

# BULLETIN

Association Canadienne des Études Patristiques (ACÉP)/  
Canadian Society of Patristic Studies (CSPS)

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avril 1998

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**ACÉP RÉUNION / CSPS MEETING  
UNIVERSITY OF OTTAWA, OTTAWA  
28-30 MAY 1998**

**THURSDAY, May 28 [Room 451, Lamoureux Hall]**

8:45-9:00 -- Mot de bienvenu / Welcome  
**Louis Painchaud**, President, CSPS

9:00-10:30 -- SESSION ONE (Joint Session with CAECS)  
Chairperson: Kevin Coyle

The Presence of the Spirit, the Goodness of Creation, and the Priority of Moral Asceticism: Three Early Christian Arguments Against Ritual Purity  
**Andrew Morbey**

*Réfutation et destruction des arguments d'Eusebe et d'Épiphanide, sottement avancés contre l'Incarnation de Notre Sauveur le Christ de Saint Nicéphore de Constantinople*  
**Stéphane Bigham**

Antimony before the Cappadocians  
**Andriy Chirovsky**, Saint Paul University

10:30-11:00 -- BREAK

11:00-12:00 -- SESSION TWO  
Chairperson: Louis Painchaud

Les Sources Chrétiennes dans l'ensemble des recherches patristiques du XXe siècle  
**Dominique Bertrand** s.j., Institut des Sources Chrétiennes

12:00-13:00 -- LUNCH

13:00-15:00 -- BOOK DISCUSSION  
Chairperson: T. Hegedus  
Introduction: **Louis Painchaud**

13:00-13:30 *Early Christian Women and Pagan Opinion* (Cambridge University Press, 1996)  
presented by author **Margaret MacDonald**, St Francis Xavier University  
13:30-13:45 First Response: **Harold Remus**, Sir Wilfrid Laurier University  
13:45-14:00 Second Response: **Eleanor Irwin**, Scarborough College, Univ. of Toronto  
14:00-15:00 General Discussion

BREAK 15:00-15:30

15:30-17:00 -- SESSION THREE: Early Christian Women: Representation and Reality  
Chairperson: Constance McLeese

Choosing Arete: Good Women in Justin, Clement of Alexandria and Basil  
**Eleanor Irwin**, University of Toronto at Scarborough

Pagan Women and Christian Opinion: Constructing Female 'Divine Men' in Pagan Neoplatonist Circles  
**Nicola Denzey**, Bowdoin College

The Social Implications of *The Shepherd of Hermas*' Feminine Imagery  
**Aaron McConnell**, University of South Carolina

17:00-19:00 -- CSPS/ACEP Cocktail Party in Room 134, Lamoureux Hall

**FRIDAY, May 29** [Room 451, Lamoureux Hall]

9:00-10:30 Executive Meeting

11:00-12:00 -- SESSION FOUR: Augustine  
Chairperson: Peter Widdicombe

What Did Augustine the Manichaean Know of Manichaeism?  
**Kevin Coyle**, Saint Paul University

Augustine on Eve's Sin  
**Constance McLeese**, University of Montreal

12:00-13:30 -- LUNCH

13:30-14:00 -- SESSION FIVE  
Chairperson: Paul-Hubert Poirier

L'édition de la bibliothèque copte de Nag Hammadi: avancement des travaux  
**Louis Painchaud**, Université de Laval

14:00-16:30 -- General Meeting

16:30-18:30 -- RECTOR'S RECEPTION in Room 112 Taberet Hall

19:30-21:00 -- Joint Session CSPA, CTS, CSBS, CSSR

Ecumenical Earth Ethics: Moral Framework and Deep Tradition  
**Larry Rasmussen**

21:00 -- Reception, Rector Saint Paul University

**SATURDAY, May 30 [Room 451, Lamoureux Hall]**

10:00-12:00 -- Executive Meeting

13:00-14:00 -- SESSION SIX: Early Fathers  
Chairperson: TBA

The Fathers on the Father in John the Evangelist  
**Peter Widdicombe**, McMaster University

Ignatius of Antioch's Personal Unworthiness in Light of Greco-Roman Conventions of Self-Praise  
**Ritva H. Williams**, University of Ottawa

14:00-14:30 -- BREAK

14:30-15:30 -- SESSION SEVEN: The Fathers and the Supernatural  
Chairperson: TBA

Some Examples of Origen's Exegesis with Regard to the Fall of Rational Beings  
**James Pope**, McMaster University

An Early Christian Reading of the Zodiac: Zeno of Verona, Tractatus 1.38  
**Tim Hegedus**, Centre for the Study of Religion, University of Toronto

15:30-16:30 -- CSPA PRIZE WINNING ESSAY  
CSPA/ACEP Banquet, The Courtyard Restaurant

**CSPA/ACEP STUDENT ESSAY PRIZE.** For the 1998 CSPA/ACEP Student Essay Prize four papers were submitted: Derek Anderson (Dept. of Religious Studies, McMaster U.), "The Moral Life in the Context of Love: A Study in the Later Books of Augustine's *De Trinitate*"; Tina Marshall (Dept. of Classics, U. of Toronto), "Jerome's Relation to the Genre of Satire"; Nathalie Grenier (Dep. des sciences humaines, Fac. de théol, d'éthique et de philosophie, U. de Sherbrooke), "La vie de l'esprit chez Augustin"; Derek Simon (Fac. of Theology, St. Paul U.), "*Ad regnum caritatis*: The Finality of Biblical Interpretation in Augustine and Ricoeur."

The winning essay is by **Tina Marshall**, who offers a close comparative reading of select Hieronymian epistles and Persian, Horatian, and Juvenalian satire to show how Jerome appropriated the Latin satirical tradition, and by blending it with biblical exegesis and quotation transposed its form and function to address Christian identity and practice. In this original, often humorous, and well-constructed essay, Ms. Marshall advances the study of Hieronymian satire by showing how it not only quotes classical Latin sources (thus moving beyond existing treatments), but reflects new social and institutional concerns. It will be an essay of interest to anyone interested in the history of effects of classical culture within Christian Late Antiquity, or in the relation of literature to the development of ecclesial institutions in the Latin West.

## ABSTRACTS

### *Stéphane Bigham*

*"Réfutation et destruction des arguments d'Eusebe et d'Épiphanide, sottement avancés contre l'Incarnation de Notre Sauveur le Christ" de Saint Nicéphore de Constantinople*

Un tiers de la traduction de ce document est terminé, ce qui permet un aperçu du contenu des treize premiers chapitres sur un total de trente. Après 815 et en exil, Nicéphore a écrit ce document pour contester l'authenticité des écrits iconophobes attribués à Épiphanie, évêque de Chypre (365-403), lesquels faisaient partie de l'arsenal des iconoclastes byzantins dans leur lutte contre les icônes. Chapitres 1-3: les fausses citations d'Épiphanie; Épiphanide, non Épiphanie, est l'auteur des textes. Chapitre 4: le Testament. Chapitre 5: la Lettre dogmatique. Chapitres 6-13: un traité: "Contre ceux qui disent qu'il ne faut pas faire une image du Christ et de la sainte Mère de Dieu"

### *Andriy Chirovsky*

*Antimony before the Cappadocians*

The Cappadocians used antinomy as one way to do battle with what they perceived as overblown rationalism on the part of Eunomius and other later Arians. In battling the central Eunomian contention that the *ousia* of God is knowable and identifiable as unbegottenness, the Cappadocians emphasized the inability to reach the Divine *ousia* by means of human reason, not only due to the Fall, but also and more fundamentally due to the gulf between the Creator and the created. I have demonstrated in my paper delivered last year at St. John's, Newfoundland, that this is not the only reason antinomy was employed, and focused on Gregory of Nyssa's non-polemical antinomic language before the eunomian controversy. This paper will study the question of whether clear antinomy (of the caliber of Nyssa) can be found in pre-Cappadocian writings, in what context, and how they are used.

### *Kevin Coyle*

*What did Augustine the Manichaean Know of Manichaeism?*

Augustine of Hippo is one of the few Latin sources we possess for our knowledge of Manichaeism and of all non-Manichaean sources he is surely the most prolific. What knowledge did his membership in the group actually bring him? Augustine himself admits that he was only a Hearer; as such, it is doubtful that he would have had direct access to much in the way of Manichaean texts. It is certain that much of the information he reports about Manichaeism was acquired after he left the movement. On the other hand, he reports that, while a Manichaean, he studied "writings of Mani." What sort of writings does he mean? What information about Manichaeism did he acquire both through his reading and the normal Manichaean catechesis? This paper will confine the search for an answer to these questions to Augustine's early extant works, i.e., closer to his Manichaean period, and to other of his writings in which his recall of that period seems to be reliable. It is hoped that this project will, in the end, help to settle the debate over how much Augustine actually knew about Manichaeism and how faithfully he reported what he knew.

### *Tim Hegedus*

*An Early Christian Reading of the Zodiac: Zeno of Verona, Tractatus 1.38*

It is well known that the tradition of Hellenistic astrology was generally repudiated by the early Christians. Astrology was widespread within ancient Greco-Roman culture and religion and, as such, it was a fundamental element of the social world of the early Christians. It would therefore be surprising if the Christians exhibited nothing but unanimous hostility to astrology. Indeed there were exceptions, such as the homily (*Tractatus* 1.38) of Zeno, bishop of Verona in the fourth century. Preached to a group of recent converts, newly baptized, the homily features an adaptation of

the symbolism of the zodiac to Christian use. My paper explores the Christian reinterpretation of the zodiac in this homily.

*Eleanor Irwin*

*Choosing Arete: Good Women in Justin, Clement of Alexandria and Basil*

Three Christian writers, Justin, Clement of Alexandria and Basil, employ a story told first in the 5th century BCE by the sophist Prodicus in which the young Heracles encountered two women at a crossroads, and chose the modest Arete over the wanton Kakia. Clement retains the original Prodican portrait of Arete but Justin and Basil change her into an unattractive figure in squalid clothes with an intense gaze. I will discuss the implications of the retention by Clement and the change by Justin and Basil both for those who identify themselves as choosers and for women who see themselves in the personification. I will also make reference to women whom the writers know or might have known, e.g. women in Justin's school and women of Basil's family, and to advice addressed by Clement selectively to women.

*Aaron McConnell*

*The Social Implications of The Shepherd of Hermas' Feminine Imagery*

*The Shepherd of Hermas'* use of feminine imagery creates an imaginative texture rarely found in early Christian literature. What does this imagery reveal about the community which created the text? Many have interpreted The Shepherd's womanly figures within theological or ecclesiological frameworks. Such interpretations are relevant, but we should not ignore what these images signified in the larger culture, particularly as it appears that the text was used to some extent in the community's resocialization--catechesis. I will contextualize The Shepherd's feminine images by examining the cultural assumptions that governed depictions of women and the use of feminine imagery in the Greco-Roman world. Specifically, I will compare The Shepherd's womanly figures with those found in Book II of Xenophon's *Memorabilia*. I will suggest that

the community which created this text held ideals of gender equality and took significant steps to insure that new members of the community should be instilled with those ideals.

*Constance McLeese*

*Augustine on Eve's Sin*

This paper will analyze Augustine's theological sexism as manifest in his exegesis of Gen. 3.

*Andrew Morbey*

*The Presence of the spirit, the Goodness of Creation, and the Priority of Moral Asceticism: Three Early Christian Arguments Against Ritual Purity*

Early Christian communities attempted to make sense of notions of ritual purity in the context of defining their relationship to Judaism, new ascetic trajectories and ambient cultural conventions. The documents considered in this paper speak strongly against claims to shape Christian *praxis* in terms of cultic asceticism. The Syriac *Didascalia* addresses issues of ritual purity within the context of anti-Jewish apologetic. The abiding presence of the Holy Spirit frees the believer from shaping his or her spiritual life in terms of bodily purity. The letter of Athanasius to Amun locates concern for ritual purity in a satanic attempt to subvert ascetics. Such a concern is an attack on a positive appreciation of Creation and dishonors the Creator. Chrysostom's Homily on Titus argues that many distinctions between pure and impure are merely cultural conventions and arbitrary. As part of the Old covenant and contemporary Jewish practice these distinctions have a limited disciplinary and educational value, but find their real meaning in the moral life of the Christian.

*Louis Painchaud*

*L'édition de la bibliothèque copte de Nag Hammadi: avancement des travaux*

La bibliothèque copte de Nag Hammadi a été trouvée

par hasard en décembre 1945 en Haute-Égypte, près de la ville de Nag Hammadi. Elle comporte treize codices de papyrus que l'on peut dater du milieu de IV<sup>e</sup> siècle, mais les quelque quarante écrits qu'elle contient sont des traductions d'originaux grecs pouvant remonter jusqu'au II<sup>e</sup> siècle de notre ère. Une équipe francophone internationale dont le noyau se trouve à l'Université Laval a entrepris de produire de chaque texte une édition critique, accompagnée d'une traduction française et d'un commentaire. La communication proposera un bilan des réalisations de cette équipe 50 an après la découverte des manuscrits et après 22 ans de travail éditorial. On fera le point sur la tâche accomplie et sur ce que reste à faire tout en attirant l'attention sur les principaux problèmes théoriques, méthodologiques et pratiques auxquels les chercheurs se trouvent confrontés. On situera l'évolution des approches et des méthodes utilisées dans le contexte plus large de la coptologie, ainsi que des sciences bibliques et de l'antiquité chrétienne, et on proposera une évaluation de l'impact de la découverte de Nag Hammadi sur ces mêmes sciences.

*Ritva H. Williams*

*Ignatius of Antioch's Personal Unworthiness in Light of Greco-Roman conventions of Self-Praise*

Ignatius' letters contain a number of self-deprecating comments that are generally regarded as signs of a deep sense of unworthiness. Scholars see them as arising from a neurotic personality anxiety, and/or an overwhelming sense of failure. This paper builds on Maier's passing suggestion that Ignatius may be employing rhetoric in these passages. Plutarch's essay "On Praising Oneself Inoffensively" sets out the conditions under which a Greco-Roman speaker or writer might engage in 'self-praise' and describes the strategies to be used. Comparative analysis shows that Ignatius' statements of unworthiness are clever and skillful instances of culturally conventional forms of self-praise that consistently highlight his status as a prisoner for Christ. Through his use of the rhetoric of self-praise Ignatius claims parity with the apostles in order to justify giving instructions to the churches on issues of leadership and false teaching.

## FROM THE PRESIDENT

Pour faire face à la réduction des subventions à laquelle nous devons faire face et à la suite de recommandations en ce sens formulées lors de notre dernière assemblée générale, une demande de reconnaissance comme organisme de charité a été soumise à Revenu Canada. Cette reconnaissance nous permettra, le cas échéant, d'émettre des reçus de charité. Il faudra alors réfléchir à la meilleure façon de susciter, recueillir et administrer ces dons. Je prie donc tous les membres de notre association qui auraient des idées ou des expériences dans le domaine de réfléchir à la question et de recueillir de l'information pour éventuellement soumettre des propositions à cet égard à notre assemblée générale à Ottawa, en espérant que nous obtiendrons une réponse positive de Revenu Canada entretemps. Voici, à titre d'exemple, une liste des fonds opérés par l'ACEB que Harold Remus m'a fait parvenir.

The CSBS has several funds set up:

- Peter Craigie Lecture Fund
- Founders Prize (the interest is used for prize essay contest winners)
- Jeremias Prize (ditto)
- Publication Fund (a general fund to assist publication)
- RBY Scott Book Award (for best book in Hebrew Bible in a given year)
- Francis Beare Book Award (for best book in Christian Origins)
- Norman Wagner Award for Creative Use of Technology in Biblical Studies
- Student Research Fund

Some of these are small, others not so small. A couple of donors gave major amounts (ca. 10,000) to specific funds. I don't have any suggestions of funds that CSBS might establish. I think at our last AGM we just talked about giving to CSBS in general in view of future funding reductions. People do like to give to specific funds sometimes however.

Louis Painchaud  
Président

## NEWS FROM MEMBERS

MICHAEL A. FAHEY, after twenty-one very happy years of teaching, administration and ministry in Canada, relocated to the United States effective July 1, 1997. Michael has accepted an invitation from Marquette University, a Jesuit university in Milwaukee, Wisconsin, to become the first occupant of the Emmett Doer Chair of Theology. Besides teaching in its graduate program there he continues as Editor of the quarterly *Theological Studies*. His **new residence**: Arrupe Community, 831 North 13th Street, Milwaukee WI 53233-1706 USA, Home Phone: (414) 288-5843. **New Office**: Marquette University, 100 Coughlin, Box 1881, Milwaukee WI 53201-1881 USA, Office Phone: (414) 288-3164

LEO FERRARI (two years retired from Saint Thomas University) has an article in Spanish published in the recent issue of *Avgvstinvs*. The article summarises his thirty years of discoveries located in many published articles principally concerning the *Confessions*. Also together with Prof. Rodney H. Cooper (Faculty of Computer Science Univ. of New Brunswick) Leo is approaching the completion of six years concordancing Augustine's *De Ciuitate Dei*. The work will be published in five volumes (about 3000 pages) by Olms.

ELEANOR IRWIN read a paper entitled "Sacred Landscapes in Egeria" at the Annual Conference of Medieval Studies (October 25, 1997, Centre for Medieval Studies Toronto). The conference's main theme was *The Holy Land in Word and Image from Late Antiquity through the Crusades*.

HARRY MAIER has been awarded a Von Humboldt Fellowship to study at Heidelberg University with Gerd Theissen in 1999/2000. The award is for scholars under 40 who have published in international journals and on the basis of references, publications and research proposal. Harry plans to write a book on the Book of Revelation and Apocalypse in the late first and early second century.

DANIEL SAHAS published "Cultural Interaction During the Umayyad Period: the Circle of John of Damascus" *ARAM Periodical* (Oxford, Louvain) 6 (1994 published in 1997) 35-66 and "Saracens and Arabs in the Leimon of John Moschos," *Byzantiaka*

(Thessaloniki) 17 (1997) 123-38.

LUCIAN TURCESCU published "*Prosōpon and Hypostasis* in Basil of Caesarea's *Against Eunomius and the Epistles*," *Vigiliae Christianae* 51 (1997) 374-395. He also published in Romanian: "The Christology of St. Cyril of Alexandria," *Studii teologice* (Bucharest) 46, nos. 4-6 (1994) 49-70, as well as a translation of Cyril of Alexandria's dialogue *On the Incarnation of the Only-Begotten* in *Studii teologice* 45, nos. 3-4 (1993) 12-45. He organized a session entitled "Hellenism and Christianity in Fourth-Century Cappadocia" for the annual meeting of the American Academy of Religion-Eastern International Region (Toronto, April 17-18, 1998), where he delivered a paper entitled "Plotinus and Gregory of Nyssa on Divine Will."

MARK VESSEY was a Visiting Fellow at All Souls College, Oxford for Trinity Term 1997 where he pursued his research on Jerome and Christian Latin literature. In September he joined Paul C. Burns and Harry O. Maier in organizing an interdisciplinary symposium on Augustine's *City of God* at Green College in the University of British Columbia, selected proceedings of which are now being prepared for publication. After attending the NAPS meeting in May he will go on to deliver invited lectures at Pennsylvania State University (on literary careers in Late Antiquity), at Heidelberg (on patristics and literary history), and in Cambridge, England (on the *City of God*). In 1998-99 he will be Acting Principal of Green College, UBC, where he will co-host a workshop on Unreal Cities (September 24-26), a sequel to last year's Augustine symposium. With William E. Klinghshirn he has co-edited *The Limits of Ancient Christianity: Essays on Late Antique Thought and Culture in Honor of R. A. Markus* (due from U of Michigan Press in 1998/99). Other work forthcoming includes a revised version of his 1993 *Journal of Early Christian Studies* article on Augustine and Jerome in *Augustine and the Bible* (ed. Pamela Bright, U of Notre Dame Press), a chapter on Jerome and Rufinus in the *Cambridge History of Early Christian Literature* (ed. Frances M. Young); "Opus Imperfectum: Augustine and His Readers, A.D. 426-35" in *Vigiliae Christianae*; and "The Demise of the Holy Writer and the Remaking of Late Antiquity: From H.-I. Marrou's St. Augustine (1938) to Peter Brown's Holy Man (1983)" in *Journal of Early*

*Christian Studies*. He is currently working on an introduction to a new translation (by James W. Halporn) of Cassiodorus' *De anima* and *Institutiones* for the Liverpool UP Translated Texts for Historians series.

RITVA WILLIAMS defended her Ph.D. dissertation entitled *Charismatic Patronage and Brokerage: Episcopal Leadership in the Letters of Ignatius of Antioch* on December 3, 1997. It was accepted unanimously by the examining committee, and the Senate of the University of Ottawa granted her doctoral degree 12 days later on December 15, 1997. That was a quick finale to four years of study!

Congratulations to all of them for their achievements!

### NEW ADDRESS

GÉRARD VALLÉE has an e-mail address: [valleeg@mcmaster.ca](mailto:valleeg@mcmaster.ca)

### MEETING OF THE HSSFC

Since this may be of interest to most of us, I am reposting here a message **Michel Desjardins** sent recently to CSSR Board members and CSBS Executive members (The Editor).

RE: Meeting of the Humanities and Social Sciences Federation of Canada (March 21, 1998, University of Ottawa)

As you probably know I am an HSSFC Board member representing three constituencies: (1) the CSBS (2) all the middle-size societies (including the CSBS and CSSR) and (3) (as I see it) religionists across the country. The Federation holds two meetings a year in Ottawa (March and November--the latter serves as a Board meeting + an Annual General Meeting for all the representatives; the former is a Board meeting alone). I have just returned from the Board meeting. Below are points relevant to our field/groups. I am sending my comments via e-mail to CSSR Board members and CSBS Executive members; feel free to distribute them to others should you wish and to contact me for more information.

1. For a review of Federation work ongoing projects and upcoming initiatives, see <http://www.hssfc.ca>.

2. This year's Congress will be preceded (with some overlap) by an International Humanities Forum (May 25-28) which will hold some open sessions Wednesday, May 27, and Thursday morning, May 28 (e.g. Ann Medina from CBC Newsworld). Context: for the last three years a number of humanities organizations in the English world have been meeting to discuss the state and future of research and teaching in the humanities (previous meetings in San Francisco, Washington, Canberra) and for the first time the group will meet in Canada. The HSSFC convinced the group to meet in conjunction with the Congress. For more information contact the federation ([fedcan@hssfc.ca](mailto:fedcan@hssfc.ca)). Mark this on your calendars.

### 3. The 1998 Congress

The HSSFC is keen on making the Ottawa Congress a success. It is the first it hosts; it welcomes feedback and suggestions. Do encourage your members and colleagues to attend. Some notable features: (i) an expanded book display (more exhibitors including textbook publishers and francophone presses and more events in the book display area); and (ii) registration possibility via the web and through regular mail.

### 4. The 1999 Congress

The 1999 Congress will be at Sherbrooke/ Bishop's (two campuses).

a) Three colloquia themes have been identified: space and time; identities and heritages; education and social cohesion. All societies will be informed of this decision in the next few months and encouraged to submit proposals that could fit under one of these rubrics (e.g. CTS submitted environment/ecology as a topic and this could now be retooled to fit under space and place). There's good money available for this and our participation in these colloquia can serve to raise the profile of religionists across the country.

b) All societies will soon be contacted to encourage them to consider the campus on which they'd prefer to hold their meetings. For most of us this will mean internal discussion and cross-society coordinating.

Shuttles between the campuses I was told should take no more than 15 minutes to reach their destination, so we need not hold all our meetings on the same campus. Program coordinators should probably be in touch with one another over the next few months. There will be more information on the two sites at the upcoming Congress.

#### 5. Future Congresses

The Congress in 2000 will take place at the University of Alberta (Edmonton).

Discussions have begun concerning the next two host universities (2001 and 2002). This Board meeting narrowed the list of potential universities to: University of Manitoba, University of British Columbia, University of Toronto, Ryerson Polytechnical University (Toronto), Université Laval, Université de Moncton, St. Mary's University (Halifax).

6. The Code of Ethical Conduct for Research Involving Humans--long in the making and highly disputed along the way--is now on the verge of being released (in the next few weeks) by SSHRCC. Nobody is certain of its final form. What is known is that Code will become Guidelines, so no researcher will be forced to abide by the results.

7. The HSSFC has been busy attempting to counter the deleterious effects of the \$800 million Canada Foundation for Innovation (CFI) announced in the February 1997 Federal budget--to support the modernization of research infrastructure at Canada's post-secondary education institutes research hospitals and not-for-profit institutions. What is the problem? The guidelines are extremely difficult for Social Scientists and Humanists to meet (for more info see the SSHRCC website: <http://www.sshrc.ca/english/resforum/cfipaper/html>). CFI works on the principle of matching funds from institutions and what is happening at many universities across the country is that a lot of research money is being diverted for this purpose thereby drying up potential funds for folks like us. The Federation is encouraging us all to be vigilant about this at our institutions--and to seek their help/advice if needed.

## NOUVELLES DE LA BASE D'INFORMATION BIBLIOGRAPHIQUE EN PATRISTIQUE (BIBP)

Les travaux de la BIBP progressent toujours. Le fichier des études comprend plus de 28 000 analyses. Une nouvelle édition des index est prévue pour l'été 1999. D'ici là, la BIBP espère trouver le budget requis pour rendre accessible la BIBP sur Internet et sur CD-ROM (base de données bibliographique et principaux index disciplinaires). Pour le moment, vous pouvez interroger la BIBP en utilisant le courrier électronique ([bibp@fts.ulaval.ca](mailto:bibp@fts.ulaval.ca)) ou en vous adressant à BIBP, Faculté de théologie et de sciences religieuses, Bureau 910 FAS, Université Laval, Québec, QC G1K 7P4, Canada. N'oubliez pas de préciser le support sous lequel vous souhaitez recevoir l'information: courrier électronique, disquette (précisez si vous travaillez sur Windows ou Macintosh) ou imprimé (donnez votre adresse). **Le service est gratuit pour les membres de l'ACEP.**

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The *Bulletin* is published twice each year, in April and November, by the Association Canadienne des Études Patristiques/ Canadian Society of Patristic Studies, and distributed to members of the Society and other interested parties. It is also available on the Society's homepage (see the first page of this issue for address).

Contributions, new information on research and other scholarly activities in patristics, and corrections of addresses, etc., are always welcome. Please address all correspondence to the Editor:

**Lucian Turcescu**  
Faculty of Theology  
University of St. Michael's College  
Toronto, ON, M5S 1J4, Canada  
E-mail: [turcescu@chass.utoronto.ca](mailto:turcescu@chass.utoronto.ca)

