



## Polities of Faith

# Theology, Ecclesiology, and Spatiality in the Christian World

*Pilgrims Approaching Jerusalem* by David Roberts (1796–1864) © Royal Holloway Collection

In 1932 Olof Linton's dissertation *Das Problem der Urkirche in der neueren Forschung* overturned the existing consensus that presented the Church as a historical construct that followed the triumph of Christianity. According to Linton, the Church already existed in the minds of the earliest Christian thinkers, who had envisaged a structured community of believers and clerics. More recently, sociologists have similarly responded to previous approaches focused on the efficiency of institutions by emphasizing the key role that intellectual legitimisation plays in the survival of organisational structures. While Late Antique and Medieval historians have underlined the importance of discourse and ritual in the construction of a Christian world-view, there is still much work to be done in assessing how theological and ecclesiological discussions shaped the structure, organisation and ongoing development of the Christian Churches. The Colloquium explores this theme bringing together classicists, historians and theologians working on the construction of the Christian Churches from Late Antiquity to the thirteenth century, and beyond:

- JAMES CORKE-WEBSTER (London), *The Church in Eusebius' Life of Constantine*
- ANTHONY DUPONT (Louvain), *Keeping the Church in the middle*. Augustine of Hippo's interrelated theoretical and practical ecclesiology
- TOM HUNT (Birmingham), *The Influence of Trinitarian Theology on Jerome's Hierarchical Ecclesiology in Against Jovinian and Letter 52*.
- ANDREW JOTISCHKY (London), *Knowledge, Mediation and Tradition in Thirteenth Century Pilgrimage in the Eastern Mediterranean*
- CHRYSOVALANTIS KYRIACOU (Nicosia), *Of monks and bishops: Cypriot clerical networks and the circle of Maximus the Confessor*
- IOANNIS PAPADOGIANNAKIS (London), *The Body Politic in 6th-7th c. Byzantium: Religious, Social and Political Implications*
- RICHARD PRICE (London), *One Empire, One Church*

For information and to reserve a place please contact  
[Sapfo.Psani@rhul.ac.uk](mailto:Sapfo.Psani@rhul.ac.uk) by 15 May 2019

Organising Committee: David Natal Villazala, Brian McLaughlin,  
Christopher Hobbs, Sapfo Psani, and Charalambos Dendrinou

Institute of Classical Studies  
2019 Byzantine Colloquium  
4-5 June 2019

Senate House, University of London  
Third Floor, Room 349/350,  
Malet Street, London WC1E 7HU



# *Polities of Faith: Theology, Ecclesiology, and Spatiality in the Christian World*

## Programme

### 4 June

16.00	Coffee/tea
16.30	Welcome by GREG WOOLF, ICS Director
16.35	Opening remarks by CHARALAMBOS DENDRINOS, RHUL Hellenic Institute Director
16.40	DAVID NATAL VILLAZALA (RHUL), <i>Polities of Faith: Theology, Ecclesiology, and Spatiality</i>
17.00	IOANNIS PAPADOGIANNAKIS (KCL), <i>The Body Politic in 6<sup>th</sup>-7<sup>th</sup> Byzantium: Religious, Social and Political Implications</i>
	In premodern societies a given community (the city, the Church, the kingdom, the guild, the state, the nation etc.) was frequently imagined as a body. The body metaphor was a recognizable model with roots in classical antiquity that could evoke ideas of unity, interdependence, hierarchy, biological need, illness, integrity, and so on, and transfer such ideas onto the socio-political and religious domains. In a Christian context it was initially applied by Paul in the conceptualisation of the Church and subsequently by Christian authors in their theological and ecclesiological analyses. At the same time, it came to underpin legal thought, ethical-political theory, ecclesiastical discourse about and against heresy and conciliarism, as well as religious polemic. As central as this concept has been shown to be for medieval and early modern Western Europe, it has not been the focus of sustained examination in Byzantine culture. This paper will explore some of the functions and usages of body-derived metaphors in order to illustrate the variety of the hitherto unacknowledged ways in which they informed religious, political and social theory and practice.
18.00	Closing remarks by BRIAN MCLAUGHLIN
18.05	Drinks

### 5 June

9.00	Coffee/tea
9.50	Opening remarks by BRIAN MCLAUGHLIN
	Chair: DAVID NATAL VILLAZALA
10.00	JAMES CORKE-WEBSTER (KCL), <i>The Church in Eusebius' Life of Constantine.</i>
	It is well known that Eusebius of Caesarea's <i>Ecclesiastical History</i> , written in the early fourth century, is a key source for understanding early Christianity. Long put on a pedestal by some and held in suspicion by others, it is only recently that Eusebius' own literary project has begun to be properly studied. Eusebius can now be seen as not just narrating the history of the church, but using that history as a means by which to propose his own vision of what he thought the church should look like in his own fourth century. I have argued elsewhere that this project meant moulding Christian history to elite Graeco-Roman mores and values. With the church in particular, Eusebius constructed a careful image of pedagogical and epistolary ties to paint a picture of a homogenised church, the same from the first to the fourth century, from Lyons to Edessa. In this paper, I consider what Eusebius' last and strangest work, his pseudo-biographical account of the emperor Constantine, adds to this picture, and what it tells us about Eusebius' changing ecclesiology.

11.00	TOM HUNT (Newman, Birmingham), <i>The Influence of Trinitarian Theology on Jerome's Hierarchical Ecclesiology in Against Jovinian and Letter 52.</i>
	In 393 Jerome published two texts in which he argued for a hierarchical church led by ascetics: <i>Against Jovinian</i> and <i>Letter 52</i> . While it's clear that these two texts are of a piece, the recent excellent scholarship on <i>Against Jovinian</i> has tended to read it primarily as a text about marriage and the role of the Spirit in baptism. The ecclesiology of <i>Against Jovinian</i> remains understudied. Approaching Jerome's work of 393 through this recent scholarship, this paper argues that the ecclesiology of <i>Against Jovinian</i> is a development of Trinitarian positions adopted by Didymus and the Cappadocians in the 360s and 370s. Drawing on recent, revisionist accounts of this development in Trinitarian theology, the paper will point out the ways that Didymus and others argued that the sanctifying actions of the Spirit were unevenly distributed between people, within the Church, and across the space and time of the world. It will show how these accounts of the Spirit influence the ecclesiology put forward by Jerome in 393. The paper will conclude by pointing out that this Trinitarian theology is at the heart of Jerome's claim that ascetics make the most appropriate use of the resources, the time, and the space of God's Creation.
12.00	ANTHONY DUPONT (Louvain), <i>Keeping the Church in the middle. Augustine of Hippo's interrelated theoretical and practical ecclesiology</i>
	Augustine (354-430), bishop of Hippo, took a leading role in Roman North Africa. Contemporary authors have described Augustine as 'le génie de l'Europe' and 'Genius/Lehrer des Abendlandes', and for good reason; his ideas deeply influenced the Western European intellectual tradition, long after his native Africa became overwhelmingly Muslim. Theologically, he is one of the founding fathers of the dogmas of Latin Christianity. Not least among the core ideas of his wide-ranging, enduring legacy, was his decisive role in prominently shaping the Western conceptualization of the Christian Church. In many writings of his massive oeuvre, he reflected about the nature, present function and final destination of the <i>ecclesia</i> . Yet Augustine was never merely an abstract theologian, as the entirety of his theoretical thinking was always embedded in specific situations (e.g., his personal bibliography, historical circumstances, theological controversies). The paper investigates these twin aspects of Augustine's ecclesiology – both the theoretical/theological and contextual/pastoral – and their intrinsic, mutually supporting state of relation.
13.00	Lunch
	Chair: IOANNIS PAPADOGIANNAKIS
14.00	CHRYSOVALANTIS KYRIACOU (Cyprus), <i>Of monks and bishops: Cypriot clerical networks and the circle of Maximus the Confessor</i>
	This paper tells the story of how clerical networks of bishops and monks from the island of Cyprus became involved in the Christological controversies of the seventh century, either supporting or opposing imperial policy. Their activities transcended the geographical boundaries of their native island and they were widely recognised as respectable players in the arena of international theological disputes and ecclesiastical politics. Nearly all of them were directly or indirectly connected with the theology and/or person of Maximus the Confessor, the most prominent opponent of Constantinople's attempt of imposing a reconciliatory formula that would end the division between Chalcedonians and non-Chalcedonians. They also shared with Maximus a common spiritual habitus; namely, like Maximus and his fellow monks John Moschus and Sophronius of Jerusalem, our Cypriots pursued an ascetic path that was shaped by a deep concern for the world and its problems. This is the story of Patriarch John the Almsgiver of Alexandria, Archbishop Arcadius of Cyprus and his successor Sergius, the bishop-hagiographer Leontius of Neapolis, Marinus the monk (an associate of Arcadius) and Anastasius the Sinaite (probably a contemporary of John Climacus). It is also a story in which emperors, patriarchs, popes and military officials crossed paths with our Cypriot protagonists.
15.00	ANDREW JOTISCHKY (RHUL), <i>Knowledge, Mediation and Tradition in Thirteenth Century Pilgrimage in the Eastern Mediterranean</i>
	The loss of much of the traditional territory of pilgrimage in 1187 had profound consequences for the pattern of pilgrimage to the Holy Land in the thirteenth century. Pilgrimage accounts from the thirteenth and fourteenth centuries tend to range over wider sacred geographies than at any previous period since the eighth century: they include biblical and post-biblical sites in Sinai, Egypt, Syria and Cyprus. In this paper I explore the effects of this conceptual widening of the boundaries of the Holy Land on western knowledge and understanding of the indigenous Christian Church in Outremer, by considering some of the evidence for Latin pilgrimage to Greek Orthodox monasteries, examining what Latin pilgrims knew about Orthodox monasteries and monasticism, and how Latin pilgrimage accounts reflect on traditions associated with the monasteries. The main focus of the paper will be on Latin pilgrimage to Mt Sinai, though other monasteries (e.g., Mar Sabas Chariton, Stavrovouni, Symeon Antioch) will be referred to as well.
16.00	Coffee/tea

Chair:	KATE COOPER
16.30	RICHARD PRICE (RHUL), <i>One Empire, One Church</i>
	<p>The biblical theme of Christ as the 'head' of the Church (e.g. Eph 5) implied its unity. As soon as Constantine the Great became a Christian, he saw the welfare of the Church as intimately connected with that of the empire, and defined his own duty to be that of securing the empire through securing the unity of the Church. The sense that the emperor was God's viceroy on earth, with universal authority, was inherited by the Byzantine emperors, who sometimes spoke of God as 'co-ruling' with them. As late as 1393, when the Byzantine empire had shrunk to a small area around Constantinople, Patriarch Antony IV insisted, when writing to Grand-Prince Vasili of Moscow, that the emperor had authority over the whole world and the whole Church, even if most of the world no longer recognized this. The oriental patriarchs under Arab rule had continued to look on the emperor of Constantinople as their sovereign in the eyes of God. In the west, the unique role of the Holy Roman emperor in church affairs was also recognized, as late as the Council of Trent. In all, the unity of the Church was seen as intimately linked to the political unity of the world, fractured but still expressed in the ideology of the imperial office, itself deriving partly from the Roman principate and partly from older ideas of sacred kingship, reflected in the Old Testament. The idea of one Church was united to the idea of one empire.</p>
17.30	Round table discussion moderated by VICTORIA LEONARD
18.00	Closing remarks by CHARALAMBOS DENDRINOS