

CONGRESS 2011 OF THE HUMANITIES AND SOCIAL SCIENCES/  
CONGRÈS DES SCIENCES HUMAINES

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

**Programme/Schedule**

**MONDAY, 30 MAY**

19:30 **2011 Craigie Lecture (Canadian Society for Biblical Studies)**  
**John J. Collins** (Yale Divinity School)  
*New Perspective on the Sect of the Dead Sea Scrolls*

**TUESDAY, 31 MAY**

8:45-9:00 **CSPS/ACÉP Welcome/Mot de bienvenue** (Brian Mulroney Hall 107)  
**Lorraine Buck (Vice-President)**

9:00-10:00 **Session 1: Latin Church I**  
Chair/Président: Robert Kennedy (St. Francis Xavier University)

9:00-9:30 **Scott Fennema** (Trinity International University)  
*What's in a Name? A Philosophical Analysis Concerning Cyprian of Carthage's Epistle LXXII to Jubaianus*

9:30-10:00 **Serge Cazalais** (Bishop's University) “  
*“For this is what Adam and Eve signify”. Husband and Wife as Spirit and Soul in Marius Victorinus (In Eph 5, 22-33)*

10:00-10:15 **Morning Tea** (Brian Mulroney Hall 107)

10:15-11:30 **Session 2: Book Discussion: "No Longer Male and Female": Interpreting Galatians 3:28 in Early Christianity, (T&T Clark, 2008).**

Chair/Président: Lorraine Buck (University of Prince Edward Island)  
Author: **Pauline Hogan** (McMaster University)  
Respondent: **Mona Tokarek LaFosse** (Wilfrid Laurier University)

11:30-12:30 **Session 3 : Latin Church II**  
Chair/Président: Jane Barter Moulaison (University of Winnipeg)

11:30-12:00 **Geoffrey Dunn** (Australian Catholic University, Brisbane)  
*Innocent I on Heretics and Schismatics*

12:00-12:30 **David Robinson** (University of Toronto)  
*“Steward of the Mysteries of God”: Tyconius' Theology of Preaching*

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

13:30-15:00 **Session 4: Augustine**

Chair/Président: Geoffrey Dunn (Australian Catholic University, Brisbane)

13:30-14:00 **Jane Barter Moulaison** (University of Winnipeg)

*To Judge the Quick and the Dead*

14:00-14:30 **Robert P. Kennedy** (St. Francis Xavier University)

*Justice in the Monastic Context: Augustine's Treatment of Social Differences in his Ascetical Works*

14:30-15:00 **Naoki Kamimura** (Tokyo Gakuai University)

*The Exegesis of Genesis in the Early Works of Augustine*

15:00-15:30 **Afternoon Tea** (Brian Mulroney Hall 107)

15:30-16:30 **Session 5: Origen and Others**

Chair/Président: Timothy Pettipiece (University of Ottawa)

15:30-16:00 **Mihai Niculescu** (Bradley University)

*Origen Otherwise Than Origen: An Alternative Approach to Origen's Incarnational View of the Bible and of Biblical Exegesis*

16:00-16:30 **Dragos Giulea** (University of Dayton)

*The Avatars of a Myth: Divine Combat in Early Paschal Theology*

21:00-23:00 **CSPS/ ACÉP reception (hosted by CSPS)**

**WEDNESDAY, 1 JUNE**

9:00-10:30 **Session 6: Councils and Matters** (Brian Mulroney Hall 107)

Chair/Président: David Robinson (University of Toronto)

9:00-9:30 **Patrick Gray** (York University)

*'The Necessary Letters to the Proper People': Campaigns of Letter-Writing in the Nestorian Controversy*

9:30-10:00 **Junghoo Kwon** (University of Toronto)

*Was Christology at the Heart of 'Arian' Controversies?: An Analysis based upon Latin Arian Sources*

10:00-10:30 **George Bevan** (Queen's University)

*Voting at Church Councils and the Fiction of Unanimity*

10:30-10:45 **Morning Tea** (Brian Mulroney Hall 107)

10:45-11:15 **Session 7: Text Matters**

Chair/Président: to be determined

10:45-11:15 **Theodore de Bruyn** (University of Ottawa)

*The date of P.Ryl. III 470 again*

11:15-12:15 **Session 8: Book Discussion: *Manichaeism and its Legacy*, by J. Kevin Coyle (Brill, 2009)**

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

Respondent: **Timothy Pettipiece** (University of Ottawa)

12:15-13:30 **Lunch Period**  
**Executive Meeting CSPS/ACÉP**

13:30-15:00 **Session 9: Influences on the Interpretation of Texts**

Chair/Président: Theodore de Bruyn (University of Ottawa)

13:30-14:00 **Daniel Maoz** (Concordia University, Montreal)

*Clement of Rome and Aggadic Midrash on the Enduring Legacy of Moses*

14:00-14:30 **David Ney** (Toronto School of Theology)

*Scripture, Authority, and Knowledge in the Pseudo-Clementine Homilies*

14:30-15:00 **Robert Kitchen** (Knox-Metropolitan United Church, Regina)

*Talking About the Desert Fathers: Dadisho Qatraya's Commentary on the Paradise of the Fathers*

15:00-15:30 **Afternoon Tea** (Brian Mulroney Hall 107)

19:00 **CSPS/ ACÉP Annual Banquet Atlantic Canada Lobster Boil and Cultural Kitchen Party Fredericton Community Centre**

## **THURSDAY, 2 JUNE**

9:30-10:30 **Session 10: The Reception of Earlier Texts into Christian Patristics**  
(Brian Mulroney Hall 107)

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

9:30-10:00 **Marie Chantal** (Université de Laval)

*Judah le patriarche : une réception ambiguë*

10:00-10:30 **Kathleen Gibbons** (University of Toronto)

*Timaeus and its reception*

10:30-11:00 **Morning Tea** (Brian Mulroney Hall 107)

11:00-12:00 **Session 11: Simplicité et l'Exil**

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

11:00-11:30 **Gaëlle Rioual** (Université de Laval)

*La simplicité de Constance II selon Grégoire de Nazianze*

11:30-12:00 **Stéphane Mercier** (Université Catholique de Louvain)

*Jean Chrysostome et les routes de l'exil*

12:00-13:30 **Lunch Period**

13:30-15:00 **Session 12: Martyrdoms, Mobs and Baptisteries**

Chair/Président: George Bevan (Queen's University)

13:30-14:00 **Lorraine Buck** (University of Prince Edward Island)

*Voluntary Martyrdom: Another Perspective*

14:00-14:30 **Pauline Hogan** (McMaster University)

*The Power of the Female Mob*

14:30-15:00 **Paul Smith** (Wycliffe College, University of Toronto)

*Romans 6 and the Baptistery Murals of Dura Europos*

15:00-15:15 **Afternoon Tea** (Brian Mulroney Hall 107)

15:15-17:15 **Annual General Meeting of CSPS/ACÉP** (Brian Mulroney Hall 107)

Chair/Président: **Lorraine Buck**

## **ABSTRACTS OF PAPERS:**

**Jane Barter Moulaison, University of Winnipeg**

*To Judge the Quick and the Dead*

This paper examines the nature of justice in a distinctly Christocentric key, drawing particularly from Augustinian theologies of sin and justice. It will therefore engage contemporary accounts of justice which enjoin Christians to forget or let go of suffering, lest it become an obstacle to healing, or which alternately describe the life to come as a life that obliterates memory of sin. This paper looks to the relation between suffering, memory of suffering and the healing which Christian confession proclaims that we receive and we anticipate receiving in the life to come. This paper will engage especially the writings of Miroslav Volf, for whom forgetting is instrumental to salvation. Against Volf, I will argue for the redemption of memory in God's justice. Augustine of Hippo's understanding of memory will be central to this analysis.

**George Bevan, Queen's University**

*Voting at Church Councils and the Fiction of Unanimity*

Ramsay MacMullen, in his recent book *Voting About God in Early Church Councils*, remarks upon the apparent openness of the Church Councils as voting assemblies in Late Antiquity. For a modern observer the councils of the first half of the fifth century (First and Second Ephesus and Chalcedon), the first ones for which we have proper minutes, appear to be venues for dialogue and the expression of a proto-democratic spirit in Late Antiquity. Yet there are serious reasons for believing that the apparent unanimity at the early Church councils does not express the result of free and open voting. The abundant research on voting in modern jury trials can be used to build a model for the voting behaviour in the councils and can go some way to explaining the techniques of suasion

employed to ensure unanimity. Even by ancient standards of *parrhesia* the church councils fell significantly short of democratic expression. The Second Council of Ephesus and the Council of Chalcedon provide key examples where a small minority controlled the voting despite the show of openness in the preserved *acta*. Consequently church councils cannot be regarded as reliable indicators of popular piety.

**Lorraine Buck, University of Prince Edward Island**

*Voluntary Martyrdom: Another Perspective*

Ramsay MacMullen estimates that approximately 4,000 Christians were martyred in the first 300 years of Christendom. The literature suggests that a considerable number were “voluntary martyrs,” Christians who unnecessarily drew attention to themselves in order to obtain a martyr’s death. Scholars have attributed the actions of the voluntary martyr, at the very least, to “an abnormal mentality,” and their endurance under torture to an innate masochism that perceives “torment...[as] a gift from God, an exquisite, beneficent delight.” This paper offers another perspective on the motivation of the voluntary martyr as suggested by what can—and cannot—be found in the martyr acts themselves.

**Serge Cazalais, Bishop’s University**

*“For this is what Adam and Eve signify”. Husband and Wife as Spirit and Soul in Marius Victorinus (In Eph 5, 22-33)*

This paper examines Marius Victorinus’ commentary on Ephesians 5:22-33. Paul said that the Mystery of husband and wife, being two in one flesh (Gen 2:24), is great and that he was speaking in respect to Christ and the church. Victorinus noted that according to Paul, Christ and the church are two in one body. He also proposed a deeper understanding of this Pauline “Mystery”: Husband should be understood as "Spirit" and wife as "soul", mutually joined to each other.

**Marie Chantal, Université de Laval**

*Judah le patriarche : une réception ambiguë*

Judah le patriarche, fils de Jacob-Israël, ancêtre éponyme de la tribu du même nom, est tantôt présenté comme une figure royale, aux vertus militaires exceptionnelles (*Testament de Juda* II,1 7; III-IX) qui ne sont pas sans rappeler Judas Maccabée, tantôt décrit comme un homme cupide (*Testament de Juda* XVII), que l’amour des femmes et l’ivrognerie (*Testament de Juda* XIV) ont conduit à l’égarement. Les sources anciennes témoignent donc d’un véritable paradoxe dans la façon d’interpréter la figure de Judah le patriarche. Cette présentation prendra la forme d’une étude de la réception de cette figure dans le *Testament de Juda*.

**Theodore de Bruyn, University of Ottawa**

*The date of P.Ryl. III 470 again*

*P.Ryl. III 470* is one of two early Greek witnesses to the Marian antiphon *Sub tuum praesidium*, now a feature of both Eastern and Western rites. Since its publication in

1938, the dating of the papyrus has been the subject of recurring scholarly discussion. If an early date of the third century, initially proposed by Lobel and subsequently defended by, e.g., Giamberardini, is accepted, the papyrus preserves a rare early witness not only to the antiphon but also to prayer directed to Mary. If a later date of the sixth or seventh century is accepted, as Förster has argued, the papyrus is less remarkable, on par with the other early Greek witness to the antiphon, *MPER XVII 29* (P.Vindob. inv. G 17944), which has been assigned to the sixth or seventh centuries. The paper will briefly review the arguments and assess the weight of evidence in favour of an earlier or later date, taking into account the presence of formulae appealing to Mary or to her intercessions in Greek amulets found in Egypt.

**Geoffrey Dunn, Australian Catholic University, Brisbane**  
*Innocent I on Heretics and Schismatics*

Scattered through the collection of his surviving correspondence, Innocent I, the Roman bishop in the first decades of the fifth century, made references to a variety of heretical and schismatic groups, among them Novatianists, Bonosians, Photinians, Circumcellions, Pelagians, and Paulianists. This paper draws that evidence together and argues that Innocent was not so much concerned with heresy or schism *per se* as theological topics, but with the practical treatment of heretics and schismatics, both in terms of those who remained firm in their opposition to the mainstream church and those who sought reconciliation with it. Further, the argument is advanced that Innocent's references do not necessarily give us much insight into what heretical or schismatic groups existed in those churches to whom he wrote. Finally, the hardline stance Innocent took matches perfectly the sentiment found in Emperor Honorius' law of 407 (*Cod. Theod.* 16.5.40) and the notion that the Roman bishop played some part in its formation is supported here.

**Scott Fennema, Trinity International University**  
*What's in a Name? A Philosophical Analysis Concerning Cyprian of Carthage's Epistle LXXII to Jubaianus*

In this essay, I address the philosophical problem of universals and particulars within the context of Cyprian's *Epistle LXXII*. I will seek to demonstrate a causal relation between Cyprian's philosophical adherence to moderate realism and his doctrine of baptism. This causal dependency is important to establish, because of Cyprian's express use of *who* Jesus-Christ is, and also *how* this singular use of Jesus necessarily relates to his definition of the Church and the non-Church. Thus, it is the goal of this paper to manifest moderate realism as an underlying presupposition of how to appropriately interpret Cyprian's historically contentious epistle.

**Kathleen Gibbons, University of Toronto**  
*Timaeus and its reception*

In this paper, I will consider the reception of the *Timaeus* in Philo, Clement, and Bardaisan of Edessa. In the *Republic*, Plato famously considers the city as an analogy for the soul. In the *Republic's* companion piece, the *Timaeus*, he again considers the cosmos

itself as an analogy for the soul, a notion which became influential in later Hellenistic and post-Hellenistic philosophy where a number of authors (the Stoics in particular) became preoccupied with the idea of the cosmic citizen. In this paper I will consider how the cosmological concerns of the Timaeus inform the polemical interests of the authors I mention above.

**Dragos A. Giulea, University of Dayton**

*The Avatars of a Myth: Divine Combat in Early Paschal Theology*

My paper investigates from a new perspective the earliest paschal writings: Melito's *Peri Pascha*, Origen's *Peri Pascha* and Pseudo-Hippolytus's *In sanctum Pascha*. Instead of analyzing them through the prism of such classical images as sacrifice and divine Lamb, my research employs as central categories the concepts of heavenly Man and divine Image. Resuscitating the ancestral myth of the divine combat, Paschal narrative portrays the divine Anthropos as a heavenly warrior seeing his created image (*eikon*) captured and enslaved by Death. He starts then a military campaign through changing, in a kenotic act, his own luminous divine Form for Adam's image. The narrative further understands the passion and death in terms of divine combat and the resurrection as a primordial and archetypal victory. This victory over Death procures Adam's salvation and, moreover, transfiguration into a divine image as Christ adorns the protopater with a heavenly glorious garment.

**Patrick Gray, York University**

*'The Necessary Letters to the Proper People': Campaigns of Letter-Writing in the Nestorian Controversy*

Why were Cyril's letters effective, but those of the Antiochenes were not? Part of the answer lies in the choice of persons addressed, part in the tone and attitude taken towards correspondents. The Antiochenes wrote to 'enlightened' bishops of their circle, missing opportunities to expand their base of support; Cyril wrote to monks, bishops, to allies and potential allies. The Antiochenes showed ill-concealed contempt for those who disagreed with them; Cyril respectfully encouraged simple believers to return, if they were tempted by Antiochene highfaluting ideas, to the simple, traditional orthodoxy that he credited them with always having embraced.

**Pauline Hogan, McMaster University**

*The Power of the Female Mob*

We have been led to believe that cultural standards in the Greek-speaking world of antiquity held up an image of the ideal woman as publicly unseen and unheard, and that church fathers by and large approved of this ideal. There are a few examples in patristic literature, however, which report women behaving as a riotous mob, and in which the authors give marked approval to this dramatic contrast to the ideal of silence and seclusion for proper women.

What could have led patristic writers to present in a positive tone the irrational and uncontrolled activity of women? Or have we been too willing to accept a stereotyped view of the social values of antiquity drawn from normative statements?

**Naoki Kamimura, Tokyo Gakugei University**

*The Exegesis of Genesis in the Early Works of Augustine*

During about thirty years of his writing career Augustine attempted to give an exposition of the beginning of Genesis at least five times. Before offering its allegorical interpretation in the *Confessions*, not only did he provide two commentaries on Genesis: *De Genesi aduersus Manichaeos* and *De Genesi ad litteram imperfectus liber*, but he occasionally referred to certain passages of Genesis in his early treatises. Is there any possibility to find a general tendency towards the allegorical and/or literal interpretation? How did he make sense of difficult passages with which, among the Manichaeans, he had had a troubled relationship? In this paper, focusing on his early works, I shall argue the significance and problems of his exegesis of Genesis.

**Robert Kennedy, St. Francis Xavier University**

*Justice in the Monastic Context: Augustine's Treatment of Social Differences in his Ascetical Works*

In his brief *Rule*, as elsewhere in his writings, Augustine asserts the importance of equality among the members of a monastic community. At the same time, however, Augustine insists on the accommodation of ascetical strictures to the condition of each person, and especially to those who have come to the monastery from a wealthy background. This paper will examine this apparent tension between justice and inequality of treatment by reviewing Augustine's views on the purpose of the ascetical life and by relating these to his doctrine of ordered love.

**Robert Kitchen, Knox-Metropolitan United Church, Regina, Saskatchewan** *Talking About the Desert Fathers: Dadisho Qatraya's Commentary on the Paradise of the Fathers*

Collections of the sayings of and encounters with the fourth- and fifth-century Desert Fathers abound in a number of languages and formats, particularly in the Christian East during Late Antiquity. This industry spawned larger collections as in the case of Ananisho (seventh c., Church of the East) who gathered several Syriac translations of apophthegmata under the rubric of *The Paradise of the Fathers*. Inevitably someone took to commenting upon this vast corpus - Dadisho Qatraya, a late seventh-century Church of the East spiritual writer, compiled a long list of questions and answers directed by the "brothers" to the "old man" which in some manuscripts is openly Dadisho himself. This paper will examine several questions and answers that wrestle with complex theological and ascetical ideas, drawing from a perceived tradition of desert wisdom.

**Junghoo Kwon, University of Toronto**

*Was Christology at the Heart of 'Arian' Controversies?: An Analysis based upon Latin Arian Sources*



What was at the heart of ‘Arian’ Controversies? Traditionally ‘Arians’ were said to seek to protect the transcendence of God the Father at the sacrifice of the dignity of the Son. In the 70s and 80s of the last century, some scholars proposed soteriology or the suffering God (God for us) as the core of ‘Arianism.’ It enjoyed modest scholarly support but it failed to prevail in the scholarly world. Recently, Richard P. Vaggione has argued that the core issue which provoked “the original controversy” into an empire-wide theological battle “almost overnight” and created an “insurmountable cognitive dissonance” between the Nicenes and non-Nicenes was “a particular way of ‘seeing’ Jesus Christ.” This paper will explore his Christological interpretation of ‘Arian’ Controversies in the Latin West and test its validity on the basis of analyzing the surviving Latin ‘Arian’ documents.

**Daniel Maoz, Concordia University, Montreal**

*Clement of Rome and Aggadic Midrash on the Enduring Legacy of Moses*

Aggadic midrash intends to embellish Scripture at every turn, bringing into discussion matters that go unspoken and more often unnoticed in sacred writ. Sometimes, the aggadot provide the spark that biblical narrative lacks. At other times, they embellish the text in more unbelievable manner than the original text they intend to address. Whichever of their many intentions, aggadic midrash collections provide windows of understanding into various stages of community thought subsequent to the formative years of Rabbinic Judaism. With respect to alternate monotheistic voices, sometimes they are apologetic and thereby imitating Christian interpretive language but with very different results; at other times they are polemic, taking to task Christian understanding of Hebrew texts and Jewish tradition. Such is the case regarding the enduring legacy of Moses. In public and by traditional expression, Moses is both a great leader as well as a mere human who submitted himself to divine direction. He is, in many ways, no greater than any other Jew. In support of this, the entire Passover Haggadah, which recounts the plight and flight of the Hebrew people from Egypt – a ritual ceremony rehearsed repeatedly annually by Jewish families throughout the world – does not once mention Moses, the central human figure of the narrative. On the other hand, aggadic midrash compensates for the biblical and traditional lack of glory. It elevates his character in dramatic fashion and sometimes not unlike the New Testament’s apogee portrait of Jesus.

A similar perspectival vantage of Moses is also expressed in the First Epistle to the Corinthians ascribed to Clement of Rome wherein the author makes several references to Moses’ high moral character and redemptive role towards the Hebrew people. In these references the Hebrew leader is portrayed in an increasingly favorable light. First, two of Moses’ actions are explained in terms of dealing with the envy of others (ch. 4). Second, Moses is portrayed as a model of saintly humility (ch. 17). Much later in the epistle (ch. 43) Moses’ prescience and wisdom is emphasized in how from among twelve alternatives he came to choose a priestly tribe. A final reference (ch. 53) estimates that the love Moses showed for his people matched that of Christ himself, that of laying down his own life for others.

The study that I propose will compare and contrast these portraits of Moses and will attempt to re-frame them in terms of their own and competing contemporary religious community expressions.

**Stéphane Mercier, Université Catholique de Louvain**

*Jean Chrysostome et les routes de l'exil*

Exilé pour avoir déplu au pouvoir par sa liberté de parole, Jean Chrysostome, au soir de sa vie, est emmené vers Pythios (actuellement Pitsounda, en Géorgie), aux confins de l'Empire. S'éloignant des hauts lieux monde civilisé dans lequel il évoluait à la cour de Constantinople et découvrant la rudesse de la vie le long des rives de la Mer Noire, c'est pourtant lui qui console ses amis demeurés dans la capitale impériale : les routes de l'exil ne sont rien pour l'homme qui sait que le monde entier est une terre d'exil, puisque notre patrie se trouve dans les cieux.

**David Ney, Toronto School of Theology**

*Scripture, Authority, and Knowledge in the Pseudo-Clementine Homilies*

The name "Pseudo-Clementine Literature" is generally applied to three texts—the *Recognitions*, the *Homilies*, and the *Epitome*—all of which are thought to have descended from a hypothetical third century document known simply as the *Grundschrift*. The redaction history of the Pseudo-Clementine Literature has been well trodden by patristics scholars, but the heterodoxical nature of the ideas they purport to teach has meant that they have rarely been studied *theologically*. The following essay explores the relationship between the Scriptures, authority, and knowledge in the *Pseudo-Clementine Homilies*. Although the homilist seeks to affirm the centrality of the Scriptures and authority, he ultimately makes them both subject to knowledge. It is a *gnostic* text—at least in the sense that it makes *gnosis* supreme.

**Mihai Niculescu, Bradley University**

*Origen Otherwise Than Origen: An Alternative Approach to Origen's Incarnational View of the Bible and of Biblical Exegesis*

If, as Origen suggested, the words of the Bible represent the textual body of the Word, Jesus' post-resurrectional interpretation of "Moses and the prophets" (Lc 24.27) should be considered an eschatological exegesis of the Bible by the Bible or an eschatological self-exegesis of the intextuated Logos. While agreeing that the construal of the Bible as a self-interpreting metaphysical "first principle" of the creation leads to a universalist exegetic politics with totalizing overtones, I shall offer an alternative, non-metaphysical reading of the self-interpreting Origenian Logos, which entails an alternative, less assimilatory, and less supersessionist exegetic politics.

**Gaëlle Rioual, Université de Laval**

*La simplicité de Constance II selon Grégoire de Nazianze*

Dans la tradition historiographique chrétienne, Constance II fut sans contredit un empereur décrié pour ses défauts de caractère et sa politique pro-arienne. Pourtant, Grégoire de Nazianze, dans ses *Discours* IV et V, fit son apologie, et même son éloge. Un tel discours dithyrambique chez ce fervent défenseur de l'orthodoxie nicéenne surprend et pose deux questions : pourquoi Grégoire a-t-il loué Constance et était-il sincère? Dans cette communication, nous étudierons le principal argument avancé par Grégoire pour disculper Constance : sa simplicité. Nous examinerons ainsi l'usage de ce terme chez le

Nazianzène, afin de mieux comprendre la valeur de cette excuse, qui n'est pas si « simple » que ça.

**David Robinson, Toronto School of Theology**

*“Steward of the Mysteries of God”: Tyconius’ Theology of Preaching*

Tyconius of Carthage’s *Book of Rules* presents a theology of reading Scripture, which has been analysed and explained by a number of scholars. What has yet to be considered, however, is the theology of preaching Scripture that Tyconius presents in his other major work, the *Apocalypse Commentary*. The proposed paper provides an account of his theology of preaching, which is closely tied to his theology of reading. According to Tyconius, the church is granted access by the Spirit to the mysteries of Scripture and is then commissioned to be the steward of those very mysteries among the nations. Thus, the same Spirit who addresses the church through Scripture also addresses the world through the preaching of the church.

**Paul Smith, Wycliffe College, University of Toronto**

*Romans 6 and the Baptistery Murals of Dura Europos*

Some early scholarship held that the baptistery murals at Dura Europos showed a preference for a Romans 6 interpretation of baptism. This position fell out of favor, as it was deemed impossible by the final archaeology report while later scholars argued that a Romans 6 model of baptism was unknown in East Syria until post-Nicaea. More recent scholarship on Aphrahat and Ephrem, however, open up the possibility for a Romans 6 theology in East Syria before Nicaea. This paper will argue that this recent scholarship has invalidated many of the claims against a Romans 6 interpretation used by the final report. Using more recent scholarship as the basis, it will be argued that there is a strong likelihood of the community of Dura Europos having a Romans 6 baptismal theology.

**Book Reviews:**

*Manichaeism and its Legacy*, by **J. Kevin Coyle** (Brill, 2009), reviewed by **Timothy Pettipiece, University of Ottawa**

*“No Longer Male and Female”*: *Interpreting Galatians 3.28 in Early Christianity*, by **Pauline Hogan** (T & T Clark, 2008), reviewed by **Mona Tokarek LaFosse, Wilfrid Laurier University** ([mona.lafosse@utoronto.ca](mailto:mona.lafosse@utoronto.ca))

**2011 Craigie Lecture (Canadian Society for Biblical Studies)**

**John J. Collins, Yale Divinity School**, “New Perspective on the Sect of the Dead Sea Scrolls.”

Monday, May 30, 7:30 p.m.

**NOUVELLES/NEWS**

Le Groupe de recherche sur le christianisme et l'Antiquité tardive (GRECAT) de l'Université Laval accueille des étudiants de maîtrise ou de doctorat en sciences des religions ou en théologie intéressés à poursuivre un projet sous la supervision de l'un de ses membres, les professeurs Louis Painchaud, Anne Pasquier et Paul Hubert-Poirier dans les domaines suivants : littérature patristique, littérature apocryphe, littérature gnostique (textes de Nag Hammadi) et manichéenne. Pour information, s'adresser à [louis.Painchaud@ftsr.ulaval.ca](mailto:louis.Painchaud@ftsr.ulaval.ca). Les mémoires de maîtrise et thèses de doctorat peuvent être rédigés en français ou en anglais.

## BUREAU DE L'ACEP/CSPS EXECUTIVE

President Tim Hegedus (2011-2013)  
Vice-president / Vice-president Lorraine Buck (2011-2013)  
Secrétaire / Secretary Lorraine Buck (2010-2013)  
Trésorier / Treasurer Steven Muir (2010-2013)  
Président du programme / Programme Chair Bob Kitchen (2011)  
Editeur du Bulletin / Bulletin Editor Adriana Bara (2008- 2011)

1 Annual General Meeting  
Canadian Society of Patristic Studies  
Tuesday, 1 June, 2010  
4:07pm EST

Participants: Tim Hegedus, Lorraine Buck, Harry Maier, Pauline Hogan, George Bevan, Theo de Bruyn, Kevin Coyle, Harold Remus, Robert Kennedy, Geoffrey Dunn, Paul-Hubert Poirer, Adriana Bara.

1. Approval of the Agenda  
Pauline moves the approval of the Agenda.
2. Approval of the AGM minutes, Carleton University, 26 May 2009.  
The minutes were included with the last bulletin and handed out. Theo moves for the approval and Lorraine seconds. The minutes were adopted without changes.
3. Business arising from the minutes.  
Tim raises item #10 (Other business) and the issue of NAPS co-membership. Tim has been in touch with Virginia Burrus and Brian Matz and the issue has been brought to the NAPS board. Kevin notes that this has been a long-term discussion and that there is a distinct advantage to automatic joint membership. This is particularly the case in 2011 when there is no NAPS and only CSPS. There would also be reduced combine fees. Kevin also raises the point Fedcan may have issues with joint membership and the use of JECS as a publication venue for both CSPS and NAPS. Theo suggests any arrangement

should be optional. Pauline adds that the arrangement makes no sense unless there are savings on fees. Kevin reminds the meeting that CSPS was created in 1975 for members of NAPS who wanted something in Canada. All of the members present vote to continue discussion with NAPS.

Harold asks for clarification on item #7a, a circular letter to protest cuts in Humanities funding. Tim says the letter was circulated but didn't go anywhere.

Item #5 was discussed, the creation of an endowment fund for CSPS. Steven suggested this may be a good facility for donations. Theo noted that there had been such a proposal five years ago but more work was needed. Tim adds that the executive would work on an appeal strategy to contact members. There would also be consultation with the CSBS on how they run their endowment. Theo moves a motion that a CSPS endowment committee be formed. Kevin seconds the motion. All approve.

#### 4. President's report

Tim thanks everyone for the high quality of papers, and also singles out Harry Maier, the program chair, and Lucian Turcescu, the local representative, for thanks. He also thanks the other members of the executive, Adriana Bara, the bulletin editor, and Kevin Hill, the new webmaster, for their good work.

#### 5. Treasurer's report

Steven notes an improved financial situation with a \$500 surplus at the end of 2009, the results of better membership tracking. 100% of the members are now paid up. Dues are the main source of new revenue. Expenses for the congress are in the \$300-500 range. Adriana asks about the essay prize. Tim says that no essays had been received. Theo suggests the correction of CRSH, the French acronym. Steven moves for acceptance and Theo seconds. All are in favour.

#### 6. Nominating Committee Report

Tim makes the announcements. The President and Vice-president positions are expiring. The nominating committee has the following names: Tim for President; Lorraine Buck for Vice-president; David Robinson for Nominations Chair; and Robert Kennedy as the Program Chair. Nominations are closed. Theo and Paul-Hubert give thanks to the old and continuing members of the executive.

#### 7. Reports from the CSPS representatives to the CFHSS and CCSR.

Tim Pettipiece is not present. Paul-Hubert was at the CCSR AGM in Montreal and the board meeting. He reports that SR is now published by SAGE for two reasons a) improved visibility and b) access to online publication. The first issue with SAGE was last April. There has been a decline in submissions.

Theo, the CCSR president, reports that the Corporation has decided to create a student travel grant with a maximum grant of \$15 000, with a total of \$7 500 per year for Ph.D. students doing thesis research. The money comes from investments. Geoffrey asks about the possibility of a combined program posted electronically on the corporation website. Theo will add a link to the CSPS on the CCSR website.

8. Planning for the 2011 annual conference: dates, program chair, local representative, book discussion, joint sessions.

a) Location: University of New Brunswick and St. Thomas University, Fredericton NB. The theme is “Coasts and Continents: Exploring People and Places.”

b) Proposed dates: May 31 – June 1, 2010-11-30

c) CSBS, CTS Dates are not yet known.

d) Program chair is Bob Kitchen who is well prepared.

e) Local representative will be Robert Kennedy who knows a grad student at UNB. Paul-Hubert suggests the consideration of Tim Pettipiece’s new book for discussion. There are other books by Pauline Hogan and Vlad Niculescu, as well as Kevin’s book. Tim will look into the possibility of two book discussions.

Steven also notes that there will be a new joint session with CSBS, not yet formally approved, entitled “Modes of Communication and their Impact on Ancient Religious Life”.

Geoffrey also notes the problem of individuals presenting papers and disappearing. Paul-Hubert suggests an editorial in the bulletin to address this problem. There is no policy that only members can present. Harold puts forward a motion that is seconded by Kevin that only members can present (invited papers are an exception). Lorraine remarks that this might not stop people from leaving. All are in favour of the motion.

Kevin also suggests that in the future the Society needs to promulgate the program to Fedcan staff better so that other societies can get a sense of what CSPS is doing.

## 9. Other business

Theo promotes the International Association of Patristics and encourages membership.

Tim expresses his disappointment in the book displays at the Congress and suggests a letter to the Federation is in order. Tim will write it.

Geoff promotes the Journal of the Australian Medieval Association.

Adriana Bara asks about the creation of a CSPS Journal. Kevin recommends SR instead. Tim will add a note to the next bulletin about publishing papers in SR.

Tim asks the members to think of themes for next year and possibility of a CSPS volume of SR.

## 10. (1800) Visit of representatives from the Federation of the Social Sciences and Humanities of Canada

The meeting was adjourned before the arrival of the representative at 18:00.  
Christian

Vandendorpe, the representative, was, however, kind enough to give a presentation to Tim and disseminate his comments to the society by PDF (this was distributed by Adriana Bara on 6 June 2010).

The meeting ended at 5:48 p.m. EST

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