

Bulletin

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

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avril 1999

ACÉP RÉUNION / CSPS MEETING BISHOP'S UNIVERSITY, LENNOXVILLE, QC 3-5 JUNE 1999

THURSDAY JUNE 3 Location: N114

09:15 – 10:15 Welcome / Mot de bienvenue
 Louis Painchaud, President, CSPS

Session 1

Chairperson: Joanne McWilliam

"'Good Order' and Internal Organization in Early Christianity"
Kevin Coyle, St. Paul University, Ottawa, ON

"The Doctrinal Coherence of the Gospel According to Philip"
Louis Painchaud, Université de Laval, Laval, QC

10:30 – 11:00 Coffee Break

11:00 – 12:00 *Session 2* A Patristic Heritage
 Chairperson: Harold Remus

"Christ the King and Kingship: Typological and Political Interpretation in Bede's *Primam Partem Samuhelis*"
Eric Miller, University of Virginia

"The Ancient Fathers: The Patristic Past in Merovingian and Carolingian Canon Law".
Michael Edward Moore, Wellesley College, Wellesley, MA

12:00 – 13:30 Lunch (executive meeting CSPS/ACEP)

13:30 – 15:00

Session 3 Instrumenta

Chairperson: Paul-Hubert Poirier

Concordantia in XXII libros de civitate Dei S. Aurelii Augustini
Leo Ferrari, St. Thomas University, Fredericton, NB

Handbook of Patristic Exegesis
Charles Kannengiesser, Concordia University, Montreal, QC

Base d'Information Bibliographique en Patristique
René-Michel Roberge, Université de Laval, Laval, QC

15:00 – 15:30

Coffee break

15:30 – 17:00

Session 4 Fourth Century Latin Christianity

Chairperson: Kevin Coyle

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"Sharing the Centre: Space, Time, and the Body in Roman Stationary Liturgy"
Ayse Tuzlak, Syracuse University, Syracuse, NY

"Julian and the Galileans: The Significance of an Epithet"
Kenneth Steinhauser, Saint Louis University, St. Louis, MO

"Reading and Writing the Moral Self in Ambrose's Psalm Commentaries"
David Wiljer, Centre for Medieval Studies, University of Toronto, ON

17:00 – 19:00

President's Reception

19:00 – 21:00

Craigie Lecture: **James Kugel**

21:00 – 23:00

Open reception

FRIDAY JUNE 4 Location: N114

09:00 – 10:30

Session 5 Joint Session with the Canadian Association of Eastern Christian Studies

Chairperson: Charles Kannengiesser

"The Fathers on the Father in the Gospel of John"
Peter Widdicombe, McMaster University, Hamilton, ON

"Searching for Antinomy in the Letters of Ignatius of Antioch"
Andriy Chirovsky, Shepitsky Institute, St. Paul University, Ottawa, ON

"Gregory of Nyssa's Feminine Language in Reference to God"
Lucian Turcescu, St. Michael's College, University of Toronto, ON

10:30 – 11:00

Coffee break

11:00 – 12:30 **Session 6** Joint Session (cont.)
Chairperson: Peter Widdicombe

"Saint Epiphane de Salamine et les écrits iconophobes: mis à jour"
Stéphane Bigham, Montreal, QC

"Le concept de physis dans la théologie du Père Dumitru Staniloae"
Robert Lazu, Timisoara, Romania

"At last! A Secure Identification for Leontius of Jerusalem"
Patrick Gray, Atkinson College, York University, Toronto, ON

12:00 – 13:30 Lunch (CCSR meeting)

13:30 – 15:00 **Session 7** Book Discussion
Chairperson: Pamela Bright

Augustine the Reader: Meditation, Self-Knowledge and the Ethics of Interpretation (Cambridge, MA. Harvard University Press, 1996)

Presentation by author: **Brian Stock**, University of Toronto

Response: **Joanne McWilliam** and **Leo Ferrari**

General discussion

15:00 – 15:30 Coffee break

15:30 – 17:00 **Annual General Meeting**

17:00 – 18:30 Reception CSPS/ACEP

19:00 – 21:00 Banquet CSPS/ACEP

21:00 – 23:00 Reception

SATURDAY JUNE 5 Location: N114

09:00 – 10:15 **Session 8**
Chairperson: Patrick Gray

"Apuleius to Symmachus (and Stops in Between): Piety, Realia, and the Empire"
Harold Remus, Wilfrid Laurier University, Waterloo, ON

Prize-winning Essay

10:15 – 10:30 Coffee break

10:30 – 12:00 **Session 9** Augustine of Hippo
Chairperson: Kenneth Steinhauser

"Augustine on Affectivity and Sexuality: A Response to Recent Feminist Critiques"
Robert Kennedy, St. Francis Xavier University, Antigonish, NS

"The Fall of Humanity: Weakness of the Will and Moral Responsibility in the Later Augustine"
Ann A Pang-White, University of Scranton, Scranton, PA

"Augustine: The Hermeneutics of Conversion"
Pamela Bright, Concordia University, Montreal, QC

12:00 – 13:30 Lunch

ABSTRACTS

Pamela Bright "The Hermeneutics of Conversion: Scripture and Conversion in Books X - XIII of the *Confessions*" (Session 9)

One of the enduring enigmas of Augustine's *Confessions* is the relation of books X - XIII to the narrative of the conversion itself, Books I - IX, in other words, the unity of the *Confessions*. One surprising feature of the last (non-narrative) section of the *Confessions* is the degree of attention Augustine gives to complex hermeneutical questions - authorship, authorial intention, and especially, multiple interpretations of scripture. This paper examines the interrelationship between biblical interpretation and the on-going process of conversion - the hermeneutics of conversion: the process of conversion (not complete in Book IX), a "re-formation"/"re-creation," is examined in the last Books of the *Confessions* in the light of the interpretation of the six days of creation (Genesis 1).

Kevin Coyle "Good Order" and Internal Organization in early Christianity (Session 1)

The notion of good order comes up in Epiphanius' arguments against ordaining women. It also appears with some frequency in literature, in connection with the gradual hierarchization of ministry in the early centuries of Christianity. This paper will explore the extent to which the notion of "preserving good order" governs these aspects of the church's life, at least in the minds of the writers who promote it.

Patrick Gray "At Last! A Secure Identification for Leontius of Jerusalem" (Session 6)

Only circumstantial evidence has located Leontius of Jerusalem in the sixth century's fourth decade. Richard suggested Leontius was the Leontius listed as at the conversations of 532, but couldn't prove it. A recently-published Syriac account of the conversations vindicates Richard: We now see that the issues addressed by Leontius are unmistakably those enunciated by the antichalcedonians as the issues they would need resolved before they could accept Chalcedon. Leontius therefore was the Leontius of the conversations; he must have prepared *Contra monophysitas* for the court as a background paper for the next stage of negotiations. It is conclusive that the very next imperial edict incorporated the key formula Leontius had proposed for solving the impasse, union by hypostasis. We can thus explain how this idea made its way into imperial policy and onto the agenda of the Fifth Council.

Robert Kennedy "Augustine on Affectivity and Sexuality: A Response to Recent Feminist Critiques" (Session 9)

Feminist interest in Augustine has raised new questions not only about Augustine's attitude towards women but also

about the possibility of an Augustinian feminism. Recent feminist critiques of Augustine have presented him as a prime example of an “antagonism of God-love and sexual love” in Christianity (Borresen 1994). The heart of the matter is not this doctrine or that but rather that a male-centred interpretation of sexuality in all of its dimensions pervades Augustine’s thought (Power 1996). My purpose is to provide a context for reassessing Augustine’s understanding of the relationship between temporal concerns and love for God. The paper demonstrates that a rejection of all contingent, earthly connections is a strong, consistent theme in his early thought. However, it also shows that the first book of *On Christian Doctrine* is a clear and definitive refutation of this dualistic view and its accompanying negative evaluation of affectivity.

Eric Miller “Christ the King and Kingship: Typological and Political Interpretation in Bede’s *Primam Partem Samuhelis*” (Session 2)

This paper investigates Bede’s typological and political exegesis of kingship in 1 Samuel. Robert Markus, J.M. Wallace-Hadrill, and Judith McClure propose that Bede’s biblical commentaries are an important source for the transition of kingship ideas from late antiquity to the early middle ages. Bede’s discussion of 1 Samuel 8 and 12 reveal interesting intersections among typological interpretation, Christology, and kingship. Bede is perhaps the first to develop exegetically the idea that a good king was a type of Christ - an idea found in later commentators. Bede also turns the comments about kingship in 1 Samuel into a few general political principles. Bede suggests that there is a general, divinely-directed mutual relationship between a people’s religious faithfulness to Christ, their true king, and their experience with their earthly, royal rulers. Bede’s interpretations are compared with those of Theodoret of Cyrus, Procopius of Gaza, Pseudo-Gregory the Great and Rabanus Maurus.

Michael Edward Moore “The Ancient Fathers: The Patristic Past in Merovingian and Carolingian Canon Law” (Session 2)

This is an examination of changes in the use of patristic literature in canon law from 450-800, which illustrate a transformation of how the patristic past was perceived. Merovingian bishops, as heirs of patristic tradition, thoroughly identified themselves with the ‘ancient Fathers,’ and rarely quoted early Christian literature in their law. In the Carolingian period, bishops of newly-established sees felt at a distance from the patristic past, and from a literature which seemed to require scholarly recovery. Copies were made and councils quoted ‘the Fathers’ extensively. Conflict between Carolingian and Spanish bishops in 794 highlights this change. For Elipandus of Toledo, the traditions of his cathedral connected him to the patristic past, while the Franks sought orthodoxy not in local traditions, but in patristic texts. They thereby created the notion of “the Fathers” as a library of ancient books, and the distance from them that we still feel.

Louis Painchaud “The Doctrinal Coherence of the Gospel according to Philip (NH II,5)” (Session 1)

Since its first translation into a modern language (Schenke 1959), the literary unity and doctrinal coherence of the Coptic *Gospel According to Philip* (DG II,3) have been the center of research on this tractate. In 1966, in a paper delivered at the SBL Annual Meeting, I used literary inclusions to analyze its composition and show that *Gos. Phil.* was not a mere collection of material but rather a genuine literary composition sustained by a structure which can be best understood under the light of Graeco-Roman rhetorical patterns. This paper will go one step further in attempting to establish the doctrinal coherence of the tractate. First, the main arguments for and against its doctrinal coherence will be reviewed. Secondly, I will argue that the *Gos.Phil.* is a coherent work at the doctrinal level and that the features which have been interpreted as evidence of doctrinal incoherence are best understood when the relationship between structure and content and the allusive character of the tractate as a whole are considered.

Ann A. Pang-White “The Fall of Humanity: Weakness of the Will and Moral Responsibility in the Later Augustine” (Session 9)

Weakness of the will (hereafter WOW) seems to be a too familiar scenario that many of us have encountered. Augustine is seen by many as one who is most eager to exhort the dire consequence of WOW in human life. Recent scholarship has unearthed new questions on Augustine’s position on WOW. In particular, John M. Rist compares Augustine with Aristotle and concludes that for Augustine, “all of us are akratic all the time.” This reading implies that Augustine thinks that all of us are perpetual akratic agents and are always morally blameworthy. The implication is clearly at odds with common people’s perception of their moral state and with their sense of moral accountability. In this paper, I argue that considerable difference exists between Aristotle’s and Augustine’s account. This difference is sufficient to free Augustine from the difficulty that Rist’s reading has raised.

Harold Remus “Apuleius to Symmachus (and Stops in Between): Piety, Realia and the Empire” (Session 8)

Approximately 200 years apart, Apuleius of Madaura and Symmachus, Prefect of the City of Rome, appear before Roman officials. Apuleius, on trial for his life in North Africa, can appeal to assumptions rooting in the common Graeco-Roman culture that he and the official share. Two centuries later the assumptions are now at odds: Symmachus, on behalf of Senators representing that culture, appeals to a Christian emperor to retain in the Senate the Altar of Victory symbolic of that culture. The comparison sheds light on the changes in piety that took place in the Empire over the course of those two centuries.

Kenneth Steinhauser “Julian and the Galileans: The Significance of an Epithet” (Session 4)

In Matthew’s account of Peter’s denial of Jesus (26:69-75) a maid addressed Peter: “You too were with Jesus the Galilean.” Later in the narrative the bystanders said: “surely you too are one of them; even your speech gives you away.” Most of Jesus’ ministry took place in Galilee and many of his disciples came from the region. Both Hegesippus (cited in Eusebius, *Ecclesiastical History* 4,22, 7 and Justin Martyr (*Dialogue with Trypho* 80:4) mentioned “Galileans” as a sect of Judaism alongside the Pharisees, Sadducees, Essenes and some other obscure groups. More importantly, Julian the Emperor called Jesus “the Galilean” and referred to Christians as “Galileans.” Why? Julian could have been attempting to describe the Christians as uncultured and boorish because Galilee had that reputation. He could have been associating the Christians with political unrest identified with the region. He could have been attempting to undermine the universal claim of Christianity by giving Jesus and Christians a sectarian label. Certainly the designation was pejorative but neither arbitrary nor haphazard. The epithet “Galilean” was integral to Julian’s anti-Christian polemic.

Lucian Turcescu “Gregory of Nyssa’s Feminine Language in Reference to God” (Session 5)

In his *Contra Eunomium* Gregory of Nyssa hints at the fact that some might be tempted to introduce gender in God because of such language as “father” and “son.” John the Evangelist himself, in his Gospel, says “In the beginning was the Word” (Jn 1:1) rather than “In the Father was the Son,” because some “More carnally minded,” learning of the Father, may be led by its understanding to imagine also by consequence a mother (CE III, 2 19; NPNF 2.5:154.). The allusion to Eunomius’ carnal mind” is quite transparent here, especially since Gregory adds that, upon hearing the word “son” applied to God, someone like Eunomius cannot conceive of impassible generation. In this paper I discuss Gregory’s own user of feminine language in reference to God, not only by presenting new instances of such language, but also challenging one conclusion Verna Harrison reaches in one of her recent studies of same issue.

Ayse Tuzlak “Sharing the Centre: Space, Time, and Body in Roman Stational Liturgy” (Session 4)

Between the fifth and the fifteenth centuries, Christian attitudes about space and time had an intricate and symbiotic

relationship with the way that Christians "moved" between churches and between liturgical seasons. For example, Lent's anticipation of the Easter season was reflected in the physical movement of the Church's "body" during these days, and the liturgy was designed so that participants could stay in regular, physical proximity to their religious leaders. Later Roman stational liturgy explicitly associated each day in Lent with a different church in the city. By doing so, it allowed each day of the season to preserve its "individuality" even as the season itself moved towards the *telos* of the Easter celebration. The calendar was therefore able to emphasize the linear thrust of the liturgical season and the unity between the congregation and its leader, while allowing its participants to experience a variety of different spaces in worship.

Peter Widdicombe "The Fathers on the Father in the Gospel of John" (Session 5)

An examination of the use made of Johannine fatherhood language in the writings of Origen and Athanasius.

David Wiljer "Reading and Writing the Moral Self in Ambrose's Psalm Commentaries" (Session 4)

Ambrose's notion of moral obligation and responsibility have traditionally been explored in reference to his *De officiis ministrorum*, since this treatise has been perceived as the first Christian systematic approach to moral teaching. *De officiis ministrorum* is not, however, as much the first Christian systematic moral treatise as it is an examination of the relationship between pagan and Christian moral teaching. By examining notions of moral responsibility and conscience in *De officiis ministrorum*, scholars have focused on the pagan elements of Ambrose's moral teaching. This paper will examine the very different view of Ambrose's notion of the conscience which arises if one examines his interpretations of the Psalms as a guide to moral instruction and development. By exploring the book metaphors of conscience in the Psalms commentaries, this paper will illustrate that Ambrose was not bound by pagan notions in his construction of the moral self.

NOTE ON STUDENT ESSAY PRIZE

Students who have submitted papers for consideration in the Essay Prize Contest are kindly asked to contact Prof. Pamela Bright. Her address is 7400 Sherbrooke St. West, Sutton Square, #1102, Montreal, QC H4B 1R8.

TRAVEL, REGISTRATION, AND ACCOMMODATION FOR THE CSPS MEETING

For those of you who have not yet made travel, registration and accommodation arrangements, enclosed please find two forms that would allow you to do so now. You should return them as soon as possible to the addresses indicated on them. Please note that the CSPS conference will be held on the Bishop's University (Lennoxville, QC) campus.

PASSAGE: JOHN P. EGAN, S.J. (1932-1999)



To have been asked to write this brief obituary of John P. Egan, S.J., who lectured in Historical Theology at Regis College, Toronto, from 1971 onwards, is indeed a deep privilege. I first met John in 1976 when I took a course from him on the knowledge of God in the 3rd and 4th century Greek and Latin Fathers. I had been introduced to Patristics

the previous year, but it was through John's focus on the primary sources and rigorous methods of study I soon developed a deep appreciation for Patristic literature. Further courses with John followed, in Patristic theological anthropology, in the Christology of the Fathers, and reading courses in Clement of Alexandria, Origen, and his favourite theologian, Gregory of Nazianzus, or, as John was wont to refer to him, Greg Naz. When I came to do a doctorate in Church History at the Toronto School of Theology in 1977, there was no question about the general area nor about who my supervisor would be. Over the next five years as I met weekly with John to discuss my work on the pneumatology of Athanasius and Basil of Caesarea, John taught me how to read their writings with sensitivity and how to develop an eye for the presuppositions that shaped their thought and reflection on Scripture. It was during this period, from 1977 to 1982, that I came to know a good deal of John's own personal and professional history.

He was born in Omaha of parents of Irish descent at the beginning of the depression. He entered the Society of Jesus when he was eighteen, and subsequently studied classical literature and philosophy at the University of St. Louis. It was this study in the classics that gave him a superb grasp of the linguistic nuances of both Greek and Latin. After a period of study in Rome, he went on to the Institut Catholique de Paris where he completed his doctoral thesis in 1971 on "The Knowledge and Vision of God According to Gregory Nazianzen: A Study of the Images of Mirror and Light." This doctoral interest in the writings of Nazianzen proved to be the start of a life-long fascination with this particular early Christian author. Not that John did not have a good grasp of the other major figures in the Greek Patristic tradition or that he could not write on them, but the theological thought of the sermons and poems of the Theologian" became his special area of study.

Throughout the eighties and nineties he gave a goodly number of papers on Nazianzen's theology at the conferences held by the Canadian Society of Patristic Studies and North American Patristics Society, as well as at the Oxford Patristics Conferences. Two areas, in particular, occupied John's attention: Nazianzen's reflections on the meaning of the cross and his trinitarian thought. In his probing of Nazianzen's exegesis of Psalm 21:2 (LXX), Christ's cry of abandonment, John was not afraid to point out certain inadequacies in Nazianzen's treatment of the humanity of Christ. A number of papers also dealt with the Greek author's use of various ways of describing Christ's death at different periods in his career—the "ransom theory," the so-called deceit of the Devil, the idea of the cross as an atoning sacrifice and the Christus Victor motif.

John's study of Nazianzen's trinitarian thought and the language clothing that thought produced a series of fascinating papers. A couple of these papers, dealing with the imagery of light, developed ideas that clearly had their roots in John's thesis. Another couple of papers centred on a major issue for Patristic trinitarianism: how can the Father be considered the "primal cause" of the other two members of the Godhead and yet the essential and eternal equality of the three members of the Godhead maintained? John believed that Nazianzen was able to balance both of these ideas, since, for Gregory, both "origination and reciprocal relations are the dynamic order which constitute the Trinity." John's delight in the Fathers was deeply rooted in the fact that the thinking of these early giants of the Christian Church was central to his own faith. In particular, one suspects that John's love for the writings of Nazianzen was in part linked to the fact that they helped point John to the One of whom Nazianzen never tired of speaking, namely, the Triune God.

Michael Haykin

NEW ADDRESSES

Theo de Bruyn returns to Ottawa in August 1999, where his address will be, as before, 408 Riverdale Avenue, Ottawa, Ontario K1S 1S2; email: tdebruyn@cyberus.ca (telephone and fax TBA).

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NEWS FROM OUR MEMBERS

THEODORE DE BRUYN is on a research leave in Australia, where he is affiliated with the Melbourne College of Divinity. He is continuing research on adversity in antiquity: experiences, explanations, remedies. In January he delivered the paper 'Making Sense of Misery: Interpretations of Misfortune in the Early Christian Era' at the 1999 Conference on Prayer and Spirituality in the Early Church. An earlier paper, 'Flogging a Son: The Emergence of the *pater flagellans* in Latin Christian Discourse,' is forthcoming in the *Journal of Early Christian Studies*.

KEVIN COYLE coedited, with Steven C. Muir, *Healing in Religion and Society, from Hippocrates to the Puritans*. (Edwin Mellen Press, April 1999). This collective volume includes the following articles: "The Hippocratic Oath Edelstein Revisited" (Pierre M. Bellemare); "'This Bubbling Brew': Healing in the Greek Magical Papyri" (Sandra Walker-Ramisch); "Faith, Healing, and Deliverance in Mark's Gospel" (Steven Muir); "Patristic Reception of a Lukan healing Account" (L. Gregory Bloomquist); "Healing and the 'Physician' in Manichaeism" (Kevin Coyle); and 'London Apothecaries as Early Christians: Renewing the Covenant" (Louis G. Kelly).

After more than six years of relentless toil, the *Concordantia in XXII libros 'De ciuitate Dei'* (6 volumes) by LEO C FERRARI (with technical assistance by Prof. Rodney H. Cooper in C.S.) is finally in print from Georg Olms.

PETER RICHARDSON will be site architect at the archaeological excavations at Cana in the Galilee (the real, not the tourist, Cana) that began last year. The remains range from the Iron Age to the Medieval Period; much of the surface evidence is Byzantine, so the dig may well be of considerable interest to patristic scholars and students. In particular, a large communal building, probably a 5-6th century Byzantine church, is visible. Volunteers are needed for info about dates, costs, accommodations, goals, and course credit see the dig's website at <http://www.ups.edu/religion/cana/canahome.htm>. You may also contact Peter by email at prchrdsn@chass.utoronto.ca.

DANIEL SAHAS published "Hagiological Texts as a Historical Sources for Arab History and Byzantine-Muslim relations. The Case of a 'Barbarian' Saint" in *Byzantine Studies/Études Byzantines* r.s. 1-2 (1996-1997, published with a 1998 date): 50-59; "Abu Qurra (ca. 740/50 - ca 820/25)" in the *Encyclopaedic Prosopographical Lexicon of Byzantine History and Civilization* 3 (Athens, 1998): 45-47; and "Iconoclasm" in the *Encyclopaedia of the Qur'an* (Leiden; forthcoming).

WESLEY STEVENS published an article on "Beda venerabilis" in *Der Neue Pauly* 2 (1997): 532-535, and two articles which draw upon the texts of Beda and earlier scholars in manuscript, in *The Blackwell Encyclopedia of Anglo-Saxon England* (1999): "Astronomy" (pp.50-52) and "The Easter Controversy" (pp.155-157). You could also detect his interpretation of the latter discussions of the right Easter explained by Sister Fidelma in "Absolution by Murder" (1994) by Peter Tremayne, a mystery series set in seventh century Ireland with excursions to Northumbria. Does anyone know the pseudonymus author's identity?

LUCIAN TURCESCU has published "'Blessed Are the Peacemakers, for They Will Be Called Sons of God' (Mt 5,9): Does Gregory of Nyssa Have a Theology of Adoption?," in *Gregory of Nyssa, Homilies on the Beatitudes. An English Version with Commentary and Supporting Studies*, edited by Hubertus R. Drobner and Albert Viciano (Leiden: Brill, forthcoming in 1999; Supplement to the Vigiliae Christianae Series).

MARK VESSEY is coeditor with Karla Pollmann and Allan Fitzgerald of *History, Apocalypse, and the Secular Imagination: New Essays on Augustine's "City of God"*, the summer 1999 special issue of *Augustinian Studies*. It includes essays by Peter J. Burnell, Paul C. Burns, J. Kevin Coyle, and Harry O. Maier, and Mark's own "Augustine's *City of God* (1610) and the London Virginia Company." At the 1999 Oxford Patristics Conference he will speak on "Eucherius of Lyon among the Poets." From September to December 1999 he will be a Visiting Fellow at the Centre for Reformation and Renaissance Studies in Toronto, where he will co-host a conference on Erasmus' Paraphrases on the New Testament, 1-2 Oct. 1999 (for program info see <http://www.sfu.ca/~pabel/ersy.htm>).

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