

*Manuscripts; III (Specific Cases of Transmission Through Ancient Translations)*: André Binggeli (Paris), *The Transmission of Cyril of Scythopolis' Corpus in Greek and Oriental Hagiographico-Homiletic Collections*; **IV (Instrumenta Studiorum)**: Daniel Stoekl (Paris), THALES (konferencja video); André Binggeli – Matthieu Cassin (Paris), *BHGms (Pinakes)*; Sergey Kim (München), *Liturgical Index of Ehrhard*; Sever Voicu (Rome), *Pseudo-Chrysostomica: An Online Database*; **V (The Armenian, Georgian and Slavonic Traditions)**: Bernard Outtier (Paris), *The Armenian Hagiographico-Homiletic Tradition*; Jost Gippert (Frankfurt), *Codex Vindobonensis Georg. 4: an Untypical mravaltavi*; Christian Hannick (Würzburg), *Zusammenstellung und Überlieferung der Hagiographisch-Homiletischen Sammlungen in der Slavischen Tradition des Mittelalters*.

## 6. ORIGENIANA DUODECIMA

W dniach **25-29 VI 2017 r.** w Jerozolimie (Beit Maersdorf, Mount Scopus) miały miejsce *Origeniana duodecima*, których przewodnim tematem była: ***Spuścizna Origenesa w Ziemi Świętej – opowieść o trzech miastach: Jerozolima, Cezarea i Betlejem*** (*Origen's Legacy in the Holy Land – A Tale of Three Cities: Jerusalem, Caesarea and Bethlehem*). Głównym organizatorem konferencji była prof. Brouria Bitton-Ashkelony – dyrektor Centrum Studiów nad Chrześcijaństwem Hebrajskiego Uniwersytetu w Jerozolimie (The Center for the Study of Christianity, The Hebrew University of Jerusalem) oraz prof. Daniel Salem – sekretarz wspomnianego Centrum Studiów.

Poszczególne prelekcje, pomijając wykład wprowadzający Lorenzo Perrone (University of Bologna) nt. *Origen and His Legacy in the Holy Land: Fortune and Misfortune of a Literary and Theological Heritage* wygłoszono w 31 sesjach, z których ostatnia była podsumowująca. Tematyka przedstawiała się następująco: Giovanni Hermanin de Reichenfeld (University of Exeter), *From Capernaum to Jerusalem: Origen's Sacred Geography of the Holy Land in his Commentaries on the Gospels*; Lavinia Cerioni (University of Nottingham), „Mother of Souls”: *The Holy City of Jerusalem in Origen's Commentary and Homily on the Song of Songs*; Agnès Aliau-Milhaud (Paris-Sorbonne University), *Bethabara and Gergesa (Origen, C1o VI, 204-211): Geographical Digression or Exegesis?*; Vito Limone (Vita-Salute San Raffaele University), Ὁδῶτα in *Origen: Origen's Use of the Term in Light of the Homilies on the Psalms*; Emanuela Prinzivalli (Sapienza University of Rome), *The City of God and the Cities of Men According to Origen*; Cordula Bandt (Berlin-Brandenburg Academy of Sciences and Humanities), *Temple Worship in the Exegesis of Psalms by Origen and his Successors*; Tommaso Interi (Catholic University of Milan), „A Place to Worship the Lord our God”: *Origen's Exegesis of the Holy Land in his Homilies on Prophets*; Valentina Marchetto (Foundation for Religious Sciences John XXIII), „Jerusalem... is the Divine Soul” (*FrLam VIII*): *The Holy Land in Origen's Early Work*; Joseph Sievers (Pontifical Biblical Institute), *Origen, Josephus, and Jerusalem*; Roberto Spataro (Salesian Pontifical University), *A Mystical Vision of the Holy Land: Considerations on Origen's Homilies on the Book of Joshua*; Franz Xaver Risch (Berlin-Brandenburg Academy of Sciences and Humanities), *Die Stufen des Tempels*; Samuel Fernández (Pontifical Catholic University of Chile), „That Man Who Appeared in Judaea” (*Prin. II, 6, 2*): *The Soteriological Function of the Humanity of the Son of God According to Origen's „De principiis”*; Katarina Pålsson (Lund University), *Likeness to Angels: Origen, Jerome and the Question of the Resurrection*; Stephen Carlson (Australian Catholic University), *Origen's Use of Papias*; Eric Scherbenke, *Selection, Preservation, and Production of Origen's Legacy: The Archetype of Codex von der Goltz (Athos Lavra 184 B. 64) and the Library of Caesarea*; Paul Hartog (Faith Baptist

Bible College and Theological Seminary), *Origen the Librarian and the Institutional Legacy of His Caesarean Library*; Francesca Minonne (Catholic University of Milan), *Origen and the Grammatical Process of διόρθωσις in the Library of Caesarea*; Francesco Celia (Vrije Universiteit Amsterdam), *Origen's Teaching in Caesarea: Reconsidering the Study of the Scriptures According to Gregory of Neocaesarea's Oratio Panegyrica*; Anita Shtrubel (The Hebrew University of Jerusalem), *The Perception of Language and its Importance to Origen in „Contra Celsum”*; Jussi Junni (University of Helsinki), *Being and Becoming in Celsum and Origen*; Satoshi Toda (Hokkaido University), *The So-Called Hellenization of Christianity and Origen*; Mark Del Cogliano (University of St. Thomas), *Eusebius of Caesarea's Defense of Origen in the Debate Between Paulinus of Tyre, Eusebius of Nicomedia, Asterius of Cappadocia, and Marcellus of Ancyra*; Sébastien Morlet (Paris-Sorbonne University), Συμφωνία: *an Origenian theme and its legacy in Eusebius of Caesarea*; Joonas Salminen (University of Helsinki), *Origen the Alexandrian Ascetic? Eusebius' Description in the Light of Clement's Practical Instructions*; Patricia Ciner (National University of San Juan, Catholic University of Cuyo), *Commentary on the Gospel of John: The History and Content of a Masterpiece Written Between Alexandria and Caesarea*; Carl Johan Berglund (Uppsala University), *Discerning Quotations from Heracleon in Origen's „Commentary on the Gospel of John”*; Domenico Pazzini (GIROTA), *De Alexandria à Césarée: la voie négative du „Commentaire sur Jean”*; Christoph Marksches (Humboldt University of Berlin), *Local Knowledge vs. Religious Imaging: Origen and the Holy Land*; Oded Irshai (The Hebrew University of Jerusalem), *A New Temple: Eusebius' Address on the Occasion of the Consecration of the New Church in Tyre (ca. 315 CE)*; Adele Monaci (University of Turin), *Eusèbe de Césarée et la Palestine*; Maya Goldberg (Vrije Universiteit Amsterdam), *Teaching Theodore of Mopsuestia to the Syrians: Anti-Allegorism in the Anonymous „Commentary on the Minor Pauline Epistles” in Ms Diyarbakir 22*; Cornelis Hoogerwerf (Vrije Universiteit Amsterdam), *Origen, „Destroyer of the Scriptures”?* *Origen and Theodore of Mopsuestia on Eph. 5:31-32*; Joseph Patrich (The Hebrew University of Jerusalem), *Caesarea Maritima in the Time of Origen*; Jesse Mirotznik (Harvard University), *Origen and the Sifra: A Comparative Genre Analysis*; Magdalena Wdowiak (Jagiellonian University), *The Seven Songs in Origen's „Commentary on the Song of Songs” and the Midrash of the Ten Songs*; Maren Niehoff (The Hebrew University of Jerusalem), *„In the Image of God”: A Dispute between Origen and the Rabbis*; Andrew Blaski (University of Edinburgh), *Jews, Christians, and the Conditions of Christological Interpretation in Origen's Work*; Gerald Bostock, *Origen's Unique Doctrine of the Trinity: Its Jewish and Egyptian Sources*; Gianluca Piscini (François Rabelais University), *Trois versions de Phinees. Nombres 25,7-13 dans la tradition alexandrine (Philon, Origène, Cyrille)*; Marc Hirshman (The Hebrew University of Jerusalem), *Origen, Copyists and Books of Aggada*; Jessica van't Westeinde – Eberhard Karls (University Tübingen), *Jerome and his Jewish Relations in the Holy Land*; Mark James (Fordham University), *Hermeneutic Reason in Origen and the Ishmaelean Midrash*; Anders-Christian Jacobsen (Aarhus University), *Body and Soul in Origen's Theology*; Alfons Fürst (University of Münster), *Body and Soul in Origen's Theology*; Elisa Zocchi (University of Münster), *„Where the Human Senses Become Spiritual, Faith Becomes Sensory”: Corporeality and Spiritual Senses in Balthasar's Reading of Origen*; Lenka Karfikova (Charles University in Prague), *Is Romans 9:11 a Proof for or Against the Soul's Preexistence? Origen and Augustine in Comparison*; John Zaleski (Harvard University), *„The Nous is the Head of the Soul”: Remaking Origen's and Evagrius's Anthropology for the Church of the East*; Leszek Misiarczyk (Cardinal Stefan Wyszyński University in Warsaw), *Origen as a Source of Evagrian Eight Passionate Thoughts*; Monica Tobon (Franciscan International Study Center), *Sins and the Flesh: Evagrius, Jerusalem and the crisis of Christ*; Christian Hengstermann

(Cambridge University), *Voluntas et propositum. The Notion of Will in Jerome's and Rufinus's Translations of Origen's „On First Principles” and the „Commentary on Romans”*; Maurizio Girolami (Facoltà Teologica del Triveneto), *Bible and/or Tradition in the Works of Origen, Rufinus, and Jerome*; Justin Lee (Durham University), *„Seek and Ye Shall Find”: Rufinus and the Search for Origen's Trinitarian Orthodoxy*; Aaron Johnson (Lee University), *Cities Divine and Demonic in Eusebius of Caesarea*; Marie-Odile Boulnois (École Pratique des Hautes Études), *Mambré: Du chêne de la vision au lieu de pèlerinage*; Nikolaos Kouremenos (The Center for the Study of Christianity, The Hebrew University), *The Interpretation of the Song of Songs in Shenute's „As I Sat on a Mountain”: Examining the Influence of Origen's Hermeneutic Principles on Coptic Literature*; Vladimir Baranov (Novosibirsk State University of Architecture, Design and Arts), *First Responses to Iconoclasm in Byzantium and Origen's Tradition: The Cases of Constantinople and Palestine*; Irina Tamarkina (The Center for the Study of Christianity, The Hebrew University), *Sharing Places and Dividing Memories: Space, Memory and Community in the Miaphysite and Chalcedonian Polemics of the Fifth and Sixth Centuries*; Robin D. Young (Catholic University of America), *The Fragmentation and Reapplication of Origen's Psalms Homilies: Evagrius' Psalms Scholia and the Rereading of an Interpretive Collection*; Marco Rizzi (Catholic University of Milan), *Philosophical Eclecticism and Grammatical Exegesis at Origen's School in Caesarea*; Anna Kharanauli (Ivane Javakhishvili Tbilisi State University), *Hexapla: Ekhdosis of Alexandrian Grammarian „Made in Caesarea”*; Pedro Daniel Fernández (Catholic University of Cuyo), *Alexandrie et Césarée: La continuité de l'itinéraire pédagogique d'Origène*; Harald Buchinger (University of Regensburg), *Pascha and Biblical Feasts in the Newly Identified „Homilies on the Psalms” and in the Larger Origenian and Palestinian Framework*; Natia Mirotadze (Ivane Javakhishvili Tbilisi State University), *Georgian Versions of I Samuel: Witnesses for the Hexaplaric Readings*; Elizabeth Dively Lauro, *History and Context of Origen's Relation of the Two Seraphim to the Son and Holy Spirit*; Zachary Keith (Catholic University of America), *Riding on the Heads of Dragons: Origen's Scriptural Influence in Saint John of Damascus*; Dimitrios Zaganas (University of Leuven), *Origen's Legacy in the „Hexaemeron” of Anastasius of Sinai: A First Assessment*; Raffaele Tondini (University of Padua), *Photius as Origen's reader (and editor)*; Samuel Johnson (University of Notre Dame), *„To Preserve the Words of Moses”: The Sacrifice of the Law in Origen's „Homilies on Leviticus”*; Maria Fallica (Sapienza University of Rome), *On the Resurrection of the Body: Origen's Shadow in the Debates Between Lelio Sozzini, John Calvin and Heinrich Bullinger*; Yonatan Moss (The Hebrew University of Jerusalem), *„Oil Emptied Out”: Transformations in Late Ancient Understandings of Kenosis and the Revelation of Torah*; Sergey Trostyanskiy (Union Theological Seminary in the City of New York), *Time and Eternity in Origen of Alexandria's Conception of God the Word's Generation*; Anna Zhyrkova (Ignatianum University in Kraków), *Philosophical Premises of Origen's Teaching on Christ as an Ontological Unity*; Marcin Podbielski (Ignatianum University in Kraków), *Evagrius of Pontus and the Gnostic Principle of Mathetic Identity*; David Satran (The Hebrew University of Jerusalem), *„What Friend is not to be Feared as a Future Enemy?”: Thoughts on the First Origenist Controversy (393-403)*; Nikolai Lipatov-Chicherin (University of Birmingham), *Tradition about Adam's Burial on Golgotha and the Origenist Controversy of the Late Fourth Century*; Annette Von Stockhausen (Berlin-Brandenburg Academy of Sciences and Humanities), *The Synod of Jerusalem (a. 400) in the Anti-Origenist „Letter Dossier” of Jerome*; Andrew Cain (University of Colorado), *Je-rome's Appropriation of Origen in his Pauline Commentaries and the Architecture of Exegetical Authority*; Hillel Newman (University of Haifa), *Jerome in the Holy Land: The Legacy of Origen and the Legacy of the Jews Proposals for Origeniana XIII.*