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TABLE OF CONTENTS

PREFACE	ii
I. PRESIDENTIAL ADDRESS (1976)	1
II. ABSTRACTS OF PAPERS: ANNUAL MEETING	23
III. PROCEEDINGS OF THE SOCIETY: ANNUAL MEETING (1976)	31
IV. NEWS OF C.S.B.S. MEMBERSHIP: PUBLICATIONS, RESEARCH, NEW APPOINTMENTS	37
V. C.S.B.S. EXECUTIVE (1976-1977)	41
VI. NOTICES	42

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PREFACE

This volume of the Bulletin is the first under a new editor and is the product of the transition period. Many thanks are due to Peter Craigie, the previous editor, who collected much of the material presented here.

The format of this volume remains essentially the same as last year's, but discussions are continuing on ways to improve it. For example, we hope to include a full membership list next year. Any further suggestions would be much appreciated.

J. David Whitehead
Editor

GENERAL SYSTEM THEORY, CYBERNETICS AND OLD TESTAMENT TRADITION

Norman E. Wagner, Ph.D.

Presidential Address

The Canadian Society of Biblical Studies

and

The Canadian Region of the Society of Biblical Literature

Université Laval
Quebec City, Canada

29 May, 1976

General System Theory, Cybernetics
and Old Testament Tradition*

I

Let me tell you of a time when the giants roamed the earth. They dreamed dreams and saw visions and what they taught and wrote changed the course of biblical criticism.

I mean, as you might have guessed, those great scholars of the universities of Europe and America who held the leading university chairs and whose grand and overarching schemes for the literature, history and religion of Israel have been shibboleths to this day. You know their names; we've all been brought up on the books they wrote.

Are they no more because all the problems have been solved? Is basic research needed only in other areas? Have the other disciplines pushed aside our field, or have we reached a plateau where further refinement and documentation is all that is really needed? Scholarly opinion would seem to favour the last alternative, and that is what concerns me in this address.

Biblical scholarship in recent years has been steady, solid and, to a large extent, expository as the skeleton agreed upon a century ago has been fleshed out. Opponents have been eager to bury the skeleton, but it serves as focal point nevertheless. For example, it is still customary, indeed fashionable, to reject Wellhausen as naive, but scholarly opinion tends to come to rest finally

with some variation on JEDP as an acceptable explanation for the origin of the Pentateuch.

In the main, work in this century has been turned over to the classifiers and organizers. Scholars go from one annual meeting to the next, writing up studies of one Semitic root or one biblical verse; or they study the life of one Israelite king or one military campaign in the career of such a king.

We have developed new wrinkles and tried new emphases, and I don't mean to belittle these efforts. The tedium and exactness of textual criticism for example, must go on. But a 1976 issue of ZAW, VT, or JBL has a table of contents strongly reminiscent of 1930, 1915 or 1895. If we want to point to the historical continuity of scholarship the evidence is depressingly clear.

To my mind, we have done our work with diligence and dispatch, but something is lacking. There is no spark, no fire such as the giants of old were wont to ignite. Perhaps we have obscured the issues.

An observation by Kenneth Sayre will help explain what I mean:

'Classification is a process, something which takes up one's time, which one might do reluctantly, unwillingly, or enthusiastically, which can be done with more or less success, done very well or very poorly. Recognition, in sharp contrast, is not time consuming. A person may spend a

long while looking before recognition occurs, but when it occurs it is "instantaneous".¹

It is this overall recognition of patterns that seems to be lacking in biblical studies. We need to dare to consider new alternatives, to chart new directions.

Is this too much to ask or to crave? I surely hope not, because I for one have become bored with our current devices in biblical research and our ever present 'urgent concerns'. Let me assure you that my boredom comes not from a smug feeling that we have solved all our problems. Instead, I am convinced that too often we are re-asking old and worn questions in irrelevant ways.

II

I regret that I must be so personal in these remarks, but I feel compelled to share with you some rather unsettling experiences that are perhaps the best introduction to the concern I am attempting to describe.

During most of the 1960s I was fascinated with and at times infuriated by Marshall McLuhan and his persuasive scenarios of how new technologies usher in new epochs in human history. I thought about the horse, the camel, papyrus, clay, stone, bronze, iron, coinage, the alphabet, Aramaic - the list is almost endless. I thought about how little most biblical critics knew of or even cared about these shattering technological advances. We confined our labours

to a curious debate in which we argued primarily about early or late dating of references.

Technology and its effect on communication are surely matters which ought to trouble us a great deal. If the communicative forms are altered radically, what of the message which we treasure as the raw material for our analysis? Robert Ezra Park at the University of Chicago in the 1920s and later, wrote in a 1940 article entitled 'Physics and Society' in the Canadian Journal of Economics and Political Science, 'Technological devices have naturally changed men's habits and in doing so they have necessarily modified the structure and functions of society.'² He went on to state,

'From this point of view it seems that every technical device, from the wheelbarrow to the aeroplane, in so far as it provided a new and more effective means of locomotion, has, or should have marked an epoch in society. This is so far true as most other important changes in civilization are likely to be correlated with changes in the means of transportation and communication. It is said likewise that every civilization carries in itself the seeds of its own destruction. Such seeds are likely to be technical devices that introduce a new social order and usher out an old.'³

Let your mind wander for a moment over a millennium of Israel's history. Did anything happen which would

make Park's comments relevant to our study of that history and the literature it produced?

In 1969 I delivered a series of lectures on the Old Testament to the general public. One intent listener came to me when I had finished and informed me that I really ought to join the American Society for Cybernetics because the approach I was taking was right in line with some very creative work in cybernetics. I thanked him and even bought a few books on the subject; met him later for a long discussion and reluctantly ended our conversations without really understanding what he was talking about.

A sabbatical followed in 1971 in which I explored the use of computers in archaeology. Near the end of that leave I concluded that the computer science people were often a dynamic and disciplined lot and perhaps their work had more to say to me than did the archaeologists. I caught a glimpse of how cybernetics could shake up our field, and I became more uneasy.

Thirdly, the daily routine of university administration has taught me that making isolated decisions is in fact little more than making temporary rules and regulations under pressure. Long range decisions are made in a web of inter-connectedness, shot through with model building, computerized simulation studies, operational research, and so on.⁴

When I take time to think about ancient Israel,

I wonder if we will ever seriously consider the interconnected tugs and pushes that went into the making and remaking of that nation. Can we ever penetrate those patterns again?

Finally, let me tell you of one more experience. I recently read again the 1947 Presidential Address to the Royal Society of Canada, delivered by Harold Innis. I could have wept. Here, 10 years before I had received even a B.A. (I was 12 at the time), a Canadian scholar addressed fellow Canadians and he spoke incisively of the cultural achievements of the Sumerians, Egyptians, Hebrews, Greeks, and down to modern days, on the very matters which ought to be our business. I never heard of such things in a seminary (which is not too surprising), but neither did I at a great graduate school, nor in our prestigious journals, not even from the mouths of the greats in our field. Have we become so narrow in our interests and our expertise that we can hear no longer when fresh winds blow?

Let me then suggest that the reason for my personal frustration is very simple. Almost everything else that I do or care about professionally takes place on a different plane from that of Old Testament study as now practised; what I regularly do employs different techniques and has different concerns. The possible implications this might have for training students in our field is a related and tantalizing question into which I won't go here.

I suggest that the tedious recital of my personal dissatisfaction might have some point after all. Something is very much amiss. I am convinced that much of our work consists of asking naive questions, couched in terms of an obsolete view of ancient societies and the traditions preserved. This does not suggest for a minute that ancient Israel was a sophisticated cyberneticized society. What is at stake is, rather, the integrity of one's investigative techniques. It is we who live in a new age and we must ask questions. Where is Bultmann now that we need him?

III

All of us are living through, if not always conscious of, the Second Industrial Revolution. This is as dramatic a time in world history as that ushered in by Watt's ingenious advance in harnessing steam which initiated the first Industrial Revolution.⁵ The single-cottage industry, especially in textiles, died and was replaced by the large motor driven factory and eventually the full assembly line.⁶ Now, we face a similar massive reorganization.

New technology, much of it developed in wartime, has provided us with a new organizing principle which we might call modular. The large mass producing factory of the past depended upon a central supply of power, controlled in highly structured and predictable ways. Now we have moved into an era of controlled engineering. The modern

home thermostat is an often used and highly instructive example. Through the expenditure of very small amounts of energy, we can not only measure but control great machines. The computer is an outgrowth of this development. In such a world, the army of workers will be reduced as the army of scientists and inventors increases. Think for example of the staggering number of scientists working to send only three men to the moon.⁷

Systematic teamwork is of course a prerequisite in organizations based on control engineering. Ludwig von Bertalanffy puts it this way:

'Technology has been led to think not in terms of single machines but in those of "systems." A steam engine, automobile, or radio receiver was within the competence of the engineer trained in the respective specialty. But when it comes to ballistic missiles or space vehicles, they have to be assembled from components originating in heterogeneous technologies, mechanical, electronic, chemical, etc.; relations of man and machine come into play; and innumerable financial, economical, social and political problems are thrown into the bargain.'⁸

He goes on to argue, 'Thus, a "systems approach" becomes necessary.'⁹

Ludwig von Bertalanffy must be credited with originating General System Theory (GST) as early as 1937, although his researches in biology date from the early 1920s, at which time he became frustrated with the mechanistic approach in biology which virtually denied the existence of a whole living organism.¹⁰

The post war period saw the convergence of many disciplines and scientists, who found GST a useful rallying point for their concerns with integration and wholeness. In 1954 the Society for General System Theory (later, Research) was founded as part of the American Association for the Advancement of Science; annual yearbooks have been published for the past twenty years as the various facets of a systems approach are tested in new settings and new disciplines.

The debate goes on whether or not GST brings new insight to a problem or whether it is as trivial as proving that $2 + 2 = 4$. It is alleged also that misleading and, in fact, dangerous analogies might be put forth which do not aid in problem solving. Others will argue that such a theoretical framework is simply too confining when applied to larger cultural problems. It is true that GST is ready-made for engineering problems and has become a highly structured mathematical and theoretical discipline.¹¹

Yet it is by no means only in the hard sciences that GST has proven helpful. Psychology, psychiatry,

sociology, education are all fields which have been touched and influenced. Note that almost thirty years ago a number of scholars working more or less independently came up with remarkably complementary approaches: Norbert Wiener wrote his brilliant work entitled Cybernetics (1948), Shannon and Weaver developed Information Theory (1949), and von Neumann and Morgenstern developed game theory (1947).

Perhaps we would do well to step back even further for a moment. Much of what we have been considering falls into place when we consider the 20th century revolution ushered in by several eminent physicists.

'Newtonian physics, which had ruled from the end of the seventeenth century to the end of the nineteenth with scarcely an opposing voice, described a universe in which everything happened precisely according to law, a compact, tightly organized universe in which the whole future depends strictly upon the whole past.'¹²

We would do well to consider how very basic these questions had proved to be for centuries.

Hume too had wrestled with the problem in the form 'does billiard ball A hitting ball B cause it to move?' After a day of wrestling with the problem and finding that the question left him cold, he would turn to backgammon for relief.¹³ Nevertheless, the whole basis for natural laws hinged on theories of causality and contingency.

This concept of a strictly causally determined universe has been shattered by introducing statistics into physics. Probability has replaced 'laws' and it has been shown that the new 'statistical approach was valid not merely for systems of enormous complexity, but even for systems as simple as the single particle in a field of force.'¹⁴ Gibbs, Boltzmann, Einstein, and others have altered forever the old causal explanations for all events.

Perhaps we could look at recent developments in archaeology in passing. Operating under the 'law' approach, typology was unquestioned. Certain key characteristics or attributes were both necessary and sufficient to qualify an artifact for inclusion in a type. As variation was noted, the type often was expanded a bit, or a new type was invented, or the artifact was called intrusive. It was either in or out.

More and more type classes were defined and named, and still many artifacts could be classed only as miscellaneous.

The basic point is that there was no way to yield on the assumption that key attributes resulted in a yes/no decision on group membership.

The so-called 'new archaeology' works instead with polythetic models and has discarded typology. Now we are concerned generally with frequencies of attributes, general trends, etc.¹⁵

I am not entirely clear which approach is better, but the latter was not even possible prior to the revolution we have touched upon above.

Thomas Kuhn has shown (1962) that when basic scientific revolutions occur, not only are additional questions posed, but a whole new set of conceptual schemes, of 'paradigms', appears. New questions are raised in new ways and while the early steps may result in only crude probings and tentative solutions, the effort not only is worthwhile, it is inevitable. It is high time that we take some of these faltering steps in biblical studies. When we do so, we will find that we are moving to a new paradigm which deals seriously with system-wide concepts and concerns. GST is, in short, 'a general science of "wholeness".'¹⁶ It will no longer do simply to suggest that the whole is equal to or more than the sum of the parts. We must begin with the overriding concept of interrelated living networks.

We see in our daily lives the interrelatedness of our history in the making. Think of the system-wide ramifications of resource management, pollution, political and judicial intrigue, public opinion. How can we ever settle again for the isolated view of the development of such a society?

IV

Let us train our eyes more specifically upon a sub-specialty of GST which deals with matters at the very heart of our

concern with biblical tradition. I refer to cybernetics, the science of self-regulating systems.

The general outline of the cybernetic approach provides more than a taste of provocative possibility.

In 1948 Norbert Wiener produced a rather technical volume entitled simply Cybernetics. This ground-breaking volume dealt with communication and control within closed systems. Wiener invented the word 'cybernetics' derived from the Greek kubernetes, 'steersman', to express the concerns of this new branch of research.¹⁷

Interest quickly moved to the control of messages in man and society and later to man and machines. Several key concepts soon were outlined which we might well ponder.

Since we are considering closed systems initially, the most immediately obvious concept we need to look at is feedback. One has to picture a closed loop rather than a straight line if one is to understand feedback. Feedback is not to be confused with ideas such as 'learning from one's mistakes.' It goes deeper and involves 'reinserting the results of actual (and not just expected) past performance. Feedback can refer to quantitative data that characterize the performance of simple electronic circuits or the steering of a ship or it may occur at a higher level when information of a whole policy of conduct or pattern of behaviour is fed back, enabling the organism to change its strategic planning of further action. It is fairly easy

to see how this concept of feedback can be extended further to the realm of social groups such as families, firms, and indeed whole societies.¹⁸

Feedback is of course central to control engineering which we mentioned previously. Not only thermostats, computers and guided missiles work because of feedback, but biological models, learning theory and countless other fields have built on this concept.

One cannot underestimate the radicality of considering feedback seriously. This leads to a cyclical view of causality rather than a linear, developmental model and should challenge immediately some of our long cherished views of social, ethical and political development.

Perhaps a simple illustration is in order. Picture if you will a school room filled with thirty students and one teacher. For the moment let us consider this scene a closed system.

The hum of busy young people at work is fairly constant, monitored and checked no doubt by the presence of the teacher.

Now, if the teacher leaves the room, the noise in the classroom begins to build. In fact, we are observing a good example of positive feedback. The children begin to talk and move about, and with each passing minute the din mounts as each bit of noise reinforces the total experience.

At some point, however, the noise begins to embarrass a few students and they begin to slow up operations with a 'ssh' or two. Negative feedback, in other words, is introduced and the noise level drops somewhat.

Before long, a new equilibrium is reached. An acceptable noise level, higher than when the teacher was in the room to be sure, is agreed to by the students. This new equilibrium is maintained and controlled by the students themselves, through feedback.

When the teacher returns, the level will decline most likely to the original state. If the final state is like the first, did anything really happen? How does one measure or evaluate what transpired?¹⁹

If we confine our interest to closed systems, we should mention what is perhaps the most significant point of all. This has to do with the second principle of thermodynamics, namely that a uniform state of equilibrium is the ultimate goal of every closed system. Picture a house made up of seven rooms, each at a different temperature initially. If there is no outside influence and if the connecting doors are all left open, ultimately the seven rooms will be one uniform temperature.

This horribly pessimistic principle often is used to predict the final state of our world as one great undifferentiated temperature pervades every corner of the universe.

But Boltzman's second principle applies to organizations as well as temperature. Any closed system has the tendency 'to deteriorate or run downhill by going from a highly organized, differentiated, and less probable state to the more probable, undifferentiated, and chaotic state.'²⁰

This characteristic is called entropy. Entropy continues to increase until an ultimate state of equilibrium is reached. This state is by definition a state of maximum probability. Nothing new can happen. Chaos then is sameness and helplessness.

If one thinks not of heat but of the flow of information within a closed system, consider the effects of entropy. Unless new information is fed in, and that is ruled out if the system is truly closed, the information within the system will become less differentiated and more probable with every passing minute. '...the more probable the message, the less information it gives. Clichés, for example, are less illuminating than great poems.'²¹

Information must therefore be viewed as negative entropy and 'is a measure of order or of organization since the latter, compared to distribution at random, is an improbable state.'²²

The chaos brought on by entropy has been discussed by students of cybernetics. If we seek to discover order in the universe we must question whether entropy is a cunning opponent, or merely an inevitable factor with which to be

reckoned. Is the devil Manichaeian, that is, a force opposed to order, or is it Augustinian, that is, the very absence of order itself?²³ Einstein's statement referring to the forces in the universe is instructive, 'Der Herr Gott ist raffiniert, aber boshaft ist Er nicht.'²⁴ God may be subtle, but He isn't mean.

Is there no alternative to the essentially pessimistic picture of entropy sketched above? Yes and No. Living organisms are differentiated from chambers filled with gases which will ultimately mix, and rooms at varying temperatures, because they alone possess a tendency called homeostasis, a will to overcome entropy and fight for differentiation, order and information.

How successful an organism really is in fighting to overcome entropy is, one might say, what life is all about.

V

Sorry to disappoint you, but now that I have finished my brief introduction, I have essentially also finished this paper. This must not be the end, but the prologue. I may not have been able to convince you of the value of my flirting with GST and Cybernetics, but rest assured I, for one, am serious about it.

Let me conclude by suggesting several questions which I believe are worthy of serious study by biblical scholars.

1. Israel most certainly was a living system. The question we need to raise is how open and how closed was the system?

The answer to this question is central if further steps are to be valid. If by stressing uniqueness and separateness, Israel drew an even closer wall around itself (cf. the hedge around the Torah), then questions of entropy become entirely relevant.

It may be, that we have been led astray by assuming that the exodus motif was recounted over and over until it was fully recognized as a cornerstone of Israel's self-understanding. If entropy was at work, was the exodus story in fact becoming merely a repeated slogan, increasingly predictable and finally a cliché?

Did the very organizational structure of Israel become more and more closed as the system ran down into a uniform blandness? Such a situation begins to sound like a description of some of the 'false prophets,' does it not?

2. What of the homeostasis in Israel? Did it preserve within itself the will and determination to remain vibrant? Is there any evidence to suggest that it did?

Does the literature of any period--8th century prophets, literature of the exile, apocalyptic, for example--represent the state of equilibrium at a specific moment?

Think carefully before you answer. For many years we have come close to such a view when we have used

the literature of a period to illustrate the commonly held views or 'theology' of a specific period or school of thought.

3. If we have only glimpses of various states of equilibrium in the OT, can we use them sequentially to build a case for a history of Israel?

Let us never forget that no matter how the Pentateuch arrived in its present form, the final version appears to have come to us through the filter of the Jerusalem priesthood of the post-exilic period. This is not the place for me to argue again for an adequate respect for the compilers of tradition, but we need to stress the post-history as well as the pre-history of Israel's traditions.²⁵

4. Israel, of course, was never fully closed to outside influences. The effects of trade, of battles, and of the traditions of other people are well known. Keeping these influences in tension with the counter attraction of separateness and uniqueness must certainly have caused no small amount of discomfort in Israel. Contrary views on the value of having a king in Israel, of being like other nations, are well-known symptoms of this point.

Perhaps our first task is to attempt to redefine terms such as 'people' and 'nation' in a fashion which we can defend to our colleagues in disciplines such as sociology and political science. As Norman Gottwald discovered at the Old Testament Congress in Edinburgh in

1974 and elsewhere, the way will be rocky indeed.

5. If we begin to regard Israel in a full systems context perhaps we will be less reluctant to speak about information being suppressed. In fact, it is precisely the flow of information which can be studied. We will be able to explore larger movements without the fear of making it sound as if some devious individual has been guilty of tampering with tradition.

This devious individual standing before you would like to continue 'tampering' with our scholarly traditions, but he must reserve that for another time and place.

- * Presidential Address, The Canadian Society of Biblical Studies and The Canadian Region of the Society of Biblical Literature, Université Laval, Quebec City, Canada, 29 May 1976.
1. The Modeling of Mind (Notre Dame: University of Notre Dame Press, 1963), 17.
 2. Reprinted in Society (Glencoe: The Free Press, 1955), 308.
 3. Ibid., 309-10.
 4. The traps which confront us as we push more and more responsibility onto the shoulders of the computer are vividly portrayed by Joseph Weizenbaum in Computer Power and Human Reason: From Judgement to Calculation (San Francisco: Freedman, 1976).
 5. For a summary see N. Wiener, The Human Use of Human Beings (Boston: Houghton Mifflin, 1950), 185 ff.
 6. Lewis Mumford has argued that the invention of the clock, not the steam engine, brought about the Industrial Revolution (see Technics and Civilization [New York: Harcourt Brace Jovanovich, 1963]). Unlike almost all machines, the clock is not prosthetic, i.e., it does not extend man's muscles or his senses. 'They are the first autonomous machines built by man, and until the advent of the computer they remained the only truly important ones' (Weizenbaum, Computer Power, 24).
 7. That tremendous implications follow upon apparently innocent discoveries and developments in this revolution is true without a doubt. The introduction of the cottonpicking machine in the mid-1950s

destroyed the only saleable commodity many Southern Blacks had, namely, labour. The migration to Detroit, Washington, and Atlanta was inevitable. (See further, Weizenbaum, Computer Power, 19-20).

8. Ludwig Von Bertalanffy, General System Theory (New York: Braziller, 1969), 3-4.
9. *Ibid.*, 4.
10. *Ibid.*, see pp. 12, 30-35, 90.
11. *Ibid.*, 35-36.
12. Wiener, Human Use, p.13, italics mine.
13. The Age of Enlightenment (New York: Mentor Books, 1956), 185-86, 256-57.
14. Wiener, Human Use, 14.
15. See David Clarke, Analytical Archaeology (London: Methuen, 1968).
16. Von Bertalanffy, General System Theory, 37.
17. See Wiener, Human Use, 23-25.
18. Walter A. Rosenblith, in Wiener, Human Use, 276.
19. The school room illustration was suggested by James Doran in 'Systems Theory, Computer Simulations and Archaeology,' World Archaeology 1/3 (1970), 289-98.
20. Wiener, Human Use, 274.
21. *Ibid.*, 31.
22. Von Bertalanffy, General System Theory, 42.
23. See Wiener, Human Use, 50.
24. *Ibid.*, 256.
25. See N. E. Wagner, 'Abraham and David?' in J. W. Wevers and D. B. Redford (eds.), Studies on the Ancient Palestinian World (Toronto: University of Toronto Press, 1972), 117-40.

C.S.B.S. - 1976 - S.C.E.B.

LAVAL

ABSTRACTS / SOMMAIRES

1. W. Bedard, O.F.M. (Concordia University)

Title: "In Everything God Works for Good": St. Paul's Use of Wisdom of Solomon in Romans 8:28-30.

Abstract: The deutero-canonical Wisdom of Solomon is recognized as having exercised a major formative influence on St. Paul while he was putting together his Epistle to the Romans. The present communication examines the structure, the vocabulary, and finally the theme of a classical passage in Romans. The evidence suggests that Paul borrowed all three from the Hellenistic Jewish Wisdom but transformed them radically.

Particularly, the paper calls attention to what appears as a drastic redaction Paul made of his original draft to bring it into a new and decisive Christological perspective.

2. W. Gordon Brown (Central Baptist Seminary, Toronto)

Title: "Amillennialism"

Abstract: Amillennialism is the hope of most Christians: they expect the second coming of Christ, and with it a general resurrection and general judgment, and then the eternal state.

Modern premillennialism puts a thousand year interval of an ideal Jewish state, ending in disaster, between the resurrection of the just and that of the unjust. This view has gained great strength among evangelicals.

Yet it is not found in the teaching of Jesus Himself or of His apostles, nor is it in Paul, nor, indeed, in the millennial passage of Revelation properly interpreted.

3. P.C. Craigie (The University of Calgary)

Title: "Parallel Word Pairs in the Song of Deborah"

Abstract: This paper has three main sections. (1) A theoretical assessment of the work of M. Dahood* and others on Hebrew-Ugaritic parallel word pairs, with particular attention to the word pairs listed in Judges 5. (2) Examples will be drawn from Arabic and Akkadian poetry of parallel word pairs which are also to be found in Ugaritic poetry and in Judges 5. (3) On the basis of the data provided in section (2), some observations will be made on the

value of the theory of Hebrew-Ugaritic parallel word pairs for the study of the Hebrew Bible.

[*Particular attention will be given to Dahood's contributions to Ras Shamra Parallels, Volume I (1972) and Volume II (1975).]

4. Paul-Eugène Dion (Collège Dominicain)

Title: "L'usage de la terminologie sacrée des temples à propos des synagogues dans quelques documents anciens"

Abstract: La synagogue est une institution originale, et la liturgie qu'on y célèbre est bien différente du culte sacrificiel des temples; la terminologie propre à ces derniers est cependant quelquefois employée au sujet des proseuchai de la Diaspora hellénistique, comme si on n'était pas encore pleinement conscient de l'innovation radicale que celles-ci représentent. Ainsi, on les appelle des hierá; on y offre des thusiai; leur sacristain a le titre de nakóros; les proseuchai sont communément dédiées aux souverains; on y pratique des affranchissements d'esclaves; il leur arrive d'être douées d'asulia; leurs violations sont considérées comme des sacrilèges; etc.

5. Robert W. Fisher (Wilfrid Laurier University)

Title: "The Gospel at Ugarit: A Study of the Semitic Root BŠR, 'To Bring Good News', in the Ras Shamra Texts"

Abstract: The Semitic root BŠR occurs in several interesting and significant contexts in the Ugaritic materials. The two main texts in which it is found (CTA 4 and CTA 10) give strong indication of being parts of the cultic rituals. It is possible that CTA 4 was related to an enthronement ceremony and CTA 10 to an hieros gamos. Within these contexts the root BŠR itself seems to play a central role, for in each case it is used in a crucial and climactic position to introduce the announcement of the denouement of the whole plot. Moreover, in both cases, the news that it announces is happy and joyful. In short, the root BŠR was used at Ugarit to announce a message of good news in the cult. This usage has significant implications for the biblical materials. In particular CTA 10 bears upon Jeremiah 20:15 and especially Luke 2:10-12.

6. Paul Garnet (Concordia University)

Title: "The Baptism of Jesus and the Son of Man Idea"

Abstract: The motif of the emergence of Jesus from the water, to be met with the descent of a dove, points to the presence of a Noah typology. The figure of Noah, however, was surrounded with

the aura of a supernatural Son of Man, as we shall see from the way it was treated in pre-Christian Judaism.

Are these associations significant? If so, how far back can they be traced?

7. David Granskou (Wilfrid Laurier University)

Title: "The Rhetoric of Perfection in the Sermon on the Mount"

Abstract: Studies of the Sermon on the Mount have dealt with the question of perfection as a theological problem but have most often ignored the fact that τελειος is a specific Matthean stress whereas mercy is the Lucan counterpart in the Sermon on the Plain. This study will use Jean Dupont's paper at the 1958 International Congress of the Bible (Sacra Pagina, volume II, pp. 150-162) as a starting point. It will pursue the shape of perfectionistic rhetoric in Matthew's Sermon on the Mount and how "perfection" in the Sermon on the Mount may (or may not) be related to "mercy" in the Sermon on the Plain.

8. Jared J. Jackson (Pittsburgh Theological Seminary)

Title: "Ancient Presuppositions and Modern Assumptions: The Biblical Ban on Homosexual Relations"

Abstract: The subject of homo- and heterosexual relations has once again become a heated and important topic within the Christian Church. Most official pronouncements and personal statements by individual theologians on this matter are based upon or at least purport to be based on "the" biblical evidence. This is true of modern statements in support of or permitting homosexual acts as well as those which prohibit such relations. The former tend to reject the authority of the biblical texts as "culturally conditioned" and no longer binding upon the Christian community, while the latter tend to be selective in regard to the apodictic texts which are regarded as normative for Christians.

The paper will examine, within the context of ancient Near Eastern law, some biblical passages relative to homosexual practices (chiefly Gn. 19; Lv. 18 and 20; Jg. 19; Rm. 1; 1 Cor. 6; 1 Tim. 1) in order to determine what in fact the different writers were condemning, and what were the reasons behind the prohibitions.

9. John S. Kloppenborg (St. Michael's College)

Title: "Special Matthew and the Source of Did. 16"

Abstract: The reader of chapter 16 of the "Teachings of the Twelve Apostles" will be immediately struck by the similarity of its

contents to the material from the Synoptic apocalypses, particularly Matt. 24. This similarity has been variously explained: the writer of the Didache may have had access to the Synoptic Gospels, particularly Matthew (so Streeter, Vokes, Butler and others) or alternatively, the author may have relied upon traditions underlying our Synoptic gospels. R. Glover (NTS 5 [1958/59] 25) has argued that the Didachist "drew his material, not from the evangelists, but from their common source [i.e. "Q"]". On the other side, H. Koester (TU 65 [1957] 189) urged that underlying Did. 16 is a Jewish apocalypse, used also in Mk. 13, into which additional apocalyptic traditions have been incorporated - traditions which were also picked up by Matthew. Both Koester and Glover recognize the affinities of Did. 16 to Matthaean Sondergut, yet both appeal to other sources (e.g. pre-Marcan material; Q) to explain the contents of this chapter. Briefly stated, it is our contention that the contents of Did. 16,2-8 can be explained without reference to material similar to that underlying Matthew 24. At the same time, we are not proposing that the Didache employed precisely the same document or tradition which Matthew used; we merely wish to point out the strong affinities between "M" insofar as it can be reconstructed, and Did. 16.

10. D.N. McNamara (McMaster University)

Title: "The 'Imitatio Christi' and Ignatius of Antioch"

Abstract: The majority of scholars have been taught to think of Ignatius of Antioch (early second century) as something of a fiery madman whose sole goal in life was to suffer martyrdom in imitation of the death of his Lord. In recent years, however, a number of specialists in the field of Ignatian studies seem to have abandoned this caricature. This paper presents a newer understanding of the place of the "Imitatio Christi" in the thought of Ignatius. It takes a perspective on Ignatius which demands a rethinking of traditional views. Two aspects of the paper may be of special interest to non-specialists: (1) The problem of developing an adequate theoretical context for the discussion of the theme of imitation and (2) The adequacy of the author's analysis of the theme of imitation in the writings of the New Testament.

11. B.F. Meyer (McMaster University)

Title: "L'Histoire de Jésus en tant que théologie biblique"

Abstract: On s'efforcera, dans cette communication, de déterminer sous quelles conditions l'histoire de Jésus peut prendre valeur de théologie; "l'histoire de Jésus," c'est-à-dire le vécu historique de Jésus, pour autant que nos méthodes critiques nous y donnent

accès. Cette étude est donc tout aussi bien un essai d'herméneutique et de méthodologie. On accordera une particulière attention aux Théologies du Nouveau Testament de Joachim Jremias (1971, [2] 1973) et de Leonhard Goppelt (1975), qui tâchent l'une et l'autre de présenter l'histoire de Jésus en tant que théologie.

12. Robert E. Osborne (Carleton University)

Title: "O'Callaghan Fragment 7Q5 from Dead Sea Scrolls: A Reappraisal"

Abstract: In 1972 Jose O'Callaghan announced that he believed he had found a fragment of the Gospel of Mark (6:52, 53) among the Dead Sea Scrolls. O'Callaghan's claim was based on a small fragment of Mark containing only 17 letters in Greek "Zierstil" script. The author of this paper realized at the time that the computer was the perfect tool with which to investigate the O'Callaghan claim. The problem was to determine if this configuration of letters appeared elsewhere. Communications were carried out with Michaelson and Morton in Edinburgh and they made a search through the Septuagint. This paper will report their results.

13. J.R.C. Perkin (Acadia University)

Title: "William Tyndale: An Anniversary Tribute"

Abstract: It is 450 years since William Tyndale's New Testament was published - the first complete, independent and printed version to be rendered into English from the original Greek. This paper will sketch the outline of Tyndale's life and work and will illustrate, with critical comments, the formative influence of his translation on subsequent English versions.

14. Allison A. Trites (Acadia Divinity College)

Title: "Some Aspects of Prayer in Luke's Gospel"

Abstract: Luke's account of the prayer life of Jesus cannot be fully understood apart from Luke's approach to Heilsgeschichte. He sees the prayers of Jesus as an indication that a new era has dawned in God's dealing with man. Jesus, the anointed of the Spirit, inaugurates the New Age of the Spirit, and his prayer life reveals this act of entering in. To Luke Jesus' prayers are eschatological, and prayer is viewed in the light of the eschatological tension between the now and the not yet. Jesus' mission in the Third Gospel is not simply supported by prayer; it is to be identified with prayer.

15. J. David Whitehead (St. Jerome's College, University of Waterloo)

Title: "Demotic Notations on Aramaic Letters"

Abstracts: In 1911 the first and, until now, the only known example of an Aramaic letter with a Demotic notation was published by Sachau (see Cowley, *Aramaic Papyri*, #26). In this paper, this short and enigmatic Demotic notation will be reexamined along with two previously unnoticed notations in Demotic found on the Aramaic Arsames letters published by Driver in 1954. In addition, the evidence of Demotic influence on the Aramaic language of these letters will be surveyed and the significance of this evidence for our knowledge of Aramaic dialectology will be discussed.

*The following two papers are being contributed to the C.S.S.R. and will be of interest to C.S.B.S./S.C.E.B. members.

1. Paul W. Gooch (Scarborough College, University of Toronto)

Title: "Freedom, Principle and the Ethics of Accommodation"

Abstract: The ethics of accommodation as presented by Paul seems to be a way of legitimizing inconsistency. This paper explores the relationship of accommodation to the basic ethical notions of freedom and principle. On the one hand, it looks like an unprincipled ethic simply because it is deliberately inconsistent. This would mean that the Pauline practice is a precursor of a radical situation ethic, perhaps supportable by a strong emphasis upon freedom from law (and therefore from any moral rule whatever). On the other hand, at least the principle of love seems fundamental to the ethics of accommodation, for the practice has as its justification the welfare of others. But this generates a major difficulty: the conflict of principles. Is love the overriding principle for all situations? Is it wrong to accommodate on some occasions, and if so, wrong by what other principles?

The discussion of these questions suggests that the theory and practice of accommodation raises the need for a resolution of the claims of freedom, love and the principle within Christian ethics.

2. Peter Richardson (Scarborough College, University of Toronto)

Title: "Early Christian Sources of an Accommodation Ethic: From Jesus to Paul"

Abstract: There is direct evidence in Paul's letters that he espouses an ethic of accommodation for himself, and to a much lesser degree, for his churches. It is also evident that Paul did not always accommodate his own position to others, nor allow

others to practise the same kind of inconsistency he practised. However, it is not yet clear on exactly what set of principles he developed this view of accommodation and in what circumstances he adopted it. Recent studies have attempted to show how his view is related to Hillel's and that it is intended for a missionary situation. Important as these observations are, they do not investigate earlier Christian attitudes to the question of accommodation. This paper will examine the attitude of Jesus to accommodation and attempt to trace the pre-Pauline developments, leading up to a consideration of the main lines of Paul's ethic of accommodation.

E.G. Clarke (University of Toronto)

Title: "The editorial method of Targum Pseudo-Jonathan"

Abstract: Compared with Targum Onkelos, the Palestinian targum called Pseudo-Jonathan (PsJ) is much more than a literal translation of the Hebrew text. The purpose of the targums was to make the Hebrew text meaningful and relevant to those hearing the Bible read. The Targum PsJ of Genesis 6-9 (Noah) contains a number of variants on the Biblical text (additions and deletions) which were intended to contemporize the Bible. Obscure words are explained, general Biblical statements are defined more precisely, contemporary theological views are expressed, etc. Sometimes a Biblical idea or word is minimized or omitted. E. Levine (*Augustinianum* 11 [1971]) argues that PsJ is "a compilation work, i.e. an artificial structure of culled material" (pg. 91). However, a careful examination of the text of PsJ in comparison with the parallels in the Targums Onkelos and Neofiti I shows that the text of PsJ is a unit which has been carefully edited. Even though some isolated additions have been added at a very late date (even mediaeval), there is no justification for rejecting the whole Targum or relegating it to the level of a poorly edited eclectic work. The variants which are unique to PsJ are especially valuable and need to be examined carefully in comparison with other extra-Biblical writings (e.g. Midrashim, Philo, Josephus) for purposes of dating the variants as precisely as possible.

R.C. Culley (McGill University)

Title: "Recent Discourse Grammar of Biblical Hebrew"

Abstract: The interest in discourse analysis in this paper focuses on grammatical description, as in the recent work of H. Schweizer and F. Andersen, and this in the context of some wider discussions by linguists and others of how discourse analysis of this type may be done.

R.T. Lutz (Victoria College, University of Toronto)

Title: "Enoch in the Apocalyptic Tradition"

Abstract: The three centuries just before and after the turn of the Common (or Christian) Era [200 B.C. - A.D. 100] constitute the period of greatest apocalyptic literary output. This literature was predominantly pseudonymous in character, claiming ultimate divine authority for the revelations it contained through the mediacy of ancient worthies. No individual was more popular for such a purpose at this time than the antediluvian patriarch Enoch. Some reasons for this popularity are immediately obvious, such as the enigmatic reference in the Massoretic Text of Genesis 5:24.

Through an investigation of the Greek and Aramaic translations of the Enoch passage, some light is thrown on the figure Enoch as he was understood in this period. Extra - canonical sources of the Hellenistic period, including a recently discovered cuneiform document, complete the picture.

PROCEEDINGS OF THE SOCIETY

ANNUAL MEETING

(MAY, 1976)

The 44th annual meeting of the Canadian Society of Biblical Studies/Société canadienne des études bibliques was held concurrently with the 37th annual meeting of the Canadian Region of the Society of Biblical Literature, 28 - 30th May, at Université Laval in Quebec City, as part of the 1976 Learned Societies Conference.

The business meeting was opened by Professor Norman Wagner, President of the Society, at 4 p.m. on May 29th.

The following members sent their regrets at not being able to attend: E. Bieman; L. Gaston; D.F. Hartzfeld; B.J. Hubbard; A. Leske; M.R.B. Lovesey; H.A. Merklinger; G.E. Moffatt; G.M. Paul; A. Pietersma; E.R. Riegert; D. Runnalls; E. Schuller; C.H.H. Scobie; W. Stuhlmiller; L.E. Toombs; C. vanDam.

1. The Minutes of the 1975 Annual Meeting were approved - see Bulletin 35 (1975).

2. Business arising: notice was given of an addition to the Constitution of the Society, which will be brought forward for approval at the 1976 meeting. See Appendix I.

3. Report of the Executive Secretary/P.C. Craigie. The report follows these minutes: Appendix II.

4. Report of the Treasurer/R.T. Lutz. The report follows these minutes: Appendix III.

5. Report of the Research and Publication Committee. Peter Richardson reported that no manuscripts had been submitted to the committee during the year; the committee had therefore been inactive. Members were reminded of the role of the committee in the assessing of manuscripts for publication through the C.C.S.R.

6. Membership in Le Conseil Canadien de Recherches sur les Humanités/Humanities Research Council of Canada. Mr. John Banks of the H.R.C.C. was present at the business meeting and was invited to speak on the current reorganization of the H.R.C.C.

During the year, the Society received a formal invitation to join the H.R.C.C., which (as Mr. Banks explained) has recently undergone some internal and constitutional changes.

The Society has already approved in principle the joining of the H.R.C.C. (see the minutes of the 1973, 1974, 1975 Annual Meetings). On motion of Richardson and Garnet, the invitation to join the H.R.C.C. was formally accepted by Society.

The admission to H.R.C.C. has certain financial implications, namely dues of \$3.00 per annum per each member employed full time in a Canadian University. The treasurer pointed out that this additional burden may not affect the annual dues of the Society until 1978.

7. Relationship between C.S.B.S./S.C.E.B. and the Canadian Region of the S.B.L.

There was discussion of the relationship between the Canadian Society and the Canadian Region of the S.B.L. It was pointed out that the regional organization of the S.B.L. has changed considerably in recent years, each region being in some sense a viable geographical unit. The idea of a Canadian "region" is now somewhat anachronistic, since the region is somewhat larger than the "mother country" of the S.B.L., and since all S.B.L. members in Canada automatically belong to one of the geographical regions (e.g. Pacific N.W., Eastern Great Lakes). On motion of Culley and Wilson, the Executive Committee are empowered to explore the continuity of the "Canadian Region" with the Executive Secretary of the S.B.L., and to take action if necessary. (Carried). It was stressed that every effort should be made to retain a close and friendly relationship with S.B.L.; if the Canadian Region is dissolved, the C.S.B.S./S.C.E.B. and S.B.L. should each seek some formal representation (e.g. "delegate") on each others governing body.

8. Student Essay Prizes.

Motion from the Executive Committee: "That the C.S.B.S./S.C.E.B. offer annually two prizes to graduate students for the best essays submitted in (a) Hebrew Bible/Old Testament, and (b) New Testament, respectively. Essays may be submitted in either English or French." (Carried). Note: previously, one essay was awarded in English, one in French, but without respect to the area.

9. Report from the Nominating Committee/J.D. Whitehead.

(a) Only one vacancy on the executive committee falls vacant for the coming year.

Nominated for Vice-President: J. Sandys-Wunsch (Elected)

(b) Nominated for Honorary Life Membership in the Society: Professor Frank Beare (Elected)

10. The following new members were elected to the Society:

- Walter M. Bedard (Concordia University)
- Vincent J. Donovan (St. Thomas University)
- Lowell E. Eckert (Concordia College, Edmonton)
- Adrian M. Leske (Concordia College, Edmonton)
- Larry Hurtado (Regent College, B.C.)

11. The annual conference of the Learned Societies will be held at the University of New Brunswick, in Fredericton, N.B., in 1977.

12. Letters of thanks will be sent to Université Laval, for organizing an excellent conference; to Professor Jeane-Claude Filteau, the local representative, for his enormous assistance in arranging the programme and the visit to the Old City.

13. The meeting was adjourned at 5:15 p.m.

Appendix I (Agenda #2)

Notice of motion re addition to Constitution, to be voted on at the Annual Meeting in 1977:

Moved that, after III.2 (Membership) III.3 be added as follows:

"3. Life members may be elected at the annual Meeting of the Society. Life Members shall retain full membership rights, but will not be asked to pay membership dues. Life membership may be bestowed on members of the Society who have made an outstanding contribution to the life of the Society and to Biblical Scholarship." (French to be prepared.)

Appendix II (Agenda #3)

Report of the Executive Secretary

Many of the items normally mentioned in the Secretary's report are matters of business elsewhere in the Agenda.

Report of the Executive Secretary (Cont'd)

Hence, this report is being kept as brief as possible.

1. Executive Committee. The Committee met in Toronto on February 2nd, 1976. Business included the following: (a) Programme for Laval; (b) Prize Essays; (c) "History Project" (Agenda, #10); (d) Membership in H.R.C.C. (Agenda #6); (e) Nominations Committee (see Agenda #9). The executive committee also met briefly on Friday, May 28th, 1976.

2. Approximate Membership Figures: January, 1976.

C.S.B.S. total membership	93
C.S.B.S. and S.B.L.	69
C.S.B.S. only	24

N.B. Since total membership in S.B.L. - Canadian Region is approximately 190, more than 100 S.B.L. members, resident in Canada, do not belong to the C.S.B.S.

3. Student Essay Prize.

The graduate student essay prize was awarded to John S. Kloppenborg (Toronto) for an essay entitled: "Special Matthew and the Source of Did. 16". The congratulations of the Society go to Mr. Kloppenborg. (There were no submissions in French this year.) See also Agenda #8.

4. Canadian Corporation for Studies in Religion/Corporation Canadienne des Sciences Religieuses.

The Society is represented on the Board of Directors of the C.C.S.R. by Robert Culley and Peter Craigie. The principal change worthy of note during the last year is a change in press. The journal SR will no longer be printed and published at the U. of T. Press, but at Wilfrid Laurier University Press. Future issues of SR will have a new cover and new internal page layout. (The annual meeting of the Corporation was held yesterday, May 28th, 1976.)

Appendix III

Treasurer's Report

By October 31, 1975 (our cut-off date for receiving members into the Society for any given year) our membership roll totalled 93, an increase of 4 over the year before.

Treasurer's Report (Cont'd)

It is only a coincidence that 4 of these were honorary life members, since all of these honorary members were paid up ordinary members the year before - and in fact have been since the inception of the Society. Ten of our members also hold dual membership in CSSR or CTS. It remains disappointing that so many members of the Canadian Region of SBL do not also become members of CSBS.

As of May 25, 71 members (including the 4 honorary ones) had renewed their membership for 1976. Sixteen of these are new or lapsed members, a rather encouraging development if all the 1975 members maintain their standing in 1976. Shortly after June 1st, the names of those members paid-up for 1976 will be sent to the distributors of the journal Studies in Religion/Sciences Religieuses. We cannot afford to carry any one delinquent in payment, so be warned that your subscription to SR ends on May 31 if your current dues are not in. You do have until October 31, however, to be added to the list albeit with the inconvenience of not receiving the journal during the time that your dues remain unpaid.

The Canada Council continues to support the CSBS through its programme of travel grants. The Society received \$652.00 to cover the total transportation costs of bringing the executive together in Toronto (February 2). This included the Secretary (Calgary), Vice-President (Edmonton), Programme Convener (Ottawa), and one member-at-large (Waterloo). The Treasurer resides in Toronto! Unfortunately the President (Waterloo) and one other member-at-large (Toronto) were unable to attend the meeting.

We have also received \$1198.00 this year towards travel expenses to the Annual Meeting in Quebec City. Members were asked to be reasonable in their requests this year because of the anticipated oversubscription. Happily, so many of you complied with this request that virtually everyone who applied for travel assistance received the amount asked for.

Apart from the Canada Council Travel Grants (awarded through the Humanities Research Council of Canada) our financial support comes from membership dues and a grant from the Society of Biblical Literature. The Travel Grant funds go exclusively toward assisting members to travel to meetings, either Executive or Annual. Since we provide services (mailings and Bulletin) to those members of the Canadian Region of SBL who are not members of CSBS, the subsidy from SBL helps to defray the cost incurred in looking after these individuals. Since more than half of the membership fees cover the cost of the Journal SR (a mandatory benefit of membership) the CSBS functions on little more than about \$350.00 a year. The following statement provides some idea of how the money is spent.

FINANCIAL STATEMENT

June 1, 1975 - May 29, 1976

<u>INCOME</u>		<u>EXPENSES</u>	
Balance on hand	\$ 461.66	U. of A. hospitality luncheon	163.75
petty cash	2.26	CSR-SR subscriptions (83)	498.00
U. of A. hospitality grant	200.00	Corporation dues	36.00
Dues (1975)	272.00	Executive meeting	745.32
SBL grants	323.35	Prize Essay	25.00
CC Travel - Exec. Mtg.	652.00	Bulletin	184.19
CC Travel - Annual Mtg.	1198.00	Travel grants	1198.00
Dues (1976)	604.00	Bank charges	6.73
TOTAL:	<u>\$3713.27</u>	TOTAL:	<u>\$2856.99</u>

Balance on hand, May 29, 1976. \$856.28

NEWS OF C.S.B.S. MEMBERSHIP

1. PUBLICATIONS BY MEMBERS: BOOKS

- CAHILL, P.J.
Dufour, L., ed. Dictionary of Biblical Theology. Translated by P.J. Cahill and E.M. Stewart. 2nd ed. rev. and enlarged. New York: Seabury/Crossroad, 1974.
- CRAIGIE, P.C.
The Book of Deuteronomy (New International Commentary on the Old Testament). Grand Rapids: Eerdmans, 1976. Pp. 424.

Ugaritic Studies 1972-76. Edited by P.C. Craigie. Reprint of the "Newsletter for Ugaritic Studies," nos. 1-10, and available from the Department of Religious Studies, the University of Calgary, Calgary, Alberta T2N 1N4, Canada.
- GARNET, P.
Salvation and Atonement in the Qumran Scrolls. W.U.N.T. series no. 2. Tübingen: Mohr, forthcoming.
- MEAGHER, J.C.
The Way of the Word. New York: Seabury, 1975. Pp. 234.
- PLAUT, W.G.
Genesis: A Commentary. Pardes Torah; Jewish Commentary on the Torah Series. Union of American Hebrew Congregations, 1974. Numbers scheduled for 1977, Exodus for 1978. Work on Deuteronomy is progressing.
- TRITES, A.A.
The New Testament Concept of Witness. Society for New Testament Studies Monograph Series, no. 31. Cambridge: Cambridge University Press, 1977. Pp. 294.

2. PUBLICATIONS BY MEMBERS: ARTICLES

- CAHILL, P.J.
"An Amerindian Search: Propaedeutic to the Study of Religion in Transition." Studies in Religion 5 (1975-76), pp. 286-299.

"I.A.H.R., Lancaster, 1975." Studies in Religion 5 (1975-76), pp. 404-407.

"Myth and Meaning: Demythologizing Revisited." In No Famine in the Land. Studies in Honor of John L. McKenzie, pp. 275-291. Missoula: Scholars Press, 1975.

"The Johannine Logos as Center." Catholic Biblical Quarterly 38 (Jan. 1976), pp. 54-72.

CULLEY, R.C.
 "Oral Tradition and the OT: Some Recent Discussion." Semeia 5 (1976), pp. 1-33.
 Edited Semeia 5 (1976) issue on Oral Tradition and Old Testament Studies.
 "Response to Daniel Patte." Semiology and Parables. Edited by Daniel Patte, Pittsburgh Theological Monograph Series 9. Pittsburgh: The Pickwick Press, 1976, pp. 151-158.

DUFOUR, S.
 "Une espérance qui transforme l'histoire." Communauté chrétienne 85, pp. 20-30.

HAWKIN, D.J.
 "A Reflective Look at the Recent Debate on Orthodoxy and Heresy in Earliest Christianity." Eglise et Théologie 7 (1976), pp. 367-378.

HURTADO, L.W.
 "Early New Testament Manuscripts." In Handbook on Christian History. Lion/Eerdmans, forthcoming.

MACDONALD, B.
 Contribution to "The Excavations by Field Directors and Supervisors." Chapter III in American Expedition to Idalion, Cyprus: First Preliminary Report, Seasons of 1971 and 1972, edited by L.E. Stager, A. Walker, and G.E. Wright.
 "Biblical Scholars Give Report on Ecumenical Study of Mary Texts." The Gasket 124,3 (1976), p. 1.

MCEVENUE, S.E.
 "A Comparison of Narrative Styles in the Hagar Stories." Semeia 3 (1975), pp. 64-80.

MEAGHER, J.C.
 "Die Form- und Redaktionsungeschickliche Methoden: The Principle of Clumsiness and the Gospel of Mark." Journal of the American Academy of Religion 43 (1975), pp. 459-472.

RIEGERT, E.R.
 "The Death-Resurrection Motif." In Vita Laudanda: Essays in Memory of Ulrich S. Leupold, edited by E.R.W. Schultz, pp. 59-71. Waterloo: Wilfrid Laurier University Press, 1976.

SCOBIE, C.H.H.
 "North and South: Tension and Reconciliation in Biblical History." In Biblical Studies: Essays in Honour of William Barclay, edited by J.R. McKay, and J.F. Miller, pp. 87-98, 203-208. London: Collins, 1976.

SCOBIE, C.H.H.
 "New Directions in the Study of the Fourth Gospel." Studies in Religion/Sciences Religieuses 6 (1976-77), pp. 185-193.

TOOMBS, L.E. (and D.G. ROSE)
 "Tell el-Hesi, 1973 and 1975." Palestine Exploration Quarterly (January-June, 1976), pp. 40-54.
 "Four Seasons of Excavation at Tell el-Hesi." Annual of the American Schools of Oriental Research, in press.

3. NEW APPOINTMENTS

BREECH, E.
 Assistant Professor of Humanities, York University.

DUFOUR, S.
 (a) September, 1976: chargé de cours à l'Université du Québec à Chicoutimi; (b) animateur pastoral en paroisse et personne-ressource de la zone du Bas-Saguenay (Chicoutimi).

GARNET, P.
 Member, the Protestant Committee, Superior Council of Education, Quebec (Lieutenant Governor's Order in Council dated 28 January 1976).

MEAGHER, J.C.
 Vice-President, American Academy of Religion (Effective 1975).

RIEGERT, E.R.
 Lecturer in North American Native Religious Traditions, Wilfrid Laurier University. (Effective 1976).

TOOMBS, L.E.
 Board of Advisors, The Center for the Study of Eastern Mediterranean Religion and Culture.

4. CURRENT RESEARCH: RECENT DISSERTATIONS, LECTURES, PAPERS

BREECH, E.
 "Crucifixion as Ordeal: Tradition and Interpretation in Mathew 26-28." Ph.D. dissertation, Harvard University, 1976.
 Member, Pronouncement Story work group for the Task Force on Forms and Genres of Religious Literature in Late Antiquity.
 Director, Work Group on Parables.

BROWN, W.G.
 "Judah: Tribe and Kingdom," for the new Family Bible Encyclopedia to be published by Tyndall House, Wheaton, Illinois.

CAHILL, P.J.

Preparing (a) two volume work on Bultmann, and (b) a small book Historicity, Hermeneutic and Understanding, a study in the inter-relationships among Religious Studies, Theology, and Exegesis.

CLARKE, E.G.

Canada Council Research Grant to re-edit Targum Pseudo-Jonathan to the Pentateuch, and prepare a KWIC Concordance; in collaboration with G.-J. Kuiper (Montana), W.E. Aufrecht (Toronto), and R. Magder (Toronto).

CRAIGIE, P.C.

"Deborah and Anat. A Study in Poetic Imagery." S.B.L. Annual Meeting, St. Louis, October, 1976.

GARNET, P.

"The Baptism of Jesus and the Son of Man Idea." C.S.B.S. Annual Meeting, Quebec City, 1976.

"Atonement Ideas in the Qumran Scrolls," Ph.D. dissertation, McGill University, September, 1971.

HURTADO, L.W.

"Folations and the Jerusalem Collection." S.B.L./A.A.R. Pacific Northwest regional meeting, Victoria, May, 1977.

"A Survey of Recent Studies in New Testament Christology." C.S.B.S. Annual Meeting, Fredericton, June, 1977.

MACDONALD, B.

Current research: (a) Adult religious education; (b) Tel Mardikh/Ebla Tablets.

SCOBIE, C.H.H.

Current research on "Samaritanism and Christian Origins" carried out at Universities of St. Andrews and Glasgow, Scotland, January and June, 1976, and as Resident Scholar, the Ecumenical Institute for Advanced Theological Studies, Tantur, Jerusalem, Israel, February-May, 1976, with the assistance of a Canada Council Leave Fellowship and Canada Council Research Grant.

TOOMBS, L.E.

Current research: (a) The Stratigraphy of Tell el-Hesi; (b) The Muslim Cemetery at Tell el-Hesi.

C.S.B.S. EXECUTIVE (1976-1977)

Executive Committee:

President: Joseph Cahill, University of Alberta
Vice-President: J. Sandys-Wunsch, Memorial University, Newfoundland
Executive-Secretary: Peter C. Craigie, University of Calgary
Treasurer: R. Theodore Lutz, University of Toronto
Members-at-Large: Paul E. Dion, Collège Dominicain, Ottawa
Peter Richardson, Scarborough College,
University of Toronto
J. David Whitehead, St. Jerome's College, Waterloo

Members nominated to the Canadian Corporation for Studies in Religion/
Corporation canadienne des sciences religieuses:

C.H.H. Scobie, Mount Allison University, Sackville
Adrien M. Brunet, Montreal
Joseph Cahill, University of Alberta, Edmonton
John C. Hurd, Trinity College, Toronto
Norman E. Wagner, Wilfrid Laurier University, Waterloo
Peter C. Craigie, University of Calgary (designated as a Director)

Research and Publications Committee:

Peter Richardson, Humanities, Scarborough College, University of
Toronto, West Hill, Ontario (Chairman)
Guy P. Couturier, Université de Montréal
Adrien Brunet, Montreal
Lloyd Gaston, Vancouver School of Theology
Trevor R. Hobbs, McMaster Divinity College
Donna Runnalls, McGill University
John Van Seters, University of Toronto

NOTICES

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