

# BULLETIN

Association canadienne des études patristiques (ACÉP)/

Canadian Society of Patristic Studies (CSPS)

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volume XXI numéro 1

avril 1997

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**ACÉP RÉUNION / CSPS MEETING  
MEMORIAL UNIVERSITY, ST. JOHN'S  
1-4 JUNE, 1997**

**SUNDAY 1 June**

20:00-22:00 Joint Lecture with CSSR/SCER and CSBS/SCEB [S2109]  
[Reception ACAFE 21:15]

**Wayne Meeks**, Yale University  
*Judaism, Hellenism and the Birth of Christianity*

**MONDAY 2 June**

9:15 - 9:30 President's Opening Remarks [E5005]

9:30 - 10:30 FIRST SESSION [E5005]  
Chair: Kevin Coyle

**Paul-Hubert Poirier**, Université Laval  
*The Laval University Collection of Greek Manuscripts*

**Peter Widdicombe**, McMaster University  
*Justin Martyr's Apophaticism*

10:30 - 11:00 Break

11:00 - 12:00 SECOND SESSION [E5005]  
Chair: Patrick Gray

**James Pope**, McMaster University  
*Does Origen have a Consistent Demonology? A Comparison of  
De Principiis and Contra Celsum*

**Rémi Gounelle**, Pontifical Institute of Mediaeval Studies  
*Le salut apporté par le Christ aux morts qu'il a trouvés aux  
enfers: Filastre de Brescia en lutte avec les païens de son temps*

12:00 - 13:00 Annual General Meeting of CSSR/SCER (Executive Meeting)

13:30 - 15:00 THIRD SESSION [E5005]

Discussion of Louis Painchaud's *L'Écrit sans titre: Traité sur l'origine du monde* (Québec: Presses de l'Université Laval/Louvain-Paris: Peeters, 1995)

Chair: Paul-Hubert Poirier  
**Louis Painchaud**, Université Laval  
**Kevin Coyle**, Saint Paul University  
**Michel Desjardins**, Wilfred Laurier University

15:00 - 15:30 Break

15:30 - 16:00 FOURTH SESSION [E5005]

Chair: Andrius Valevicius

**Walter Hannam**, University of King's College  
*Ad illud ubi permanendum est: The Logic of Augustine's usus fruitio Distinction and its Place in the Argument of De doctrina christiana Book I*

16:00-1700 Executive Meeting

17:00 - 19:00 CSPS/ACEP Reception [E4051]

## TUESDAY 3 June

9:00-10:15 FIFTH SESSION [E3048]

With CSBS/SCEB

Chair: Peter Widdicombe

**Gerald Sheppard**, Emmanuel College  
*Invisioned Texts and Allusive (Intertextual) Practices: Continuity over Time*

**Harry Maier**, Vancouver School of Theology  
*Staging the Gaze: Apocalyptic Narrative Self-Representation in Early Christianity*

10:15-10:30 Break

10:30-12:00 SIXTH SESSION [E3048]

With CSBS/SCEB

Chair: Louis Painchaud

**Sylvia Keesmaat**, Institute for Christian Studies  
*Bearing (Intertextual) Good Fruit in Colossians 1.6 & 10*

**John Egan**, Regis College  
*Intertextuality in Gregory Nazianzen's Orations 30.7: John 14.28 and John 10.30 or Philippians 2.6*

**Constance McLeese**, University of Montreal  
*Augustine and Intertextual Exegetical Strategies for Genesis 2:15-25*

12:30-13:30 Executive Meeting

13:30- 14:30 SEVENTH SESSION [E5005]  
With CAECS/ACEOC  
Chair: Harry Maier

**Lucian Turcescu**, University of Toronto  
*Prosopon and Hypostasis in Basil of Caesarea's Letters 236 and 214*

**Andriy Chirovsky**, Saint Paul University  
*Antinomy in Gregory of Nyssa's Mystical Writings*

14:30-15:00 Break

15:00-16:00 EIGHTH SESSION [E5005]  
With CAECS/ACEOC  
Chair: Andriy Chirovsky

**Andrius Valevicius**, Université de Sherbrooke  
*The Slavonic Homilies of John Chrysostom: Répertoire*

**Patrick Gray**, York University  
*Smoke and Mirrors: Gregory the Great on the Fifth Council*

16:30-18:00 CSPS/ACEP Annual General Meeting [E5005]

Discussion of Current Activities

Departure for the Stone House Restaurant (Banquet)

**TUESDAY 4 June**

17:00-19:00 President's Reception [Main Dining Hall, R. Gushue Hall, Paton College]

## ABSTRACTS

**Dr. Andriy Chirovsky**

*Antinomy in Gregory of Nyssa's Mystical Writings*

Gregory of Nyssa, caught up in the acrimonious debate with Eunomius and other Arians, was forced to insist on the unknowability of God's essence. At the same time, as a mystic, he was acutely aware of his own need to know God. To later readers of Gregory's writings, his use of antinomies or paradoxical statements may seem a clever way to assert true knowledge of God while preserving the mystery of God's essence. The question is whether these antinomies were developed by Gregory in a polemical (anti-Eunomian) context, or whether their provenance can be traced to Gregory's delving into mystical experiences of his own and of others. Are his antinomies of an apologetic or rather of a primarily mystical character? This paper will attempt to sketch some preliminary responses to these questions.

**John Egan**

*Inter-textuality in Gregory Nazianzen's Orations 30.7: John 14.28 and John 10.30 or Phillipians 2.6*

Current Nazianzen scholars recognize in his *Or.* 30.7 Gregory's approach of searching for the meaning of one scriptural text (in this passage Jo. 14.28) in another. But these scholars differ in identifying the second scriptural text. One scholar proposes Jo. 10.30. Another scholar proposes Phillipians 2.6.

These scholars differ also in how they relate Gregory's use of inter-textuality in *Or.* 30.7 to his use of the philosophical notions of "nature" and "cause" in the same passage. One scholar simply recognizes that Gregory applies these notions to the two scriptural texts in question. Another scholar maintains that Gregory's use of the term "cause" in this passage is philosophically arbitrary and that the biblical puzzle remains unsolved.

In my proposed paper I shall review these differences in current scholarship on Gregory's *Or.* 30.7.

**Rémi Gounelle**

*Le salut apporté par le Christ aux morts qu'il a trouvés aux enfers : Filastre de Brescia en lutte avec les païens de son temps.*

Filastre de Brescia est la première source connue à qualifier d'hérétique l'idée que le Christ a sauvé des enfers les païens qu'il y a trouvés (*De Haeresibus*, 125[97]), une opinion pourtant largement partagée au I<sup>ve</sup> siècle par des écrivains ecclésiastiques tant grecs que latins ou syriaques. Le *Praedestinatus* n'hésitera même pas par la suite à affubler ces hérétiques d'un nom : "Adecerditae". Une fois analysée en profondeur et confrontée à d'autres sources contemporaines, la notice de l'évêque de Brescia permet de cerner les raisons pastorales qui ont amené certains auteurs latins à restreindre le salut apporté par le Christ dans le monde infernal.

**Patrick T.R. Gray**

*Smoke and Mirrors: Gregory the Great on the Fifth Council*

The papacy did not have a good record when it came to telling the truth about the Fifth Ecumenical Council in the West. Vigilius' successors colluded in the concealment of his role at the council, allowing an

account of events to go on record in the West which led readers to believe that Vigilius had participated fully in, and agreed with, the Fifth Council's decisions. Gregory himself demonstrated that he fully understood the real nature of the council's decisions, notably as affecting the Three Chapters. However, his correspondence reveals that he was quite willing — as part of his diplomacy in trying to deal with a complex Italian reality that involved the Aquileian Schism, the Lombard invaders who had become involved in it, and the byzantine presence — to conceal his knowledge, and variously to suppress mention of the council, downgrade its importance, and misrepresent it as a council only about persons, not about doctrine.

**Walter A. Hannam**

Ad illud ubi permanendum est: *The Logic of Augustine's usus fruitio Distinction and its Place in the Argument of De doctrina christiana Book I*

Augustine's *usus-fruitio* distinction in Book I of *De doctrina christiana* is well known. Oliver O'Donovan, in his paper "Usus and Fruitio in Augustine, *De doctrina christiana*" (*Journal of Theological Studies*, 33 (1982)), has argued that the term *usus* has a twofold significance. In the first place it is argued that, for Augustine, *usus propter Deum* "becomes a subordinate form of love, appropriate to the ontologically subordinate being whom we are commanded to love." Secondly, O'Donovan argues that *usus* has an "eschatological" and "instrumental" sense: that is to say, human beings *use* all creation as means to attaining their proper end, God. It is my contention, however, that no such distinction in the meaning of *usus* exists for Augustine. Rather, Augustine's *usus-fruitio* distinction is meant to illustrate a *metaphysical* distinction between God's activity and that of His human creatures in Himself (perfect *fruitio*) and God's relation to His constantly changing creation in Divine Providence. Augustine's purpose in Book I of *De doctrina christiana* is to set forth, in a *regula fidei*, a metaphysical system of *exitus-reditus* which grounds all human activity within the Divine Providence of God the Creator.

**Sylvia C. Keesmaat**

*Bearing (Intertextual) Good Fruit in Colossians 1.6 & 10*

It has not gone unnoticed that there are other biblical passages which might illuminate the references to the gospel and believers bearing fruit in Colossians 1.6 and 10 respectively. However, even when the standard passages are noted (Gen 1.28; Mark 4.8) the implications of these possible echoes are barely explored. This paper will explore the deuteronomic and prophetic matrix for these verses, arguing that if a Genesis echo is indeed present it is the result itself of an intertextual allusion in the prophetic books. In addition, the creational and ethical implications of such echoes for both the calling of the Colossian church and the interpretation of the letter as a whole will be explored.

**Harry Maier**

*Staging the Gaze: Apocalyptic Narrative Self-Representation in Early Christianity*

This paper explores the paraenetic role of apocalyptic literature in early Christianity. As opposed to those scholars who insist that all apocalyptic arises out of situations of persecution to give hope to those whose hopes have been disconfirmed by oppression, it argues that apocalyptic had an important exhortational role in challenging otherwise culturally indolent communities to resist the pagan social world. Alongside historical reconstruction the discussion will be inter-textual in as much as it draws from critical and post-modern literary theory in the illumination of ancient texts.

**Constance McLeese**

*Augustine and Intertextual Exegetical Strategies for Gen. 2 and 3*

Augustine defines his theory of intertextual exegesis in the *De Doctrina christiana* III. XCIII. 37 in the following manner: "*Obscura ex locis apertioribus explicanda.*" (Obscure texts are to be interpreted by clearer ones.) Concretely such a bland description does not do justice to Augustine's exegetical practice. Citing Pauline precedent, Augustine employs a number of exegetical strategies, whereby one biblical text is understood in light of another. This paper proposes to look at the types of intertextual connections which Augustine makes when interpreting Gen. 2 and 3.

**Paul-Hubert Poirier**

*The Laval University Collection of Greek Manuscripts*

The "rediscovery" of the manuscripts and the history of the collection (the former Alphonse Dain collection). A brief description of the manuscripts with special attention to a fragmentary 11th century manuscript of the Metaphrastic Epitome of the Pseudo-Clementine.

**J. C. Pope**

*Does Origen have a Consistent Approach to Demonology? A Comparison of De Principiis and Contra Celsum*

This paper compares Origen's approach to demonology in his early programmatic presentation of the Christian doctrine and in one of his last works, an apology in which he answers Celsus' charges in an unorganized "one-at-a-time" manner. Because of their different dates and their different purposes and structures, these works will reveal whether Origen's demonology changes in its content, its explication and in the role it plays in his thought.

**Gerald T. Sheppard**

*Invisioned Texts and Allusive (Intertextual) Practices: Continuity over Time*

My approach to the topic of allusion (inter-textuality) inevitably betrays a particular stance in the present debate over "the history of biblical interpretation" itself. My aim will be to describe among the nearly infinite intertextual possibilities some "regularity in dispersion" (Foucault) in classical biblical interpretation. Here "inter-textuality" refers to a variety of interpretive efforts to illuminate one demarcated or separated text by allusion to another demarcated text. My focus specifically will be on interpretation between "books" among "the books" (Dan. 9:2) of Jewish and Christian Scripture. I will argue for significant discontinuities between "inner-biblical" interpretations (using one book to interpret another as found within Jewish and Christian scriptures respectively) and what we find later, both in rabbinic "midrash" and in post-apostolic Christian appeals to the "literal sense", since the late second century A.D. By using older modern historical criticisms, we can certainly bring into sharper focus the unpredictable lines of continuity and discontinuity between these later Jewish and Christian modes of understanding scripture inter-textually and the earlier ones. I will argue that the formation of these two scriptures and their distinctive roles within Judaism and Christianity have evoked ever since the second century some entirely new criteria for Jewish and Christian inter-textual interpretation of their respective Bibles. Finally, I will briefly comment on some implications for Christian theological interpretation amid our own current politics of "exegesis" (admittedly an English usage peculiar to the modern period which supplanted premodern "exposition")

**Lucian Turcescu**

*Prosopon and Hypostasis in Basil of Caesarea's Letters 236 and 214*

These two letters display Basil's awareness that *prosopon* was a term compromised by Sabellius when the latter used it with the meaning of "mask" devoid of any subsistence in regard to the Father, Son and Holy Spirit. Therefore, Basil discouraged the use of *prosopon* as a technical term to refer to the divine persons, but strongly advocated the use of *hypostasis* instead. *Hypostasis* was thus distinguished from "substance" (*ousia*) so much so as to force the interpretation in this direction of the Nicene anathema that condemned those who would discriminate between *hypostasis* and *ousia*

**Andrius Valevicius**

*The Slavonic Homilies of John Chrysostom: Repertoire*

This paper will be a presentation of a catalogue that Professor Oleg Tvorogov of the Institute of Russian Literature (The Pushkin House) of the Russian Academy of Sciences and I, of the Université de Sherbrooke, have prepared, and which will be jointly published by the end of 1997 (hopefully) by Dmitrij Bulanin Publishing House in St. Petersburg and the Nordrhein-Westfaelischen Akademie der Wissenschaften in Duesseldorf. Our work is based on the work of the late Evgenia Granstrem who worked on such a catalogue during the last twenty years of her life. We have greatly expanded and corrected Granstrem's preliminary manuscript which I discovered among her personal archives in 1994 in St. Petersburg. We have put together the first complete Chrysostomica general catalogue in the Slavonic tradition and containing approximately 600 incipits, two-thirds of which we have been able to successfully find in J.-P. Migne

**Peter Widdicombe**

*Justin Martyr's Apophaticism*

One of the principal attributes Justin assigns the first God is ineffability. God cannot be named and the appellations we give him, such as "Father", "God", "Creator", and "Lord", derive from God's activity in the world. This paper will look at the philosophical and biblical influences on Justin's thinking about the divine ineffability and it will assess its significance for his theology.

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**ACÉP/CSPS CONCOURS D'ESSAI 1997**

Four essays were submitted this year, three in English, one in French. Among the topics were Tertullian's panopticon and Augustine's understanding of the love of God and creation. The essay submitted by Guy Lévesque of the University of Ottawa, "La problématique des origines de la mystique chrétienne: l'impact de la philosophie païenne sur la conception de la vie contemplative chez les Pères Cappadociens", was adjudged the winner. The adjudicator wrote that the author "stresses the substantive contribution of pagan mysticism to the elaboration of the Christian understanding and practice of the contemplative tradition. The discussion is solid and inspires confidence; it reveals an admirable mastery of its topic. The argument rests on a competent and balanced use of primary and secondary sources. The author seems to be at ease in the philosophical and patristic fields."

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Guest at PIMS while completing doctorates for the University of Lausanne and the Ecole Pratique des Hautes Etudes in Paris.  
Topic: Coming of Christ into the Underworld in Liturgical Texts and Creeds.  
Preparing an edition of the Greek Recension B of the Gospel of Nicodemus.

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## NOUVELLES DE NOS MEMBRES/CHANGE OF ADDRESS

**Lucien Turcescu** has published an article "Prosopon and Hypostasis in Basil of Caesarea's *Against Eunomius* and the *Epistles*." Accepted by *Vigiliae Christianae* for either vol. 51 (1997) or vol. 52 (1998).

**Harold Remus** has published "Moses and the Thaumaturges: Philo's *De Vita Mosis* as a Rescue Operation," *Laval théologique et philosophique* 52/3 (October 1996):665-80, and "Voluntary Association and Networks: Aelius Aristides at the Asclepeion at Pergamum," in John S. Kloppenborg and Stephen G. Wilson, eds., *Voluntary Associations in the Graeco-Roman World* (London and New York: Routledge):146-75.

**Theo de Bruyn** has a new email address: tdebruyn@cyberus.ca

# RÉUNION ANNUELLE/ANNUAL MEETING

Brock University, St. Catharines, May 27, 1996

1. Approval of Agenda: Approved. (D. Sahas/P. Booth)
2. Minutes of the 1995 AGM: Approved as corrected. (P. Gray/M. Vessey)
3. Secretary's Report: P. Gray reported that the secretary's work had proceeded as usual, with the addition of the special anniversary edition of the *Directory*. He noted that a new brochure would be needed, and suggested that it be produced more cheaply and more frequently.  
Accepted. (W. Hannam/M. Vessey)
4. Treasurer's Report: J.K. Coyle reported as follows:
  - a) Financial Statement to the end of 1995. Some reimbursements not necessarily expected were noted, as well as some similar disbursements (e.g. for the Oxford reception, and for the audit). There could be a reduction in the costs for printing.
  - b) Interim Financial Statement. A new SSHRCC grant had been awarded.
  - c) Budget for 1996. The SSHRCC grant would be in place for 1996 and 1997. The administrative grant would be reduced. The *Bulletin* was shown as a separate item from Secretary's expenses. There probably should be a separate entry for printing the *Bulletin* and notices. The balance as of May 27 was \$6680.68. An amount of \$138.89 for the joint session with the medieval and renaissance societies was shown as a receipt and as an expenditure.
  - d) Revenues would need to be increased, and expenses reduced.Accepted (J.K. Coyle/T. de Bruyn)
5. Business Arising from the Treasurer's Report: There was discussion of an increase in membership dues, and of such cost-cutting measures as producing the bulletin in smaller print on fewer pages, mailing it at bulk rates, and Emailing it to members possessed of an Email address.  
Motion passed: That dues for regular members for 1997 be increased by \$10, and that dues for student/retired/unwaged members for 1997 be increased by \$5. (J.K. Coyle/P.-H. Poirier)  
It was suggested that the executive include a message about the dues increase in the November bulletin.
6. Report from Representatives of the new Humanities and Social Sciences Federation of Canada: J. Wright, M. Lauzier, J. Hirsch and J. Scott reported as follows:
  - a) \$1.1 million had been restored for support of learned journals.
  - b) The new federation had been officially inaugurated on April 1; the first general assembly was to meet in December.
  - c) The Learned's would last occur in the present form next year at Memorial. As of 1998, they would be replaced by "The Congress", to take place for the first time at the U. of Ottawa. There would be a continuing, single secretariat. There would be a lower conference fee. Thematic and joint sessions would be supported. Like the Learned's, the Congress would move about the country from campus to campus. There would be advantages to federation membership, such as a differential fee and the provision of support for joint sessions.
  - d) The general assembly would be held annually; representatives would be reimbursed for up to one half of their air fare. A board of directors would be elected from the general assembly through a system of "electoral colleges." Nominations for executive positions were open until June 5 [?].
  - e) The Youth Initiatives Programme had been established, whereby graduate students would be supported for 27 weeks of employment, 50% to be paid by the federal government, the balance by the employer. The goal was to sensitize employers and to give students something on their c.v.s.
  - f) Contrary to expectations, representatives of societies in the humanities were in a good position to exercise influence in the new federation. There was a balance between humanists and social scientists among the representatives named by universities. It was felt that everyone shared a sense of the need to work together in a situation of common threat.
  - g) 54 societies and 69 universities belonged to the federation.

7. Report from the CCSR Representative: T. de Bruyn reported on two issues:
- a) Publications. Support for learned journals had been restored temporarily, with a new process of re-evaluation to be undergone. *SR* was in a fairly good position. Books were being published, with a good flow of manuscripts being submitted.  
There was discussion of the desirability of CCSR membership and of receiving *SR*.
  - b) There had been discussion as to whether it could be assumed that religious-studies interests would be heard and represented in the new federation, particularly in light of the fact that our “electoral college” was made up of many small societies.

Accepted. (T. de Bruyn/D. Sahas)

8. Report of the Nominating Committee: J. Egan presented two lists:

*List 1:* Representative to the HSSFC General Assembly — T. de Bruyn  
 Secretary (1996-99) — Paul Rigby  
 Treasurer (1996-99) — A. Valevicius  
 Chair of the Nominating Committee — M. Desjardins  
 Member of the Nominating Committee (96-99) — R. Bélanger  
 Programme Committee Chair — P. Widdicombe  
 Member of the Programme Committee — P. Bright  
 Representative on the Board of CCSR — H. Remus  
 Representative on the Publication Committee of  
 CCSR — H. Remus

That nominations be closed (J. Egan/D. Sahas)

*List 2:* Member of the Programme Committee (96-99) — C. McLeese  
 Representatives to the Annual Meeting of CCSR — T. de Bruyn  
 M. Vessey

That nominations be closed (P. Gray/T. de Bruyn)

9. Dates for Learned 1997: H. Maier indicated the dates proposed for CSPS and sister societies, viz.:

	May 31	June 1	June 2	June 3	June 4
CSPS			X	X	X
CSBS		X	X	X	
CAC			X	X	X
CTS	X	X	X		
CShH				X	X

10. 1997 Learned: H. Maier announced that Des Roche [?] of the Department of Religion at Memorial would be our local representative. The book discussion would probably concern L. Painchaud’s book, which had at one time been scheduled for this year’s discussion.

11. CSPS and the North American Patristics Society: The following motion was passed: That a subcommittee made up of H. Maier, M. Vessey, and C. Kannengiesser be established to meet with representatives of NAPS to investigate and make proposals about joint membership, and CSPS participation in *The Journal of Early Christian Studies*. (P. Gray/M. Vessey)

12. Other Business:

- a) C. Kannengiesser noted the interest expressed by Japanese patristics scholars he had met in establishing a relationship between their society and ours. It was agreed that we would add them to our mailing-list, that the possibility of having a paper presented by one of their members would be explored, and that H. Maier would send greetings to their president on our behalf.
- b) J.K. Coyle suggested that the minutes of the Annual General Meeting be published in the November rather than the April bulletin.
- c) H. Maier notified the society of the deaths of two of our members, Walter Principe, and Harold Johnson.

d) W. Hannam noted that Robert Crouse would be retiring from Dalhousie this year, and asked that a letter be sent. C. Kannengiesser undertook to send a letter on our behalf.

Adjournment: (D. Sahas/C. Kannengiesser)

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## **REPORT ON FCSHS/HSSFC** (From Theo de Bruyn)

Première assemblée annuelle de la Fédération Canadienne des Sciences Humaines et Sociales/First annual meeting of the Humanities and Social Sciences Federation of Canada

Created in April of this year by the merger of the SSFC and the CFH, the new Humanities and Social Sciences Federation of Canada held its first annual meeting on December 6 and 7 at the National Arts Centre in Ottawa. Representatives of member societies and universities met in plenary sessions, workshops, and electoral colleges to discuss the programmes and initiatives of the Federation and to elect a Board of Directors. In all, 42 member societies and 40 member universities were represented — a record attendance.

La séance d'information du vendredi après-midi a permis aux membres d'avoir un aperçu de la structure, des programmes et des services du nouvel organisme. Le samedi, on a tenu une série d'ateliers axés sur les portefeuilles des vice-présidentes et vice-Présidents nouvellement élus: Communications externes, Diffusion de la recherche et Questions féministes. Un quatrième atelier, animé par le président, Chad Gaffield, Département d'histoire, Université d'Ottawa, portait sur des questions touchant au mandat général de la Fédération.

Elections to the Board of Directors were carried out within the newly-constituted electoral colleges with each college determining its representation to the new body which, together with the Executive Committee, will be responsible for the affairs of the Federation. Michel Desjardins, a member of CSPA, was elected to the Board to represent mid-size societies.

Parmi les autres faits saillants du week-end, soulignons la présentation des Prix du livre et le discours de Mme Susan Mann, rectrice de la York University. Les prix Harold Adams Innis, Jean-Charles Falardeau et Raymond Klibansky, attribués aux auteurs des meilleurs ouvrages en français et en anglais subventionnés par le Programme d'aide à l'édition savante de 1995-1996, ont été décernés le vendredi soir, au cours d'une réception spéciale. Le professeur Raymond Klibansky était sur place pour présenter les prix nommés en son honneur.

Information on the Federation, the Executive, Board, and staff, as well as such programmes as the Aid to Scholarly Publications and the Congress of the Social Sciences and Humanities (to replace the Learned in 1998) may be found at the Federation web site: <http://www.hssfc.ca>. The Federation can also be reached at: Humanities and Social Sciences Federation of Canada/Fédération canadienne des sciences humaines et sociales, 415 - 151 Slater, Ottawa, Ontario K1P 5H3; Tel/Tél: (613) 238-6112; Fax/Télé: (613) 238-6114; Electronic Mail/Courrier électronique: FEDCAN@HSSFC.CA

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Contributions, new information on research and other scholarly activities in patristics, and corrections of address etc. are always welcome.

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