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CANADIAN SOCIETY OF BIBLICAL STUDIES EXECUTIVE 1986

President: Lloyd Gaston

Vancouver School of Theology,
6000 Iona Drive, Vancouver, British Columbia V6T 1W6
(604) 228-9031 (O); (604) 224-6931 (H)

Vice-President: Paul Dion

Department of Near Eastern Studies
University of Toronto
Toronto, Ontario M5S 1A1
(416) 978-3182 (O); (416) 463-7476 (H)

Secretary: Stephen G. Wilson

Department of Religion
Carleton University, Ottawa, Ontario K1S 5B6
(613) 231-3863/4 (O); (613) 238-4818 (H)

Treasurer: Benno Przybylski

North American Baptist Divinity School,
11525-23 Avenue, Edmonton, Alberta T6J 4T3

Publications Coordinator: David J. Hawkin

Department of Religious Studies
Memorial University of Newfoundland, St. John's,
Newfoundland A1C 5S7

Programme Coordinator: Adele Reinhartz

Department of Religious Studies
St. Michael's College, University of Toronto, Toronto, Ontario

Member-At-Large: Harold Remus

School of Religion and Culture
Wilfrid Laurier University, Waterloo, Ontario, N2L 3C5

CFH Representative: S. G. Wilson

CCSR Representative: D. J. Hawkin

War, Religion, and Scripture

by

P. C. Craigie

Because of the tragic death of Peter Craigie there was no Presidential Address at our last Annual Meeting. Included in its place is the following address, previously unpublished, given by Peter at the Joint Session of the CTS, CSSR and CSBS in Guelph in 1984.

"Religion," I was told in a conversation a few months ago, "has no doubt been of help to some individuals. But in general, the world's religions have been the cause of so much trouble to the human race, that it is hard to take seriously their own claims. Above all, they have been the source and inspiration of wars through countless centuries, our own included." The person who said this to me is a thoughtful person, one who has abandoned the religious commitment of his youth; he was not engaged in a critique of any religion, merely observing why he no longer found it possible to adhere to a particular faith.

The observation with which I have begun is one of those distillations of common sense and discernment which most of us will recognize immediately, though many of us would prefer not to hear it. Certainly a superficial survey of our own century appears to support the notion that many religions, both eastern and western, have been involved in the origin of warfare and the continuation of conflict. And, while one cannot overlook the pacifist movements in a variety of religious traditions, it is the militarist movements and militaristic attitudes of the majority of religions which more readily catch the attention.

I am aware, of course, that to describe many contemporary areas of conflict simply in religious terms would be to oversimplify vastly complex situations. Yet it is equally clear that in cases of civil and national conflict (North Ireland, Lebanon, Iran and Iraq, Israel and the Arab states, Sikhs, Hindus [India]), there are not only religious undertones to the conflict, but frequently also religious ideology is involved. And with respect to ideology and religious attitudes to warfare, these are commonly formed and influenced by a Scripture, or by some religious text held to have authority.

Now there are some religious persons to whom I could make these opening remarks who would not find them in the least disturbing. The Iranian ayatollahs, for example, if faced by the relation of their

faith to conflict, would not be embarrassed, nor would a multitude of persons belonging to other religious faiths. For many people have a view of violence and warfare which fits harmoniously into their perception of faith as a whole and may indeed be the means by which their faith is maintained or promulgated.

Nevertheless, for any student of religion, as for multitudes of adherents to religion, there seems to be a fundamental discrepancy between the tenets of the major religions and their involvement in warfare. Thomas Hobbes wrote in his *Leviathan* (1651): "To this war of every man against every man, this also is consequent: that nothing can be unjust. The notions of right and wrong, justice and injustice, have there no place . . . force and fraud are in war the two cardinal virtues."¹ And in a similar tone, the Prussian philosopher of war, Carl von Clausewitz (1780-1831), wrote that "to introduce into the philosophy of war itself a principle of moderation would be an absurdity."² In other words, as these two hard-nosed philosophers have observed, the very nature of warfare tends to contradict the moral foundations of religion, so that for a religion to engage actively and voluntarily in warfare, or to use war and violence to gain a particular objective, would seem to be fundamentally inconsistent. The resolution of such difficulties may be attempted either by an argument (or revelation) that the end justifies the means, or by a theory of conditional "justified warfare." In the case of those religious traditions which affirm that the end may justify the means of violence, one is inevitably reminded of Baron de Jomini's remark that "religious wars are above all the most deplorable."³ And the moderate notions of "justified war," whatever their theological or religious merit, tend to be less persuasive in the officer's mess of a military regiment; that is to say, they are not generally characterized by the military realism of Hobbes and von Clausewitz. Indeed, the notion that one can distinguish within war a particular act or series of acts as "war crimes" has always seemed to contain within it the elements of contradiction; all war is crime, whether or not it may be justified.

Let us now try to bring some focus to the nature of the problem upon which we are reflecting by examining the three words of the title: war, religion, and scripture. War is a form of hostile conflict between two or more nations, or parties within nations, employing the force of arms. Within this broad definition, we will focus for

¹ *Leviathan*, Part I, ch. XIII.

² C. von Clausewitz, *On War*, (Harmonsworth: Penguin, 1968), p. 102.

³ Baron de Jomini, *The Art of War*, (Westport, Conn.: Greenwood Press, n.d.), p. 31.

practical purposes upon war as conflict by means of force between nations. I hesitate to define religion, given the long-standing debate as to the precise sense of the term, but in context I am referring to the major and historical religious traditions which are the general focus of our examination in the discipline of Religious Studies. By Scripture I refer not only to those texts which are commonly labelled as such (Torah, Bible, Qur'an), but also those texts which, in a variety of religious traditions, are held to be sacred and/or authoritative.

The three elements of the title inevitably interact. Wars are conducted not merely by states or parties, but by groups of human beings. Concurrently, those human beings, either collectively or individually, may be religious persons, belonging to one or other of the religious traditions. And those human beings, in turn, will (to a greater or lesser extent) have their attitudes towards war shaped by their Scriptures or authoritative texts. War, as Anatol Rapoport has noted, is a man-made phenomenon;⁴ as such, it is distinguished from natural phenomena by what the majority of human beings think and say about it, and human attitudes, in turn, are shaped by religion and in particular by scriptures.

Given this general perspective on the subject, it should not be surprising if war were to be a significant theme in religious thought and scripture, and such is indeed the case. From different perspectives war can be seen to be an important issue in such texts as the Tanak (Old Testament), the Qur'an, the Baghavad Gita, and various other sacred texts. And while war may be discussed from a variety of perspectives, ranging from personal ethics to political theology, inevitably the relationship between a religion and the state will become a central issue, for while conventional warfare is the business of the state, the citizens of the state must relate the actions of their state to their own religious faith or convictions.

Religious faith will be informed and nourished by religious scriptures (among other things), and one of the issues upon which religious persons will require direction is the nature of warfare and the relationship of religious persons to warfare. This need, in turn, necessitates that the religion in question have something like a "political theology" (if Buddhist colleagues will excuse the expression); any directions as to the relation between a religion and warfare must presuppose an understanding of the state, and the relationship between the religion (or religious persons) and the state. Religious attitudes to war, in other words, are inevitably part of a larger

⁴ A. Rapoport, in introductory essay to von Clausewitz, *op. cit.*

complex of thought, namely religious attitudes to the state. Conversely, attitudes to war, or teachings in Scriptures about war which are not anchored in a clear notion of the state, its nature and functions, will inevitably appear superficial or naive upon reflection and examination.

In other words, the apparent contradiction or tension between the tenets of the major religions and their involvement in warfare inevitably propels us toward an examination of the nature of the state and of the nature of persons, the constituent members of the state. If we can formulate a general statement concerning the nature of the state and then reflect upon the manner in which major religions have dealt with the state, we shall begin to discern from that perspective the way in which the understanding of warfare within a religion begins to develop.

The fundamental assumption of the notion of the state is that human beings are evil, or have the capacity for evil, and must therefore control themselves (or be controlled) in order that the evil or destructive capacities of humanity be kept at bay and the potential for good in human societal existence be developed. The state recognizes human evil, its structures provide an internal context for the control of evil and the nurturing of the good, and externally seek to protect the inner society from the incursion of external force, and by implication external evil. But the very existence of a state involves the contingent necessity of force. The collective good of a particular society is recognized by the state, but its individual members may not be committed to that larger good; the force of "police" is therefore necessary to the internal function of the state. Equally, the collective good of a particular state may not be recognized by an external state; the force of armies and weapons is designed to control the external threat to the continuity and integrity of the state.

In summary, states come into existence because of the recognition of something like "evil" (though it may be called, or identified as, something else in a variety of cultures). The state seeks to control the potential of evil and draw out the human capacity for good, but it can only do this, humans being what they are, by means of force. Force, of course, is not the primary and public means of control, which rather is given expression in law. But whereas law may find the acceptance of common consensus, it is precisely those who refuse the consensus who break laws. And thus law is backed up by force, both police and military. But here we begin to see the roots of our problem: from the moral perspective of the majority of religious traditions, violence is evil. But the nature of the state is such that the capacity for violence (and indeed the exercise of violence) is a contingent necessity of its existence. At this point, of course, political

scientists make a nice distinction between force and violence. Force is exercised by the state, violence by criminal persons or nations, even though acts of force and violence may be precisely the same as acts; what distinguishes them is the ground on which they are undertaken. (We begin to see the roots of the notion of "justified warfare.") In moral terms, I am suggesting that, in the context of the state, evil can only be controlled by evil; the word evil in this context refers to acts, or the willingness to act in a certain fashion, even though the end towards which the acts are undertaken may be good. (I am also suggesting that a notion of the state which does not have within it the capacity to exercise force is a Utopian notion.)

Now at this point in my somewhat simplistic analysis, we begin to see the roots of the dilemma for religions and religious persons with respect to warfare. The major religions recognize within human beings the capacity for evil and violence. And though the majority of religions may have distinctive notions of the nature of human society and its possible social configurations, simply by virtue of having their members living in this world as it is, they must acknowledge the state as one means by which the human capacity for evil is controlled. But such recognition must be given cautiously, for it implies acceptance of the exercise of evil (viz. force or violence) in the control of evil. A religious tradition is therefore placed in a very delicate situation. The acceptance of the notion of the state, or the existence of a particular state, may seem to endorse the exercise of evil means in order to control the capacity of human beings for evil. On the other hand, the rejection of the state, with its contingent necessity of force, requires of a religion both that it provide an alternative to the state as a mode of human societal existence, and that it give guidance to its adherents with respect to attitudes and relations toward the particular state within which the adherents to the religion live. Within a given religion, therefore, there may be notions of a "religious state" (as an ideal), or notions of how members of a religion relate to a particular secular state, or notions of an eschatological kind (either literal or metaphorical) in which the ideal state is envisaged, though not yet realized.

Now I am aware that my summary statements up to this point are vastly oversimplifying a very complex case with multitudes of possibilities within it. Nevertheless, I stress the importance of religious attitudes to, and notions of, the state, since these in turn presuppose and determine attitudes to, and the notion of, war and religion. I want now to develop some of these notions further by reference to particular religions and scriptures. Of necessity, I must

speak in generalities, but I want to trace the general outlines of the relationship between religions, the state, and warfare.

Let us begin with the religion of Judaism and its Scripture, the Torah (specifically, the Tanak). From a contemporary perspective, Judaism is struggling with the notion of the state in the context of the modern nation of Israel. From an ancient perspective, it is well known that the state and warfare are two of the principal themes running through the entire Hebrew Bible. I shall focus on the ancient perspective, with only a few remarks on the contemporary situation.

From one limited point of view, the story of the Hebrew Bible can be described as a story of a particular state; the narrative develops Israel's story from pre-statehood to post-statehood. The beginning of the story is instructive in setting the stage. The patriarchs, in effect stateless persons, envisage a future state of their own; their descendants, however, become residents in the state of Egypt, with the status of slaves. Although ancient Egyptian political theology has a noble ideal of statehood, its order modelled on the order inherent in the cosmos (*maat*), political theory and political practice rarely coincide. Thus the experience of a religious community within an alien state is one of oppression and slavery; only independent statehood, it seems, could provide the freedom so integral to the community's faith.

And so the narrative pursues Israel's path to nationhood, from Moses and Joshua to the time of Saul and David. I am not concerned in my reconstruction of Israel's story with the classical problems of historicity and the literary character of the narratives, but rather with the story of Israel; regardless of how one reconstructs the actual early history of Israel, the narrative clearly indicates the writers' (or editors') intention, namely that the state of ancient Israel came into existence by means of force. The wars of conquest established Israel in the promised land; in other words, as with any other nation state, Israel came into existence as a nation state by means of the exercise of force, or violence. It survived as a state for a number of centuries by virtue of the existence of force (armies) and the capacity to use it. Internally, the state was governed by law and the law was backed up by force (e.g., the frequent penalty, under Hebrew law, of capital punishment). And, perhaps ironically, when the state came to an end in 586 B.C., it came to an end in the same manner that it had come into existence, by means of a force greater than itself.

Stated in this fashion, the story of Israel is like the story of any other nation; its history is one of rise and fall over the passage of centuries. Its existence was made possible by the exercise of force, and eventually impossible by an external and greater force. But the story

is more interesting than that, for it is a kind of "historical eschatology," if you will forgive the contradiction, an attempt to realize the Kingdom of God on earth. Israel was, in a sense, a theocratic state; it was ruled by God, though the lieutenants of God occupied the throne. Its law was God's law, though the maintenance of law was in human hands. Such, at least, was Israel's self-understanding. Freedom from human bondage was found in the nation state; nevertheless, the evil of Egypt which had been experienced in oppression inevitably became a part of the very nature of the new state which embodied freedom. The admirable concern for the alien which is given expression, for example, in the Book of Deuteronomy, is balanced by the hard-nosed laws of war in the same book, which require the elimination of entire populations of enemy cities (Deut. 20:10-20).

The story of Israel ends, in a sense, where it began. Egyptian slavery had been exchanged for the relative freedom of nationhood; ultimately, though, the freedom of nationhood was exchanged for Babylonian exile. Where the patriarchs had aspired to the promise of a free nation, the prophets perceived clearly the flaws of the human state. And so, after 586 B.C., Israel changed. From a state, it became a religious community. A constitutional state law was exchanged for a Scripture. And the Jews themselves became the citizens of other nations, or the residents of other states. But their experience of statehood over several centuries had not been forgotten; rather, it had been distilled in the words of Scripture and guided the life of a community of faith over subsequent centuries. The Kingdom of God which had once been experienced in statehood was now internalized, in the Pharisaic tradition, as the Kingdom finding its fulfilment in God's rule, through Torah, in the hearts and lives of God's people.

And yet the story of Israel cannot be left in the first century of the Common Era, for it continues to haunt us in the twentieth century. From one, perhaps naive, perspective, the lesson of the Hebrew Bible is the lesson of defeat: nation states come into existence by the exercise of violence, they survive by means of violence, and ultimately they end in violence, as did Israel (Judah) in 586 B.C. Put another way, the "Kingdom of God" on earth, if it can exist at all, cannot exist in the form of the nation state. Insofar as the state can only exist by exercising the very evil it seeks to control, and insofar as it must be governed by persons with the same capacities for evil as those that are governed, it has within it the seeds of its own destruction. So ancient Israel learned that salvation was not to be found in the state. On the other hand, the beginning of the 20th century found Israel "in Egypt" once again. The persecution of European Jews, especially, illustrates very clearly not only that human states

have the capacity for evil, but also that religious communities cannot ever be sure that merely living within a state will provide freedom of faith or freedom from persecution and death. Thus, the Zionist movement within Judaism sought a new Exodus, fuelled in both its secular and religious wings by the ancient experiences recorded in Scripture. The terrible oppression of Jews at the hands of alien states could only be relieved by the creation of a new state, the state of Israel. But, as the Hebrew Bible [Tanak] indicates clearly enough if taken as a whole, the formation of a state does not remove entirely the problems of oppression; it exchanges them for the problems of statehood, for the state comes into existence and survives (in our time, as in Joshua's) by means of the exercise of violence with its integral evil. It seems, sometimes, to be an irony of human existence that the only alternative to the receipt of violence is the exercise of violence.

The Jewish experience, both in Scripture and down through the centuries of western (so-called) civilization, illuminates in sharp outline the dimensions of our subject. The Jewish notion of God is replete with the positive and noble qualities which have subsequently been inherited by both Christianity and Islam. God is good, loving, merciful, kind. And from this flows the profound system of Jewish morality so central to western civilization: the fundamental notions of good and evil, the supremacy of love, the centrality of justice, and the implications of these things for inter-human relationships. By stating the positive nature of Jewish theology and ethics in this succinct fashion, it would come initially as a surprise to find out the extent to which warfare is a dominant theme in Jewish Scripture. Yet it should not be a surprise, for the ancient Scripture balances its positive statements with a hard-eyed view of human nature and the human capacity for evil. The ethical ideals are balanced by an awareness that human beings, as potentially evil beings, may persecute one another; they are balanced, too, by an awareness that the state, though a necessary and inevitable institution of human society, does not offer promise of the Kingdom of God on earth. At best, it may offer a situation in which human evil is controlled, but it is susceptible to corruption by the same evil.

This brief review of Judaism and Jewish Scripture suggests a general perspective within which to view other religions and other Scriptures. Thus, the Qur'an, like the Hebrew Bible, has a lot to say about violence, the state, and warfare. As with the Jewish Scripture, the substance of the Qur'an is rooted in social oppression and political turmoil, that of Arabia in the time of Muhammad (and, in addition, it is informed by the political theology of the Hebrew Bible). The Qur'an reflects similar theological ideals and moral goals to those

found in the Bible, so that (as before) the attention given to war and violence may seem at first out of harmony with its theological and ethical idealism. But its tension is rooted in the same kind of social realism as that of the Hebrew Scripture; Mecca, in Muhammad's time, was an oppressive society for human beings as a whole as was Egypt for the ancient Hebrews. The goal of an Islamic community, a state under God, was driven by the experience of evil and exploitation in the state of the time. On the other hand, the goal of a state in which such oppression could be eliminated, inevitably carried with it the potential for the reoccurrence of the same evil for the elimination of which the state was established, as Islamic history demonstrates clearly enough. The Qur'an, of course, differs from the Hebrew Bible in that it distills the insights of a generation, not those of a millennium. It conveys primarily the message of "Exodus," but reflects only a limited insight into the meaning of defeat.

In contrast to the Hebrew Bible and Qur'an, the New Testament has a much more limited insight into the political nature of the state or of the nature of warfare. The Scripture of early Christianity was the Torah (Tanak), which provided the fundamental political perspective, but the New Testament has a more limited horizon. Like the Qur'an, it contains essentially the distillation of the faith of a single generation. But the social background to the New Testament is very different from that of the Qur'an; thus Muhammad's notion of the state and of the role of violence has as its nearest counterpart St. Paul's observations on the state in his letter to the Romans (13:1-3). But what St. Paul could write in the social context of the *Pax Romana* could hardly have been said by Muhammad in 7th-century Mecca, or by Moses in Ancient Egypt. The very limited remarks of Jesus and Paul, insofar as they have relevance to political theology, have to be expanded in the larger context of the political theology of the Old Testament, which remained a part of Christian Scripture.

Time does not permit the expansion of the analysis to the eastern religious traditions, though an expanded inquiry would have to embrace the Vedas, the Baghavat Gita, the Analects of Confucius, the teachings of Mo Tzu, and the "edicts" of Asoka, to name only a few. These matters must be left to a footnote.⁵ Let me rather move

⁵ Cf. K. W. Upadhyaya, "The Bhagavad Gita on War and Peace," *Philosophy East and West* 19 (1969), pp. 159-169; M. Khadduri, *War and Peace in the Law of Islam* (Baltimore: Johns Hopkins, 1955); on Mo Tzu, see W. T. Barry *et. al.*, *Sources of the Chinese Tradition* (New York: Columbia University Press, 1964), I, pp. 34-47; On Asoka, see N. A. Nikam and R. McKeon, *The Edicts of Asoka* (Chicago, 1959).

towards a conclusion in which the three elements of my title, war, religion, and scripture, are interrelated.

Common to all the great religions are human beings as such. And common to all human existence are human communities of various kinds, of which the nation state is the most pervasive and persistent kind. At the risk of generalization (at least with respect to terminology), it may be said that all the great religions recognize good and evil, and specifically the capacity of human beings, and therefore of human states, for the exercise of evil. Religious persons must live in some form of society. If they are to live in the nation state, they must recognize not only that the state may be designed to control human evil and indeed may do so (a perspective not too different from those of Jesus and St. Paul), but also that the human state, by its very nature, may exercise force and evil, in part as a contingent necessity of its existence (the "good" state), and in part through the perversion of its goal (the "bad" state; e.g., Egypt in the time of Moses, or Mecca in the time of Muhammad). A religion may exist within a state, under certain conditions, or it may deem it necessary to exist as a state. But, as the European Jewish community discovered in our own century, to live in a state as a religious community may culminate in the gas chambers. On the other hand, to found a religious state in the pursuit of freedom involves the necessity of war, which may quickly change from servant to master. As Rabindranath Tagore wrote, in his *Letters to a Friend*:

I know that a community of God-seekers is a great shelter for man. But directly this grows into an institution, it is apt to give ready access to the Devil by its back door.⁶

In summary, there are no simple solutions to our problem. The theological and ethical insights of the great religions lead us to expect from them the rejection of warfare and the abolition of force and violence. On the other hand, the great religions have survived precisely because their vision of the good has always been balanced by a hard-nosed realism with respect to human nature, the capacity of human beings for evil, and the contingent necessity of force (and therefore the potential for war), in the existence of the nation state. It is for this reason, it seems to me, that while peace is a goal of the major religions, pacifism is rarely the path which they follow. While one cannot criticize the nobility of the pacifist quest, it lacks in the view of many an adequate view of the human capacity for evil or a sufficiently realistic alternative political theology. It may flourish

⁶ Cited in Preface to John D. MacDonald, *One More Sunday* (New York: A. Knopf, 1984).

briefly in the better days of the Roman Empire or in the twilight of the British Raj, but it lacks appeal to those in human bondage, or those who see Belsen or Auschwitz looming once again on the human horizon. The Scriptures of the Great Religions, it seems to me, have no alternative but to hold onto the delicate tension between the vision of peace and the reality of war as a characteristic of the human world. The dominance of evil is such, that while war cannot be condoned, neither can it be easily abandoned. For war is only one of the faces of evil, and though we would abandon them all, they will continue to be with us while human beings exist. Yet, there remains hope, for what the Great Religions do address are human beings as such; while they may not offer, in the last resort, a satisfactory political theology, they continue to address, from one generation to the next, the roots of war and the roots of evil which lie in the hearts of human beings.

**News from the Canadian Corporation
for the
Study of Religion (CCSR)**

As new members of CSBS may not be aware of the purpose and function of CCSR, a few words of introduction are in order. The CCSR was set up to serve the needs of Canadian scholars working in the field of religion. To that end it publishes a journal, *Studies in Religion*, and monographs (published in various series). The CSBS is one of six constituent member societies of CCSR, and CSBS scholars have been very prominent in the CCSR publishing programme, contributing both to the journal and the monograph series.

The CCSR publication programme has been very successful, and both *Studies in Religion* and the monograph series enjoy a wide circulation in Canada, the United States and Europe. An indication of the quality of CCSR publications is given by the fact that Monique Dumais was awarded the Marion Porter Prize for her article "Voyage vers les sources: quelques discours féministes sur la nature," *SR* 13 (1984), pp. 345-352, and Gilles Martel won the Champlain Prize for his book *Le Messianisme de Louis Riel* (published by CCSR in the EdSR Series, volume 4).

In 1986 the CCSR published the following books sponsored by CSBS:

Studies in the Book of Job, ed. W. Aufrecht (SR 16).

Christ and Modernity, by David J. Hawkin (SR 17).

Anti-Judaism in Early Christianity, Vol 1, eds. P. Richardson and D. Granskou (ESCJ 3).

Separation and Polemic, ed. S. G. Wilson ((ESCJ 3).

Any member of the CSBS who wishes to have a manuscript considered for publication by CCSR should contact David J. Hawkin, Department of Religious Studies, Memorial University of Newfoundland, St. John's, Nfld.

Younger scholars in CSBS may be interested in a new Dissertation Series which has just been set up by CCSR. The following are the guidelines for the new series:

Eligibility

Any Doctorate Dissertation from a Canadian University or from a Canadian citizen studying abroad, in the areas of Biblical Studies, Theology, Church History or Patristics, is eligible. Submissions must be made within two years of acceptance by the university and must be accompanied by a recommendation from a supervisor or member of the dissertation examining committee.

Format

Theses may be submitted in either revised or unrevised format but must not exceed a length of 350 pp. of double-spaced typescript. The competition will close December 31st of every second year. The first competition will close December 31st, 1988.

Decision Process

Three copies of the dissertation (with an abstract) must be submitted c/o WLU Press, by the December 31st deadline. The selection committee will be comprised of the CCSR Board members of the constituent societies. The committee will be chaired by the Chairperson of the 'Other Publications' Committee. On receiving the thesis from WLU Press the Chairperson will consult with the appropriate committee members in the selection of two readers. In the event of a conflicting response from readers a third reader may be used. The decision of the committee will be based on the readers' reports. In the event that none of the submissions is judged to be worthy of publication, no award will be made.

CSBS/SCEB ANNUAL MEETING, 1986

ABSTRACTS OF PAPERS

Michele Daviau (Toronto): Late Bronze Canaanite Houses: Diversity or Homogeneity?

Recent studies of the Amarna-style residences in Canaan have increased our knowledge of Egyptian influence during the Late Bronze Age; but little work has been done on the domestic architecture of the local inhabitants. This paper presents a typology of Late Bronze Palestinian houses reflecting their room arrangement and size. A further study of artifact clustering and distribution will clarify room function and life style. In this way a first step can be made to understand better the Canaanites themselves and the cultural traditions that influenced them.

Paul Dion (Toronto): Isaiah 42:1-9: A Commissioning Speech?

Many scholars have described the so-called "First Servant Song" (Isa 42:1-9) as a commissioning scene, but so far this form-critical judgment has never been supported with adequate parallels. In order to test it, a data base of thirty-five scenes of installation into office from the literature and iconography of the Bible and the Ancient Near East has been searched for parallels to all the significant facets of Isa 42:1-9. The results of this inquiry indicate that this poem was not deliberately written to suggest an installation scene, and its originality as a prediction of the Servant's career is thus brought more sharply into focus.

Chris Foley (Saskatchewan): A Literary Study of the "Hymn to Wisdom" (Chapter 28) in the Book of Job

Recent studies of the Book of Job have done much to rehabilitate Chapter 28, which prior consensus had relegated to the category of an extraneous, secondary addition to the text. Yet despite the passage's restored status and current interest in Hebrew poetics, the "Hymn to Wisdom" has not been subjected recently to detailed literary analysis, either as a discrete poem or as a constituent element of the structure of Job. The poem is a microcosm of the "world" depicted in the larger text. The "hymn" is carefully constructed around the principles of symmetry and contrast so as to underscore the tension

between "wisdom" and humankind's actual ability to understand. This tension is further developed through the imagery of the poem, which echoes language employed elsewhere in Job. The language is carefully selected and structured to imbue the poem with qualities that are both retrospective and prospective. Thus Chapter 28 encapsulates the surrounding debate, but does so in a manner esthetically designed to distance the reader from the turmoil inherent therein.

Gordon Hamilton (Calgary): The Bible's Talking Ass

Scholars have puzzled over Num 22:22-35, a narrative in which an ass converses with Balaam, an Aramaean seer who was hired to curse -- but ends up blessing -- early Israel. Critics usually view this story as evidencing a standard motif of folklore, a talking animal. This passage, however, more likely constitutes a satire on Balaam traditions, especially as contained in a broken inscription found at Deir 'Alla, Jordan. Dated to ca. 700 B.C. and published in 1976, this non-Israelite text narrates a vision of the gods seen by Balaam and includes reversals in the roles of animals (e.g., normally mute vultures sing) and people ("the deaf hear from afar").

Gus Konkel (Winnipeg Theological Seminary): The Import of Psalm 16 for the Hope of a Resurrection

Psalm 16 is of particular interest because of its distinct expression concerning the hope of life, and because it became a key Christian text in defending the resurrection of Christ. This paper reviews the exegetical questions of the psalm, and the various ways in which the hope of the psalm has been understood in critical exegesis. An attempt is made to establish the minimum limits of what the psalm expresses. The paper then reviews the various proposals for how the psalm came to be reinterpreted in Christian interpretation. It is the thesis of the paper that contemporary discourse analysis can help us understand how the first Christians used the hope expressed in Psalm 16 in application to their belief in the resurrection.

Bernard Levinson (Brandeis): Pseudepigraphy and Exegesis: Jeremiah's "Seventy Year" Oracle

Jeremiah's pre-exilic oracle that Judah will be devastated and that her conqueror will itself face like punishment after a period of seventy years has several grammatical anomalies in it (25:8-14). These
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MINUTES OF ANNUAL GENERAL MEETING OF CSBS/SCEB

June 4, 1986, 4:30 p.m.

University of Manitoba

Present: F. Wisse, W. Klassen, D. Hawkin, P. Dion, L. Gaston, P. M. Michele Daviau, C. Anderson, L. Hurtado, B. Przybylski, N. Wright, T. Donaldson, S. Redmond, K. Parker, M. DeRoche, A. Reinhartz, D. Fraikin, J. Lightstone, J. Hurd, S. McEvenue, G. Konkel, R. Culley, J. Dahms, R. Hollingsworth, M. Newton, H. Fox, C. Cox, S. Westerholm, R. Hiebert, G. Matties, D. Burke, M. Pettem, D. Neufeld, P. Milne, D. Runnals, A. Segal, E. Bellafontaine, J. Kloppenberg, W. Cotter, S. Wilson, P. Richardson.

1. Memorial Silence

Prof. Richardson, Acting President, called the meeting to order and led members in a memorial silence for five past Presidents who had recently died: G. B. Caird [April 21, 1984]; P. C. Craigie [September 26, 1985]; S. Vernon Fawcett [June 6, 1985]; R. E. Osborne [February 2, 1986]; F. W. Beare [May 20, 1986].

2. Minutes

The Minutes of the previous meeting [published in the bulletin] were adopted [S. Wilson/L. Gaston].

3. Treasurer's Report

The Treasurer, Prof. Przybylski:

- (a) Presented his report [see pages 21-23], which was unanimously adopted [B. Przybylski/P. Dion].
- (b) Announced that almost double the number of travel requests had been received and explained how the funds had been divided [by giving everyone from the same city the same amount, regardless of actual cost].
- (c) Noted that next year's grant depended on the number who registered this year, thus urging all present to pay their Society fees promptly.

(d) Presented a list of new members: Armstrong, Jean; Beavis, Mary Ann; Braun, Willi; Cardinal, Clive, H.; Daviau, P. M. Michele; Dent, Jonathan; Fox, Harry; Graham-Heggie, Norma E.; Konkel, Gus; Lightstone, Jack; Neufeld, Dietmar; Nighswander, Dan; Nigosian, Solomon; Olyan, Saul; Parker, Barry; Parker, Kim; Rochais, Gerard; Shepherd, B.; Toledano, Jacques; Vahl, R. W.; Woodman, K.; Yoder-Neufeld, Tom; Zerber, Gordon;

A motion to accept them was unanimously passed [B. Przybylski/D. Fraikin].

4. Programme

Prof. Reinhartz, programme coordinator:

(a) Announced the names of the Student Essay Prize winners: M. Finlayson [Founders' Prize] and S. Redmond [Jeremias Prize].

(b) Thanked those who had helped produce the programme in its new format, especially Prof. Remus.

(c) Offered a formal vote of thanks to the local representative, Prof. L. Hurtado [unanimously approved].

(d) Announced final details about the banquet.

(e) Reminded members that, in lieu of a Presidential address, a tribute to Peter Craigie would be offered by Norman Wagner, Eugene Combs, and Stephen Wilson, and that a toast would be drunk in his memory.

5. Publications and CCSR

Prof. Hawkin reported on CCSR activities during 1985-86:

(a) The journal was behind publication schedule because the introduction of more computer technology had caused transitional problems. The journal had also been without a managing editor for several months. Peter Richardson had now agreed to become managing editor and it was hoped that by October 1987 the journal would be back on production schedule.

(b) In the past year the Editors of *SR* have accepted 10 articles, rejected 16, suggested revisions to 17, and 17 are currently with readers.

(c) *SR* 14/1 was a special issue of Torah/Nomos papers; *SR* 14/2 was a special issue dealing with the study of religion; *SR* 14/4 will be a special issue by CTS to commemorate their 30th anniversary.

(d) Lloyd Gaston has been appointed to Editorial Advisory Board.

(e) The Editorial Liason Committee has had its first meeting. Various issues discussed e.g., whether the editors should adopt Chicago Manual of Style; should the journal move to blind assessments as in the social sciences?

(f) The issue of inclusive language was discussed at the Annual Meeting and the motion proposed by Joanne Dewart was passed.

(g) In the Fall the journal received a favourable re-evaluation by SSHRCC, which means the journal will be subsidized for at least three more years.

(h) There were 3 books published by CCSR in 1985 of interest to our society: W. Aufrecht, *Studies in the Book of Job* (SR Sup. 16); D. J. Hawkin, *Christ and Modernity* (SR Sup. 17); P. Richardson and David Granskou, *Anti-Judaism in Early Christianity: Paul and the Gospels (Vol I)* (ESCJ Series no. 2). Volumes to be issued in the near future include S. G. Wilson, *Anti-Judaism in Early Christianity Vol II*.

(i) There is one book sponsored by CSBS under consideration.

Prof. Wilson then presented the following motion which was unanimously approved [S. Wilson/H. Fox]:

In view of the increased costs of scholarly publication over the past several years due to inflation, and the present ceiling of \$7,500 on publishing subventions by the Aid to Scholarly Publications Programme, the Canadian Society of Biblical Studies urges the Programme and its funding agencies -- the Canadian Federation for the Humanities, the Social Science Federation of Canada, the Social Science and Humanities Research Council -- to increase this ceiling to take account of increased publication costs and to raise the ceiling annually in accord with the Canadian index of inflation, so that scholarly communication and publication in Canada will continue to flourish.

At a subsequent Executive meeting, following the Annual meeting, it was agreed to add a note expressing concern over a proposal to cancel the Aid to Publications Programme and distribute its monies in the form of block grants to publishers, and reiterating support for the assessment and advisory functions of the Program.

6. Nominations

The secretary presented the nominations from the Executive:

Vice-President: Paul Dion

Member-at-large [Publications & CCSR representative]:

David J. Hawkin [3-year extension]

There being no nominations from the floor, Professors Dion and Hawkin were declared elected.

7. Secretary's report

Prof. Wilson:

- (a) Reported on the positive assessment of the Society by SSHRCC.
- (b) Announced that Prof. C. Foley had agreed to assume editorship of the Ugaritic newsletter.
- (c) Reported on the activities of the Canadian Federation for the Humanities, noting:
 - (i) their current survey of Research needs in the Humanities;
 - (ii) their plans for a conference in 1987 on unemployed and underemployed Ph.D.s in the Humanities;
 - (iii) the announcement by SSHRCC of the new Canada Research Fellowships, specifically designed for unemployed post-doctoral students in the Social Sciences and Humanities.

8. Other Business

Brief discussion of the announced closure of the theology faculty at the University of Sherbrooke was followed by a motion to express the Society's grave concern over this decision to the appropriate authorities at Sherbrooke and in the Government of Quebec. The motion [D. Hawkin/W. Klassen] was unanimously carried.

There being no further business, the meeting adjourned at 5:30 p.m.

----- Continued from page 16

anomalies suggest that the oracle expands upon a prior one, with the version preserved by the Septuagint most likely representing its original form. The oracle is subsequently reinterpreted in the Hebrew Bible. In Jeremiah 29 God purports to cite his own earlier oracles, which he rather totally transforms. The oracle is further revised in Zechariah 1,7; 2 Chronicles 36; and Daniel 9, where in each case the revision is covert, presented rather as citation or interpretation. This paper will trace and analyze some of the transformations of Jeremiah's oracle.

REPORT OF THE TREASURER TO THE ANNUAL GENERAL MEETING OF THE CSBS/SCEB

Attached to this report is the financial statement of the Canadian Society of Biblical Studies for the year ending April 30, 1986, along with the statement of the auditor.

This is my first annual report, and I would like to express my gratitude to the former treasurer, Dr. Douglas F. Fox, for handing over the books in perfect order. Dr. Fox graciously completed the business arising out of the June 1985 Annual Meeting, and I took over the duties of treasurer as of September 1985.

Through the generosity of the Social Sciences and Humanities Research Council of Canada, the Society received two grants during the past year: (1) the \$2,923.00 Attendance Grant assisted nineteen of our members with their travel expenses to the 1985 meeting in Montreal and (2) the \$2,905.00 received through the Programme of Aid to Scholarly Associations was utilized for executive travel and printing expenses.

The initial response to the Peter Craigie Memorial Fund has been encouraging. A total of 61 individuals and institutions contributed \$5,999.55 as of April 30, 1986. In order to realize the goal of creating a Lectureship in Religious Studies in Professor Craigie's name, we hope that C.S.B.S. members and others will continue to contribute to this fund. It should be noted that all donations to the Peter Craigie Fund and also the Founders' and Joachim Jeremias Prize Funds are tax deductible.

Our present membership stands at 189. Unfortunately, five persons are two years and another fourteen one year behind in the payment of membership dues. Paid-up membership stands at 170. According to the present schedule of dues the membership consists of (the figures for 1985 are in brackets):

Life Members	7	(7)
Full Members	138	(124)
Dual Members	19	(25)
Student Members	25	(26)
Total	189	(182)

While our financial year ends on April 30, our membership dues cover the calendar year. The first notice for the renewal of membership for 1987 will be sent out during the first week of October. I would appeal to all members to respond promptly to that notice.

Submitted by Benno Przybylski, Treasurer, C.S.B.S.

CANADIAN SOCIETY OF BIBLICAL STUDIES
FINANCIAL STATEMENT
May 1, 1985 - April 30, 1986

As of April 30, 1985:

Balances: Current Account	\$2,205.31
Savings Account	\$7,179.65*
Total	\$9,384.96

*Of this amount \$5,179.65 comprised the Prize Fund.

In order to maximize the potential for earning interest, the Current Account and Savings Account were consolidated.

Receipts

Balance, May 1, 1985	\$9,384.96
Membership Dues	4,935.99
SSHRCC Attendance Grant (May 1985)	2,923.00
SSHRCC Executive Expenses Grant	2,905.00
Annual Dinner Subscription	700.00
Registration Fees, 1985 Annual Meeting	262.00
Donations to Special Funds	5,999.55
Interest	842.74
Total	\$27,953.24

Disbursements

Travel Grants to Members	\$2,922.99
Executive Travel	2,667.34
Subscription to SR	1,932.00
Annual Dinner	970.00
Printing of Bulletin	512.46
General Printing	203.94
Canadian Federation for the Humanities Dues	690.00
C.C.S.R. Dues	36.00
Student Essay Prizes	600.00
Postage	168.77
Bank Charges	45.26
Audit	30.00
Refund for SR Subscriptions	24.00
Total	\$10,802.76
Balance (as of April 30, 1986)	\$17,150.48
Bank Balance (as of April 30, 1986)	\$17,300.48
Difference (Outstanding Cheque no. 16)	150.00

The Balance of \$17,150.48 includes:

General Operating Funds	\$5,971.28
Special Funds	\$11,179.20

Detailed Account of Special Funds:

The Peter Craigie Fund	
Balance April 30, 1986	\$5,914.55
The Founders' Prize	
Balance May 1, 1985	1,694.10
Donations	45.00
Balance April 30, 1986	1,739.10
The Joachim Jeremias Prize	
Balance May 1, 1985	1,100.00
Donations	40.00
Balance April 30, 1986	1,140.00
Unspecified Prize Donations	
Balance May 1, 1985	2,385.55
Donations	nil
Balance April 30, 1986	2,385.55
Total	\$11,179.20

VERITY ACCOUNTING SERVICES: AUDITOR'S REPORT

To the Executive and Members of the Canadian Society of Biblical Studies:

I have examined the Financial Statements of the Society as at April 30, 1986, and the receipts and disbursements for the year then ended. My examination was made in accordance with generally accepted auditing standards and accordingly included such tests and other procedures as I considered necessary in the circumstances.

In my opinion, these Financial Statements present fairly the financial position of the organization as at April 30, 1986, and the results of its operations for the year then ended in accordance with generally accepted accounting principles.

Dorothy F. Paetzel, Auditor, Verity Accounting Services, Edmonton, Alberta. May 19, 1986.

IN MEMORIAM

FRANCIS WRIGHT BEARE

Francis Wright Beare, President of the Canadian Society of Biblical Studies in 1942-43, died in Toronto on May 20, 1986. He had also been President of the Society of Biblical Literature (1969) and President of the Oriental Club (1954-55).

Frank Beare was born in Toronto, August 16, 1902, and graduated from University College, University of Toronto, in Classics with the McCaul Gold Medal in 1925. In 1929 he graduated from Knox College, Toronto (Testamur, First Class), having already spent one year as lecturer in Latin at Queen's (1925-26), two years at the Ecole des Hautes Etudes in Paris, and was in the middle of a two-year stint teaching Greek at McMaster University (1928-30). After two years studying papyrology in Cairo at the Institut Français D'archéologie Orientale (1931-33) he joined Presbyterian College, Montreal, first as Lecturer in Church History for two years and then as Professor of Theology and Registrar (1933-46).

After a year as Visiting Lecturer in New Testament at Union Theological Seminary (1944-45), during which he completed his Ph.D. from Chicago (1945), he joined Trinity College, Toronto, as Professor of New Testament (1946-68). He also held visiting positions in Cambridge University, Vanderbilt University, and the University of Saskatchewan (College of Emmanuel and St. Chad).

Publications flowed in a steady stream, first of all in papyrology, then on First Peter, on Paul, on Gnosticism, and on the canonical Gospels. Through the whole period he wrote also on theological topics, and on hellenistic religion.

In a *Festschrift* published as a delayed celebration of his eightieth birthday (*From Jesus to Paul: Studies in Honour of Francis Wright Beare*, Peter Richardson and John C. Hurd [eds.]), Eugene Fairweather writes that Frank Beare "blew into our [Trinity's] halls like a fresh ocean breeze. As a large-minded scholar he made his chosen field of biblical studies an attractive area for study and debate, thereby enriching our intellectual life." The Canadian Society of Biblical Studies is grateful that he chose biblical studies and that he gave such generous and dedicated leadership in all its activities during the first fifty years of its existence.

G. P. Richardson.

MEMBERSHIP NEWS

RECENT PUBLICATIONS: BOOKS

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RECENT PUBLICATIONS: ARTICLES AND REVIEWS

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- Taylor, J. Glen, "A Long-Awaited Vocative Singular Noun with Final Aleph in Ugaritic (KTU 1.161.13)?" *Ugarit-Forschungen* 17 (1985), pp. 315-18.
- , Review of N. Gottwald, *The Hebrew Bible: A Socio-Literary Approach* (forthcoming in *Religious Studies and Theology*).
- Taylor, Marion Ann, "Jeremiah 45: The Problem of Placement," *Journal for the Study of the Old Testament* (forthcoming in 1987).
- Trites, Allison A., Review of *Theological Dictionary of the New Testament* (ed. G. Kittel and G. Friedrich; Grand Rapids: Eerdmans, 1985), in *The Atlantic Baptist*, December, 1986.
- , "Christian Baptism," *The Atlantic Baptist* 23 (1987), pp. 8-9.
- , "Women in Ministry," *The Atlantic Baptist* 23 (1987), April.
- , "Teaching Sessions on the Lucan Passion Narrative," *The Baptist Leader* March/April, 1987.
- Westerholm, Stephen, "Torah, Nomos, and Law: A Question of 'Meaning,'" *SR* 15 (1986), pp. 327-336.
- , Articles on Tabernacle, Temple, Torah, etc., forthcoming in the *International Standard Bible Encyclopedia*.
- , "On Fulfilling the Whole Law (Gal. 5:14)," *Svensk Exegetisk Arsbok* 51-52 (1986-87), pp. 229-237.

RECENT APPOINTMENTS AND AWARDS

- Aufrecht, W., Annual Professor, Nelson Glueck School of Biblical Archaeology, Hebrew Union College, Jewish Institute of Religion, Jerusalem, Summer 1985. Annual Professor, William Foxwell Albright Institute of Archaeological Research, Jerusalem, 1985-86. Elected Member, Board of Trustees, William Foxwell Albright Institute of Archaeological Research, Jerusalem. Appointed Chairman, Religious Studies Programme, The University of Lethbridge, Lethbridge, Alberta.
- Block, Daniel I., Promotion to Full Professor of Old Testament, Bethel Theological Seminary, Saint Paul, MN.
- Brown, Schuyler, Continuing Member, Centre for Religious Studies, University of Toronto. Teaching a cycle of three courses on "Coptic Gnostic Texts" which covers the three Valentinian gospels from Nag Hammadi.
- Culley, Robert C., General Editor, *Semeia* (from November 1986).
- Day, P. L., Assistant Professor, Old Testament, Trinity College, University of Toronto.
- Duhaime, Jean, Vice-doyen de la Faculté de théologie de l'Université de Montréal (juin 1985-)
- Fox, H., Assistant Professor, Graduate Centre for Religious Studies and Department of Near Eastern Studies, University of Toronto, 1983-84.
- Gooch, Paul W., Director, Centre for Religious Studies, University of Toronto.
- Levinson, Bernard M., 1986 National Foundation for Jewish Culture Dissertation Fellowship.
- MacKenzie, R. S., Promotion to Full Professor, effective April 1986.
- Merkur, Daniel, Assistant Professor, Department of Religion, Syracuse University.
- Prendergast, T., Associate Professor of New Testament and Rector, Regis College, Toronto School of Theology/University of Toronto.
- Remus, H., Promotion to Full Professor.
- Robinson, Thomas A., Assistant Professor, Religious Studies, The University of Lethbridge.
- Taylor, J. Glen, Sessional Lecturer in Old Testament, Knox College, Toronto; George A. Barton Fellow, W. F. Albright Institute of Archaeological Research, Jerusalem (1985-86).

Taylor, Marion Ann, Lecturer in Old Testament, Wycliffe College, University of Toronto; C.S.B.S. Essay Prize Winner, 1985-86.

DISSERTATIONS AND THESES

- Day, P. L., *Satan in the Hebrew Bible*, Ph.D. in Near Eastern Languages and Civilizations, Harvard University.
- Fox, H., *A Critical Edition of Tr. Sukkah with Introduction and Notes*, Hebrew University (1980).
- Levinson, Bernard M., Dissertation in progress: *The Hermeneutics of Legal History: The Structure of the Deuteronomistic Laws*.
- Prendergast, T., "Without Understanding" (*Mark 7:18*): A Redaction-Critical Study of the Disciples' Lack of Understanding in *Mark's Gospel*, ThD. (1978).
- Robinson, Thomas A., *Orthodoxy and Heresy in Western Asia Minor in the First Christian Century: A Dialogical Response to Walter Bauer*, McMaster University (1986).
- Rochais, Gerard, *Les récits de resurrection des morts dans le Nouveau Testament*. Publié à Cambridge University Press, London, 1981 (SNTS, Monograph Series, No. 40).
- Taylor, J. Glen, *Sun Worship in the Biblical World*.
- Taylor, Marion Ann, *The Old Testament in the Old Princeton School*.

CURRENT RESEARCH

- Aufrecht, Walter E., "Some Observations on the *Ueberlieferungsgeschichte* of the Targums," presented at the Society of Biblical Literature Annual Meeting, November 1986; "Of Targums and Kings . . . Toward a New Edition," presented at the W. F. Albright Institute of Archaeological Research, Jerusalem, May 1986.
- Block, Daniel I., Current Research: Commentary on Ezekiel (2 vols.) NICOT Series (Eerdmans); *The Gods of the Nations* (Studies in Ancient Near Eastern National Theology, forthcoming in ETS Monograph Series); "Text and Emotion: A Study in the 'Corruptions' in Ezekiel's Inaugural Vision," forthcoming in *CBQ*.
- , "Gog and the Pouring Out of the Spirit: Reflections on Ezekiel 39:21-29," forthcoming in *VT*.

- Ceresko, Anthony R., "The Sage in the Psalms," a contribution to a forthcoming volume on *The Sage in Ancient Israel*, eds. J. G. Gammie and L. G. Perdue.
- Cox, C., "Hexaplaric Materials Preserved in the Armenian Version," Meeting of the International Organization for Septuagint and Cognate Studies, Anaheim, November 23, 1985.
- Culley, Robert C., "Rehoboam's Fortresses: A New Examination" (monograph in preparation); "Ancient Israel's Experiment with Militarism" for Memorial Volume for Peter Craigie; "Maimonides on Aging and the Aged," International Colloquium: "Maimonides -- The Master as Exemplar" October, 1985, Montreal; "Maimonides, the Babylonian," AJJ Conference, December 1985, Boston; Monograph on Action in Narrative in the Old Testament.
- Dion, Paul E., Research in progress towards an extensive article on Deut 13; Research in progress towards a monograph on the composition of Isa 40-55 (poetics analysis, rhetorical criticism).
- Duhaime, Jean, *La Règle de la Guerre de Qumrân; Dualisme des textes de Qumrân*.
- Eslinger, L., 1986-87 Annual Fellow, The Calgary Institute for the Humanities, project: "Explicit Evaluation in the Deuteronomistic History".
- Fox, H., "Sifrei Zuta: Its Redactor and Place of Redaction -- Reconsideration" (Hebrew) World Congress of Jewish Studies, August 1985, Jerusalem.
- Gooch, P., *Partial Knowledge: Philosophical Studies in Paul*, forthcoming from University of Notre Dame Press, Spring 1987.
- Hartzfeld, David F., The methodology of Gerhard von Rad and Brevard S. Childs compared.
- Hobbs, T. R., "The Concept of Time in the Deuteronomistic History," for *Festschrift* for George Beasley Murray.
- Kloppenborg, John S., "Jewish Christian Gospels," *New Testament Apocrypha*, ed. K. King and Ron Cameron; "Q as a Non-Canonical Gospel," *Semeia*, forthcoming; The Synoptic Sayings Source: Synopsis -- Critical Notes -- Concordance. Foundations and Facets, Series "Tools"; Philadelphia: Fortress, 1987.
- MacKenzie, R. Sheldon, Indications of Creedal Formulas in Sermons in Acts; An Examination of Acts 11:28d as first "We" Passage in Acts.
- Merkur, Daniel, Application of research methods in the history of ethnographic religions (e.g., shamanism, spirit mediumship) -- as distinct from the methods of anthropology -- to Biblical prophecy.

- Miletic, Stephen F., Catechetical developments in Canada.
- Morrow, William S., Doctoral Dissertation: "The Composition of Deuteronomy 14:1- 17:1." In progress.
- Neumann, Kenneth J., Near Completion on Dissertation pertaining to the authenticity and style of the Pauline Letters in the light of statistical linguistics (especially discriminant analysis).
- Olshen, Barry N., In process of completing Approaches to Teaching the Hebrew Bible, a text for the Modern Language Association of America, with a predominantly literary-critical approach to the books in translation.
- Prendergast, T., Research into Synoptic Christology and Discipleship Forms; Jesus and the Church; Catholic Epistles; Revelation of John.
- Richardson, Peter, Jesus-traditions in the letters of Paul; Herod's architecture in the context of late Hellenistic architecture and religion.
- Robinson, Thomas A., Diversity in Early Christianity.
- Rochais, Gerard, Commentaire des Epitres johanniques pour l'ACEBAC (à paraître en 1987); Nouvelle introduction au Nouveau Testament, vol. 8. En collaboration avec Pierre Grelot, Desclée; Christologie de saint Jean 1986-1990.
- Rousseau, Francois, *La poétique fondamentale du texte biblique. Le fait littéraire d'un parallélisme élargi et omniprésent*, 315 pages. Un livre dont la rédaction est terminée. Le texte structuré français est accompagné du texte anglais, grec ou hébreu. En quête d'un éditeur.
- Taylor, J. Glen, Co-editor and contributor, Old Testament and Ugaritic Studies in Memory of Peter Craigie (Sheffield: JSOT Press, 1988).
- Trites, A., A Critical Assessment of the Life and Work of Dr. Calvin Goodspeed (1842-1912); A Critical Assessment of the Life and Work of Dr. J. E. P. Hopper (1841-1895); The Importance of Character Formation in the Pastoral Epistles.
- Westerholm, Stephen, Review of scholarly literature on Torah/Nomos; study of "Law in the Books of the Maccabees" for CSBS meetings in 1987.

MEMBERSHIP LIST

- Anderson, C.P., 19615 - 86 Avenue,
Langley, BRITISH COLUMBIA. V3A 6Y3
- Amerding, C.E., Regent College, 2130 Wesbrook Mall,
Vancouver, BRITISH COLUMBIA. V6T 1W6
- Ashley, T.R., Acadia Divinity College,
Wolfville, NOVA SCOTIA. B0P 1X0
- Aufrecht, W.E., Religious Studies, University of Lethbridge,
Lethbridge, ALBERTA. T1K 3M4
- Barron, S.M., 367 Terry Drive,
Newmarket, ONTARIO. L3Y 5E6
- Bater, B.R., Queen's Theological College,
Kingston, ONTARIO. K7L 3N6
- Baumgarten, A., Department of Jewish History,
Bar-Ilan University, Ramat-Gan, ISRAEL.
- Beavis, M. A., 7 Eltisley Avenue,
Newnham, Cambs., ENGLAND. CB3 9JG
- Bellefontaine, E., Mount St. Vincent University,
166 Bedford Highway,
Halifax, NOVA SCOTIA. B3M 2J6
- Block, D.I., Bethel Theological College, 3949 Bethel Drive,
St. Paul, MINNESOTA, USA. 55112
- Bound, J.F., RFD (Mineral Brook Rd, Berk),
Enosburg Falls, VT 05450, U.S.A.
- Braun, Willi, 35 Charles Street W., Apt. 1017,
Toronto, ONTARIO. M4Y 1R6
- Brower, K., 83 Dene Road, Didsbury,
Manchester, M20 8TB, ENGLAND.
- Brown, P.S., St. Michael's College, 81 St. Mary's Street,
Toronto, ONTARIO. M5S 1J4
- Brunet, A.M., 2715 Ch. Cote Ste. Catherine,
Montreal, QUEBEC. H3T 1B6
- Burke, D., 49 Evanson Street,
Winnipeg, MANITOBA. R3G 1Z8
- Cahill, P.J., Department of Religious Studies, University of Alberta,
Edmonton, ALBERTA. T6G 2E6
- Carson, D.A., Trinity Evangel Divinity School, 2065 Half Day Road,
Deerfield, ILLINOIS, USA. 60015

36 Membership List

- Ceresko, A.R., 81 Regal Road,
Toronto, ONTARIO. M6H 2J6
- Christensen, K. D., 1 - 4615 West 10th Avenue,
Vancouver, B.C. V6R 2J3
- Clarke, E.G., Department of Near Eastern Studies,
University of Toronto,
Toronto, ONTARIO. M5S 1A1
- Combs, A.E., Faculty of Social Sciences, McMaster University,
Hamilton, ONTARIO. L8S 4K1
- Cooper, A.M., Department of Religion, McMaster University,
Hamilton, ONTARIO. L8S 4K1
- Corbett, J.H., Humanities Division, Scarborough College,
1265 Military Trail,
West Hill, ONTARIO. M1C 1A4
- Cotter, W.J., 74 Wellesley Street West,
Toronto, ONTARIO. M5S 1C4
- Couturier, G., University of Montreal, Box 6182, Station A,
Montreal, QUEBEC. H3C 3J7
- Cox, C., Grove Park Church Home for the Aged,
Box 460, Barrie, ONTARIO. L4M 4T7
- Culley, R.C., Faculty of Religious Studies, McGill University,
3520 University Street,
Montreal, QUEBEC. H3A 2A7
- D'Angelo, M.R., St. Thomas Theological Seminary,
1300 South Steele Street,
Denver, COLORADO, USA. 80210
- Dahms, J.V., 4400 Fourth Street,
Regina, SASKATCHEWAN. S4T 0H8
- Daviau, P. M., 87 Wolverleigh Blvd.,
Toronto, ONTARIO. M4J 1R8
- Davids, P.H., Regent College, 2130 Westbrook Mall,
Vancouver, BRITISH COLUMBIA. V6T 1W6
- Davis, P.G., University of Prince Edward Island,
Charlottetown, PRINCE EDWARD ISLAND. C1A 4P3
- Day, P.L., Semitic Museum, 6 Divinity Avenue,
Cambridge, MASSACHUSETTS, USA. 02138
- De Fillippi, W., 714-110 Jameson Avenue,
Toronto, ONTARIO. M6K 2X9
- DeRoche, M., 319 Bedridge Pl. N. E.,
Calgary, ALBERTA. T3K 1M6

Membership List 37

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Moncton, NEW BRUNSWICK. E1G 1H7
- Desjardins, M.R., Religious Studies, Robarts Library,
University of Toronto,
Toronto, ONTARIO. M5S 1A1
- Dion, P.E., Department of Near Eastern Studies,
University of Toronto,
Toronto, ONTARIO. M5S 1A1
- Donaldson, T.L., College of Emmanuel and St. Chad,
1337 College Drive,
Saskatoon, SASKATCHEWAN. S7N 0W6
- Dressler, H.H.P., 3358 S.E. Marine Drive,
Vancouver, BRITISH COLUMBIA. V5S 3W3
- Duhaime, J.L., Faculté de Théologie,
Université de Montréal, C.P. 6128, Succ. 'A'
Montréal, P.Q. H3C 3J7
- Eckert, L.E., Concordia College, 7128 Ada Boulevard,
Edmonton, ALBERTA. T5B 4E4
- Eslinger, L.M., Religious Studies, University of Calgary,
2500 University Drive, N.W.,
Calgary, ALBERTA. T2N 1N4
- Farris, S., 6 Princeton Place,
Amherstview, ONTARIO. K7N 1E6
- Fast, P., 217 Niagara Street,
Winnipeg, MANITOBA. R3N 0V1
- Foley, C.M., St. Thomas More College, 1437 College Drive,
Saskatoon, SASKATCHEWAN. S7N 0W6
- Forestell, J.T., St. Michael's College, 81 St. Mary's Street,
Toronto, ONTARIO. M5S 1J4
- Forrest, R.W.E., Department of Religion, Bishop's University,
Lennoxville, QUEBEC. J1M 1Z7
- Fox, D.J., Queen's College,
St. John's, NFLD. A1B 3R6
- Fox, Harry, Department of Near Eastern Studies,
University of Toronto, 280 Huron Street,
Toronto, ONTARIO. M5S 1A1
- Fraikin, D., Queen's Theological College,
Kingston, ONTARIO. K7L 3N6
- Frost, S.B., History of McGill Project, 3459 McTavish Street,
Montreal, QUEBEC. H3A 1X9

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- Garnet, P., 597 Church Street,
Beaconsfield, P.Q. H9W 3T7
- Gasque, W.W., 2130 Wesbrook Mall,
Vancouver, BRITISH COLUMBIA. V6T 1W6
- Gaston, L., Vancouver School of Theology, 6000 Iona Drive,
Vancouver, BRITISH COLUMBIA. V6T 1L4
- Gooch, P.D., Centre for Religious Studies,
14th Floor Robarts Library,
Toronto, ONTARIO. M5S 1A5
- Gooch, P.W., Humanities, Scarborough College,
University of Toronto, Scarborough, ONTARIO. M1C 1A4
- Graham-Heggie, N.E., 214 Wychwood Avenue,
Toronto, ONTARIO. M6C 2T3
- Granskou, D., School of Religion and Culture,
Wilfrid Laurier University,
Waterloo, ONTARIO. N2L 3C5
- Greidanus, S., 10836-147 Street,
Edmonton, ALBERTA. T5N 3E2
- Guenther, H., 55 O'Shea Crescent,
Willowdale, ONTARIO. M2J 2N4
- Guillemette, P., Université de Montréal, Théologie,
CP 6128, Succ. A, Montréal, QUEBEC. H3C 3J7
- Guillemin, E.M., 191 St. George Street, # 402,
Toronto, ONTARIO. M5R 2M6
- Halpern, B., 246 Vanier College, York University,
4700 Keele Street, Downsview, ONTARIO. M3J 1P3
- Hamilton, G., Humanities Institute, University of Calgary,
2500 University Drive N.W.
Calgary, ALBERTA. T2N 1N4
- Hartzfeld, D.F., Canadian Theological Seminary,
4400 Fourth Avenue, Regina, SASKATCHEWAN. S4T 0H8
- Hawkin, D.J., Religious Studies,
Memorial University of Newfoundland,
St. John's, NEWFOUNDLAND. A1C 5S7
- Henderson, H.G., 880 Hellmuth Avenue,
London, ONTARIO. N6A 3T8
- Hibbitts, J.B., 1625 Preston Street,
Halifax, NOVA SCOTIA. B3H 3V2
- Hiebert, R., 44 Jackes Avenue, Apartment 1913,
Toronto, ONTARIO. M4T 1E5

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- Hird, C.L., 25-3725 Dupuis Avenue,
Montreal, QUEBEC. H3T 1E5
- Hobbs, T.R., McMaster Divinity College,
Hamilton, ONTARIO. L8S 4K1
- Hollingsworth, R., Site #2, P.O. Box 11, R.R. #3,
Tiverton, ONTARIO. N0G 2T0
- Horman, J., 132 Erb Street West,
Waterloo, ONTARIO. N2L 1T8
- Horsnell, M.J.A., McMaster Divinity College,
Hamilton, ONTARIO. L8S 4K1
- Humphrey, E., 5209 Connaught,
Montreal, P.Q. H4V 1X5
- Hurd, J.C., Trinity College, University of Toronto,
Toronto, ONTARIO. M5S 1H8
- Hurtado, L.W., Department of Religion, University of Manitoba,
Winnipeg, MANITOBA. R3T 2N2
- Irwin, W.H., Theology, St. Michael's College, 81 St. Mary's Street,
Toronto, ONTARIO. M5S 1J4
- Jackman, E.J.R., PO Box 398,
Kleinburg, ONTARIO. L0J 1C0
- Jeffrey, D.L., Department of English, University of Ottawa,
Ottawa, ONTARIO. K1N 6N5
- Johnston, G., 399 Clarke Avenue, IC.,
Montreal, QUEBEC. H3Z 2E7
- Kagedan, I.J., Canadian Jewish Congress, 1590 Dr. Penfield Avenue,
Montreal, QUEBEC. H3G 1C5
- Kampen, J., Payne Theological Seminary, PO Box 474,
Wilberforce, OHIO, USA. 45384
- Kazmierski, C.R., Department of Religious Studies,
University of Ottawa, Ottawa, ONTARIO. K1N 6N5
- Kinsley, W., Etudes Anglaise, Université de Montréal,
C.P. 6128, Succ. A, Montreal, QUEBEC. H3C 3J7
- Klassen, W., University College, University of Toronto,
Toronto, ONTARIO. M5S 1A1
- Kloepfer, C.P.J., 7 Talisman Court,
Dundas, ONTARIO. L9H 4A7
- Kloppenborg, J.S., Religious Studies, University of Windsor,
Windsor, ONTARIO. N9B 3P4

40 Membership List

- Kooistra, R., 435 Albert Street, Apartment 12,
Waterloo, ONTARIO. N2L 5A7
- Kugelmass, H.J., 5714 McAlear Avenue,
Cote St. Luc, QUEBEC. H4W 2G9
- Laberge, L., St. Paul University, 233 Main Street,
Ottawa, ONTARIO. K1S 1C4
- Landy, F., Religious Studies, 4 -65 Humanities Centre,
University of Alberta, Edmonton, ALBERTA. T6G 2E5
- Lavoie, R., Faculté de Theologie, Université de Montréal,
C.P. 6128, Succ. A, Montreal, P.Q. H3C 3J7
- Launay, V., Canadian Federation for Humanities, 151 Slater Street,
Ottawa, ONTARIO. K1P 5H3
- Leske, A.M., Concordia College, 7182 Ada Boulevard,
Edmonton, ALBERTA. T5B 4E4
- Levinson, B.M., Brandeis University, NEJS--Lown,
Waltham, MARYLAND, USA. 02254
- Levy, B.B., 3511 Peel Street,
Montreal, QUEBEC. H3A 1W7
- Lindenberger, J.M., Vancouver School of Theology, 6000 Iona Drive,
Vancouver, BRITISH COLUMBIA. V6T 1L4
- Longenecker, R.N., Wycliffe College, University of Toronto,
Toronto, ONTARIO. M5S 1H7
- Losier, M.A., Mount St. Bernard,
Antigonish, NOVA SCOTIA. B2G 2N5
- Luedemann, G., Nidolausberger Weg 5B, D-3400 Goettingen,
WEST GERMANY.
- Lutz, R.T., Department of Near Eastern Studies,
University of Toronto,
Toronto, ONTARIO. M5S 1A1
- MacKenzie, R.S., 95 Logy Bay Road,
St. John's, NEWFOUNDLAND. A1A 1J5
- MacLachlan, D.S., Atlantic School of Theology, 640 Francklyn Street,
Halifax, NOVA SCOTIA. B3H 3B5
- Martin, B.L., 78 Longford Crescent,
Agincourt, ONTARIO. M1W 1P4
- Mason, S.N., c/o 561 Downland Drive,
Pickering, ONTARIO. L1W 3B1
- Massey, I.A., 542 Euclid Avenue,
Toronto, ONTARIO. M6G 2T2

Membership List 41

- Matties, G.H., 1 - 169 Riverton Avenue,
Winnipeg, MANITOBA. R2L 2E5
- McCready, W.O., Religious Studies, University of Calgary,
Calgary, ALBERTA. T2N 1N4
- McEvenue, S.E., Department of Theological Studies,
Concordia University, Montreal, QUEBEC. H4B 1R6
- Meagher, J.C., St. Michael's College, University of Toronto,
Toronto, ONTARIO. M5S 1J4
- Merkur, D., 1801 Avenue Road,
Toronto, ONTARIO. M5M 3Z3
- Meyer, B.F., Department of Religion, McMaster University,
Hamilton, ONTARIO. L8S 4K1
- Miletic, S., Director, Rel. Ed. CCCB,
90 Parent Avenue,
Ottawa, ONTARIO. K1N 7B1
- Miller, J.W., 18 Heins Avenue,
Kitchener, ONTARIO. N2G 1Z8
- Milne, P.J., Department of Religious Studies,
University of Windsor,
Windsor, ONTARIO. N9B 3P4
- Milton, H.I., 208 Collingwood Street,
Kingston, ONTARIO. K7L 3X8
- Morrow, W., 610 Beresford Avenue,
Toronto, ONTARIO. M6S 3C3
- Neumann, K.J., 123 Stillwater Drive,
Saskatoon, SASKATCHEWAN. S7J 3N7
- Newton, M., Sir Wilfred Grenfell College,
Cornerbrook, NEWFOUNDLAND. A2H 6P9
- Nolland, J., Regent College, 2130 Wesbrook Mall,
Vancouver, BRITISH COLUMBIA. V6T 1W6
- Olshen, B.N., English Department, Glendon College,
2275 Bayview Avenue, Toronto, ONTARIO. M4N 3M6
- Olson, T.W., McLaughlin College, York University,
Downsview, ONTARIO. M3J 1P3
- Organ, B.E., St. Michael's College School,
1515 Bathurst Street,
Toronto, ONTARIO. M5P 3H4
- Page, S.H., 1291 Millbourne Road East,
Edmonton, ALBERTA. T6K 0W5

42 Membership List

- Parke-Taylor, G.H., Cedar Beach, R. R. #1,
Beaverton, ONTARIO. L0K 1A0
- Parker, C.H., Queen's Theological College,
Kingston, ONTARIO. K7L 3N6
- Parker, K., Department of Religious Studies,
Memorial University of Newfoundland,
St. John's, NEWFOUNDLAND. A1C 5S7
- Pettem, M., 14-2849 Edouard-Montpetit Boulevard,
Montreal, QUEBEC. H3T 1J6
- Polzin, R., Department of Religion, Carleton University,
Ottawa, ONTARIO. K1S 5B9
- Power, B., 1503 Pacific Avenue,
Winnipeg, MANITOBA. R3E 1H6
- Prendergast, T., 15 St. Mary Street,
Toronto, ONTARIO. M4Y 2R5
- Price, R., PO Box 848, 89 Lloyd Street,
Stouffville, ONTARIO. LOH 1L0
- Przybylski, B., North American Baptist Divinity School,
11525-23 Avenue, Edmonton, ALBERTA. T6J 4T3
- Pummer, R., Department of Religious Studies, University of Ottawa,
Ottawa, ONTARIO. K1N 6N5
- Quammie, R.A., 627 Dubord Crescent,
Dorval, QUEBEC. H9P 1N5
- Redmond, S.A., 112 Irving Avenue,
Ottawa, ONTARIO. K1Y 1Z4
- Reinhartz, A., Department of Religious Studies,
University of Toronto, St. Michael's College,
81 St. Mary Street, Toronto, ONTARIO. M5S 1J4
- Remus, H., 85 Longwood Drive,
Waterloo, ONTARIO. N2L 4B6
- Richardson, G.P., University College, University of Toronto,
Toronto, ONTARIO. M5S 1A1
- Richardson, R., 129 Athabaska Avenue,
Riverview, NEW BRUNSWICK. E1B 2T2
- Rigby, J., 50 Cayley Street,
Dundas, ONTARIO. L9H 2E7
- Rollmann, H., Religious Studies,
Memorial University of Newfoundland,
St. John's, NEWFOUNDLAND. A1C 5S7

Membership List 43

- Rook, J., McMaster Divinity College,
Hamilton, ONTARIO. L8S 4K1
- Rousseau, F., 3156 rue Lacombe,
Montreal, QUEBEC. H3T 1L7
- Runnalls, D.R., Faculty of Religious Studies, 3520 University Street,
Montreal, QUEBEC. H3A 2A7
- Sanders, E.P., The Queen's College,
Oxford, ENGLAND. OX1 4AW
- Sandys-Wunch, J., Thorneloe College, Ramsey Lake Road,
Sudbury, ONTARIO. P3E 2C6
- Schroeder, D., 745 Coventry Road,
Winnipeg, MANITOBA. R3R 1B8
- Schuller, E., Atlantic School of Theology, 640 Francklyn Street,
Halifax, NOVA SCOTIA. B3H 3B5
- Scobie, C.H.H., Department of Religious Studies,
Mt. Allison University,
Sackville, NEW BRUNSWICK. E0A 3C0
- Scott, R.B.Y., 55 Belmont Street,
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Saskatoon
Saskatchewan
S7N 0W6

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Newsletter for Targumic and Cognate Studies
Dr. E. G. Clark
Department of Near Eastern Studies
University of Toronto
Toronto
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