

CSPS/ACÉP SPRING BULLETIN 2019

MESSAGE FROM THE PRESIDENT

Dear friends and colleagues,

With the annual meeting upon us I look forward to seeing you very shortly in Vancouver at the University of British Columbia. Our annual meeting not only provides a venue to discuss and exchange ideas about patristics but also to make new acquaintances and friendships and to rekindle old ones. On a recent overseas trip I was reminded of the importance of the latter when I met up with a colleague whom I first met at the CSPS. During this visit, in which I gave a lecture at this colleague's university at his invitation, the importance of our Society and how it affords us opportunities to meet and network with colleagues whom we might not otherwise have the opportunity to meet was on my mind. Thus, as you attend the upcoming annual meeting I encourage you to look for opportunities to meet new colleagues and friends.

Our annual meeting last year at the University of Regina was by all means a success. We held eight sessions that included 18 papers, a book review panel, as well as a student essay prize. In addition, we sponsored the Joint Lecture. Fr. Columba Stewart OSB Professor of Theology at Saint John's School of Theology-Seminary and Executive Director of the Hill Museum & Manuscript Library Collegeville, Minnesota gave a very engaging lecture on his work preserving and digitizing manuscripts entitled: "A Modern Monk's Work: Preserving the Manuscript Heritage of Endangered Christianity in the Middle East." On this front I want to extend a special thanks to Robert Kitchen, the local representative at the University of Regina, for taking care of all the arrangements regarding Fr. Columba's visit and for hosting him during his time in Regina.

At this year's annual meeting we will be holding 7 sessions and for the first time in the Society's history an entire panel focused on Syriac Christianity. During the annual meeting we will be holding our annual general meeting (AGM) in which we will be conducting various business matters regarding the Society. This meeting is open to all members and so I encourage all to attend. I extend a special invitation to student members who are the future of the Society: please come and give input! A high point of every annual meeting is our banquet; all are invited to attend. The specific details about the restaurant and location can be found in the programme.

On a final note, the executive would like to remind you that our Society is registered as a charitable organization and therefore is able to accept tax-deductible donations. I would like to encourage you to consider donating to our Society when renewing your membership. You will thus be able to support Canadian scholarship in the field of Patristics.

I look forward to seeing you all in Vancouver!

Sincerely,
Lincoln H. Blumell, President

CONGRESS OF THE HUMANITIES AND SOCIAL SCIENCES 2019 CONGRÈS DES
SCIENCES HUMAINES 2019

Canadian Society of Patristic Studies Association canadienne des études patristiques
University of British Columbia
June 2–4, 2019
PRELIMINARY PROGRAMME

* Unless otherwise noted, all sessions will be held in the **Buchanan Tower, room no. 323.** *

SUNDAY JUNE 2	
10:30 – 11:45 AM	CSPS Executive Meeting/ACÉP Réunion du bureau
1:00 - 1:15 PM	Welcome/Mot de bienvenue Lincoln Blumell, Brigham Young University (CSPS President)
1:15 - 2:45 PM	Session 1, Early Christian Identity Formation Chair/Président: Eric Crégheur, Université Laval “Cohabitus hoc saeculum (Apol. 42.2): Opposition and negotiation in Tertullian’s discourse between Christianity and the Roman state” John Elmer Abad, St. Augustine's Seminary “Un évêque égyptien aux prises avec le manichéisme: le Contre les manichéens de Sérapion de Thmuis” Paul-Hubert Poirier, Université Laval “We, Too, Should Offer a Gift”: Irenaeus on Oblations both Old and New Ryan L. Scruggs, Ph.D. Candidate McGill University
2:45 - 3:15 PM	Session 2, Student Essay Prize Chair/Président: Lincoln H. Blumell, Brigham Young University “Origen and Early Christian Theological Readings of Jesus’ Teachings” Robert G. T. Edwards, Ph.D. Candidate University of Notre Dame
3:15 - 3:30 PM	Break
3:30 - 5:00 PM	Session 3, Syriac Christianity Chair/Président: Miriam DeCock, Aarhus University “Walking on Water: A New Metrical Homily of Jacob of Serugh” Robert Kitchen, Sankt Ignatios Theological Academy “You Have Kept Me in Purity”: Virgin Martyrs in the Acts of the Persian Martyrs Tracy Russell, Ph.D. Candidate St. Louis University “In Pursuit of The Perfect Bishop: The Short Recension of Ignatius and its Reception in Syrian Asceticism” Mikail Berg, Independent Scholar
7:00 - 8:30 PM	Craigie Lecture (reception to follow) “Rethinking Samuel” Marvin A. Sweeney

SUNDAY JUNE 2	
	<p>Professor of Hebrew Bible at Claremont School of Theology</p> <p>Lecture Location: Aquatic Ecosystems Research Laboratory (AERL) 120 Reception: Aquatic Ecosystems Research Laboratory (AERL) Atrium and AERL 107</p>

MONDAY JUNE 3	
8:45 - 10:15 AM	<p>Session 4, Biblical Exegesis Chair/Président: Mona Tokarek LaFosse, Martin Luther University College</p> <p>“Gospel Parables as Paradigms for Biblical Commentary: Origen on Mark 4:34” John Solheid, Ph.D. Candidate Faculty of Theology, University of St. Michael’s College, Toronto</p> <p>“Expressions of the ‘Anxiety of Influence’ in Patristic Biblical Commentary Prefaces” Miriam DeCock, Aarhus University</p> <p>“Hilary of Poitiers’ Uses of “the city” Metaphor” Paul C. Burns, Corpus Christi College</p>
10:15 - 10:30 AM	Break
10:30 AM - 12:00 PM	<p>Session 5, Apostolic Fathers/1st and 2nd century texts Chair/Président: John Elmer Abad, St. Augustine's Seminary</p> <p>“Finding a Home within Reception History: The Case of Hospitable Noah in 1 Clement 9-12” Paul Hartog, Faith Baptist Theological Seminary</p> <p>“What’s in a <i>Nomen</i>? The Earliest Usages of the Epithet “Christian” outside of the New Testament” Luke Matthews, MA Candidate Brigham Young University</p> <p>“Reflections of Age and the Life Course in <i>Shepherd of Hermas</i> 3.10-13” Mona Tokarek LaFosse, Martin Luther University College</p>
12:00 PM	Lunch (Informal Student Lunch, details TBA at meeting)
2:15 PM - 3:30 PM	CSPS Annual General Meeting/ACÉP Assemblée générale
3:30 - 3:45 PM	Break
3:45 - 4:45 PM	<p>Session 6: Christianity and Materiality Chair/Président: Robert Kitchen, Sankt Ignatios Theological Academy</p> <p>“La dernière page du codex Askew: un témoin de la finale longue de l’Évangile de Marc ou un nouvel apocryphe caché sous nos yeux?” Eric Créghéur, Université Laval</p> <p>“Invocation, Transformation, Soul-direction: Efficacious Utterance in Gregory of Nyssa’s Homiletics” Maria Dasios, Ph.D. Candidate University of Toronto</p>
5:00 PM	President’s Reception

MONDAY JUNE 3	
7:00 PM	CSPS Banquet/Banquet de l'ACÉP Nuba Kitsalano 3116 W Broadway, Vancouver, BC V6K 2G9

TUESDAY JUNE 4	
8:45 - 9:45 AM	Session 6, Augustine Chair/Président: Michael Treschow, UBC Okanagan Campus “Augustine’s Criteria for Figurative Exegesis in <i>De doctrina christiana</i> ” Corine Milad, Ph.D. Candidate University of Toronto To Fear or Not to Fear? A Critical Exploration of Augustine’s Use of <i>timeo</i> and <i>metuo</i> in <i>De civitate Dei</i> Jimmy Chan, Ph.D. Candidate University of Toronto
9:45 - 10:00 AM	Break
10:00 AM - 11:00 PM	“ The Killing Spirit: Augustine’s Anti-Manichaean Reception of the Apocryphal Act of Peter ” Sean Hannan, MacEwan University “ The Trouble with Thomas: An Augustinian Critique of Aquinas’s Soteriology ” Robert Kennedy, St. Francis Xavier University

ABSTRACTS

***Cohabitemus hoc saeculum* (Apol. 42.2): Opposition and negotiation in Tertullian’s discourse between Christianity and the Roman state.**

Was Tertullian anti-Roman? This issue has created polarity of opinion among modern scholars of Roman North Africa. The debate is far from over and it involves various nuances. I shall argue that Tertullian, contrary to the claim of Perkins (2010, 1-13), took a less revisionist approach in his representation of Christian community, both in its dynamics of community formation and its role in society. The construction of the identity of a Christian community rests on two suppositions. First, I shall look at the role of writing (the agency of the author) — i.e., how writing forms community. We can think of a putative textual community both of Christians and non-Christians, i.e., the readers and interpreters of Tertullian’s writing. This includes how Tertullian problematized and re-appropriated the Roman elite’s utilization of *memoria*. Second, Tertullian’s relationship with the political order will be examined. Is there a framework for the relationship between Christianity and the Roman society at large? As a corollary, we need to inquire how Tertullian negotiated with the role of the emperor and various imperial ideologies, specifically the imperial cult. Finally, can we justify the claim of finding in Tertullian the idea of a Christian empire? My analysis of Tertullian’s use of *saeculum* engages this debatable speculation.

John Elmer Abad, john.abad@utoronto.ca

In Pursuit of The Perfect Bishop: The Short Recension of Ignatius and its reception in Syrian Asceticism

Ignatius of Antioch championed the monarchical bishop in the early second century, yet early Christians who followed after him interpreted him and his theology differently; this paper seeks to explore how one community could have interpreted Ignatius' ministerial theology differently. In this paper, I explore the short recension of Ignatius, which was written in Syriac, placing it in conversation with other texts of Syrian Asceticism. This paper will show that the redactor of Ignatius' short recension placed great importance on ascetic values, specifically that of perfection. As I follow the scholarly consensus that the middle recension is the authentic Ignatian corpus, the short recension must be a translation. I argue that this translation was performed in a context that was familiar with the Syriac *Book of Steps*, as many of the unique cultural markers of the *Book of Steps* are included or avoided respectively in the redaction of Ignatius' letters. With this comparison, the short recension's theological understanding of authority is derived from perfection, and not the bishop, which is seen in the middle recension. If proven successful, this paper will explain the drastic incongruities between the short recension and the middle recension, as well as explore how a Syrian community read the theology of one of their beloved fathers.

Mikail Berg, mikail.berg08@gmail.com

Hilary of Poitiers' Uses of "the city" Metaphor

Forty years before Augustine began to refine his use of "the city" analogy in his commentary on Psalms 121 to 133, Hilary of Poitiers used distinctive versions of this theme in his own *Commentary on the Psalms*. To the recognizable Biblical applications of the "city" motif, Hilary added experiences of a generic city from Roman literature, rhetoric, and social experience. He applies certain features of this motif both to features in his biblical exegesis and also to various stages of Christian transformation from pre-conversion to ultimate life in glory.

Paul C. Burns, pburns@corpuschristi.ca

To Fear or Not to Fear? A Critical Exploration of Augustine's Use of *timeo* and *metuo* in *De civitate Dei*

The sack of Rome in 410 had left Augustine's congregation and readers with many fears, including the fear of losing one's life, possessions and dignity. Christians, in particular, were faced with physical and emotional abuse caused by the invasion of the Visigoths as well as the accusations by the pagans who charged that Christianization of the Roman Empire was the reason for the fall of Rome. Under such circumstances, how can one not fear? How does Augustine engage in conversations with his readers (pagans and Christians) amid such fears? In *De civitate Dei*, Augustine invites his readers to revisit the Stoic ideas of passions and rise above their fears to pursue eternal happiness. This paper will first survey Augustine's use of the ten Latin lemmas (and their cognates) in his *magnum opus* that carry the emotional nuance of fear, namely, *timeo* and *metuo*, *pertimesco*, *trepido*, *tremo*, *contremisco*, *horreo*, *exhorreo*, *exhorresco* and *perhorresco*. Then I will focus on how the motif of 'fear' carried by *timeo* and *metuo* (the two most frequently used lemmas) helps to form a rhetoric-textual nexus and bring out the momentum of Augustine's meta-narrative and didactic purposes.

Jimmy Chan, jimmywmc@gmail.com

La dernière page du codex Askew: un témoin de la finale longue de l'Évangile de Marc ou un nouvel apocryphe caché sous nos yeux?

Négligé par la recherche moderne, le traité gnostique du codex Askew, auquel on donna le titre de Pistis Sophia, se caractérise autant par sa longueur que par son système alambiqué, voire obscur, toujours mal compris aujourd'hui. Le traité se divise en quatre parties, tantôt accompagnées d'un titre tantôt non, et se clôture sur une décoration. Or, après cette décoration, au recto d'un nouveau folio, le scribe a recopié 22 lignes d'un court texte qui n'a apparemment aucun lien avec ce qui précède. Vite rapproché, dès 1869, de la finale longue de l'Évangile de Marc, ce texte, aussi bref soit-il, pose toutefois plusieurs énigmes. Dans cette contribution, nous proposons de nous pencher en profondeur sur ce texte afin d'éclairer la nature de sa relation avec le reste de ce qu'a préservé le codex Askew, avec la finale longue de Marc et avec la littérature patristique, et afin de déterminer si ne pourrions pas avoir sous les yeux le témoin d'un apocryphe chrétien encore inconnu.

Eric Crégheur, eric.cregheur@fts.ulaval.ca

Invocation, Transformation, Soul-direction: Efficacious Utterance in Gregory of Nyssa's Homiletics

In his homily *On the Day of Lights* (or *On the Baptism of Christ*), Gregory of Nyssa describes how ordinary objects and persons—the stone of the altar, common bread, a man no different from the mass of men—are consecrated and rendered extraordinary through the combined powers of word and action. In his *Homily on Theodore the Recruit*, he describes a process of “soul-direction” that accords near-magical powers of persuasion to sensual media like visual imagery and the spoken word. In addition to theorizing these processes and their powerful material and spiritual effects, Gregory litters his homilies with prayers and invocations, perhaps more recognizable forms of efficacious utterance.

This paper examines numerous forms of efficacious utterance drawn from these two homilies. Ultimately, I argue that in these examples from Gregory of Nyssa's homiletic corpus we encounter language both theorized and deployed in quasi-materialist terms. I gesture towards philosophical, rhetorical, and magico-medical contexts that may inform this often-neglected facet of Gregory's language, and discuss its role in the Nyssen's sacramental and pedagogical poetics.

Maria Dasios, m.dasios@utoronto.ca

Expressions of the 'Anxiety of Influence' in Patristic Biblical Commentary Prefaces

Early Christian biblical exegetes were faced with the challenge of justifying the production of new exegetical works while simultaneously presenting their exegesis as faithful to received tradition. From time to time, these exegetes expressed anxiety, even if feigned, about adding another book to the pile, as it were. In this paper I will analyze a selection of such discussions by three authors in the Greek tradition, namely, Origen (*Hom Ps. 80* 1.1; *Comm. John* 6), Cyril of Alexandria (*Comm. Twelve Proph.* Pref; *Comm. John* Pref.), and Gregory of Nyssa (*Hom Song of Songs* Pref). I will examine both their articulation of this tension, as well as their solutions to the potential problem. This analysis will help us to better understand how these influential authors thought about their place within the exegetical tradition, and how they thought about their exegesis in relation to Scripture itself.

Miriam DeCock, mirde@cas.au.dk

Origen and Early Christian Theological Readings of Jesus' Teachings

This paper argues that Origen receives an established tradition of valuing and interpreting Jesus' teachings as a corpus, and that he transforms it in two main ways. First, he extends the unity of Jesus' teachings to comprise all the teachings of Scripture. Second, he places Jesus' words within the salutary economy of the Logos, in which Jesus' teachings work both to describe and to enjoin the divine life; when one puts these words into practice, one is taken up into this divine life. This paper also places Origen's understanding of the salutary role of Jesus' words in the context of other second and third century understandings of the same. Origen, who is following Irenaeus and Clement of Alexandria, formulates his own theological reading of Jesus' teachings in disagreement with various gnostic approaches to both the form and the saving function of Jesus' teachings.

Robert G. T. Edwards, Robert.G.Edwards.87@nd.edu

The Killing Spirit: Augustine's Anti-Manichaean Reception of the Apocryphal Act of Peter

In the *Contra Adimantum* (393-394 CE), an anti-Manichaean tract, Augustine finds himself arguing in favour of the power of the Holy Spirit to take a life. His opponent Adimantus has complained that the episode of Ananias and Sapphira in the canonical book of Acts makes for poor scripture, since it is unbecoming of Peter to cause deaths by way of the Spirit's power. In response, Augustine points not to another canonical text, but to the apocryphal Act (not Acts) of Peter, in which Peter harnesses the power of the Spirit to cause paralysis in his own daughter. This paper will argue that Augustine's use of the Act of Peter, a text that may date to as early as the late second century, attests to the ongoing influence of apocryphal texts on his thought, even as he was in the process of overcoming his own Manichaean past.

Sean Hannan, HannanS@macewan.ca

Finding a Home within Reception History: The Case of Hospitable Noah in *1 Clement* 9- 12

1 Clement 9.4 declares that Noah "preached regeneration," and "through him the Master saved the living creatures that entered into the ark in concord." This second Clementine reference to Noah (cf. 7.6) appears within a series of Hebrew Scripture illustrations. The lengthy case of Abraham immediately follows: "For his faith and *hospitality* (φιλοξενία) a son was given unto him in old age" (10.7). Chapter 11 appends, "For his *hospitality* (φιλοξενία) and godliness Lot was saved from Sodom." Chapter 12 adds, "For her faith and *hospitality* (φιλοξενία) Rahab the harlot was saved," because she had sheltered the Hebrew spies who "entered into" (εἰσεληθόντες) her house. Numerous scholars have compared *1 Clement* 9-11 with James 2, Romans 4-5, and/or Hebrews 11, and Mark Wilson has examined the role of Noah within *1 Clement* as a whole (2014). Nevertheless, scholars have overlooked a key implication—the structure and vocabulary of this passage suggests that Noah also practiced *hospitality*, thus paralleling the instances of Abraham, Lot, and Rahab that immediately follow. This intimation of Noahic hospitality (φιλοξενία) by welcoming the "living creatures" who "entered into" (εἰσεληθόντες) his ark could inform theological "environmental ethics" through a thicker reading of his ministry (λειτουργία) of hospitality.

Paul Hartog, hartog.paul@gmail.com

The Trouble with Thomas: An Augustinian Critique of Aquinas's Soteriology

Following Henri Bouillard's lead, Joseph Wawrykow has argued that (1) there are significant developments in Thomas Aquinas's doctrine of grace and merit throughout his career and (2) the major authority for these developments is Augustine's mature thought on grace. Indeed, Wawrykow convincingly argues for Augustine's influence, especially in Aquinas's thought on justification (*initium fidei*) and the grace of perseverance. Aquinas's distinction between two kinds of eternal happiness (natural and supernatural ends), however, opens gaps between his teaching on grace and Augustine's, gaps which reverberate through Aquinas's soteriology and reveal sharp divergences from Augustinian theology.

Robert Kennedy, rkennedy@stfx.ca

Walking on Water: A New Metrical Homily of Jacob of Serugh

Jacob of Serugh (d. 521) reputedly wrote over 700 Syriac metrical homilies, most of which have not been found. A recently published volume of 160 newly edited homilies includes "When Our Lord Walked Upon the Waves of the Sea" which treats both the Feeding of the Five Thousand and the Walking on the Water (Matthew 14:13-33) as a connected narrative. Jacob's close reading presents a distinctive interpretation: Jesus perceives the disciples' apathy towards his miraculous multiplication of the loaves and fish, and sends them ahead on the stormy sea to be taught a lesson by the natural elements. Simon's short walk on the water becomes the critical example for the Church.

Robert Kitchen, robertardellekitchen@gmail.com

Reflections of Age and the Life Course in *Shepherd of Hermas* 3.10-13

In Hermas's *Visions* 1-4, the church is personified by an elderly woman (1.2.2, 3.11.2) who becomes progressively younger (3.11-13). In the explanation of her first three forms within the vision, the physical appearance and emotional states of each is described: an elderly woman who is weak (3.11), an old (but younger) woman who is somewhat rejuvenated (3.12), and a younger, beautiful woman who is rejuvenated and strong (3.13). In her final appearance, she appears as an even younger virgin bride (4.2.1-2). The explanations in 3.11-13 reflect the spiritual "health" of the church, as exemplified by Hermas himself earlier in the visions. In this paper, I compare the images and emotions in 3.10-13 with what we can understand about the adult life course in the ancient Mediterranean world. The explanation of the physical appearance and emotions of the woman-as-church reflects paradoxes of the (especially male) adult life course: elderly people were both wise and weak; older adults might find themselves poor in old age especially if they did not have children or heirs, but the vision speaks of becoming an heir in old age; younger adults frequently grieved the deaths of loved ones, but were also at their most powerful stage of life. For the 2nd century audience of this text, references to the adult life course reflected their own experiences of aging and watching others around them age. The reversal of these stages conveyed a communal sense of renewal and stability (3.13.4). By turning the familiar upside down, the desired transformation of the community became clear.

Mona Tokarek LaFosse, mlafosse@luther.wlu.ca

What's in a *Nomen*? The Earliest Usages of the Epithet "Christian" outside of the New Testament

This paper surveys the earliest usages of the term "Christian" (Χριστιανός), by Christian and non-Christian authors, in an attempt to elucidate the earliest connotations of the epithet. The earliest sources that employ the epithet are Josephus, Pliny the Younger, Tacitus, Suetonius, and Ignatius of Antioch. While Greco-Roman authors tended to employ the epithet to identify early Jesus followers who venerated Christ and whose worship practices and codes of conduct separated them from larger society, for Christian authors the term was used to delineate themselves from their Jewish co-religionists and for persons who submitted to ecclesiastical authority and were willing to suffer for the name of Christ. This paper, therefore, seeks to revisit these sources in conversation with one another in an effort to provide a multifaceted view of the earliest uses of this epithet.

Luke Matthews, matthewslc@ldschurch.org

Augustine's Criteria for Figurative Exegesis in *De doctrina christiana*

This presentation will explore Augustine's criteria for figurative exegesis in his *De doctrina christiana*. On the one hand, Augustine cautions against confusing literal and figurative expressions: what is literal must not be taken as figurative, and what is figurative must not be taken as literal (*doc. Chr.* 3.10.14). On the other hand, Augustine asserts that scriptural passages must be interpreted historically and literally *as well as* figuratively and prophetically (*doc. Chr.* 3.12.20). This paper seeks to reconcile these two statements: a close examination of Augustine's terminology and his exegetical examples reveals that he applies the two approaches to different biblical genres.

Corine Milad, corine.boersma@mail.utoronto.ca

Un évêque égyptien aux prises avec le manichéisme: le Contre les manichéens de Sérapion de Thmuis

Si l'on exclue les traités anti-manichéens d'Augustin et les Acta Archelai, et si l'on fait abstraction des ouvrages qui ne sont plus connus que par des fragments, il existe trois grandes réfutations anciennes du manichéisme intégralement conservées, le Contre la doctrine de Mani d'Alexandre de Lycopolis, le Contre les manichéens de Titus de Bostra et le Contre les manichéens de Sérapion de Thmuis. Dans cette communication, nous présenterons les principales caractéristiques de la réfutation de Sérapion.

Paul-Hubert Poirier, paul-hubert.poirier@ftr.ulaval.ca

"We, Too, Should Offer a Gift": Irenaeus on Oblations both Old and New

In the fourth book of *Against Heresies*, Irenaeus makes a case for the ongoing relevance of sacrifice in the age of the church in the form of eucharistic oblations. This paper seeks to explicate the exegetical and theological strategy of Irenaeus that would warrant such a claim. How does the one divine economy posited by Irenaeus lead not only the fulfillment of the law by Gospel, but also to the fulfillment of the Old Testament sacrificial system by eucharistic oblations?

Ryan L. Scruggs, ryan.l.scruggs@gmail.com

“You Have Kept Me in Purity”: Virgin Martyrs in the Acts of the Persian Martyrs

This paper will examine the trope of virginity in two fifth-century Syriac virgin martyr texts: the *Martyrdom of Martha* and the *Martyrdom of Tarbo*. Whereas previous scholars have attempted to explain the centrality of virginity in these texts by appealing to the religious context of Zoroastrianism in the Sasanian Empire, I argue that these texts are much more highly dependent on inherited Greek literary tropes regarding female virginity and Christian martyrdom than has been recognized. A closer examination of the thematic similarities with earlier literary models of virginity and martyrdom provides a better starting point for examining the discourse of asceticism promoted within these martyr narratives. Tracy Russell, tracy.russell@slu.edu

Gospel Parables as Paradigms for Biblical Commentary: Origen on Mark 4:34

In Origen's *Commentary on the Gospel of Matthew*, we see him come upon the parable of the unforgiving servant in Matt 18:21-35. Focusing his attention on the king likened to the kingdom of heaven, who began to recon accounts, Origen pauses for a moment and expressed something of a hermeneutical principle for explaining parables: “we must think about every parable whose explanation has not been recorded by the evangelists as follows...” He goes on to cite Mark 4:34, which said that Jesus explained everything in private to his own disciples. This was a standard go-to passage for Origen when he wanted to use the difference between Jesus' disciples and the crowds to illustrate the distinction between Christian philosophers and the rest of the Christians. Origen then likened Jesus' parables to his own writing activities, stating that he did not entrust some things to writing, simply because he recognized human limitations with regard to the depths of scripture. Nevertheless, he said: “We set forth other things, however, in a limited way to provide an exercise for ourselves and those who will read these words.” Here, we have a window into Origen's understanding of the aim of writing commentaries: to provide he and his students, as well as other readers, with an intellectual exercise to maximize their capacity for understanding. This paper will use this passage to help think about the intellectual and social dynamics in the making of his commentaries, giving us access into the lived experiences in Origen's Caesarean school.

John Solheid, john.solheid@mail.utoronto.ca

NOUVELLES/NEWS

Congratulations to Naoki Kamimura, who will give a plenary lecture, “Augustine and the Guidance of Souls,” at the XVIII International Oxford Patristics Conference in August.

Ce bulletin est généralement publié deux fois par année, en avril et novembre, par l'Association canadienne des études patristiques (ACÉP), et distribué aux membres de l'association. Ce format reprendra l'année prochaine. On peut trouver la version électronique à : <http://www.ccsr.ca/csps>. Des contributions, nouvelles, information patristique, et des corrections d'adresse, etc. sont toujours bienvenus. Adressez toutes les communications à l'éditeur: Miriam DeCock (mirde@cas.au.dk).

The Bulletin is typically published twice each year, in April and November, by the Canadian Society of Patristic Studies (CSPS), and distributed to members of the Society and other interested parties. This format will resume next year. It is available on the Society's homepage: <http://www.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: Miriam DeCock (mirde@cas.au.dk).