The background image shows the interior of an ancient domed structure, likely a catacomb or early church. The ceiling is made of brick and features several large, irregular holes. The walls are covered in faded frescoes, including circular motifs and rectangular panels. The overall atmosphere is one of historical decay and archaeological significance.

**Texts, Traditions,  
and Early Christian  
Identities: Jewish  
Traditions and the  
Social Imagination of  
the Early Christians**

Rome Seminar Series  
27 - 30 September 2019



**ACU**

INSTITUTE FOR  
RELIGION &  
CRITICAL INQUIRY

# IRCI Rome Campus Seminars

## 2019

- Modes of Knowing and the Ordering of Knowledge in Early Christianity III (29 May -1 June)
- Autonomy: Redeeming Autonomy: Agency, Vulnerability, and Relationality II (27—29 May)
- Global Issues in Ethics III: Religion and Democracy (14—16 March)
- Atheism, Religion and Experience (10—12 January)

## 2018

- Texts, Traditions, and Early Christian Identities (28 September —1 October)
- Moral Disagreement (7—9 September)
- Varieties of Atheism (19—22 August)
- Modes of Knowing and the Ordering of Knowledge in Early Christianity II (26—28 July)
- Redeeming Autonomy: Agency, Vulnerability, and Relationality (27—30 May)
- Moral Disagreement: Global Issues in Ethics II (18—20 March)

## 2017

- Texts, Traditions, and Early Christian Identities (13—16 October)
- Companions in Guilt Arguments in Metaethics (1—3 September)
- Modes of Knowing and the Ordering of Knowledge in Early Christianity (27—30 July)
- Negative Political Theology (23—26 July)
- Cosmopolitanism and National Identity (16—18 March)
- The Enigma of Suffering (3—6 January)

## 2016

- Atheism and Christianity: Moving Past Polemic (20—22 September)
- Conceiving Change in the Church: An Exploration of the Hermeneutics of Catholic Tradition (13—16 September)
- The Rise of the Christian Intellectual in the Second Century (27—29 July)

## 2015

- 'Laudato Si'*: The Greening of the Church? (22—24 September)

Texts, Traditions, and Early Christian Identities:  
*Jewish Traditions and the Social  
Imagination of the Early Christians*

ACU Rome Seminar Series

27 – 30 September 2019

Rome Campus

Australian Catholic University  
Via Garibaldi, 28, 00153 Roma, Italy

Convenors

John Barclay and Kylie Crabbe

# Welcome

On behalf of my colleagues in the Institute for Religion and Critical Inquiry I welcome you to the ACU/CUA Rome Campus.

The IRCI Rome seminar series commenced in September 2015, when the Campus was opened. The series provides an opportunity for the Institute to bring together leading scholars to explore key issues in their fields of study. The respective seminars are a practical expression of our ongoing commitment to innovative, high-quality, international research collaboration in the disciplines of philosophy and theology. I take this opportunity to thank John Barclay and Kylie Crabbe for the work they have undertaken to bring together the wonderful program for this third seminar in the *Texts, Traditions, and Early Christian Identities* program. My thanks also go to Professor Wayne McKenna, the Deputy Vice-Chancellor (Research) at ACU, for his ongoing support and sponsorship of the IRCI Rome Campus Seminars.

I trust that this seminar will provide the opportunity to establish new connections and to enrich existing ones. I am sure there will be lively and engaging discussions and deliberations as you explore issues surrounding this significant topic.

Professor Peter Howard  
Director

Institute for Religion and Critical Inquiry, ACU

TIME	FRIDAY 27 SEPTEMBER
	<b>Rome Campus</b>
3:30pm	Afternoon tea available
4:00pm	Welcome and introduction to the theme
	John Barclay and Kylie Crabbe
4:15-6:15pm	<b>Session 1</b>
	Session Chair: Kylie Crabbe
	<b>Judith Lieu</b>
	The Origins of the Greek Translation of the Scripture
	Respondent: Jens Schröter
	<b>Stephen Carlson</b>
	The Reception of Genesis 6 (Nephilim) in Tertullian with regard to 1 Cor 11:2-16
	Respondent: Simon Gathercole
6:15pm	<b>Reception and book launch – rooftop garden</b>
	Ben Edsall <i>The Reception of Paul and Early Christian Initiation: History and Hermeneutics</i> , CUP 2019
	Book launched by Jens Schröter
7:30pm	<b>Dinner</b>
	<u>L'Antico Moro</u>
	Via Del Moro 61 – 62, Roma

TIME	SATURDAY 28 SEPTEMBER
9:00–11:00am	<p><b>Session 2</b> Session Chair: David Litwa</p>
	<p><b>Christine Gerber</b> “Not like the Gentiles who do not know God” (1 Thess 4:5): The reception of Jewish Anti-pagan stereotypes in Early Christianity – topoi and pragmatics Respondent: Kylie Crabbe</p>
	<p><b>Jan Willem van Henten</b> Patterns of Christian Re-interpretations of the Maccabean Martyrdoms Respondent: Francis Watson</p>
11:00–11:30am	<p><b>Morning tea</b></p>
11:30-12:30pm	<p><b>Session 3</b> Session Chair: Francis Watson</p>
	<p><b>Benjamin Edall</b> Scribes, Pharisees, Sadducees and Trypho: Jewish Leadership and Jesus Traditions in Justin’s Construal of Christian and Jewish Identity Respondent: Judith Lieu</p>
12:30–1:45pm	<p><b>Lunch break</b> - Campus dining room</p>
1:45-3:45pm	<p><b>Session 4</b> Session Chair: Matthew Crawford</p>
	<p><b>Joel Marcus</b> Eschatological cleansing, forgiveness, and the spirit in Ezekiel 36, 1QS 3-4, and NT traditions about John the Baptist Respondent : Christine Gerber</p>

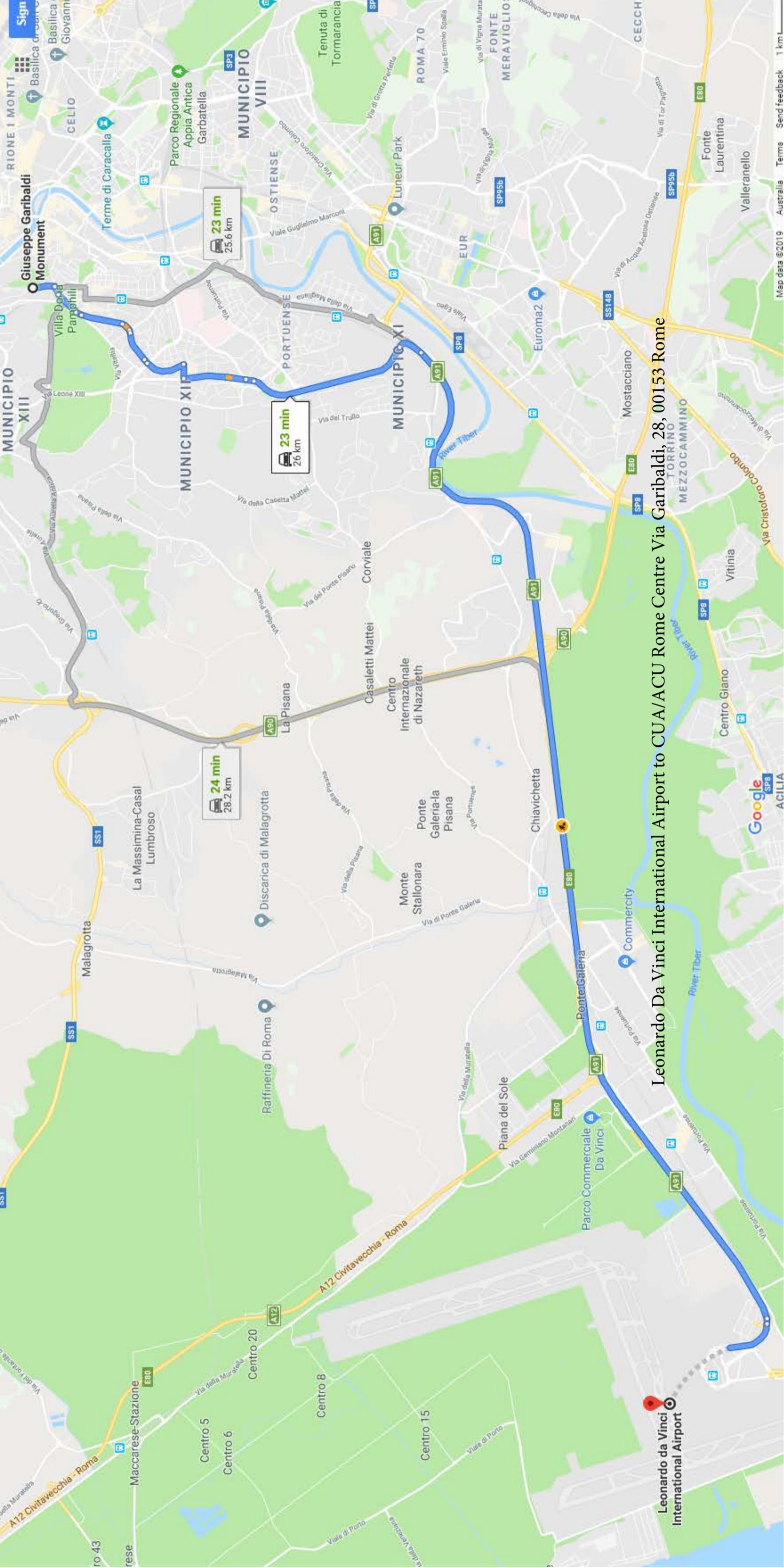
<p>3:45-4:15pm</p> <p>4:15-6:15pm</p>	
	<p><b>Devin White</b>  Origen of Alexandria on Christians, Jews, and the Gospel Genre  Respondent: Joseph Verheyden</p>
	<p><b>Afternoon tea</b></p>
	<p><b>Session 5</b>  Chair: Sarah Parkhouse</p>
	<p><b>John Barclay</b>  Remember the Poor: early Christian refocusing of a Jewish communal responsibility  Respondent: Simon Gathercole</p>
	<p><b>Candida Moss</b>  The Ethics of Eden  Respondent: Francis Watson</p>
	<p><b>Free night</b></p>

TIME	SUNDAY 29 SEPTEMBER
9:00-11:00am	<p><b>Session 6</b> Chair: John Barclay</p>
	<p><b>Kylie Crabbe</b> "The blind and the lame": an adapted category in early Christian communal self-understanding Respondent: Candida Moss</p>
	<p><b>Eddie Adams</b> Meeting Together as Social Practice in Jewish and Early Christian Circles Respondent: Sarah Parkhouse</p>
11:00–11:20am	<p><b>Morning tea</b></p>
11:20am–3:30pm	<p><b>Excursion Domus Aurea and San Clemente, Rome incorporating packed lunch</b></p>
3:30-4:00pm	<p><b>Afternoon tea</b></p>
4:00-6:00pm	<p><b>Session 7</b> Chair Judith Lieu</p>
	<p><b>Loren Stuckenbruck</b> Exploring the Use of Jesus Tradition as Self-Authorisation in the Gospel of Matthew Respondent: Joseph Verheyden</p>
	<p><b>Reimund Bieringer</b> What Happened to the Hands? Paul's Social Imagination in his Scriptural Construction of "Righteousness that Comes from Faith" in Rom10:1-10 Respondent: Jens Schröter</p>

6:00-6:30pm	<b>Final Discussion</b>
	<p>Jewish Traditions and the Social Imagination of the Early Christians</p> <p>Facilitated by: John Barclay and Kylie Crabbe</p>
7:30pm	<b>Dinner</b>
	<p>Dinner at Hosteria La Botticella</p> <p>Vicolo del Leopardo 39/A, 00153, Roma</p> <p><a href="http://www.ristorantelabotticella.com/contact/">http://www.ristorantelabotticella.com/contact/</a></p>

TIME	MONDAY 30 SEPTEMBER
	<p><b>Breakfast at the Donna Camilla Hotel Saville</b></p> <p>Departure</p>

<b>PARTICIPANT</b>	<b>ACADEMIC AFFILIATION</b>	<b>EMAIL CONTACT</b>
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Leonardo Da Vinci International Airport to CUA/ACU Rome Centre Via Garibaldi, 28, 00153 Rome

23 min  
25.6 km

23 min  
26 km

24 min  
28.2 km

Leonardo da Vinci International Airport

## Practical Matters

Hotel: Donna Camilla Savelli, Via Garibaldi, 27, 00153 Roma

Campus address: Via Garibaldi, 28, 00153 Roma

Please note that the walk from the hotel to the Campus is uphill, approximately a quarter of the way up the Janiculum Hill. Although a relatively short distance the walk does involve a climb, part of which is at a steady incline.

## Some nearby places of interest

- Fontana dell'Acqua Paola
- Museo della repubblica Romana e della memoria Garibaldina
- Piazza Garibaldi (including the Vittoriano Monument)
- Orto Botanico
- San Pietro in Montorio (including Tempietto del Bramante)
- Villa Pamphili
- Santa Maria in Trastevere
- Villa Farnesina – Renaissance frescoes

## Some suggestions for food in Trastevere:

- Cave Canem (Piazza di. S. Calisto, 11).
- Da Enzo (Via dei Vascellari, 29).
- Trattoria Da Augusto (Vicolo De' Renzi, 15) no nonsense local
- Fatamorgana (Via Roma Libera, 11) for gelato.
- La Boccaccia (Via di Santa Dorotea, 2) for when on the run (pizza by the slice).
- I Suppli (Via San Francesco a Ripa, 137) for when on the run (Suppli - traditional Roman fried rice balls).

## The Location

The Rome Campus lies within the Aurelian walls, approximately one-third of the way up the Janiculum Hill. Although the Janiculum is particularly well-known as the place where Garibaldi and his supporters fought to defend the newly established Republic of Rome in 1849 the site of the Campus also has some notable points of interest. Gió Ponti was involved in the design of the current building, which was built for the Sisters of Notre Dame de Sion in 1962-63. Within the confines of the previous structures and largely thanks to the work of Mother Marie Augustine and Mother Maria Agnesa the site was a place of refuge for Jews during WWII. Whole families were accommodated within the convent from October 1943 until the liberation of Rome in June 1944 (source: Notre Dame de Sion archives).

In the gardens is one other notable feature, which most likely dates from the first-century CE. It is a funerary relief of a man and a woman and an inscription. Dr Alan Cadwallader (formerly of ACU) has recently identified the relief and epitaph as *CIL* 6.16019, an item recorded in the seventeenth century but subsequently thought to be lost as the Janiculum Hill area was urbanised. Their apparent 'loss' was attested as recently as 1993, by Valentin Kockel in his work on Roman gravesites from the turn of the era. According to Dr Cadwallader, the relief and inscription belong together, making them quite unusual. It is likely that the original setting was a nearby grave structure, possibly situated in the vicinity of the Via Aurelia. The inscription suggests an interesting social history: they have Greek names (Anteros and Apollonia); they were ex-slaves who had belonged to different households and subsequently established their own household (source: A. Cadwallader, "CIL 6.16019 Rediscovered", *Antichthon* 52 (2018): 132-142.).

## Notes

## Notes

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*Front image: Domus Aurea exploring antique roman ruins being restored*