

CONGRESS 2013 OF THE HUMANITIES AND SOCIAL SCIENCES/
CONGRÈS DES SCIENCES HUMAINES

**Canadian Society of Patristic Studies/
Association Canadienne des Études Patristiques**

University of Victoria, British Columbia

All regular sessions are in Fine Arts 104.

MONDAY, 3 JUNE

19:00 **2013 Craigie Lecture (Canadian Society for Biblical Studies) (Elliott 168)**
Sean Freyne (Dublin) *Roman Period Galilee: The Task of Recreating the World of Jesus and his First Followers*

TUESDAY, 4 JUNE

**Joint Session - Canadian Society of Biblical Studies
& Canadian Society of Patristic Studies**

**Session 1 : Information Technologies in Antiquity II/Technologies de l'Information
dans l'Antiquité II (Fine Arts 104)**

Chair/Président: **Steven Muir** (Concordia University of Alberta)

9:00-9:40 **Harry Maier** (Vancouver School of Theology) *Visual Media: Visualisation, Visual Culture, Memory and Persuasion in Emergent Christianity*

9:40-10:20 **Kimberly Stratton** (Carleton University) *Cultural Memory and Contested Identity in the Apocalypse of John*

10:20-11:00 **Drew Billings** (McGill University) *Trajanic Monumentalization and Imperial Propaganda*

11:00-11:10 Concluding Comments

11:30-13:30 **Lunch Period**

13:30-13:45 **CSPS/ACÉP Welcome/Mot de bienvenue (Fine Arts 104)**
Robert Kennedy, President (St. Francis Xavier University)

Session 2: Augustine I

Chair/Président: **Linda Honey** (University of Calgary)

13:45-14:15 **Nicole M. Guerriero** (University at Buffalo) *A Manual for Humanity's Salvation Revealed through an exposition of the mirrored apocalyptic elements present in Augustine's City of God, Homilies on the Gospel of John and Exposition of the Psalms*

14:15-14:45 **Wendy Elgersma Helleman** (University of Jos, Nigeria) *"For this is what Adam and Eve signify". Husband and Wife as Spirit and Soul in Marius Victorinus (In Eph 5, 22-33)*

14:45-15:00 **Afternoon Tea (Fine Arts 104)**

15:00-16:30 **Session 3: Book Discussions:**

Chair/Président: **Steven Muir** (Concordia University of Alberta)

Author: **Lincoln Blumell**. *Lettered Christians: Christians, Letters, and Late Antique Oxyrhynchus*. New Testament Tools, Studies and Documents 39. Leiden/Boston: Brill, 2012.

Respondent: **Geoffrey Dunn** (Australian Catholic University)

Author: **Mark Vessey**, edit. *A Companion to Augustine*. *Blackwell Companions to the Ancient World*. Oxford: Wiley-Blackwell, 2012.

Respondent: **Robert Kennedy** (St. Francis Xavier University)

Session 4: Greek Hagiography

Chair/Président: **Robert Kitchen** (Knox-Metropolitan United Church, Regina)

16:30-17:00 **Maria Dasios** (University of Toronto) *All that Glitters: Theodore of Sykeon's Bionic Vision*

17:00-17:30 **Linda Honey** (University of Calgary) *A Show-down in Rough Cilicia*

19:00-21:00 **CSPS/ACÉP reception (hosted by CSPS)** (location TBA)

WEDNESDAY, 5 JUNE

Session 5: Instrumentum Studiorum (Fine Arts 104)

Chair/Président: **Lincoln Blumell** (Brigham Young University)

9:00-9:30 **René-Michel Roberge** (Université de Laval) *Bibliographic Information Base in Patristics (BIBP) Today: A Survey*

Session 6: Augustine II

Chair/Président: **Peter Widdicombe** (McMaster University)

9:30-10:00 **Robert Kennedy** (St. Francis Xavier University) *Augustine on Degrees of Sins*

10:00-10:30 **P. Travis Kroeker** (McMaster University) *Augustine's Apocalyptic Political Theology: A Critical Appraisal of Political Augustinianism*

10:30-11:00 **Morning Tea (Fine Arts 104)**

Session 7: Greek Fathers I

Chair/Président: **Maria Dasios** (University of Toronto)

11:00-11:30 **Andrius Valevicius** (Université de Sherbrooke) *Envy in the Church Fathers*

11:30-12:00 **Peter Widdicombe** (McMaster University) *Moses and Christ in Cyril of Alexandria's Commentary on the Gospel of John*

12:15-13:30 **Lunch Period**

Executive Meeting CSPS/ACÉP

Session 8: Nag Hammadi and Monasticism

Chair/Président: **Andrius Valevicius** (Université de Sherbrooke)

13:30-14:00 **Steve Johnston** (Université Laval) *Vers une nouvelle édition de la Pistis Sophia du codex Askew*

14:00-14:30 **Louis Painchaud** (Université Laval) *Avant et après la bibliothèque copte de Nag Hammadi*

14:30-15:00 **Fabrizio Vecoli** (Université de Montréal) *Le discernement dans le monachisme primitif*

15:00-15:30 **Robert Kitchen** (Knox-Metropolitan United Church, Regina)
Not Always Holy: A Theological Exegesis of the Holy Man

15:30-16:00 **Afternoon Tea (Fine Arts 104)**

Session 9: Latin Fathers

Chair/Président: **Ariane Magny** (Thompson Rivers University)

16:00-16:30 **Daniel Maoz** (Concordia University, Montreal) *Saved by the Blood of the Ram the Lamb Isaac: The Akedah According to Rashi, Jerome, and Aggadic Midrash*

16:30-17:00 **John M. Pepino** (Our Lady of Guadalupe Seminary, Denton, Texas)
L' Oeuvre exégétique de saint Eucher de Lyon: une transmission adaptative de la tradition latine au cinquième siècle

19:00 **CSPS/ ACÉP Banquet (local restaurant)**

THURSDAY, 6 JUNE

9:00-10:00 **Annual General Meeting of CSPS/ACÉP (Fine Arts 104)**

Chair/Président: Robert Kennedy

Session 10: Roman Church/Greek Fathers II (Fine Arts 104)

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

10:00-10:30 **Geoffrey Dunn** (Australian Catholic University) *Zosimus and Ravenna: Conflict in the Roman Church in the Early Fifth Century*

10:30-10:45 **Morning Tea (Fine Arts 104)**

10:45-11:15 **Tamsin Jones** (University of Victoria) *How to Avoid Idolatry: A Comparison of 'Apophysis' in Gregory of Nyssa and Pseudo-Dionysius the Areopagite*

11:15-11:45 **Ariane Magny** (Thompson Rivers University) *The transmission of an anti-Christian text in Late Antiquity: The case of Porphyry's Against the Christians*

12:00-13:30 Lunch Period

ABSTRACTS OF PAPERS:

Maria Dasios, University of Toronto (m.dasios@mail.utoronto.ca)

All that Glitters: Theodore of Sykeon's Bionic Vision

My paper treats an episode in the sixth-century *Life of St. Theodore of Sykeon* wherein the saint demonstrates his clairvoyance by discerning the “unworthiness” of silver liturgical implements secretly repurposed from a prostitute’s chamber-pot. I will draw upon potential intertexts for the topos of the chamber-pot of precious metal, throwing into relief competing discourses of purity and contamination, appearance and essence, renunciation and “conspicuous consumption” in this episode. I’m particularly interested in how these discourses coalesce around the figure of the ascetic saint, especially one, like Theodore, in whose hagiography one might detect a trafficking in various forms of “capital.”

Geoffrey Dunn, Australian Catholic University (Geoff.Dunn@acu.edu.au)

Zosimus and Ravenna: Conflict in the Roman Church in the Early Fifth Century

One of the little known incidents from the episcopate of Zosimus in Rome between 417 and 418 concerns clergy from his own church. From *Ep. 14* (JK 345) (*Ex relatione*), written shortly before Zosimus’ death, we read that a couple of groups of them had gone to the imperial court with a complaint against their bishop. One group had been excommunicated already and in this letter Zosimus threatens the same fate on the other. Their action had been contrary to established canons. Although the letter tells us nothing further, we are able to place this into the context of what we know about ecclesiastical complaint procedures to establish how limited the options were for clergy to complain against their bishops, especially when they came from Rome itself, and how this incident fits into a growing pattern of recourse to civil authority to arbitrate in internal conflict. It also indicates just how widespread was the discontent with Zosimus’ leadership style late antique churches in the West.

Nicole M. Guerriero, University at Buffalo (nguerrie@buffalo.edu)

A Manual for Humanity's Salvation Revealed through an exposition of the mirrored apocalyptic elements present in Augustine's City of God, Homilies on the Gospel of John and Exposition of the Psalms

This paper will focus on Augustine’s image of the church of martyrs in *City of God*, and *Homilies on the Gospel of John*. The image of the church of martyrs is the only image retained and posited within the apocalyptic future moment by Augustine, becoming the exemplar for humanity’s salvation. It is through the recapitulation of this image within Augustine’s apocalyptic theology, that a framework for understanding the ascent of the soul, as the key to humanity’s salvation through Christ is established. The ascent of the soul is first described by Augustine in his exposition of the *Psalms of Ascent* (Ps. 119-121), the interpretation of which mirrors Augustine’s apocalyptic theology presented in *City of God* and *Homilies on the Gospel of John*. He alludes to the Heavenly Jerusalem, and references both the martyrs and the Church, all of which appear in Augustine’s exposition of the apocalyptic moment. This thematic doubling suggests that the Messiah’s return in the end of days will mirror the first coming and provide salvation for those, who, like the martyrs follow the example of Christ. I will emphasize the soul as the vehicle through which the ascent to salvation is made, within the apocalyptic moment.

Wendy Elgersma Helleman, University of Jos (Plateau State, Nigeria) (hellemanw@gmail.com)

Augustine and Philo of Alexandria's "Sarah" as a Wisdom Figure (De Civitate Dei 15. 2-3; 16. 25-32)

Augustine’s allegorical presentation of Sarah, Abraham’s wife, is based solidly on the Pauline exegesis of the account of Sarah and Hagar in Galatians 4. 21-31. Use of the allegorical approach of Philo of Alexandria in the preaching and writing of Ambrose (as in his *De Abrahamo II*) would have given the immediate

inspiration for Augustine's approach. He made grateful use of such allegories to answer critique of the Old Testament by Manichaeans like Faustus. In that connection, it is noteworthy that Sarah is assigned a pivotal role at a strategic point in the discussion of the growth and progress of Augustine's two cities, *De Civitate Dei* 15.2-3. Is Augustine familiar with the precedent of earlier Christian Fathers (Clement of Alexandria, Origen) in their use of Philo's allegory of Sarah in his *De Congressu Eruditionis Gratia*, as a figure of wisdom (or virtue), with her servant Hagar representing preparatory studies, the liberal arts (*enkuklia paideia*)? Augustine's early work on the liberal arts, with wisdom as the final stage of the soul in ascent from corporeal to incorporeal reality (*per corporalia ad incorporalia*), shows that such a theme in allegorizing use of Sarah was familiar to Augustine, in general, if not specifically as an approach borrowed from Philo. The present study examines the presentation of Sarah in the relevant passages of the *De Civitate Dei*, to determine whether there are traces to indicate a more specific familiarity with the Philonic allegory.

Linda Honey, University of Calgary (lahoney@ucalgary.ca)

A Show-down in Rough Cilicia

The *Miracles of Thekla*, a forty-six miracle corpus, composed in mid-fifth-century Rough Cilicia, celebrates the posthumous, thaumaturgical activity of St. Thekla.

The opening four miracles set a militaristic tone for the text, presenting Thekla in pitched battle consecutively with Sarpedon, Athena, Aphrodite and Zeus, all of whom she ultimately vanquishes.

Based upon my translation of the complete Greek text, this paper traces an implicit, subtle and sustained competition with Asclepius, examines the ways in which the author perceives and portrays the challenge, and provides fresh insights for the persistence of the cult of Asclepius and Christianity's response in Late Antiquity.

Sarah-Nelle Jackson, MA Candidate, University of Alberta (banana.imparfait@gmail.com)

Augustine's Theatre of Text: The rhetorical structure of the Confessions

Theatre flourishes in Augustine of Hippo's writings through ample direct reference and, in the Confessions, deft assimilation of theatrical principles into the medium of text. In my presentation, I will demonstrate how Augustine structures his Confessions around the rhetorical appeal of theatre, having set himself the task Augustine of converting his fallen, theatre-going Roman Christian audience into a reading and thus redeemable one. This argument provides an explanation for the curious narrative departure—and de-dramatization—of the Confessions' final books. It may also illuminate the work's lukewarm reception during Middle Ages, when theatre as a cultural form languished.

Steve Johnston, Université Laval (steve.johnston.1@ulaval.ca)

Vers une nouvelle édition de la Pistis Sophia du codex Askew

Cette communication vise à présenter à la communauté scientifique un projet entrepris cette année à l'Université Laval (Québec) dont le but est de produire une édition critique, une traduction et un commentaire du traité gnostique du codex Askew (*British Library Additional 5114*) connu sous le titre de *Pistis Sophia*. Ce texte est la première source gnostique directe connue des scientifiques, et pourtant, il n'a fait l'objet d'aucune étude d'ensemble. Outre sa longueur (354 pages), la découverte des textes de Nag Hammadi, et plus récemment, du codex Tchacos, jouèrent un rôle important dans le retard de la recherche à son sujet. Il tomba presque dans l'oubli malgré son importance capitale pour la compréhension des traités de Nag Hammadi eux-mêmes et de la littérature patristique consacrée à la réfutation des gnostiques, dont nous ne pouvons avoir qu'une vision biaisée sans l'apport de la *Pistis Sophia*.

Tamsin Jones, University of Victoria (tfjones@uvic.ca)

How to Avoid Idolatry: A Comparison of 'Apophysis' in Gregory of Nyssa and Pseudo-Dionysius the Areopagite

In recent years much attention has been given to the “negative theology” of Pseudo-Dionysius, as his corpus has been mined by continental philosophers looking for ways to speak of excess and abundance. Far less thought has been given to Gregory of Nyssa, except as a precursor or influence upon Pseudo-Dionysius. In this paper I challenge a long-standing trend in the scholarship on the apophatic visions of these two early Christian writers, which ignores the original and distinct contributions Gregory of Nyssa makes to notions of Christian

apophaticism. Attention to the important differences between these two thinkers is not merely of historical interest, but is shown to have a significant impact on contemporary debates about language and knowledge “at the edge” of experience.

Robert Kennedy, St. Francis Xavier University, Antigonish (drpkennedy@gmail.com)

Augustine on Degrees of Sins

In his book *Lying*, Paul Griffiths argues that Augustine maintains the Stoic doctrine of the equality of sins. In the face of Augustine’s explicit rejection of the equality of sins, Griffiths contends that Augustine is referring to the degrees of harm, not to degrees of sinfulness. This paper will examine what Augustine says about degrees of sins, particularly in his treatises on lying. The paper will then argue that a correct understanding of Augustine’s position on this question contributes to a proper appreciation of his moral reasoning on the relationship between absolute moral rules and the moral gravity of sins.

Robert Kitchen, Knox-Metropolitan United Church, Regina (rkitchen@knoxmet.org)

Not Always Holy: A Theological Exegesis of the Holy Man

A central character in Late Antique patristics is the holy man/woman and his/her literary incarnation in hagiographical works provides many of the key narratives. Innumerable studies have focused on the individual holy man/woman or saints and the characteristics of their roles in the midst and on the boundaries of society. The theological definition of what constitutes the nature of holiness and its manifestation in a human being has been left to a few systematic theologians. The intention here is to correlate theological and social-critical history in some instances in which a holy man is not acting in a saintly manner.

P. Travis Kroeker, Dept. of Religious Studies, McMaster University (kroekert@mcmaster.ca)

Augustine’s Apocalyptic Political Theology: A Critical Appraisal of Political Augustinianism

While some scholarly attention has been given to apocalypticism in Augustine’s theology (Johannes Van Oort; Harry Maier, et al), the overwhelming scholarly consensus—represented above all in the influential studies by Robert Markus (*Saeculum and Christianity and the Secular*)—is that while eschatology is important for Augustine’s political theology, it is in fact anti-apocalyptic. While political Augustinians such as Oliver O’Donovan, John Milbank, and Robert Dodaro (among others) have developed criticisms of Markus’s language of secular political “neutrality” in characterizing Augustine’s position, they have generally avoided a characterization of Augustine’s political theology as “apocalyptic,” preferring to develop a sharp institutional dualism between church and state and their differing but ultimately compatible spheres of authority. In this essay I shall argue that apocalyptic tensions crucially structure Augustine’s City of God in terms of both church and political order, requiring a more complex, agonistic account of both Christianity and secularity than non-apocalyptic readings of political Augustinianism can provide.

Ariane Magny, Thompson Rivers University (amagny@tru.ca)

The transmission of an anti-Christian text in Late Antiquity: The case of Porphyry’s Against the Christians

This paper would summarize the main conclusions of my monograph for the Ashgate Studies on Philosophy and Theology in Late Antiquity, entitled: *Porphyry in Fragments: The Transmission of an Anti-Christian Text in Late Antiquity* (forthcoming in 2013). Porphyry of Tyre (234 - c.305 C.E), a Greek, Neoplatonist philosopher, wrote a 15-book series called *Against the Christians*. Christian authors said he was their fiercest opponent, and his criticism continued to attract refutations long after his death.

Due to the threatening content of the ideas expressed in *Against the Christians*, various Christian emperors had it burnt. This creates a very special context for its study. Indeed, the treatise survives only in fragments within a Christian, highly polemical corpus. The main authors who preserve ‘fragments’ are Eusebius, Augustine, and Jerome.

For this conference, I propose to analyse the transmission of polemical ideas from one Christian author to another. If we want to recover Porphyry’s ideas, unevenly spread amongst Christian works, we need to gather fragments. I wish to show how Eusebius, Jerome, and Augustine had their individual way of using Porphyry, as well as their own agenda when writing. An obvious consequence of this is the quality of the transmission of those ideas over time. My paper should also shed a new light on the citation techniques of the

Church Fathers. In sum, I observed that over time, not only did the Christians' preoccupations changed, but also the rhetorical style they used to counter enemies. As a result, Eusebius' Porphyry is much different from Jerome's and Augustine's.

Daniel Maoz, Concordia University, Montreal (maoz@primus.ca)

Saved by the Blood of the Ram the Lamb Isaac: The Akedah According to Rashi, Jerome, and Aggadic Midrash

The Hebrew Bible clearly states that a ram was caught in the branches at the historic moment when Abraham intended to offer his son Isaac as a sacrifice to God in obedience to what he understood to be a divine command. The New Testament invests in changing the ram to a lamb to correlate the sacrifice of Isaac with the sacrifice of Christ the Lamb of God. Aggadic Midrash walks away from both these interpretations, positing that Isaac was actually stabbed by his knife-wielding father. The blood that flowed from the ram, from the Lamb, and from Isaac each carry with them a complex albeit distinct redemptive narrative.

This study considers the hermeneutic of redemption as applied to each of these narratives based primarily on the teachings of Rashi (Commentary on Genesis), Jerome (*Hebraice Questionum in Heptateuchem Libri Septem, Glossa Ordinaria*), and *Mekhilta de Rabbi Ishmael*, respectively.

Louis Painchaud, Université Laval (louis.painchaud.1@ulaval.ca)

Avant et après la bibliothèque copte de Nag Hammadi

L'édition critique et la traduction française de la bibliothèque copte de Nag Hammadi entreprise à l'Université Laval dans les années 1970 est à la fine point de la recherche dans le domaine depuis plus de 30 ans. Elle est en bonne voie d'achèvement et l'intégrale des traductions a été publiée il y a cinq ans déjà. Toutefois, de nouveaux chantiers s'ouvrent, en amont, pour revisiter les collection gnostiques découvertes avant 1945, et en aval pour analyser les nouveaux textes « gnostiques », comme le codex Tchacos, ou prétendus tels, comme le P. Berol. 22220. La présente communication vise à faire le point sur les travaux réalisés et en cours à l'Université Laval et maintenant, en collaboration avec l'Université Concordia.

John M. Pepino, Our Lady of Guadalupe Seminary, Denton, Texas (patres@fsspolgs.org)

L'Œuvre exégétique de saint Eucher de Lyon: une transmission adaptative de la tradition latine au cinquième siècle

Présentation de saint Eucher (v. 385-450), exégète et écrivain au monastère de Lérins et à Lyon. Sa réputation auprès de ses contemporains, sa production littéraire et exégétique et son influence au fil des siècles (sur Léon le Grand, Rupert de Deutz et maint d'autres...) font de lui un producteur littéraire qui mérite d'être mieux connu. Hélas même les manuels les plus récents n'ont pas suivi le développement des études eucharistiques

Cette communication s'attardera surtout à son maniement des sources (ses prétextes) en matière d'exégèse. Loin d'être un simple compilateur, il intervient tant par paraphrase que par abréviation (parfois tendancieuse) pour donner au texte cité un sens nouveau adapté à son contexte monastique et théologique. L'on a ainsi sous les yeux un exemple de mutation de tradition dans l'acte même de transmission.

René-Michel Roberge, Université de Laval (rene-michel.roberge.1@ulaval.ca)

Bibliographic Information Base in Patristics (BIBP) Today: A Survey

The aim of this communication is to speak about the Bibliographic Information Base in Patristics (BIBP): 1) the status of the works, 2) the future of the project, 3) and mainly, how to search successfully with this database.

The BIBP is a specialized database in patristics, understood in the broadest sense of the word. This database is conceived specifically for the domain of patristics and its technical language. It covers all the disciplines working on the patristic Christianity. The BIBP covers both current and retrospective information. Now, it focuses on the contents of scientific journals. This documentary tool serves not only the needs of patrologists and other specialists in early Christianity, but also the needs of all researchers of other disciplines who have to delve into patristic studies. As such, it aims at allowing a better circulation of information between the various disciplines of patristics, between patristics and the other human sciences (theology, sciences of religion, history, philosophy, philology, etc.). The BIBP's methodology gives a special care to the technical

language of the patristics (authors, titles of works, manuscripts, papyri, archeological artefacts, epigraphic and iconographic documents, etc.) with a standardized vocabulary and a cross-reference system). The BIBP was created under the supervision of a scientific council composed of the best specialists in each of the patristic disciplines and with the collaboration of an international network of patrologists for the identification and analysis of documents. Being a nonprofit project, its services are free.

LA BASE D'INFORMATION BIBLIOGRAPHIQUE EN PATRISTIQUE AUJOURD'HUI (BIBP): UN APERÇU

La Base d'information bibliographique en Patristique aujourd'hui (BIBP): Un Aperçu

Le but de la communication est de parler de la Base d'Information Bibliographique en Patristique : 1) de l'état d'avancement des travaux, 2) du futur du projet, 3) et principalement du comment utiliser efficacement la BIBP.

La BIBP est une base de données spécialisée en patristique, entendue au sens le plus large du terme. Cette base de données a été conçue spécifiquement pour le domaine de la patristique et son langage technique. Elle couvre l'ensemble des disciplines (une quinzaine) travaillant sur le christianisme patristique. La BIBP couvre à la fois l'information courante et l'information rétrospective. Présentement, elle met l'accent sur le contenu courant des périodiques scientifiques. Cet instrument documentaire dessert non seulement les besoins des patristiciens et des autres spécialistes du christianisme ancien, mais aussi ceux des spécialistes des autres disciplines qui doivent faire appel au savoir patristique. Comme telle, elle vise notamment à permettre une meilleure circulation de l'information entre les diverses disciplines de la patristique ainsi qu'entre la patristique et les autres sciences humaines (théologie, sciences des religions, histoire, philosophie, philologie, etc.). La méthodologie de la BIBP accorde un soin particulier au langage technique de la patristique (auteurs, titre des œuvres, désignation des manuscrits, papyri, inscriptions, pièces archéologiques et iconographiques, etc.) avec un langage univoque et un système de renvoi. La BIBP a été créée sous la supervision des meilleurs spécialistes de chacune des disciplines patristiques et avec la collaboration d'un vaste réseau de patristiciens pour l'indexation des documents. ...tant un projet sans but lucratif, la BIBP offre gratuitement ses services.

Andrius Valevicius, Université de Sherbrooke (Andrius.Valevicius@USherbrooke.ca)

Envy in the Church Fathers

This paper will deal with envy as it presented in the writings of the Church Fathers and more specifically in the writing of St. John Chrysostom. Where do the warnings about envy come from? Did the Fathers draw primarily upon the Bible and the Psalms, or did they draw upon Aristotle as well? St. John Chrysostom brings in a social dimension to envy when he warns against having envy towards the rich. Those who envy the rich, do not know what they are envying.

Finally, envy will be seen in its societal effect. It is not just a reflexive sin, but a transitive sin, it eventually ends up seeking to harm its object. Taken on the level of society, envy becomes a sort of destructive social behaviour and ends up depriving people of their personal liberty.

Fabrizio Vecoli, Université de Montréal (vecoli.fabrizio@gmail.com)

Le discernement dans le monachisme primitif

Le problème que nous entendons traiter avec cette contribution est celui des origines du discernement, c'est-à-dire de cette supposée capacité – considérée par nos sources comme d'origine surnaturelle – de saisir la vérité qui se cache derrière les apparences illusoire du monde physique. Il y a un lien, dans les communautés ascétiques du IV^{ème} siècle, entre isolement (et même refus) de la société et revendication d'un monopole sur l'intelligence de l'univers. Il s'agit de mieux comprendre ce lien, d'en expliquer les raisons, d'élucider le processus historique qui a provoqué son apparition et d'en montrer les conséquences socioreligieuses à long terme.

The discernment in early monasticism

The problem we would like to discuss in our contribution is the origin of discernment, which is the claimed ability – considered supernatural in the ancient texts – to get the truth which lies behind the curtain of physical world's illusion. There is a link, in the fourth century monastic communities, between seclusion from

(and even refusal of) society and the claim to monopoly on universe's comprehension. We aim at a better understanding of this connection: we want to find out the reasons and to highlight the historical process that provoked its appearance. Further, we want to point out the socio-religious effects of this connection on the long period.

Peter Widdicombe, McMaster University (widdicom@mcmaster.ca)

Moses and Christ in Cyril of Alexandria's Commentary on the Gospel of John

In this paper I shall look at the ways in which Cyril compares and contrasts Moses and Christ and their significance for the Christian faith. The figure of Moses, not surprisingly, recurs throughout the commentary, with reference to both his status and the status of the Law. But it is clear that however highly Moses is to be regarded, Cyril sees little continuity between his teaching and that of Christ, and even less in their status. I will set this against the backcloth of Origen's treatment of the subject and also comment on Augustine's treatment of it.

NOUVELLES/NEWS

New Doctoral Field at the University of Ottawa

The Department of Classics and Religious Studies, University of Ottawa, has created a new field in its longstanding doctoral program: Religions in the Graeco-Roman World/ Religions du monde gréco-romain. The focus of this field is the study of the institutional, ritual, literary, and social aspects of religious traditions and practices in the ancient Mediterranean world that were first under Greek and then under Roman hegemony, from the seventh century BCE to the seventh CE. This field integrates interests of faculty from both sectors of the Department, including six classicists as well three professors of religious studies who specialize in religions of antiquity. The program is offered in both French and English. For more information, contact the Director of Graduate Studies, Professor Adele Reinhartz, adele.reinhartz@uottawa.ca.

Daniel Maoz has a new book out: *Aggadic Midrash I: Sample Reader*. Foreword by Ira Robinson; Introduction by Timothy Hegedus. Lewiston, NY: Mellen Press, 2012. Pp. 248 + xxix.

The latest publication of **Steven Muir** is: "Medicine and Disease," (Chapter 4), co-written with Laurence Totelin. In *A Cultural History of Women Volume 1: 500 BCE-1000 CE*. Janet Tulloch, ed. Bloomsbury Academic, 2013: 81-104.

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