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SOLA SCRIPTURA

Lloyd Gaston

I always rather liked the slogan *sola scriptura*. It is a Reformation phrase I learned from Karl Barth, and I have not really thought about it very much since. It serves as a useful tag to express the conviction that Scripture ought to have authority not just in but over the church. I kept that conviction when I taught in a department of Religious Studies — a very safe place in which to preserve one's theological illusions — but it caused problems when I came to a theological school, where I thought that if Scripture has authority over the church I should naturally have authority over colleagues who taught only church history and church doctrine and church practice. Needless to say, I did not get away with that! Clearly, I need to think about *sola scriptura* again.

The concept of canon, on the other hand, has never seemed very interesting. The insistence that the Word of God could be heard within the carefully defined boundaries of specific documents and nowhere else appears to be a peculiarly Protestant obsession with no historical and little theological justification. With respect to the New Testament, I rather like the more common-sensical definition of C.F. Evans: "These are writings which have accompanied the Christian movement; they are the best we have and they have proved themselves."¹ After all, what we work with as exegetes is the extant literature of ancient Israel and the early Christian church. To be sure, there is no immediate apparent reason why these two enterprises should be combined in one single society, the Canadian Society of Biblical Studies, but that is a sleeping dog we can safely let lie. At least that was so until Brevard Childs made so much noise opening his can of worms as to awaken all those sleeping dogs. With respect both to the principle of *sola scriptura* and the disciplines of our Society, I believe that the concept of canonical criticism holds out both a promise and a threat. The threat is I think best expressed in

¹ C.F. Evans, *Is Holy Scripture Christian?* (London: SCM, 1971). He also says, "It is, after all, obvious that the Christian church was meant to have a holy scripture in the sense of the Old Testament, which it succeeded in demoting but which it fatally took as a model" (p. 17).

Childs' latest book, *The New Testament as Canon: An Introduction*, and I begin with that.² It is a work which deserves to be taken seriously. Because the terms of the discussion are set by Childs, this address will be more theological than perhaps is appropriate, it will concentrate on problems of the New Testament canon, and it will initially continue to use the terms "New Testament" and "Old Testament."

Childs' enterprise is either complex or confusing or more likely both. Not only is the word "canon" used in three different senses to apply 1) to the final form of a redacted writing, 2) to a corpus of writings seen as a authoritative unity, and 3) to the principle of authority itself; but the adjective "canonical" is applied to so many nouns as to be superfluous. Let me then try to summarize his thesis as best as I can, without using the word "canonical". First, I think his major concern is with an erosion of the authority of the New Testament in the church, a concern which I deeply share. But it is not at all clear how his proposals will advance the cause at all. To insist on the importance of redaction criticism is very salutary, although Childs insists that he means more than this and it is hard to see how this would help the church, which in its worship hears Scripture in pericopes and not in books. It is also quite problematic to insist that parables, for example, be interpreted solely in their present literary settings, as he seems to say in a murky excursus. When Childs says that one must try to understand how an ancient text was "transmitted, shaped, and interpreted in order to render its message accessible to successive generations of believers by whom and for whom it was treasured as authoritative,"³ we can heartily concur if what he means is history of interpretation or *Wirkungsgeschichte*, but the word "shaped" appears to indicate that something more than that is meant.

The most problematic part of Childs' proposal lies in his appeal to the canon as an authoritative collection of writings, whereby an absolute authority is given to the collection as such, even at the expense of the individual writings contained in it. The early church in collecting those writings has great problems with the "particularity of the epistles"⁴ and the "plurality of the gospels."⁵ Since Childs is a

² B. Childs, *The New Testament as Canon: An Introduction* (London: SCM, 1984).

³ *Ibid.*, 323.

⁴ See N.A. Dahl, "The Particularity of the Pauline Epistles as a Problem in the Ancient Church," *Neotestamentica et Patristica* (Leiden: Brill, 1962) 261-271.

⁵ See O. Cullmann, "The Plurality of the Gospels as a Theological Problem in Antiquity," *The Early Church* (Philadelphia: Westminster, 1956) 39-54.

consequent thinker he sees the same problems and proposes that the New Testament canon forces us to understand Paul as bracketed between Acts and the Pastoral Epistles (in fact, how Paul was assimilated by the ancient church) and that we "transcend" the four gospels in favour of a "harmony of the gospels" (tried already by Tatian). Even in textual criticism the guiding principle is to be not the recovery of the earliest possible text but rather of what Childs calls the "canonical text," the text received by most of the later church. For example, the secondary ending of Mark is taken as the authoritative text for harmonizing the Resurrection appearance stories in all the other gospels. Childs consciously contrasts the historical Paul and the canonical Paul,⁶ the Paul of the letters and the Paul of the church,⁷ with authority lying only with the latter. But that is to downplay the authority of Paul and the gospels in favour of the authority of the church in the third to fifth centuries, by appealing to an idea of canon which was not even their primary authority. The overall effect of the canon appears to be to shut the New Testament writers up in a cage of the church's making. It is curious that Childs does not discuss a parallel and even more serious simultaneous development: the taming of the Torah through the formation of a canon of the Christian Old Testament. The two processes cannot be unrelated, for the end result is to subordinate the cage called Old Testament to the cage called New Testament. Not only do the two cages not relate to one another very well, but the valley between them tends to be grossly neglected when it goes under the name of "Intertestamental." We have come far from our initial nostalgia for *sola scriptura*, and it seems that it is the problem of the canon and the two cages which first needs rethinking.

First, however, it might be helpful to survey some of the recent work done on the history of the formation of the OT and NT canons. In the course of preparing this address I was surprised at how I had to give up most of the received wisdom I had learned only 25 years ago. One need only look at the two articles in the *IDB(S)* by Freedman and Sundberg to see that the formation of the OT was much earlier and the formation of the NT much later than the old consensus would have it. There are some historical conclusions we will all have to come to terms with, even if Freedman and Sundberg do not yet represent a new consensus.

⁶ Childs, 427.

⁷ *Ibid.*, 240.

It might help to begin with some definitions. "Canon" is probably not an appropriate term to use. It is a word widely used in the Hellenistic period for "criterion," "norm," "standard of excellence," or the like, and it was used in the early church largely in three phrases: canon of truth (*kanōn tēs alētheias, regula veritatis*), canon of faith (*kanōn tēs pisteōs, regula fidei*), canon of the church (*kanōn tēs ekklēsiās, regula ecclesiastica*). By extension the term was also used specifically to designate decrees of church councils, church law, monastic regulations, the central part of the mass, and elevation to sainthood. A secondary meaning of the word, a "list," was not applied to a group of writings before the late fourth century and may well have come about because of a technical innovation: the invention of the codex. "Canon" in this sense is then only an instruction to the copyist (later printer): when you produce a codex or Bible, copy the items on this list and in this order. We often say "canon" where we ought to say "Scripture."

One could define the formation of Scripture (or "canon" in modern parlance) as the deliberate selection and collection of ancient traditions into a new authoritative group of writings which have a normative function for a community such that any other later normative writing or speaking must be seen in relation to it. It is clear that that is a very decisive event in the life of a religious community and one which probably can happen only once. The formation of Scripture of course establishes "stability," to use the terminology of James Sanders, but if that were all, the community would soon die of arteriosclerosis. Canon must also be "adaptable for life,"⁸ which means being open to midrash,⁹ to innovative interpretation in new situations. It is doubtful, however, if a second canon can be added to the first, for then the new canon becomes the real canon, to which

⁸ The two terms are J.A. Sanders'. See his *Canon and Community: A Guide to Canonical Criticism* (Philadelphia: Fortress, 1984) and *From Sacred Story to Sacred Text: Canon as Paradigm* (Philadelphia: Fortress, 1987), or, even more conveniently, his article on hermeneutics in *IDB(S)*.

⁹ As with any currently popular term, the word "midrash" is used in widely different senses. D. Patte, *Early Jewish Hermeneutics in Palestine* (Missoula: Scholars, 1975), tries to introduce terminological clarity by making distinctions between a) literary genre, b) hermeneutical methods, and c) hermeneutical convictions. The first may (or may not) be present in the NT (Heb). The second is found in important parts of some NT writings, which cannot be understood except as part of a long midrashic tradition (i.e., cannot be related directly to an "OT" without doing violence to both). The third, a midrashic hermeneutic "takes place between the two poles 'Scripture' and the 'worshipping community'" (p 319) and can be said to characterise all the NT writings. J. Sanders seems usually to intend this third sense.

the old must relate itself in order to establish its legitimacy, reversing the time sequence of Scripture and midrash. At least I believe that to have been the case in the Christian movement, where the establishment of the NT as canon went hand in hand with the demotion of the OT Scripture to the subordinate status.¹⁰

Was such a Scripture created in Israel? D.N. Freedman argues that it was.¹¹ According to him, a radically new redaction and reordering of the traditions occurred during the exile (580-550) to produce Torah, Former Prophets, and Latter Prophets, as "public documents, for which the highest religious authority was claimed, promulgated by an official...group in the Jewish community."¹² A generation or so later (c. 500), extensive additions were made to the corpus of the Latter Prophets. Such a baldly stated thesis is of course in need of refinement, which I think Blenkinsopp has provided in his *Prophecy and Canon*.¹³ The Writings, most of which were in existence at the time, were not part of the Scripture, and when they were later collected and edited, it was in conscious relation to Scripture, a "canon-conscious redaction," as Sheppard calls it, as a kind of midrashic response.¹⁴ They might be called "deutero-canonical" from a Jewish perspective if "canon" were a Jewish word. In any case, the existence of Scripture, including at least many of the Writings, can be assumed as authoritative documents by at least some groups certainly by the beginning of the first century B.C.E.¹⁵ One of the reasons¹⁶ for saying this is that if Scripture produces midrash, then conversely midrash presupposes Scripture, and as Vermès says, "in exegetical writings of the second century BC the main haggadic themes are already fully developed."¹⁷ There was never a church council at

¹⁰ See my "Legicide and the Problem of the Christian Old Testament: A plea for a New Hermeneutic of the Apostolic Writings," *Transformations in Judaism and Christianity after the Holocaust* (ed. I. Greenberg, et al.; Bloomington: Indiana University Press, forthcoming).

¹¹ D.N. Freedman, "The Law and the Prophets," *Supplements to Vetus Testamentum* 9 (Leiden: Brill, 1962) 250-265.

¹² *Ibid.*, 251.

¹³ J. Blenkinsopp, *Prophecy and Canon* (Notre Dame: Notre Dame University Press, 1977).

¹⁴ See G.T. Sheppard, *Wisdom as a Hermeneutical Construct* (Berlin: de Gruyter, 1980).

¹⁵ See the essays in S.Z. Leiman, *The Canon and Massora of the Hebrew Bible* (New York: Ktav, 1974).

¹⁶ Another is the unmistakable attestation of all parts of the OT at the end of the first century by 4 Ezra, Josephus, and the NT.

¹⁷ G. Vermès, *Scripture and Tradition in Judaism: Haggadic Studies* (Leiden: Brill, 1973), 228. See also D. Patte (note 9).

Jamnia, and the Rabbis did not seriously debate inclusion or exclusion.¹⁸ But the place of Scripture within Judaism is not my topic, and I can only refer you to an interesting forthcoming book by Jack Lightstone.

To come now to the formation of the NT canon,¹⁹ it seems to have been shifted from the end of the second to the end of the fourth century, at least partly because of a new dating of the Muratorian Fragment.²⁰ For the most part it did not involve "canon-conscious redaction," nor did it occur at a crucial time in the life of the church.²¹ It is rather a miscellaneous collection of various occasional writings. Its boundaries have no self-evident validity, and every criterion mentioned: apostolicity, catholicity, orthodoxy, traditional usage, has important exceptions both of inclusion and exclusion. In particular, inspiration was never adduced as a criterion for canonicity in the early church,²² because the Spirit was held to be given to the whole church.²³ None of the writings in the NT claims canonical authority for itself (Rev claims apocalyptic authority), and most refer specifically to Holy Scripture outside themselves. No one has ever been able to find a unity in the NT canon²⁴ (as there is in Freedman's OT Scripture), but instead we have learned to speak of the varieties of NT religion.²⁵ Since one cannot do NT study today

¹⁸ Generally recognized since J.P. Lewis, "What Do We Mean by Jabneh?," *JBR* 32 (1964) 125-132.

¹⁹ Here I rely to a large extent on the excellent short book by H.Y. Gamble, *The New Testament Canon: Its Making and Meaning* (Philadelphia: Fortress, 1985). Cf. also H. von Campenhausen, *The Formation of the Christian Bible* (London: Black, 1972).

²⁰ See A.C. Sundberg, Jr., "Canon Muratori: A Fourth Century List," *HTR* 66 (1973) 1-41.

²¹ The crucial period in the life of the church produced not a canon but a fundamentally new midrash in occasional writings which have been treasured by the church ever since.

²² See A.C. Sundberg, Jr., "The Bible Canon and the Christian Doctrine of Inspiration," *Int* 29 (1975) 352-371. Very helpful in general is P. Achtemeier, *The Inspiration of Scripture: Problems and Proposals* (Philadelphia: Westminster, 1980).

²³ 1 Clement claims to be inspired by the Holy Spirit as e.g. Romans does not. We can also note that 1 Clement had more authority than Romans in most places in the second century church.

²⁴ In dealing with the criteria in the early church for inclusion in the NT canon, "one can only speak of the principle of having no principle," K. Aland, *The Problem of the New Testament Canon* (London: Mowbray, 1962).

²⁵ See W. Bauer, *Orthodoxy and Heresy in Earliest Christianity* (Philadelphia: Fortress, 1971). J.D.G. Dunn, *Unity and Diversity in the New Testament* (London: SCM, 1977), and R.L. Wilken, *The Myth of Christian Beginnings* (Garden City: Doubleday, 1971).

without speaking of the importance of church tradition (and its continuity with "post-canonical" tradition), the old Reformation distinction between Scripture and tradition has lost all historical basis.

It can fairly be said that the Reformation has lost that battle. The separate writings contained in the NT are all products of tradition, especially the gospels but also the epistles, being applied in very specific situations.²⁶ Two phenomena which were of great embarrassment to the early church, the plurality of the gospels and the particularity of the Pauline epistles, lie at the very heart of contemporary understanding of these texts. It is true that "The New Testament is the Church's Book"²⁷ not only in that the church created the canon in the fourth and fifth centuries but also with respect to the composition of the individual writings in the first and second centuries. Nevertheless, the principle of *sola scriptura* remains essential if there is to be any transcendental criterion by which the church can judge and reform itself. As Barth said, if all we have is tradition, "the church is not addressed but is engaged with a dialogue with herself."²⁸ Let us see if we can find such a transcendent criterion against which the traditions of the church can be measured and to ask how it can help in the interpretation of the New Testament writings.

In response to the theological question of identifying an authority which is not a product of but transcendent over the church, the answer within a Christian context seems at first blush to be obvious. Barth's formulation was that Jesus Christ as the first form of the Word of God has authority over Scripture as the second form of the Word of God which has authority over the proclaimed word as the third form of the Word of God. If it seems obvious that Jesus Christ is the canonical principle, it is not at all obvious how one can understand that statement as anything other than a purely formal principle. We can look at two classic attempts to put flesh on the principle.

First is the hierarchial concept of the ancient church which says that authority runs: God → Christ → apostles → bishops → church. This can be seen, e.g., in 1 Clement 42: "The apostles

²⁶ Of course the same could be said of the separate writings of the OT, but the point is that they do not contain *church* tradition.

²⁷ W. Marxsen, *The New Testament as the Church's Book* (Philadelphia: Fortress, 1972). For growing Protestant recognition of the importance of tradition, see E. Flesseman van Leer, *Tradition and Scripture in the Early Church* (Assen: Van Gorcum, 1954).

²⁸ *CD* 1, 1, 118.

received the gospel for us from the Lord Jesus. Jesus Christ was sent from God. Thus Christ is from God and the apostles are from Christ. In both instances the orderly procedure proceeds from God's will, ... and the apostles after preaching in country and city appointed their first converts to be bishops and deacons of future believers. And this was no novelty, ... since Scripture says, 'I will appoint your bishops in righteousness and your deacons in faith' (Isa 60:17)." Or in Justin, I Apology 39, "The Spirit of prophecy speaks... in this way: 'For out of Zion shall go forth the law and the word of the Lord from Jerusalem...' (etc. Isa 2:3). For from Jerusalem there went out into the world men, twelve in number and these illiterate, of no ability in speaking, but by the power of God they proclaimed to every race of men that they were sent by Christ to teach to all the word of God." Note how both Justin and 1 Clement base their argument on Scripture! This theory of apostolic succession was popular in the ancient church, and its effects are still very much with us today. It is only this theory which justifies the position of the gospels first in the New Testament and the special liturgical honour given to the gospels in certain church traditions. The problem is that it is manifestly untrue! The only apostle to have contributed any writing to the NT, Paul, hardly ever passes on tradition received from Jesus and even boasts that he never knew him (2 Cor 5:16). It was a nice theory, but here surely theology has no historical or Biblical basis on which to build whatsoever.

The modern attempt to base revelation on tradition stemming from Jesus has had no greater success. Again it seems at first quite reasonable to ascribe to the teaching of Jesus greater authority than the gospels which report it, perhaps even to print his words in red ink. But it is perhaps significant that the church never thought to preserve the teaching of Jesus in the language in which he spoke it. Here the *Leben Jesu* movement flounders on the phenomenon which already worried the ancient church: the plurality of the gospels. Quite apart from any modern judgments about the authenticity of individual sayings, the gospels seen synoptically show that the gospel writers were quite prepared to alter the Jesus tradition rather freely to address their own particular situations. The teaching of Jesus is not a given but must be reconstituted. The problem is that no two reconstructions are the same and they all show evidence of selectivity based on modern religious desires. The quest for the historical Jesus finally dug its own grave, for the more it tried to recover the teaching of Jesus the more it became apparent how much that teaching differs from the Jesus figure liberal theology wanted to find. Here is very shifty sand indeed, and the enterprise has been quietly dropped in theological circles even if its influence is still very much in evidence in

popular piety.

Before giving up on the attempt to find in the teaching of Jesus the revelatory link between God and the church, we might speculate on how the situation might have been different if Jesus had written a book. If such a book emphasised discontinuity we might have had a new religion and a new Scripture, with little relationship to what went before, as is the case with the Koran. Under such circumstances, but only under such circumstances, Marcion's proposal might have succeeded. But if, as I believe would have been the case, such a book emphasised continuity, we would have had no church at all, for those attracted to the teaching of Jesus would have followed his call to become better Jews. As Gentile Christians we may well be grateful that in the providence of God Jesus decided not to write a book.

Is there another criterion, a *kanon tes aletheias*, which stands above the church's canon, in the sense of a list of authoritative writings? The Lutheran tradition in particular has been concerned with the question of the canon within the canon. Note how the word "canon" is being used in two senses, "criterion" and "list." The same ambiguity has plagued much of the discussion since ancient times.²⁹ Luther's classic statement is: "That is the true test by which to judge all books, when we see whether or not they promote (*treiben*) Christ.... Whatever does not teach Christ is not yet apostolic, even though St. Peter or St. Paul does the teaching. Again, whatever preaches Christ would be apostolic, even if Judas, Annas, Pilate, and Herod were doing it."³⁰ Here is a way of putting Christ in the centre, not as a link in passing revelation through apostolic succession but in terms of what God has done in Christ's death and resurrection. Here is a criterion above the church's canon, which effectively relativizes the individual writings under the centre of the gospel. It is however much more seriously deficient in its subjectivity: if James does not promote Christ for some, that writing does for others. It is perhaps such considerations which have led E. Käsemann to propose a more specific and objective canon-within-the-canon or "material centre" (*Sachmitte*), namely the justification of the ungodly. This is perhaps a bit theological and certainly very Paul-centred, but it is also not as objective as it seems. With equal persuasive force, Stuhlmacher can argue that the centre ought rather to be "reconciliation."³¹ While it is true that every church tradition and

²⁹ Cf. I. Lönning, *Kanon im Kanon: Zum dogmatischen Grundlagenproblem des neutestamentlichen Kanons* (Oslo: Universitetsforlaget, 1972).

³⁰ *Luther's Works* (Philadelphia: Fortress), Vol 35, p 396.

³¹ P. Stuhlmacher, "The Gospel of Reconciliation in Christ; Basic Features and Issues of a Biblical Theology of the New Testament," *HBT* 1 (1979) 161-190.

many individual Christians have their own canon-within-the-canon, unconscious or acknowledged, there is no criterion to adjudicate their rival claims. As Käsemann argued, "the NT canon does not constitute the foundation of the unity of the church."³² But he can also give no compelling reason why that unity must be achieved on *his* terms, and the church remains in dialogue with itself, with no *sola scriptura* to address it.³³

It seems that we could be on surer footing if we were to appeal not to a modern but to an ancient *regula fidei*, not to apostolic succession but to "apostolic" tradition of the second century. This has the great advantage not only of concentrating on the Christological centre but of doing so with more essential detail than the abstract modern examples cited. It is not that I intend to express anything but basic agreement with the *regula fidei*, but a number of points must be noted. First, the *regula fidei* was not meant to be a compendium of the faith but presupposes the authority of Holy Scripture for theology and practice. Second, the *regula fidei* was not derived from a NT canon, which did not yet exist, but was at least in part a guide to the midrashic interpretation of Holy Scripture (=OT). Third, the *regula fidei* was only a part of the apostolic tradition (*regula ecclesiastica*), which also included "apostolic" liturgies and church orders. Fourth, there exists enough diversity in the "apostolic" tradition that it is quite misleading to speak of *the* tradition: there were only traditions and any consensus which developed was a secondary phenomenon.³⁴ Finally, we are after all speaking of traditions and not of a criterion (kanōn) which transcends the church. Nevertheless, we have heard a hint of a *sola scriptura*, a scripture not created by the traditions of the church.

It is possible to push the concept of apostolic tradition into the first century. Many will agree with the method, though no longer the content, of Bultmann's *NT Theology*. He begins with the *kerygma* of the Jerusalem and Hellenistic church (sing!) as primary, continues with Paul and John as the (only!) great "theologians" and concludes with a long section on "Development toward the Ancient Church,"

³² E. Käsemann, "The Canon of the New Testament and the Unity of the Church," *Essays on New Testament Themes* (London: SCM, 1964) 95-107.

³³ There has been much ferment in German Lutheran theological circles, conveniently collected by E. Käsemann, *Das Neue Testament als Kanon; Dokumentation und kritische Analyse zur gegenwärtigen Diskussion* (ed. E. Käsemann; Göttingen: Vandenhoeck und Ruprecht, 1970), with his own comments, but they are singularly unhelpful since all the contributors assume that the OT is not really Holy Scripture.

³⁴ See the fundamentally important work of W. Bauer (note 25).

including non-canonical material.³⁵ If the first is naive and the second too restrictive, our interest is with the final section. While Bultmann is right in seeing the continuity between the "sub-apostolic" writings in the NT and the early church, he sees it as a decline into "early Catholicism." R.E. Brown³⁶ and R.H. Fuller,³⁷ on the other hand, see the movement more positively and would understand post-apostolic writings not as containing the gospel but as authoritative indications of how the gospel is to be transmitted to later generations. There are great advantages in leaving the lower limits of the NT canon quite permeable.

The NT canon is not a unity and cannot serve as a norm. That is true not only of the individual writings but also of the *kerygmata* they contain. Scholars as different as W. Bauer and J.D.G. Dunn agree that the early Christian movement began with a rich diversity of *kerygmata* and gospels and Christologies and theologies. That is only to be expected, since we are dealing after all with church traditions and both the communities that formulated them and the communities for which they were being adapted. Insofar as there is unity, it lies in the conviction that God has acted in Jesus Christ and that this God is the God of Holy Scripture. The significant subtitle of C.H. Dodd's *According to the Scriptures* is *The Substructure of NT Theology*. Scripture is the criterion, the canon, to which the early Christians appealed, and it is definitely not the creation of the church. Here, then, we have found our *sola scriptura*.

The second part of the proposal I think follows inevitably from the first, the anchoring of the *sola scriptura* principle firmly in the Holy Scriptures of ancient Israel. The second thesis is that it is best not to speak of a canon of the New Testament at all but rather of *midrash* (J. Sanders) or *explicatio* (J. Calvin).³⁸ It really does make a

³⁵ It is becoming more and more customary to ignore the limitations of canon in writing "introductions"; cf. e.g. H. Koester, *Introduction to the New Testament* (2 vols; Philadelphia: Fortress, 1982).

³⁶ R.E. Brown, *The Churches the Apostles Left Behind* (London: Chapman, 1984).

³⁷ R.H. Fuller, "The Development of the Ministry," *Lutheran-Episcopal Dialogue* (Maxi, n.d.) 76-93.

³⁸ "In speaking of the Scripture Paul means what we call the Old Testament; how can he say that it makes a man perfect? If that is so, what was added later through the apostles would seem to be superfluous. My answer is that as far as the substance of the Scripture is concerned, nothing has been added. The writings of the apostles contain nothing but a simple and natural explanation of the Law and the prophets along with a clear description of the things expressed in them", Commentary on 2 Tim 3:17.

difference when one recognizes, along with C.F. Evans, that "Christianity is unique among world religions in being born with a Bible in its cradle."³⁹

As the new discipline of canonical criticism points out, the creation of a canon of Holy Scripture is a decisive step in the life of a community. It lies in the nature of canon to provide stability. While one can in theory or in practice neglect parts of it or reject the whole to start a new religion, no new canon can be added to canon once it is created. At the same time it lies in the nature of canon to be "adaptable for life," and if it is truly to function as Scripture it cries out for constant reinterpretation in the ongoing believing communities. A necessary counterpart to canonical criticism is "comparative midrash," which includes but is more than history of interpretation. If it is true that once a canon is formed revelation is restricted to the canonical text, it must also be emphasized that revelation does occur again and again in the believing communities in their various situations, sometimes with radically new meaning. If the concept of inspiration (and thus of revelation in a post-canonical situation) is to be meaningful, it must refer not just to a private transaction in the past but to what God does in the present. Inspiration occurs whenever a community, in its own particular situation in time and space, within the continuity of the whole tradition of interpretation, is inspired to hear what God says to them in the words of Holy Scripture. "Every Scripture, whenever (from time to time) it is inspired by God, is profitable for teaching, reproof, correction, and training..." (2 Tim 3:16). "*Ubi et quando visum est deo*," as the Reformers said. As revelation is more authoritative than an ancient text, so midrash can be more authoritative for the community than the canon as such. There is a tension between the exegetical meaning of a text, which can be more or less established historically, and the homiletical, even inspired meaning, which is true for its time and place but is not authoritative for other situations in the same way as is the exegetical meaning. The canon remains as *sola scriptura* as a control over interpretations which claim to be revelation but are not or are no longer such.

There were major problems involved when the church thought it had two canons, an Old Testament and a New Testament.⁴⁰ The problem is of course much greater than the names, although they contribute to it. As is well known the word "Testament" is a famous

³⁹ C.F. Evans, "The New Testament in the Making," *The Cambridge History of the Bible*, Vol 1 (Cambridge: Cambridge University Press, 1970) 232-284.

⁴⁰ See my "Legicide" (note 8).

mistranslation by Tertullian,⁴¹ and while "Covenant" might well be appropriate for the first canon, it does not adequately characterise the second. The real problem, however, lies in the adjectives "Old" and "New," insofar as they are held, consciously or unconsciously, to have any meaning at all. Again, I refer to the Babylonian captivity of Hebrew Scripture under the chains of the concept "Old Testament." The concept "New Testament" can and almost always has led interpreters of these documents into a hermeneutic of antithesis. In what follows, we shall look at some of the theological consequences which accrue from a hermeneutic of continuity, which in turn depends (I think) on the concept of canonical Scripture and authoritative midrash. If we eliminate the concept of "New Testament" we shall have to find another name to refer to it. For lack of anything better, I shall follow the example of Paul Van Buren and speak from now on of the Apostolic Writings.

It is clear that the teaching of Jesus is to be understood completely in Biblical categories and that none of it is intended to be in antithesis to them. His teaching can in particular be understood as authoritative midrash of the Scriptural passages proclaiming the Kingdom of God, saying that now they were about to be fulfilled. Jesus' teachings and his deeds are to be interpreted without remainder as part of the Judaism of his day, in continuity with Scripture and the tradition of its post-Biblical interpretation. That means that by incorporation into Jesus as the one in whom God has acted for their sake Gentiles have complete access to Jesus' Scripture (and its living interpretations) and to Jesus' God who speaks in them. The doctrine of the Trinity has logical priority over Christological doctrines,⁴² something obscured by too abstract formulations. What is said is that the "Father" to whom the "Son" relates is none other than the God of Abraham, Isaac and Jacob, the God of Sarah and Rebekah and Rachel and Leah, the God of Moses and Jeremiah and Ezra and Esther. The doctrine of the Trinity formulates the fact that through the Son and the Holy Spirit this is the God Gentiles worship too.

Also Christology depends on Scripture, as an interpretation of it and not an addition to it. The earliest creedal formula in the Apostolic Writings, in its shortest form, states that "Christ died in accordance with the Scriptures... was raised in accordance with the Scriptures" (1 Cor 15:3-5). Even the resurrection is not in itself revelatory but is an ambiguous event which is in itself mute. No church was

⁴¹ Actually he preferred the term "*Instrumentum*".

⁴² As pointed out by Blenkinsopp (note 13) p 15.

ever founded on the basis of the resurrection of Lazarus or Jairus' daughter or the widow's son or Tabitha or Euthychus, or on the ascension of Enoch or Elijah or Moses or Mary. What makes Jesus' resurrection unique and gives it revelatory voice is that it was "according to the Scriptures." The risen Christ "beginning with Moses and all the prophets interpreted to them in all the Scriptures the things concerning himself" (Lk 24:27). Failure to recognise this could lead us to misunderstand, even to trivialize, the claims made by the Christology of the earliest Christians.⁴³

Paul claims that his gospel was "proclaimed beforehand to Abraham" because "Scripture knew beforehand that God would justify the Gentiles from faithfulness" (Gal 3:8), that "the gospel of God concerning his Son was promised earlier through his prophets in Holy Scriptures" (Rom 1:2), and that "the Law and the Prophets testified to the righteousness of God through the faithfulness of Jesus Christ" (Rom 3:21f). It was expected that Scripture was the criterion for the truth of the gospel: those who received the word "examined the Scriptures daily to see if these things were so" (Acts 17:11). And yet this tends not to be recognised by modern scholars. Vielhauer⁴⁴ in particular complains that Paul's interpretation of the "Old Testament" is completely arbitrary and need not be taken seriously. All of this is because of the concepts of "New Testament" and "Old Testament," and the fact that the former seems not to relate very well to the latter. But if we begin with the concept of Holy Scripture, then we need to take seriously its living transmission in the midrash of subsequent communities. The task of the Pauline interpreter is then not to contrast Paul and the Old Testament itself but to try to reconstruct something of the history of interpretation of the text and to locate Paul with respect to these midrashic traditions. Insofar as this can be done, Paul's own midrash, while creative, is not at all arbitrary and outlandish. Here is a good example of how a change of concept might enrich exegesis and give more, not less, authority to the Apostolic Writings.

Understanding the Apostolic Writings as midrash means that there is no sharp line separating NT and early church. That is of course true historically, but it also has important theological

⁴³ This is not to say that we ought to take the midrashic methods of the early church as a model of how we ought to read Holy Scripture. But we cannot understand early Christian writings unless we understand their positive relation to Holy Scripture, as opposed to the perspective of the later canon which demotes Holy Scripture to mere "Old Testament".

⁴⁴ P. Vielhauer, "Paulus und das Alte Testament," *Oikodome* (Munich: Kaiser, 1979), 196-228.

consequences. We ought not to try to jump from the "letters from heaven" posted in the first century directly to our own time but Christians should recognise that they are only the most recent stage in a process, which began with Easter in the light of Ezra, of receiving tradition and hearing Scriptural midrash to illuminate their own present. Even in the fifth century, liturgy and the *regula fidei* and a living tradition were much more important than drawing up a list of books. For the first and second centuries, Cullmann⁴⁵ argued long ago that the emerging tradition and the rule of faith (creeds) were more authoritative than the writings which contain them. This is the truth in what Catholic doctrine has always claimed. There are important elements of the Christian tradition not contained in the Apostolic Writings and there are aspects of the Apostolic Writings which have only relative importance as a stage in the transmission of that tradition. Other aspects of the Apostolic Writings seem to many to be theologically and ethically problematic — the anti-Judaism of some of them is only one example — and we now have a criterion transcending both ourselves and the church which gives theological justification for that conclusion, namely incompatibility with Holy Scripture as the *sola scriptura* which stands above the church.

The proposal to abolish the New Testament in favour of Christian traditions and Christian midrash also has consequences for the work of our Society. I do not seriously propose renaming it the Canadian Society for the Study of the Hebrew Bible and its Post-biblical Midrash/ *La Société Canadienne pour l'Etude de la Bible Hébraïque et son Midrash Post-biblique*. Nevertheless, I hope that many of us adopt this perspective. I refer in particular to those who study as I do the Apostolic Writings. We are freed from the shackles of thinking we must try to find antithesis to Scripture where none is intended, but we also have a serious and difficult obligation. That is to seek to recover the midrashic tradition that began when Scripture first became Scripture and to situate our interpretation of the Apostolic Writings within that tradition. This means not only to acknowledge the legitimacy of other midrashic understandings but also to see that the writings we study subordinate themselves to the overall authority of Scripture and are to be understood from that perspective.

⁴⁵ O. Cullmann, "The Tradition," *The Early Church* (Philadelphia: Westminster, 1956) 59-99. Cf. W.G. Kümmel, *Introduction to the New Testament* (London: SCM, 1966) 358, "We can recognize what rightly stands in the canon only on the basis of the apostolic witness contained in the canon."

We return to Brevard Childs but stand him on his head. The church does indeed need a canon to act as a transcendent criterion to adjudicate among conflicting church traditions. We look for that canon, however, not in the collection of certain church writings on the list but in the authority they themselves appealed to: the Scripture of Israel. Here is our *sola scriptura*.

CSBS/SCEB ANNUAL MEETING, 1987

ABSTRACTS OF PAPERS

1. Donald Burke (Catherine Booth Bible College, Winnipeg): "Ravaged Zion: Jer 30:12-17 in Its Context"

Jer 30:4-31:22 is characterized by an alternation between masculine and feminine language and imagery. While this alternation is sometimes noted by scholars, it is seldom given importance in their exegesis of this material. In this paper the "feminine" poem in Jer 30:12-17 will be examined to discover both its internal coherence and its relationship to the developing feminine-masculine imagery of its context. It will be shown that one of the primary intentions of this material is to answer questions about whether impotent Jacob (30:5-6) and ravaged Zion (30:12-17) will have progeny.

2. Claude Cox (McMaster): "The Use of the Bible in Handel's *Messiah*"

This paper examines Handel's *Messiah* with a view toward understanding the background, selection, significance of the order, and the common perspective which the biblical texts have in their new setting.

3. P. M. Michèle Daviau (Toronto): "Ethnographic Analogy and Ancient Iconography: Resources for Understanding Ancient Life Ways"

Archaeological and literary evidence for "Life in Bible Times" has frequently been understood and interpreted from the point of view of the modern observer without a control group to serve as a standard for a proper analogy. However, relevant information can now be derived from recent ethnographic studies that have been carried out among traditional peoples currently inhabiting the Near East, such as those of Watson and Kramer in Iran. The application of these studies to archaeological excavations of sites dating to the Biblical period and to Biblical literature must be supplemented by iconographic and literary evidence from the ancient Near East itself. This paper will present an illustration of the use and limitations of ethnographic observation for understanding ancient life ways.

4. Philip Davis (University of Prince Edward Island): "Mythic Mediators in Post-Biblical Judaism"

It is increasingly recognized that efforts to make sense of the development of New Testament christology have suffered from overemphasis on small units of meaning, such as the christological titles, and insufficient attention to the broader question of how mediation between God and humanity was understood in the cultural environment of the early church. This paper will argue that the nearest Jewish analogies to the NT Christ figure are the embellished portraits of OT figures found in post-biblical literature; that several distinct patterns of mediation are associated with these figures; and that one of these patterns is characteristic of almost all first-century christology.

5. Peggy Day (Trinity College, Toronto): "The *śātān* in Zechariah 3"

Modern scholarship typically asserts that, in Zech 3, Joshua the high priest should be understood as a cypher for the restoration community. Thus when the *śātān* opposes Joshua's investiture, the *śātān* is understood to be opposing Yahweh's forgiveness of the people. This paper argues that Zech 3 is a secondary insertion into the vision cycle of proto-Zechariah. Whereas the other 7 visions of this cycle may be described as symbolic visions, Zech 3 does not share their formal characteristics. Therefore Joshua the high priest is not a symbol for the community, but stands quite simply for himself. The *śātān* objects to his investiture because the restoration community was in fact divided over the issue of his fitness for office. Zech 3 projects this dissent into the divine sphere, and the *śātān*, playing the role of legal adversary, voices the dissent in the heavenly court.

6. Michael de Roche (The University of Calgary): "Isaiah 45:7 and the Cosmological Significance of Darkness"

According to the present consensus, Isa 45:7 represents a significant shift in the cosmological thought of ancient Israelite religion. In the OT darkness is one of the terms for the uncreated chaos that existed prior to the creation of the cosmos. In apparent contradiction to this normal state of affairs, in Isa 45:7 Yahweh claims to have created (**br^c*) darkness. According to most critics this verse represents an important step on the way from a dualistic notion of the universe to a doctrine of *creatio ex nihilo*. In contrast to this consensus, this paper maintains that the cosmology of Isa 45:7 does not differ from that found elsewhere in the OT. An examination of the relevant

passage indicates: (1) that Deutero-Isaiah recognizes that there was a preexisting chaos; (2) that **br^c* means precisely the imposition of structure; and (3) that Isa 45:7 is in harmony with Gen 1:2-3, the verses with which it is most commonly contrasted.

7. Paul Dion (Toronto): "Psalm 31: Strophic Structure and Overall Composition"

At first sight, Ps 31 is just an anthological conglomerate, difficult to fit into the prevailing form-critical categories. However, a number of long-range repetitions suggest a well-planned composition, and the layout of this psalm can be evinced accurately through the combined approaches of poetics analysis and rhetorical criticism. Two main parts can be discerned. The first one is centered around a fairly traditional lament over the psalmist's sufferings (myself; my neighbours); this nucleus is surrounded by two envelope structures in which cries for help alternate with expressions of trust. The second major division is a much shorter benediction, which lies outside the tight network of correlations evident in part I, but picks up again all its main motifs in a different fashion. The psalmist now praises YHWH for delivering his faithful from the near despair to which he had been driven, and exhorts his fellow sufferers to stand firm in their reliance on the Lord.

8. Christopher Foley (St. Thomas More College, Saskatoon): "The Function of Contrast in Psalm 22"

This paper explores the use of contrast or antithesis as a structuring device in Ps. 22 and the impact of this device upon the reader. The poem, combining both lament and thanksgiving, is composed of two major sections with ten minor units, each of which is constructed around a basic opposition. These oppositions impart dramatic movement to the poem through variation in tone. This variation is in fact the major center of interest in the text, with the themes of suffering and deliverance being subservient to it. The aesthetic form of the text generates in the reader a variety of experiences, ranging from anxiety, through catharsis, and finally to one of calm.

9. J.T. Forestell, C.S.B. (St. Joseph's University College, Edmonton): "A New Possibility for the Son of Man"

"The one like a son of man" in Daniel 7:13-14 is interpreted as "the saints of the most High" in 7:18, 22, 25, 27; the reference could be to "faithful Israel." Dan 7:22 could be rendered "judgment was given to

the saints of the most High," an idea found in the intertestamental literature and 1 Cor 6:3. Luke 9:44, the most succinct of the passion predictions, recalls Dan 7:25. If Jesus saw himself as fulfilling Israel's mission in salvation history, meditation on Dan 7 would suffice to explain his understanding of his own destiny. 1 Enoch and 4 Ezra would be independent developments of Dan 7.

10. David Jobling (St. Andrew's College, Saskatoon): "Love/Pornography: A Deconstructive Reading of Hosea 1-3"

"The prophet of the unfathomable love of God" has not been a favourite of feminist readers, one of whom (D. Setel) has recently accused him of pornography. The criticism stems not only from the depiction of Hosea's ill treatment of Gomer, but also from the literary exploitation of woman as symbol in the husband-wife metaphor for Yahweh and Israel. Without denying the force of this criticism, the present paper takes a different feminist line. It asks why a section whose ostensible purpose is to reject Baal-worship and the cult of fertility should end up recreating Yahweh in the image of Baal, as a god of undisguised male sexuality whose credibility is tied up with natural fertility. The study is related to the author's previous work on the pathological symptoms of biblical narratives which try to make patriarchy make sense (Genesis 2-3).

11. Robert MacKenzie (McGill University) and Frederik Wisse (McGill University): "Semitisms as Evidence of Jewish Christian Authorship of New Testament Writings"

Scholars often appeal to Semitisms to support the claim of Jewish Christian authorship of specific New Testament and other early Christian writings. Recent studies have indicated that identifying Semitisms in Hellenistic Greek is far more problematic than was previously thought and that it involves phenomena open to a variety of explanations. This calls for a review of the question of the usefulness of Semitisms to settle the issue of the ethnic background of the author. Since the whether or not of Jewish Christian authorship has serious consequences for the interpretation of a text, the issue is of considerable importance for New Testament Studies.

12. Brice Martin (Agincourt, Ontario): "*Nomos* in Rom 3:27 and Rom 8:2"

There has been a great deal of controversy about the meaning of *nomos* in these two verses; usually it has been taken as "principle,"

"rule," "order," etc. Recently, however, a growing number of scholars have held that the reference is to the Torah. I argue that in both passages *nomos* refers to the Torah. In Rom 8:2b "The law of Sin and Death" is a cryptic way of speaking about the relationship of Sin and Death to the law in 7:7-13. "The law of the Spirit of Life in Christ Jesus" means that for those in Christ Jesus the Law is of the Spirit and unto Life.

13. Pamela J. Milne (University of Windsor): "Interpreting Genesis 2-3: *Plus ça change*"

Feminists are divided on the questions of whether the Bible (in part or in whole) can be reclaimed from patriarchal interpretations and on whether the Bible contains material which speaks positively about and to women. Those who answer affirmatively offer a variety of strategies for reclaiming and recovering the biblical tradition. Genesis 2-3, the story of Eve and Adam, is an appropriate example text from which to evaluate the effectiveness of feminist exegesis in overcoming centuries of interpretation which found in this story the cornerstone for a theology of women's secondary and subordinate status. This paper will examine the impact of feminist analyses such as those by Phyllis Trible on a number of subsequent studies of Genesis 2-3.

14. Ken Neumann (Saskatoon, Sask.): "Disputed Pauline Epistles in the Light of Stylistic Indices and Discriminant Analysis"

With samples initially from 7 authors (Paul, Hebrews, Clement, Ignatius, Epictetus, Josephus, and Philo) over 600 stylistic indices were applied. A statistical measure (the F ratio) determined the best indices, those which produced the most variation between authors (as opposed to variation within an author's writings). The six best indices seemed to be more a measure of the degree of formality of the author and perhaps genre. To find better indices and to especially separate Paul's writings from others, only the four Christian writers were used in the next stage. The four best indices were then applied to the disputed Pauline Epistles and, for comparison, other writings. Through the statistical procedure of discriminant analysis each writing sample was classified, and a measure of probability was given to indicate how likely it was Pauline or one of the other three writers.

15. François Rousseau (Montréal): "Une disposition des versets de l'hymne christologique de Ph 2, 6-11"

A propos de cette hymne, faire ressortir les principaux facteurs d'une

structure demeurée jusqu'ici cachée et qui se retrouverait sous l'ensemble des textes bibliques. Par le biais de ce court texte, l'auteur cherchera à dire l'essentiel du contenu d'un livre qu'il vient d'écrire et qui s'intitule: *La poésie fondamentale du texte biblique. Le fait littéraire d'un parallélisme élargi et omniprésent.*

16. John Sandys-Wunsch (Laurentian University): "Elijah in Mark's Gospel: Not Quite What You Think"

The argument of this paper is that Mark is different from Matthew and Luke, who were ready to accept the pre-literary tradition identifying John the Baptist with Elijah. A close examination of Mark's references to Elijah shows that he was trying to demonstrate the status of Jesus by identifying his actions with those of Elijah. From this discussion it is further argued that Mark's use of the Old Testament is more literary and allusive than legal.

17. J. Glen Taylor (Wycliffe College, Toronto): "Yahweh, Asherah, and the Sun: New Light on Israelite Syncretism in the Solomonic Period"

In the recent Festschrift for D. N. Freedman, *The Word of the Lord Shall Go Forth*, W. G. Dever has said of a late tenth-century cult stand from Tell Taanach and another found close to it that they "abound in evidence for Israelite syncretistic iconography" and that they "deserve *much* more attention" (p. 582, n. 7). This paper gives attention primarily to the stand found by P. W. Lapp during the 1968 excavations. Using slides, photos obtained while in Jerusalem, and the opinion of experts in zoology, the lecturer analyzes each of the four tiers on the stand. The following are among the conclusions offered: (1) this cult stand probably attests to the presence of another cult of Yahweh and Asherah, this time at the headquarters of the fifth district of King Solomon; and (2) the equid with sun-disk portrayed on the top tier is a possible tenth-century precursor to the horses of the sun said to have been removed from the Jerusalem temple in the time of Josiah (2 Kings 23:11).

18. A.A. Trites (Acadia Divinity College): "The Importance of the Growth Motif in the Book of Acts"

Frank Stagg has suggested that Acts can be studied as the "story of an unhindered gospel." He sees the Christian message reaching out in ever wider circles to embrace new peoples, cultures, and traditions. It is profitable to study Acts from this perspective, paying particular

attention to the growth motif. This theme will be studied in several ways. First, the use of *auxanō* will be carefully examined. Then an analysis will be attempted of three types of growth which are strongly presented in Acts — numerical growth, geographical growth, and qualitative growth. The study will conclude with a consideration of some of the features of the early church which help to explain this remarkable growth.

19. Priscilla Turner (Vancouver, B.C.): "The Sheep and the Goats: Who Are They? (Matthew xxv. 31-46 Reconsidered)"

The Parable of the Sheep and the Goats, long a *locus classicus* of the "social gospel," and more recently by extension heavily emphasized in liberation theology, is now almost universally assumed to refer to a general judgment of all mankind. This has not always been the case, however, and the view founders on several difficulties both doctrinal and rational. It will be argued in the light of the N.T. in general, the immediate gospel context, biblical usage, and the plain sense of the text itself that the question put by moderns to the parable, being wrongly framed, elicits a wrong answer. The right question will elicit an answer of high relevance for missiology and interfaith relations.

20. Ruth Vale (Concordia): "Ancient Synagogue Inscriptions"

Ancient synagogue inscriptions are examined for information about the practice of gift-giving. Gifts include donations to the community treasury and contributions of material goods by persons named and unnamed in the inscriptions. The particular involvement of rabbis as donors is examined.

21. John Valk (Toronto): "Josephus: His Pharisee Connections"

At age nineteen, Josephus claimed that he "began to follow the rules of the Pharisees" (*Life*: 12). Was he then a *true* Pharisee? Did he belong to, or have "membership" in, that scholarly, religious group of law experts known as Pharisees, as Ellis Rivkin maintains in *A Hidden Revolution?* Or was Josephus a "*pseudo*" Pharisee? Did he merely wish to identify with a group which had asserted an authoritative claim over the Jews after the Roman conquest, as Jacob Neusner (*From Politics to Piety*) and Morton Smith (in Moshe Davis, *Israel: Its Role in Civilization*) seem to indicate? In light of these contrasting views, I propose to examine closely Josephus' relationship to the Pharisees as it emerges in his writings.

22. Ben Wiebe (Hamilton, Ontario): "Repentance: Jewish Law and Jesus' Message"

What can be learned from a comparison of the explication of repentance in Jewish law and Jesus' message? Did Jesus expect repentance according to the standing requirements of Jewish law or ritual? It is apparent in the explication of repentance in Jewish sources that repentance has its content or meaning with reference to the Law (i.e., repentance means turning to the law and from iniquity). The call of Jesus, in contrast, is not with reference to the law. Rather in Jesus' teaching repentance has its content and meaning with reference to the kingdom of God (e.g., Matt. 21:31, 32). This calls for an examination of the place of repentance in Jesus' teaching and mission. According to a standard view repentance was of fundamental importance in Jesus' teaching. But the opposite view that Jesus had no significant place for repentance is also held. Related to this issue is Jesus' association with sinners and the nature of the offence. I contend that repentance had a distinctive place in Jesus' teaching. It was directed not only to "sinners" but also to the "righteous" (without thereby erasing the difference). It at once brought to light the crisis of this righteousness and extended the invitation to participate in God's gracious initiative (e.g., Lk. 15:32).

IN MEMORIAM

R. B. Y. Scott

The family of Reverend Professor R. B. Y. Scott regrets to inform you of his death in Toronto on November 1, 1987, at the age of eighty-eight. He is survived by his wife, Ruth Trethewey Secord; his daughter, Mary Poapst of Toronto; his sons, John of Ottawa, and Gavin of Chicago; and 11 grandchildren.

Mary Poapst, Toronto, Ontario

MINUTES OF ANNUAL GENERAL MEETING OF CSBS/SCEB

May 31, 1987, 3:45 p.m.

McMaster University, Hamilton, Ontario

1. Minutes

The minutes of the previous annual meeting [published in the bulletin] were approved (Klassen/Przybylski).

2. Business Arising from the Minutes

The Secretary reported that a protest about the closure of the Theology faculty at Sherbrooke had been sent to the Quebec Ministry of Education. It appeared that a final decision on this matter had not yet been taken.

3. Treasurer's Report

Prof. Przybylski presented his report [see pages 29-33] to the meeting and it was formally approved. Two motions, resulting from discussions within the Executive, were unanimously approved:

- (a) that the annual dues for retired members be set at \$20.00 (Przybylski/Reinhartz)
- (b) that members whose dues were more than two years overdue would be struck from the list (Przybylski/Wisse).

Prof. Dion announced the names of those who had applied for membership and had been approved by the Executive:

John Theodore Anderson; Elizabeth Behrens; L. Gregory Bloomquist; Fabio Bortolussi; Philippa A. Carter; John E. Course; Walter W.G. Deller; Daniel Epp-Tiessen; Barbara J. Fabijan-Waddell; Gordon D. Fee; Barry W. Henaut; Jacqueline R. Isaac; Ann Jervis; David Jobling; Christine A. Kachur; Patricia G. Kirkpatrick; Michael P. Knowles; Wayne Douglas Litke; Margaret Y. MacDonald; Robert K. MacKenzie; Jo-Ann A. Martens; John Martens; David Maxwell; Bradley H. McLean; Margaret Anne Laycock Moore; Steven Muir; John H.C. Neeb; Edmund K. Neufeld; Luigi Pautasso; Tom Robinson; Dorothy Sly; Barry D. Smith; Priscilla Turner; Ruth Vale; John Valk; John Van Seters; John R. Wilch.

A motion to approve the list passed unanimously (Dion/Przybylski).

4. Program Coordinator's Report

Prof. Reinhartz announced a number of minor changes to the program and further details of the banquet. She also noted a considerable increase in both the number of registrants and the number of papers in the program.

After some discussion it was agreed that in future the Society would seek to schedule its meetings from Monday to Wednesday.

5. Publications and CCSR

Prof. Hawkin reported on the CCSR activities during 1986-87:

(a) The CCSR Board had approved the implementation of a new Dissertation Series, the details of which may be found in the 1986 Bulletin.

(b) Jack Lightstone's *MS Society, the Sacred and Scripture* (sponsored by CSBS) had been accepted for publication in the SR Supplement Series.

(c) CCSR currently had 8 books in press.

(d) The SR Liason Committee had met and discussed a number of items including a new protocol (published in SR 16/2).

(e) It was anticipated that SR would be back on publication schedule by the end of 1987.

(f) Several special issues of SR were forthcoming: 16/3 on church history; 17/1 on Islam; 17/3 on the sociology of religion.

(g) Tom Sinclair-Faulkner has been made Editor-in-Chief of SR, Elizabeth Lacelle has become the Editor and François Rousseau is now the French book review editor.

6. Nominations

The following names were proposed by the Executive:

Vice-President:	Ben Meyer
Secretary:	Wayne McCready
Member-at-large:	Eileen Schuller

In the absence of further nominations a motion of approval passed unanimously (Hurtado/Scobie).

7. Secretary's Report

Canadian Federation for the Humanities:

Prof. Wilson reported on recent activities of the Federation. In particular he drew attention to a proposal for a national forum on the problem of unemployed Ph.D.'s. The Federation had asked each Society to contribute towards the cost of the Forum. It was agreed,

after some discussion, that it was appropriate for the Society to make a contribution:

(a) A motion was proposed (Richardson/Garnet) to levy \$5.00 from all members towards the cost of the forum.

The motion was defeated.

(b) A motion was proposed (Scobie/Dion) to contribute \$300.00 from the Society's funds and to ask for a voluntary contribution of \$5.00 per member.

The motion passed unanimously.

Craigie lecture:

Prof. Wilson reported on discussions with CSSR and CTS over the organization of the Craigie lecture. The executive of CSBS were proposing that the Craigie lecture alternate with the Joint Session lecture and that all three Societies retain some influence over the choice of speakers for both lectures.

The reason for this proposal were: that it is impossible to schedule two general lectures each year; that it was not desirable to replace the Joint Session lecture with the Craigie lecture, because many wished to retain the tradition of inviting Canadian scholars to address the Joint Session — a restriction that the Craigie lecture was not designed to follow; that two year's interest from the Craigie fund would allow a wider choice of speakers (e.g. from Europe or Israel).

It was agreed that after further discussions with CSSR and CTS a report would be given at the next annual meeting.

The meeting adjourned at 4:50 p.m.

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

I would like to thank our members for their cooperative attitude. This has generally made the task of treasurer quite enjoyable. Improvements, however, could still be made by some in terms of promptness of paying annual dues and reporting address changes.

Through the generosity of the Social Sciences and Humanities Research Council of Canada, our Society received two grants during the past year: (1) the \$2,292.00 Attendance Grant assisted 17 of our members with their travel expenses to the 1986 meeting in Winnipeg and (2) the \$2,671.00 Administrative Grant was utilized for the travel

expenses of the executive for the executive meeting in Winnipeg during the 1986 Annual Meeting and the meeting in Toronto, January, 1987.

Please note the following guidelines for awarding travel grants to C.S.B.S. members. No grants are provided to those living within 200 kilometers of the meeting site. Preference is given to students and members presenting papers or otherwise participating in the programme of the Annual Meeting. Depending on availability of funds, preference may also be given to those who did not receive a grant during the previous year.

As of April 30, 1986, a total of 61 individuals and institutions had contributed \$5,914.55 to the Peter Craigie Fund. During the past fiscal year another 33 individuals and institutions donated \$3,251.85. In order to realize the goal of creating a viable Lectureship at the Annual Meeting in Professor Craigie's honour, we hope that C.S.B.S. members will continue to contribute to this fund. It should be noted that all contributions to the C.S.B.S. Special funds are tax deductible.

Our Society has experienced a remarkable increase in membership. Since the 1986 Annual Meeting 33 have applied for membership. Present membership stands at 223. Unfortunately, 27 persons are behind in the payment of dues. Paid-up membership thus stands at 196.

According to the present schedule of dues the membership consists of (the figures for 1986 are in brackets):

Life Members	6	(7)
Full Members	137	(138)
Dual Members	21	(19)
Student Members	59	(25)
Totals	223	(189)

For the payment of 1988 dues the new category of "Retired Member" has been introduced. Otherwise dues will remain as last year.

Full Member	\$32.00
Dual Member	\$20.00
Retired Member	\$20.00
Student Member	\$20.00

Attached to this report is the financial statement of the Canadian Society of Biblical Studies for the year ending April 30, 1987, along with the statement of the auditor.

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

CANADIAN SOCIETY OF BIBLICAL STUDIES

FINANCIAL STATEMENT

May 1, 1986 — April 30, 1987

As of April 30, 1986:

Balances: General Operating Funds	\$ 5,971.28
Special Funds	11,179.20
Total	\$17,150.48

In order to maximize the potential for earning interest it was advantageous to open two separate accounts. Since the special funds had accumulated \$600.00 in interest, the balance of \$17,150.48 was divided as follows:

Current Account	\$ 5,371.28
Special Funds Account	\$11,779.20

Current Account

<i>Receipts</i>	
Balance May 1, 1986	\$5,371.28
Membership Dues	5,698.73
Members' Travel Grant	2,292.00
Administrative Grant	2,671.00
Annual Dinner Subscription	2,062.63
Registration Fees, Annual Meeting 1986	305.00
Transfer from Prize Funds	300.00
Interest	<u>400.59</u>
	\$19,101.23

32 Report of the Treasurer

Disbursements

Travel Grants to Members	\$2,342.00	
Executive Travel	3,018.35	
Subscription to SR	2,004.00	
Annual Dinner, Receptions	2,202.36	
Dues C.F.H.	730.00	
Dues C.C.S.R.	36.00	
Printing	1,112.06	
Postage	451.45	
Long Distance Calls	18.41	
Bank Charges	25.65	
Transfer to Peter Craigie Fund	300.00	
Audit	65.00	
Help for Registration Desk	65.00	
Student Essay Prizes	<u>300.00</u>	<u>\$12,670.28</u>
Balance as of April 30th, 1987		<u>\$ 6,430.95</u>
Bank Balance as of April 30th, 1987		<u>\$ 6,430.95</u>

Special Funds Account

Receipts

<i>Peter Craigie Fund</i>		
Capital Balance May 1, 1986	\$5,914.55	
Donations	<u>3,251.85</u>	
	9,166.40	
Interest Balance May 1, 1986	450.00	
Interest	<u>536.51</u>	
	986.51	\$10,152.91
<i>Founders' Prize</i>		
Capital Balance May 1, 1986	\$1,739.10	
Donations	<u>185.00</u>	
	1,924.10	
<i>Joachim Jeremias Prize</i>		
Capital Balance May 1, 1986	1,140.00	
Donations	<u>60.00</u>	
	1,200.00	
<i>Unspecified Prize Donations</i>		
Capital Balance May 1, 1986	2,385.55	

Annual General Meeting 33

Donations	<u>113.00</u>	
	2,498.55	
Interest		
Balance May 1, 1986	150.00	
Interest	<u>329.07</u>	
	479.07	<u>\$6,101.72</u>
Total		<u>\$16,254.63</u>
<i>Disbursements</i>		
Student Essay Prizes	<u>\$300.00</u>	
Total		<u>\$300.00</u>
Balance as of April 30, 1987		<u>\$15,954.63</u>
Bank Balance as of April 30, 1987		<u>\$15,954.63</u>
Current Account	6,430.95	
Special Funds Account	<u>15,954.63</u>	
Total Funds April 30, 1987		<u>\$22,385.58</u>

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, 1987, and the receipts and disbursements for the year then ended. My examination was made in accordance with generally accepted auditing standards and I accordingly included such tests and other procedures I considered necessary in the circumstances.

In my opinion, these Financial Statements present fairly the financial position of the organization as at April 30, 1987, 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 25, 1987.

NOTICES

Members are reminded of the following *Newsletters* which were initiated under the auspices of the Society:

Newsletter for Ugaritic Studies

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MEMBERSHIP NEWS

RECENT PUBLICATIONS: BOOKS

- Cox, Claude *VI Congress of the International Organization for Septuagint and Cognate Studies, Jerusalem 1986* (editor), *Septuagint and Cognate Studies* 23 (Atlanta: Scholars Press, 1987), xxiii + 464.
- Gaston, Lloyd, *Paul and the Torah* (Vancouver: UBC Press, 1987).
- Greidanus, Sidney, *Word and Kingdom: Interpreting and Preaching Biblical Genres of Literature* (Grand Rapids: Eerdmans, forthcoming, 1988).
- Hurtado, Larry W. *One God, One Lord: Early Christian Devotion and Ancient Jewish Monotheism* (Philadelphia: Fortress Press, 1988).
- Jeffry, David L. *A Burning and a Shining Light: English Spirituality in the Age of Wesley* (Grand Rapids: Eerdmans, 1987), 520 pp.
- Kloppenborg, John S. *Q Parallels: Synopsis, Critical Notes and Concordance*. Foundations & Facets (Sonoma: Polebridge Press, 1988).
- Lüdemann, Gerd *Du Religionsgeschichtliche Schule in Göttingen* (Göttingen: Vandenhoeck & Ruprecht, 1987).
- , *Das frühe Christentum nach den Traditionen der Apostelgeschichte* (Göttingen: Vandenhoeck & Ruprecht, 1987).
- MacDonald, Margaret Y. *The Pauline Churches: A Socio-Historical Study of Institutionalization in the Pauline and Deutero-Pauline Writings*, Society for New Testament Studies Monograph Series (Cambridge: Cambridge University, forthcoming, 1988).
- Plevnik, Joseph *What Are They Saying About Paul?* (New York/Mahwah: Paulist Press, 1986).
- Pummer, Reinhard *The Samaritans*. Iconography of Religions, XXIII, 5 (Leiden: Brill, 1987).
- Robinson, Tom *The Bauer Thesis Examined: The Geography of Heresy in the Early Christian Church* (Lewiston: The Edwin Mellen Press, 1988).
- Schuller, Eileen *Non-Canonical Psalms from Qumran: A Pseudepigraphic Collection*. Harvard Semitic Studies (Scholars Press, 1986).
- , *Post-Exilic Prophets*. The Message of Biblical Spirituality Series, ed. Carolyn Osiek (Michael Glazier Press, forthcoming 1988).

- Van Seters, John *Abraham in History and Tradition* (Yale Press, 1987), paperback edition.
- , *Der Jahwist als Historiker*, Theologische Studien 134 (Zurich, 1987).
- Westerholm, Stephen *Jewish Law and Christian Faith: Paul and His Recent Critics* (Grand Rapids: Eerdmans, forthcoming).

RECENT PUBLICATIONS: ARTICLES AND REVIEWS

- Aufrecht, Walter E. "The Ammonite Language of the Iron Age," *BASOR* 266 (1987), 85-95.
- , "A Bibliography of the Job Targumim," *Newsletter for Targumic and Cognate Studies*, Supplement #3 (Toronto: Department of Near Eastern Studies, University of Toronto), 1-13.
- Beavis, Mary Ann "Women as Models of Faith in Mark," forthcoming in *BTB*.
- , "The Trial Before the Sanhedrin (Mark 14:53-65): Reader Response and Greco-Roman Readers," *CBQ* 49 (1987), 581-596.
- , "Anti-Egyptian Polemic in the *Letter of Aristeeus* 130-165 (The High Priest's Discourse)," forthcoming in *JSJ*.
- Bellefontaine, Elizabeth "Customary Law and Chieftainship: Judicial Aspects of 2 Samuel 14:4-21," *JSOT* 38 (1987), 47-72.
- Brown, Schuyler "Reader Response: Demythologizing the Text," *NTS* 34 (1988).
- , "Philology," in G. W. MacRae and E. J. Epp, eds., *The Bible and Its Modern Interpreters 3* (Philadelphia: Fortress Press).
- Ceresko, Anthony R. "The Sage in the Psalms," in John G. Gammie and Leo Perdue, eds., *The Sage in Ancient Israel* (Winona Lake: Eisenbrauns, forthcoming, 1988).
- Cox, Claude "The Wrath of God Has Come to Me: Job's First Speech According to the Septuagint," *SR* 16 (1987), 195-204.
- Daviau, P. M. Michèle "Field D: The Lower Southern Terrace," in L. T. Geraty, L. G. Herr, O. S. LaBianca, eds., *The Madaba Plains Project, 1987* (Berrien Springs, MI: Andrews University Press, forthcoming).
- Desjardins, Michel "The Portrayal of the Dissidents in 2 Peter and Jude," in *JSNT* 30 (1987), 89-102.
- , "The Sources for Valentinian Gnosticism: A Question of Methodology," in *Vigiliae Christianae* 40 (1986), 342-347.

- Dion, Paul E. "Formulaic Language in the Book of Job: International Background and Ironical Distortions," *SR* 16 (1987), 187-193.
- , "Strophic Boundaries and Rhetorical Structure in Psalm 31," *ET* 18 (1987), 183-192.
- , Review of *In the Shelter of Elyon, Essays on Ancient Palestinian Life and Literature in Honor of G. W. Ahlström* (Sheffield, 1984), in *JAOS* 107 (1987), 132-133.
- , Review of Lemaire, A. and Durand, J.-M., *Les Inscriptions de Sfiré dans l'Assyrie de Shamshi-ilu* (Genève, 1984), in *JBL* 105 (1986), 510-512.
- Duhaime, Jean "Dualistic Reworking in the Scrolls from Qumran," *CBQ* 49 (1987), 32-56.
- Halpern, Baruch "Biblical or Israelite History?" in R. E. Friedman and H. G. M. Williamson, eds., *The Future of Biblical Studies* (Scholars, 1987).
- , "The Resourceful Israelite Historian," *HTR* 76 (1983), 379-402 (1986).
- , "Yau(a) Son of Omri Yet Again," *BASOR* 265 (1987), 81-85.
- , "'The Excremental Vision': The Doomed Priests of Doom in Isaiah 28," *HAR* 10 (1986) 109-121 (1987).
- Jeffry, David L. "Leonard Cohen's *Book of Mercy*," *Journal of Canadian Poetry* N.S. 1 (1987), 24-29.
- , "Light, Stillness and the Shaping Word: Conversion in the Poetry of Margaret Avison," in David H. Kant, ed., *Lighting Up the Terrain: The Poetry of Margaret Avison* (Toronto: ECW, 1987).
- , "Inclusivity and our Language of Worship," *Reformed Journal* 37.8 (1987), 13-22.
- Johnston, George "Ecce Homo! Irony in the Christology of the Fourth Evangelist," in L. D. Hurst and N. T. Wright, eds., *The Glory of Christ in the New Testament* (Oxford, 1987), 125-138.
- Kampen, John "A Reconsideration of the Name 'Essene' in Graeco-Jewish Literature in Light of Recent Perceptions of the Qumran Sect," *HUCA* 57 (1986), 61-81.
- , Review of *Exegesis at Qumran: 4QFlorilegium in Its Jewish Context*, by George J. Brooke, in *Hebrew Studies* (forthcoming).
- Klassen, William "Jesus and the Messianic War" in C. H. Evans and W. J. Stinespring, eds., *Early Jewish and Christian Exegetes* (Atlanta: Scholars Press, 1987).
- , Presidential Address, 1983 meeting: "Erasmus, The Anabaptists on Peace," forthcoming in *Martin Schrag Festschrift*.

- Kloppenborg, John S. "Symbolic Eschatology and the Apocalypticism of Q," *HTR* 80:3 (forthcoming, 1987).
- , "The Composition of Q," *Occasional Papers of the Institute for Antiquity and Christianity*, no. 9 (1987).
- Landy, Francis "Recent Developments in Biblical Poetics," *Prooftexts* 7 (1987), 163-178.
- Mason, Steve "Josephus on the Pharisees Reconsidered: A Critique of Smith/Neusner," *SR* (forthcoming, 1988).
- , "Priesthood in Josephus," *JBL* (forthcoming, 1988/89).
- , "Was Josephus a Pharisee?" *JJS* (forthcoming, 1988).
- Plevnik, Joseph "The Eyewitnesses of the Risen Jesus in Luke 24," *CBQ* 49 (1987), 90-103.
- Pummer, Reinhard "Samaritan Amulets from the Roman-Byzantine Period and their Wearers," *RB* 94 (1987), 251-263.
- , "Argarizin - A Criterion for Samaritan Provenance?," *JSJ* 18 (1987-88), 18-25.
- Reinhartz, Adele "On the Meaning of the Pauline Exhortation: 'Become Imitators of Me,'" *SR* 16/4 (1987).
- , "The New Testament and Anti-Judaism: A Literary-Critical Approach," *JES* (forthcoming, 1988).
- , "Rabbinic Perceptions of Simeon bar Kosiba," *JSJ* XX/2, 1989.
- Remus, Harold "Religion as an Academic Discipline: Origins, Nature, and Changing Understandings," in C. H. Lippy and P. W. Williams (eds.), *Encyclopedia of the American Experience* (New York: Scribner's, 1988), vol. 3, pp. 1653-64.
- , "Outside/Inside: Celsus on Jewish and Christian Nomoi," in Jacob Neusner et al. (eds.), *New Perspectives on Ancient Judaism*, vol. 2, *Religion, Literature, and Society in Ancient Israel, Formative Christianity and Judaism* (Lanham, MD: University Press of America, 1988), 133-50.
- Richardson, Peter "Gospel Traditions in the Church in Corinth (with Apologies to B.H. Streeter)," in G. F. Hawthorne (ed.), *Tradition and Interpretation in the New Testament* (Grand Rapids: Eerdmans and J.C.B. Mohr, 1987), 301-318.
- Schuller, Eileen "Inclusive Language Psalters: Current Translations," *The Bible Today* (forthcoming, 1988).
- , "The Use and Abuse of the Bible" and "New Resources for Scriptural Interpretation," *Practice of Ministry in Canada* (August 1987).
- Trites, Allison A. "The Transfiguration in the Theology of Luke: Some Redactional Links," chapter six in L. D. Hurst and N. T.

- Wright, eds., *The Glory of Christ in the New Testament: Studies in Christology in Memory of George Bradford Caird* (Oxford: Clarendon Press, 1987), 71-81.
- Vale, Ruth M. "Literary Sources in Archaeological Description: The Case of Galilee, Galilees and Galileans," *JSJ* (forthcoming, 1987).
- Van Seters, John "Love and Death in the Court History of David," in *Love and Death in the Ancient Near East, Essays in Honor of Marvin H. Pope* (1987) 121-124.
- Westerholm, Stephen Review of *Anti-Judaism in Early Christianity*, Vol. 1: *Paul and the Gospels*. Ed. Peter Richardson with David Granskou. Vol. 2: *Separation and Polemic*. Ed. Stephen Wilson, in *University of Toronto Quarterly* 57 (1987), 240-243.
- Winnett, F. V. "Studies in Ancient North Arabian," *JAOS*, 107 (1987) 239-244.

RECENT APPOINTMENTS AND AWARDS

- Aufrecht, Walter E. Staff Member, Tel Migne Archaeological Expedition, Israel (Summer 1987).
- Beavis, Mary Ann SSHRC Post-Doctoral Fellowship, 1988-89.
- Bellefontaine, Elizabeth Appointed Chair of Religious Studies Department, Mount St. Vincent University, 1987-90.
- Brown, Schuyler Acting Director of Advanced Degree Studies, St. Michael's College.
- Daviau, P. M. Michèle Lecturer, Wilfrid Laurier University, Waterloo, Ontario, 1988- .
- Desjardins, Michel Assistant Professor, Department of Religious Studies, University of Toronto (July 1, 1987 —).
- Kloppenborg, John S. Promotion to Associate Professor, University of Windsor.
- Levinson, Bernard M. Visting Acting Assistant Professor, Jewish Studies Program, Henry M. Jackson School of International Studies, University of Washington, Seattle, Washington.
- Mason, Steve Assistant Professor (Sabbatical Replacement), Department of Religious Studies, Memorial University of Newfoundland (Sept., 1987 —).
- McLean, Bradley H. Ontario Graduate Scholarship. Sidney Childs Fellowship, Trinity College, University of Toronto.
- Morrow, William Lecturer, Hebrew Scriptures, Queen's Theological College.

- Organ, Barbara E. Assistant Professor, Religious Studies, University of Sudbury.
- Parker, Kim I. Promotion to Assistant Professor, Department of Religious Studies, Memorial University of Newfoundland.
- Reinhartz, Adele Assistant Professor, New Testament, Department of Religious Studies, McMaster University.
- Trites, Allison A. Elected President of the United Baptist Convention of the Atlantic Provinces (1987-88).
- Vale, Ruth M. Institute of Citizenship - Scholarship.

COMPLETION OF GRADUATE WORK/DISSERTATIONS

- Beavis, Mary Ann "Literary and Sociological Aspects of the Function of Mark 4:11-12" (Ph.D., Cantab), 1987. [Forthcoming in JSNT Supplements (Sheffield: Academic, 1989).]
- Desjardins, Michel "Sin in Valentinianism" (Ph.D., University of Toronto), March 1987.
- Macdonald, Margaret Y. "Institutionalization in Pauline Communities: A Socio-Historical Study of the Pauline and Deutero-Pauline Writings" (D.Phil., Oxford), July 1986.
- Organ, Barbara E. "Judges 17-21 and the Composition of the Book of Judges" (Ph.D., St. Michael's, Toronto), November 1987.
- Parker, Kim I. "Narrative Tension in I Kings 1-11" (Ph.D., McMaster), February 1988.
- Sly, Dorothy "The Perception of Women in the Writing of Philo of Alexandria" (Ph.D., McMaster), November 1987.

CURRENT RESEARCH/PAPERS

- Beavis, Mary Ann Dramatic Interpretations of Biblical Narratives. ----, Early Christian Propaganda.
- Cox, Claude "The Use of the Bible in Handel's Messiah," CSBS, 1987.
- , "Terminology for 'Wrongdoing' and 'Forgiveness' in the Greek Translations of Job," International Organization for Septuagint and Cognate Studies Meeting, Boston, December 7, 1987.
- Culley, Robert C. "Psalm 88 Among the Complaints," *Craigie Memorial Volume* (forthcoming).
- , Monograph nearing completion on "Action in Hebrew Narrative."

- Daviau, P. M. Michèle "Artifacts and Paintings in Dialogue: Understanding the Biblical World," paper read at Wilfrid Laurier University, November 1987.
- Desjardins, Michel An Introduction to Valentinianism.
- Dion, Paul E. Research in progress on literary allusions in the Bible and Hebrew Poetics.
- , Participation in the Seminar in Advanced Research (Ancient Law), at York University (1987-88).
- Duhaime, Jean Dualisme des textes de Qumrân.
- , La Règle de la Guerre de Qumrân.
- Hurtado, Larry W. "The Gospel of Mark in Recent Study," solicited paper to appear in *Themelios* (paper due July 1988).
- , "Religious Experience and Religious Innovation in Early Christianity," a research project likely to produce a monograph-length study.
- Jeffrey, David L. General Editor, *A Dictionary of Biblical Tradition in English Literature* (Eerdmans, 1988).
- , "The Influence of the Bible on English Literature," in Bruce Metzger, ed., *Oxford Companion to the Bible*.
- , "Religious Drama," in J.D. Douglas, ed., *Supplement to Schaff-Herzog Encyclopaedia of Religious Knowledge*.
- , "How to Read the Hebrew Prophets," in Vincent Jollers and John Maier, eds., *Bucknell Review*, Religious Studies special issue (January 1989).
- Klassen, William Articles for *Doubleday Anchor Bible Dictionary*: "Peace in the New Testament," "Judas Iscariot," "Kiss," "War," "Love."
- Kloppenborg, John S. Jewish Christian Gospels, in R. Cameron and K. Kings, eds., *New Testament Apocrypha*.
- , 1 Thessalonians: Paul's Preaching in the Context of Roman Thessaloniki.
- , Guest editor of *Semeia: Early Christianity, Q and Jesus* (forthcoming fascicle of *Semeia*).
- Levinson, Bernard M. "Citation and Transformation in Deuteronomy 12," SBL Annual Meeting, Boston, MA, December 7, 1987.
- MacDonald, Margaret Y. Article on "Early Catholicism" for the forthcoming Dictionary of Biblical Interpretation (SCM Press).
- MacKenzie, Sheldon Lucanisms in Greek Column of Western Text (Codex Bezae Cantabrigiensis).

- , History of Biblical Curriculum in Early Theological Education in Nova Scotia.
- McLean, Bradley H. "The Supposed Failure of the Jerusalem Apostles to Acknowledge Paul's Apostleship at the Jerusalem Conference: A Critique of G. Luedemann's Reconstruction."
- Miletic, Stephen F. Revelation, Language, Faith and Culture.
- , Review of *Schweigen, Schmuck und Schleiter* by M. K uchler in *Bib* (forthcoming).
- Parker, Kim I. "Repetition as a Structuring Device in I Kings 1-11," paper given at CSBS meeting in Hamilton, 1987.
- Plevnik, Joseph "The Center of Pauline Theology", presented at the CBA Meeting in Chicago, August 1987.
- Reinhartz, Adele "Jesus as Prophet: Predictive Prolepses in the Fourth Gospel," delivered at the 1988 Annual Meeting of the SBL in Boston.
- Robinson, Tom Diversity in Early Christianity.
- , "The Opponents of Jesus in Mark," Northwest Regional Meeting, SBL, Tacoma, WA, April 1987.
- Schuller, Eileen "4Q380 and 4Q381," Paper for Symposium: Forty Years of Research in the Dead Sea Scrolls, University of Haifa and Tel Aviv University, March 1988.
- Sly, Dorothy Presenting papers based on thesis at the CSBS and the Eastern Region of the AAR in the spring/summer of 1988.
- Trites, Allison A. Some Aspects of the Growth Motif in the Pauline Writings.
- Vale, Ruth M "Some Patterns in Ancient Synagogue Art: A Frequency Analysis of Sites in Ancient Palestine." Presented at the Annual Meeting of The American Schools of Oriental Research, December 8, 1987, Boston, Massachusetts.
- , New Testament Archaeology: Between Judaism and Christianity (article in preparation).
- Van Seters, John A monograph on the historiography of the Pentateuch with special consideration given to the Yahwist and his place in the antiquarian traditions of the ancient world (Near Eastern and Classical).
- , An invited presentation to 105 OT Congress in Leuven, Belgium, in August 1989.
- Westerholm, Stephen Article on "New Covenant in the New Testament," for *ANRW*.

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