

BULLETIN

Association canadienne des études patristiques (ACÉP)/Canadian Society of Patristic Studies (CSPS) Volume 31, no. 1 (APRIL/AVRIL 2007) MESSAGE DU PRÉSIDENT/ MESSAGE FROM THE PRESIDENT Dear colleagues:

Our annual conference is only about a month away. On behalf of our hard-working Program Chair, Tim Hegedus, and Bill Richards, our local representative in Saskatoon, as well as my other colleagues on the Executive, I would like to welcome you to our conference. The program looks great and I would like to congratulate all of you who have made it possible. I am proud to be able to continue our recent tradition of having two books for discussion this year, as it bears witness to the scholarly activity of our members. We will also have two student prizes (one graduate and one undergraduate) this year. I hope that you will be able to join us.

I look forward to meeting you in Saskatoon,

Lucian Turcescu, Concordia University, Montreal

CONGRESS OF THE HUMANITIES AND SOCIAL SCIENCES/

CONGRÈS DES SCIENCES HUMAINES

Canadian Society of Patristic Studies/ Association Canadienne des Études Patristiques

University of Saskatchewan, Saskatoon, Saskatchewan (May 26-28, 2007)

Program/ Programme Place/ Lieu: St Thomas More College Room 120 Samedi 26 Mai/ Saturday May 26
8:45 Bienvenue/ Welcome

Séance 1/ Session 1 (9:00 - 10:00): Issues of Leadership in Early Christianity

Chair/Président: Lucian Turcescu (Concordia University) J. Kevin Coyle (Université Saint-Paul): "The Sense of Teaching Authority in Early Church Councils"

Geoffrey Dunn (Australian Catholic University): "The Bonosan Crisis, The Illyrian Churches and the Development of Papal Primacy: The Letter of Innocent I to the Macedonian Bishops"

10:00 - 10:30: Break/ Pause café Séance 2/ Session 2 (10:30 - 11:45): Book Discussion/ Discussion de livre
Chair/Président: Lorraine Buck (University of Prince Edward Island)

Augustine and Literature (Rowman and Littlefield, 2006)

Editor: Robert P. Kennedy (St Francis Xavier University)

Respondents: Mark Vessey (University of British Columbia) and Joanne McWilliam (University of Toronto)

12:00 - 13:30: Executive Meeting/ Assemblée de l'exécutif

Séance 3/ Session 3 (13:30 - 14:30): Greek Christian Writers of the Fourth Century

Chair/Président: Geoffrey Dunn (Australian Catholic University)

Lucian Turcescu (Concordia University): "The Double Creation Theory in Gregory of Nyssa"

Paschalis Gkortsilas (Aristotle's University of Thessalonica): "'Paul's Mouth': John Chrysostom's Seven Encomiums to Paul. A Rhetorical and Philological Study"

14:30 - 15:00: Break/ Pause café

Séance 4/ Session 4 (15:00 - 16:00): Student Essay Prizes/ Prix d'essay étudiants

Chair/Président: Robert Kennedy (St Francis Xavier University)

Undergraduate Essay Prize - Greg Melchin (St Francis Xavier University): "Songs of Faith and Devotion: St. Augustine and the Music of the Early Church."

Graduate Essay Prize - Pierre Ndoumai (Université Saint-Paul): "Richesse et Foi selon Clément de Rome et Hermas"

16:00 - 17:30: Réception/ Reception

19:00 Banquet (18:30 refreshments)

Faculty Club, University of Saskatchewan

Dimanche 27 Mai/ Sunday, May 27

Séance 5/ Session 5 (9:00 - 10:30): Apologetic and Polemical Literature

Chair/Président: Lucian Turcescu (Concordia University)

Lorraine Buck (University of Prince Edward Island): "Aristides' Apology: Its Form and Purpose"

Daniel Maoz (University of Waterloo): "Saving Rachel: Rabbinic and Patristic Explanations for the Theft of Household Gods"

Tim Hegedus (Wilfrid Laurier University): "Polemic and Response Concerning the Virgin Birth in Origen, *Contra Celsum* 1.28-37"

10:30 - 11:00: Break/ Pause café

Séance 6/ Session 6 (11:00 - 12:00): Connections/Parallels/Trajectories

Chair/Président: Patrick Gray (York University)

Robert P. Kennedy (St Francis Xavier University): "Augustine and Dante on Poetic Language"

Jeffrey A. McPherson (McMaster University): "Must There Be a World? Emanation and Necessity in the Thought of Origen of Alexandria and Jonathan Edwards"

12:00 - 13:30: Lunch

Séance 7/ Session 7 (13:30- 14:30): Social Scientific Approaches

Chair/Président: Tim Hegedus (Wilfrid Laurier University)

Mona Tokarek LaFosse (University of Toronto): “For Eight-Six Years I Have Served [Christ]”: An Exploration of Old Age in Second Century Christian Communities”

Michael Kaler, (University of Toronto): “The ‘Cultic Milieu’ as a Sociological Model for the Study of Early Christian Heterodox Literature: Moving Beyond the Church/Sect/Cult Division”

14:30 - 15:00: Break/ Pause café
15:00: Annual General Meeting/ Assemblée générale des membres
17:00 -19:00: Réception du Président/ President’s Reception (Education Students’ Lounge)
Lundi 28 Mai/ Monday, May 28

Séance 8/ Session 8 (9:00 - 10:00): Clement of Alexandria

Chair/Président: Robert Kennedy (St Francis Xavier University)

Pauline Hogan (McMaster University): “Clement and Galatians 3.28: Early Christian Discussion of Male-Female Equality”

Shawn W. J. Keough (University of St Michael’s College): “Divine Philanthropia and Clement of Alexandria’s True Gnostic”

10:00 - 10:30: Break/ Pause café

Séance 9/ Session 9 (10:30 - 11:45): Book Discussion

Chair/Président: Geoffrey Dunn (Australian Catholic University)

Leontius of Jerusalem, Against the Monophysites: Testimonies of the Saints and Aporiae (Oxford University Press, 2006).

Editor: Patrick T. R. Gray (York University)

Respondents: Shawn W. J. Keough (University of St Michael’s College) and Robert A. Kitchen (Knox-Metropolitan United Church, Regina, SK)

12:00 - 13:30 Lunch

Séance 10/ Session 10 (13:30 - 15:00): Monasticism and the Spiritual Life

Chair/Président: Tim Hegedus (Wilfrid Laurier University)

David Charles Robinson (University of St Michael’s College): “*Dipsychia* and the Spiritual Life in the Shepherd of Hermas”

Robert A. Kitchen (Knox-Metropolitan United Church, Regina, SK): “The Undoing of Perfection in the Syriac Evagrius Ponticus”

17:00 - 19:00 Reception hosted by Saskatoon Theological Union (St. Andrew's College, the College of Emmanuel & St. Chad, the Lutheran Theological Seminary) at St Andrew's College
19:30 - 21:30 The Craigie Lecture:

Mark S. Smith (Skirball Professor of Bible and Near Eastern Studies, New York University)

"God in Translation: Cross-Cultural Recognition of Deities in the Biblical World"

St. Thomas More College, room 141 (reception to follow)

Abstracts of Papers:

Lorraine Buck (University of Prince Edward Island): "Aristides' Apology: Its Form and Purpose"

Aristides' Apology contains no statement in either the address or the body of the work as to which literary genre it belongs. Jerome has suggested that it was written as an imperial petition, a form later imitated by Justin Martyr. Fergus Millar has suggested that it be seen in the light of the exhortatory and informative works addressed to the Emperor in the second century. This article will look at both possibilities, concluding with Millar that the Apology has the form of a learned work sent to the Emperor, but demonstrating, by virtue of its subject and offensive content, that its setting was a literary fiction. J. Kevin Coyle (Université Saint-Paul): "The Sense of Teaching Authority in Early Church Councils." Prior to the first Council of Nicea in 325, gatherings of bishops were already dealing with matters both doctrinal and disciplinary. Their geography, however, was regional. But how much collective authority were they were exercising? In a step toward a presentation at Oxford later this year, I will look at examples of the regional councils to at least Nicea I, and attempt to discern what the councils said about themselves, and what others (including participants, other councils, and non-participants) said about their power to teach Christian orthodoxy and orthopraxy.

Geoffrey Dunn (Australian Catholic University): "The Bonosan Crisis, the Illyrian Churches and the Development of Papal Primacy: The Letter of Innocent I to the Macedonian Bishops"

In 414 Innocent I, Bishop of Rome, wrote a letter (*Ep. 17*) to a group of Macedonian bishops in reply to an unpreserved report from them about disciplinary matters concerning clerics. There were the issues of clerics marrying widows, of whether a man who remarries after baptism was eligible for ordination, of what to do with those clerics ordained by the heretical bishop Bonosus after his condemnation, and of whether Photinus could be rehabilitated to office and whether the condemnation of the deacon Eustathius should be upheld. Innocent's ruling, one of the earliest papal decretals in existence, reveals crucial information in the development of papal primacy in late antiquity. This paper is one in a series examining the papal vicariate of Thessalonica and its importance in understanding the claims of the expanded authority of the Roman bishop in that the two civil dioceses of Macedonia and Dacia were unique: while they had recently been transferred politically from West to East ecclesiastically they were considered at this point to have remained western. While conflict would emerge in the not-too-distant future the longer this incongruity lasted, what is of interest here is the degree to which Innocent as patriarch intervened in the affairs of the churches of his *prouincia*. The significance of Innocent's position on the validity of marriage and ordination will be considered in the light of the contemporary situation and later developments.

Paschalis Gkortsilas (Aristotle's University of Thessalonica): "Paul's Mouth': John Chrysostom's Seven Encomiums to Paul: A Rhetorical and Philological Study"

John Chrysostom composed several encomiastic speeches with hagiological content. Praised in these speeches are persons from the Old Testament, martyrs and bishops of the early Church, etc. However, the most excellent example of Chrysostom's rhetorical skills are his seven encomia to Paul the apostle. In these John expresses in an unparalleled way his enthusiasm and his absolute admiration for Paul, saying characteristically: "For the ecclesiastical doctrines, Paul is my teacher. When I say Paul, I preach Christ."

In the first speech Paul is presented as a most virtuous person and as preeminent among the great personalities of the Old Testament (Abel, Noah, Abraham, Isaac, Jacob, Joseph, Job, Moses, Elijah and John the Baptist). In the second speech it is emphasized that Paul with his life and work showed the potential state that human nature can achieve when it has a strong will. In the third we have descriptions of the difficulties that Paul overcame and his great love is also underlined. The fourth speech is a description of the Damascus conversion, which is compared with the spiritual blindness of the Jews, who, while being witnesses of Jesus' miracles, did not believe in him. The fifth is a description of Paul's weaknesses, which he overcame and the sixth is on Paul's fear of death. Finally, in the seventh speech a flag-holder of the army is compared with Paul, who is presented as the flag-bearer of the crucified Lord who carried the flag of the Cross around the world.

In my paper I will examine these seven speeches in two ways. First I will make a philological comparison with relevant encomia and speeches from early Christianity along with similar texts from classical literature in order to try to contextualize these speeches in the relevant literature of the period. Second, through a close rhetorical analysis I will try to show why John Chrysostom through these speeches (and also with his commentaries) is rightly called "Paul's mouth".

Tim Hegedus (Waterloo Lutheran Seminary, Wilfrid Laurier University): "Pagan and Jewish Polemic against the Virgin Birth and Origen's Response in *Contra Celsum* 1. 28-37"

The doctrine of the Virgin Birth was strongly contested among Christians, Jews and pagans in late antiquity. The first book of Origen's extensive apologia *Contra Celsum* includes a defense of the Virgin Birth. From a reconstruction of Celsus' original attack on the Virgin Birth from the *Contra Celsum* it seems that there were similarities between Celsus' attack and ancient Jewish objections to the Virgin Birth. In this paper I will examine common elements in Celsus' polemic and ancient Jewish criticisms of the Virgin Birth, as well as the significance of Origen's arguments in defense of the doctrine.

Pauline Hogan (McMaster University): "Clement and Galatians 3:28: Early Christian Discussion of Male-Female Equality"

Gal 3:28, which states: "There is no longer Jew or Greek, no longer slave or free, no longer male and female, for you are all one in Christ Jesus," has received a great deal of attention as part of the contemporary discussion of the role of women in the church. There is, however, very little explicit reference to the verse in the first two centuries of Christianity until Clement of Alexandria, writing between 180 and 202 C.E., provides some of our earliest commentary. The ways in which Clement reads Gal 3:28 provide an insight into how early Christians used the writings of Paul, as well as into their thinking about the place of women in the church of the late second century.

Michael Kaler (University of Toronto) "The 'Cultic Milieu' as a Sociological Model for the Study of Early Christian

Heterodox Literature: Moving Beyond the Church/Sect/Cult Division”

Although there has been a sustained interest in analysing the sociological aspects of gnostic and other heterodox Christian literature, it has become more and more apparent over the years that there are problems in applying the venerable church/sect/cult model to this material. The purpose of this paper will be to present Colin Campbell's alternative concept of a "cultic milieu," and discuss its applicability for the study of gnostic literature and the contexts in which this literature was produced and used.

Robert P. Kennedy (St Francis Xavier University): “Augustine and Dante on Poetic Language”

My paper has three parts. In the first part, I examine Augustine’s view of poetic language, drawing principally on *Soliloquia* and *De doctrina christiana*, but including remarks from his letters and other writings. I argue that, despite his strictures against fiction, which arise from his condemnation of mendacity, Augustine does allow for various types of discourse or genres. The second part investigates Dantes use of Augustinian themes. After summarising the work of scholars such as Martha Nussbaum, Phillip Cary, and Meredith Gill, I focus on Dante’s view of language and compare this with Augustine’s. In the third part, I argue that Dante both meets Augustine’s criteria for Christian poetry and extends the scope for poetic creativity in ways that are compatible with an Augustinian theory of language, albeit not anticipated by Augustine.

Shawn W.J. Keough (University of St Michael’s College): “Divine philanthropia and Clement of Alexandria’s true Gnostic”

This paper offers a description of Clement of Alexandria’s understanding of divine philanthropia and its relation to his understanding of the true gnostic. It will be demonstrated that the doctrine of divine philanthropia in Clement is distinct from his philosophical sources, and that this distinctive doctrine serves to govern Clement’s description of the goal of human existence. It will be established that Clement’s most foundational theological commitments find expression in the intersection of these two concepts for Clement: divine philanthropia not only defines the identity and character of God but also orients the revelatory and redemptive economy of the Logos. The true Gnostic is not merely one who has true knowledge of the divine identity, but rather is one who is marked and transformed by divine philanthropia. The paper will establish that these commitments mark Clement as a fundamentally biblical theologian in the Alexandrian tradition.

Robert Kitchen, (Knox-Metropolitan United Church, Regina, SK): “The Undoing of Perfection in the Syriac Evagrius Ponticus”

A number of significant texts by Evagrius Ponticus are extant in Syriac, in particular, the only full text of *The Six Centuries of the Kephalaia Gnostica*, edited by Antoine Guillaumont. A “common” text (S₁) has long been available, now understood to be a version edited to remove reputed “origenisms” condemned at the Council of Constantinople 553. However, a “new” text (S₂) has been discovered in a single manuscript that appears to be the original unexpurgated text. The focus will be on the “demotion” of perfection (*gmī rūtā*) - an important ascetical process and status in Syriac patristics - in the two versions.

Mona Tokarek LaFosse (University of Toronto): “‘For Eighty-Six Years I Have Served [Christ]’: An Exploration of Old Age in Second-Century Christian Communities’

Using insights from the anthropology of aging, this paper will explore social attitudes, descriptions and roles related to old age in early Christian communities. Though average life expectancy at birth was relatively low in the ancient world (20-30 years), early Christian texts demonstrate that old people were present, and at times

prominent in their communities. Old persons were significant as individuals (e.g., Polycarp, who had “served Christ” for eighty-six years) and as symbolic figures (e.g., the old woman in Hermas *Visions*). While ancient Mediterranean virtue advocated reverence for “elders,” conflict between generations appears to have been problematic in some communities (1 Clement). Those who grew up and grew old within the Christian communities of the early second century had many of the same challenges and honours as their pagan counterparts, but with distinctive elements, such as the dwindling connections to the founders of their faith and the adaptation of leadership structures that challenged conventional age categories.

Daniel Maoz (University of Waterloo): “Saving Rachel: Rabbinic and Patristic Explanations for the Theft of Household Gods”

Several times the biblical text indicates that Rachel “stole” household gods from her father’s possessions and took them with her as she and Jacob moved on to establish their own home (Gen 31:21, 30, 33-37). Josephus (*Judaic Antiquities* 1:310-311) explains away the apparent theft for apologetic reasons that have been addressed by contemporary scholars. One might not be surprised to learn that the early Church Fathers, who had their own apologetic reasons to elevate Rachel’s actions above reproach, would align with Josephus, if not in detail at least in principle. What is somewhat more surprising is that early Rabbinic sources equally fall in line with a reasoning that is similar both to that employed by Josephus and that advanced by Patristic writers. My essay explores, first, how each Jewish and Christian writer explains away Rachel’s act of theft. It then investigates for what reason each writer engages in the act of “saving Rachel.” Interestingly, it can be demonstrated in more than one case that apologetic purpose outweighs predisposition to polemics against Jews which is otherwise evident in the greater context of that particular writing. The study also considers a range of reasons why interpretive conclusions from competing authorities would seem to coincide at a text of otherwise secondary import. Each primary source addressed will include my own dynamic translation from the original languages.

Jeffrey A. McPherson (McMaster University): “Must there be a World? Emanation and Necessity in the Thought of Origen of Alexandria and Jonathan Edwards”

There is a striking affinity in the doctrine of creation between Origen of Alexandria (c. 186-254) and Jonathan Edwards (1703-1758). Both Origen and Edwards argue that, in some sense, the created universe is necessary in relation to the exercise and fulfillment of God’s attributes. For example, in *De Principiis* I.II.10, Origen writes, “Now as one cannot be a father apart from having a son, nor a lord apart from holding a possession or a slave, so we cannot even call God almighty if there are none over whom he can exercise his power. Accordingly, to prove that God is almighty we must assume the existence of the universe.” Likewise in *The End for which God Created the World*, Edwards writes that “It seems a thing in itself fit, proper and desirable that the glorious attributes of God, which consist in a sufficiency to certain acts and effects, should be exerted in the production of such effects as might manifest the infinite power, wisdom, righteousness, goodness, etc., which are in God. If the world had not been created, these attributes never would have had any exercise” (Edwards, *The Works of Jonathan Edwards*, vol. 8 [New Haven: Yale University Press, 1989], 429). Origen and Edwards make these arguments in the context of discussing the emanation or effluence of God in relation to creation. This paper is an examination of the role that emanation and necessity plays in God’s relation to the world in the thought of Origen and Edwards. This paper will examine the Platonic roots of this idea and its theological implications.

David Charles Robinson (University of St Michael’s College): “*Dipsychia* and the Spiritual Life in the *Shepherd of Hermas*”

In the extant Greek literature from Homer to the 12th century C.E., *dipsychia* appears only in Christian texts. Exactly half of the 110 occurrences are found in the *Shepherd of Hermas*. This paper first considers the various contexts in which this term is used by Hermas and highlights the various nuances of its meaning. For Hermas, *dipsychia* is both a transcendent force and an internal condition of the heart which causes manifold spiritual maladies. These maladies not only arrest the spiritual progress of the baptized Christian, but also disrupt the unity of the church. Second, the paper addresses Hermas' solution to the problem of *dipsychia* – a solution fraught with the tension of divine and human action in the spiritual life.

Lucian Turcescu (Concordia University): "The Double Creation Theory in Gregory of Nyssa"

Inspired by Philo of Alexandria and Origen, Gregory of Nyssa embraced the "double creation" theory which argued that, according to Gen 1:26, God created a "heavenly human," generic, universal and sexually undifferentiated, in contrast to Gen 2:7 which speaks of a composite of body and soul and Gen 1:27 and 2:7, 21-22 which introduce sexual differentiation in humanity. This paper revisits Gregory's theory especially in his *De hominis opificio* and *In hexaemeron* ANNONCES / ANNOUNCEMENTS

III^e Colloque de Patristique de La Rochelle (7, 8 et 9 septembre 2007)

Les ministères chrétiens dans l'Antiquité tardive (III^e-V^e s) Tandis que s'établissait dans les communautés chrétiennes la distinction entre clercs et laïcs, différentes formes de ministère – de service – voire de charisme, ont été écartées ; au milieu du III^e siècle, la structure évêque, prêtre, diacre semble désormais en place.

Si les modalités du choix et de l'exercice du ministère des évêques ont suscité bien des études, il n'en va pas de même pour les autres ministères, moins bien documentés ; ce sont eux qui retiendront l'attention.

Choix, nomination et fonctions des ministres ; origines sociales et familiales ; hiérarchie et relations réelles ou idéales entre l'évêque et ses clercs dans un souci d'unité du clergé, donc de l'Église ; activité pastorale, mais aussi rôle social des prêtres et des diacres dans les communautés urbaines ou rurales ; place de la prédication et de la célébration des mystères dans le ministère du prêtre ; et qu'en est-il lorsque l'aura des confesseurs ou le charisme des moines risque d'entraver l'exercice des ministères ? Autant de points à aborder en tenant compte des évolutions, du milieu du III^e au V^e siècle, et de la diversité régionale. « Mais qu'en est-il aujourd'hui ? » Cette question aussi mérite d'être posée.

Pour s'inscrire e-mail : eutropius@wanadoo.fr

NOUVELLES/NEWS

Theodore de Bruyn has been appointed associate professor of religious studies with tenure in the Department of Classics and Religious Studies in the University of Ottawa. He continues to prepare a translation, with introduction and notes, of Ambrosiaster's commentary on Romans. He has also received funding from the Social Sciences and Humanities Research Council to study the christianization of amulets in late antiquity. Recent publications and presentations include: "Apocryphal and Canonical Christian Narratives in Greek Papyri Amulets in Late Antiquity," presented at the International Workshop on Christian Apocryphal Literature, September 29-30, 2006, Ottawa; "The Use of the Sanctus in Christian Greek Papyrus Amulets," in *Papers Presented at the Fourteenth International Conference on Patristic Studies Held in Oxford 2003: Liturgia et Cultus, Theologica et Philosophica, Critica et Philologica*, Nachleben, *First Two Centuries*, edited by F. Young, M. Edwards, and P. Parvis (Leuven: Peeters, 2006), pp. 15-20; "P. Ryl. III.471: A Baptismal Anointing Formula Used as an Amulet," *Journal of Theological Studies* 57 (2006): 94-109

Michael Kaler: "From the Prayer of the Apostle Paul to the Three Steles of Seth: Codices I, XI and VII from Nag Hammadi Considered as a Collection," with Louis Painchaud is currently under press for *Vigiliae Christianae* and should be published *bientot*.

Tim Pettipiece has been awarded a two year SSHRC post-doc fellowship to study the Manichaean Reception of Apocryphal Traditions at the University of Ottawa under the direction of Pierluigi Piovanelli. He will also be presenting a paper on Manichaean connections to the Syriac *Book of Steps* in June at the Toronto Syriac Symposium.

BUREAU DE L'ACÉP/ CSPA EXECUTIVE
Président / President Lucian Turcescu (2006-2008)
Vice-president / Vice-president Tim Hegedus (2006-2008)
Secrétaire / Secretary Lorraine Buck (2006-2009)
Trésorier / Treasurer Steven Muir (2006-2009)
Président du programme / Programme Chair Tim Hegedus (2006)
Editeur du Bulletin / Bulletin Editor Tim Pettipiece (2004- 2007)
RAPPEL DU TRÉSORIER/REMINDEUR 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

APPENDIX/ANNEX
Minutes of Annual Meeting Canadian Society of Patristic Studies
May 30, 2006 3:15 to 6:15 p.m.
Present: Lucian Turcescu, President; Lorraine Buck, Secretary; Steven Muir, Treasurer; Robert Kennedy, Charles Kannengeiser, Annette Yoshiko Reed, Pamela Bright, Igor Pochoshajew, Paul-Hubert Poirier, Patrick Gray, Joanne MacWilliam, Kevin Coyle, Mona Tokarek Lafosse.
1. Approval of Agenda
Lucian amended the agenda to include a report by Mona Tokarek Lafosse. Patrick Gray moved to approve the agenda as amended. It was seconded by Robert Kennedy.
2. Approval of Minutes from Annual General Meeting, May 2005
Lucian moved to approve the minutes. It was seconded by Mona Tokarek Lafosse.
3. Business Arising from the 2005 AGM Meeting

4a. Steven advised that people were starting to donate to the Society as a charitable organization. To date, the Society has received \$400.00.
4c. With regard to the membership rate, it was decided to increase the amount by \$5.00 every five years.
5. Lucian reported that the Executive decided to adopt the Privacy Statement suggested by the Federation. It has now been posted on the web under Membership. According to the Federation, there is no need to hide the list of names.
4. President's Report

Lucian gave the floor to Kevin who made a presentation on Donna Foley. He passed around photos and gave an account of her life and contributions to the CSPA. The society will find out who is in charge of the Foley Family Scholarship c/o the University of Windsor so people can make individual donations. A motion was passed by Steven Muir that the Society make a contribution of \$150.00 to the Scholarship Fund. It was seconded by Joanne McWilliam and passed unanimously. Kevin will send his tribute electronically to Lucian who will put it on the Society website

Lucian thanked everyone who had helped make the conference a success. In particular, he thanked Mona Tokarek Lafosse, this year's Program Chair, for organizing the conference and the Bart Ehrman lecture, and also Patrick Gray, this year's local representative for his help in getting support from York University. He also thanked the Executive for their contribution to this year's conference.

Regarding membership, Lucian advised that the letter which Steven Muir sent to everyone to update them about their membership was generally a success. Total membership is about 70, and the Society is in good shape. Lucian advised that the Executive decided not to go with on-line membership renewal, but to stay with the traditional form of renewal. It was felt that this was satisfactory given our numbers are so small. Lucian also advised that he had received a letter from SSHRC addressed to the Executive Officers regarding SSHRC's Annual Report from 2004-2005 entitled Revelation. This was in each of the Conference packages. Patrick asked if all the people who presented papers this year were members. He was advised that Mona had encouraged them to become members when they submitted their papers. Pamela asked if there was any way to suggest that people giving papers at least stayed for the entire session. A discussion ensued on both issues. Lucian made a motion that people who present should be members and Joanne McWilliam seconded it. The motion was defeated by a total of 8 to 5. A second motion was made that the Society fee for non members should be doubled to \$60.00. A friendly amendment was made that the fee stay the same for student non-members and should increase to \$50.00 for non-student non-members. A further friendly amendment was made to raise the fee for non-members and leave it to the Executive to make the final decision. The motion passed. 5. Treasurer's Report Steven Muir circulated a sheet providing figures for both 2004 and 2005. The two were similar, indicating that the Society is in a stable situation financially. Steven would like to send out another letter, but this time he will not request that the member pay arrears. He will just ask for this year's membership fee. Steven made a motion to expand the Treasurer's responsibilities to include membership list administration. Mona seconded the motion and it passed. Steven made a motion to accept the financial statement. Robert Kennedy seconded the motion and it passed. 6. Secretary's Report Lorraine reported that we had 17 new members this past year. She also reported that the number of submissions to the Student Essay prize was very low and that the Society might want to publicize the contest more widely. Lucian suggested that we sent out a notice of the contest to all the Religious Studies and Classics Departments in the country. Patrick suggested that we change the regulations so that students can send in their own papers without having to go through a faculty member. It was decided to change the description of the call for papers next year to allow students to submit their own papers. This will be done on a trial basis only. 7. Report from the Program Chair Mona reported that this year there were 29 papers and 2 book discussions. The audio-visual was a good price and all of it operational. There were some timing problems with the catering. She made the suggestion that, instead of having the dates for the CSPA completely overlap with other societies, there should be one day on either side when no other societies meet. The Society table was a great success. She produced a combined Religion program and did posters for the CSSR. The student was paid \$150.00, although any other year it

might be sufficient simply to have a volunteer for a couple of hours. She created a one-page program and a two-page list of abstracts. Regarding the lecture, she contacted publishers and had Bart Ehrman's books available. This lecture, she believed, raised the bar in terms of who we are. There were approximately 225 people to the lecture which included some people from the community. She also produced a booklet for future Program Chairs which can be passed on from year to year, and suggested that in future it might help Program Chairs if they delegated some work to the other two people on the Committee. She thanked Patrick Gray and the Executive for their help.⁸ Visit from the Representatives of the Federation Two representatives from the Federation visited the meeting. They advised about a new policy known as Open Access which will enable research to be disseminated more widely electronically. They encourage those involved in the Journal to access the website. A couple of weeks earlier a report came out on the Humanities and particularly on large-scale research in the Humanities. They encouraged us to take a look at this report and to be involved in the discussion. Last year, they spoke about Renewing Scholarly Associations, i.e., the role Societies have played and will play to encourage scholars. This year they spoke about an offshoot of this, the Membership Development Campaign, designed to raise the profile of all societies and to encourage people to take out membership. At the moment, SSHRC is without a President. The process is under way and nominations are being received until the end of June. The Federation also manages the Aid to Scholarly Publications Program. The funding to ASPP has increased and there has been an increase in the number of titles from 145 to 180. Next year, the conference will be at the University of Saskatchewan. This will be their centennial year. The theme of the conference is Bridging Communities: Making Public Knowledge and making Knowledge Public. The CSPS is scheduled to meet May 27 to 29 inclusive, which means it overlaps completely with the CSSR, CSBS, CSCH, and CTS. The following year, the conference will be at the University of British Columbia

9. Nominating Committee Report Lucian advised that he had received a letter from Nicola advising that she will not be able to serve as President. He also noted that the term for Vice President currently stands at three years (French version of the statutes only) and that the term for President stands at two years. He made a motion to change the term of the Vice President from three years to two years to coincide with the President's term. This was seconded by Pamela Bright. The motion passed. Since the English version of the Statutes currently contains no information about the term of the Vice President, this needs to be added there as well. Lucian will talk to Kevin about changing the statutes. Lucian also advised that Tim Pettipiece no longer wishes to serve as Webmaster. Lucian will help out and take over some of these responsibilities. Robert Kennedy advised that the Nominating Committee currently comprises Kevin Coyle, Harold Remus, and himself. The nominations the committee have made are as follows:

2006-2008	President: Lucian Turcescu	2006-
	Vice President: Tim Hegedus	
2008	Treasurer: Steven Muir	2006-2009
	Secretary: Lorraine Buck	2006-2009
	Program Chair: Tim Hegedus	2006-2007
	Committee: Michael Kaler (replacing Harold Remus)	Nominating
	Dunn (replacing Mona Tokarek Lafosse)	2006-2009
	CCSR: Annette Yoshiko Reed	2006-2009

All elected.¹⁰ Reports from CFHSS and CCSR We have only just elected a representative to CFHSS, and there is no report for CCSR. Kevin Coyle, however, presented a report on the annual meetings of the General Assembly for the Federation for the Humanities and Social Sciences. These took place on November 26-27, 2005. The opening plenary session on the first morning began

with the President's address. A new initiative is the Humanities Forum, intended to spotlight humanities research sponsored by SSHRCC. Two concerns mentioned were growing tuition costs and the commercialization of knowledge development. The vice-presidents' and portfolio reports highlighted the following points: copyright issues, lack of funding for more graduate students in the Humanities and Social Sciences; the venues for future Congresses, the Aid to Scholarly Publications Program which will have an extra \$500,000 to allocate over the next three years, the evaluation of the Canada Research Chairs Program, and a campaign launched by the Federation Board of Directors for its Canadian Endowment for the Humanities and Social Sciences which is designed to give the Federation some financial independence.

There was also a talk by Eliot Philipson, third president and CEO of the Canadian Foundation for Innovation, as well as a panel on open access and a series of workshops. At the AGM, it was noted that Noreen Goffman (Memorial) will become Federation President in a year's time.

11. Planning for 2007 Lucian noted that when the Conference was in Edmonton, the Society attracted only 9 papers. He feared that, in Saskatoon, we will probably attract even fewer. He suggested two options: one, having the meeting somewhere other than Saskatoon, perhaps Toronto or Montreal; and two, ask for submissions for Saskatoon and, if we don't receive a sufficient number, cancel the conference for next year. Paul-Hubert stated that he was against opting out of the Learned's even for one year because there were tremendous advantages to going with other societies. He also opposed cancelling the conference, since there had never before been so few papers that this was deemed necessary. Tim Hegedus agreed, believing that it would set a bad precedent. Kevin Coyle pointed out that, if we don't meet with Congress, we won't get funding and we will have to do all the organizing by ourselves. It was decided to go ahead as planned. As it stands now, the scheduled dates for the CSPA overlap completely with the other societies, so it was decided to change these dates from May 27 to 29 inclusive to May 26 to 28 inclusive. Two names are suggested for Local Representative: Christine Mitchell (U. of S.) and Bill Richards (associated with one of the University colleges). Two books were suggested for discussion: one by Patrick Gray, Leontius of Jerusalem, and one by Robert Kennedy (ed.), Augustine and Literature. It was decided to go with both.

11. Other Business Last year, Lucian mentioned that he was organizing a conference in Montreal in October 2006 and asked about funding from the CSPA. He was told to wait until he had major funding for the conference. He advised that he had now received \$23,000 from SSHRC, and was wondering if CSPA would like to contribute \$500.00 and be given some profile at the Conference for this contribution. It was decided that the CSPA would contribute \$250.00 to the Conference. Steven Muir suggested investing some of the \$5,000.00 that the CSPA is currently holding. It was suggested that he talk to the Treasurer of CSBS about investing, since they do it on a regular basis. His intention is to invest only part of the \$5,000.00. Patrick Gray congratulated the past and new Executive. The meeting adjourned at 6:15 p.m.

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/cspa>. Des contributions, nouvelles, information patristique, et des corrections d'adresse, etc. sont toujours bienvenus. Adressez toutes les communications à l'**éditeur** : Tim Pettipiece (tpettipi@hotmail.com)

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/cspa>. 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 (tpettipi@hotmail.com)

PHOTOS FROM LAST YEAR'S MEETING

