

BULLETIN

Association canadienne des études patristiques (ACÉP)

Canadian Society of Patristic Studies (CSPS)

volume XVIII numéro 1

avril 1994

Gagnant du Prix d'Essai Essay Prize Winner

The winner of this year's Essay Prize is Walter A. Hannam of the University of King's College, Halifax. His essay is entitled "*Unus et Simplex: An Examination of Boethius' Understanding of Divine Essence in Relation to the Semi-Pelagian Question*". It was originally submitted to Robert Crouse in his seminar on the Church Fathers at Dalhousie.

The evaluator comments: "The paper is excellent in many ways. The author shows evident command of Latin and of the primary sources. The question he treats is an important one, and he focuses it sharply by drawing out the Augustinian and Pelagian traditions which informed Boethius' theological context. His presentation of the Boethian solution to the problem of a perceived contradiction between divine predestination and human freedom is convincing, given the terms within which this problem is cast. In short, the author is to be congratulated on a learned close reading of *De consolazione* 5."

CALL FOR NOMINATIONS APPEL DE CANDIDATURES

(Encore une fois. On n'a pas reçu de réponse!)

The following positions will have to be filled from June 1994 on:

Vice-president [to replace Patrick Gray]

Membre du Comité des candidatures [à remplacer Catherine Barry]

Representative of the CSPS at the Annual Meeting of the CSSR [to replace Peter Booth]

Représentant de l'ACÉP au conseil d'administration de la CSSR [à remplacer Harry Maier]

All three positions have a term of three years. If you are willing to let your name stand for election, or have any name to suggest, please write immediately, or preferably FAX:

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CSPS ANNUAL CONFERENCE
CONGRES ANNUELLE DE L'ACÉP
Programme

University of Calgary
4-6 juin 1994

Location: With the exception of the Joint Session with Classics on Sunday afternoon (EDC 368) and the Joint Lecture on Monday evening (EDC 179) all sessions for the reading of papers will be held in room 276 of the Education Building (EDC 276).

Saturday June 4th

9:00 - 10:30 Discussion of Harry O. Maier's *The Social Setting of the Ministry as Reflected in the Writings of Hermas, Clement and Ignatius* (Wilfrid Laurier University Press, Waterloo, Ontario, N2L 3C5) to be introduced by Professor Maier with a presentation entitled "The End of the Early Catholicism Thesis".

10:30 - 11:00 Coffee Break.

11:00 - 12:00 *Augustine*

11:00 Augustine and the Future of Moral Theology.
Hugo Meynell, University of Calgary.

11:30 Augustine's Confessions: a Speculative View from Panopticon. C.J. Castricano, University of British Columbia.

12:00 - 2:00 Lunch. Executive Meeting.

2:00 - 4:30

*Figures of Women in Late Antique
Religion*

- 2:00 Including Women: Some Features in the Account of the Martyrs at Lyons, 177 C.E. Eleonor Irwin, Scarborough College, University of Toronto.
- 2:30 Women in Manichaeism: Prolegomena to a Study. Kevin Coyle, St. Paul University.
- 3:00 Coffee Break.
- 3:30 The Innocent Temptress: Arousal, Sin and Misogyny in City of God XIV. Patrick Gray, Atkinson College, York University.
- 4:00 The Figure of Rachel in Rachel and Apponius. Joanne McWilliam, University of Toronto.

5:00 - 7:00 President's Reception.

7:00 CSPS/ACÉP Banquet.

Sunday, June 5th

10:00 - 11:00 Annual General Meeting.

11:00 - 11:30 Coffee Break.

11:30 - 12:00 *Presentation of the CSPS/ACÉP Prize Essay for 1993*

"Unus et Simplex: An Examination of Boethius' Understanding of Divine Essence in Relation to the Semi-Pelagian Question". Walter A. Hannam, University of King's College.

12:00 - 2:00 Lunch.

2:00 - 5:00 *The Empire of Words: Power and Persuasion in the Mediterranean World of Late Antiquity* (Joint Session with Classics in EDC 368)

2:00 Ancient Christian Rhetorics in Brown's Eye and Cameron's Judgment. Charles Kannengiesser, Université de Sherbrooke.

2:30 Instruments of Invention in Origen's Commentary on John. Pádraig O'Cleirigh, University of Guelph.

- 3:00 Arete is the Key: *Paideia* and *Arete* in Basil's *Ad Adolescentes*. Wendy E. Helleman, Scarborough College, University of Toronto.
- 3:30 Coffee Break.
- 4:00 The Tension between *delectatio* and *aedificatio* in Early Christian Literature. Haijo J. Westra, University of Calgary.
- 4:30 Uncommonplaces: Topologetics in Some Fifth-Century Latin Texts. Mark Vessey, University of British Columbia.
- 5:00 ACEP/CSPS Reception in the University Club.

Monday, June 6th

- 10:00 - 10:30 The Connection between 'Monarchia' and 'primal cause' in Gregory Nazianzen's *Oration* 31.14. John Egan, Regis College.
- 10:30 - 11:00 A New Marcellus of Ancyra. Charles Kannengiesser, Université de Sherbrooke.
- 11:00 - 11:30 Coffee Break.
- 11:30 - 12:00 The Topography of Heresy and Dissent in Late Antiquity. Harry O. Maier, Vancouver School of Theology.
- 12:00 - 2:00 Lunch. Executive Meeting.
- 2:00 Reports on current projects.
- 4:00 CTS Presidential Address
- 8:00 EDC 179 Joint CTX/CSSR/CSBS/CSPS Lecture, followed by Reception in the University Club.
Ancient Heresies as a Key to the Contemporary Crisis.
 Charles Kannengiesser, Université de Sherbrooke

[Members might like to take note of the following unconfirmed information: -- CSSR Presidential Address, 3:00 p.m. June 7th - Jacques Goulet, Mount Saint Vincent University.
 -- CSBS Presidential Address, 4:15 p.m. June 7th. "'Magic', Method, Madness". Harold Remus, Wilfrid Laurier University]

ABSTRACTS

Augustine and the Future of Moral Theology

Hugo Meynell

The most urgent task of contemporary Christian moral theology is to distinguish sharply between the light and the dark side of the thought of Augustine. On the light side are to be included the arguments against scepticism and materialism, the conception of evil as *privatio boni*, and the corresponding account of the nature of divine grace. On the dark side are Augustine's form of the soul-body dualism and his exaggerated doctrine of the Fall, along with their consequences for the nature and organization of Church and society. An asceticism which runs against the grain of human nature will inevitably either produce stunted and shrivelled human beings (Nietzsche), or give rise to peculiarly gross and crude forms of the very vices which it was supposed to extirpate (Freud). To mix metaphors, the dark side of Augustine has finally come home to roost in the monstrous scandals which now disfigure the Catholic Church; the Holy Spirit, through the secondary causality of contemporary communications, has now insured that the traditional discrepancy between reality and appearance which has kept the abuses in being can no longer be maintained.

Augustine's *Confessions*: a Speculative View from Panopticon

C.J. Castricano

In "Panopticon, or 'The Inspection House'" Jeremy Bentham writes that the "essence" of his plan for a prison founded upon the principle of hierarchic surveillance "consists...in the *centrality* of the inspector's situation, combined with the...contrivances for *seeing without being seen*" (JB, 44). While Bentham goes on to claim that the plan's "fundamental advantage" consists in "the *apparent omnipresence* of the inspector," this assertion, coupled with his parenthetical remark, "(if divines will allow me the expression ['*apparent omnipresence*'])," points to the way that Bentham's design not only recalls the theology of omnipresence which Saint Augustine of Hippo employs as a motif in his intensely self-analytical work, the *Confessions*, but also demonstrates the endurance of the scopic architectonics set up within and by Augustine's narrative. Indeed, the *Confessions* functions as an ideological tour de force in which Augustine deploys various discursive methods to facilitate the inscription of an ethical realm in which the reader, who is ultimately manoeuvred into assimilating a position of acute self-consciousness, is encouraged through a hermeneutic process to take up the position of an "ethical subject", one whose self-scrutiny is predicated upon the inscription of *self-consciousness and guilt* in the sight of an all-seeing Deity. While the *Confessions* encourages in the reader a radical self-scrutiny, it does so through the narrative construction of an all-seeing eye of a God whose knowledge of his subjects and pervasive sight most resemble that hierarchic surveillance described

by Bentham and later taken up by Foucault in his discussion of Panopticon.

Including Women: some features in the account of the martyrs at Lyons, 177 C.E. Eleonor Irwin

Women from the earliest accounts in Acts were arrested, imprisoned and put to death for their faith in Christ. Given the widely accepted beliefs in ancient society that women were weaker and more cowardly than men and that men had a responsibility to protect women, this inclusion of women in the attack on Christians and their demonstrated courage meant a rethinking of masculinity and femininity. In some accounts of martyrdom, women showed, through gruesome torture, that they were equal to the ordeal. Their joyful acceptance of martyrdom assured their friends that they were not at fault for failing to protect them.

In the letter which describes the martyrdoms at Vienne and Lyons, Blandina, along with male martyrs, is an "athlete", a masculine figure, and she shows remarkable courage in the face of physical pain. She is identified in her suffering with the crucified Christ in a passage which shows no discomfort at comparing female with male.

The church throughout the account is the "mother", a feminine figure which often results in objectifying the church and distancing it from the membership. I shall argue that the church in this account is not distanced from its members. Both men and women show feminine (motherly) qualities as Christians. Blandina's characterization as "a noble mother encouraging her children" makes her the embodiment of the way Christians (not just women) should and do care for one another.

Women in Manichaeism: Prolegomena to a Study

K. Coyle

The study of women as they appear in the Manichaean religion has never been addressed - a curious omission, considering all the work of recent years on women in Gnosticism, of which in a sense Manichaeism may be considered the final appearance in late antiquity.

The subject would ultimately engage three main areas of enquiry: Manichaeism's idea of femaleness, its view of women in general, and the role of women in Manichaeism. These cannot all be treated in this paper, which will instead attempt to delineate the considerations which need to be taken into account in a scholarly approach to the topic, specifically: information already available, methodological procedures, and indications of future research avenues.

The Innocent Temptress: Arousal, Sin, and Misogyny in *City of God*
XIV P. Gray

Beginning with Peter Brown's convincing description of how Augustine introduced the sense of sin's omnipresence into the post-lapsarian marital bed of Western Christians, the resultant complex misogynistic feelings of the male occasioned by the contrast between his inevitable (sinful) arousal and his spouse's capacity for (innocent) passivity are sketched out.

Instruments of Invention in Origen's *Commentary on John*
P. O'Cleirigh

Origen finds material for his commentary (as indeed also for his homilies) by regularly examining the similarities and differences (comprising every level of distinction and opposition) in, and suggested by, the text of scripture. Since this is a common procedure of dialectical invention (e.g. Arist, *Rht* 2, 23) I argue that in the *Comm John* there is a collusion between the application of this procedure and the intimations of the gospel text.

This collusion constitutes a central connection of Origen's exegesis and his speculation. For the procedure in question involves the general *topoi* (e.g. Arist *Topica* 1, 13) and these are linked to the ten categories (which are listed *Comm John* II 18, 15-22). These categories provide the most versatile and comprehensive instruments of analysis for the exegete and they simultaneously associate the results of this analysis with a doctrine of being. In this way the slightest nuance of an individual passage is tied to Origen's general understanding of reality (a point of great concern to him: *Comm John* I 94).

Finally I will show the ways in which the modes of being uncovered in the scriptural text by this process of invention are modes of power and discuss the relation of this kind of power to the power of politicians.

Arete is the Key: *Paideia* and *Arete* in Basil's *Ad Adolescentes*
W. Helleman

In a recent discussion of *paideia* as a powerful social and political factor in late antiquity Peter Brown recognizes the significance of Basil's advice to his nephews in the *Ad Adolescentes*. Basil warned them not to neglect the traditional curriculum in Greek literature and rhetoric. According to Brown this educational program provided more than eloquence; it identified a privileged elite characterized by self-discipline as well as refinement of speech.

From this perspective Brown questions Basil's judgment of the virtues taught in the traditional curriculum, and suggests that to "speak of the virtues instilled by Greek literature as 'a shadow-outline'...of true Christian virtue...was to step back too

far from late Roman reality. For the average notable, they were virtue." Brown's insight into the continuing social and political significance of *paideia* within the late Roman Empire is helpful for understanding Basil's incorporation of *paideia* as common ground in a two-tiered system in which Christianity itself functioned as "the sublime philosophy."

In this paper I wish to examine *arete* as the key to Basil's evaluation of *paideia*, in the *Ad Adolescentes*; as the goal of *paideia*, true *arete* is portrayed with imagery of the fruit of the tree, while non-Christian virtues are represented by its leaves. If Basil's argument for an educated class of Christians reinforced elitist tendencies within Christianity, the repercussions went beyond social or political realities. Basil was reworking *paideia*, not simply reinforcing a politically and socially useful training. I shall contend that Brown has not gone far enough in his evaluation of Basil's contribution.

The Tension between *delectatio* and *aedificatio* in Early Christian Literature Haijo J. Westra

Initially the familiar tension between *delectatio* and *aedificatio* did not exist in poetic transformation of exegesis, i.e. in the creation of a specifically Christian poetry and poetics. As Herzog has shown, the change takes place at the end of the fourth century; it is demonstrated by the development of Augustine's ideas on the role of poetry, and it is a conscious move against the attraction of a non-biblical, estheticizing and potentially rival form of poetic exegesis. Jerome's support for such a new form of literature did not win the day. An example of "poetic exegesis" can be found in the way Prudentius selects O.T. passages and combines patristic interpretation in the *Preface* to the *Psychomachia* for his own poetic purpose. It is also evident in the way a N.T. parable is adapted for the specific purpose of illustrating the role of the Christian poet in the *Epilogue*. In Sedulius, on the other hand, poetry and exegesis have already become dissociated, resulting in poetic paraphrase followed by authoritative exegesis.

Uncommonplaces: Topoetics in Some Fifth-Century Christian Latin Texts Mark Vessey

While distinguishing between the site of rhetorical training/exercise and that of oratorical action/employment, the ordinary discourse of classical eloquence assumes that both lie (in fact, if not in metaphor) within city-limits. The classical topology is maintained by Christian orators as long as *their* places of eloquence remain essentially urban. It is decisively challenged by the centrifugal asceticisms of the fourth century which seek to redefine and relocate the arts of Christian speech, usually outside the urban community. This paper explores the tensions between city- and desert-based Christian rhetorics, as revealed in a series of texts from late fourth- and early fifth-century Gaul.

The Connection between "Monarchia" and "primal cause" in Gregory Nazianzen's *Oration*, 31.14 John Egan

In his interpretation of this passage, Maurice Jourjon neglects the possible reference of "primal cause" to the Father as Origin of Son and Spirit. I suggest that Jourjon is influenced here by Epiphanius' position on "Monarchia."

A New Marcellus of Ancyra

Charles Kannengiesser

A highly controversial figure in the aftermath of the Nicene Council of 325, Marcellus of Ancyra has recently been the focus of a thorough study by Klaus Seibt in his not yet published dissertation, *Marcellus von Ankyra als Reichstheologe* (Tübingen, 1990). A discussion of Seibt's groundbreaking conclusions will be followed by further observations on Pseudo-Hippolytus, *Contra Noetum*, seen as a pamphlet of Marcellian propaganda.

The Topography of Heresy and Dissent in Late Antiquity

Harry O. Maier

This paper will deal with the various ways private space was used by heretical and dissenting groups in the fourth and fifth centuries. Private space provided the venue for winning new converts to suppressed movements, surviving persecution, and formulating self-definition. Each instance will be illustrated with examples drawn from various periods and writers.

Ancient Heresies as a Key to the Contemporary Crisis

Charles Kannengiesser

Post-modernity questions traditions in a radical openness. It challenges Christianity, in calling for a hermeneutical retrieval of its very foundations. Paradoxically nothing seems to come closer to the core of the contemporary crisis in Western culture, than heresy in early Christianity. After the gospel-event itself, the mother of all Christian identity-crises, a series of significant conflicts shaped Christian self-understanding. This self-understanding becomes a critical issue for Post-modern thought in its own right.

PROCES VERBAL

ANNUAL GENERAL MEETING, June 9, 1993, Carleton

1. Visite du Directeur général de la Fédération canadienne des Études humaines: Craig McNaughton présente les six mois de la campagne menée contre la fusion du CRSH et du Conseil des Arts du Canada, ainsi que les manifestations du Cinquantenaire célébrées à l'occasion des Sociétés savantes. Il invite les membres à assister à la cérémonie de remise des prix aux Gens d'affaires humanistes et des prix littéraires, le 25 novembre, à la Galerie

d'Art de l'Ontario à Toronto. He mentioned that Women and Work: Feminist Research was available from CFH.

2. The Series Études sur le christianisme et le judaïsme/Studies in Christianity and Judaism: Peter Richardson announced new criteria for dissertations which would allow publication of unrevised dissertations with subvention by the author (outside the Aid to Scholarly Publishing Programme), and for publications of other volumes, e.g. collections, also outside the ASPP. The new time period for the series is 200 BCE to 600 CE. Members are invited to submit MSS.

3. Approbation de l'ordre du jour: Approuvé.

4. Minutes of the Annual General Meeting of June 7, 1992: Approved as circulated in the April *Bulletin*.

5. Affaires découlant du procès-verbal: Le secrétaire note qu'il n'a encore rien trouvé dans les dossiers, qui permette de reconstruire le procès-verbal de l'Assemblée générale de 1991.

6. President's Report: Paul-Hubert Poirier commented on the vitality of the society and the large number and high quality of the communications. The executive met by teleconference on Nov. 27, 1992. He thanked members of the executive for their work, and the Faculty of Theology at Laval for underwriting some costs.

7. Rapport du secrétaire: Patrick Gray fait rapport sur la diffusion de l'information à l'automne (appel de communications, demande d'information pour l'*Annuaire*, etc.), sur la préparation et la distribution de l'*Anuaire*, et sur le projet du Bureau de publier un dépliant sur l'Association, publication prévue pour janvier 1994.)

8. Rapport de l'éditeur du Bulletin: Theo de Bruyn fait rapport sur les deux numéros publiés. Il incite les membres à soumettre de l'information concernant leurs travaux. Il suggère de publier dans les bulletins à venir de l'information concernant les conférences et colloques (ce qui implique que les membres fassent connaître à l'éditeur l'information qu'ils reçoivent); il suggère également de publier dans le numéro d'avril les résumés des communications acceptées pour le prochain congrès des Sociétés savantes (le comité du programme pourrait insister pour que les résumés soient soumis à temps).

9. Treasurer's Report: Kevin Coyle reported as follows:
- He circulated a form to apply for travel support, and commented on the good state of solvency of the society.
- Financial Statement for 1992. The books are audited annually. The item entitled "reimbursement to SSHRCC" involves money left over from previous travel grants, and perhaps some administrative allotment. Kevin will look into Joanne McWilliam's suggestion that perhaps the membership/subscription lists be kept with Wilfrid Laurier Press, as is done by some other societies.

- Interim Financial Statement for 1993. No problems were noted.
- Budget for 1993. The travel and administrative grant from SSHRCC has been received for this year. Travel money will all be spent after the Leaned.
- There was discussion but no conclusion concerning membership and the issue of who defines procedures for cancelling or opening membership.
- SSHRCC Funding. The administrative grant, not fully used in the previous period, is expected to be fully used in future.
- Re Travel Money: Kevin Coyle submitted two proposals, with the support of the executive, resulting in the following motions:
 - (1) STUDENTS, AS WELL AS NON-STUDENTS WHO ARE NOT FULLY EMPLOYED, MAY RECEIVE UP TO 70% OF THEIR TRAVEL COST, IF THEY MAKE A FORMAL PRESENTATION. OTHERS RECEIVE UP TO 50%, IF THEY MAKE A FORMAL PRESENTATION. (de Bruyn, McWilliam) Unanimous. [It was noted that central members of the executive--President, Vice-President, Secretary, Treasurer, Chair of Programme Committee) could receive similar travel support under the administrative grant.]
 - (2) QUE, A PARTIR DE 1994,, LE GAGNANT OU LA GAGNANTE DE NOTRE CONCOURS D'ESSAI REÇOIVE LE STATUS DE MEMBRE-ÉTUDIANT DE L'ASSOCIATION POUR UN AN, AINSI QUE LE CHOIX ENTRE UN CHEQUE DE 100 DOLLARS OU L'ASSURANCE DE RECEVOIR DES FRAIS DE SON VOYAGE AU CONGRES DES SOCIÉTÉS SAVANTES (JUSQU'A CONCURRENCE DE 200\$), DANS L'OBJECTIF D'Y PRÉSENTER L'ESSAI GAGNANT. L'ALLOCATION DE VOYAGE NE PROVIENDRA PAS DE LA SUBVENTION OCTROYÉE A CETTE FIN PAR LE CRSH. (Coyle, de Bruyn). Passed. It was agreed that costs of travel would be interpreted as the minimum economy-class air fare.
- THAT THE TREASURER'S REPORT, INCLUDING THE BUDGET, BE APPROVED. (Coyle, de Bruyn). Passed.

10. Rapport sur l'AIÉP: Kevin Coyle rend compte de ce qui suit:

- L'AIÉP se réunira à Trente en 1994. Le thème de la conférence sera "Les Pères et les Juifs."
- Un nouveau dépliant a été réalisé, especially to attract anglophone members.
- Le nouvel Annuaire comprendra les numéros de télécopieur (fax) et les adresses de courrier électronique (e-mail).

11. Essay Prize: Patrick Gray reported that the prize is awarded to Jody Castricano, a Ph.D. candidate in English at UBC. Her supervisor, Mark Vessey, thanked the society on her behalf.

12. Les Sociétés Savantes à Calgary: Le voeu du bureau à l'effet de changer les dates proposées pour la réunion de l'Association du 7-9 juin (milieu de semaine) au 4-6 juin a été entériné. Des démarches (à être poursuivies par le nouveau président du Comité du programme) ont été entreprises en vue d'une rencontre conjointe avec la Société des Études classiques. On propose également: une session sur le livre de Harry Maier; une session conjointe avec les "Classics" sur un thème portant sur la rhétorique; une session spéciale sur l'hagiographie et le roman. Nous n'avons pas de représentant local puisqu'il n'y a pas de membre de l'Association à Calgary.

13. Report of the Nominating Committee: The following candidates were nominated:

President	Paul-Hubert Poirier
Honorary President	Joanne McWilliam
Secretary (to include editing the Bulletin)	Patrick Gray
Treasurer	Kevin Coyle
Member-at-Large	Louis Painchaud
Member of Nominating Committee	John Egan
Member of Programme Committee*	Mark Vessey
Board of CCSR	Theo de Bruyn
Publications Committee of CCSR	Theo de Bruyn
CCSR Annual Meeting	Charles Kannengieser
	Wesley Stevens
Board of CFH	Anne Pasquier

* Peter Booth is acting as chair for one year, replacing John Friesen, who is on leave.

TO APPROVE THE SLATE OF NOMINATIONS. (Bogliani/McWilliam).
Unanimous.

14. Révision des Statuts: Les révisions proposées et portées à la connaissance des membres par le *Bulletin* d'avril sont approuvées sous réserve de changements mineurs. (McWilliam/Vallée). A l'unanimité.

NOUVELLES DE NOS MEMBRES NEWS OF OUR MEMBERS

Germain HUDON has supplied information on current research that was missing from the *Directory* due to his illness at the time questionnaires were circulated: "I am still working, as much as I can. I published, since about five years, a good number of book reviews of works published in French, Italian and Spanish.... I work on an article on Leo the Great's spirituality, in continuity with the ones I already published on his sacramentology, ecclesiology, and christology."

Theo DE BRUYN recently published "Ambivalence within a 'Totalizing Discourse': Augustine's Sermons on the Sack of Rome", *Journal of Early Christian Studies* 1 (1993), 405-21. He is currently investigating the uses of violent imagery in Latin patristic rhetoric. He gave a paper at the Mid-Atlantic Region AAR-SBL Regional Meeting, March 17-18, 1994, "The Function of Divine Discipline: Images of Chastisement in Latin Christian Discourse". He is a consultant with the Mental Health Division and the National AIDS Secretariat, Health Canada.

Paul-Hubert POIRIER has spent three months of his sabbatical as a visiting researcher at the Pontifical Institute of Medieval Studies in Toronto, working on his edition of *Brontë* from Nag

Hammadi. He was at the same time a senior fellow of Massey College.

Patrick GRAY has published, with Michael W. Herren, "Columbanus and the Three Chapters Controversy--A New Approach", *Journal of Theological Studies* (said to be appearing in the April volume), and "Covering the Nakedness of Noah: Reconstruction and Denial in the Age of Justinian", *Conformity and Non-Conformity in Byzantium = Byzantinische Forschungen* 21 (to appear in late 1994).

Joanne MCWILLIAM is retiring (early) from Trinity College, Toronto, and has been appointed to the Mary Crooke Hoffman Chair in Theology at the General Theological Seminary in New York for a three-year term beginning September 1994.

CHANGES OF ADDRESS, NEW MEMBERS, ETC.

Theodore S. DE BRUYN: Corrected E-mail address-- TSDBRUYN@CCS.CARLETON.CA

Paul-Hubert POIRIER, Catherine BARRY, Louis PAINCHAUD, Anne PASQUIER: Nouveau numéro de FAX (418) 656-3273

Emilien LAMIRANDE: New address---6467, rue Tellier
Rock Forest, Québec J1N 3B1

CONFERENCES

BYZANTINE STUDIES CONFERENCE: The Twentieth Annual Byzantine Studies Conference will be held at the University of Michigan in Ann Arbor, Michigan, from Thursday evening, October 20, through Sunday noon, October 23, 1994. The conference is an annual forum for the presentation and discussion of papers on every aspect of Byzantine history and culture, and is open to all. Though the deadline for proposing papers is already past, members might be interested in attending the conference. To be added to the mailing list, send name, address, phone, FAX, and E-mail to:

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