

On the Japanese Society for Patristic Studies and the Patristica

The *Japanese Society for Patristic Studies* (JSPS) was founded in 1976 to promote academic research on the patristic studies in Japan, from a variety of disciplines, including history, literature, philosophy, and theology of ancient Christianity. The JSPS published the first proceedings of the colloquia, entitled the *Patristica* in Japanese, in 1994. Since then, it has issued the proceedings annually. The *Patristica* also includes the discussions of regular seminar series those are held quarterly at the University of the Sacred Heart, Tokyo and Meiji Gakuin University, Yokohama. The first supplementary volume (in English, French, and German) was issued in June of 2001. We publish this journal as the second supplementary volume. And we hope that our second endeavour will encourage and contribute to the patristic studies.

This issue of our journal is also a Festschrift in honour of Shinro Kato on the occasion of his 80th birthday. In the preface of the first supplementary volume, Kato emphasises the significance of the study of the church fathers. He says, 'East Asian spirituality, in which we, Japanese people, are now still living, will prove, I believe, to be a substantial aid in digging out and restoring for ourselves those inestimable spiritual treasures of Patristic thought'. We have been working towards the same goal. And we are delighted to dedicate the second supplementary volume to a honorary president, Shinro Kato.

The small steering committee of the JSPS has been designed to advance scholarly investigation into the early Christian church. In order to develop closer collaboration among not only the members of the JSPS, but also scholars in Japan, our seminar series are opened to all who concern for the study of church fathers.

The *Patristica* has been published annually as the bulletin of the JSPS. The latest issue (vol. 10) was issued in March 2006. We would like to provide a list of the seminar titles and the contents of the *Patristica* in Japanese after 2001, at a time when the first supplementary volume was published.

JSPS seminar series:

- 97th The 'conversio' of Spiritual Creatures in Augustine's *De genesi ad litteram*: by Yasuo Mori.
- 98th Augustine on Semiotics: by Katsushi Hikasa.
- 99th Augustine's 'Cogito' in his *De trinitate* XIV: by Eiichi Katayanagi.
- 100th Patristic Interpretations of the Serpent of Bronze—The Validity of a Typological Approach: by You Shibata.
- 101st Augustine and Stoic Philosophy—On the Etymology of *De Dialectica* c. 6: by Kenji Mizuochi.
- 102nd The Dynamism of the Human Nature—The Context of Deification in St. Maximus the Confessor: by Ryuichiro Tani.
- 103rd Passions in the Thought of Gregory of Nyssa—*De anima et resurrectione*: by Tami Yanagisawa.
- 104th The Life and Thought of a Heretic: the Case of Severus of Antioch: by Pauline Allen.
- 105th The Exegesis and the Ascents of the Soul—*De Genesi contra Manichaeos* of Augustine: by Naoki Kamimura.
- 106th The Mobility and the Stability in Eriugena—*Periphyseon* lib. I: by Yoshihiro Kon.
- 107th The Study of the 'Paedagogus' in Clement of Alexandria—Its Position in his Corpus: by Manabu Akiyama.
- 108th The Keio University's Augustinē—The Mystery of a 13th Century Manuscript: by Neil McLynn.
- 109th 'Certitudo' in Augustine—*Confessions* VII: by Sumio Nakagawa.
- 110th On 'κόσμος νοητός'—In the Case of Philo of Alexandria: by Tatsuko Tago.
- 111th God and the 'κένωσις' in Origen: by Kenji Doi.
- 112th The Utility of the Conversion Narratives in Augustine's *Confessions*, Book 8: by Ippei Matsuzaki.
- 113th The Icon and the Idle: by Michitaka Suzuki.
- 114th The Side Effects of the Prayer in Gregory Sinaites the Hesycast: by Eiji Hisamatsu.
- 115th 'Beata uita' and the Basis for Ethical Thoughts in Augustine's *Confessions* 10: by Yukiko Okabe.
- 115th 'Animus' in Augustine's *Confessions* 10: by Makiko Sato.

116th JSPS 30th Anniversary Lecture:

John Chrysostom, Commentator on the Old Testament: by Robert C. Hill.

117th A Dark Picture Composition—The Problem of Evil in Augustine's *City of God* 22.22-24: by Youichi Arai.

118th 'Artes liberales' at Cassiciacum—The Early Augustine and the Disciplines: by Kenji Mizuochi.

Patristica:

Vol. 8 (2004):

Yasuo Mori, 'The "conversio" of Spiritual Creatures of Augustine in his *De genesi ad litteram*: Comparative Study of Augustine's "conversio" and Plotinus' "ἐπιστροφή"'.
Katsushi Hikasa, 'Augustine on Semantics'.

You Shibata, 'Patristic Interpretation of the Serpent of Bronze—The Validity of a Typological Approach'.

Kenji Mizuochi, 'Augustine and Stoic Philosophy—On the Etymology of *De Dialectica* c. 6'.

Tami Yanagisawa, 'Passions in the Thought of Gregory of Nyssa—*De anima et resurrectione*'.

Vol. 9 (2005):

Pauline Allen, 'The Life and Thought of a Heretic: the Case of Severus of Antioch' (translated into Japanese by Kyoko Nakanishi).

Tani, Ryuichiro, 'An Essay on the Human Nature and the Deification according to St. Maximus the Confessor'.

Naoki Kamimura, 'The Exegetical Dimensions of the Ascent of Soul—Some Remarks on Augustine's *De Genesi contra Manichaeos*'.

Yoshihiro Kon, 'Eriugena's Doctrine of "motus stabilis et status mobilis"'.
Manabu Akiyama, 'Significance of the "Paidagogos" in the Works of Clements Alexandrinus'.

Sumio Nakagawa, 'Augustine's Notion of Certainty in his *Confessiones* VII'.

Vol. 10 (2006):

Ippei Matsuzaki, 'The Utility of the Conversion Narratives in Augustine's *Confessions*, Book 8'.

Tatsuko Tago, 'On "κόσμος νοητός" in *De opificio mundi* of Philo of Alexandria'.

Eiji Hisamatsu, 'The Side Effects of the Prayer in Gregory Sinaites the Hesycast—The Vision, Warmth of the Heart, and Joy'.

Yukiko Okabe, 'The Idea of "beata uita" and the Basis of Ethical Thoughts—Augustinus, *Conf. X*'.

Makiko Sato, "'Per ea, quae facta sunt" —Augustinus, *Conf. X. 6*'.

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