1	T4	S2
29	Cohabitemus hoc saeculum (Apol. 42.2): Strategies of Resistance and Accommodation of Imperial Ideologies in Tertullian's Apologetical Literature	John Elmer Abad	D1	W1	T4	S3
30	Context of Pre-Chalcedonian Perspectives of the Person of Jesus among Early Christians: Departing Points of Dialogue with Muslims on Jesus' Identity	Hanna Hyun	D1	W1	T4	S1
31	"Emanation and Remanation" in Jonathan Edwards: A More Optimistic Origenism through the Cambridge Platonists?	Tan Seng Kong	D3	W5	T3	S1
32	Exploring the Relationship Between the Donatist' and Pelagian Controversies: Validity of a New Mutually Influencing, Historically Developing Theological Approach	Nozomu Yamada	D1	W2	T4	S1
33	Religious Tensions and Conflicts in Late Antique Gaza - the Case of Letters of Barsanuphius and John of Gaza	Choi, Hyung-Guen	D2	W3	T4	S2
34	Sense-Perception and Cognitive Progress in Plato and John Philoponus	Kyeongyoon Woo	D2	W3	T4	S1
35	Some Observations on Rome's Suburra	Dr. Chris Hanlon	D2	W4	T4	S2
36	The Healing Imagery and its Function in Roman North Africa	Naoki Kamimura	D3	W5	T1	S1
37	The Memoria S. Stephani in Hippo Regius: Veneration, Miracles, and Archaeological Evidence	Hubertus R Drobner	D3	W5	T3	S2
38	Theology of Diversity in Ephrem the Syrian	Shinichi Muto	D3	W5	T2	S1
39	Uniformity in Pluralistic Context: The Notitia Dignitatum and Its Empire	Iskra Gencheva-Mikami	D2	W4	T4	S1
40	Use of Classical and Patristic Sources in Sheng Jing Zhi Jie 聖經直解 "A Direct Explanation of Holy Scripture"	Suh Won-Mo	D3	W5	T2	S2
41	Was the Dedication Creed of 341 "Arian"?	Tan Loe Joo	D1	W2	T4	S2

## Detailed Schedule

### Thursday, 7 September (Day 1)

#### Workshop 1 1pm - 3pm

##### Track 1 Second Temple and New Testament (Tutorial Room 4)

Chair : **Yee Chin Hong**

S1	1pm - 1:30pm	Do the Early Greek Fathers Support the Codex Bezae Reading of Luke 3:22?
		Quek Tze Ming (Biblical Graduate School of Theology, Singapore)
S2	1:40pm – 2:10pm	Grief to Anger: Comparing Markan and Lukan Disciples' Reactions to Jesus's Betrayal in Light of Ancient Emotions
		David Xie (Bible Seminary of Hong Kong, Hong Kong)

##### Track 2 John Chrysostom (Tutorial Room 7)

Chair : **Leow Theng Huat**

S1	1pm - 1:30pm	The "Pluralistic" Contexts of Four Sets of Chrysostom's Homilies on the Letters of the Apostle Paul
		Pauline Allen (Pretoria University, South Africa and Australian Catholic University, Brisbane, Australia)
S2	1:40pm – 2:10pm	The Resurrection of the Wicked according to John Chrysostom
		Beatrice Ang (Biblical Seminary of the Philippines, Philippines)
S3	2:20pm – 2:50pm	Waiting for Heavenly Glory: Vainglory and Almsgiving in John Chrysostom's Thought
		Junghun Bae (Kosin University, South Korea)

##### Track 3 Jerome (Tutorial Room 2)

Chair : **Nathanael Goh**

S1	1pm - 1:30pm	Linguistic Plurality in St. Jerome [Linguarum pluralitas apud Hieronymum nostrum]
		Damien Joubert (University of Pretoria, South Africa)
S2	1:40pm – 2:10pm	Pater tuus impleat nomen suum (Jer. ep. 54,6). Continuity or Novelty in the Reflection on the Role of a Christian Father on the Basis of St Jerome's Letters
		Marcin Wysocki (John Paul II Catholic University of Lublin, KUL, Poland)

**Track 4      General (Tutorial Room 9)**Chair : **Jeremy-Joe Tan**

S1	1pm - 1:30pm	Context of Pre-Chalcedonian Perspectives of the Person of Jesus among Early Christians: Departing Points of Dialogue with Muslims on Jesus' Identity
		Hanna Hyun (Presbyterian University and Theological Seminary, South Korea)
S2	1:40pm – 2:10pm	Building a Liturgical Identity through Baptism and the Eucharist: The Case of the Didache
		Donald Wong (The Chinese University of Hong Kong, Hong Kong)
S3	2:20pm – 2:50pm	Cohabitemus hoc saeculum (Apol. 42.2): Strategies of Resistance and Accommodation of Imperial Ideologies in Tertullian's Apologetical Literature
		John Elmer Abad (St. Augustine's Seminary and the Pontifical Faculty of Theology, University of Toronto, Canada)



## Workshop 2 3:30 – 5:30pm

### Track 1 Second Temple and New Testament (Tutorial Room 4)

Chair : **Quek Tze Meng**

S1	3:30pm - 4pm	The Lamb of God: A Study in Early Christian Interpretation of Jewish Scripture
		Leonard Wee (Trinity Theological College, Singapore)
S2	4:10pm – 4:40pm	The Gospel of Mark as Etiology of Paul’s Teaching about Divorce in 1 Corinthians 7
		Chow Chak Him (The Chinese University of Hong Kong, Hong Kong)

### Track 2 Justin Martyr and Origen (Tutorial Room 7)

Chair : **Pauline Allen**

S1	3:30pm - 4pm	The Ambiguous Religiosity of Justin Martyr
		Pierluigi Banna (Theological Faculty of Northern Italy and Theology at the Catholic University, Milan, Italy)
S2	4:10pm – 4:40pm	A Historical Survey of the Meaning of ἀφθαρσία from Greek Philosophy to Justin the Martyr
		Kim Keun-Ho (Presbyterian University and Theological Seminary, South Korea)
S3	4:50pm – 5:20pm	Christianity and Roman Civic Duties in Origen’s Contra Celsum
		Miyako Demura (Tohoku Gakuin University, Sendai, Japan)

### Track 3 Augustine (Tutorial Room 2)

Chair : **Edwina Murphy**

S1	3:30pm - 4pm	“Love Casts out Fear”: the Conversion from lex operum to lex fidei in St. Augustine’s de spiritu et littera
		Ruan Weicong (University of Tübingen, Germany)
S2	4:10pm – 4:40pm	A Pastoral Theology of Desire: Reading Augustine’s Theology of Desire in A Broader Corpus
		Mark J. Boone (Hong Kong Baptist University, Hong Kong)
S3	4:50pm – 5:20pm	The Simplicity of Love: An Argument for Affectivity as an Analogy of Divine Simplicity in Augustine
		Andrew Wong (University of Oxford, UK)

**Track 4      General (Tutorial Room 9)**Chair :      **Loh Yip Mei**

S1	3:30pm - 4pm	Exploring the Relationship Between the Donatist' and Pelagian Controversies: Validity of a New Mutually Influencing, Historically Developing Theological Approach
		Nozomu Yamada (Nanzan University, Japan)
S2	4:10pm – 4:40pm	Was the Dedication Creed of 341 “Arian”?
		Tan Loe Joo (Trinity Theological College, Singapore)
S3	4:50pm – 5:20pm	An African in Rome: Victor I, the Date of Easter, and Pluralist Christianity
		Geoffrey D. Dunn (Pretoria University, South Africa and Australian Catholic University, Brisbane, Australia)

## Friday, 8 September (Day 2)

### Workshop 3 10am – 11:10am

#### Track 1 Second Temple and New Testament (Tutorial Room 4)

Chair : Maggie Low

S1	10am – 10:30am	Who Is My Other: Early Christian Ethnic Identity and the Characterisation of Gentiles in 1 Peter
		Noel Cheong (University of Oxford, UK)
S2	10:40am –11:10am	The Power of Labelling: The Use of Χριστιανός (1 Peter 4:16) in Constructing Social Identity of the Petrine Community.
		Lim Kar Yong (Semnari Theoloji Malaysia, Malaysia)

#### Track 2 Origen (Tutorial Room 7)

Chair : Miyako Demura

S1	10am – 10:30am	Is Origen a Third-century Redaction Critic?
		Jaechon (Josh) Cho (Jeonju University, South Korea)
S2	10:40am –11:10am	The Christian Platonist Origen
		Loh Yip-Mei (Chung Yuan Christian University, Taiwan)

#### Track 3 Augustine (Tutorial Room 2)

Chair : Bernard Chao

S1	10am – 10:30am	Exploring the Role of Justitia in Augustine’s Theological Anthropology as a Guide to Navigating Pluralism in Late Antiquity
		Jimmy Chan (Carey Theological College, University of Toronto, Canada)
S2	10:40am –11:10am	When the Blessed is Crying: On “Grief” of Two Bereavements in Augustine’s Confession
		Wang Zichao (The Chinese University of Hong Kong, Hong Kong)

#### Track 4 General (Tutorial Room 9)

Chair : Naoki Kamimura

S1	10am – 10:30am	Sense-Perception and Cognitive Progress in Plato and John Philoponus
		Kyeongyoon Woo (Macquarie University, Sydney, Australia)
S2	10:40am –11:10am	Religious Tensions and Conflicts in Late Antique Gaza - the Case of Letters of Barsanuphius and John of Gaza
		Choi, Hyung-Guen (Presbyterian University and Theological Seminary, South Korea)

## Workshop 4 1pm – 2:10pm

### Track 1 Second Temple and New Testament (Tutorial Room 4)

Chair : **Lim Kar Yong**

S1	1pm – 1:30pm	The Leadership of Jesus' Relatives in the Early Jerusalem Church
		Satoshi Ohtani (Tokai University, Japan)

### Track 2 Basil (Tutorial Room 7)

Chair : **Beatrice Ang**

S1	1pm – 1:30pm	A Song to the Beloved? Eusebius and Basil on Psalm 45 (44 LXX)
		Justin Joon Lee (Singapore Bible College, Singapore)
S2	1:40pm –2:10pm	Basil's interpretation of Anger in Light of Greek Pagan Culture
		Colten Cheuk-Yin Yam (The Chinese University of Hong Kong, Hong Kong)

### Track 3 Cyprian (Tutorial Room 2)

Chair : **Hanna Hyun**

S1	1pm – 1:30pm	The Plague Pandemic in the 3rd Century AD and the Primary Church's Report on it: The Case of St. Cyprian of Carthage
		Alexandru Prelicean (Faculty of Orthodox Theology, Iassy, Romania)
S2	1:40pm –2:10pm	Born of Water and Spirit: Cyprian, John and Unity
		Edwina Murphy (Australian College of Theology, Sydney, Australia)

### Track 4 General (Tutorial Room 9)

Chair : **Tan Seng Kong**

S1	1pm – 1:30pm	Uniformity in Pluralistic Context: The Notitia Dignitatum and Its Empire
		Iskra Gencheva-Mikami (Lakeland University-Japan, Tokyo, Japan)
S2	1:40pm –2:10pm	Some Observations on Rome's Suburra
		Chris Hanlon (Brisbane, Australia)

## Saturday, 9 September (Day 3)

### Workshop 5 9am – 10:10am

#### Track 1 General (Tutorial Room 4)

Chair : **Geoffrey Dunn**

S1	9am – 9:30am	The Healing Imagery and its Function in Roman North Africa
		Naoki Kamimura (Tokyo Gakugei University, Tokyo, Japan)

#### Track 2 General (Tutorial Room 7)

Chair : **Lai Pak Wah**

S1	9am – 9:30am	Theology of Diversity in Ephrem the Syrian
		Shinichi Muto (Daito Bunka University, Japan)
S2	9:40am – 10:10am	Use of Classical and Patristic Sources in Sheng Jing Zhi Jie 聖經直解 “A Direct Explanation of Holy Scripture”
		Suh Won-Mo (Presbyterian University and Theological Seminary, South Korea)

#### Track 3 General (Tutorial Room 2)

Chair : **Junghun Bae**

S1	9am – 9:30am	“Emanation and Remanation” in Jonathan Edwards: A More Optimistic Origenism through the Cambridge Platonists?
		Tan Seng Kong (Biblical Graduate School of Theology, Singapore)
S2	9:40am – 10:10am	The Memoria S. Stephani in Hippo Regius: Veneration, Miracles, and Archaeological Evidence – will be read out by someone else
		Hubertus R Drobner (University of Paderborn, Germany)

**APECSS 13<sup>TH</sup> ANNUAL CONFERENCE  
TRINITY THEOLOGICAL COLLEGE, 2023**

**ABSTRACTS**

(Arranged by Abstract Title in Alphabetical Order)

**A Historical Survey of the Meaning of ἀφθαρσία from Greek Philosophy to Justin the Martyr - Kim Keun-Ho** (Presbyterian University and Theological Seminary, South Korea) (D1-W2-T2-S2)

This study explores the meaning of ἀφθαρσία from ancient Greek philosophy to Justin the Martyr. Originally in Greek philosophy, ἀφθαρσία is understood as the eternal and immutable state. Since then, in Hellenistic Judaism, ἀφθαρσία is understood as the eternal property of God and a superiority given to the righteous. In the New Testament, ἀφθαρσία is understood as a divine attribute, the eternality, the resurrection, and an apocalyptic reward. Early Christianity accepted the concept of ἀφθαρσία in the New Testament as it was. Having persecution as *Sitz im Leben*, early Christianity shows the tendency to understand it as a reward for the persecuted righteous. And in the second century, ἀφθαρσία is linked to Deification by Justin the Martyr, who describes it as an aspect of the resurrection. In so doing, this study can show how early Christianity accepted and used ἀφθαρσία, a term of Greek philosophy, to develop into a theological term.

**A Pastoral Theology of Desire: Reading Augustine's Theology of Desire in A Broader Corpus – Mark J. Boone** (Hong Kong Baptist University, Hong Kong) (D1-W2-T3-S2)

The *Enarrationes in Psalmos* are an important source for understanding the Augustinian theology of desire, linking it to his systematic theology and his pastoral practice. In this paper I illustrate by overviewing the expositions on Psalms 10 (11), 11 (12), and 12 (13). These Psalms teach us to love, trust, and seek God only, a failure to do which marks the Donatist schism; to seek the one complete and perfect good which is God, as the source of our eternal happiness; and to expect a heavenly, not an earthly, satisfaction. One thing we can learn from studying the *Enarrationes* is that in order fully to understand the Augustinian theology of desire we must study its relation to his ecclesiology and his eschatology and not only to familiar topics like Augustine's relationship to neo-Platonism, his theory of free will, and his metaethics of goodness built into the structure of creation.

**A Song to the Beloved? Eusebius and Basil on Psalm 45 (44 LXX) – Justin Joon Lee** (Singapore Bible College, Singapore) (D2-W4-T2-S1)

In this paper, I will be comparing the exegetical approaches of Eusebius of Caesarea and Basil of Caesarea on Psalm 45, a psalm considered by most patristic writers to be messianic (cf. Heb 1:8-9). Specifically, I will be examining how the two writers explain the overall meaning of the psalm and the ways in which they handle its Christological material, seen in how they deal with title inscriptions, differing Greek OT translations, biblical intertextuality, and prosopological exegesis. Through this analysis, I will highlight similarities seen in the common sources shared between the two, as well as the differing contexts and theological assumptions that shape the manner and goal with which each writer interprets the Psalms and scripture generally.

**An African in Rome: Victor I, the Date of Easter, and Pluralist Christianity - Geoffrey D. Dunn**  
(Pretoria University, South Africa and Australian Catholic University, Brisbane, Australia) (D1-W2-T4-S3)

At the end of the second century Christianity in Rome continued to exist in a federation of individual communities, despite the narrative provided in the fourth century by Eusebius. There was a multiplicity of leaders, of social backgrounds, of languages, of beliefs, and of practices among the Christians of Rome. How did the church of Rome maintain unity internally and externally in the presence of such diversity? While previously there had much general tolerance of pluralism of thought and practice within the Roman Christian communities, by the end of the second century, with Victor that forbearance came to a dramatic end. The best-known example is the Quartodeciman controversy about whether Easter should be celebrated on a particular day of the week or date in the month. Other examples include his reaction to Adoptionists, Montanists, and Valentinians in Rome. In itself, this is not evidence that Victor was attempting to act as sole bishop of Rome, but simply that he used the structures of the pluralist communities to push for uniformity. As a qualifier, it will be argued that he was not opposed to pluralism per se, but was opposed to it when he became aware of any particular threat divergence presented to Christian life and thought.

**Basil's interpretation of Anger in Light of Greek Pagan Culture - Colten Cheuk-Yin Yam** (The Chinese University of Hong Kong, Hong Kong) (D2-W4-T2-S2)

Basil of Caesarea's "Homily Against Anger" (Homilia adversus eos qui irascuntur, CPG 2854: H1ra [10]) is one of his moral homilies that scarcely receive scholarly attention. However, this homily is an important text for understanding Basil's attitude towards passion (πάθος) – a theme that were widely discussed among Greco-Roman philosophers. In this paper, I argue that this homily should be read in light of the Greek pagan culture, an intellectual milieu that Basil had deeply immersed himself in his young age but became critical of it after his conversion to a monastic life. In particular, I will read Basil in light of Plutarch's Controlling Anger and Moral Virtue, as the latter is the widely read Greek philosopher and his importance is also acknowledged by Basil himself (cf. Basil, Address to Young Men). In so doing, I will evaluate how Basil engages Greek culture in constructing Christian ethics. This paper thus showcases how an early Christian thinker interacts with the pluralistic contexts of his time.

**Born of Water and Spirit: Cyprian, John and Unity – Edwina Murphy** (Australian College of Theology, Australia) (D2-W4-T3-S2)

The Gospel of John, particularly Jesus' prayer "that they may be one," has played an important role in the ecumenical movement's pursuit of unity. Cyprian, bishop of Carthage in the mid-third century, is also known as a champion of unity, albeit from a different perspective—after all, his best-known saying is, "Outside the church there is no salvation." We might therefore expect him to make use of John in his exhortations in this regard. He does indeed use John, but the passages he emphasises are not the same as those of modern ecumenists—he cites John 17:20-21 only once in the sources we have, in his treatise on the Lord's Prayer. His focus is instead on the necessity of being born of water and of spirit (3:5) and on those who have received the Holy Spirit (20:21b-23), largely due to disputes over "heretical" baptism. Cyprian also cites Peter on the impossibility of departing from Christ (6:67-69) and Jesus on his bequest of peace (14:27) and the command to love (15:12-13). The image of the unrent garment (19:23-24), together with the one flock and one shepherd (10:16), likewise demonstrate the importance of maintaining the unity of the church. The image of the vine (15:1), however, is not used with regard to abiding in Christ, but rather proves the necessity of using wine in the cup. Cyprian's use of John deepens our understanding of early biblical interpretation as well as the reception history of the Fourth Gospel. It reminds us that texts which are of central importance to modern scholars have not always appeared so to past generations. Even when similar ends are pursued, the texts that provide the means can vary considerably.

**Building a Liturgical Identity through Baptism and the Eucharist: The Case of the Didache – Donald Wong** (The Chinese University of Hong Kong, Hong Kong) (D1-W1-T4-S2)

This paper proposes that the Didache, a mid-first or early-second-century text, crafts a liturgical identity for its community – an identity centred around Baptismal and Eucharistic rites, with which community members become both privileged celebrants and partakers. This liturgically oriented strategy differs from the more familiar theological or ethnic demarcation of communal boundaries. Furthermore, reading Didache as a liturgical identity-forming document potentially resolves a long-standing debate – whether the Didache is an ad hoc compilation of mixed texts (e.g. Niederwimmer) or a unified corpus (e.g. Milavec). While disagreeing with Milavec's conception of a "rule book", this paper argues that the sacramental arrangements (Ch.7-10) effectively explain (and even necessitate) the placing of the "Two-Way" moral tractate (Ch.1-6) before, and the guidelines dealing with itinerant ministers (Ch.11-15) and the mini-apocalypse (Ch.16) after. The Didache is a unified text – shaping a liturgical identity of its community.



**Christianity and Roman Civic Duties in Origen's Contra Celsum - Miyako Demura** (Tohoku Gakuin University, Sendai) (D1-W2-T2-S3)

Origen of Alexandria (185-254) wrote an apologetical work *Contra Celsum* in response to the work of the anti-Christian polemist Celsus entitled *The True Doctrine*. As Henry Chadwick evaluates *Contra Celsum* as “stands out as the culmination of the whole apologetic movement of the second and third centuries”, we can get a clue to trace the process of religious transformation in Roman Empire. This time, I will focus mainly on *Contra Celsum* VIII, where Christian attitude toward Roman civic duties was at stake: In VIII,21 Celsus asks Christians to partake of the public feast and eat “sacrifices offered to idols, and in VIII,73 Celsus exhorts Christians to help the emperor, and fight for him as fellow-soldiers. These were the crucial points to be considered from Christian social setting within Roman religious pluralistic contexts. I would like to consider how Origen could come to terms with such social requests, making full use of his biblical interpretation.

**Cohabitemus hoc saeculum (Apol. 42.2): Strategies of Resistance and Accommodation of Imperial Ideologies in Tertullian's Apologetical Literature - John Elmer Abad** (St. Augustine's Seminary and the Pontifical Faculty of Theology, University of Toronto, Canada) (D1-W1-T4-S3)

This paper argues that Tertullian, contrary to the claim of Perkins (2010, 1-13), took a less revisionist approach in his representation of Christian community, both in its dynamics of community formation and its role in society. The African's articulation of Christian identity in a cosmopolitan and pluralistic society of second century North Africa leans on two strategies. First, I shall look at the role of writing (the agency of the author) – i.e., how writing forms a community. We can think of a putative textual community both of Christians and non-Christians, i.e., the readers and interpreters of Tertullian's writing. This includes how Tertullian problematized and re-appropriated the Roman elite's utilization of *memoria*. Second, Tertullian's relationship with the political order will be examined. Is there a framework for the relationship between Christianity and the Roman society at large? As a corollary, we need to inquire how Tertullian negotiated with the role of the emperor and various imperial ideologies, specifically the imperial cult. Finally, can we justify the supposition of finding in Tertullian the seminal idea of a Christian empire where Christianity is proposed as the universal religion? An analysis of Tertullian's use and re-appropriation of the concept of *saeculum* helps clarify this debatable speculation.

**Context of Pre-Chalcedonian Perspectives of the Person of Jesus among Early Christians: Departing Points of Dialogue with Muslims on Jesus' Identity – Hanna Hyun** (Presbyterian University and Theological Seminary, South Korea) (D1-W1-T4-S1)

There remained variations in the understanding of a person of Jesus in terms of Messiah, which shows his divinity and unique title apart from other rasuls, prophets in the Qur'anic text. The Message or the Word of God, different from the sent one, based on the Hellenistic background of logos given to the person of Jesus set aside his status from other messengers from Allah. However, the orthodox Christology in regard to Jesus' title and his divine nature bring up more resistant to Muslims today with no Chalcedonian theological backgrounds in regard to Jesus' title, therefore, the Qur'anic context in Islamic culture, the title 'Issa Al-Masih' ascribed to Jesus is merely disclose his extraordinarily but not sufficient to draw the wholistic picture upon the person of Jesus in the Bible. For these reasons, this paper was designed to find correlations and the analogous relationships between pre-Islamic Christians, in particular, the Ebionites, the Jewish Christians during the second temple period, composed of the Samaritans and the Jewish Christians. The author has endeavoured to reveal the context of pre-Chalcedonian perspective of the person of Jesus among the early Christians, called minorities and the poors, in which those view of the person or the title of Jesus provide the departing points of our dialogue with Muslims today who accept Jesus as one of Rasul (رسول), a sent one or a prophet like Moses, with the title of Al-masih, meaning to Messiah.

**Do the Early Greek Fathers Support the Codex Bezae Reading of Luke 3:22? - Quek Tze Ming** (Biblical Graduate School of Theology, Singapore) (D1-W1-T1-S1)

Codex Bezae's account of Jesus's baptism at Luke 3:22 records the heavenly pronouncement as, "You are my son, today I have begotten you." If the reading attested in Bezae is original, then Luke, in contrast with the other Synoptics, quotes LXX Ps 2:7 verbatim. The supposed originality this reading has consequences for Bible texts, Lukan Christology, use of the OT, and early heresiology. Those arguing for the originality of the Bezae reading typically put weight on the testimony of some early fathers that supposedly pre-date much of extant manuscript evidence. This paper will examine the Greek fathers cited in the critical apparatus of UBS5 as witnesses in support of the Bezae reading: Justin Martyr, Clement of Alexandria, and Methodius of Olympus. Through a close reading of their relevant works, I argue that they are not reliable witnesses to the Bezae reading.

**“Emanation and Remanation” in Jonathan Edwards: A More Optimistic Origenism through the Cambridge Platonists? - Tan Seng Kong** (Biblical Graduate School of Theology, Singapore) (D3-W5-T3-S1)

While Jonathan Edwards included only Augustine, Chrysostom, Cyprian in his list of readings, and had limited access to two 17th century compilations of excerpts from the Church Fathers, patristic ideas like deification (theosis), everlasting progress (epektasis) are among the major themes found in his corpus. This paper attempts to trace Edwards’s reception of the “procession and return” motif through the writings of the 17th century Cambridge Platonists, in particular, John Smith, Ralph Cudworth, and Henry More. What Edwards received was not the more apophatic exitus et reditus schema of Dionysian Platonism mediated to the West through the Victorine, Thomistic, Ekhartian, and Eriugian traditions since the apostolic provenance of Ps.-Denys was already questioned by Erasmus, and further discredited by the magisterial Reformers. Rather, Edwards’s more confident theological epistemology was not just an echo of his Enlightenment context but was filtered through the Origenist Platonism that came through the Cambridge Platonists.

**Exploring the Relationship Between the Donatist’ and Pelagian Controversies: Validity of a New Mutually Influencing, Historically Developing Theological Approach - Nozomu Yamada** (Nanzan University, Japan) (D1-W2-T4-S1)

Gadamer created the foundation of the socio-philosophical Hermeneutic Method utilizing the model of the “Dialog”. Habermas criticized Gadamer’s methodology, which ignored “systematically distorted communication”. Based on this criticism, Habermas proposed his ideology-critical hermeneutic, later inherited by the German church historian Grillmeier. He clarified three rhetorical devices used in the excommunication of Nestorius: 1) systematization, 2) schematization, and 3) rhetorical dialectic. Although initially successful, no longer can Grillmeier’s three devices nor Gadamer’s nor Habermas’s methodologies be validly or effectively applied to investigating the relationship between the Donatists’ and Pelagian Controversies. In both of these controversies, no “Dialog” or “systematically distorted communication” but their exact opposite, even destructive violence by sectarian and governmental powers were executed. To address the positivist problems of Gadamer’s and Habermas’s methodologies, I would like to propose a new approach, which could be applied to conflicting plural Christian parties, based upon a mutually influencing, historically developing theological basis, itself grounded in “dependence behind violence”. This presentation explores applying this new approach to deepening our understanding of the relationship between the Donatists’ and Pelagian Controversies.

**Exploring the Role of Justitia in Augustine's Theological Anthropology as a Guide to Navigating Pluralism in Late Antiquity - Jimmy Chan** (Carey Theological College, University of Toronto, Canada) (D2-W3-T3-S1)

The Cunctos populos issued by Theodosius in 380 mandated that all the peoples in the Roman Empire should practice Nicene Christianity. Nevertheless, Augustine the North African bishop and theologian knew well that it would never be a monolithic Christianized empire on earth: Christians still had to learn how to live through ideological pluralism and witness Christ in any circumstances. During his composition of the *De civitate Dei* from 413-426, Augustine faced a declining empire in the aftermath of Visigoth's sack of Rome in 410 and heated criticism from pagans who attributed the calamities to the abolition of pagan worship. This paper will show that in his *magnum opus et arduum*, one can discover a strategic framework of Augustine's theological anthropology that is based on the biblical doctrine of justice (*iustitia*) which serves as a guide for his readers to navigate contentious pluralism as *civitas terrena* and *civitas Dei* intermingle on earth.

**Grief to Anger: Comparing Markan and Lukan Disciples' Reactions to Jesus's Betrayal in Light of Ancient Emotions - David Xie** (Bible Seminary of Hong Kong, Hong Kong) (D1-W1-T1-S2)

This paper rereads Mark's and Luke's accounts of Jesus's revelation of the betrayer in the last supper from the perspective of ancient emotion theories. As Jesus predicts the treachery initiated by his beloved disciple in the coming hours, the disciples respond differently in different texts, shifting from feeling distressed (*λυπέω*) and self-interrogation in Mark (14:17–21) to the irritated argument in Luke (22:21–23). Why did the grief disappear in Luke, and what does it mean in this subtle revision? Few recent scholarly comments treat the problem in terms of the disciples' emotions, how their emotions coded in the two texts work on the ancient readers' understanding respectively, and the emotion-lateral interpretations of such redactions. This paper argues that (1) the "grief" (*λύπη*) of Mark's disciples can be treated as a psychological sense of pain (*πάχη*), mourning for the upcoming death of Jesus. Accordingly, the "Son of Man announcement" (Mk 14:21) serves as the consolation saying prevalent in contemporary Greco-Roman literature. (2) On the other hand, Luke's disciples feel more anger than sorrow in that the unjust betrayal becomes their focus. That the "Son of Man announcement" (Lk 22:22) is addressed before the disciples' reactions indicates the change in its rhetorical function of affirming the malice and fate of the traitor.

**Is Origen a Third-century Redaction Critic? - Jaecheon (Josh) Cho** (Jeonju University, South Korea) (D2-W3-T2-S1)

This paper seeks to investigate the way in which Origen utilizes Gospel parallels in his commentary on the Gospel of Matthew. At some passages Origen behaves much like a modern redaction critic in that he compares two or more parallels in other Gospels and highlights their differences in order to explore the unique theological outlook of the First Evangelist. At other times, he simply merges different expressions of the parallel passages into one whole meaning. He is far from accepting the modern consensus of the Markan priority, still less the Q hypothesis, but the manner in which he observes and analyzes the Gospel parallels are compatible with the redaction-critical methods developed by the modern exegetes. As Origen's last work, his commentary on Matthew illustrates how he deals with the synoptic parallels in the Gospels, an exegetical task distinct from how he fetches and connects words and expressions from passages in the different parts of the entire Bible.

**Linguistic Plurality in St. Jerome [Linguarum pluralitas apud Hieronymum nostrum] - Damien Joubert** (University of Pretoria, South Africa) (D1-W1-T3-S1)

St. Jerome's career as translator, theologian and apologist in the early church undoubtedly rests on his prowess in the so-called biblical languages; Latin, Greek, Hebrew, and possibly Aramaic/Syriac. The addition of Hebrew and Aramaic is one of the aspect that sets St. Jerome apart from his contemporaries, who would mostly have been familiar with Latin and Greek. It also brought him into contact with ideas that would become both unique to him and his work and have a profound influence on the later history of the Christianity (notably his idea of *Hebraica Veritas*). This linguistic plurality found in the person of St. Jerome and his identity as a translator and scholar reflect the linguistic and cultural plurality present in early Christianity. This paper will explore the way in which the linguistic plurality in early Christianity is reflected in the person of St. Jerome by examining how St. Jerome presents himself as a scholar and desert monk.

**"Love Casts out Fear": the Conversion from *lex operum* to *lex fidei* in St. Augustine's *de spiritu et littera* - Ruan Weicong** (University of Tübingen, Germany) (D1-W2-T3-S1)

On the theme of the Mosaic law, Augustine makes a significant distinction of *lex operum* and *lex fidei* in his anti-Pelagian work *De spiritu et littera* (412). They are not two different laws, but two dimensions of the very same law according to the motivations to obey God's law: out of *timore poenae*, or out of *amore iustitiae* of God. Between them, there is an inner conversion of faith which draws a special attention to the internal dimension of God's grace and the emotions aroused in one's heart when facing with God's law. Through the love poured into one's heart by Holy Spirit, according to Augustine, one arouses *delectatio iustitiae* in the "inner being", by which one can truly love God's law, achieves the transformation from fear to love, and continuously obeys the law of faith. This can be summed up with the verse: "perfect love casts out fear" (1 John 4:18).

**Pater tuus impleat nomen suum (Jer. ep. 54,6). Continuity or Novelty in the Reflection on the Role of a Christian Father on the Basis of St Jerome's Letters - Marcin Wysocki** (John Paul II Catholic University of Lublin, KUL, Poland) (D1-W1-T3-S2)

Certainly, the idea of the 'pater familias' is one of the most deeply rooted images that the ancient world carried down through the centuries and which has also been transferred to the Christian world. Was there a temptation to change this idea in the first centuries of Christianity, and were there attempts to re-evaluate it into a more Christian one? An attempt at an answer will be made in the proposed paper in which, on the basis of St Jerome's letters, on the one hand a man living with pagan ideas and on the other a Christian rebel, we will look at the role and tasks of the Christian father and try to see what it means, according to St Jerome, for a father to fulfil his duties. What duties does the Monk of Bethlehem impose on a father? To be more pater familias or pater Christianus?

**Religious Tensions and Conflicts in Late Antique Gaza - the Case of Letters of Barsanuphius and John of Gaza - Choi, Hyung-Guen** (Presbyterian University and Theological Seminary, South Korea) (D2-W3-T4-S2)

After the imperial and ecclesiastical bans against Judaism and paganism in the late Roman Empire, there were often tensions and conflicts between Christian and non-Christian communities in the region of Gaza on the southern coast of Palestine, leading to occasional religious violence. While some Christian authors in Gaza strongly opposed paganism and Judaism, others held more moderate views. In the Letters of Barsanuphius and John of Gaza in particular, which were addressed to their followers in late antique Gaza and other regions, recommended different approaches to Christian-non Christian relations depending on the recipients' topics and status. They allowed their Christian petitioners to engage with their Jewish and pagan neighbors on an economic level while refraining from any religious connections. The document of the Gazan elders is a unique source that provides a picture of diverse monastic guidance regarding the relationship between Christians and Jewish and pagan neighbors, as well as social-economic and theological issues in sixth-century Gaza.

**Sense-Perception and Cognitive Progress in Plato and John Philoponus - Kyeongyoon Woo** (Macquarie University, Australia) (D2-W3-T4-S1)

The notion of sense-perception for accomplishing philosophical fulfilment has been discussed by Plato in the Phaedrus. Plato (Phaedrus 250d-252b) discusses the significance of perception that enables the cognitive progress toward the recollection of the Forms. Simultaneously, Plato emphasises the right use of sense-perception (Phaedrus 247b), urging people to free themselves from over-indulgence in the matter. This Platonic notion was appreciated by John Philoponus, a 6th-century Byzantine Christian philosopher. Philoponus emphasises the significance of sense-perception for the recollection of the soul toward its perfection (Philoponus de Anima, 158). Introducing the "pneumatic body" as a medium between sense-organ and human cognition (Philoponus de Anima, 158), Philoponus follows Plato in arguing for the right use of the body toward intellectual illumination (Philoponus de Anima, 183.24-34). The paper examines Philoponus' appreciation of the Platonic notion of sense-perception, offering an additional paradigm for the continuous interface between pagan philosophy and Christian theology in 6th-century Byzantium.

### **Some Observations on Rome's Suburra - Chris Hanlon** (Brisbane, Australia) (D2-W4-T4-S2)

In a hollow, between the Roman forum and the opulent buildings on the Quirinal and Esquiline hills lies the district, known as the Suburra. The locality was settled when Rome still had Kings and is mentioned throughout the Republican period. The family of Julius Caesar had their Domus there until the 1st cent. BC. In time, the district became known as a 'place of ill repute' – the home of an urban underclass, living in miserable conditions. Augustus had a wall built to protect the rest of the city from the many fires that sprang up in the district's crowded insulae and tabernae. This wall still can be seen in Rome today. Within the Suburra, several examples exist, demonstrating the existence of pluralistic contexts in Early Christianity. These will be identified and examined. In the time available, several examples will be discussed to illustrate the way in which early Roman Christianity emerged.

### **The Ambiguous Religiosity of Justin Martyr - Pierluigi Banna** (Theological Faculty of Northern Italy and Theology at the Catholic University, Milan, Italy) (D1-W2-T2-S1)

The context and the work of Justin Martyr are very representative of the ambiguous functioning of the early Christian religiosity in a pluralistic context. On the one hand, Justin accuses traditional cults of confusing human minds, above all thanks to the influence of daemons. On the other hand, the same author place Christian religiosity at the peak of the Logos movement within history. Universal history is reinterpreted in the light of the history of the Logos-Son and, consequentially, Christian religiosity as the "fulfillment" of every form of religiosity. The protagonism of the Logos who organizes the times of the history of humanity emerges. In this framework we must also understand the expressions of the "Logos spermatikós", perhaps too often quoted without understanding Justin's original intention. Beyond the exploitation of Justin's work, implemented by some theologians of the last century, it should be emphasized that the strategy proposed by him manages, in a pluralistic framework, man's freedom, the freedom of demons and the proclamation of Christian faith. It is a dialogue with a competitive slant, but open to confrontation not only on an intellectual level, but above all on a moral level.

### **The Christian Platonist Origen - Loh Yip-Mei** (Chung Yuan Christian University, Taiwan) (D2-W3-T2-S2)

Origen was an apologist born in Alexandria. And that is one of the few certainties that can be said of him. There is more unknown about him than known. For instance, although born in Egypt, was he an indigenous Egyptian, or one of the many Jews and Greeks who had settled there? But the biggest question is whether he was the Christian Origen of Eusebius, in his Church History, or the pagan Origen of Porphyry in Ennead I. Man is cultivated by his paideia, so it is necessary to understand Origen's historical background - especially the city of Alexandria, where he grew up and was educated - if we want to analyse his Christian thought. I would like to divide this article into two parts to investigate Origen, the first being to examine his likely heritage, whether it be Egyptian, Jewish or Greek; and the second being to explore and determine the differences between Origen the Christian Platonist and Origen the pagan.

**The Gospel of Mark as Etiology of Paul's Teaching about Divorce in 1 Corinthians 7 - Chow Chak Him** (The Chinese University of Hong Kong, Hong Kong) (D1-W2-T1-S2)

This paper seeks to elucidate the relationship between Paul's letters and the Gospel of Mark with respect to their teachings about divorce. In 1 Corinthians 7:10–11, Paul cites Jesus' absolute prohibition of divorce. However, Paul then turns to address those in mixed marriages in his own words ("To the rest I say—I and not the Lord;" 1 Cor 7:12), eventually conceding the possibility of divorce (1 Cor 7:15). Paul's divergence from the saying of Jesus has been explained on the ground of the contextual distance between Paul's Gentile mission and Jesus' Galilean ministry, and that Paul does not consider Jesus' word binding. In contrast, Mark maintains the permanence of marriage with an episode that closes with Jesus prohibiting divorce and the corollary issue of remarriage (Mark 10:1–12). In light of recent research on Paul and Mark, this paper shall contend that despite their different stances on the counter-cultural prohibition of divorce, Mark, composed later than Paul's letters, presents a story of Jesus that might function etiologically with regard to Paul's teaching on divorce.

**The Healing Imagery and its Function in Roman North Africa - Naoki Kamimura** (Tokyo Gakugei University, Tokyo, Japan) (D3-W5-T1-S1)

Looking at a substantial body of scholarship on the relationship between religion and health-related themes—medicine, disability and sickness—in late antiquity, some scholars will find that Christian writers in the tradition of Roman North Africa made rhetorical use of medical terms, in particular the healing imagery. Furthermore, it is also clear that through their discourse with its rhetorical function, they intended not only to transmit knowledge and insights but also to change the way of life and thinking of their reader. In this paper, therefore, I would like to examine the rhetorical strategies adopted by the early Christian writers—Tertullian and Cyprian—and discuss the function of healing imagery and rhetoric in their writings.

**The Lamb of God: A Study in Early Christian Interpretation of Jewish Scripture - Leonard Wee** (Trinity Theological College, Singapore) (D1-W2-T1-S1)

In Jn 1:29, John the Baptist boldly proclaims Jesus as "the Lamb of God". Many scholars see this as an idea that came specifically from the Johannine circle, but little has been done to probe the hermeneutical traditions that could have arisen in early Christianity that allow the sacrificial lamb of the atonement to be identified with the Messiah. How could the sacrificial lamb be a man? This paper explores the intertextual links between Isa 52–53 and Lev 16. The proposition is that, prior to the Johannine writings, there was an even earlier Christian tradition of reading these texts together, to enable the early disciples of Jesus to understand Scripture as bearing witness to the Messiah as the sacrificial lamb of God.



**The Leadership of Jesus' Relatives in the Early Jerusalem Church - Satoshi Ohtani** (Tokai University, Japan) (D2-W4-T1-S1)

The Christian author Hegesippus tells us that several relatives of Jesus, including Simeon, led the early Jerusalem Church. The Hegesippus testimony even tells us the episode of Domitian's fear for the lineage of King David with regard to Jesus' relatives. However, the episode raised doubts about the tradition itself since E. Schürer, who assumed the possibility of its creation to emphasize Jesus as a Messiah like King David. In this paper, I examine the texts concerning the relatives of Jesus who were involved in the leadership of the Jerusalem Church and distinguish the authoritative passages in the tradition. To establish the status of Jesus' relatives in Church leadership, I will confirm how their kinship to Jesus functioned in the early Christian community. Also, I will analyze how the genealogy of Jesus and David were recognized by Christians within early Christian community in Jerusalem.

**The Memoria S. Stephani in Hippo Regius: Veneration, Miracles, and Archaeological Evidence - Hubertus R Drobner** (University of Paderborn, Germany) (D3-W5-T3-S2)

Augustine's *Sermons* 320-324, preached on four subsequent days from Easter Sunday to Easter Wednesday in the cathedral of Hippo Regius, in one of the years 425-427, supported by *De civitate Dei* 22.8, and *Sermons* 318-319, recount two miraculous cures effected at the shrine of St Stephen. While the existence of this *Memoria S. Stephani* in Hippo Regius is reliably attested by these texts, it is still not undisputably clear when the veneration of St Stephen in Hippo Regius began, where his shrine was located, when it was erected, and what it looked like. The paper will assemble and critically discuss all the available literary and archaeological evidence in order to lay a reliable foundation for future archaeological explorations.

**The Plague Pandemic in the 3rd Century AD and the Primary Church's Report on it: The Case of St. Cyprian of Carthage - Alexandru Prelicean** (Faculty of Orthodox Theology, Iassy, Romania) (D2-W4-T3-S1)

By the middle of the 3rd century, Christianity was spreading throughout the Roman Empire, although the persecutions of the authorities often turned bloody. The terror of the persecution had not passed, that a contagious disease, the plague, had spread in the empire, bringing relentless death to many people. The current study wants to see how the early Church related to this epidemic, based on two works of Saint Cyprian, the bishop of Carthage ('On death' and 'On the unity of the Catholic Church'). What concerns us is to see how the bishop of Carthage describes the suffering caused by the infectious disease and how he insists especially on the Christian attitude in times of trials, illness, and epidemics. It is certain that his vision can always be perceived as a model in pluralistic contexts and especially in pandemic situations, such as the one of Covid 19.

**The “Pluralistic” Contexts of Four Sets of Chrysostom’s Homilies on the Letters of the Apostle Paul - Pauline Allen** (Pretoria University, South Africa and Australian Catholic University, Brisbane, Australia) (D1-W1-T2-S1)

The definitions of pluralism in current scholarship, many derived from political science, are not a good fit with the contexts in which Chrysostom preached in either Antioch or Constantinople. This preacher was not interested in the tenet that diversity is beneficial to society or that power should be dispersed among a variety of economic and ideological pressure groups. Rather his aim was to demonstrate that Christianity was superior to other beliefs, and this exclusivism was not confined to so-called (Christian) heretics but also encompassed other peoples of the cities where he preached, notably Hellenes and Jews. John’s homilies on Paul’s letters to the Philippians, to the Colossians, Titus and Philemon, and 1 and 2 Timothy will bear out the fact that his strategies in negotiating a pluralistic world were largely rhetorical and self-serving. This is not the place to discuss the difficult, not to say impossible, question of where Chrysostom preached these four sets of homilies; instead we shall consider how the homilist presents to his congregations Jewish and Hellenic practices, and instances where he perceived that some of these overlapped dangerously with the customs of his flock.

**The Power of Labelling: The Use of Χριστιανός (1 Peter 4:16) in Constructing Social Identity of the Petrine Community - Lim Kar Yong** (Seminar Theoloji Malaysia, Malaysia) (D2-W3-T1-S2)

First Peter, written to a majority gentile audience throughout the Anatolian Peninsula, employs the label of Χριστιανός (1 Pet 4:16), a derogatory description coined by opponents of the gospel, and creatively uses it as a powerful self-designation in constructing the social identity of an exclusive Christ-believing community. The author conceives this group identity by using ethnic vocabulary such as “race”, “nation”, and “people” (1 Pet 2:9–10) in providing a strong sense of solidarity for the recipients who experienced social prejudice as Christian minorities. In instructing his readers to think and live differently from the prevailing social norms, the author weaves together a sense of shared history and ancestry with the Jewish narrative of aliens and exiles. The author also urges them to pursue a life of holiness and to embrace endurance of suffering as a way of life which functions as positive boundary markers in negotiating a pluralistic context of the Greco-Roman world.

**The Resurrection of the Wicked according to John Chrysostom - Beatrice Ang** (Biblical Seminary of the Philippines, Philippines) (D1-W1-T2-S2)

John Chrysostom often attempted to spur his congregation to virtue and almsgiving with descriptive images of heaven and hell. Regarding the latter, he chillingly asserts that even the wicked will be given eternal, resurrected bodies, which, because they are eternal, must suffer eternal torment. This paper will argue that Chrysostom's assertions were not merely for rhetorical impact but accords (and at times wrestles) with his ascetically-inclined Christian worldview, a worldview shaped by multiple influences within his pluralistic context. It will examine *De resurrectione mortuorum* especially but will also consult relevant Chrysostomian homilies on 1 Corinthians and sermons from *De Lazaro* that tie into the themes covered in *De resurrectione*. To be able to appreciate the force of Chrysostom's argument, it is necessary to profile the sort of person that, for him, must suffer eternal retribution. How does he define "the wicked"? This paper will provide an analysis of 1) his descriptions of the wicked; 2) the possible audience of his homilies; 3) how his views on asceticism and almsgiving were impacted by his sociocultural context and vice versa; and 4) how his teaching on the resurrection of the wicked fits in with his other theological convictions, namely, the inherent goodness of the body (an integral part of human nature), the progressive nature of virtue, the providence of God, and the salvific work of Christ.

**The Simplicity of Love: An Argument for Affectivity as an Analogy of Divine Simplicity in Augustine - Andrew Wong** (University of Oxford, UK) (D1-W2-T3-S3)

Augustine is well aware of the indeterminate status of love as a substance: although that love is relative to the lover disqualifies it from being a substance (trin. 9.4.6), the biblical proclamation 'God is love' demands the substantification of love. The uncertain status of love in divine simplicity is translated into the problem of unity and multiplicity at the level of human experience—as Augustine concurrently speaks of love as simple and identifies it with the four generic emotions. This paper argues that the affections—as the manifold manifestations of the same love—make a good analogy of divine simplicity in Augustine. Such a conception provides a much-needed link between theory and practice, as—in keeping with Ip's demonstration of simplicity being an ethical as well as metaphysical notion in antiquity—<sup>1</sup>the insights of metaphysical simplicity are crystallised into a life issued from a simple love and a clean heart.

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<sup>1</sup> Pui Him Ip, *Origen and the Emergence of Divine Simplicity before Nicaea* (Notre Dame: Univ. of Notre Dame Press, 2022).

**Theology of Diversity in Ephrem the Syrian - Shinichi Muto** (Daito Bunka University, Japan) (D3-W5-T2-S1)

It is not very difficult to recognise some kind of diversity when one attempts to describe the religious situations in early Christianity. What we would like to see in the history, however, are not only some examples of diversity but also, if possible, 'pluralism' or some kind of theoretical foundation to support it. From this point of view, one of the best Fathers worth elaborating on is Ephrem the Syrian. It is true that the plurality of religions prevailed both inside and outside Christianity in the early Syriac sphere. But the plurality was not only allowed but also promoted in Ephrem. For theology or theory of diversity had been so developed that one may observe that it could even play a central role in his thought. He may, expectedly, provide us with a rare opportunity to elucidate early Christian theory for diversity.

**Uniformity in Pluralistic Context: The Notitia Dignitatum and Its Empire - Iskra Gencheva-Mikami** (Lakeland University-Japan, Tokyo, Japan) (D2-W4-T4-S1)

This presentation discusses the contrast between the rigidly uniform image of the Later Roman Empire demonstrated by the document known as the Notitia Dignitatum and the intensely pluralistic political, cultural, and religious canvas of that historical period. The presentation argues that the Notitia Dignitatum is a state propaganda document whose purpose is to showcase a fictional image of the empire to revive the idea of its past glory depicted as an actual historical reality. The presentation is based on analyzing the main illustrated manuscripts of the Notitia Dignitatum. Those manuscripts include the Oxoniensis (Canon. Misc.378), the so-called 'Fitzwilliam Leaves' (MS.86.1972), the Parisinus (Cod. Lat.9661), the Monacensis (Clm. 10291), and the Vaticanus-Barberinianus 157. The depiction of office holders of various ranks and military units from diverse ethnic backgrounds, along with province and city personifications of different gender, reveal the mosaic pluralistic reality behind the patterns of rigidly uniform statehood that is referred to in the presentation as the empire of the Notitia Dignitatum.

**Use of Classical and Patristic Sources in Sheng Jing Zhi Jie 聖經直解 "A Direct Explanation of Holy Scripture" - Suh Won-Mo** (Presbyterian University and Theological Seminary, South Korea) (D3-W5-T2-S2)

This study explores the use of classical and patristic sources in Sheng Jing Zhi Jie 聖經直解 "A Direct Explanation of Holy Scripture" (Below Zhi Jie). Zhi Jie was written around 1636-1642 by a Jesuit missionary Maunel Dias Jr. Zhi Jie is a vast work consisting of 14 volumes and an introductory volume for table of contents and indexes. It offers a translation and explanation of the Gospel readings of Sundays and major feast days in Chinese for the whole liturgical year. Zhi Jie draws on many sources from ecclesial writers such as Augustine, Gregory the Great, Ambrose, Chrysostom, Gregory of Nazianzus, Bernard of Clairvaux, and Thomas Aquinas, and from classical literature prominently Seneca. This study will focus on the frequency and ways of its use of classical and patristic works to demonstrate the significance of study of Zhi Jie in the reception and transmission of exegetical traditions up to the early modern period and their influences on the East Asia.

**Waiting for Heavenly Glory: Vainglory and Almsgiving in John Chrysostom's Thought - Junghun Bae**  
(Kosin University, South Korea) (D1-W1-T2-S3)

This paper will investigate John Chrysostom's warning against vainglory in almsgiving within the context of Greco-Roman euergetism. According to John, greed destroys the earthly treasures of possession and similarly, heavenly ones that were transferred by the poor will be also lost by vainglory. It is a moth and thief in heaven (Mt. 6:19-20). Previous studies have demonstrated that John had appropriated socio-economical rhetoric to communicate with his congregation, but fail to fully understand how this discourse fits within John's whole discourse on Christian giving. Keeping in mind the gap, this article will focus on John's series homilies on Matthew (In Matthaëum hom. 1-90, CPG 4424). These homilies have been regarded as being vital for understanding John's approach to wealth and almsgiving. This study will indicate that John transformed the social practice to promote the humble intention of givers in hopes of divine euergetism.

**Was the Dedication Creed of 341 "Arian"? - Tan Loe Joo** (Trinity Theological College, Singapore) (D1-W2-T4-S2)

The development of the Trinitarian controversy of the 4th century has been the subject of much discussion in recent decades. One dominant narrative that has emerged is espoused by Lewis Ayres and Michel Barnes of a "pro-Nicene" faction. In this narrative, the earlier depiction of Arius as the chief archetype of heresy has given way to an understanding of what is now called the "Eusebians", named after two of the chief proponents, the bishops of Nicomedia and Caesarea. This paper proposes a theological evaluation of the 341 Dedication Creed which was one of the 4 documents produced in Antioch as part of the Eusebians' efforts to supplant the Nicene Creed of 325. Several of the statements in the Creed are seen to contain anti-Arian beliefs, hence some authors have considered it as a polemic against Arius and the Eusebians. However, other contemporaries such as Hilary of Poitiers considered it orthodox for its context. This paper evaluates the theological expositions of the Creed and analyses the role it played in the events leading to the development of the 381 Creed of Constantinople.

**When the Blessed is Crying: On “Grief” of Two Bereavements in Augustine’s Confession - Wang Zichao<sup>2</sup>** (The Chinese University of Hong Kong, Hong Kong) (D2-W3-T3-S2)

The main concern of this research is the affective theology of grief in Augustine’s *The Confession*. This research attempts to answer: How does Augustine handle/ reflect on his grief during two bereavements?<sup>3</sup> Considering the latest studies on affective theories, this research explores affective theology with the distinction between discipline and practice of emotions. Thus, an interesting conclusion could be made: Augustine’s practice of grief is the opposite of his discipline,<sup>4</sup> namely, what he really did is against what he assumed he ought to do. However, the affective theology implied by his emotional practice, rather than disciplines of emotions, is more in line with the theology of emotion he addressed in other texts.

**Who Is My Other: Early Christian Ethnic Identity and the Characterisation of Gentiles in 1 Peter - Noel Cheong** (University of Oxford, UK) (D2-W3-T1-S1)

This paper examines the label "Gentiles" (ethnē) in 1 Peter and its implications for the formation of early Christian identity. Some scholars have suggested that "Gentiles" in 1 Pet 2.12 and 4.3 refers to all non-Christians, including Jews, as a catch-all term for the community’s outsiders (Elliott 2000; Jobes 2005; Vahrenhorst 2016). However, despite varied uses of the term in early Christian literature, I demonstrate that “Gentiles” never refers unambiguously to non-Jews. I instead propose that Peter regards his readers as naturalised Israelites, former Gentiles who have been reborn through Christ (1.3, 23) into a new ethnic identity. Peter does not appropriate and redefine Jewish language concerning Gentiles (pace Jobes) but regards his readers as de facto Israelites. By examining the implications of this label, this study offers insights into the complex dynamics of ethnic and religious identity formation in the early Christian community.

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<sup>2</sup> M.Phil. (The Chinese University of Hong Kong). E-mail: wangzch18@163.com

<sup>3</sup> Here two bereavements mean his loss of a friend in Book 4 and Monica, his mother’s death in Book 9.

<sup>4</sup> Combining Augustine’s theological interpretations of grief for bereavements given in Books 4 and 9, his affective theology is this: the legitimacy of grief lies in whether one “hopes in God/puts hope in God (Spera in Deum)”. If one does not let go of the person who has passed away, of the good life experienced with the deceased, of the “lower beauty (pulchra inferiora)” experienced by the “somatic senses (sensus corporis)”, of one’s own life, of the mortal creatures, then this grief is not theologically illegal. A theologically justified grief for bereavements would be grief for human sin, the danger of “dying in Adam”, and the consequent expectation of God’s forgiveness of sin. However, what Augustine tells us through his own affective practice -- not only the practice of his two bereavements, but also his present practice of recalling and reflecting on the past during the composition of his *Confessions* -- is indeed a different affective theory: that no reflection on truth or change of faith can ever be fundamental. No reflection on truth or conversations can fundamentally reverse his response to the two bereavements. This feeling is not altered by any theological reflection or reflection on the truth. It is as if this grief comes from sin and is something that one can do nothing about but accept helplessly. All one can do is to give oneself compassion and to acknowledge that even grief has theological legitimacy in some dimension. The legitimacy comes from the confession of sin and prayer for the Lord’s forgiveness of sin.