

- Lunch Break
III. Theology
- 14:00–14:45 Pui Ip HIM, Cambridge
Mark Edwards on the *homoousion*
- 14:45–15:30 Alex ABECINA, Cambridge
Mark Edwards on the Concept of *dunamis* in 4th Century Christian Theology
- Coffee Break
IV. Synthesis
- 15:45–16:45 Dimitris VASILAKIS, Munich
Two themes in the Work of Mark Edwards: a) Plotinus between Monism, Theism and Atheism; b) Love in Proclus and Augustine
- 16:45–17:30 Adrian MIHAI, Cambridge
Mark Edwards on Eschatology and the Spiritual body

Time

12th October 2019, 10–17:30

Place

Cambridge University, Clare College

Contact

Professor Douglas Hedley (Director)

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Colloquium Adamantium



IV. Christianity and Philosophy

in Late Antiquity

(Mark Edwards)

Colloquium Adamantium

Origen is the founder of Christian Platonism. The *Colloquium Adamantium* is a workshop hosted by the Cambridge Centre for the Study of Platonism once or twice a year. Each of the *Colloquia* revolves around the research of one pre-eminent contemporary scholar on Origen and the Alexandrian tradition, exploring the Platonist origins of Christian metaphysics.



IV. Christianity and Philosophy in Late Antiquity (Mark Edwards)

In a series of seminal articles and monographs, including a landmark study on *Origen against Plato*, Mark Edwards investigates the encounter of early Christianity with the religious, philosophical and cultural background of the Greco-Roman world of late antiquity. At the heart of Edward's work lies the relation of Christian theology with Imperial and late antique Platonism, with Origen and his legacy as the touchstone by which the relation can be tested. Against the background of scholarly debates which tend to regard early Christianity as either Platonist or anti-Platonist, Origen figures in Edwards' extremely rich and interdisciplinary work as the archetypical example of the distinctive brand of Christian philosophy developed in the Patristic era, always in close connection but never identical with the Platonism of the Schools. Edwards offers robust

arguments for the distinction of Origen the Christian from Origen the Neoplatonist. He defends the genuine Christian nature of Origenian thought as being informed by Greek philosophy but firmly rooted in the Jewish-Christian scriptural revelation. And he offers a compelling thesis for the Christianization of ancient lore and culture showing how, in the mind of early Christians, the gospel makes explicit the truths that were dimly intimated in pagan literature, exploring themes like the metamorphoses of late antique philosophy, love, *homoousion*, *dynameis* and the spiritual body, in Origen and beyond.

Mark Edwards: Christianity and Philosophy in Late Antiquity

I. Preliminaries

- 10:00–10:15 Douglas HEDLEY, Cambridge
Introduction: Origen the Christian – A Genuine Philosopher of his Time?
- 10:15–10:30 Mark EDWARDS, Oxford
Christianity and Philosophy in Late Antiquity
- 10:30–11:00 Julia KONSTANTINOVSKY, Oxford
Mark Edwards as Teacher, Mentor and Colleague

Coffee Break

II. Philosophy

- 11:15–12:00 Isidoros KATSOS, Cambridge
Mark Edwards on Aristotle in Early Christian Thought – the Greek Case
- 12:00–13:00 Panagiotis PAVLOS, Oslo
Two Challenges in the Work of Mark Edwards: a) Origen against Plato(nism)?
b) The Coherence of the Notion of Neoplatonic Saints