

BULLETIN April 2006

BULLETIN Association canadienne des études patristiques (ACÉP)/Canadian Society of Patristic Studies (CSPS) Volume 23, no. 1 (APRIL/AVRIL, 2006) 1. MESSAGE DU PRÉSIDENT/ MESSAGE FROM THE PRESIDENT Dear colleagues:

It is my pleasure to welcome you to our upcoming annual conference in Toronto at York University. Please note that we have a large number of papers this year. We also have an important speaker co-sponsored by all the religion societies, but whom our society has been in charge with inviting: **Bart D. Ehrman** who will deliver a lecture entitled "The Alternative Vision of the Gospel of Judas." Prof. Ehrman is the James A. Gray Distinguished Professor and chair of the Department of Religious Studies at the University of North Carolina at Chapel Hill. His principal areas of research interest include New Testament interpretation and history of ancient Christianity (first three centuries), especially orthodoxy and heresy.

I would like to congratulate this year's winner of the student essay prize, Jared Secord (Department of Greek and Roman Studies, University of Calgary). Jared's essay is entitled "Antony and Athanasius: Hellenism, Illiteracy, and Literacy in Late Antique Egypt."

A very special thank you to our 2006 program chair, Mona Tokarek LaFosse, for her outstanding organizational skills, and for looking after all the arrangements in connection with Prof. Ehrman's lecture. Also, a thank you to Tim Pettipiece for another great issue of our Bulletin.

Our society has been saddened and mourns the loss of our dear colleague and friend, Donna Foley, 61. Donna passed away on 13 April 2006 at Windsor Regional Hospital Metropolitan Campus, surrounded by her family. She will be remembered as a professor of nursing at the University of Windsor, Member of the University of Windsor Senate, Chair of the Board of Assumption University, Board member of Hotel Dieu Hospital, member of the Canadian Society of Patristic Studies, Honor Society of Nursing, Sigma Theta Tau International, Tau Upsilon Chapter, Board member of Canadian Learned Societies for both Nursing and Patristics. Donna was also an International lecturer on St. Ambrose as well as recently completing a book on him. Donations may be made to the Foley family scholarship in care of the University of Windsor. May God rest her in peace!

Lucian Turcescu President

2. IN MEMORIAM

FOLEY, Dr. Donna M., R.N. PHD 61 years, while surrounded by family and friends, on April 13, 2006, at Windsor Regional Hospital Metropolitan Campus. Loving sister of Joan (Michael) Frohrip of Eau Claire, Wisconsin, and Dianne Foley of Calgary. Donna will be sadly missed by her nieces and nephews Patrick, Kathleen, David and his wife Shauna Frohrip, and Maggie Foley. Dear great aunt of Emily Marie. A tree will be planted in the memory of Donna Foley in the Janisse-Marcotte Heritage Forest. A dedication service will be held September 24, 2006 all are welcome.

3. CONGRESS OF THE HUMANITIES AND SOCIAL SCIENCES/ CONGRÈS DES SCIENCES HUMAINES 2006
CONGRESS: ANNUAL MEETING CANADIAN SOCIETY OF PATRISTIC STUDIES TRAVEL, REGISTRATION,
AND ACCOMMODATION FOR THE CSPS/ACEP CONFERENCE

The Congress organizers encourage participants to pre-register if you have not already done so as a very high number of delegates are expected this year. Over 5,000 delegates have registered so far. Rooms on campus will be harder to book the longer you wait to register.

For those of you who have not yet made travel, registration and accommodation arrangements for the Congress meetings at York University in Toronto, ON, the information is available at the following websites:

<http://www.fedcan.ca/congress2006/index.htm> (for information in English)

<http://www.fedcan.ca/congres2006/index.htm> (pour des renseignements en Français).

People who are staying in residence will be informed of which free parking lot they are to leave their cars in along with their residence allocation. This is the 75th anniversary of the Congress, with a number of special events planned. There will also be non-stop events on campus for the duration of the Congress meetings (May 27-June 3), so people who arrive early or stay late will have lots to do. Check out the website for a sneak peak, and expect your delegate's guide in the mail sometime in early May.

ÉVÉNEMENTS SPÉCIAUX DE ACÉP / CSPS SPECIAL EVENTS

CSPS ANNUAL BANQUET

Patrick Gray has kindly reserved the following restaurant for our annual banquet. Please plan to join us if you are attending the Congress meetings. **There is more room** for anyone who has not yet indicated an interest to Patrick. You may e-mail him at pgray3@cogeco.ca to let him know you would like to attend. However, since he will be away in late April and early May, please direct any questions to Mona Tokarek LaFosse, lafosse@golden.net.

Here is Patrick's summary of this year's venue:

The restaurant is **La Risata**, at 2777 Steeles Ave. W. My wife and I ate at La Risata recently, and we found the food, the presentation, the ambience, and the staff delightful. The restaurant is within walking distance of the campus, if the weather is fine, and a very short taxi ride if not. That is a major plus. It is a very nice upscale Italian restaurant, patronized, encouragingly, by members of the local Italian community, and by York senior administration when they want to wine and dine visitors. They will section off part of it to give us an intimate atmosphere. I have bargained for a *prix fixe* menu of \$35/person, exclusive of wine, but including: antipasto trays for each table, a choice of four main courses (pasta, meat, chicken, fish), dessert, and coffee. Wine is extra, but we will have to commit to a single wine bill, to be split equally among those who drink it. Wine prices are at the usual level for a good restaurant. You should calculate what you would normally tip as well.

JOINT LECTURE WITH BART D. EHRMAN Every year one of the religion societies hosts the Joint Lecture (on odd years called the Craigie Lecture, hosted by the CSBS; on even years the responsibility rotates between CSPS, CSSR and CTS). This year is our turn, and we are very excited to have Bart D. Erhman joining us.

Please plan to join us, and bring your friends!

Speaker: Dr. Bart D. Ehrman, University of North Carolina at Chapel Hill

Title: "The Alternative Vision of the Gospel of Judas"

Date: Monday May 29, 2006

Time: 7:00pm

Room: Vanier College Room 135 Reception to follow in "The Renaissance" (across the hall from the lecture) Note: We will **not** be holding a separate reception for CSPA this year. Abstract: The Gospel of Judas has been a media sensation, but it is also a serious document of real historical significance. While its closest ties may be with various Sethian forms of Gnosticism, it has clear alliances with other forms of early Christian thought (Valentinian, Thomasine, Marcionite); indeed, there appear to be remnants of Jewish apocalyptic theology in the surviving text. This paper will assess the Gospel of Judas to see what it can tell us about the multi-form character of Christianity in the second century. Short Biography:

Bart D. Ehrman is the James A. Gray Distinguished Professor and Chair of the Department of Religious Studies, University of North Carolina at Chapel Hill. He has received numerous teaching awards and research grants, and serves as editor of several journals and monograph series in Early Christian studies. He has published or edited 19 books, including *Jesus: Apocalyptic Prophet of the New Millennium*, *Lost Christianities*, the Loeb Classic edition of the Apostolic Fathers, and a popular undergraduate textbook on the New Testament. Recently, Dr. Ehrman was interviewed on *The Daily Show* with Jon Stewart about his book *Misquoting Jesus*, a New York Times bestseller. He is on the advisory panel to the National Geographic Society for the newly discovered Gospel of Judas, which will be the subject of his lecture at Congress 2006.

Please visit the following website for more information about Dr. Ehrman's involvement with the Gospel of Judas: On the lighter side, here is the website featuring Dr. Ehrman's interview with Jon Stewart :

SPONSORS: The CSPA is pleased to acknowledge that the Joint Lecture has been kindly sponsored by the Canadian Federation of Humanities and Social Sciences through the cooperation of the Canadian Society for the Study of Religion, the Canadian Society of Biblical Studies, and the Canadian Society of Theological Studies.

In addition, we wish to acknowledge the generous sponsorship for the Joint Lecture reception by the following academic units:

School of Arts & Letters, Atkinson (York University)

Religious Studies Program, Arts (York University)

Vanier College (York University)

Toronto School of Theology

Centre for the Study of Religion (University of Toronto)

STUDENT ESSAY PRIZE WINNER

We are pleased to announce this year's student essay prize winner is **Jared Secord** (Department of Greek and Roman Studies, University of Calgary). His essay is entitled "Anthony and Athanasius: Hellenism, Illiteracy, and Literacy in Late Antique Egypt," and he will present his paper in the afternoon of Monday May 29.

Congratulations, Jared!

4. PROGRAMME DU CONGRÈS/ CONGRESS PROGRAM

PLEASE NOTE: *there are several concurrent sessions listed on Monday and Tuesday: our regular program*

and two joint sessions with CSBS (in three time slots).

All regular sessions are in Vanier College, Room 103.

SUNDAY, 28 MAY

8:45-9:00 **CSPS/ACÉP Welcome/Mot de bienvenue (VC 103)**

Lucian Turcescu (President)

9:00-11:00 **Session 1: Greek Patristic Writers: Their Interpreters and Parallels (VC 103)**

Chair/Président: **Timothy Hegedus** (Waterloo Lutheran Seminary)

9:00-9:30 **Timothy Pettipiece** (Université Laval) "Mani and the Buddha: Early Attestations of the Buddha in Early Christian Literature"

9:30-10:00 **Daniel Maoz** (University of Waterloo) "The Term 'Didaskalia' and Its Demarcation"

10:00-10:30 **Thomas Schmidt** (Université Laval) « Les *Discours* de Grégoire de Nazianze à la lumière des *Commentaires* de Basile le Minime (Xe s.) »

10:30-11:00 **Jonathan Seiling** (Emmanuel College, Toronto School of Theology) "The Russian Reception of Maximus the Confessor"

11:00-11:30 **Morning Tea (VC 103)**

11:30-12:30 **Session 2: The City in Late Antiquity (VC 103)**

Chair/Président: **Steven C. Muir** (Concordia University College of Alberta, Edmonton)

11:30-12:00 **Laurence Broadhurst** (University of Manitoba) "Second Cities: The Second Sophistic and Competitive Second Century Urban Christians"

12:00-12:30 **Charles Kannengiesser** (Concordia University, Montreal) "Alexandria: The City of Athanasius"

12:30-13:30 **Lunch**

13:30-14:45 **Session 3: Book Discussion: *Gregory of Nyssa and the Concept of Divine Persons*. (New York: Oxford University Press, 2005). (VC 103)**

Chair/Président: **Steven C. Muir** (Concordia University College of Alberta, Edmonton)

Author: **Lucian Turcescu** (Concordia University, Montreal)

Respondents: **Paul-Hubert Poirier** (Université Laval), and **Igor Pochoshajew** (Universität Rostock)

14:45-15:00 **Afternoon Tea (VC 103)**

15:00-17:00 **Session 4: Augustine – Session A (VC 103)**

Chair/Président: **Joanne McWilliam** (University of Toronto)

15:00-15:30 **Andrew Gabriel** (McMaster Divinity College) "Finding God in Augustine's *The Trinity*"

15:30-16:00 **Robert P. Kennedy** (St. Francis Xavier University) "Augustine on Language, Interpretation, and the Fall"

16:00-16:30 **Jonathan Zeyl** (Institute for Christian Studies) "The recreation of the self in Augustine's Confessions book XIII: from opacity to transparency"

16:30-17:00 **Marie Campbell** (Concordia University, Montreal) "Humanity Assumed: Chaos and Renewal in Augustine's Confessions"

19:00- **CSPS/ACÉP Annual Banquet**
La Risata

(416) 665-4372
2777 Steeles Avenue West

(east of Keele Street)
North York, ON M3J 3K5

MONDAY, 29 MAY

8:45-12:00 **Joint Session CSBS/SCÉB & CSPS/ACÉP: Special Session: Curses and Curse Stories in Antiquity (Accolade East Building 005)**

Chair/Président: Tony Chartrand-Burke (York University)

9:00-10:30 **Session 5: The Council of Chalcedon: Contributors and Opponents**

(VC 103)

Chair/Président: **T. Allan Smith** (University of St. Michael's College)

9:00-9:30 **Patrick Gray** (York University) "Beyond Wishful Thinking: Cyril, the 'Union' of 433, and the Council of Chalcedon"

9:30-10:00 **Janet Sidaway** (King's College, London, UK) "Hilary of Poitiers' Christology: do current perceptions tell the whole story?"

10:00-10:30 **Dana-Iuliana Viezure** (University of Toronto) "Historical Argumentation in Philoxenus of Mabbug's correspondence"

10:30-11:00 **Morning Tea (VC 103)**

11:00-12:30 **Session 6: Views of Incarnation and Salvation (VC 103)**

Chair/Président: **Paul-Hubert Poirier** (Université Laval)

- 11:00-11:30 **David C. Robinson** (University of St. Michael's College) "Salvation Deferred: Eschatological Exhortation in 2 *Clement*"
- 11:30-12:00 **Sara Terreault** (Concordia University, Montreal) "Navigating Incarnation: The Name of God as Idol or Icon"
- 12:00-12:30 **Karl Shuve** (McMaster University) "Scripture as Incarnation: Re-Thinking Origen's *Commentary on the Song of Songs*"
- 12:30-13:30 **Lunch and Executive Meeting CSPS/ACÉP**
- 13:30-16:00 **Joint Session CSBS/SCÉB & CSPS/ACÉP: Travel and Religion in Antiquity Seminar/Groupe de travail sur les voyages et la religion en antiquité (Accolade East Building 003)**
 Session 1: Ethnographic Discourses and Migration Chair/Président: **Richard Ascough** (Queen's University) 13:30-15:30 **Session 7: Iconography, Imagery, Text and Art (VC 103)** Chair/Président: **Margaret Y. MacDonald** (St. Francis Xavier University)
- 13:30-14:00 **Peter Widdicombe** (McMaster University) "Little Foxes and Flourishing Vines: Song of Songs 2:15 in Text and Art"
- 14:00-14:30 **Tuomas Rasimus** (Université Laval & University of Helsinki) "Creator God as a Theriomorphic Beast in the Apocryphon of John"
- 14:30-15:00 **Adriana Bara** (Concordia University, Montreal) "The Iconic Reception of the Gospels: The Interrelationship of Biblical Commentaries, Liturgy and Icons in Eastern Christian Churches"
- 15:00-15:30 **Harry O. Maier** (Vancouver School of Theology) "Images of Victory in Roman Imperial and Early Christian Art"
- 15:30-15:45 **Afternoon Tea (VC 103)**
- 15:45-16:15 **Session 8: Student Essay Prize Winner (VC 103)**
 Chair/Président: **Lorraine Buck** (University of Prince Edward Island)
- Jared Secord** (University of Calgary) "Anthony and Athanasius: Hellenism, Illiteracy, and Literacy in Late Antique Egypt"
- 16:15-17:15 **Session 9: Mary (VC 103)**
 Chair/Président: **Lorraine Buck** (University of Prince Edward Island)
- 16:15-16:45 **J.M. Foster** (Concordia University, Montreal) "Pulcheria and Hypatia: Virgins of Heaven"
- 16:45-17:15 **George A. Bevan** (University of Toronto) "The Earliest Liturgical Celebration of Mary"
- 19:00-21:00 **Joint CSBS/CSSR/CTS/CSPS lecture / La Conférence Conjoint SCÉB/SCÉR/STC/ACÉP (VC 135)**

(organized by / organisée par CSPS/ACÉP)

Presiding/Présidence: Lucian Turcescu (President, CSPS)

Bart D. Ehrman (University of North Carolina at Chapel Hill)

“The Alternative Vision of the Gospel of Judas”

21:00-23:00 **Joint CSBS/CSSR/CTS/CSPS reception (hosted by CSPS)**

(The Renaissance Room, Vanier College)

SPONSORS: *The CSPS is pleased to acknowledge that the Joint Lecture has been kindly sponsored by the Canadian Federation of Humanities and Social Sciences through the cooperation of the Canadian Society for the Study of Religion, the Canadian Society of Biblical Studies, and the Canadian Society of Theological Studies.*

In addition, we wish to acknowledge the generous sponsorship for the Joint Lecture reception by the following academic units:

School of Arts & Letters, Atkinson (York University)

Religious Studies Program, Arts (York University)

Vanier College (York University)

Toronto School of Theology

Centre for the Study of Religion (University of Toronto)

TUESDAY, 30 MAY

9:00-12:00 **Joint Session CSBS/SCÉB & CSPS/ACÉP: Travel and Religion in Antiquity**
Seminar/Groupe de travail sur les voyages et la religion en antiquité (Accolade East Building 003)

Session 2: Cultic Journeys and Early Christian Travellers

Chair/Président: **Steve Wilson** (Carleton University)

9:00-11:00 **Session 10: The Interpretation of the Bible in Patristic Writings (VC 103)**

Chair/Président: **Annette Yoshiko Reed** (McMaster University)

9:00-9:30 **Michael Vlad Niclescu** (Marquette University) “Signed Upon Delivery: The Phenomenology of the Good News according to Origen of Alexandria”

9:30-10:00 **Shawn Keough** (University of St. Michael's College) “Exegesis Worthy of God: The Motivation

and Criterion of Origen's Exegetical Practice”

10:00-10:30 **Igor Pochoshajew** (Universität Rostock) “Gregory of Nyssa's Reading of the Bible”

10:30-10:45 **Morning Tea (VC 103)**

10:45-12:00 **Session 11: Book Discussion: *Handbook of Patristic Exegesis: The Bible in Ancient Christianity*. 2 vols. (Leiden: Brill, 2004). (VC 103)**

Chair/Président: **Harold Remus** (Wilfrid Laurier University)

Author: **Charles Kannengiesser** (Concordia University, Montreal)

Respondents: **Lucian Turcescu** (Concordia University, Montreal) and **J. Kevin Coyle** (Saint Paul University, Ottawa)

12:00-13:00 **Lunch**

13:00-15:00 **Session 12: Augustine – Session B (VC 103)**

Chair/Président: **Theo de Bruyn** (University of Ottawa)

13:00-13:30 **Jacques Julien** (Université de Montréal) « La reprise de la voix d'Augustin dans la circonfession de Jacques Derrida »

13:30-14:00 **Shawn Cho** (Southwestern Baptist Theological Seminary) “Augustine's Critiques of the Platonic Immortality of the Soul”

14:00-14:30 **J. Kevin Coyle** (Saint Paul University, Ottawa) “The Place of God in Augustine's Anti-Manichaeic Polemic”

14:30-15:00 **Pamela Bright** (Concordia University, Montreal) “The Ambiguity of Bridal Imagery in Ecclesiology: Augustine of Hippo and Petilian of Milevis”

15:00-15:15 **Afternoon Tea (VC 103)**

15:15-17:15 **Annual General Meeting of CSPS/ACÉP (VC 103)**

Chair/Président: **Lucian Turcescu**

5. RESUMÉS / ABSTRACTS In alphabetical order by last name.

Adriana Bara (Concordia University)

The Iconic Reception of the Gospels: The Interrelationship of Biblical Commentaries, Liturgy and Icons in Eastern Christian Churches

The reception of the text of the Gospels can be explored from different perspectives. One of the ways that the reception of the Gospels is actualized in the life of the community is in the liturgy, the forms of worship celebrated by the community. Here the reception of Scripture can be explored by focusing on the selection of

Gospel texts for a particular Feast, in the formal prayers and hymns of the liturgy. Another way is in studying the writings of the Fathers of the Church from the first seven centuries, where one can find commentaries on the events from the Gospel narratives, which were celebrated as the Great Feasts of the Orthodox Church. The third way of the reception of the Gospels is through the icons of the Great feasts. These icons are not only pieces of art, but also exegetical representation of the Gospels. In my presentation, I want to emphasize the role of the icons of the Annunciation, the Nativity, the Transfiguration on Mount Tabor, and the Resurrection of Jesus Christ, as meeting places between history, art and theology.

George A. Bevan (University of Toronto)

The Earliest Liturgical Celebration of Mary

Martin Jugie argued that the celebration of Mary in the fifth century took place as part of the Christmas liturgy. Jugie reached this conclusion after rejecting the possibility that the Assumption of Mary was celebrated until much later in the sixth century. It is my contention that Jugie's argument is fundamentally flawed: just because there is no tradition of the Dormition and Assumption in the fifth century, one cannot conclude that there was no celebration of Mary's death. As with all other saints, the primary celebration of Mary must have occurred on her *dies natalis*, 15 August, a fact attested by an Armenian lectionary from Jerusalem dating from the 5th century. Therefore the celebrated *Sermo Procli* of 428 that attests a "Virginal Feast" in Constantinople should be dated to August not December, a conclusion that has important chronological implications for the outbreak of the Nestorian controversy.

Pamela Bright (Concordia University, Montreal)

The Ambiguity Of Bridal Imagery in Ecclesiology: Augustine of Hippo and Petilian of Milevis One of the favoured images of the Church in Roman Africa was that of the bride. In his response to Petilian, the Donatist bishop of Milevis, Augustine exposes the limitations of bridal imagery, (especially the over-reliance on one image rather than diverse imagery) and introduces complementary imagery to explore the nature of the Christian community. The paper will explore these careful shifts in perspective both for the fourth and fifth Donatist dispute and for contemporary ecclesiology.

Laurence Broadhurst (University of Manitoba)

Second Cities: The Second Sophistic and Competitive Second Century Urban Christians Philostratus's characterization of his "Second Sophistic" cultural movement in the *Lives of the Sophists* is an undeniably urban one. Individual sophists are, in many ways, presented as voices in and for their cities. Most often, these voices combat one another boldly and aggressively. These rhetorical conflicts read as vivid performances of existing rivalries. In this paper, I propose to review several second century Christian apologists in this context, watching and listening to them alongside their civic and religious competitors.

Marie Campbell (Concordia University)

Humanity Assumed: Chaos and Renewal in Augustine's Confessions This paper, which draws on Books 10 and 13 of *Augustine's Confessions*, is concerned with the transformation that is constitutive of the soul alive in Christ. Not an instant transformation to be achieved in some illusory magical moment, renewal is attained – surprisingly and paradoxically – in the midst of chaos, and through the gathering together of our human experience. The patterns of ascent and descent, which in Book 10 so clearly mark the complexity and ambiguity

of incarnational life, are a continuing presence in the struggle towards spiritual renewal in Book 13. Yet, with each stage of spiritual development, described allegorically as the days of creation, the living soul is being created anew – in the image of God.

Shawn Cho (Southwestern Baptist Theological Seminary)

Augustine's Critiques of the Platonic Immortality of the Soul This paper will examine whether or not Augustine truly developed his doctrine of eternal punishment from the Platonic understanding of the immortality of the soul. This paper will also display to what degree Augustine differed from the Platonists such as Plato, Plotinus, and Porphyry. The major concerns that Augustine departed from the Platonic doctrine of the soul are the following; whether the immortality of the soul is eternal by nature; whether all souls, regardless of their moral purity, will be immortal, whether the soul will be united with the very body that it left behind at the moment of death; and whether the state of the immortal soul can be changeable in eternity. One will see how Augustine criticized the Platonists' arguments of the soul from the perspective of the biblical teachings of the soul, creation, and resurrection.

J. Kevin Coyle (Saint Paul University)

The Place of God in Augustine's Anti-Manichaean Polemic It is a truism among Augustine scholars that Augustine's basic problem with Manichaeism was its dualism – its radical distinction between God as the source of good alongside a coeternal principle of evil. This has led to lengthy concentration on what "good" and "evil" signified for Augustine, and how he employed those concepts. But the root problem is about the characteristics of divinity itself, in this case the dilemma of how, if God is without equal, evil can exist. So the question of God had to be dealt with if what Augustine had to say about evil were to make any sense. I will contend that the basic question of *unde malum* has an obverse side: *quo deus* – what then is to become of God? Ultimately, I seek to explore the hermeneutical path Augustine follows in this. This paper is the first step of an examination that will discern the Manichaean view of God as Augustine understands this, and the counterview (the "orthodox" God) he proposes in its stead.

J.M. Foster (Concordia University)

Pulcheria and Hypatia: Virgins of Heaven

In August, 414 C.E., Theodosius II's fourteen year old sister Pulcheria became *regent augusta* of the Eastern Roman Empire. Eight months later, in March, 415 C.E., Hypatia the Neo-Platonist philosopher was savagely murdered by a Christian mob in Alexandria. They were both highly educated, spiritual women who were perhaps earthly representatives of their heavenly counterparts, the Virgin Mary and Isis. One can imagine that Pulcheria's rise to power heralded the cult of the Virgin Mary as Theotokos or Mother of God, while Hypatia's death sounded the death knell for the Isis cult.

Andrew Gabriel (McMaster Divinity College)

Finding God in Augustine's *The Trinity* Harsh critique has been levelled against Augustine's doctrine of the Trinity by social trinitarians. Colin Gunton suggests that Augustine's doctrine of God is responsible for leading to a theological crisis in the West in which God, as an unknown substance, is essentially unknowable (*The Promise of Trinitarian Theology*, 31). This paper will turn to Augustine's *The Trinity* to reconsider his work in light of contemporary critique, focusing on how Augustine presents the unity of God and the plurality of the divine persons, and what this implies with respect to knowledge of God. I will argue (using Karl Rahner's terms)

that for Augustine the immanent Trinity is not found within the economic Trinity, though he does find the former revealed in the latter.

Patrick Gray (York University)

Beyond Wishful Thinking: Cyril, the 'Union' of 433, and the Council of Chalcedon

Cyril of Alexandria's mature position is often said to be represented by the Antiochene-authored 'Statement of Union' to which he subscribed in 433. That subscription was, rather, wrenched from an unwilling Cyril, and one who did not suspect his agreement to speaking of 'two natures' would enable his enemies to construe him as having sold out to their position. The post-433 Cyril desperately attempted to interpret what he had said in a non-Antiochene way by arguing that Christ was 'out of two natures [before the union]', but was 'one incarnate nature of the Word of God' in the union. Chalcedon represented the success of a strategy of claiming, against everything Cyril attempted to salvage of his true position after 433, Cyril's mantle for a position he despised.

Jacques Julien (Université de Montréal)

La reprise de la voix d'Augustin dans la circonfession de Jacques Derrida

Le philosophe Jacques Derrida, né en Algérie, fait appel à la voix d'Augustin dont il souligne qu'il est son «compatriote». Cet appel intervient de façon importante dans l'écriture d'un texte très particulier: «Circonfession», publié dans la bande inférieure de *Derridabase* (Geoffrey Bennington, Seuil, 1991). Dans cette communication, je voudrais faire voir quels sont les paramètres de cette reprise de la voix d'Augustin. Je situerai brièvement la production autobiographique dans le travail de Derrida. J'indiquerai quels sont les passages des *Confessions* qui sont les plus cités. On devrait voir alors que la voix d'Augustin sert aussi bien des fins stratégiques qu'elle ne contribue à la profondeur philosophique et théologique de la réflexion de Derrida. D'une part, la voix d'Augustin est assumée de façon réaliste: les extraits des *Confessions* sont donnés en latin dans le texte français. Ainsi, le philosophe, qui tient un discours en «je», très personnel, autobiographique, semble ne pas mettre de distance entre ses paroles originales et celles qu'il copie des *Confessions* d'Augustin. Quel est le sens de cette reprise sans marques de citation? Par ailleurs, cette circonfession juxtapose la voix catholique latine d'Augustin à la voix juive française de Jacques Derrida. Elle les donne à lire toutes les deux sur des sujets comme la mort de la mère et l'interrogation de Dieu.

Charles Kannengiesser (Concordia University, Montreal)

Alexandria: The City of Athanasius

A full report on Athanasius' hometown during his episcopal tenure (328-373 CE) may be attempted on the basis of his own written statements. It would need to include the archeological findings of recent decades, and some spectacular results of the ongoing submarine exploration along the Alexandrian coastline. On the historiographic level, the metropolis "near Egypt" in Athanasius' time is filled with tumult, Christian and non-Christian, with military abuses of power and monastic turbulence, but also, despite a series of natural disasters, with flourishing scholarship and liturgical festivities (visual projections are in the planning).

Robert P. Kennedy (St. Francis Xavier University)

Augustine on Language, Interpretation, and the Fall It is commonplace to attribute to Augustine the belief that language would not have been necessary if there had been no sin. In other words, according to this consensus view of Augustine's position, the use of words to convey thoughts is a compensation for a purely spiritual form of communication between minds, a condition in which there would have been no process of interpretation. Furthermore, literary historians Eugene Vance and Eric Jager have claimed that this negative Augustinian view of language is evident throughout medieval literature. My paper has two parts. First, I argue that Augustine came to accept language and interpretation as inherent to the original human condition, even before the fall. The second part will examine purported evidence for this (pseudo-) Augustinian, fallen view of language in early medieval literature.

Shawn Keough (University of St. Michael's College)

Exegesis Worthy of God: The Motivation and Criterion of Origen's Exegetical Practice This paper establishes Origen's primary motivation and guiding principle in biblical exegesis, which is his desire that the scriptures be understood in a manner worthy of God. It will be demonstrated that the basis on which Origen advances or rejects specific interpretations of scripture is formed by his fundamental theological convictions. In this paper the origins of the principle that exegesis must be worthy of God is summarized, from the emergence of its technical vocabulary in Xenophanes to its Hellenistic and Middle Platonist development. The background of this exegetical principle is brought to bear on specific examples from Origen's own work in order to elucidate Origen's own governing convictions regarding divinity and scripture, as well as to demonstrate this principle's unitive capacity when applied across the spectrum of Origen's works.

Harry O. Maier (Vancouver School of the Theology)

Images of Victory in Roman Imperial and Early Christian Art

This paper explores the uses and adaptations of Roman Imperial art in early Christian iconography after the accession of Constantine. While there is a wide-ranging literature on the adoption of Roman Imperial art by early Christian iconographers, this paper shows how Augustan imperial iconography was already influencing New Testament writers. It traces ways in which imperial themes continued to appear in early Christian authors, and the ways in which imperial themes found their place on Christian monuments. In particular the paper takes up images of victory and the representation of subject peoples.

Daniel Maoz (University of Waterloo)

The Term "Didaskalia" and Its Demarcation Pindar, Xenophon, and Thucydides established early first usage for the term "didaskalia." Others (Plutarch, Diodorus Siculus, Plato, Aristotle) advanced non-competitive secondary usage associated with theatre. According to prior study, texts of the Greek New Testament have deferred to the term's common meaning based on usage in Epictetus, Plutarch, LXX, Philo, and Josephus. However, Josephus also used the term to mean "training, with intention to warn or caution." Given the early Church's interest in the writings of Josephus to demonstrate historical continuity from an Israelite *cultus* depicted in the Hebrew Scriptures, as well as adoption of Josephan materials for apologetic and polemic designs, the present study investigates the writings of Clement of Alexandria, which demonstrate marked interplay with writings of Josephus as well as expansive linguistic domain for "didaskalia," including application to Christ, to the apostles, to their successors, to the Scriptures, to heretical teachings, and to the function of bishops.

Michael Vlad Niculescu (Marquette University)

Signed Upon Delivery: The Phenomenology of the Good News according to Origen of Alexandria This study provides an outline of Origen's project of a Biblical hermeneutics as transformative pedagogy. We shall start by identifying the basic outline of Origen's understanding of the good news consisting in the general conditions for its communication and reception. Then we shall discuss the theological meaning which Origen builds on this hermeneutic ground-structure. From this investigation will emerge an outline of Origen's Bible study project, which will be seen as well as the curriculum of a transformative pedagogy. As we shall suggest at the end of this essay, a careful analysis of this Biblical pedagogy might offer some clues regarding a certain event in Origen's career, namely his attempt to divide the curriculum of The Catechetical School of Alexandria in two cycles, one for the beginners and one for the advanced.

Timothy Pettipiece (Université Laval)

Mani and the Buddha: Early Attestations of the Buddha in Early Christian Literature

The first known reference to the Buddha in Greek literature can be found in Clement of Alexandria's *Stromateis* (1.15), where he is mentioned just prior to Anacharsis the Sythian, one of the seven sages of ancient Greece. A curious parallel to this pairing exists in an unpublished chapter from the Manichaean *Kephalaia*. This paper will examine what can be made of this parallel and, given the fact that the first known reference to the Buddha in Latin literature comes from an anti-Manichaean treatise by Marius Victorinus, what role might Manichaeans have had in the transmission of knowledge of the Buddha into the west.

Igor Pochoshajew (University of Rostock, Germany)

Gregory of Nyssa's Reading of the Bible The long lasting controversy over the significance of Platonic thinking for Gregory of Nyssa continues to be an important issue. How are we to understand this Church father if we take into account the large amount of Platonic vocabulary and the significant use of Platonic ideas in his writings? Even though recent research points out that the separation of philosophy and theology as a modern phenomenon is not applicable to patristic texts, we can not deny that Gregory was very much influenced by the thinking of Plato and appreciated some ideas of Plotinus. Gregory surely gave a very Christian meaning to many Platonic thoughts and put Platonic terms in a genuine biblical context. But Gregory did not only apply scientific terminology to explain the Bible, he also used Platonic metaphysics to understand biblical texts. What did this mean for his understanding of the Bible? The paper will explore this issue in Gregory's *De Beatitudinibus*.

Tuomas Rasimus (Université Laval & University of Helsinki)

Creator God as a Theriomorphic Beast in the Apocryphon of John In the Apocryphon of John – often referred to as the most classic narration of the “Gnostic” myth – the creator God of the Jewish Scriptures is depicted as a demonic hybrid of a lion and a serpent. The purpose of my paper is to discuss the origin and meaning of this theriomorphic imagery. Why was the God of the Jews depicted as a demonic beast in this text; and where does this specific imagery come from? I will discuss evidence from (a) Jewish Scriptures, (b) Christian writings that made their way to the New Testament, (c) so-called Gnostic text as they appear in Nag Hammadi codices and heresiological literature, and (d) archeological evidence, including magical amulets which present leonine and serpentine gods.

David C. Robinson (University of St Michael's College)

Salvation Deferred: Eschatological Exhortation in 2 *Clement*

The proposed paper seeks to establish the

occasion for the composition of 2 *Clement* and to synthesize the author's response to that occasion. 2 *Clement* responds to a congregation whose over-realized and over-spiritualized view of salvation has led to moral laxity. The author reorients their perspective to the future aspects of salvation: the place to which they have been called, the resurrection, and the last judgement. These future aspects are revealed proleptically in the Incarnation. The incarnate Christ calls us out of this present age to salvation in the coming age. Those who have responded to this call are the *ecclesia*, a sojourning community in this age, in whom God's promised age to come is anticipated and made present. However, salvation is not fully realized in this age, but in the age to come – and only by those who have obeyed the one who calls them.

Thomas Schmidt (Université Laval)

Les *Discours* de Grégoire de Nazianze à la lumière des *Commentaires* de Basile le Minime (Xe s.)

L'oeuvre de Grégoire de Nazianze a eu, en Basile le Minime, son scholiaste le plus prolifique. Ce dernier, évêque de Césarée (de Cappadoce) vers le milieu du Xe s., est en effet l'auteur de *Commentaires* à l'ensemble des discours de Grégoire de Nazianze, une prouesse qu'il est le seul à avoir réalisée. Faute d'édition convenable, son oeuvre est cependant demeurée méconnue. Notre communication tentera d'en donner un aperçu général basé sur les données des commentaires au *Disc.* 38 (Sur la Nativité), édité par nos soins, et aux *Disc.* 21 (Sur Athanase) et 43 (Sur Basile le Grand), qui font partie du projet d'édition récemment mis sur pied à l'Université Laval en collaboration avec l'Université catholique de Louvain (Belgique).

Janet Sidaway (King's College, London, UK)

Hilary of Poitiers' Christology: do current perceptions tell the whole story?

Anyone who wants to find out about Hilary is likely to turn first to pronouncements about him in encyclopaedias and doctrinal overviews. What he or she finds there is in many cases only partly true, and particularly so for his Christology. Hilary is alleged, for instance, to be a monophysite by the *The Oxford Dictionary of the Christian Church*, and to be docetic by R.P.C. Hanson (*The Search for the Christian Doctrine of God* [1988], Edinburgh, p.501). Even where there is a more nuanced approach, little mention is made of the richness of his Christological insights and his contribution to the ideas which shaped Chalcedon. The paper will discuss the reasons, and look at the neglected aspects of his Christology.

Jared Secord (University of Calgary) **Student Essay Prize winner** (2006)

Antony and Athanasius: Hellenism, Illiteracy, and Literacy in Late Antique Egypt

(*Abstract written by the anonymous reader of the Student Essay prize submissions*) This is a concise, interesting, and scholarly paper. The author treats afresh the question of Antony's literacy or illiteracy in light of the evidence and the conventions of Athanasius' *Vita Antoni*. The author offers a persuasive argument to explain why Athanasius insists on Antony not having studied Greek despite evidence to the contrary: Athanasius wished to contrast a new form of Christian wisdom with the prevailing classical tradition of *paideia*, and since a fully-formed Christian *paideia* had not yet emerged as a substitute for the classical tradition in Antony's lifetime, to acknowledge Antony's literacy would be to admit to Antony's training in pagan letters. The author is familiar with recent scholarship on this question, and exercises critical independence while engaging with this scholarship. The author also demonstrates an ability to discern and debate points on the basis of the Greek text of the *Vita* as well as contextual evidence relating to literacy and languages in Egypt and the presentation of

holy men and women in Christian literature. The form, style, and documentation of the paper are excellent.

Jonathan Seiling (Emmanuel College, TST)

The Russian Reception of Maximus the Confessor

In a longer work, I have compiled an updated bibliography of Russian translations of Maximus and those works that refer to his thought, starting from the medieval era in Russia and ending in 1941, the year von Balthasar published his influential study. Secondly, my project has analysed the development of a tradition of interpreting Maximus, focussing eventually on the so-called Russian Silver Age religious philosophers, many of whom cited Maximus at key points in their works. In this paper, I will briefly mention which works of Maximus were available in Russian translation up to 1917. Then I will discuss those key aspects of the Russian interpretation that differed from those in the West during that period, which particularly differ from von Balthasar's characterization. Lastly, the impact of Vladimir Solov'ev's reading of Maximus had a notable impact on religious philosophy in Russia and Maximus served the succeeding generation as a patristic authority for the Divine Sophia motif that stemmed from Solov'ev's own philosophical project.

Karl Shuve (McMaster University)

Scripture as Incarnation: Re-Thinking Origen's *Commentary on the Song of Songs* Many modern scholars have criticized early Christian exegetes for allegorizing the *Song of Songs*, a method of interpretation that supposedly was used to render harmless the poem's scandalously erotic language. This paper will challenge the aforementioned view by considering Origen's *Commentary*, which was influential in shaping future interpretations. His exegesis of the *Song* must be understood in light of his belief that both scripture and the incarnate Christ mediate the *logos* in the same way. Allegory is the act of perceiving the divinity that lies beyond the flesh; exegesis is an experience in which the reader participates in the activity of the divine. The erotic language of the *Song* points to the intimacy of the soul's encounter with the *logos* in the reading of Scripture.

Sara Terreault (Concordia University)

Navigating Incarnation: The Name of God as Idol or Icon The naming of God has emerged as a critical problem for postmodern theology and spirituality. This problem is emblematic of the basic dilemma of incarnational life: how should we respond to God's initiative, how might we adequately address the One who addresses us first, how can we "speak God" without speaking idolatry? The ambiguity of incarnate life is not automatically resolved by the Incarnation. In this paper, I will bring John Damascene's understanding of "divine images" and Pseudo-Dionysius' construal of "divine names" into conversation with postmodern theological concerns. From such an exchange emerge clues for the "impossible" task of naming God, and for a salvific reading of the basic tragedy of incarnational life, addressing both the concerns that postmodernism imposes on theology and which incarnational reality has always impressed on Christian spirituality.

Dana-Iuliana Viece (University of Toronto)

Historical Argumentation in Philoxenus of Mabbug's correspondence This paper examines the types of polemical arguments used by Philoxenus of Mabbug (485-518) – one of the fiercest polemicists among the anti-Chalcedonians in the period of the Acacian schism (484-519) – in his correspondence. Philoxenus' extant letters cover all the major chapters in his ecclesiastical career, and their even chronological distribution allows us to pinpoint Philoxenus' passage from a register of argumentation which can be characterized as largely scriptural,

with very few historical references other than the author's personal triumphs or mishaps, to a register dominated by a concern for historicity and the elucidation of various historical circumstances. Elements of conciliary history, moralizing anecdotes meant to discredit or to justify a certain predecessor, foundational legends, justification by historical precedents become abundant in the later correspondence. While the first steps were being taken towards the institutional independence of the anti-Chalcedonians, Philoxenus seems more and more eager to appropriate the historical heritage of the imperial Church and to transform it into a background against which an orthodox identity could be constructed.

Peter Widdicombe (McMaster University)

Little Foxes and Flourishing Vines: Song of Songs 2:15 in Text and Art

In the carvings in the altarpiece in *The Presentation in the Temple* by the Master of the Life of the Virgin, Cologne c. 1460-75, a fox is depicted eating grapes from a vine in the background to a scene of the drunkenness of Noah. The drunkenness of Noah was widely interpreted in the Patristic and Medieval periods to be a type of Christ in the Passion. Origen in *Commentary on the Song of Songs* 3 discussed Song of Songs 2:15, as did Gregory of Nyssa in *Homilies on the Song of Songs* 5, and Augustine in *Sermon* 164.3. The foxes were interpreted to be demonic spirits or heretics, the vines, the individual soul or the Church. Bede took up this interpretation and Bernard elaborated on it.

Jonathan Zeyl (Institute for Christian Studies)

The Recreation of the Self in Augustine's Confessions book XIII: from Opacity to Transparency

The scope of this paper gives an in-depth analysis about how St. Augustine describes the role of the Holy Spirit in book XIII of his *Confessions*. Drawing from the works of three different authors - Philip Cary, Brian Stock, and Denys Turner - this paper argues for the need to include Augustine's spiritual read of Genesis 1 in the discussion surrounding the topic of philosophical anthropology. To support my claim this paper suggests that we read Augustine's intention in book XIII as one that tries to affectively move his reader into living well in a postlapsarian world.

6. BOOK DISCUSSION Nous sommes heureux d'annoncer qu'il y aura deux livres discutés au rencontre annuelle de l'Association canadienne des études patristiques (28-30 mai, 2006, York Université de Toronto, On) :

We are pleased to announce that there will be two book discussions at the annual conference of the Canadian Society of Patristic Studies (May 28-30, 2006, at York University in Toronto, Ontario):

Lucian Turcescu, *Gregory of Nyssa and the Concept of Divine Persons*. (New York: Oxford University Press, 2005). ISBN 0-19-517425-9 (hbk), CAD\$50.95.

Charles Kannengiesser, *Handbook of Patristic Exegesis: The Bible in Ancient Christianity*. 2 vols. (Leiden: Brill, 2004). ISBN 90-04-09815-1 (hbk), CAD\$473.90.

Copies of Dr. Turcescu's book will be available at the Book Fair through Oxford University Press.

Dr. Kannengiesser's book will be available to order from Brill Academic Publishers. They have kindly agreed to offer it at a reduced rate at the Congress meetings.

7. MINUTES OF THE ANNUAL GENERAL MEETING OF THE CSPS/ACEP

Monday, May 30, 2005 4:15 - 6:00 p.m. (University of Western Ontario)

Present: Lucian Turcescu, Harry Maier, Kevin Coyle, Paul-Hubert Poirier, Theo de Bruyn, Patrick Gray, Geoff Dunn, Tim Pettipiece, Tuomas Rasimus, George Bevan, Marcin Dec, Yong Hwa Lee, Donna Foley, Igor Pochoshajew, Charles Kannengeiser, Pamela Bright, Steven Muir, Rick Tomsick, Mona LaFosse, Lorraine Buck
The meeting was called to order at 4:15 pm.

1. Visit of the Representatives of the Federation- two representatives from the Federation visited the meeting- they announced a new brochure, entitled The Academy as Community, which is available now; it is a manual of best practices for such things as recruiting, integration, ensuring success, mentoring, etc.- they also announced 3 pilot programsa. The Clusters Program - in the second round of the Clusters program to take place this fall, they have dropped the requirement of involvement in multi-team researchb. Knowledge Mobilization- this program aims to link research to the wider communityc. International Opportunities Project- this program aims to connect Canadian to international scholarship- they announced that Marc Renaud will be leaving as President of SSHRC and they are hoping to fill the position soon; much of the senior leadership at SSHRC will also be leaving in the next few months- they also advised that the Federation is sponsoring a conference in Ottawa on the Future of Post Secondary Education in Canada; this will take place November 27 through November 29; they advised that the Federal government is putting billions of dollars into research in Canada and that provincial money is also coming into the system- the representatives advised that SSHRC is not only continuing discussion on standard research programs, but has also heard the need to consider smaller research grants- there will now be two streams: 1 for smaller grants \$10-20,000 for 3-5 years and 1 for larger grants \$25-100,000 for 5 years; they are still working on the details, but they are looking at bringing these into the 2007 competition- they are aware that the Cluster grants have generally favoured the Social Sciences, and they are looking at large scale research projects in the Humanities; they want to make these reflective of the needs of the Humanities
- they advised that next year the Conference will take place at York University in Toronto; this will be the 75th anniversary of Congress

- the dates for the CSPS are May 28, 29, and 30- future Conferences will take place at: The University of Saskatchewan: 2007

The University of British Columbia: 2008

Carleton University: 2009

- they also advised that they are looking at organizations outside Canada for collaboration or co-sponsorship, and they asked that any suggestions in this regard be forwarded to SSHRC

2. Approval of the Agenda- Donna Foley moved to approve the agenda. It was seconded by Patrick Gray.

3. Approval of the minutes from the Annual General Meeting at the University of Manitoba, May 31, 2004.

- Lucian Turcescu moved to approve the minutes. It was seconded by Charles Kannengeiser.4. Matters Arising from the 2004 AGM meetinga. Lucian referred to Section 4B of the minutes which raised the issue of encouraging people to donate to the Society. He advised that this had been done through an announcement in

the Bulletin.b. It was pointed out that the full member rate is \$67.00, but that the rate listed in the Bulletin is \$65.00. It was decided to put a correction in the Bulletin.c. Kevin pointed to the item which stated that the full-member rate would go up by \$1.00 a year, and suggested that it be increased in larger increments, perhaps \$5.00, which would extend over five years. It was decided to wait until the Treasurer's Report before discussing this motion.5. President's Report- Lucian noted that our Society was celebrating its 30th anniversary. He thanked those who founded the Society, in particular, Kevin Coyle, Patrick Gray, Paul-Hubert Poirier, and Joanne MacWilliam.- he also welcomed our newest members and presenters from overseas and thanked this year's Program Chair, Geoff Dunn, for putting together an excellent program; Victor DeGagne, who assisted Geoff; and Tim Pettipiece, who manages the website and produced both the Society's bulletin and the Combined Program for the Canadian Corporation for Studies in Religion.- Lucian also brought up the question of on-line renewal of membership by credit card. If our Society wishes to do this, he needs to provide categories, such as full members, retired/student members, etc. The cost is \$200.00 initially, with \$100.00 annual fee for maintenance. The Society would send an E-mail to members each year with a hotlink to the site where they can renew their membership with a credit card. - it was decided to let the Executive decide as to whether or not we adopt this.- Lucian also brought up the issue of the Privacy Statement which the Federation was asking us to publish. The Federation has a model that could be adapted.- it was decided that this was a matter for the Executive.6. Treasurer's Report- Steven circulated a financial statement which indicated that we have a bank balance of \$5,531.00. In 2004, the surplus on the account was \$229.00. Because the \$200.00 prize money for the Student Essay was not handed out last year, this surplus is really \$29.00. - he pointed out that the number of paid-up members is low, but that when he sends out his reminder letter, it will increase; we should have a membership of 50-70.- it was thought that a paper reminder was better than simply an E-mail, and the letter should include both a reminder and an opportunity to update information; the Executive will also investigate the on-line renewal - regarding the issue of raising the dues by larger increments, it was decided to do this, but to wait until the rate is a round figure.- Lucian suggested that the Society invest some or all of its revenue, and it was decided to ask the Treasurer to do this. - Steven moved to accept the financial statement. Kevin Coyle seconded it.7. Secretary's Report

- Lorraine reported that we had between 9 and 11 new members this year.

- some of these members were from the U.S., and one was from Iceland.

8. 2006 Annual Conference

- next year's conference will take place at York University in Toronto

- the dates will be May 28, 29, and 30- all other religious societies have these same dates- the Executive will check to see if these dates work for NAPS- Geoff wondered if it was necessary to meet all day Sunday; starting later on Sunday was suggested, but it would depend on the number of papers submitted.- it was left with the Executive, who will decide on the days for the conference once they've learned when NAPS will take place.- the Program Chair for next year will be Mona LaFosse- the Local Rep will be Patrick Gray- the book for discussion will be by Lucian Turcescu.9. Nominating Committee Report- Harry Maier reported that the following is the list of nominees for the CSPS:Program Chair: Mona LaFosseProgram Committee: Steven MuirRepresentative to CFHSS: Kevin CoyleNominations Committee: Kevin Coyle The list was approved.10. Reports from the CSPS Representatives to the CFHSS and CCSR- Theo DeBruyn announced that he was stepping down as representative on SSHRC- he advised that the brochure mentioned by the representatives from the Federation,

The Academy as Community, was a good manual and could be ordered on-line for a small charge. The full document can also be printed off the Web.- there was no report this year from the representative to the CCSR.11. Other Business- it was mentioned that our Society's table looked rather sad, and it was thought that we should leave copies of our schedules and perhaps other materials for those who are interested; it was also suggested that we should hire someone to man the table for a certain amount of time during the conference. - Geoff mentioned that the Western Pacific Rim Patristics Society will be having its second meeting this year, tying in with the Prayer and Spirituality meeting. In 2006, this Society will meet in Japan.

- he also mentioned that the Australian Research Council was pushing team research; he suggested that anyone interested in creating an international team should consider Australia.

- he also mentioned that the Centre for Early Christian Studies is interested in looking at dissertations, etc. for publication in the Christian Monograph Series and suggested that scholars should send along any work they would like to have considered for publication.

- Lucian mentioned that Concordia University was sponsoring a conference on the Reception of Scripture in Late Antiquity. This would take place in September/October of 2006. He wondered if the Society would be interested in co-sponsoring the event.

- it was decided that he should bring a proposal to the Conference in Toronto next year.

Lucian moved that the meeting be adjourned at 6:00 p.m.

8. NOUVEAUX MEMBRES/ NEW MEMBERS

Adriana Bara
M.A. Theological Studies,
Concordia University

Marie Cambell
Westmount, QC
Student

J.M. Foster
Concordia University
M.A. Theological Studies

Jacques Julien
Lac-Brôme, QC
Student
Rev. Walter A. Hannam
Annapolis Royal, NS
Student

Samantha L. Pascoe
M.A. - University of Manitoba

Jonathan Seiling
Emmanuel College/TST, University of Toronto
Ph.D. Candidate

Sara Terreault
Concordia University
Ph.D. Student

9. NOUVELLES/NEWS

Michael Kaler is busy helping to organize and teach the return of Coptic language instruction to the University of Toronto after a decade of absence, finishing his doctorate, arguing about whether Heracleon really was a Valentinian and what does it really mean to be a Valentinian anyway?, and preparing to start his postdoctoral work on Paulinism among the Nag Hammadi writings. He has also recently joined the steering committee for the Nag Hammadi and Gnosticism sessions at the SBL.

STEVEN C. MUIR has published: " 'Caring for all the weak': Pagan and Christian Charity in Sardis and Smyrna," in *Religious Rivalries in Sardis and Smyrna*, ed. Richard Ascough. Waterloo: Wilfred Laurier Press, 2005; "Mending yet fracturing: religious healing as an arena of conflict between Jews, Christians, and pagans during the second to fifth centuries," in *The Changing Face of Judaism, Christianity, and other Greco-Roman Religions in Antiquity*, edited by Hermann Lichtenberger and Gerbern Oegema. Gütersloher Verlagshaus, 2006; "Thorn in the Flesh, Gift of the Gods: Suffering and the Construction of Identity," *The International Journal of the Humanities* Volume 3, 2006

TIM PETTIPiece has just submitted his thesis ("Counting the Cosmos: Numeric Patterning in the Manichaean Kephalaia") for evaluation. In addition, after relocating to Gatineau with his family this summer, he will be presenting papers at the Ottawa Workshop on Christian Apocryphal Texts, Concordia's Bible in Late Antiquity colloquium, and the SBL's Manichaean Studies Seminar.

Mark S.M. Scott, "Shades of Grace: Origen and Gregory of Nyssa's Soteriological Exegesis of the 'Black and Beautiful' Bride in Song of Songs 1:5" *Harvard Theological Review*, 99:1 (2006) 63-85.

Lucian Turcescu and **Lorenzo DiTommaso** (Theology Department, Concordia University) are the co-organizers of an international colloquium on "The Reception and Interpretation of the Bible in Late Antiquity" (Concordia University, Montreal, 11-13 October 2006). Several members of our society have been invited to present at the colloquium whose main sponsors are SSHRC and Concordia's Department of Theology. Details on it can be viewed at <http://theology.concordia.ca/2006colloquium/> and attendance is open to the public.

Mark VESSEY's Canada Research Chair in Literature / Christianity and Culture was renewed for 2006-2010. His *Christian Latin Writers in Late Antiquity and their Texts* appeared in the Ashgate/Variorum Collected Studies Series in 2005. With Karla Pollmann he edited *Augustine and the Disciplines: Cassiciacum to "Confessions"* (Oxford UP, 2005); the two of them, with Willemien Otten, are coordinating a major collaborative research project, funded by the Leverhulme trust, on the reception of Augustine (430-2000), to result in a series of volumes from Oxford UP. A conference on "Augustine in America" takes place this April in Vancouver under the same auspices. An article of his on Augustine and Derrida ("Reading like Angels") came out in John D. Caputo and Michael J. Scanlon (eds.), *Augustine and Postmodernism* (Indiana UP, 2005). He will give papers at the international "Jerome" conference in Cardiff in July 2006 and at another on the Church Fathers in the seventeenth century in Zurich in September. In October he will co-host a conference at UBC on "The Performance of the Past: History and Historionics in Late Antiquity and the Early Middle Ages." A volume of essays from an earlier conference in Vancouver, entitled *The Calling of the Nations: Exegesis, Ethnography and Empire in a Biblical-Historic Present* is forthcoming from U of Toronto P. He is a member of the editorial board of *Postscripts: A Journal of Sacred Texts and Contemporary Worlds*, the first issue of which has just been published (by Equinox).

10. BUREAU DE L'ACÉP/ CSPS EXECUTIVE (2003-2004)

Président / President Lucian Turcescu (2004-2006)

Vice-president / Vice-president Nicola Denzey (2004-2006)

Secrétaire / Secretary Lorraine Buck (2003-2006)

Trésorier / Treasurer Steven Muir (2003-2006)

Président du programme / Programme Chair Mona Lafosse (2005)

Editeur du Bulletin & Webmaitre / Bulletin Editor & Webmaster Tim Pettipiece

11. RAPPEL DU TRÉSORIER/REMINDER FROM THE TREASURER

Here is a reminder for all members who have not already done so to send in their annual membership fees. The fees are as follows:

65.00\$ as regular member, with SR subscription.

40.00\$ as regular member, already receive SR.

48.00\$ as student/retired member, with SR subscription.

17.00\$ as student/retired member, already receive SR.

Please send to the treasurer, Steven Muir, at the address below:

Steven C. Muir, Ph.D.

Assistant Professor of Religious Studies

Concordia University College of Alberta

7128 Ada Boulevard

Edmonton, Alberta, Canada T5B 4E4

12. Report of the CFHSS March Board of Directors' Meeting

Changes on the Board President **Donald Fisher** welcomed recently-elected **Jean-Claude Guédon** as the new Vice-President, Research Dissemination. A Professor of Comparative Literature at l'Université de Montréal, M Guédon is renowned for his work on the globalization of scholarly communications and the implications of digitizing culture. His term extends until November 2008. **François Lepage** (Montréal) stepped down from the Board to accommodate his upcoming sabbatical. His position will be filled along with the other Board positions up for reelection in the fall. National Dialogue on Higher Education

Hosted by the Federation with 13 partner organizations, the National Dialogue on Higher Education drew almost 450 participants representing all areas and perspectives interested in higher education in Canada. The first gathering of its kind in several decades, the Dialogue succeeded in raising the profile of postsecondary education in general and sowing the seeds for future pan-Canadian discussions. While acknowledging shortcomings in format and in focus on the social sciences and humanities, the President reported that the Federation received many invitations to other events directly because of our role in the Dialogue. Most notably,

Dr Fisher attended the Council of the Federation's Postsecondary Education and Skills Summit hosted by the Premiers of Ontario and Quebec, as one of the few national organizations invited to join their provincial and territorial counterparts. The Final Report of the Dialogue will soon be available on the Federation's Web site. As a follow-up, the Federation plans a meeting of the partner organizations as well as others to explore common ground and areas for further collaboration

Membership development strategy Board members endorsed a three-part plan to enhance membership in Canadian scholarly associations. The first part is a recruitment drive directed at graduate and undergraduate students and new scholars to link potential members with relevant societies. This direct promotional and marketing campaign within the academic community will feature a common advertisement in PSE publications, information brochures, Web site information and kits for "new hires" at universities. The second part of the campaign provides programs and services for use by associations to recruit and retain members, including templates for promotional materials and for membership incentive programs that can be easily customized. The third part is a longer term project designed to attract practitioner or community-based members to societies and will begin in 2007-08. New affiliate members

The Board approved three applications for affiliate membership in the Federation. Formed in 1981, the **Canadian Federation of Students** represents 450,000 undergraduate and graduate students across Canada. Created by Parliament in 1988, **Rights & Democracy** is a non-partisan organization with an international mandate to encourage human rights and the promotion of democratic institutions and practices around the world. The Federation's main counterpart in the US, the **American Council of Learned Societies** works to advance scholarship in the humanities and social sciences and to strengthen relations among scholarly associations since its inception in 1919.

New ASPP funding takes effect

Beginning April 1, the regular ASPP grant will increase to \$8,000 per book, up from the current amount of \$7,000. In addition to regular subventions, there are two new categories of funding: for first-time authors and for translations. Along with approximately 140 regular subventions available, up to 40 grants will be provided for first-time authors and up to five new grants are available for works in translation. These works must involve translation either to or from one of Canada's two official languages. For example, a Spanish-language work being translated into French would fall into this category; a Spanish-language work being translated into German would not. An additional grant of \$4,000 will be provided to these works to help offset actual translation costs.

Benefits Project Derived from an earlier Federation proposal for a series of indicators to demonstrate the impact of research in our disciplines, the Benefits Project takes a broader, less instrumental approach to making the public and political case for support for research, teaching and learning in the humanities and social sciences. As a first step, the Federation will conduct a literature review to synthesize current national and international research on economic, social and cultural benefits and an inclusive list of experts in the area. From this work, a task force of 10 members will prepare a discussion paper outlining the appropriate scope and nature of this work. Federation adopts policy on Open Access Chaired by President Elect **Noreen Golfman** (Memorial), the Working Group on Open Access prepared a comprehensive policy for the Board's consideration.

Representative of associations, publishers, expert scholars and editors, the Working Group intensely debated the merits of recommending an immediate and activist championing of Open Access – in which the Federation

would call for the mandatory deposit of research in open access journals or repositories – as opposed to an incremental, non-mandatory and promotional role for the Federation.

Seeing the issue as one of timing rather than of competing philosophies, the Board adopted a position based on a strong endorsement of the concept of open access and scholars' voluntary compliance. The complete text of the position is found at www.fedcan.ca; the main elements are as follows:

- The Federation supports the principle of open access.
- Open access must be promoted, incremental and flexible, not mandated.
- The scholarly contribution of open access and self-archived research must be better measured and recognized.
- The Federation will undertake education and resource development to assist scholars and associations in adopting best practices for open access.
- The financial viability of associations and journals must be assured in the transition toward open access.
- The Federation will encourage publishers to adopt policies that support self-archiving.
- Digitization is necessary for greater access to scholarship.
- The Federation supports the development of international standards for metadata.

The Board expressed its gratitude to the members of the working group: **Blaine Allan** (Queens), Film Studies Association of Canada; **Dwayne Benjamin** (UofT), Managing Editor, Canadian Journal of Economics; **Leslie Chan**, University of Toronto at Scarborough; **Margaret Conrad** (UNB), President, Canadian Historical Association; **Rajulton Fernando** (UWO), President, Canadian Population Society; **Jean-Claude Guédon**, Université de Montréal; **Rory McGreal** (Athabasca), Canadian Association of Learned Journals; **Tom O'Neill** (Brock), Treasurer, Canadian Anthropology Society; **Doug Peers**, University of Calgary; **Jo-Ann Wallace** (UofA), Editor, English Studies in Canada; and **John Willinsky**, University of British Columbia. Ethics statement adopted
The Board adopted the Statement on Research Ethics and Scholarly Integrity, with minor text amendments, as recommended by the Sub-Committee on Research Ethics and Scholarly Integrity. Chaired by Board member **Deborah Poff** (UNBC), the sub-committee prepared a series of eight principles pertaining to academic teachers and scholars. Chief among the principles is the responsibility of scholars to “seek and state the truth as they see it or to reflect the realities of peoples as they see it”, with freedom of inquiry as a necessary condition. Along with such freedom are the corresponding responsibilities of “competence, intellectual honesty and critical self-discipline and judgment in the creation and dissemination of knowledge.” Other principles address scholars' commitment to:

- avoiding all forms of exploitation and discrimination;
- acknowledging the work of others, including students;
- embracing as core values effective teaching and continuing development as professionals; and
- fostering high ethical standards for the conduct of research involving humans and other sentient beings.

The Federation will circulate the Statement among member associations for consideration in adopting their own policies on research ethics and scholarly integrity. It will also be posted on www.fedcan.ca in early May.

Student development plans take shape Following the successful advocacy work on the Canada Graduate Scholarships, the Federation began work on proposals for student development. As part of its Next Generation initiative, VP Research Policy **Suzanne Crosta** (McMaster) prepared a draft paper for review by the Standing Committee on Research Policy, focusing mostly on graduate students, but with consideration for undergraduate students included. The committee's input will be incorporated and brought to the Executive and Board for further development. Postcard changes name

The widely recognized and cited postcard "Ivory Towers: Feminist and Equity Audits" will now be known simply as "Feminist and Equity Audits" as recommended by the Board at its March 2005 meeting. The 2006 postcard will be available in time for Congress. Also at Congress is the Women's and Equity Issues Steering Committee's session on mentoring on May 30. Moderated by WEI VP **Donna Palmateer Pennee**, the session features facilitated workshops led by **Heidi Janz**, **Celia Haig-Brown**, **Njoki Nathani Wane**, and **David Rayside**. The notes from the mentoring session at the November AGM are now at <http://www.fedcan.ca/english/issues/whatsnew>.

Congress confirms renowned speakers

As of March 31, almost 3,900 people had registered for Congress 2006 at York University. This is the highest number of congress pre-registrations ever recorded. Confirmed speakers include:

- Steven Lewis
 - Nicole Brossard
 - Eden Robinson
 - David Suzuki
 - David Butler-Jones
 - Suketu Mehta- Karen Kraft Sloan
 - Anosh Irani
 - Cheryl Teelucksingh
- Congress in the next decade

The Board designated the regions of Atlantic Canada and Central Canada as the locations for Congress 2011 and 2012. Member institutions in these areas will be invited to send expressions of interest to host Congress.

For more information, please contact the Federation at (613)238-6112 or fedcan@fedcan.ca.

Ce bulletin est publié deux fois par année, en avril et novembre, par l'Association canadienne des études patristiques (ACÉP), et distribué aux membres de l'association. On peut trouver la version électronique à : <http://www2.ccsr.ca/csps>. Des contributions, nouvelles, information patristique, et des corrections d'adresse, etc. sont toujours bienvenus. Adressez toutes les communications au **éditeur** : Tim Pettipiece (timothy.pettipiece.1@ulaval.ca)

The *Bulletin* is published twice each year, in April and November, by the Association Canadienne des Études Patristiques/ Canadian Society of Patristic Studies, and distributed to members of the Society and other interested parties. It is available on the Society's homepage: <http://www2.ccsr.ca/csps>. Contributions, new information on research and other scholarly activities in patristics, and corrections of addresses, etc., are always welcome. Please address all correspondence to the **Editor**: Tim Pettipiece (timothy.pettipiece.1@ulaval.ca)