

BULLETIN

Association canadienne des études patristiques (ACÉP)/

Canadian Society of Patristic Studies (CSPS)

volume XIX numéro 1

avril 1995

ACÉP RÉUNION / CSPS MEETING—UNIVERSITÉ DU QUÉBEC À MONTRÉAL*

Friday June 2 to Sunday June 4, 1995

FRIDAY, June 2nd:

- 8:30 - 8:45 Opening address
- 8:45 - 9:15 **Peter Widdicombe**, McMaster University
The Fatherhood of God in the Thought of Justin Martyr.
- 9:15 - 9:45 **James Pope**, Brampton, Ontario
The Demonology of Justin Martyr and its Contribution to the Question of the Audience of the Dialogue.
- 9:45 - 10:15 **J. Kevin Coyle**, Saint Paul University
Beating Back the Devil: Prayer as a Defensive Tactic Among Early Christians.
- 10:15 - 10:30 Break
- 10:30 - 11:00 **Constance Ellen McLeese**, Université de Montréal
Ephrem, the Sinful Woman and Salvation.
- 11:00 - 11:30 **Paul Rigby**, Saint Paul University
The Ontological Status of Augustine's Doctrine of Original Sin.
- 11:30 - 12:00 **Laurie Richardson**, ACÉP/CSPS Essay Prize-Winning Student
Charity in the Word: Augustine and Christian Rhetoric
- 12:00 - 14:00 Lunch with possibility of an executive meeting
- 14:00 - 14:30 **Pierre Létourneau**, Université de Montréal
Sur les traces de Jean. La tradition johannique et le Dialogue du Sauveur.

- 14:30 - 15:00 **Louis Painchaud**, Université Laval
Vers une nouvelle édition et traduction de l'Évangile selon Philippe (NH II, 3).
- 15:00 - 15:30 **Paul-Hubert Poirier**, Université Laval
Les Actes de Thomas et le manichéisme.
- 15:30 - 15:45 Break
- 15:45 - 16:15 **John Egan**, Regis College
*Gregory Nazianzen's distinction between **aitia** ("cause") and **aitios/arche**("cause/origin"): is it invariable?*
- 16:15 - 16:45 **Russel P. Moroziuk**, Concordia University
The Existential and Intellectual Roots of Christian Apophatics.
- Friday evening: CSPS BANQUET **

SATURDAY, June 3rd. Seminar: The Representation Of Violence And The Violence Of Representation

- 9:00 - 9:15 Introduction
- 9:15 - 9:45 **Eleanor Irwin**, Scarborough College, University of Toronto
Good Women and Martyrs.
- 9:45 - 10:15 **Sandra Walker-Ramisch**, Carleton University
The Framing of Thecla.
- 10:15 - 10:30 Break
- 10:30 - 11:00 **Lisa Coulthard**, University of Toronto
'Exaltation by Violence': Martyrdom, Violence and the Amphitheatre in Ante-Nicene Roman North African Christian Discourse.
- 11:00 - 11:30 **Theodore De Bruyn**, Ottawa, Ontario
The Violence of the Lord in Cyprian's Apology to Demetrianus.
- 11:30 - 12:00 Discussion
- 12:00 - 13:30 Lunch
- 13:30 - 14:00 **Susanna Elm**, University of California at Berkeley
'Pierced by Bronze Needles': Heresy, Mutilation and the Bishop as the Image of the Imperial Body of Christ.

- 14:00 - 14:30 **Andrius Valevicius**, Université de Sherbrooke
John Chrysostom and Social Oppression: Bowing Before Authority in Order to Attain Virtue.
- 14:30 - 14:45 Break
- 14:45 - 15:15 **Harry Maier**, Vancouver School of Theology
The Violent Gaze of the Apocalyptic I.
- 15:15 - 16:00 Panel discussion
- 16:00 - Future activities
- 17:00 - 19:00 CSPS Reception

SUNDAY, June 4th.

- 10:00 - 12:00 Book discussion seminar: *The Fatherhood of God from Origen to Athanasius*, Oxford: Clarendon Press, 1994 (290 pages) by Peter Widdicombe.

Presentation by the author, **Peter Widdicombe**, McMaster University.

The reviewers are **John Egan**, Regis College and **Charles Kannengiesser**, Université de Sherbrooke.
- 12:00 - 14:00 Executive meeting / lunch
- 14:00 - 14:30 **Dilys N. Patterson**, University of Ottawa
The Church as Mother in "II Clement": A Study of the Creation and Use of a Symbol in Second Century Christianity.
- 14:30 - 15:00 **Lorraine Buck**, University of Ottawa
Athenagoras' Embassy: A Literary Fiction.
- 15:00 - 15:30 **Leo C. Ferrari**, St. Thomas University
Some Aspects of Augustine's Cosmography.
- 15:30 - 15:45 Break
- 15:45 - 16:15 **Harold Remus**, Wilfrid Laurier University
Methodology in the Study of Ancient "Magic".
- 16:15 - 17:00 Reports on Current activities

* **Note:** This programme is being circulated electronically on ELENCHUS.

****Note on the Banquet** The restaurant we booked for our banquet in Montreal is closing its doors. Le secrétariat du Congrès des Soc. savantes nous propose donc le Saint-Malo, qui est également localisé sur la rue Saint-Denis, et qui nous offre un menu au prix de 29,95\$/personne (taxes et services compris):

1. Entrées (1 entrée au choix):
 - feuilleté aux petits légumes
 - mousse au saumon fumé
 - parfait de foie de volaille
2. Plat de résistance (1 au choix)
 - 1 bébé saumon grillé ou poché au beurre blanc
 - 1 homard grillé
 - coeur de filet mignon au poivre et cognac
3. Dessert (1 au choix):
 - tulipe aux fraises
 - gâteau aux noisettes
4. Café - thé - 1 verre de vin par personne

This seems an excellent choice, especially if it includes tax and tip. Persons who have let Kevin Coyle know whether they are attending or not, but wish to change their minds in the light of this new information, should let him know soon (St. Paul University, 223 Main Street, Ottawa K1S 1C4) so that the proper reservations can be made.

ABSTRACTS

Lorraine Buck

Athenagoras' Embassy: A Literary Fiction.

The earliest manuscript of Athenagoras' apology, Codex Parisinus Graecus 451, contains the following title and salutation: "An Embassy on behalf of Christians by Athenagoras, an Athenian philosopher. To the emperors Marcus Aurelius Antoninus and Lucius Aurelius Commodus, victors of Armenia and Sarmatia, and, above all, philosophers". Although this introduction to Athenagoras' work is of uncertain provenance, scholars have largely accepted its authenticity and have studied Athenagoras' apology as if it were an ambassadorial speech intended to be delivered, if not actually delivered, to Marcus Aurelius and Commodus. I shall demonstrate in this paper that this work is a literary fiction. First, I shall critically examine the arguments which purport to show that Athenagoras' apology is a genuine embassy, and second, I shall present the opposing and much more likely view, which has not as yet been fully developed, that Athenagoras neither composed an ambassadorial speech nor delivered it before the Emperors.

Lisa Coulthard

'Exaltation by Violence': Martyrdom, Violence and the Amphitheatre in Ante-Nicene Roman North African Christian Discourse.

With the advent of the execution of Christians within the amphitheatre, the Christian view towards attending shows did not markedly change — the theatre was still associated with idolatry, lust, demons and evil spirits and attending such displays was declared clearly wrong in the eyes of God. However, the addition of the execution of Christians to the program of violence and gore in the Roman amphitheatre did not go unnoticed in Christian writing. Although the changes in discourse were subtle, the execution of Christians within the precincts of the amphitheatre did affect the Christian discourse regarding theatre and regarding martyrdom. In this paper I will examine the impact of Christian martyrdom on the discourse and thinking surrounding the theatre. Specifically, I will consider Tertullian's *De Spectaculis* and *The Acts of the Christian Martyrs*, (the Latin acts and in particular *Perpetua and Felicitas*), as documents which help us to theorize about the place of the amphitheatre in Christian discourse in the Roman North African world during the second and third centuries. In short, I will consider how Christian discourse about martyrdom and about theatrical display intersected in early Latin Christianity and will consider how this co-mingling allows us to examine the theatre as cultural site and to theorize more completely about violence and the place of the theatre in late antiquity, and about the status of theatre in Christian writing to this day.

J. Kevin Coyle

Beating Back the Devil: Prayer as a Defensive Tactic Among Early Christians.

At this stage my plan is to focus on patristic exegesis of the petition in the Lord's Prayer: "Deliver us from evil". What is "evil" for the commentators? What are its powers? How is the supplication, if successful, seen to work?

It may be necessary to explore background issues, such as: The idea in ancient times of prayer as a weapon to avoid evil; specific examples of prayer in this regard; and the righteous believer as a preferred target of evil's attacks.

Theodore De Bruyn

The Violence of the Lord in Cyprian's Apology to Demetrianus.

In his apology *To Demetrianus* Cyprian evokes the image of a master punishing his slave. The paper will discuss the role of this image as a rhetorical *topos*, as a perception of the divine, as a piece of religious polemic, and as a common social reality. The paper will also consider intimations of physical hardship, economic inequity, and social rivalry in the apology, and explore ways to interpret these intimations in relation to the general themes of the apology and the specific image of the master.

John Egan

*Gregory Nazianzen's distinction between **aitia** ("cause") and **aitios/arche** ("cause/origin"): is it invariable?*

In his communication at the Eleventh International Congress on Patristic Studies in Oxford, T.A. Noble asserted that Gregory used *aitios* to refer to the external causation of the world and *aitios/arche* to refer to the internal origination within the Trinity. Noble found these uses "quite consistent". In this presentation I wish to call that consistency into question.

Susanna Elm

'Pierced by Bronze Needles': Heresy, Mutilation and the Bishop as the Image of the Imperial Body of Christ.

In 376, Epiphanius of Salamis first accused the Montanists of committing ritual child-murder by piercing infant victims with bronze needles during the "initiation in the name of Christ". According to Augustine, who repeats the charge in 428, the Montanists worshipped children who died of the piercing as martyrs, and considered those who survived the ordeal to be "high priests". The Greek verb used is *stizein*, "to prick, puncture, or tattoo"; especially of a slave or a soldier". Why are Montanists thus accused?

By the time of Epiphanius' accusations, Montanists had become the archetypal examples of false prophecy. However, no author prior to the fourth century had accused the Montanists of child-murder by means of ritual stigmatization. Fourth century authors, all of them bishops, also introduced charges of Montanus' "pagan" affiliations. Simultaneously, bishops issued ecclesiastical canons stipulating that "no man shall ... tattoo (*stigmazein*) himself like the pagans", nor should he "sit in front of those who mark themselves with thorns and needles such that their blood flows to the ground". Yet at the same time, as Christianity gained public power, Theodoret of Cyrrhus, praised those bishops, who attended the council of Nicaea in 325 with signs of their recent persecution still visible, as bearing "in their bodies the marks of Christ (*ta stigmata tou kuriou*).

My proposed talk will use the dramatic shift in the accusations leveled against the heresy of the Montanists as a test-case for the exploration of a fundamental shift in the representation of leadership. I will argue that controversies regarding forms of physical mutilation bear directly on ways in which a newly emerging religio-political elite (bishops) sought to project the foundation of their authority: if the bishop was the representative of the Church, the Body of Christ, then what should his physical persona look like? Should the Church be embodied in the image of a senator, shaped by time-honored notions of civic responsibility and active patronage, or of an ascetic, who sought to imitate Christ by letting mortification take the "place of the nails and of the thorns" (Ephrem of Nisibis)? Was the bishop the "high-priest" of Leviticus, or Paul's "slave of Christ", bearing his "marks branded to his body?"

Leo C. Ferrari

Some Aspects of Augustine's Cosmography.

Modern scholars have tended to rashly assume that Augustine's world-view corresponded

approximately with the modern one. As a result, some puzzling key-phrases have been mistranslated. Prominent examples include the size and shape of the earth and the sun's daily voyage.

Eleanor Irwin

Good Women and Martyrs.

In the *Acts of the Martyrs*, authorities threaten to send a woman to a brothel or to hand her over to gladiators and, elsewhere, a woman asks for protection between sentencing and the arena. The implied threat of sexual violence reflects women's perceived vulnerability and is sometimes blamed on a woman's decision to remain unmarried. Similarly it is reported that women martyrs were brought naked into public view or required to act out a myth.

The martyrdom of women presented Christian writers with a problem. The good woman in Greco-Roman literature lived a private life as wife and mother and was judged by appearances. A Christian martyr was in the public eye and a woman martyr in particular did not conform to Greco-Roman standards of goodness.

In my presentation, I will examine the conflict of views on women's goodness especially as it related to women martyrs.

Pierre Létourneau

Sur les traces de Jean. La tradition johannique et le Dialogue du Sauveur.

Le *Dialogue du Sauveur* (DialSauv) se présente comme un écrit chrétien de tendance gnostique, bien que cette dernière tendance ait pu être questionnée. La question du milieu d'origine du texte n'a pas encore reçu de réponse définitive. Or la solution du problème repose en partie sur l'identification des sources chrétiennes du dialogue. Malgré l'absence presque totale de citation explicite et directe du Nouveau Testament, le texte contient de nombreuses allusions aux évangiles synoptiques (surtout à Mt, puis à Lc), et quelques unes seulement au quatrième évangile. Résultat fort surprenant puisqu'aucun écrit du Nouveau Testament ne s'apparente plus à la forme, au contenu et à la pensée du *DialSauv* que l'évangile de Jean. Or cette parenté évidente entre le dialogue de Nag Hammadi et le quatrième évangile laisse toutefois apparaître des divergences de pensée, qui pourraient peut-être trahir une élaboration ultérieure de la tradition johannique. Notre principal objectif sera de vérifier si ces divergences s'orientent de façon cohérente dans une direction suffisamment précise pour nous permettre de situer notre écrit gnostique à quelque part sur la trajectoire johannique.

C. Ellen McLeese

Ephrem, the Sinful Woman and Salvation.

This paper proposes to analyze Ephrem's sermon, *On the Sinful Woman*, using structuralist narrative analysis. It will illustrate how Ephrem shifts the focus of the biblical story such that the sinful woman is no longer a minor character but the axis upon which Christian salvation history rests.

Harry Maier

The Violent Gaze of the Apocalyptic I.

Russel P. Moroziuk

The Existential and Intellectual Roots of Christian Apophatics.

Apophatics is a 'terra nova' if not a 'terra ignota'. There is more to understanding apophatics or apophaticism than that it comprehends a negative stance as opposed to a positive stance in philosophical theology. This paper intends to explore the existential roots of this negative stance and the intellectual framework within which it is expressed in the Christian tradition.

Louis Painchaud

Vers une nouvelle édition et traduction de l'Évangile selon Philippe (NH II, 3).

Depuis la parution de la troisième édition révisée de *The Nag Hammadi Library in English* (ROBINSON 1988), on peut se demander quelle est l'utilité de préparer de nouvelles traductions des textes de Nag Hammadi. La question se pose *a fortiori* lorsqu'il s'agit d'un texte aussi bien conservé que l'*Évangile selon Philippe*, dont on connaît plus d'une douzaine de traductions modernes en allemand, anglais, catalan, italien, néerlandais et polonais et plusieurs éditions critiques. Au moment d'entreprendre de ce texte une nouvelle édition critique accompagnés d'une traduction française et d'un commentaire, il convient de dresser un bilan des travaux qui lui ont été consacrés depuis sa première traduction allemande (SCHENKE 1959). Ma communication présentera les principaux enjeux de l'étude de ce texte, sa signification dans le cadre plus général des études sur le christianisme ancien, ainsi que quelques exemples des problèmes que posent encore la traduction et l'interprétation de ce texte et des solutions nouvelles qu'on peut leur apporter.

Dilys N. Patterson

The Church as Mother in "II Clement": A Study of the Creation and Use of a Symbol in Second Century Christianity.

This paper presents an unique reading of the Church as it is symbolized in the second century document, "II Clement". Often overlooked by scholars, "II Clement" offers evidence of Christian identity which contrasts with that found in the New Testament tradition.

Instead of using Paul's symbol of the Church as the Bride of Christ which is found in "Ephesians", "II Clement" develops a symbol of the Church as a mother. Only when this symbol is read from the perspective of Mediterranean cultural values does the significance of the Church as mother become apparent. The dialectical values of honour and shame, towards women and mothers in particular, serve to focus the community's self-understanding as "the household of

God" whose objective is to "guard" the honour of their Mother, the Church.

This reading of the symbolism of "II Clement" presents to scholars of early Christian history an image of Christian identity which is relational and therefore more dynamic than the image of the Church depicted in the New Testament.

Paul-Hubert Poirier

Les Actes de Thomas et le manichéisme.

Le rapport entre les *Actes* apocryphes de *Thomas* et le manichéisme a depuis longtemps retenu l'attention des spécialistes du manichéisme et il a fait l'objet de discussions et d'hypothèses diverses. L'objectif de cette communication est de poser les jalons d'un nouvel examen de cette question à la lumière, notamment, des sources manichéennes découvertes depuis le début du XX^e siècle. Dans un premier temps, on s'efforcera de rendre compte de la recherche menée sur ce sujet depuis Isaac de Beausobre et on procédera à une appréciation critique des influences manichéennes que l'on a cru déceler sur les *Actes de Thomas*.

James Pope

The Demonology of Justin Martyr and its contribution to the Question of the Audience of the Dialogue.

Current scholarly opinion favours the Jewish and Christian missions to the Gentile God-fearers as the setting for both the proof-texts used by Justin Martyr in the *Dialogue with Trypho the Jew* and for the text itself. His primary audience in the *Dialogue* is considered to be that indicated in the text itself: non-Christian God-fearers, to whom it must be proven that the Church is the true Israel. This paper will examine striking differences between the demonologies of this First and Second apologies to the pagans and that of the *Dialogue*. These differences militate against the exclusion of Jews from the *Dialogue's* audience by suggesting that Justin — both in his choice of proof texts and in his own writing — tailored its demonology to suit the demonological tastes of second century Jews.

Harold Remus

Methodology in the Study of Ancient "Magic".

Early opponents of Christianity sometimes accused Jesus of practicing "magic", and rivals within early Christianity sometimes stigmatized each other with the same label. In some ancient contexts, to be sure, the word is used in a positive sense, but more commonly it is a *Schimpfwort* - as it has been also for many modern scholars. This paper examines some of the methodological premisses underlying modern study of the Greek magical papyri and similar texts.

Paul Rigby

The Ontological Status of Augustine's Doctrine of Original Sin.

In an attempt to ward off Gnostic dualism with its question "Whence comes evil?", Augustine introduced philosophical categories. Thereby he created an onto-theological discourse as alternative to the established mythical and sapiential treatments of the problem of evil. At the same time, by adopting the Neoplatonic position on non-substantiality of evil, and in keeping with the doctrine of creation *ex nihilo*, he made it possible to understand how creatures might turn away from God towards lesser beings. In this way evil loses all ontological meaning and the new question becomes "Why do we do evil?" Thereby, Augustine shifts the problem of evil into the sphere of action, willing and freewill. I will argue that the doctrine of original sin ensures that the non-voluntary dimension of evil is never lost in the purely moral vision in which evil is either sin *or* punishment. I will attempt to show that, by giving the problem of evil a historical--i.e. non-mythical--dimension, he can retain the ontological status of the question of evil but within its proper sphere, that of action.

Andrius Valévicus

John Chrysostom and Social Oppression: Bowing Before Authority in Order to Attain Virtue.

John Chrysostom is known as a defender of the poor. However, he sometimes appears to be somewhat ambiguous. He tells his listeners that fear of the authorities is useful; that whoever does not live in fear of God and of the authorities is not capable of virtue; that one can thank the authorities for their oppression and that slavery is a punishment for sin.

I would like to look more closely at this ambiguity and the reason for it.

Sandra Walker-Ramisch

The Framing of Thecla.

The story of Thecla enjoyed an immense popularity in the early history of Christianity. Indeed, this story was the basis of a widespread Thecla movement which reached the apex of its popularity in the fifth century even though censured and eventually driven to the margins by the dominant church. The story has survived in literary form as part of the Acts of Paul, a narrative strikingly similar to the Hellenistic Romance.

The focus of this paper is on the story of Thecla, which initially circulated independently of the AP. That there are representations of physical and psychological violence in this story is obvious. However, less obvious are the conceptual and epistemological acts of violence which I have termed acts of "framing". By framing I mean false representation, but I use the term also in reference to the common biblical rhetorical device in which similar stories are placed at the beginning and end of a series, the discourse of which is meant to provide the interpretive key to the series. When I say, then, that Thecla is thrice "framed" in the AP, I make the claim that she is a victim of violence through her inscription in, or framing by, cultural discourse as

- a. an **object** of an "other's" desire
- b. a **virgin** in the dominant Church's discourse on ascetic piety
- c. a **heroine** in a Greek romance novel.

In other words, I attempt to show how "Thecla" as subject, as literary character and as story teller, has been framed and policed by the master narratives of her (and our) societies; or put another way, how her subjectivity, her identity, and her voice have been given (mis-) representation by the "other's" discourse. A resistant reading of the Thecla story will attempt to deconstruct these interpretive frame-ups and hear her story from a new perspective.

The method I bring to my reading of the AP has borrowed from literary theory, from cultural criticism, from discourse analysis and from feminist theory and practice. As literary theorist and cultural critic I have eschewed the traditional dichotomy of fiction versus history. Both encode in narrative the interpretive constructions or metaphors which members of a cultural group apply to their experience. As discourse analyst, I remain constantly vigilant to the political in any claim to determine ground rules for what constitutes truth, and open to the excluded and repressed knowledges which survive in the "shrapnel" (Jennifer Terry) of discursive battles; as feminist, I speak out of my own gendered and interest context, bringing to my work the desire I share with many women to be authors of our own stories, to be part of the process of culture making and knowledge production. My resistant reading of the AP is a contribution to the fulfillment of that desire.

Peter Widdicombe

The Fatherhood of God in the Thought of Justin Martyr.

In the second century the question of how the fatherhood of God was to be conceived was open. Justin, like his Greek contemporaries, accepted without question the traditional description of God as Father and did not perceive the nature of God's fatherhood to be a subject that required discussion. He used the *Timaeus*' phrase 'Father of all' and the absolute phrase 'the Father' without deliberately distinguishing between them. Nevertheless, the pattern of his usage reveals much about the way in which a second century Christian thought it appropriate to speak about God.

NOUVELLES DE NOS MEMBRES

Rodrigue Bélanger underwent major cardiac surgery, complicated by peritonitis. He is recovering now at home, and writes: "Je serai au repos complet jusqu'en août, ce qui fait que plusieurs projets de publication et de congrès (dont les Sociétés savantes et Oxford) ne pourront se réaliser." Anyone wishing to contact Rodrigue can write to him at

413 Vanier
Rimouski, Qc G5L 4C7

Speedy recovery, Rodrigue!

Robert Crouse is, from February to May, 1995, Professor of Patrology at the Patristic Institute ("Augustinianum") in Rome. At the end of May, he will be giving a paper at the International Eriugena Colloquium in Leuven, on "*Primordiales causae* in Eriugena's interpretation of Genesis: Sources and Significance".

Louis Painchaud: (travaux en cours) Édition, traduction française et commentaire de l'Évangile selon Philippe (NH II,3); Édition, traduction française et commentaire de l'interprétation de la gnose (NH XI,1); (en collaboration avec **Anne Pasquier**) Programme d'analyse pour l'histoire

du gnosticisme ; (en collaboration avec **Pierre Létourneau**) 1) le phénomène des réécritures dans les textes de Nag Hammadi, 2) la présence des femmes dans les groupes chrétiens hétérodoxes du II^e au IV^e siècle.

Dr. **Harold Remus**, Religion and Culture, Wilfrid Laurier University, delivered the Presidential Address, entitled "'Magic,' Method, Madness," at the annual meeting of the Canadian Society of biblical Studies/Société Canadienne des Études Bibliques at the University of Calgary, June 1994. We understand that Harold has retired from full-time teaching recently.

Wesley M. Stevens has retired from full-time teaching at the University of Winnipeg.

Mark Vessey hosted, with **Harry Maier**, a late antique prelude to a colloquium at UBC on "Heresy and Heretics in the Middle Ages" in November, 1994 at which he also read a paper entitled "Obelus and Anathema: The Forging of Orthodoxy in Late Latin Antiquity"; is working on a chapter on Jerome and Rufinus for the *Cambridge History of Early Christian Literature*, edited by Frances Young, and on a study of the first English translation of Augustine's *City of God* by John Healey (1610); taught a graduate seminar on "Ancient Christian Literary Theory" for students in English and Comparative Literature, some of whom were clearly inspired by the example of **Jodey Castricano** (who still finds time for patristic topics while writing a thesis on modern literature); belongs to an informal reading group, continuing at UBC into this spring, on the *City of God*, jointly organized with **Paul Burns** and **Harry Maier**

PUBLICATIONS

Harry O. Maier, "Clement of Alexandria and the Care of the Self", *Journal of the American Academy of Religion* 62³ (Fall 1994) 719-745.

William D. McCready, *Miracles and the Venerable Bede* (Studies and Texts 118). Toronto: Pontifical Institute of Mediaeval Studies, 1994.

Louis Painchaud, "Something is Rotten in the Kingdom of Sabaoth. Allégorie et polémique en NH II 103,32 - 106,19, *Acts of the Fifth International Congress of Coptic Studies*, Vol. II, éd. T. Orlandi. Rome, 1993, 339-353; "The Literary Links Between the Writing Without Title On the Origin of the World (CG II,5 and XIII,2) and Eugnostos the Blessed (CG III,3 and V,1)," *Journal of Biblical Literature* 114¹ (1995) 29-50; en collaboration avec **Paul Claude**, "La bibliothèque copte de Nag Hammadi et la culture antique", *Cahiers des études anciennes* 28 (Trois-Rivières. 1993) 31-52.

Paul-Hubert Poirier, "Pour une histoire de la lecture pneumatologique de Gn 2,7: Quelques jalons jusqu'à Irénée de Lyon", *Revue des Études augustiniennes* 40 (1994) 1-22.

Mark Vessey, "Peregrinus Against the Heretics: Classicism, Provinciality, and the Place of the Alien Writer in Late Roman Gaul," in *Studia Ephemeridis Augustinianum* 46 (Rome, 1994), 529-65; "Erasmus' Jerome: The Publishing of a Christian Author," in *Erasmus of Rotterdam Society Yearbook* 14 (1994), 62-99.

OEUVRES SOUS PRESSE

Louis Painchaud, *L'Écrit sans titre. Traité gnostique sur l'origine du monde*. (Bibliothèque copte de Nag Hammadi, section Textes 21), Québec-Paris-Leuven, 1995, 620 p.; en collaboration avec **Anne Pasquier**, "Les textes de Nag Hammadi et le problème de leur classification", *Actes du colloque tenu à Québec du 16 au 19 septembre 1993* (Bibliothèque copte de Nag Hammadi, section Études 3), Québec-Paris-Leuven, 1995.

Mark Vessey, a chapter entitled "English Translations of the Latin Fathers, 1516-1611" forthcoming in a collaborative volume on the reception of the Fathers in the West, edited by Irena Backus (E.J. Brill).

NEW MEMBERS

Lorraine Buck, Ph.D. student at the University of Ottawa (Religious Studies)

Lisa Coulthard, Ph.D. student at the University of Toronto

Susanna Elm, Faculty at the University of California

Dilys Patterson, Ph.D. student at the University of Ottawa

Constance Ellen McCleese, Ph.D. student at the University of Montreal

Bernadette McNary, Ph.D. student at the University of Toronto

James Pope, Student at McMaster University

Laurie Richardson, Student at the University of Waterloo

Lucian Turcescu, Ph.D. student at the University of St. Michael's College, Toronto

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CONFERENCES

Oxford Patristics Conference Aug. 21-26, 1995

At the time of publication, information was still sparse. Notices were sent out by Dr. Livingstone in July, 1994, and again in January, 1995.

Titles were to be submitted to Dr. E.A. Livingstone, 15 St. Giles, Oxford OX1 3JS no later than March 3. Those who wish to attend the conference should write to Dr. Livingstone, including the (non-returnable) membership fee of 40 pounds (\$70 US). If in pounds, the cheque must be drawn on a British bank. If you send cash, send it by registered mail.

Accommodation will be available in Queen's College, St. Edmund Hall, and Trinity College. Cost will be 44 pounds per day, including meals. Queen's College is also offering bed and breakfast (only) to a limited number of persons, at 20 pounds per day. This is in a hostel on the Iffley Road.

Registrants should indicate their preference in re accommodation when they send in the registration (membership) fee and title.

Tenth International Conference on Medievalism
Sept. 27-30, 1995
Higgins Armory Museum
Worcester, MA 01605-2444
U.S.A.

The conference focuses on Spiritual Dimensions of Medievalism, but papers are welcome on all aspects of medievalism, including the reception of the Middle Ages and of medieval themes in later periods. Proposals and inquiries should be received before June 15, 1995:

Dr. James Gallant
10 Lyndale Road
Worcester, MA 01606
U.S.A.
FAX Linda Hanan (508) 852-7697

Twenty-First Annual Byzantine Studies Conference
Thursday evening, Nov. 9-Nov. 12, 1995
New York University & Metropolitan Museum of Art

The conference is the annual forum for the presentation and discussion of papers on every aspect of Byzantine studies, and is open to all, regardless of nationality or academic status. Membership in the BSC, which is required for participation in the conference, now involves a 20\$US annual fee for regular members, and 10\$US for associate members (students or scholars not currently employed). Inquiries and/or dues may be sent to the secretary-treasurer, Denis Sullivan, 4400 East-West Hwy., #1017, Bethesda, Md. 20814, U.S.A.

The deadline for abstracts having passed, this notice is for the information of those who might like to attend the conference.

ELECTRONIC SYMPOSIA, ETC.

The Saint Pachomius Library: The Saint Pachomius Public Domain Library is an online archive of Orthodox Christian literature (theological writings, hymnography, saints' lives, etc.) in English translation. Texts are selected from all Orthodox traditions throughout the world. *All materials are uncopyrighted and may be reproduced freely.* Most of these texts are electronic reissues of Nineteenth-Century translations, but a number of new translations of works never before available in English are being produced.

The library is on the World Wide Web Orthodox Page. Its address is:

<http://nikon.ssl.berkeley.edu/~dv/orthodox/reading/St.Pachomius>

For those without World Wide Web access, a mailing list should be in operation by the time of publication, through which subscribers will be able to receive texts. For information contact:

Karen Rae Keck and Norman (Dionysios) Redington redingt@mit.edu

Persons interested in translating texts for this project from Greek, Latin, Slavonic or Ethiopic (Ge'ez) are invited to contact the above. People willing to scan or type one printed page per month (no volunteer is being asked to do more) of English text into an ASCII file and to return it by e-mail are asked to contact the same people.

Arachne. Within the next few months this new journal for classical studies will appear on the World Wide Web. It intends especially to act as an "electronic voice" for European classical scholarship, but editors hope to have this supplemented by vigorous international input. Contributions are welcomed and encouraged from scholars throughout the world. It maintains friendly relations with *Electronic Antiquity. Communicating the Classics*, which, along with *BMCR*, was the first of the electronic classical journals. It aims in the future at a number of cooperative ventures with that journal. Accepted languages are English, French, German, and Italian. Further information may be obtained from:

Emanuele Narducci
c/o Dipartimento de Scienze dell'antichita
via Alfani 31
50121 Firenze
Italy
Home phone: 39 - 55- 7398667
email: narducci@mailserver.idg.fi.cnr.it

OUR SISTER SOCIETIES

Correction: Membership in the North American Patristic Society (NAPS) is US\$48, not 47, and with mailing costs to Canada it comes to \$53+. Before sending membership you are advised to write to:

The North American Patristics Society
c/o Prof. Thomas Finn
Department of Religion
College of William and Mary
P.O. Box 8795
Williamsburg VA 23187-8795
U.S.A.

NEW SERIES

Studies in Women and Religion/Études sur les Femmes et la Religion. Members' attention is drawn to this new series begun by CCSR.

Inquiries should be directed to the series coordinator, Pamela Dickey Young, Dean of Women, Queen's University, Kingston, On K7L 3N6.

"Les études sur les femmes et la religion sont devenues assez récemment et de façon rapide un domaine de recherche et d'activité intellectuelle de plus en plus important qui offre de nouvelles approches dans le domaine des études religieuses au Canada. La série s'adresse avant tout aux chercheuses et chercheurs qui s'intéressent aux perspectives et aux méthodologies moins traditionnelles. Cette série vise à encourager et à faciliter la contribution scientifique de nouvelles et nouveaux spécialistes dans le domaine des femmes et de la religion en leur donnant un support dans la publication de leurs manuscrits. Studies published in this series will reflect the wide range of disciplines in which the subject of women and religion is currently being studied, as well as the diversity of theoretical and methodological approaches which characterize contemporary women's studies."

RÉUNION ANNUELLE/ANNUAL MEETING

Le dimanche, 5 juin 1994, de 10h00 à 11h00

University of Calgary

PROCÈS-VERBAL

1. Procès-verbal de l'assemblée générale du 9 juin 1993

Le procès-verbal est approuvé sans modification, tel qu'il avait été publié dans le *Bulletin* d'avril 1994.

2. Visit of Craig McNaughton, Director-General of the Canadian Federation for the Humanities.

Mr. McNaughton distributed a written report, and commented on highlights of it:

- CFH's Board of Directors is being reduced in size.
- CFH is supporting electronic technologies through a committee of which our Kevin Coyle is chair.
- The 50th anniversary celebrations were a success.
- Members of the society are invited to send in accounts of interesting projects to *Humanities Research Fiches*.
- SSHRCC is undertaking a policy review of the dissemination of research results; it will look at goals for publication, the role of federations, etc.
- CFH is hosting a Round Table on June 8 called "Reimagining the Family".
- Names are needed of corporations supportive of the humanities, with the goal of setting up a foundation to support teaching and research in the humanities.

3. Affaires découlant du procès-verbal

Dans le but de clarifier la politique d'octroi des allocations de voyage aux membres du bureau, la proposition suivante est adoptée: *Que la formulation de l'article 9, section 1, du procès-verbal de l'assemblée générale de l'année dernière soit ainsi comprise que les membres du bureau puissent solliciter une allocation de voyage représentant un maximum de 70% de leurs frais de voyage pour se rendre au congrès des sociétés savantes.* (Coyle/Maier)

4. President's Report

Paul-Hubert Poirier thanked members of the executive for their work on behalf of the society; explained the use of teleconferencing for executive meetings; and thanked the Faculty of Theology at Laval for infrastructure support.

5. Rapport du secrétaire et éditeur du *Bulletin*

Patrick Gray fait état de la publication des deux livraisons habituelles du *Bulletin*, ainsi que de la publication, cette année d'un dépliant sur l'Association, qui pourra être remis aux membres éventuels, ou à toute autre personne intéressée.

6. Treasurer's Report

Kevin Coyle distributed and commented on the following:

- Financial Statement, Jan. 1-Dec. 31, 1993. Since the SSHRCC competition for grants was not held this year, the grant to CSPS was extended for one year, as was the case for other societies who would have come up for review; a new review process is being instituted.
- Interim Financial Statement, Jan 1-Apr. 30, 1994. Dues have been coming in well, with only a few outstanding. Not many new receipts can now be expected before the end of the year.
- Budget for 1994. Many items have already been disposed of, as shown in the interim statement. Dues to CFH have been estimated. Unforeseen expenses, in particular room rental at the restaurant in Calgary, and the as-yet-undetermined cost of the joint reception, mean that expenses are expected to exceed the \$3500 figure by about \$500, an amount which will need to be taken out of the balance carried forward from last year.

The report was accepted unanimously (de Bruyn/Maier)

7. Rapport sur l'AIÉP

Kevin Coyle (qui agit comme notre représentant officieux auprès de l'AIÉP, étant donné qu'il est déjà membre du bureau de celle-ci) mentionne ce qui suit:

- Les membres de l'ACÉP devrait considérer la possibilité de joindre les rangs de l'AIÉP (ce qui permet de recevoir l'annuaire semestriel, qui contient maintenant les numéros de télécopieur et les adresses électroniques), et même de devenir membres du bureau;
- Comme en témoigne son *Bulletin*, l'AIÉP fait beaucoup pour la promotion des études patristiques, spécialement dans des régions où celles-ci n'étaient encouragés jusqu'à maintenant, ce qui est le cas en Europe de l'Est. L'AIÉP contribue également à la mise sur pied de bibliothèques, par exemple en Roumanie, en Ukraine et en Chine. Par ailleurs, l'AIÉP patronnera quelques participants des pays en voie de développements à la prochaine conférence d'Oxford.

-- L'AIÉP garde toujours un vif intérêt pour l'ACÉP.

8. Essay Prize

Theo de Bruyn reported that four very good submissions had been received. He wondered whether set criteria were needed to guide the evaluator, and proposed that we specify the area addressed as "Early Christianity 100-600" rather than as "Church Fathers". Others urged future evaluators to follow Theo's model of careful written evaluations sent to all contestants.

9. Le Congrès des sociétés savantes de 1995 (Montréal)

On manifeste une inquiétude générale à propos des dates proposées (en milieu de semaine), et on exprime une nette préférence pour les 2-4 juin, dates qui permettraient à notre rencontre de chevaucher une fin de semaine. Le bureau marque son accord et fera le nécessaire.

10. Report of the Nominating Committee

The following nominations were made:

- Vice-President - Harry O. Maier
- Representatives to the Annual General Meeting of *CCSR*
 - Wendy Helleman (to replace P. Booth)
 - Peter Widdicombe (to replace H. Maier)
- Member of the Nominating Committee - Louis Painchaud

11. La conférence d'Oxford et le 20e anniversaire de l'ACÉP

- Mark Vessey agira à titre de représentant local de notre association, étant donné qu'il sera en congé sabbatique à Oxford en 1994-1995.
- Une contribution volontaire de 1 £ sera demandée aux personnes qui participeront à notre réception.
- Suggestion est faite de publier une édition spéciale de notre *Annuaire* à l'occasion du 20e anniversaire.

12. CCSR

Theo de Bruyn reported on matters raised at the two meetings of the Board of *CCSR* (one in January, the other during the Learned's):

- *SR* is now in a stable financial situation, and is catching up on its publishing schedule. There will be a series of special issues, for one of which papers from one of our joint sessions might be proposed.
- Book publication uses two presses, Presses Universitaire de Laval, and Wilfrid Laurier University Press. A new series, *Studies in Women and Religion*, is being started. For all books in the Aid to Scholarly Publication programme, a lump-sum payment of \$1000 will be paid in advance of publication to the press, replacing the previous buy-back policy which left substantial uncertainties. The lump-sum

payment will be increased annually according to the consumer-price index, and the arrangement will be reviewed in three years. Books subvented elsewhere involve no buy-back policy. The dissertation series is being suspended pro tem.

- Two works of interest to CSPS members have been published in the series Studies in Christianity and Judaism.

13. Levée de la séance

La séance est levée à 11 h 30.

ANNIVERSARY EDITION OF THE DIRECTORY

Accompanying this edition of the *Bulletin* is a form asking for information for the next edition of the *Directory*. The Executive have agreed that this edition should mark the twentieth anniversary of the society's founding by including historical records of the society's life over that twenty-year period. You are asked to submit any information, reminiscences, or other material that might be suitable for inclusion, along with the completed information form.

Please note that the *Directory* will be published shortly after the Annual General Meeting, rather than at this time, so that its listing of officers may reflect the results of the elections that will take place at that meeting.
