

CSPS/ACÉP WINTER BULLETIN 2019

CALL FOR PAPERS

CANADIAN SOCIETY OF PATRISTIC STUDIES

The Canadian Society of Patristic Studies will hold its annual meeting at the University of British Columbia, June 2–4, 2019 under the auspices of the Congress of the Humanities and Social Sciences. Papers are presented in English or French; time for presentation and discussion is 30 minutes. Papers on any theme relevant to patristic studies are invited. As the theme of this year's Congress is "Circles of Conversation," papers exploring this topic are also encouraged. Additionally, papers pertaining to any aspect of the reception of biblical texts by later Christian authors are solicited for a special session on reception history. Proposed titles, an abstract of approximately 100 words, and an indication of audio-visual requirements and accessibility requirements need to be submitted by January 31, 2019 by email to the programme coordinator, Andrius Valevicius (andrius.valevicius@usherbrooke.ca). Please write "CSPS Proposal" in the subject line of your email.

Students are invited to submit for the Student Essay Prize (\$200.00 and a one year membership in the society). The essay must not have been published or presented elsewhere. To be eligible for the contest, one must be a registered student. Both graduate and undergraduate essays will be considered. For more information see: <http://ccsr.ca/csps/announcements.htm>

Lincoln H. Blumell
Department of Ancient Scripture
Brigham Young University
210F JSB
Provo, Utah
USA 84602
lincoln_blumell@byu.edu

APPEL DE PROPOSITIONS

ASSOCIATION CANADIENNE DES ÉTUDES PATRISTIQUES

L'Association canadienne des études patristiques tiendra sa réunion annuelle à l'Université de la Colombie-Britannique, juin 2–4, 2019 dans le cadre du Congrès des sciences humaines. Vous êtes invités à présenter, en français ou en anglais, une courte proposition suivie d'une discussion, le tout réparti sur une période de 30 minutes. Nous accueillons les propositions sur n'importe quel thème patristique. La Fédération canadienne des sciences humaines encourage des propositions qui explorent le thème du Congrès de cette année « Cercles de conversation, » mais nous accueillons les propositions sur toutes les matières concernant notre domaine. En outre, des propositions concernant tout aspect de la réception de textes bibliques par des auteurs chrétiens ultérieurs sont sollicités pour une session spéciale sur l'histoire de la réception. On devra faire parvenir, au plus tard le 31 janvier 2019, le titre de la proposition, un résumé d'une centaine de mots et une indication de tout besoin technique éventuel (équipement informatique ou audiovisuel) ou tout besoin d'accessibilité au responsable du programme, Andrius Valevicius (andrius.valevicius@usherbrooke.ca). Veuillez indiquer « Proposition ACÉP » dans le sujet de votre courriel.

Les étudiants sont invités à soumettre leur essai pour le Prix d'essai étudiant (200 \$ et un abonnement d'un an dans la société). L'essai ne doit pas avoir été publié ou présenté ailleurs. Pour être admissible au concours, il faut être un étudiant inscrit. Des dissertations de premier et de deuxième cycle seront considérées. Pour plus d'information, voyez: <http://ccsr.ca/csps/announcements.htm>

Lincoln H. Blumell
Department of Ancient Scripture
Brigham Young University
210F JSB
Provo, Utah
USA 84602
lincoln_blumell@byu.edu

RAPPEL DU TRÉSORIER/ REMINDER FROM THE TREASURER

Un simple rappel aux membres qui n'ont pas encore renouvelé le paiement de leur cotisation annuelle. Les frais s'élèvent aux montants suivants:

Membership rates are as follows:

- **\$75.00** regular member (\$40.00 membership + \$35.00 *Studies in Religion* subscription) / membrerégulier avec abonnement à *Sciences Religieuses*
- **\$40.00** as regular member, already receive *SR* / membrerégulierrecevant déjà *SR*
- **\$47.00** student or retired member (\$17.00 membership + \$30.00 *Studies in Religion* subscription) / membre étudiant/ retraité, avecabonnement à *SR*
- **\$17.00** as student/retired member, already receive *SR* / membre étudiant/retraité recevant déjà *SR*

Cheques or money orders may be in Canadian or US currency. **If you are submitting in US currency, please add \$5.00 for handling fees.**

SVP faire parvenir le paiement de votre cotisation au trésorier, Steven Muir, à l'adresse cidessous:

Please send your membership fee to the treasurer, Steven Muir, at the address below:

Steven C. Muir, Ph.D., Professor of Religious Studies
Concordia University of Edmonton
7128 Ada Boulevard
Edmonton, Alberta, Canada T5B 4E4

NOUVELLES/NEWS

PUBLICATIONS:

Lincoln H. Blumell

“Epistolary Christianity: A Survey of the Earliest Christian Letters from Egypt.” Pages 129–148 in *Thought, Culture, and Historiography in Christian Egypt, 284–641 AD*. Edited by Tarek M. Muhammed and Cornelia Römer. Cambridge: CUP, 2018.

“Another Letter from the Archive of Phaies: A Ptolemaic Case of *quid pro quo*.” *Ancient Society* 48 (2018): 1–8 (with Chiara Aliberti).

“The Ancient Greek Papyri of Aichi Prefectural University,” *KOTONOHA* 187 (2018): 1–5 (in Japanese “愛知県立大学の古代ギリシャのパピルス”, with Kerry Hull).

“Another Letter from Antonius Longus to his Mother Nilous.” *Bulletin of the American Society of Papyrologists* 55 (2018): 45–57 (with Emily Cole and Willeke Wendrich).

“Horus, Isis, and the Dark-Eyed Beauty: A Series of Magical Ostraca in the Brigham Young University Collection.” *Archiv für Papyrusforschung und verwandte Gebiete* 64.1 (2018): 199–259 (with Korshi Dosoo).

“Two Greek Inscriptions from Karanis.” *Tyche, Beiträge zur Alten Geschichte, Papyrologie und Epigraphik* 32 (2018): 1–5 (with Chiara Aliberti).

Paul C. Burns

“Augustine of Hippo: The Christian life: Then and Now.” Pages 209–222 in *Sources of the Christian Self: A Cultural History of Christian Identity*. Edited by James M. Houston and Jens Zimmermann. Grand Rapids: Eerdmans, 2018.

“Augustine of Hippo: The Christian life: Then and Now.” *Crux* (forthcoming, Spring 2019).

John Horman

“Translation matters: The Coptic translation of Thomas” in *Religion and education in antiquity: Studies in honour of Michel Desjardins*. Edited by Alex Damm. Leiden/Boston: Brill, 2019.

Naoki Kamimura

“Patrons and Intellectuals: Augustine’s Correspondence with Women.” In *Ad/In-Spiration to Con-viviality: The Contribution of Women to the Culture of Life-Sharing*. Edited by Hisao Miyamoto. Tokyo: Kyoyusha, (forthcoming, 2019).

“Constructing the Sacred in Late Antiquity: Jerome as a Guide to Christian Identity.” In *Memories of Utopia: The Revision of Histories and Landscapes in Late Antiquity*. Edited by Bronwen Neil and Kosta Simic. London and New York: Routledge, (forthcoming, 2019).

Robert Kitchen

“Which One Is He? Narsai of Nisibis on Moses and the Divine Name and Essence and a Few Plagues,” *Journal of the Canadian Society of Syriac Studies* 18 (2018): 15-23.

“Timothy I of Baghdad: A Stranger in His Own Land.” Pages 257–274 in *Sources of the Christian Self: A Cultural History of Christian Identity*. Edited by James M. Houston & Jens Zimmerman. Grand Rapids: Eerdmans, 2018.

English Translation of Isaac of Antioch, Memra 68, “On the Vigil which took place in Antioch; and On ‘It is Good to Give Thanks to the Lord’” (Appendix) in Glenn Peers, “Isaac of Antioch’s Organ and the Media of Musical Subjects” *Journal of Early Christian Studies* 26.1 (2018) 75-109, see 103-109.

“Three Young Men Redux: The Fiery Furnace in Narsai and Jacob of Sarug.” Pages 73–84 in *Literature, Rhetoric, and Exegesis in Syriac Verse.: XVII International Conference on Patristic Studies, Oxford 2015*. Edited by Jeffrey E. Wickes & Kristian S. Heal. *Studia Patristica*; Leuven: Peeters, 2018.

Mona Takorek LaFosse

“Those Who Hear: The Power of Learners in 1 Timothy” in *Religion and Education in Antiquity: Studies in Honour of Michel Desjardins*. Edited by Alexander Damm. Leiden/Boston: Brill, 2019.

Steven Muir

“Greek Piety and the Charge against Socrates,” *Mouseion*, Series III, Vol. 15 (2018): 389-406.

Early Christian Ritual Life. Edited with Richard DeMaris and Jason Lamoreaux. New York: Routledge, 2018.

“Accessing Divine Power and Status.” Pages 38–54 in *Early Christian Ritual Life*. Edited by DeMaris, Lamoreaux and Muir. New York: Routledge, 2018.

Edwina Murphy

The Bishop and the Apostle: Cyprian’s Pastoral Exegesis of Paul. Berlin: De Gruyter, 2018.

Deacons and Diakonia in Early Christianity: The First Two Centuries. Edited with Bart J. Koet and Esko Ryökäs. Tübingen: Mohr Siebeck, 2018.

“Imitating the Devil: Cyprian on Jealousy and Envy,” *Scrinium* 14 (2018): 75-91.

“Sin No More: Healing, Wholeness and the Absent Adulteress in Cyprian’s Use of John,” *Revue d’études augustiniennes et patristiques* 64 (2018): 1-15.

OTHER NEWS/AUTRE NOUVELLES:

New Positions

John Abad was recently appointed assistant professor at St. Augustine's Seminary at the Toronto School of Theology.

Fellowships

Miriam DeCock was awarded a Marie Skłodowska-Curie Postdoctoral fellowship at Aarhus University's Department of Theology. She will work with Anders-Christian Jacobsen on a project entitled, "Origen as Interpreter of the Psalms: Contributions from his Recently Discovered *Homilies on the Psalms* (Codex Monacensis Graecus 314)."

Robert Kitchen was awarded the Dietrich Reinhart OSB Fellowship in Eastern Christian Manuscript Studies (Spring 2018), Hill Museum & Manuscript Library, St. John's University, Collegeville, Minnesota.

Defended Doctoral Theses

John Abad completed his dissertation, "Religion and Identity in Roman North Africa: the Apologetics of Tertullian" at the University of Toronto's Department of Classics under the supervision of Andreas Bendlin.

Miriam DeCock completed her dissertation, "Alexandrian and Antiochene Exegesis and the Gospel of John" at McMaster University's Department of Religious Studies under the supervision of Peter Widdicombe.

Public Talks

Lincoln Blumell will deliver a lecture entitled "The Classroom of Didymus the Blind: A Late-Fourth Century Alexandrian Grammarian" at the *Seminar of Ancient and Eastern Christianity*, Tokyo, in May 2019.

***In memoriam* - Charles Kannegiesser**

Written and submitted by Theodore de Bruyn, University of Ottawa

In a festschrift published in 2008 in honour of Charles Kannegiesser, Lorenzo DiTommaso and Lucian Turcescu offer a glimpse of the remarkable *cursus* of Charles, from his origins as the eldest son of a station master in Alsace, France, to his time in Canada as an adjunct professor at Concordia University, Montreal, after his retirement in 1991 as Catherine F. Huiscking Professor of Theology at the University of Notre Dame.¹ Raised in a nominally Catholic family, Charles became deeply interested in Catholicism as a result of a personal emotional crisis in the midst of the Second World War. He was directed toward the Jesuits by a parish priest, entering the order as a novice in 1945 and being ordained as a priest in 1958.

Charles' educational formation during and after those years was remarkable even for an aspiring and then eventual Jesuit: a Baccalauréat de Lettres-Philosophie from Strasbourg in 1945; the Diplôme d'Études Littéraires Supérieures (Greek, Latin, French Literature, German Language) from the Sorbonne in 1949; three licenses, one in Philosophie Ecclésiastique in 1952, one in Philosophie in 1953, and one in Theology in 1959;

¹ See the Introduction by Lorenzo DiTommaso and Lucian Turcescu, eds., *The Reception and Interpretation of the Bible in Late Antiquity: Bible in Ancient Christianity 6* (Leiden: Boston: Brill, 2008), xvi-xxvi, on which this tribute draws

and three doctorates, one in Religious Studies from Strasbourg in 1964, one in Theology from the Institut catholique in Paris in 1970, and a Doctorat d'État ès-Lettres from the Université de Paris IV (Sorbonne) in 1982.

After Charles had begun teaching philosophy at the Jesuit Collège St.-Clément in Metz in 1953, he became interested in the church fathers on the recommendation of a colleague. He began reading through them chronologically, beginning with Clement of Rome. By 1955 he had read through to Eusebius of Caesarea and Athanasius of Alexandria. The latter was to become the spiritual love of his life. His first doctorate resulted in an edition of Athanasius' *On the Incarnation* in the series Sources Chrétiennes, and his two other doctorates dealt with Athanasius' *Discourses against the Arians*.

Underlying this intellectual and spiritual itinerary was an acute sensitivity that would not let Charles rest when, over time, he found himself estranged from his context. By the time of his ordination, Charles had become disenchanted with the way in which Catholic theology was taught. He was rescued from this crisis by meeting and befriending the new wave of Catholic theologians and scholars just prior to and after the Second Vatican Council: Yves Congar, Marie-Dominique Chenu, Karl Rahner, Henri de Lubac, Jean Daniélou, and Louis Boyer. It was especially De Lubac and Daniélou who made early Christian sources an integral part of this theological renewal, for Kannengiesser as well as others. In 1963, Daniélou invited Charles to join him at the Institut catholique in Paris, where he would remain until 1980.

Unusual for patristic scholars at the time and a further sign of his open spirit, Charles began visiting the United States as a visiting professor or lecturer from the mid-1970s onwards. He eventually accepted an appointment at the University of Notre Dame in 1980, where he would remain until his retirement in 1991. While at Notre Dame, Charles formed an attachment with Pamela Bright, whom he married after his secularization in 1991. (He had grown distant from the Jesuits already in his last decade in France.)

Pamela was arguably the second love of Charles' life. Certainly, I always knew them as a pair, and I expect that this was true for others of us who got to know Charles better after he and Pamela had moved to Montreal, where Pamela had accepted a position in the Department of Theological Studies at Concordia University. Pamela, who hailed from Brisbane, Australia, also brought Charles down under, where they became friends of the group of scholars at the Centre for Early Christian Studies in the Australian Catholic University. In fact, one of the occasions I had to enjoy the company of Charles and Pamela was when I was giving a lecture at the Centre and—surprise—the two of them showed up!

Charles' scholarly writing was voluminous, exacting, and fearless. (Charles famously disputed the authenticity of Athanasius' third oration against the Arians.) We were fortunate to have a scholar of such calibre among us for the decades that he frequented meetings of this society. Those who are unfamiliar with Charles' work may peruse the bibliography at the end of the 2008 festschrift. From speaking with Charles in the later years of his life, I would say that he had two abiding intellectual and spiritual passions: the theology of Athanasius and patristic interpretation of scripture. His last years with Pamela were spent producing the first edition of the *Handbook of Patristic Exegesis*, and then the second edition. After that he hoped to complete a spiritual biography of Athanasius, which, regrettably, he was unable to complete on account of ill health. It would have been a fascinating coda to a remarkable scholarly and personal journal.

Other

The Japanese Society for Patristic Studies (JSPS) will publish the sixth volume of the journal *Patristica*, *supplementary volume* in February, 2019.

Table of Contents:

Youhanna Nessim Youssef & Sameh Farouk Soliman, "The Fraction Prayer Attributed to Severus of Antioch," pp. 1–19.

Hiroshi Tone, "On the Reception of Ambrose's *De Incarnationis Dominicae Sacramento* in the Ninth Century's Adoptionist Controversy," pp. 21–32.

Ryan Strickler, "Overview of the ARC Discovery Project 'Memories of Utopia: Destroying the Past to Create the Future,'" pp. 33–37.

Scott G. Bruce, "Introducing the Lost Patriarchs Project," pp. 39–42.

Naoki Kamimura, "On the Japanese Society for Patristic Studies and the *Patristica*," pp. 43–46.