Theology continually engages with its past: the people, experience, Scriptures, liturgy, learning and customs of Christians. The past is preserved, rejected, modified; but the legacy steadily evolves as Christians are never indifferent to history. Even when engaging the future, theology looks backwards: the next generation’s training includes inheriting a canon of Scripture, doctrine, and controversy; while adapting the past is central in every confrontation with a modernity.

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P.M. Rumsey
‘Lest She Pollute the Sanctuary’
The Influence of the Protevangelium on Women’s Status in Christianity
STT 41, approx. 320 p., 1 b/w ill., 156 x 234 mm, 2020, PB
ISBN: 978-2-503-59036-3, approx. € 70
Will also be available as eBook

This work explores a second-century text, the Protevangelium Iacobi, and, by examining current scholarship on the subject, assesses the way it has influenced the Christian perception of women and the ordering of their lives through the centuries down to the present day. It demonstrates how Mary, as she is presented in this text with extreme and unreal emphasis on her purity, has been held up as an unattainable model for all Christian women and takes as a case study, the lives of contemplative women in the RC church and shows how the image of Mary impossibly sequestered in the temple has been partly responsible for their enclosure. By exploring the way female biological processes have been allowed to intrude on the sacred, tracing this influence from the Old Testament, through this text and its connection with Mary to the present day, it argues that this has been a significant factor in the denial of presbyteral ordination to women in some Christian churches. One of the original features of this work is the tracing of artwork depicting scenes from the text across the Christian world and thus demonstrating the breadth of its influence, right down to New Age writings today.

The abbess of a Poor Clare monastery with a PhD in liturgical theology, Patricia Rumsey is an authority on the implications of women’s religious life today. She is an honorary associate professor at Nottingham University.
This book is a comparative study of two major pneumatological paradigms of Patristic times: the theologies of Origen of Alexandria and Augustine of Hippo.

In a renowned and controversial passage Origen writes: “Of the subsistence of the Holy Spirit, no-one could have even a suspicion, except those who profess a belief in Christ” (De Principiis, 1,3). But how come that ancient Christian authors elaborated a theology of the Holy Spirit? This innovative study tackles this question by analysing how the exegesis of the Gospel of John shaped the Trinitarian and soteriological agency of the Holy Spirit in the theologies of two of the most important Christian authors of all times: Origen and Augustine. In particular, the Johannine Father-Son-Spirit relation and the dichotomy between God and the world represent the foundation on which Origen and Augustine built their pneumatologies. At a closer look, one even realises that they both conceived the God-man relationship through a Johannine lens.

The heuristic comparison proposed in this book is focused on the three large themes, towards which Origen and Augustine represent opposite approaches: the understanding of the immanent Trinity, the dualism between God and the world and the proper role of the Holy Spirit.

Dr Giovanni Hermanin de Reichenfeld completed his PhD at the University of Exeter in 2019 and is currently Adjunct Lecturer at the Institutum Patristicum Augustinianum (Rome, Italy).

Dr Lavinia Cerioni completed her PhD at the University of Nottingham in 2018 and is now Adjunct Lecturer at the Institutum Patristicum Augustinianum (Rome).
The different story of the travels and publication of Edward Robinson, ‘Father of Holy Land Research’ in the 19th century, as described in letters and documents.

Perhaps no other Palestine / Holy Land explorer has received as much attention as Edward Robinson, the American philologist, theologian, and historical geographer responsible for laying the foundations for modern historic-geographical study of the Holy Land. Surprisingly, to date, almost no one has delved into Robinson’s archive to illuminate his Holy Land expeditions, the writing of his monumental Biblical Researches, and the compilation of his fine maps. Similarly, no one has conducted a detailed study of the archive of Eli Smith, American Board of Commissioners of Foreign Missions Beirut missionary and Robinson’s travel companion, for the same purposes. Fluent in Arabic and highly familiar with the region and its inhabitants, Smith’s contribution to the expedition and to the Biblical Researches was considerable as his archive reveals.

Investigating documents in both Robinson’s and Smith’s archives, the author of the present book became quickly convinced that much of the accepted narrative concerning Robinson’s Holy Land studies should be re-evaluated and, consequently, rewritten. Several issues, for lack of relevant sources, have not yet been addressed by scholars. The story of Robinson and Smith’s expedition and writing of the Biblical Researches that emerges from their extensive correspondence underscores the difficulties they overcame, and the accuracy and magnitude of their scholarship in an age bereft of modern technology.

Haim Goren is Professor Emeritus of Historical Geography at Tel-Hai College, Upper Galilee, Israel.

NEW

A. Chouliaras

The Anthropology of St Gregory Palamas

The Image of God, the Spiritual Senses, and the Human Body

How are we to regard our body? As a prison, an enemy, or, maybe, an ally? Is it something bad that needs to be humiliated and extinguished, or should one see it as a huge blessing, that deserves attention and care? Is the body an impediment to human experience of God? Or, rather, does the body have a crucial role in this very experience? Alexandros Chouliaras’ book argues that the fourteenth-century monk, theologian, and bishop Gregory Palamas has interesting and persuasive answers to offer to all these questions, and that his anthropology has a great deal to offer to Christian life and theology today.

Amongst this book’s contributions are these: for Palamas, the human is superior to the angels concerning the image of God for specific reasons, all linked to his corporeality. Secondly, the spiritual senses refer not only to the soul, but also to the body. However, in Paradise the body will be absorbed by the spirit, and acquire a totally spiritual aspect. But this does not at all entail a devaluing of the body. On the contrary, St Gregory ascribes a high value to the human body. Finally, central to Palamas’ theology is a strong emphasis on the human potentiality for union with God, theosis: that is, the passage from image to likeness. And herein lies, perhaps, his most important gift to the anthropological concerns of our epoch.

Alexandros Chouliaras is post-doctoral researcher at the National and Kapodistrian University of Athens, Department of Theology.
What did deacons do in the early church? This study is a contribution to resolving this question through evaluating the tasks of female deacons in The Apostolic Constitutions.

What did women deacons do in the early church? This study is a contribution to resolving this topical question through evaluating the tasks of female deacons in the Apostolic Constitutions. This fourth-century document is the largest among the so-called ancient church orders. Pylvänäinen divides the tasks of female deacons into three categories: liturgical, charitable and communicative. She analyses the individual concepts and verses within their contexts, paying special attention to the context of the document as a whole within the sphere of Jewish Christian interaction and from the viewpoint of the sources the compiler has used in remoulding the document.

DTh Pauliina Pylvänäinen defended her dissertation on female deacons in the Apostolic Constitutions in the University of Eastern Finland in 2017.

Witold Sadowski is professor of literary theory at the University of Warsaw. Francesco Marsciani is professor of semiotics and ethnosemiotics at the University of Bologna.

The book encompasses a broad historical panorama and considers the presence of litanic prayers and songs in different religions, beginning with written records in the Egyptian, Sumerian and Hebrew languages and finishing with Christian works of diverse denominations.

The articles in this book encompass a broad historical panorama and consider the presence of litanic prayers and songs in different religions, beginning with written records in the Egyptian, Sumerian and Hebrew languages and finishing with Christian works from diverse denominations. The research presents the litany as an exceptionally long-lasting genre which for several thousand years existed in the Middle-Eastern and European traditions, easily conforming to changes in religious or historical circumstances. An interdisciplinary approach by scholars representing different fields of study, including the history of liturgy, Egyptology, Assyriology, literary studies, musicology and ethnosemiotics, allows the eclectic character of litanies to be revealed, litanies which not only were a form of church prayer but also had an impact on the organization of social rituals as well as being appropriated by all the major fields of art, poetry, the fine arts and music. The musicological articles in the book address the performance of Sumerian prayers, the liturgical songs of the Middle Ages, litanies in Tudor England and polyphonic works of the great composers, such as Wolfgang Amadeus Mozart.
The first major study of gender in Manichaean literature.

Manichaeism emerged from Sasanian Persia in the third century CA and flourished in Persia, the Roman Empire, Central Asia and beyond until succumbing to persecution from rival faiths in the eighth to ninth century. Its founder, Mani, claimed to be the final embodiment of a series of prophets sent over time to expound divine wisdom.

This monograph explores the constructions of gender embedded in Mani’s colourful dualist cosmological narrative, in which a series of gendered divinities are in conflict with the demonic beings of the Kingdom of Darkness. The Jewish and Gnostic roots of Mani’s literary constructions of gender are examined in parallel with Sasanian societal expectations. Reconstructions of gender in subsequent Manichaean literature reflect the changing circumstances of the Manichaean community.

As the first major study of gender in Manichaean literature, this monograph draws upon established approaches to the study of gender in late antique religious literature, to present a portrait of a historically-maligned and persecuted religious community.

Dr Alfred Osborne, who retired as a bishop of the Orthodox Church, trained as a Classicist with an interest in Semitic languages. He was the first chairman of the Institute for Orthodox Christian Studies in Cambridge and has served as a member of the International Commission for Anglican-Orthodox Theological Dialogue.
A late-antique exposition of the Roman calendar. The first book of Macrobius’ *Saturnalia*, written probably in the 430s AD, includes a historical exposition of the Roman calendar with a dramatic date some fifty years earlier, set in the mouth of the learned senator Vettius Agorius Praetextatus, followed by more technical detail at the request of an Egyptian named Horus, who as a foreigner is allowed to seek elementary information for which no one brought up in Roman culture would need to ask.

This text was excerpted in early medieval Ireland, with some but by no means all its pagan matter excised, to provide an introduction for those who at best understood the rules of this recent import but not the rationale for them; it is quoted by Bede as *Disputatio Chori et Praetextati*, Chorus being a corrupted form of Horus.

The excerpt took on a textual life of its own, which the present edition, the first devoted to the *Disputatio* rather than Macrobius, seeks to clarify; it examines the manuscripts and the relations between them, presents a critical edition with apparatus criticus and translation, and attaches a full-scale commentary concerned above all with the information provided in the text.

**Leofranc Holford-Strevens** is a classical scholar who until retirement in 2011 was Consultant Scholar-Editor at Oxford University Press.

The *Codex Amiatinus* is perhaps the most famous copy of the Bible surviving in Western Europe. A fascinating and elusive manuscript, with a suite of decorated folios, it was made in Anglo-Saxon England around the turn of the eighth century at the twin monastic foundation of Wearmouth and Jarrow as one of three such ‘pandects’. Created at the monastic foundation celebrated in the work of the Venerable Bede, this vast and luxe manuscript was sent by the Northumbrian monks as a gift to the Pope in 716 and, after a sojourn of some 900 years at Monte Amiato (Tuscany), it was donated to the *Biblioteca Medicea Laurenziana* in Florence in the eighteenth century.

As a result of an international conference held to commemorate the 1300th anniversary of the departure of the manuscript from Northumberland and coinciding with the production and presentation of a facsimile of the Codex to the Museum at Jarrow, this volume – the first devoted to the *Codex Amiatinus* – brings together twelve essays that offer a new appraisal of this remarkable book, and of the contexts that surrounded its production. Encompassing its text, its images, its social, political and ecclesiastical contexts and its later medieval legacy, the contributions to this volume highlight several previously unrecognised aspects and details of the manuscript that further our understanding of the Codex as a book, and as inheritor and progenitor of manuscript traditions in its own right.

**Jane Hawkes** is a professor of Medieval Art History based in the Department of History of Art and the Centre for Medieval Studies at the University of York. **Meg Boulton** is a research affiliate in the Department of History of Art at the University of York.
A break-out study on Adomnán’s *De locis sanctis* and the Jerusalem pilgrim texts, *From Topography to Text* uses new methodological findings on the Christian topography of Jerusalem to examine the source material, religious imagination and mental maps in the related writings of Eucherius, Adomnán and Bede. *From Topography to Text: The Image of Jerusalem in the Writings of Eucherius, Adomnán and Bede* uses topographical detail to examine the source material, religious imagination and the image of Jerusalem in three related Latin texts from the fifth, seventh and eighth centuries. The work introduces an original methodology for analyzing the Jerusalem pilgrim texts, defined by their core interest in the commemorative topography of the Christian holy places. By newly identifying the topographical material in Adomnán’s description of Jerusalem, the study exposes key distortions in the text, its exclusive intramural focus on the Holy Sepulchre and the eschatological image of New Jerusalem that emerges from its description of contemporary Jerusalem. The study verifies the post-Byzantine provenance of Adomnán’s topographical material, namely, the oral report of Arculf, thus redressing scholarly ambivalence regarding Adomnán’s contemporary source. The new insights into Adomnán’s *De locis sanctis*, including its mental map of Jerusalem, provide a template with which to analyze the text’s relationship with the writings of Eucherius and Bede. While Bede’s *De locis sanctis* has commonly been regarded as an epitome of Adomnán’s work, when the sequence, structure and images of the texts are compared, Eucherius not Adomnán is, for Bede, the authoritative text. *From Topography to Text* offers a significant discussion on the Jerusalem pilgrim texts and the Christian topography of the Holy City, while analyzing the image of Jerusalem in the writings of three remote authors who never set foot in the city.

**Rodney Aist** is a Jerusalem scholar with a specialty on Christian topography and the pre-Crusader pilgrim texts.

This book explores the group conflicts within early Christian communities reflected in the letter of James and the *Didache*, and then analyzes the community maintenance strategies of these two writings. With the tools from social science, it shows that community conflict is an important background for biblical interpretation and the understanding of the early church.

This book is a text-based study on social dynamics of early Christian communities. By combining modern social-scientific theories with careful exegesis, it investigates the tensions, especially intra-communal tensions that confronted early communities of Jesus-followers. It contributes to both biblical studies and the understanding of the early church by showing that two early Christian compositions, the letter of James and the *Didache* reflect similar discords among early Christians, and they show similar concerns for community solidarity. It also offers an analysis of their community maintenance strategies with the frameworks of social identity theory and conflict theories. Through observing both similarities and differences between James and the *Didache*, it highlights the different perspectives and attitudes of the two compositions on group conflicts and their resolution.

**Chun Ling Yu** is the director of Theological Education by Extension in the China Graduate School of Theology in Hong Kong. He received a joint PhD degree from the University of Edinburgh and the China Graduate School of Theology in 2017. His research interest is on New Testament studies and early church history.
A book about the possibility of retrieving a concept of selfhood from Patristic theology, beyond the dichotomies of mind and body, or person and nature.

Is it possible for nihilism and an ontology of personhood as will-to-power to be incubated in the womb of Christian Mysticism? Is it possible that the modern ontology of power, which constitutes the core of western metaphysics, has a theological grounding? Has Nietzsche reversed Plato or, more likely, Augustine and Origen, re-fashioning in a secular framework the very essence of their ontology? Is there a non-ecstatic understanding of Christian selfhood? Patristic theology seems to provide us with an alternative understanding of selfhood, beyond what has been referred to as ‘Christian Platonism’. This book strives to decipher, retrieve, and re-emboby the underlying mature Patristic concept of selfhood, beyond the dichotomies of mind and body, or person and nature.

**Fr. Nikolaos Loudovikos** studied Psychology and Pedagogy at the University of Athens, Theology at the University of Thessaloniki, Philosophy at the University of Sorbonne in Paris, Philosophy and Roman Catholic Theology at the Catholic Institute of Paris, and Protestant Theology at the University of Cambridge (England).

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Saints’ Lives have been read as documentary evidence for their particular historical periods, biographies of their heroic protagonists, folklore for the entertainment of monks, or propaganda in defense of a cult. None of these readings, however, address the problem of theologically interpreting narratives that were conceived and dispersed within a Christian monastic environment. Concentrating on the earliest extant Lives of Sts Brigit, Samson, and Cuthbert, the author adopts an interpretive approach that combines close textual analysis with a theological hermeneutic to uncover the deep biblical influences within the narratives, and poses the possibility that many of the stories within them are actually parables – stories intended to be both metaphorical and illustrative, but hardly factual. Building on this foundation, each narrative is then explored for its internal structural logic, a step which is seen to identify each hagiographer’s unique skills, as well as literary and theological concerns. A theological interpretation of the narratives opens up a fresh appreciation of their religious impact, and the possibility of a widened ‘horizon of meaning’ for readers.

**Elizabeth M. G. Krajewski** holds two positions at Colby-Sawyer College: she is an Adjunct Assistant Professor in Humanities and a reference librarian. She holds a PhD in Theology, is a specialist in early medieval hagiography, but is equally passionate about World Religions and Interfaith/Interspiritual Dialogue.
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