

# Bulletin & Abstracts 1998/99



The Canadian Society of Biblical Studies  
La Société canadienne des Études bibliques

VOLUME 58  
STEVE MASON, EDITOR

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# & Bulletin & Abstracts 1998 / 99

The Canadian Society of Biblical Studies  
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VOLUME 58

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Programme & Abstracts  
1999  
Programme & Propositions

CSBS Annual Meeting / Réunion annuelle de la SCÉB  
Bishop's University / Université Bishop's  
Lennoxville, Québec  
June 1—4 Juin

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**TUESDAY, JUNE 1 / MARDI, 1 JUIN**

13:00–18:00 (N214)  
Executive Committee Meeting  
Réunion du Comité Exécutif de la SCÉB

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**WEDNESDAY, JUNE 2 / MERCREDI, 2 JUIN**

9:00–11:30 (N2)  
Religious Rivalries / les Rivalités religieuses  
**Rodney Stark's *The Rise of Christianity and the  
"Struggle for Success"***  
Presiding/Présidence: **Terry Donaldson** (Emmanuel & St. Chad)

**Roger Beck** (Toronto) "*Stark and the Pagans*"

The paper will explore two issues for paganism arising out of Chapters 2 and 8-9. (1) How germane to paganism, especially in the public sphere, is the cult versus sect distinction and the correlation with class? Is a "sect", in the sense of a lower-class reform movement, even conceivable within paganism? What does reforming paganism mean? (2) How useful for paganism is Stark's model of a religious economy and related concepts (rational choice, religious "firms", rewards and compensators, risk, credibility, "free riders", market regulation)? It will be suggested that the metaphor (which is what it is!), though helpful in some respects, should be nuanced to describe two markets (analogous to, say, a debt market and an equity

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market) within a single religious economy: the market of the public cults and the market of the associative cults (the mysteries, Judaism[s], Christianity /-ies).

**Adele Reinhartz** (McMaster) "Christian Mission to the Jews: Success or Failure?"

It is commonly accepted that Jews in the Greco-Roman world were on the whole unreceptive to the Christian message. In *The Rise of Christianity*, Rodney Stark challenges this view, and argues that, on the contrary, Diaspora Jews provided the initial basis for church growth in the first two centuries, and continued to be a significant source of Christian converts until at least the fourth century. This paper will look at Stark's argument as well as the primary evidence for and against his position, and then examine in detail the situation in a Diaspora urban centre.

**Steven Muir** (Calgary) "Look How They Love One Another': Early Christian and Pagan Care for the Sick, and Other Charity"

Rodney Stark and the early third-century Christian apologist Tertullian (Apology 39) each contrast the charity of the Christians with that of the pagan world. In Chapter 4 of *The Rise of Christianity*, Stark asserts that one factor in the growth of Christianity was their care for the sick. Stark examines the empire-wide plagues of 165-80 and 250 CE. He finds that Greco-Roman medicine, civic religion, and philosophy were unable to deal with these plagues as effectively as the simple palliative care practised by the Christians. I look at the charity and health care in the ancient world generally and at the evidence from Sardis and Smyrna, finding the situation not as black-and-white as either Stark or Tertullian paint it. For example, healing cults, such as that of Asclepius, are not discussed by Stark.

Respondent/Réponse: **Peter Beyer** (Ottawa)

9:00-12:00 (N4)

Reading Biblical Texts / Lire les textes bibliques

**The Law and Prophets / La loi et les prophètes**

Presiding/Présidence: **John L. McLaughlin** (Wheeling Jesuit)

9:00 **John Van Seters** (North Carolina) "The Transformation of the Practice of Child Sacrifice in the Biblical Tradition of the 6th Century BCE"

Beginning with the evidence for the practice of child-sacrifice

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in Judah as reflected in Deuteronomy, DtrH (Kings) Jeremiah and Ezekiel, the paper will then compare the laws related to this practice in Exod 13:11-15 and 22:28b-29 and the related laws in Deuteronomy and the Holiness Code. I will suggest that the laws in Exodus reflect a radical transformation of this practice in the late exilic period. This change introduced the requirement of redemption or substitution for the first-born sons with a new etiological legitimisation for the change within the exodus tradition.

9:30 **Robert C. Culley** (McGill) "The Language of Complaint in Jeremiah's Confessions"

Some of the language in the so-called "confessions of Jeremiah" recalls the language of the individual complaints in the book of Psalms. The complaint psalms manifest a common, traditional language and it appears that poets resorted to this shared language to articulate the suffering of individuals. The traditional language, of course, is not specific to any particular situation but draws all particular instances of suffering into larger, more general pictures of what suffering is all about. Whether the confessions are from Jeremiah or attributed to Jeremiah, this process of the specific expressed in the more general applies. What happens when traditional language is adopted to explain particular instances?

Break / Pause

10:30 **Lissa M. Wray** (TST) "Intertextuality: A Case Study from the Book of Hosea"

This paper examines some of the methodologies of intertextuality, as well as addressing the issue of the relative dating of the Pentateuch and Hosea. Hosea 7-10 focuses upon the northern kingdom, its monarchy, and its capital, Samaria. In keeping with this northern focus, Hosea utilizes a series of word and image associations derived from Genesis 49:22-26. Hosea uses the Genesis passage, being Jacob's blessing upon Joseph and his descendants, to address the rejection by God of the primary Joseph tribe, Ephraim. His use of the passage highlights the extent of the reversal of Jacob's blessing. This ironic reversal of the Genesis passage suggests he was drawing upon a firm, recognizable tradition.

11:00 **Joyce Rilett Wood** (Bishop's) "Prophetic Poetry and Mesopotamian Lament Literature"

Four decades ago Samuel N. Kramer called attention to the striking resemblances between prophetic laments and Sumerian

laments over destroyed cities ("Sumerian Literature and the Bible," *AnBib* 12 (1959) 185-204). The idea has been recently explored by Delbert R. Hillers (*Lamentations*, 1992) and F. W. Dobbs-Allsopp (*Weep, O Daughter of Zion*, 1993). This paper will show how the Mesopotamian city lament tradition illuminates the form and content of prophetic poetry. It will include a discussion of the female figures and consider the movement from city goddess to personified city in both Sumerian and prophetic literature.

13:45-14:30 (J200)

**Student Prize Essay / Prix d'étudiants**

Presiding/Présidence: John Van Seters (North Carolina)

**Zeba Antonin Crook (TST)**

"Saul the Client: The Reciprocity and Gratitude of Paul the Apostle"

14:45-16:00 (J200)

**CSBS Annual General Meeting**

**Assemblée générale annuelle de la SCÉB**

16:15-17:15 (J200)

**Presidential Address / Conférence du Président**

Presiding/Présidence: John Van Seters (North Carolina)

**Daniel Fraikin (Queen's Theological College)**

"Biblical Studies and Bible Effects"

17:45 Manoir Hovey, North Hatley

**CSBS Annual Dinner / Banquet annuelle de la SCÉB**

**THURSDAY, JUNE 3 / JEUDI, 3 JUIN**

7:30 (TBA)

Women Scholars' Breakfast / Petit déjeuner des femmes

9:00-12:00 (N2)

Religious Rivalries / les Rivalités religieuses

**Rhetorical Image and Social Reality:**

**A. Sardis and Smyrna Case Studies**

Presiding/Présidence: Michele Murray (Toronto)

**Laurence Broadhurst (Toronto)** "Rhetoric and Reality in Melito's Homily"

The question addressed here is one posed by Dietmar Neufeld in the closing pages of his paper last year: what is the "rhetorical function" of the *other* constructed in Melito's homily? In other words, to what extent should we take Melito's invective at face value? When Melito beckons "ungrateful Israel" to "come and take issue with me about your ingratitude" (line 635), does he have a real, local opponent in mind or is there a lurking "artificiality of declamation"? The launching pad for this discussion is a critique of the recent work of Miriam Taylor and Judith Lieu. Discussions of the rhetorical context of the Asiatic Second Sophistic and some of the rhetorical features of the homily itself follow.

**Wayne McCready (Calgary)** "Martyrdom—In Accordance with the Gospel"

Kathy Eden in her book, *Hermeneutics and the Rhetorical Tradition: Chapters in the Ancient Legacy and Its Humanist Reception* (Yale UP, 1997), suggests that while the interaction between rhetoric and hermeneutics practised by ancients was typically adversarial—because its common arena was the law courts—attention should be paid to wholistic issues because it was generally agreed that what a person meant to do or say was best understood in its broadest context. Following Eden's analysis of ancient rhetorical traditions, this paper will use the interpretative analysis of socio-rhetorical criticism to examine conflict theory between Judaism and early Christianity that usually is understood to be reflected in the Martyrdom of Polycarp. Particular attention will be given to how a text such as the Martyrdom of Polycarp can be used for assessing religious rivalries in their historical and social settings.

Respondent/Réponse: **Tim Hegedus** (Waterloo Lutheran)

Break / Pause

## B. Facets

**Harold Remus** (Wilfrid Laurier) "Apuleius and Symmachus: Whose Victory?"

Approximately 200 years apart, Apuleius of Madaura and Symmachus, Prefect of the City of Rome, appear before Roman officials. Apuleius, on trial for his life in North Africa, can appeal to assumptions, rooting in the common Graeco-Roman culture that he and the official share. Two centuries later the assumptions are now at odds: Symmachus, on behalf of Senators representing that culture, appeals to a Christian emperor to retain in the Senate the altar of Victory that embodies that culture. The comparison sheds light on the changes that took place in the Empire over the course of those two centuries and on the various terms employed to designate that change.

9:00-12:00 (N4)

New Testament/ Nouveau Testament

Literary and Rhetorical Readings

Lectures rhétoriques et littéraires

Presiding/Présidence: S. Tony Cummins (Can. Theol. Sem.)

9:00 **Mary Ann Beavis** (St. Thomas More) "The Power of Parables"

It is frequently asserted by interpreters that listening to the parables had a "world-shattering," life-changing effect on Jesus' audiences. This paper will examine this extravagant claim, with reference to (1) interpreters' reasons for making it; (2) speculations about the power of language in biblical scholarship; (3) evidence from a variety of sources, both ancient and modern, of stories, broadly defined, with this kind of transformative power. The paper is intended as a preliminary effort, offered to provoke discussion and directions for further research.

9:30 **Adrian M. Leske** (Concordia University College) "Conflict in Christology in Matthew's Gospel"

This paper will argue that the question put to the Pharisees in Mt 22:41-46 is an indication that Jesus rejected not only the Pharisaic but also the traditional understanding of royal messianism in the light of Isa 55:3-5. I will argue that Matthew's emphasis on Son of David Christology, particularly in the infancy narrative, is a result of the author's polemic against the Pharisaic claim that Jesus was not the Messiah. This will involve an examination of the term "Christos" in the context of Mt 11:2 and 16:16 over against its use in Mt 1-2.

10:00 **Keir Hammer** (Toronto) "Women, Nonsense and the Miraculous: A Study of Luke 24:11 and Acts 12:15"

The resurrection account is a significant component in the New Testament narratives about Jesus, and this is especially true for the Luke-Acts narrative, where the resurrection becomes a key transformative element in the lives of those who considered themselves followers of Jesus. Within the cultural milieu to which Luke-Acts was likely directed, resurrection was, however, considered most implausible. The criticism which the declaration of a resurrection would have evoked is compounded by the fact that Christian tradition presented women as the progenitors of the resurrection story. Luke 24:11—as its parallel in Acts 12:15—is at the centre of Luke-Acts' attempt to confront and deflect potential criticisms of Jesus' resurrection as merely a "woman's myth." This paper will explore the above issues through a detailed examination of the Luke-Acts passages and other relevant texts.

Break / Pause

11:00 **Allison Trites** (Acadia Divinity) "*Litotes* in the Book of Acts"

The Book of Acts is fond of using *litotes*, which has been defined as "a figure of speech in which an affirmation is expressed by the negative of the contrary." This was a commonly used device in the Hellenistic world, and its characteristic manner of statement seemed to be employed to add to the artistic appeal and to provide variety in literary expression. The many uses of *litotes* in Acts are examined and compared to some examples taken from well known Hellenistic writers to see if the uses in Acts fit into the general conventions of established Hellenistic usage.

11:30 **Alicia Batten** (St. Thomas, St. Paul, MN) "'Friendly' Persuasion in James"

Friendship was treasured by many writers in antiquity. Often, it was perceived as the noblest type of relationship that any man (unfortunately the lack of evidence makes it difficult to determine the nature of friendships between women) could have with another, and the status of friendship with God was accorded a few famous patriarchs. Building upon rhetorical studies of the letter of James, but with a focus upon a few key passages, this paper will examine the role of friendship language within James' rhetoric. In what manner does James borrow from the traditions of friendship, and what does such language promote within the author's argument?

13:30-15:00 (N2)

Special Student Session

**How to Design a Course in Biblical Studies**  
**Comment faire le plan d'un cours biblique**

Presiding/Présidence: **Jane Webster**  
 (CSBS Executive Student Member-at large)

Panelists:

Philippa Carter (Wilfrid Laurier)

Michel Desjardins (Wilfrid Laurier)

Edith Humphrey (Ottawa)

One of the most daunting tasks that students in biblical studies will likely face is the preparation of their first introductory course in biblical studies. Help is on the way! Three experienced panelists will discuss various approaches to course outlines, selection and use of textbooks, and different types of assignments. Consideration will also be given to adjustments needed for teaching context (university, seminary, etc.) and class composition and size.

13:30-15:00 (N4)

Postmodern Readings of the Bible

Lectures postmodernes de la Bible

Presiding/Présidence: **David Jobling** (St Andrew's)

13:30 **Francis Landy** (Alberta) "Towards a Post-Holocaust Reading of Isaiah"

Death is inscribed in many ways in the book of Isaiah, explicitly and implicitly, by name or through attribute and metaphor. Death is the unseen, perhaps silent, dialogue partner, towards which all the words of the book are cast, as propitiation, negation, or solicitation, and in which they are swallowed: "Therefore Sheol has stretched its throat, and gaped its mouth without limit . . ." (5.14). The death is of a culture and a world, and is manifested in a disintegrative, fragmented language, in poetry that both constructs a verbal mirage, a fantasy of perfection, and erases it. God in the book is both the antithesis of death, and the presence behind, the author of death itself. The paradoxes, desolation and courage of the perversely incomprehensible poetry of Isaiah are recollected in the elliptical poetry of the post-Holocaust poet, Paul Celan, a language always on the verge of death or suicide. In my paper I intend to read the two poets together, in the context of the post-Holocaust writings of Derrida, Blanchot, and Cixous.

14:00 **Erin Runions** (McGill) "The Cock, the Big Other and the Police: In Canada and in the Paran Desert"

Anyone involved in resistance movements knows that those non-compliant with the symbolic order aren't hailed by the police; they are dragged off, beaten up, or blown up, even in places where "the Big Other" is "supposed to be" Go(o)d. This paper explores the ideological process of interpellation-subjection proposed by Althusser and developed by Žižek as it pertains to accounts of those resisting the Big Other. To this end, I will look at violent response to resistance movements in Canada and amongst the Israelites in the wilderness. Specifically, the paper will look at different types of records relating to three cases of resistance: media reports and first hand accounts of police brutality and intimidation of the anti-poverty demonstrators in Montréal; videotapes, court testimonies and first hand accounts of the Royal Canadian Mounted Police's siege and attack on 18 Secwepemc traditionalists on their sundance grounds in "British Columbia"; and the biblical account (Numbers 16) of Korah, Dathan and Abiram being swallowed up by an earthquake in return for questioning Moses in the desert. In looking at these stories, I will consider first the ideological operation that both produces resistance and violence. I will then suggest that this operation critiques Žižek's often misogynist Lacanian imagery and suggests instead that what is really at work is an hysterical phallus.

15:00-17:30 (Centennial)

CSBS and CTS Joint Session / Session conjointe: SCEB et CTS

**Jubilee: History and Hope for a New Beginning**  
**Jubilé: Histoire et Espoir pour un nouveau Début**

Presiding / Présidence: **Sylvia C. Keesmaat** (Inst. Christian Stud.)

**David Jobling** (St Andrew's) and **Catherine Rose** (York) "Biblical Reflections on Jubilee: Some Friendly Amendments"

The recent initiative to persuade governments and financiers to restructure international debt, and to remit the national debt of the most impoverished nations, is important and welcome. But its slogan "Jubilee 2000" raises for biblical scholars hermeneutical issues which have not been adequately addressed in the existing literature. The borrowing of the euphonious term "jubilee" from Leviticus 25, a very complex text in a part of the Bible usually little visited by Christian theologians, preempts and skews the question of how the interpretation of the Bible may be brought to bear on the debt crisis. The economic "debate" within the Bible (for example between Leviticus 25 and Deuteronomy 15) needs much more attention.



Jewish scholarship has been remarkably neglected. This paper will develop these and other friendly questions about how the Bible functions in the Jubilee initiative.

**J. Richard Middleton** (Colgate Rochester Divinity) "The Feast of Fools: Jesus, Jubilee and the Unfinished Story"

Harvey Cox's 1969 book *The Feast of Fools* sparked a 1978 song by Canadian singer/songwriter Bruce Cockburn. This paper reads the account of Jesus at Nazareth in Luke 4:16-30 intertextually with Cockburn's "Feast of Fools" and his later (1981) song "Justice," in order to foreground the existential power (and abrasiveness) of the Lukan text. The biblical background of Jubilee upon which the text draws (by way of Isaiah 61) will be explored, as well as its nuancing and revision of the Jubilee vision by appeal to the Elijah and Elisha stories. The focus will be on Jubilee as socio-ethical practice rooted in a founding narrative of redemption, which is yet incomplete.

**Lee Cormier** (TST) "Hope for a New Beginning: The Canadian Ecumenical Jubilee Initiative"

On the eve of the third millennium, the biblical image of jubilee is becoming a symbol of hope for a new beginning around the world. This paper will probe four dimensions of this resurgent hope: (1) epochal changes associated with knowledge explosions, new technologies, organizational forms (movements, institutions, and structures), emergent global culture, and the deep contradictions characterizing emergent planetary civilization; (2) global neoliberalism (or neoconservatism) as an expression of hope and faith in history, inspiring visioning and policy-making in centres of power around the world; (3) the spirit of jubilee as an alternative vision of hope for a new beginning, and its expression in the Canadian Ecumenical Jubilee Initiative and related organizations, networks and campaigns around the world (Jubilee 2000/U.K., Kairos Europa, Jubilee 2000/U.S., Amerindia, etc.); and (4) challenges and possibilities for theology and ethics in the 21st century, concerning the continuing presence of divine creativity in history, the growing scope of the invitation to co-creativity, the openness of history, the prospects for a second "fall," the deepening urgency of liberation of all the oppressed—and the exploited earth—at the centre of true hope for the future, and the vocation of the Church to witness to the rebirth of hope in history.

Respondent/Réponse: **Eric Beresford** (Anglican Church of Canada)  
General Discussion

17:00-19:00 (Central Quad)

(in case of inclement weather: Students' Center Pub)

**Bishop's Principal's Reception / Réception de la Principale**

19:00-21:00 (Centennial)

**The Craigie Lecture / La conférence Craigie**

**Prof. James L. Kugel**, Starr Professor of Hebrew Literature (Harvard)  
and Professor of Bible (Bar Ilan)

"You're Killing Me With Kindness, or, A Modest Proposal  
Concerning the Teaching of 'Introduction to the Old Testament'"

21:00-23:00 (Centennial Reception Area)

**Joint Reception / Réception conjointe**

CSBS, CSSR, CTS, CSPS / SCÉB, SCÉR, STC, ACÉP

## FRIDAY, JUNE 4/ VENDREDI, 4 JUIN

9:00-12:00 (N2)

The Bible, Body, and Feminism

La bible, le corps, et le féminisme

**A Panel Discussion on the Interface between Deconstruction  
Theory and Feminist Discourse on Embodiment  
Discussion sur la théorie de déconstruction et le discours  
féministe sur l'incorporation**

Presiding/Présidence: **Mary Ann Beavis** (St. Thomas More)

To continue the discussion in feminist theory and biblical criticism in the CSBS, this panel addresses the interface between deconstruction theory and feminist discourse on embodiment. Does deconstruction bypass questions of embodiment or is it a useful tool for thinking about embodiment? Panelists will focus this line of questioning around biblical texts.

Panelists:

**Marsha Hewitt** (Trinity College, Toronto)

**Francis Landy** (Alberta)

**Gary Phillips** (Univ. of the South)

**Erin Runions** (McGill)

Respondent/Réponse: **Philippa Carter** (Wilfrid Laurier)

Following the panel presentations and prepared response, there will be a 15-minute break before the general discussion involving panelists and audience. Papers will be available from May 1 at <http://www.wlu.ca/~wwwcsbs/>.

9:00-12:00 (N4)

**Trajectories of Biblical Tradition**  
**Trajectoires des traditions bibliques**

Presiding/Présidence: Michael Knowles (McMaster Divinity)

9:00 **Jean Duhaime** (Université de Montréal) "Les voies des deux esprits' de la Règle de la communauté de Qumrân (1QS iv 2-14)"

Les voies des esprits de vérité (1QS iv 2-8) et de perversion (1QS iv 9-14) ont été peu étudiées du point de vue de leur structure littéraire. L'analyse révèle que ces listes sont construites selon un procédé de structuration semblable à celui des psaumes bibliques : les thèmes principaux sont annoncés, puis développés en petites unités regroupées en sections plus grandes signalées par des inclusions et autres formes de récurrences. Les deux listes antithétiques abordent successivement les attitudes et les comportements propres à chaque esprit et les conséquences qui en découlent.

[*"The Ways of the Two Spirits' in the Rule of the Community from Qumran (1QS iv 2-14): A Rhetorical Analysis"*

The literary structure of the ways of the spirit of truth (1QS iv 2-8) and the spirit of deceit (1QS iv 9-14) has not received much attention. A close reading reveals that these lists are structured after literary devices similar to those in the biblical Psalms: main themes are first introduced and then developed in small units, which are assembled in larger sections marked by inclusions and other forms or repetitions. The two antithetic lists deal in sequence with internal attitudes and external behavior associated with each spirit and their resulting consequences.]

9:30 **Dilys Patterson** (Ottawa) "The Primordial Monsters of the Jewish Apocalypses"

Monsters were part of the cosmology of the ancient Near East. In biblical literature the monsters play a small role in Israelite theology; Yahweh's dominion over the monsters, Leviathan and Behemoth, indicate Yahweh's power to maintain right order by binding and punishing those who break His covenant. The authors of the Jewish apocalypses draw on this facet of theology in different ways.

Some portray the monsters as part of a final sacrificial feast that ushers in a new covenant, some continue the biblical tradition by using the monsters as a symbol of Yahweh's power to maintain right order, while one other disassociates the monsters from theology completely. This paper presents the biblical view of the Israelite theology concerning the monsters and explores the various ways these monsters figure in Jewish apocalypses such as Jubilees, 1 Enoch, 4 Ezra, 2 Baruch and The Apocalypse of Abraham.

10:00 **Jack N. Lightstone** (Concordia) "Mishnah's Rhetoric, other Material Artifacts of Late-Roman Galilee and the Social Formation of the Early Rabbinic Guild"

Attempts to use the material evidence for Late-Roman Palestine to shed light upon the social formation of the early rabbinic guild has been fraught with disappointment. In this paper, I (a) suggest why, and (b) suggest another, less direct approach to having the evidence for the material culture of the late-Roman Galilee speak to the social formation of earliest rabbinism. I take up the latter task by relating the social formation of the early rabbinic guild both to the rise of the Palestinian Patriarchate, on the one hand, and, on the other, to the rapid urbanization of the Galilee and its Jewish population during the same period, as evinced in the material remains of the region.

12:00-13:00 (Molson 10)

Annual General Meeting  
of the Canadian Corporation for Studies in Religion  
Assemblée annuelle  
de la Corporation canadienne des sciences religieuses

13:30-15:30 (TBA)

**Joint Session/ Session conjointe:**

CSBS, Canadian Society of Medievalists, and Canadian Society for Renaissance Studies

SCÉB, Société canadienne d'études de la Renaissance et Société canadienne des médiévistes

**Space and Place Colloquium/ Colloque: Espace et lieux**

**James W. Flanagan** (Hallinan Professor of Religion, Case Western Reserve) "Postmodern Perceptions of Premodern Space"

Respondents/Réponse: **Peter Richardson, Lesley Cormack, et al.**

16:30-18:00 (J200)

CSBS, CSSR, CTS, CSCH, CSPS Joint Session  
Session conjointe de SCÉB, SCÉR, STC, SCHÉ, ACÉP  
**Issues Facing Religionists, their Societies, and the  
Canadian Corporation for Studies in Religion**

1998 PRESIDENTIAL ADDRESS  
University of Ottawa, Université d'Ottawa

## Scripture on the Silver Screen

Adele Reinhartz  
McMaster University

**O**n a wintry Saturday night some months ago, I dispatched my spouse to our local video store for a film that would go well with popcorn and mulled wine. Look for a romantic comedy, or a good foreign film, I instructed him. He returned an hour later with a new release bearing the unpromising title of *Sling Blade*. I was still debating whether to watch or mark some papers when my attention was arrested by the image of Karl, a burly and slow-speaking man, sitting in a dimly lit room and telling his story to a college journalism student. Says Karl, "It took me four years to read the Bible. I reckon I understand a great deal of it. I wasn't what I expected in some places. I slept in a good bed for a great long while. Now they seen fit to put me outta here. They say they're settin' me free today."

The perfect description of an undergraduate biblical studies major, I thought. This man has spent four years reading the Bible, perhaps through a cycle of courses in Pentateuch, Prophets, Poetry, Paul and the Gospels. He has slept in a good bed, no doubt buoyed by the joy of learning, and is now, perhaps on the day of convocation, being set free, a prospect he views with some regret.

Except that Karl is not a student at one of our universities or divinity schools, but a so-called retarded man who lived his first twelve years in a shed outside his parents home and then served the next twenty-five years in a state prison hospital for murdering his mother and her lover with a sling blade. He has read the Bible on his own, slowly and laboriously, and does his best to live by it, or at least, by his understanding of it. In his personal history and intellectual capacities, Karl could not differ more from the typical undergraduate in my Bible courses. Unfortunately, the typical undergraduate does not come close to matching Karl's commitment to reading

the Bible, his modest mastery of its contents, and his willingness to revise prior assumptions.

Overshadowing any dejection over McMaster's relatively small number of Bible majors, however, was my delight at finding the Bible where I least expected it. With this scene, *Sling Blade* joined my growing list of films in which the Bible plays a supporting role.

Why do I keep such a list in the first place, you might ask? The answer is pedagogical. As part of an effort to add variety and numbers to our undergraduate program, I had recently launched a new course on the Bible and film. The aim of the course is to use film as a hook through which to entice students to the study of the Bible. I hoped that my students would be so convinced of the relevance of the Bible to film, and, by extension, to other aspects of popular culture, that they would in turn be convinced of the Bible's centrality to western thought and culture. I even imagined that the experience of close reading and exegesis of biblical texts would so invigorate these students that they would eagerly pursue the study of the Bible for its own sake.

Two years down the road, I can report moderate success. Enrolment has doubled, students claim to view the movies in a new light, and some have gone on to take other biblical studies courses. But if I had intended the course as a means of hooking students on the Bible, I could not have foreseen the extent to which I myself would become hooked. Indeed, as my family and colleagues can attest, I have developed an addiction, not so much to the movies *per se*, but to the exercise of viewing movies through the lens of biblical studies. Stumbling across *Sling Blade* only increased my sense of the Bible's influence on popular culture in general and the movies in particular.

My course on the Bible and film, and my own fledgling research in the area, are based on two related assumptions. The first is that movies both reflect and also shape our views, norms, and attitudes. The second is that the majority of the movie-going audience has little direct knowledge of, or contact with, the Bible, and thus has no prior experiences against which to test its cinematic utilization. The testing of these assumptions I leave to social scientists, who are better equipped than biblical exegetes to measure and analyse the impact of the movies on their viewers. My aim today is

simply to illustrate and reflect on some of the roles that the Bible, biblical passages, and biblical paradigms play in a selection of recent Hollywood films.

### bible as artifact

I begin with films in which Bibles are props. An amusing example is the 1993 film, *Coneheads*. At our house, *Coneheads* is a great favourite of the preteen crowd, who finally persuaded me to watch it with them by informing me that the movie has a Bible in it. In the opening scene, the Conehead couple has just made an emergency landing on earth after their spaceship was attacked by the U.S. airforce as an alien craft. Upon finding themselves marooned in the United States, they check into a motel room and proceed to try out the unusual items they discover there. While Beldar, the male Conehead, samples the toilet paper and soap in the motel bathroom, his mate, Prymaat, lies down on the bed, opens the Gideon's Bible she finds on the night table, and shrieks with laughter as she reads.

Just as Beldar's eating of the soap and toilet paper constitute an inappropriate use of those objects, so might Prymaat's laughter strike many viewers as an inappropriate response to reading the holy book. We are never told why Prymaat is laughing, that is, whether it is the arcane language or the subject matter of the Bible that tickles her fancy. Her interest in the book rather than the bathroom labels her as more intellectual than Beldar, though otherwise her literary tastes run to *Good Housekeeping* and *Cosmopolitan*.

Whereas the Bible in *Coneheads* occasions laughter, the Bible in the 1998 film *The Apostle* stops a bulldozer in its tracks. Sonny is a devout and charismatic leader who flees his hometown after getting into trouble with the law. He takes on a new identity, as the Apostle E.F., and settles in rural Louisiana, where he and a black associate rebuild an abandoned church and build up a new congregation. One evening, the apostle gets into a fight with a man who enters the church but is more interested in stirring up trouble than in praying. Some weeks later, the man returns, interrupting a celebratory church picnic. This time he is in the driver's seat of a bulldozer and accompanied by a couple of tough-looking friends. The man begins to drive towards the church with the intention of razing it to the

ground. The apostle approaches, reads a psalm from his well-worn Bible, and then lays the open Bible down in front of the bulldozer. Other church members follow suit. The tension builds as the congregation, and the audience, wait to see whether the man will drive over the Bibles and destroy the church. The man gets out of the bulldozer's cab, walks over to the apostle's Bible, and bends down as if to remove it from the bulldozer's path. Instead, he breaks down, is comforted by the apostle, and welcomed by the congregation as a new believer.

In contrast to *Coneheads*, *The Apostle* takes the sanctity of the Bible seriously. The physical book as well as its contents have the power to transform and to save. Particular importance is attached to the apostle's own Bible, which is his constant companion throughout the film. At the movie's climax, the Bible comes to symbolize the apostle himself, as E.F. hands his text over to his young follower Sam. More than simply a token of affection or a parting gift, the apostle's Bible will substitute for his own forceful presence in Sam's life.

A similar transaction occurs in *Sling Blade*. Shortly after his release from the state prison hospital, Karl befriends a boy named Frank, whom he serves as a father figure of sorts. They first meet outside a laundromat, where Karl has sat down to eat his meal of french-fried potatoes. Karl offers to help Frank tote his heavy laundry bags home. As they walk along, Frank asks Karl about the books he is carrying. Karl responds: "One of them's the Bible, one of them's a book on Christmas, and one of them's on how to be a carpenter." This list of books has obvious Jesus echoes; we later learn that the book on Christmas is Dickens' *A Christmas Carol*.

Karl's Bible is featured in a scene near the climax of the film, in which Karl sacrifices his own freedom to free Frank and his mother Linda from her abusive boyfriend Doyle, an alcoholic who hates retards, queers and kids. Before embarking on his final act as a free man, Karl gives his books, Bible on top, to Frank, and assures him that their friendship will endure even if Karl is no longer physically present with Frank.

In *The Apostle* and *Sling Blade*, the gift of a Bible presages separation. The same is true in other films, though the specific situations and their emotional import vary. The 1994 movie *Nell*

focuses on a young woman of indeterminate intellectual ability who has lived all her life in a tumbledown shack in the woods, without electricity or running water. Nell's existence is unknown to all but her a mother, and a twin sister who died in childhood. After the death of her mother, Nell is discovered by Jerry Lovell, the doctor of the nearby town. Nell growls, shrieks, and slams the door in Jerry's face when he tries to approach her. Jerry tumbles to the ground, and as he rises, catches sight of a large, well-worn family Bible. Inside its front cover is a note that reads: "The Lord led you here stranger; Gard [sic] my Nell; Good child; the Lord care you [sic]".

The Bible is an important clue to Nell's character and background. The primitive nature of her surroundings, and her fearful, animal-like response to Jerry, mark her as a wild child who has grown up outside the bounds of civilization. But the age and size of the Bible imply a time when her family participated in human society. As the only book in Nell's home, the Bible clarifies Nell's own reliance on scripture for her language and understanding of the world. More obliquely, the Bible draws attention to the natural Eden-like setting, over which Jerry pointedly and repeatedly explains, "Oh God!" Finally, the note written by her dying mother takes on added, perhaps divinely mandated, force because it is found inside the Bible itself.

Our final example of the Bible as prop is taken from the 1994 film *Shawshank Redemption*. Andy has arrived at Shawshank prison to serve time for the murder of his wife and her lover. He and his fellow newcomers are greeted by the warden, Mr. Norton, who gives them each a Bible and a welcome speech. Mr. Norton believes in two things, the Bible and discipline. Most important is the biblical law against blasphemy. "I will not have the Lord's name taken in vain in my prison," he declares. This may be the only law, secular or divine, that Mr. Norton does take seriously. The warden and his staff subject the inmates to vicious beatings and even murder, and Mr. Norton himself engages in an elaborate kickback and money laundering scheme to which Andy, a former banker, is essential. Soon after Andy's expertise with numbers and the banking system has been made known to prison officials, the warden and his minions carry out a search for contraband. When they enter Andy's cell, they find Andy sitting on his bed holding his Bible open before him. The

warden takes Andy's Bible and expresses his pleasure that Andy is reading the Bible. Andy and the warden quote scriptural passages at one another. As he departs from the cell, the warden returns Andy's Bible with the words, "Salvation lies within." The verbal tug of war establishes the tension between Andy and the warden. For the time being, the warden retains both the power and the last word.

The importance of the Bible to Andy's life is evident in one of the final scenes of the film. Andy has just escaped from Shawshank by chiseling his way through his cell wall to the prison sewer system using a small and seemingly innocuous rock hammer. His freedom is the warden's downfall. Suddenly aware of police sirens approaching the prison, the warden hastily opens his safe, only to find Andy's Bible within. It falls open to a cutout shaped exactly like Andy's rock hammer. Salvation truly did lie within the very Bible that the warden had given him, fittingly tucked into the book of Exodus.

#### biblical texts

Many Hollywood movies contain Bible-related dialogue. In *Sling Blade*, for example, the hostility between Karl and Doyle is palpable in their discussion of Karl's Bible.

Doyle: "You believe in the Bible, do you, Karl?"

Karl: "Yessir, a good deal of it. I can't understand all of it."

Doyle: "Well, I can't understand none of it. This one begat that one, that one begat this one. Begat and begat and lo and behold someone says some shit to someone or another. Just how retarded are you?"

A friendlier showdown occurs in *Dead Man Walking*. This gripping film focuses on the relationship between Matthew Ponselet, a death row inmate, and his spiritual advisor, Sister Helen Prejean. While Sister Helen waits for Matthew to complete a final lie detector test only hours before his execution, a prison guard wonders why she is so dedicated to the cause of this convicted murderer. He declares his approval of the pending execution by citing Exodus 21:24: "You know how the Bible says, 'an eye for an eye'..." Sister Helen responds: "The Bible also calls for death as punishment for adultery, prostitution, homosexuality, profaning the Sabbath, trespassing upon sacred ground, and contempt of parents." The guard concedes defeat: "I ain't gonna get into no Bible quotin' with no nun,

'cuz I'm gonna lose."

Nell too quotes scripture, though it is not always clear whether she or those around her—principally Jerry the doctor and Paula the psychiatrist—are aware that she is doing so. One evening, in order to help Nell overcome her fear of men, Jerry joins Nell in her regular swim *au naturel*. Encouraged by Paula, the psychiatrist, Nell overcomes her fear and hesitation. She embraces Jerry in the water, strokes his chest, and says tenderly, "Thou art beautiful, O my love, as Tirzah." Jerry is startled, then relaxes when Nell laughs and swims away. He swims towards her, also laughing, and asks, "Who's Tirzah?"

Avid readers of the books of Joshua and Kings will know that Tirzah is not a person but a place, namely the Canaanite city (see Josh 12:24) which served as the capital of the northern kingdom of Israel until Omri built Samaria (1 Kings 16:24, 28; cf. 1 Kgs 14:17, 15:21, 33, 16:6). But there is no sign that Jerry (and with him perhaps most viewers) even recognizes the quotation. Knowing the biblical source of Nell's declaration, however, does not unlock the meaning of this film. The visual aspect of the scene shows Jerry and Nell in that primordial and non-sexual state in which man and woman were naked and not ashamed (Gen 2:25). The biblical context of Nell's words, on the other hand, sets an erotic undertone to her relationship with Jerry. But outside of this scene, the film dismisses the erotic potential of the relationship in a rather facile manner. From both Nell's and the film's point of view, the romantic coupling anticipated by the Eden story and described explicitly in the Song of Songs pertains to Jerry and Paula, not Jerry and Nell.

*Pulp Fiction* is another film in which knowledge of the Bible is only moderately helpful. The film's surfeit of violence and obscenity proves that biblical citation and the activity of exegesis are not the province of morally uplifting films alone. The film's main characters, Jules and Vincent, are hit men for an organized crime boss. Before pumping a gunload of bullets into their victims, Jules always asks: "Have you read your Bible?" and continues:

There's a passage I got memorized, seems appropriate for this situation: Ezekiel 25:17: "The path of the righteous man is beset on all sides by the iniquities of the selfish and the tyranny of evil men. Blessed is he who, in the name of

charity and good will, shepherds the weak through the valley of darkness, for he is truly his brother's keeper and the finder of lost children. And I will strike down upon thee with great vengeance and furious anger those who attempt to poison and destroy my brothers. And you will know my name is the Lord when I lay my vengeance upon you."

Jules recites this passage with the authority and conviction that befits the stereotypical Old Testament God of vengeance. But as anyone who attempts to verify this quotation soon discovers, it does not in fact exist, either in Ezekiel or anywhere else in the biblical corpus. Only the last two lines of the quotation are at all similar to Ezekiel 25:17. In the New Revised Standard Version, Ezekiel 25:16-17 read as follows: "therefore thus says the Lord God, I will stretch out my hand against the Philistines, cut off the Cherethites, and destroy the rest of the seacoast. I will execute great vengeance on them with wrathful punishments. Then they shall know that I am the Lord, when I lay my vengeance on them." The rest of the so-called quotation is simply a series of vague but majestic phrases that have been lifted from other biblical passages. Some, such as "brother's keeper" (Gen 4:9) have been lifted from other biblical passages; others, such as "shepherding the weak" or "the finder of lost children," sound like they could have been biblical but they are not.

What Jules does not yet know as he recites these words is that an armed man is hiding in the washroom. Upon hearing gunshots, the man bursts out of the washroom and fires repeatedly at Jules at point-blank range. Yet Jules is not harmed! Jules' partner Vince sees this as mere good luck but Jules is convinced that he has witnessed a God-given miracle.

In the movie's epilogue, Jules and Vince are sitting in a restaurant mulling over these events when two trigger-happy guests suddenly decide to stage a hold up. Without ever leaving his seat, Jules turns the tables and treats one of the robbers to a so-called Bible lesson, all the while holding a gun to his head. Jules recites his version of Ezekiel 25:17 and then continues:

I been sayin' that s--- for years. And if you heard it, it meant your ass. I never really questioned what it meant. I thought it was just a cold-blooded thing to say to a m----- 'fore you popped a cap in his ass. But I saw some s--- this mornin'

made me think twice. Now I'm thinkin', it could mean you're the evil man. And I'm the righteous man. And Mr. nine-millimetre here [Vince], he's the shepherd protecting my righteous ass in the valley of darkness. Or it could be you're the righteous man and I'm the shepherd and it's the world that's evil and selfish. I'd like that. But that s--- ain't the truth. The truth is you're weak. And I'm the tyranny of evil men. But I'm tryin'. I'm tryin' real hard to be a shepherd."

Jules then lowers the gun.

In true postmodern fashion, Jules offers a number of explanations through which he attempts to situate himself within the passage and explain himself in its terms. The overall tone of the film, and its playful subversion of standard Hollywood tropes, however, make it difficult to believe wholeheartedly in Jules' transformation.

*Pulp Fiction* illustrates the transgressive use of scripture. First, the Bible is invoked in Jules' repeated cold-blooded transgressions of the Biblical injunction against murder. Second, the film violates the scriptural text itself. Knowing the biblical text helps one to unmask the bogus nature of the quotation, and may aid in recognizing other aspects of the Cain motif that runs through the final scene. But the movie's images, plot, characters, and dialogue owe far more to the corpus of Hollywood flicks than to Ezekiel, Genesis, or any other biblical text.

#### narrative structure

Finally, we consider the role of biblical narrative in the plot structure of contemporary Hollywood films. It is obvious that biblical epics such as the *Ten Commandments*, more specialized renditions such as Pasolini's *Gospel According to St. Matthew*, and contemporary retellings such as *Jesus Christ Superstar* or *The Last Temptation of Christ*, derive many plot elements and in some cases their overall plot structure from one biblical story or another. But biblical narrative structures are utilized, if more subtly, in a great many films which do not explicitly feature Moses, Jesus, or other biblical figures. The Walt Disney animated film *The Lion King*, for example, features a Moses-like hero who flees the land of his birth, wanders in the desert, begins life anew in a foreign land (which

resembles California more than Midian) and is persuaded to return as leader after experiencing a theophany. The film *Deep Impact* is a modern day rendition of the flood story, animals, ark and all, with the priestly blessing, apocalypticism, and a messiah rolled in for good measure.

The most widely imitated biblical life story, however, is that of Jesus. Some Jesus figures are identified subtly, perhaps by a simple cross such as those worn by Babette, in *Babette's Feast* and by Jerry Lovell in *Nell*, whose name, Lovell, also connects him to Jesus. Other Jesus figures are identified by experiences or actions similar to those associated with Jesus in the gospels. Most prominent of these is crucifixion. Crucified movie leads abound. The classic example is *Cool Hand Luke*, upon whom the camera lingers as he lies in cruciform position in a semi-comatose state after ingesting fifty eggs in the space of an hour. Another example is Matthew Ponselet in *Dead Man Walking*, who is strapped onto the execution table with his arms outstretched, and then tipped upright and flanked by two officers as he says his final words to the parents of his victims.

Yet another Jesus-figure is Andy Dufresne in *Shawshank Redemption*. Andy is an innocent man who is baptized into the bleak world of Shawshank prison with a cold shower and a dose of lice powder. With the patience of Job and spurred by hope for a better future, Andy takes twenty years to chisel his way through the prison wall and escapes Shawshank through the sewer system. After the sewer spews him into the river outside the prison compound, Andy strips off his shirt, stretches out his arms, and gazes upwards, to the accompaniment of a magnificent rainstorm and a majestic soundtrack. After his departure, Andy's prison friends, like Jesus' disciples, reminisce about him and draw comfort from his memory. Andy's best buddy and most faithful disciple, Red, follows in his footsteps after he is finally paroled. Although Andy is not physically present, he saves Red from despair and poverty by providing him with money, a destination, and a purpose. The final scene, in which Red strides across the sandy shores of the Pacific to meet Andy who is hard at work sanding down an old fishing boat, is an eschatological vision. The images of water, boats, white clothing, and the simple life recall the visual representations, in art and film, of Jesus and his disciples at the Sea of Galilee.

Another Jesus-like action is walking on water. In Peter Sellers' 1979 film, *Being There*, Chance the gardener is yet another lead character who, like Karl and Nell, apparently has limited mental faculties. He enters the household of Mr. and Mrs. Rand, who become enamoured of Chauncy Gardiner, as they call him. The comic premise of the movie is that those around Chance read profundity into his simple words and actions, while all that Chance really wants to do is to tend their garden. This premise is challenged, or destabilized, if you like, by the final scene of the film, which takes place at Mr. Rand's funeral. While we hear the eulogy in the background, we watch Chance step into and walk across the water near the Rank estate. So who is Chance the gardener? Is he really a simpleton who has managed to find his way in the world through sheer luck? Or is he akin to that other fellow who was taken as a gardener but in reality brought salvation for all, at least according to John 20? Are Chance's simple sayings about the growth of the garden in spring and its death in the fall simple observations about vegetation, or are they profound parables on the nature of the economy and on human existence itself?

Denys Arcand's 1989 film, *Jesus of Montreal*, may be the most detailed Christ allegory in recent cinema. Arcand's movie, as the title implies, is set in modern-day Montreal and features a small troupe of under-employed actors who are hired by the priest of St. Joseph's Oratory on Mount Royal to revitalize the tired Passion Play that has been performed at the Oratory for decades. In the course of writing, rehearsing and finally performing the play, the actors within the film take on the personas of characters within the Passion play. Allusions to the Jesus story abound, as when the lawyer who represents Satan orders three Virgin Marys at a bar, or when Daniel and his fellow actors share a final meal of pizza and beer.

But a more serious point is being made here. Like Jesus, Daniel shows his friends a better way. And like Jesus, Daniel challenges the values and practices of established hierarchies, in particular those pertaining to religion and commerce, such as the Catholic church in Quebec and the advertising industry.

Because analogies to or allegories of the Gospel stories are signaled by well known symbols such as the cross, no specialized knowledge is required to recognize the Jesus paradigm in popular



films. But a more detailed knowledge adds to one's understanding and appreciation of elaborate allegories such as Arcand's. The film begins, for example, not with Daniel Coulombe ("the dove") but with John the Baptist, in the person of an actor named Pascal Berger whom we see in the final scene of Dostoyevsky's "Brothers Karamazov." At the curtain call, a woman in the audience whispers to her companion, "I want his head... for my [advertising] campaign for 'The Wild Man' [perfume]." Another viewer declares, "You are the greatest actor of your generation!" But Berger, seeing Coulombe from a distance, excuses himself by saying, "There is a good actor," runs to Coulombe and embraces him. Alas, the actor, like his scriptural counterpart, does eventually lose his head, the image of which can be seen in an immense poster advertising "The Wild Man" on the walls of the Montreal metro in the final scene of the film.

### conclusion

Based on this brief survey, you might be excused for thinking that the Bible is the province of prison films and/or movies featuring characters of uncertain mental or moral capacity, or for believing that Tim Robbins, who stars in *Shawshank Redemption* and wrote the screenplay for *Dead Man Walking*, has the market cornered. But I assure you that the examples I have discussed are just the tip of the iceberg. There is a titanic corpus of biblically-influenced films of which these are only samples; many more, including old classics such as *Frankenstein*, sci-fi films such as *Bladerunner*, and a multitude of apocalyptic mega-disaster movies, ended up on my cutting room floor.

The use of a Bible, biblical passages and/or biblical paradigms does not necessarily ensure the aesthetic or moral value of a film. *Coneheads*, for example, is a one-gag film that quickly wears thin, and *Pulp Fiction* has more blood and gore than your local butcher shop. While the clever use of the Bible in *Jesus of Montreal* and *Dead Man Walking* is very satisfying to the biblically literate viewer, the exercise of looking for biblical motifs increases the entertainment value of even the schlockiest film.

In one sense, Hollywood continues art's age-old preoccupation with the Bible. But movies also testify to the ongoing and essential role that the Bible can play in describing characters, defining relationships, and conveying meaning. At the same time, the

superficial ways in which the Bible is used in most Hollywood films implies a rather low level of biblical literacy among the general public, or at least, in the filmmakers' view of the general public. One does not need a degree in biblical studies to understand that a person wearing a cross, or standing cross-like with outstretched arms, might be a saviour-figure, that the possession of a Bible might say something about the moral universe of the owner, or that copies of the Holy Bible are often found in motel rooms.

Just as movies reflect society's symbols and values, so do they also shape them. Viewers whose lives do not include a Bible, or whose biblical knowledge is only indirect and general, will not recognize that Jules' version of Ezekiel 25:17 is phony, nor are they likely to think through the differences between a literalist and a more nuanced understanding of *lex talionis*, "an eye for an eye." While popular movies generally convey a positive view of the Bible and its role as sacred scripture, we as students and teachers of biblical literature should worry about those for whom popular culture is a primary vehicle of biblical knowledge. Our mission, should we choose to accept it, is to help our students to an educated reading of the text against which movies and other popular representations of the Bible may be tested.

Of course, the Bible is more than a window to popular culture; it is a cultural expression in its own right that must be placed in the context of the ancient near eastern, Hellenistic, and Roman civilizations as foreign to us as America was to the Coneheads. And for many of us, the Bible is a powerful personal resource. The movies attest to the Bible's role in shaping the ways in which we tell our stories, mould our heroes, understand our experience, imagine our future, and explain ourselves to ourselves. If Karl, Andy, Sister Helen, and Jules are able to situate themselves within the moral and symbolic universe of the Bible, so may we in our different ways find a place there for ourselves.

The many uses of the Bible in film is a powerful argument for biblical literacy. Should our students, university administrators or provincial ministers of education question the on-going relevance of biblical studies programs, let us simply point them to the nearest Cineplex and ask them, as Jules asks his erstwhile victims, "Do you read the Bible?"

*in memoriam*

In the past two years we have lost several cherished colleagues. Although their passing has been marked in *SR*, the journal of all the Canadian societies dealing with religious studies, it is appropriate that the *Bulletin* also remember these friends in biblical studies. The editors of *SR* have kindly permitted us to reprint the obituaries that were prepared for the journal. *requiescant in pace*

## PROFESSOR ELIZABETH BELLEFONTAINE, S.C. (1934-98)

On the 1998 Thanksgiving weekend Sister Elizabeth Bellefontaine, along with another Sister, was killed in a car accident near Fredericton, New Brunswick. A member of the Sisters of Charity Leadership Team since 1996, she was travelling to Maine on her way to one of the many meetings required of someone in her position, when the accident occurred. Betty will be sorely missed and fondly remembered by her Sisters, her university colleagues, her friends and innumerable students. Teaching with her in the Religious Studies Department at Mount Saint Vincent University for nearly three decades, her fellow department members experienced the value of personable and warm working relationships in a university – in this area she was a gem! Expressions such as “powerful educator” and “beautiful angel” arose spontaneously from former students, who remember her availability, her caring, her listening, her humour and her stories. She was a great teacher.

Elizabeth Bellefontaine was born in Halifax, Nova Scotia, in 1934. She entered the congregation of the Sisters of Charity in 1951 and made her religious profession in 1954, at which time she also obtained her Professional Teaching Certificate from the province of Nova Scotia. She taught in elementary and junior high schools in Halifax from 1954 to 1965. In 1973 she completed her PH.D. in Theology, with a concentration in Biblical Studies, at the University of Notre Dame. Her thesis, directed by John L. McKenzie, was entitled “Ancient Israelite Laws and Their Function as Covenant Stipulations.” It focussed on a research interest she pursued throughout her career in which she received numerous tuition and research scholarships, Canada Council research and travel grants and fellowship awards.

Elizabeth taught for 27 years in the Department of Religious Studies at Mount St. Vincent University in Halifax, where she was promoted to Professor in 1993. She served as Department chairperson for four terms during that time and her administrative ability was greatly appreciated. She was highly esteemed by her faculty colleagues who elected her six times to three-year terms on the University Senate. She served on many standing committees of Senate, as a faculty representative on the Board of Governors and as vice-president of the Faculty Association. She was a past president of the Canadian Theological Society (1986-87) and served terms on the executive of the Canadian Society of Biblical Studies and the Editorial Advisory Board of *Studies in Religion / Sciences Religieuses*. She was an External Member on academic committees at Atlantic School of Theology in Halifax, where she supervised a number of graduate theses and served on occasion as an external thesis examiner. Needless to say, Elizabeth was active in numerous scholarly and professional associations, where her intelligence, ability and talent were often called upon.

Among Elizabeth Bellefontaine’s publications related to her principal line of research are four articles that have been frequently cited in scholarly journals or books: “Ancient Israelite Laws and Liberation,” p. 44-58 in Thomas M. McFadden (ed.), *Liberation, Revolution, and Freedom: Theological Perspectives* (New York: Seabury, 1975); “The Curses of Deuteronomy 27: Their Relationship to the Prohibitives,” p. 49-61 in James W. Flanagan and Anita W. Robinson (eds.), *No Famine in the Land: Studies in Honor of John L. McKenzie* (Missoula, MO: Scholars Press, 1975); “Deuteronomy 21:18-21: Re-viewing the Case of a Rebellious Son,” *Journal for the Study of the Old Testament*, 13: 13-31; and Customary Law and Chieftainship: Judicial Aspects of 2 Samuel 14:4-21,” *Journal for the Study of the Old Testament*, 38: 47-72. At the time of her death, she had finished the research for and had begun writing another major piece entitled “The Characterization of Israel in the Sinai Narrative: A Literary Perspective.”

Along with her scholarly publications, Elizabeth pursued another life-long interest: biblical spirituality. She published items such as “The First Commandment Re-Visited,” *The Bible Today* (1975); “Jesus as Peacemaker – Artisan de Paix,” in *Dossier 401-54* (Ottawa: Research Department, Canadian Catholic Conference); “Living Christian Community: A Biblical Perspective,” *Insight: Journal for*

*Adult Religious Education* (1988); "A Spirituality of Meaningful Experience: Some Biblical Lessons," *Spirituality Today* (1988); and numerous articles in *Discover the Bible*.

Elizabeth was a popular speaker, frequently invited as a lecturer and panellist by both academic and religious groups across the country. Her most frequent lecture topics were women in Scripture, women's spirituality, the ordination of women in Roman Catholicism, feminist interpretation of the Bible, law and freedom, the poor, peace, death and dying. The list of topics is like an album of images of Elizabeth. As an illustration of the amount of time and energy devoted to this part of her life, her *curriculum vitae* lists 24 different sessions on subjects related to death and dying, given to various groups, from philosophy students to palliative care workers.

When Elizabeth Bellefontaine was elected in 1996 to the leadership team of the Sisters of Charity, she resigned from Mount St. Vincent University to devote her life to her new role. The university immediately made her Professor Emerita.

A few years ago, Elizabeth gave two addresses to participants in a spiritual renewal program. They were entitled "Strength for the Journey" and "Good News Invigorates the Bones" – that is how we shall remember Betty.

*Barry Wheaton*

Mount St. Vincent University  
[SR 28:1 (1999), forthcoming]

PROFESSOR JOHN HERMAN CONRAD NEEB (1949-97)

Dr. John Neeb, Professor of Old Testament Theology at Waterloo Lutheran Seminary, passed away at home in Waterloo, Ontario, on Sunday, December 28, 1997.

John was born in Stratford, Ontario, on October 17, 1949. He obtained the B.A. degree from Concordia Senior College in Fort Wayne, Indiana. Preparing to enter a career in pastoral ministry with the Lutheran Church—Missouri Synod (LCMS), John enrolled at the large LCMS seminary in St. Louis, Missouri. While he was away on an internship in Vancouver, B.C., however, an historic event occurred back at the seminary in St. Louis: in response to a neo-conservative agenda which was being imposed by the administration—with dire implications for the practice of theological and biblical studies at the seminary—a majority of the faculty and students withdrew to found a new "seminary in exile." On his return from internship John sided

with these "exiles." And so it was that he received his M.Div. degree from Christ Seminary (Seminex) in St. Louis. He was ordained into the Lutheran ministry in 1975 and served as pastor of Good Shepherd Lutheran Church in Niagara Falls, Ontario.

John's interest in, and aptitude for, further academic study, however, had long been evident. In 1984 he commenced full-time graduate studies at the University of St. Michael's College in the Toronto School of Theology. His area of specialization was Hebrew language and Hebrew Bible. While pursuing doctoral work he also taught courses at Conrad Grebel College on the campus of the University of Waterloo, and at Waterloo Lutheran Seminary, an institution federated with Wilfrid Laurier University. In 1986 he was appointed lecturer at Huron College in London, Ontario, a school affiliated with the University of Western Ontario. At Huron College he taught Hebrew language and literature and served on the admissions and field education committees of the graduate faculty preparing candidates for the priesthood in the Anglican Church of Canada.

On July 1, 1988, John was appointed lecturer in Old Testament Theology at Waterloo Lutheran Seminary. There he taught ancient Hebrew language at the introductory and advanced levels and an annual survey course on the Hebrew Bible. He also taught courses on Wisdom literature, the synoptic Gospels and Gospel parables. As a member of the seminary faculty John was cross-appointed to the Department of Religion and Culture at Wilfrid Laurier University. In 1994 and 1995 he organized and led two student seminar tours to Palestine, Egypt and Greece.

In 1992 John completed his Ph.D. dissertation, "Genesis 28:12: The Function of a Biblical Text in early Jewish and Christian Communities," at the University of St. Michael's College under the direction of Stanley Walters. The topic of his doctoral research reflects John's commitment to understanding the Bible within a tradition of historical contexts that still have bearing on us today. John was deeply interested in how the ancient rabbis adapted their reading of Gen. 28:12 (i.e., Jacob's dream of the "ladder" with angels ascending and descending upon it) in light of ancient Israel's changing political circumstances. As well, he explored the parallels between such rabbinic readings and the exegesis of Gen. 28:12 among early Christian writers, especially Origen. But John was also fascinated with the modern interaction between Jewish and Christian scholarship. He learned much through regular conversations on

biblical topics with rabbinic colleagues in Niagara Falls and Waterloo, and he frequently challenged his students at the seminary to appreciate the Jewish tradition of reading the Bible. Upon completing his Ph.D., John was promoted to the position of Assistant Professor at Waterloo Lutheran Seminary.

John was an enthusiastic, indeed passionate, educator. His own love of learning was matched by his animated style of teaching. John thoroughly enjoyed sharing with his students his knowledge of and insights into the Bible. It was not just that he enlivened his classes by teaching Hebrew songs and dances to his students—though one can readily imagine the effect of a rousing chorus of “Havah Nagilah” on an otherwise routine class discussion of the *qal* imperative! The most memorable feature of his classes was the unqualified joy that John demonstrated in his teaching. It was this enthusiasm for biblical study, as well as his sincere, warm affection for people that was greatly appreciated and will long be remembered by John’s many students.

For several years John served as book review editor for *Consensus*, a quarterly publication jointly sponsored by Waterloo Lutheran Seminary and the Lutheran Theological Seminary in Saskatoon, Saskatchewan; he was a frequent contributor to that journal. He also published an article on “The Dead Sea Scrolls and Jesus” in *The Clarion* (March, 1993) and a review of Peter Widdicombe’s *The Fatherhood of God from Origen to Athanasius* (Oxford: Clarendon Press, 1994) in *SR* 25, 1 (1996): 121-23. His paper entitled “Origen’s Interpretation of Genesis 28:12 and the Rabbis,” presented at the Sixth International Origen Colloquium held at Chantilly, France, in 1993, was published in *Origeniana Sexta: Origène et la Bible—Origen and the Bible*, edited by Giles Dorival and Alain Le Boulluec (Leuven: Leuven University Press, 1995). In 1997 he edited an issue of *Consensus* (vol. 23, 1) which focussed on the history of biblical interpretation; the authors in this issue (including Robert Wilken, Ronald E. Heine and Pamela Bright) all had been personally invited by John himself to contribute their essays.

John was a member and active participant in the Canadian Society of Biblical Studies, the Catholic Biblical Association, the Society of Biblical Literature and the Waterloo Biblical Colloquium. He was also a strong supporter of university campus chaplaincy, serving as chair of the Committee on College and University Services of the Eastern Synod of the Evangelical Lutheran Church in Canada.

The funeral service was held Wednesday, December 31, 1997, at Mt. Zion Lutheran Church in Waterloo, and a memorial service was held on February 13, 1998, in the Waterloo Lutheran Seminary chapel.

John possessed great potential for many more years of teaching and productive scholarly work. In recalling another colleague from Waterloo Lutheran Seminary, Carol Schlueter, who passed away only a few months earlier, Professor Harold Remus referred to those whom the ancient Greeks termed *aoroi*, those whose death is untimely (see “Passages,” *SR*, 26, 2 [1997]: 223-24). John Neeb, too, may be counted among such *aoroi*, those whose promise has been only partially fulfilled. Though John will be sadly missed by his students, colleagues, family and friends, we are thankful for having known him. We cherish his memory.

*Tim Hegedus*

Centre for the Study of Religion, University of Toronto  
[*SR* 26:4 (1997), 481-83]

#### PROFESSOR GEORGE JOHNSTON (1913-97)

George Johnston, Emeritus Professor of New Testament in McGill University, died in Montreal after a brief illness on October 15, 1997. His long and distinguished career made him familiar to generations of students in Toronto and Montreal, and to colleagues in learned societies represented by this journal [sc. *SR*]. From 1960-67 he chaired the *Canadian Journal of Theology*, *SR*'s predecessor. He was a member of the United Church of Canada and active in ecumenical circles. He attended the first World Conference on Youth (Amsterdam, 1939), the third assembly of the World Council of Churches (New Delhi, 1961) and he chaired the local arrangements committee for the Faith and Order Conference (Montreal, 1963).

He was born in Clydebank, Scotland, on June 9, 1913. His father was a schoolteacher who ensured a classical education for this son. George earned the M.A. (Honours Classics) from Glasgow University in 1935 and the B.D. (With Distinction in New Testament) in 1938. He studied at Marburg and Cambridge, receiving the latter's Ph.D. in 1941, and marrying Nancy Gardner. He was ordained to the ministry of the Church of Scotland and served Martyr's Church, St. Andrew's from 1940-47. During World War II he served in the YMCA and as Acting Chaplain to the Black Watch Division in Germany. He is honorary D.D. of Glasgow, United Theological College, Montreal,

and holds the LL.D. from Mount Allison University.

From 1947-53 Johnston taught New Testament and Church History at Hartford Theological Seminary. In 1952 he came to Emmanuel College, Toronto, as Professor of New Testament. In 1959 he became Professor of New Testament at McGill University and was Principal of United Theological College until 1970. From 1970-75 he served as Dean of the Faculty of Religious Studies at McGill. George Johnston was active in two learned societies, The Canadian Society for Biblical Studies (President, 1963) and The Canadian Theological Society (President, 1966). He was named Professor Emeritus of McGill in 1982.

Johnston published five books, from *The Doctrine of the Church in the New Testament* (Cambridge: Cambridge University Press, 1943) to *Discovering Discipleship: The Teachings of Jesus About Christian Character* (Winfield, BC: Wood Lake Books, 1983), with *The Spirit-Paraclete in the Gospel of John* (Cambridge: Cambridge University Press, 1970) justly praised. He wrote articles for *Peake's Commentary on the Bible*, *The Interpreter's Dictionary of the Bible*, *The United Church Observer* and sermons for *The Expository Times*. He was zealous for theological education of the laity, founding the Montreal Lay School of Theology, and always willing to preach and teach in congregational settings. He was also a "university citizen"; at McGill he served as Governor, Senator, Chairman of the University Libraries Advisory Committee and the Senate Library Committee. From 1971-75 he chaired the Aid to Publications Committee of the Social Sciences and Humanities Research Council of Canada.

George and Nancy Johnston were world travellers. In recent years they made annual visits to Italy for walkabout tours of art and architecture. In Scotland they explored the Celtic heritage and visited all the sites of standing stones. His interests included music, art appreciation and golf. His lifelong interest in the arts blossomed in the undergraduate course, "The Bible and Western Culture," a course he designed and continued to teach until 1995.

George Johnston was once described, in an honorary degree presentation, as "a doughty Protestant of Presbyterian background who finds that Catholicism is always breaking in."

Joseph C. McLelland

Faculty of Religious Studies, McGill University  
[SR 26:2 (1997), 225-26]

PROFESSOR CAROL SCHLUETER (1948-97)

One gray afternoon some years ago Carol Schlueter came to my office and wanted to talk about graduate study. Should she continue on beyond her M.A. in Religion and Culture, or should she stick to teaching for the Waterloo County Board of Education? If she gave up that job, would there be a job at the end of Ph.D. study?

I must have pointed out how precarious were prophecies about the employment picture, based on what I was observing as Executive Officer of the Council on the Study of Religion. I would likely have added that affirmative action was making some difference in employment opportunities for women. I am sure I also gave her my stock answer (or question), based in part on my own experience: Upon completing Ph.D. study, would she think it had been worth it even if she did not get a job?

She did not get a job upon completing her Ph.D. She got one before, while she was still working on her dissertation—in Waterloo Lutheran Seminary, where she was the first woman and also the first layperson hired to teach full-time. That was in 1987. In 1992 she completed her dissertation and was appointed Assistant Professor of New Testament Theology in the Seminary, a position she held until her death on July 22 at the age of 48.

In 1994 Sheffield Academic Press published her dissertation under the title, *Filling up the Measure: Polemical Hyperbole in 1 Thessalonians 2:14-16*. A précis by Lynne Hanna in *Laurier News* in 1995 (January 24:7) bore the title, "A problem passage in the letters of Paul." 1 Thess. 2:14-16 is indeed a problem passage. How can it be that Paul here speaks so bitingly of those he refers to so distantly and summarily as "the Jews," when he himself is a Jew and when he nowhere else speaks of his compatriots so negatively? In fact, he prizes his Jewish heritage and agonizes over why so many Jews have not followed him in coming to see Jesus as messiah. Rejecting suggestions that see the passage as an interpolation, Carol Schlueter argued that Paul's statements must be seen as hyperbolic, to be read within the context of ancient rhetoric as well as in relation both to his other letters and to the situation in which he saw himself and the recipients of 1 Thessalonians.

Carol Schlueter disowned the harsh words in 1 Thess. 2:14-16 as well as any present-day readings that would turn them into something to be emulated. She also looked askance at passages—whether Pauline or deutero-Pauline—that subordinated women to

men. Alongside, however, she proposed a way of reading Paul that she thought would at least make him more intelligible to modern readers and perhaps open them up to other passages in his letters that she, along with others, saw as liberating and egalitarian.

Professor Schlueter was sometimes asked why she, a woman, took such pains with "the eternal enemy of Woman" (to borrow George Bernard Shaw's memorable dictum). I cannot report any definitive answer to that question. What we do know is that she had a great interest in Judaism and Paul, which led to work toward a book aimed at making Paul more intelligible and, therefore, maybe more appealing to 1990s sensitivities. Her last presentation in a scholarly forum was the draft of a chapter from that manuscript. This was at the Wilfrid Laurier University—University of Waterloo Biblical Colloquium January 17, 1997, just a week before she entered the hospital for what was expected to be routine surgery.

These interests in Judaism and in Paul, in the relation between them, and in the feminist scholarship that has challenged and changed so much in biblical studies informed Professor Schlueter's work. These were evident in her courses such as "Women and Feminist Images in the Gospels," in articles such as "Inclusive Language and the Bible" (*Consensus*, 14, 2 [1988]:25-34) or in poems published in *Esprit* (1986; 1987), entitled "In Praise of Mary" and "Our Foremothers: A Litany." In 1992 she edited a collection of sermons by women about women in the New Testament, entitled *The Forgotten Followers* (Woodlake Press), to which she contributed two sermons herself. To a World Council of Churches publication (Ofelia Ortega, ed., *Women's Vision*, 1995) she contributed a chapter, "Feminist Homiletics: Strategies for Empowerment." She devoted two journal articles to arguing that the scriptures read in church should include more of those in which women figure ("Toward a More Balanced Selection of Texts," *Consensus*, 18, 1 [1992]:65-75; and "The Gender Balance of Texts from the Gospels," *Currents in Theology and Mission*, 20, 3 [1993]:177-86). These publications, the sermons she preached in the chapel of Waterloo Lutheran Seminary, and the various presentations she made to groups of laypeople and clergy show her concerns about what was happening (or not happening) in churches and make clear that she did not think her status as a layperson should restrict her expression of those concerns.

Her articles "Valiant Women: Survivors of Domestic Violence" (*Consensus*, 20, 2 [1994]:91-105) and "Creating a New Reality"

(*Currents in Theology and Mission*, 23 [1996]:254-64) were another expression of the scholar *engagé*: let's do something about domestic violence. Her indignation over the cutting of welfare payments in Ontario by the Harris government led to a weekly protest vigil in front of Kitchener City Hall.

There comes to mind the ancient Greek term, *aroi*, for those who die untimely, whose promise is unfulfilled or (as in this case) fulfilled only partially. Such persons were sometimes thought by the Greeks to lurk among the living. One does not really expect Carol Schlueter to be doing that. But the work and works of scholars live on. And, indeed, efforts such as hers to bring scholarship into conjunction with concern for the present and for the marginalised or suffering in our midst may well haunt us when we catch ourselves isolating our scholarship from those with whom we share a common humanity.

Harold Remus, Professor Emeritus  
Religion and Culture  
Wilfrid Laurier University  
[*JR* 26: 2 (1997), 223-24]

PROFESSOR DAVID MICHAEL STANLEY, S.J. (1914-96)

On December 30, 1996 David Michael Stanley, Professor Emeritus at Regis College, Toronto, passed away. He taught New Testament Scriptures at Regis from 1952 until his retirement in 1989. Born in 1914 in Chatham, Ontario, he entered the Jesuit order in 1933, was ordained a priest in 1946, and then studied Scriptures at the Biblical Institute in Rome from 1948-52, at the time when a new spirit of inquiry was beginning to be felt.

Professor Stanley was an outstanding scriptural scholar at the time that straddled the pre- and post-Vatican II periods. In the new openness toward the historical approach, made possible by the papal encyclical *Divino afflante Spiritu* in 1943, he brought new life into scriptural studies in Canada and in the U.S.A. His ideas at that time were fresh, stimulating and challenging. As a great speaker and a prolific writer he soon made a name for himself. In 1955 he received the President's Medal at the University of Western Ontario for the best scientific article published by a Canadian. In 1966 he was given an honorary doctorate by St. Ambrose College, Davenport, Iowa. And in 1968 he received St. Louis University's Alumni Merit Award.

In 1961-64, Professor Stanley was Associate Professor of New Testament Studies at the University of Iowa. In 1968 he was a visiting professor at the Biblical Institute in Rome, then a visiting professor at the Gregorian University until 1977. He gave addresses at Creighton University, University of North Dakota, Harvard University and the University of San Francisco.

Professor Stanley held various positions in scholarly organizations. From 1969 to 1976 he was a member of the Pontifical Biblical Commission, from which he resigned in protest. In 1965-66 he was President of the Catholic Biblical Association of America and, at one point, also President of the Canadian Society of Biblical Studies. He was a member of the Catholic Commission on Intellectual and Cultural Affairs, a member of the Society of Biblical Literature and of the *Studiorum Novi Testamenti Societas*. He was also a member of the Oriental Club at the University of Toronto (1953-82).

Professor Stanley began publishing articles on biblical subjects in the 1950s. His early articles appeared year after year in the *Catholic Biblical Quarterly*, in *Theological Studies* and elsewhere. From the *Catholic Biblical Quarterly* we can mention the following: "Paul's Conversion in Acts: Why the Three Accounts?" 15 (1953), 315-38; "The Theme of the Servant of Yahweh in Primitive Christian Soteriology, and Its Transposition by St. Paul," 16 (1954), 385-435; "Didaché as a Constitutive Element of the Gospel-Form," 17 (1955), 336-48; "The Concept of Salvation in Primitive Christian Preaching," 18 (1956), 213-54; "The Concept of Salvation in the Synoptic Gospels," 18 (1956), 345-63; "Rudolf Bultmann: A Contemporary Challenge to the Catholic Theologian," 19 (1957), 347-55; "Balaam's Ass, or A Problem in New Testament Hermeneutics," 20 (1958), 50-56; "Carmengue Christo Quasi Deo dicere . . .," 20 (1958), 173-91; "Liturgical Influences on the Formation of the Four Gospels," 21 (1959), 24-38; "Pauline Allusions to the Sayings of Jesus," 23 (1961), 26-39; and "Reflections on the Church in the New Testament," 29 (1967), 555-73.

In *Theological Studies* we find the following articles: "Kingdom to Church: The Structural Development of Apostolic Christianity in the New Testament," 16 (1955), 1-29; "Bulletin of the New Testament: The Johannine Literature," 17 (1956), 516-31; "The New Testament Doctrine of Baptism: An Essay in Biblical Theology," 18 (1957), 169-215; "Cullmann's New Testament Christology: An Appraisal," 20 (1959), 409-21; "The Conception of Our Gospels as Salvation-His-

tory," 20 (1959), 561-89; "The New Testament Basis for the Concept of Collegiality," 25 (1964), 197-216; and "Contemplation of the Gospels, Ignatius of Loyola, and the Contemporary Christian," 29 (1968), 417-43.

In addition, Professor Stanley published in *Biblica*, *Analecta Biblica* and *Sciences ecclésiastiques*. Here we can mention such articles as: "'Become Imitators of Me': The Pauline Conception of Apostolic Tradition," *Biblica* 40 (1959), 859-77; "Paul's Interest in the Early Chapters of Genesis," in *Studiorum Paulinorum Congressus Internationalis Catholicus, An Bib* 17-18 (1963), 241-52; and "Études matthéennes: La Confession de Pierre à Césarée," *Sciences ecclésiastiques* 6 (1954), 51-62; "Études matthéennes: L'entrée messianique à Jérusalem," *Sciences ecclésiastiques* 6 (1954), 93-106.

Some of these articles were collected in his book, *The Apostolic Church in the New Testament* (Westminster: Newman Press, 1965). His most influential scholarly book, however, was *Christ's Resurrection in Pauline Soteriology* (Rome: Biblical Institute, 1961). The latter book was widely quoted in scholarly circles. At that time he also published *The Gospel of St. Matthew*, New Testament Reading Guide (Collegeville: Liturgical Press, 1960, 1963).

In the mid-1960s, Professor Stanley's interest shifted toward biblical spirituality. He began publishing in such reviews as *The Way*, *Communio*, *American Benedictine Review*, *Verbum Domini*, *Worship*, *Bible Today*, etc. From 1967 on he published the following books that deal with spirituality: *A Modern Scriptural Approach to the Spiritual Exercises* (Chicago: Loyola University Press, 1967); *Faith & Religious Life: A New Testament Perspective* (Toronto: Paulist Press, 1970); *Boasting in the Lord: The Phenomenon of Prayer in St. Paul* (New York: Paulist Press, 1973); *Jesus in Gethsemane: The Early Church Reflects on the Suffering of Jesus* (New York: Paulist Press, 1980); *The Call to Discipleship: The Spiritual Exercises with the Gospel of St. Mark*, *The Way Supplements*, 43/44 (London: Way Publications, 1982). Most of these books were translated into French or Spanish. During this period he had a number of articles published in *The Way*.

Professor Stanley belongs to the giants of the scriptural movement among Catholics in the second half of the century. His contribution was scholarly as well as spiritual. In both areas, he responded to an urgent need at the time.

From 1989, Professor Stanley was living in the Jesuit infirmary at Pickering, Ontario. During this time he suffered several strokes

and his health was progressively becoming worse. He died in his 82<sup>nd</sup> year. But his prodigious and influential work will be remembered in scholarly circles and among the many who profited from his spiritual writings. He made the Word of God in the New Testament relevant to the needs of the time.

*Joseph Plevnik, S.J.*

Regis College, Toronto

[*SR* 25:4 (1996), 489-91]

## Minutes of the Annual General Meeting University of Ottawa/Université d'Ottawa May 28, 1998, 3:45 p.m.

Present: Edith Humphrey, Mary Rose D'Angelo, Dan Fraikin, Ann Jervis, David Jobling, Jo-Ann Brant, Cecilia Wassen, Terry Donaldson, Harold Remus, Steve Wilson, Peter Richardson, Lloyd Gaston, John Horman, Dietmar Neufeld, William Klassen, Jane Webster, Birgit Lucassen, Kent Richards, Philip Harland, Richard Ascough, Jo-Ann Badley, John McLaughlin, Walter Deller, Ian Henderson, Eileen Schuller, Philippa Carter, Patricia Fletcher, Alan Bulley, Barb Cloutier, Joyce Rilett Wood, Rebecca Idestrom, Alan Segal, Jaqueline Isaac, Barbara Organ, Steven Muir, Donna Runnalls, Robert Culley, David Hawkin, Wayne McCready, Gordon Davies.

### Approval of the Agenda

The agenda was approved as circulated (Fraikin/Remus).

### Approval of Minutes

The minutes of the last Annual General Meeting (June 2, 1997) were approved as circulated (Horman/Jervis).

### Business Arising

There was no new business arising.

### President's Report

Adele Reinhartz began by thanking Ann Jervis for her work as Programme Coordinator over the last three years, including the planning of the University of Ottawa meeting, and Bill Morrow for serving as Acting Treasurer after Kim Parker's unexpected departure last summer.

Three members passed away last year: Carol Schlueter, John Neeb, and George Johnston. *Requiescant in pace.*



Her update on the Humanities and Social Sciences Federation of Canada, emphasized two issues. The first is "Challenge 98," which encourages societies to provide the HSSFC with stories/information about research its members do that might be of interest to a wider public (including the packaging of our research in ways that make it comprehensible to the public). She encouraged members to contact her with relevant research information, which she will then disseminate to the Federation. Second, she noted the three themes selected by the Federation concerning next year's Congress (Space and Place: Political/Private, Local/Global; Heritages and Identities; Education and Social Cohesion) and encouraged members to think creatively about ways they might be able to construct a special session in conjunction with one of the themes (suggestions to be passed on to the Programme Coordinator).

Next year's meeting is set for Wednesday June 2 – Friday June 4, at Bishop's/Sherbrooke.

The Norman E. Wagner Award, instituted in 1996-97, will be given for the first time in 1998-99. The terms of reference remain as follows: "for the best use of technology relating to biblical scholarship and/or teaching." Call for nominations will go out in the First Mailing. The recipient of the award will be announced at the annual Congress dinner.

This year's (1997-98) Francis W. Beare Book Award will be announced in the Fall. The recipient, as well as the recipient of the 1998-99 Beare award, should there be one, will both be fêted at next year's Congress dinner.

Ongoing and new membership is the lifeblood of the society. Members are urged to do what they can to encourage others to join the society, and to voice any concerns they may have to the Executive.

## CSBS Programme de la SCÉB 1999

TUESDAY, JUNE 1 / MARDI, 1 JUIN

EXECUTIVE COMMITTEE MEETING 13:00-18:00—N214  
RÉUNION DU COMITÉ EXECUTIF

WEDNESDAY, JUNE 2 / MERCREDI, 2 JUIN

RELIGIOUS RIVALRIES 9:00-11:30—N2

LES RIVALITÉS RELIGIEUSES

Rodney Stark's *The Rise of Christianity* and the "Struggle for Success"

Presiding/Présidence: Terry Donaldson

Roger Beck: "Stark and the Pagans"

Adele Reinhartz: "Christian Mission to the Jews: Success or Failure?"

Steven Muir: "'Look How They Love One Another': Early Christian and Pagan Care for the Sick, and Other Charity"

Respondent/Réponse: Peter Beyer

READING BIBLICAL TEXTS 9:00-12:00—N4

LIRE LES TEXTES BIBLIQUES

The Law and Prophets / La loi et les prophètes

Presiding/Présidence: John L. McLaughlin

9:00 John Van Seters: "The Transformation of the Practice of Child

Sacrifice in the Biblical Tradition of the 6th Century BCE"

9:30 Robert C. Culley: "The Language of Complaint in Jeremiah's Confessions"

Break / Pause

10:30 Lissa M. Wray: "Intertextuality: A Case Study from the Book of Hosea"

11:00 Joyce Rilett Wood: "Prophetic Poetry and Mesopotamian Lament Literature"

STUDENT PRIZE ESSAY / PRIX D'ÉTUDIANTS 13:45-14:30—J200

Presiding/Présidence: John Van Seters

Zeba Antonin Crook: "Saul the Client: The Reciprocity and Gratitude of Paul the Apostle"

CSBS ANNUAL GENERAL MEETING 14:45-16:00—J200

ASSEMBLÉE GÉNÉRALE ANNUELLE DE LA SCÉB

- 2 PRESIDENTIAL ADDRESS 16:15-17:15—J200  
 CONFÉRENCE DU PRÉSIDENT  
 Presiding/Présidence: John Van Seters  
 Daniel Fraikin: "Biblical Studies and Bible Effects"
- CSBS ANNUAL DINNER / BANQUET ANNUELLE DE LA SCÉB 19:45  
 Manoir Hovey, North Hatley

## THURSDAY, JUNE 3 / JEUDI, 3 JUIN

WOMEN SCHOLARS' BREAKFAST 7:30—TBA  
 PETIT DÉJEUNER DES FEMMES

RELIGIOUS RIVALRIES 9:00-12:00—N2  
 LES RIVALITÉS RELIGIEUSES  
 Rhetorical Image and Social Reality:  
 A. Sardis and Smyrna Case Studies  
 Presiding/Présidence: Michele Murray  
 Laurence Broadhurst: "Rhetoric and Reality in Melito's Homily"  
 Wayne McCready: "Martyrdom—In Accordance with the Gospel"  
 Respondent/Réponse: Tim Hegedus

Break / Pause

B. Facets  
 Harold Remus: "Apuleius and Symmachus: Whose Victory?"

NEW TESTAMENT / NOUVEAU TESTAMENT 9:00-12:00—N4  
 Literary and Rhetorical Readings / Lectures rhétoriques et littéraires  
 Presiding/Présidence: S. Tony Cummins  
 9:00 Mary Ann Beavis: "The Power of Parables"  
 9:30 Adrian M. Leske: "Conflict in Christology in Matthew's Gospel"  
 10:00 Keir Hammer: "Women, Nonsense and the Miraculous: A Study of  
 Luke 24:11 and Acts 12:15"

Break / Pause

11:00 Allison Trites: "Litotes in the Book of Acts"  
 11:30 Alicia Batten: "'Friendly' Persuasion in James"

SPECIAL STUDENT SESSION 13:30-15:00—N2 3  
 How to Design a Course in Biblical Studies  
 Comment faire le plan d'un cours biblique  
 Presiding/Présidence: Jane Webster  
 Panelists:  
 Philippa Carter  
 Michel Desjardins  
 Edith Humphrey

POSTMODERN READINGS OF THE BIBLE 13:30-15:00—N4  
 LECTURES POSTMODERNES DE LA BIBLE  
 Presiding/Présidence: David Jobling  
 13:30 Francis Landy: "Towards a Post-Holocaust Reading of Isaiah"  
 14:00 Erin Runions: "The Cock, the Big Other and the Police: In Canada  
 and in the Paran Desert"

CSBS AND CTS JOINT SESSION 15:00-17:30—Centennial  
 SESSION CONJOINTE: SCEB ET CTS  
 Jubilee: History and Hope for a New Beginning  
 Jubilé: Histoire et Espoir pour un nouveau Début  
 Presiding / Présidence: Sylvia C. Keesmaat  
 David Jobling and Catherine Rose: "Biblical Reflections on Jubilee:  
 Some Friendly Amendments"  
 J. Richard Middleton: "The Feast of Fools: Jesus, Jubilee and the  
 Unfinished Story"  
 Lee Cormier: "Hope for a New Beginning: The Canadian Ecumenical  
 Jubilee Initiative"  
 Respondent/Réponse: Eric Beresford  
 General Discussion

BISHOP'S PRINCIPAL'S RECEPTION 17:00-19:00—Central Quad  
 RECEPTION DE LA PRINCIPALE  
 (in case of inclement weather: Students' Center Pub)

THE CRAIGIE LECTURE 19:00-21:00—Centennial  
 LA CONFÉRENCE CRAIGIE  
 Prof. James L. Kugel  
 Starr Professor of Hebrew Literature (Harvard)  
 and Professor of Bible (Bar Ilan)  
 "You're Killing Me With Kindness, or, A Modest Proposal  
 Concerning the Teaching of 'Introduction to the Old Testament'"

JOINT RECEPTION: CSBS, CSSR, CTS, CSPPS 21:00-23:00—Centennial  
 RÉCEPTION CONJOINTE: SCÉB, SCÉR, STC, ACÉP

FRIDAY, JUNE 4/ VENDREDI, 4 JUIN

THE BIBLE, BODY, AND FEMINISM 9:00-12:00—N2

LA BIBLE, LE CORPS, ET LE FEMINISME

A Panel Discussion on the Interface between Deconstruction Theory and Feminist Discourse on Embodiment  
 Discussion sur la théorie de déconstruction et le discours féministe sur l'incorporation

Presiding/Présidence: Mary Ann Beavis

Panelists:

Marsha Hewitt

Francis Landy

Gary Phillips

Erin Runions

Respondent/Réponse: Philippa Carter

TRAJECTORIES OF BIBLICAL TRADITION 9:00-12:00—N4

TRAJECTOIRES DES TRADITIONS BIBLIQUES

Presiding/Présidence: Michael Knowles

9:00 Jean Duhaime: "Les voies des deux esprits' de la Règle de la communauté de Qumrân (1QS iv 2-14)"

["The Ways of the Two Spirits' in the Rule of the Community from Qumran (1QS iv 2-14): A Rhetorical Analysis"]

9:30 Dilys Patterson: "The Primordial Monsters of the Jewish Apocalypses"

10:00 Jack N. Lightstone: "Mishnah's Rhetoric, other Material Artifacts of Late-Roman Galilee and the Social Formation of the Early Rabbinic Guild"

ANNUAL GENERAL MEETING OF THE CCSR 12:00-13:00—Molson 10  
ASSEMBLÉE ANNUELLE DE LA CCSR

JOINT SESSION / SESSION CONJOINTE: 13:30-15:30—TBA

CSBS, Canadian Society of Medievalists, and Canadian Society for Renaissance Studies

SCÉB, Société canadienne d'études de la Renaissance et Société canadienne des médiévistes

Space and Place Colloquium / Colloque: Espace et lieux

James W. Flanagan (Case Western Reserve)

"Postmodern Perceptions of Premodern Space"

Respondents /Réponse: Peter Richardson, Lesley Cormack, et al.

CSBS, CSSR, CTS, CSCH, CSPS JOINT SESSION 16:30-18:00—J200

SESSION CONJOINTE DE SCÉB, SCÉR, STC, SCHÉ, ACÉP

"Issues Facing Religionists, their Societies, and the CCSR"

## Secretary's Report

Michel Desjardins noted that Dan Fraikin has been (this past year) and will continue to be (this coming year) the CSBS representative to the Corporation, replacing Steve Mason (Publications Officer). After the June 1999 Corporation meeting, the Society's Executive Secretary will assume these responsibilities. He reminded members of the CSBS website (<http://www.wlu.ca/~wwwcsbs/>).

## Student Representative's Report

In Caroline Whelan-Donaghey's absence, Michel Desjardins read parts of her written report—noting, in particular, her involvement in the "How to Get a Job" session, and the importance, for students and adjunct instructors, of sessions of this nature in years to come.

## Treasurer's Report

Bill Morrow, acting Treasurer, reviewed his written May 27 "Report of the Treasurer and Membership Secretary."

The finances require attention. Dropping and overdue memberships, an unrealistically high estimate of membership two years ago in anticipation of last year's increase in membership fees ("membership" has typically included nearly 50 members in arrears), the end of the SSHRCC administrative grant (\$2635 in 1995-96, \$1318 in 1996-97; the \$2980 travel grant remains, but there is no long-term guarantee that it will continue), and conservatively-invested funds over the years have combined to make the financial picture precarious. An estimated shortfall of just over \$2,000 awaits the Society this coming year. Action must be taken to ensure the long-term viability of the Society.

His recommendations included the following: (a) explore the possibilities of electronic publishing (the *Bulletin*) and communication; (b) stop paying SR subscription dues for those whose membership dues are a year in arrears; (c) exhort members to encourage their colleagues to join the Society; and (d) move quickly to implement an investment

strategy that will generate sufficient revenue to support prizes and some of the other expenses.

He read the list of those nominated as new members (Marie-France Dion, Michael W. Duggan, Carl S. Ehrlich, Bruce N. Fisk, Patricia Fletcher, Marianne Fournier, Renata Furst, Lourik Karkajian, Birgit Lucassen, Jason Macdonald, Christine Mitchell), and moved (Morrow/Wilson; approved) that they be accepted as members of the Society.

He moved (Morrow/Fraikin; approved) that the firm of Secker, Ross and Ross be appointed as the Society's auditors, then moved (Morrow/Isaac; approved) that his Report be received and approved.

#### Endowment Committee Report

Reporting for the committee (Wayne McCready, Peter Richardson, Harold Remus; William Klassen as *éminence blanche*), Wayne McCready outlined the Committee's plan (approved by the Executive) to seek professional direction in developing an investment strategy for the CSBS that will ensure, (1) by depositing some of the money into guaranteed investments (long-term bonds, for instance), that the money presently at hand (ca. \$60,000) will be there (including compound interest) in twenty years, and, (2) by investing the rest more creatively but still conservatively (in a mix of bonds, stocks and mutual funds, for instance), that money will be available on an ongoing basis to fund our yearly prizes and our biennial Craigie lectures without taking out more than 5% of the investment each year. The plan should be in place by year's end.

#### Programme Coordinator's Report

Ann Jervis expressed her appreciation to members responsible for this year's papers, panels and joint sessions, to the President and other Executive members for their ongoing support, and to Alan Bulley for his considerable efforts as local organizer for rooms and dinner.

#### Publications Officer's Report

In Steve Mason's absence, Ann Jervis read his written report. It noted his debt to Alan Bulley for developing the Society's website; the Society's ongoing efforts to cut costs in producing the *Bulletin* (including the possibility of having more of it available on the website, and only in hard copy for those who ask for it); and an update on the Beare book award (7 books were nominated; results to be announced in the Fall).

#### Nominations

Dan Fraikin recommended the following for Executive positions: William Morrow for Treasurer, John Van Seters for Vice-President, Edith Humphrey as Programme Coordinator, and Jane Webster as Student Member-at-Large. In the absence of further recommendations from the floor, a motion (Richardson/Wilson) that nominations close was approved, as was the subsequent motion (Fraikin/Neufeld) to accept the slate as presented.

#### Adjournment

Motion to adjourn (Morrow/Jervis) met with everyone's approval. The meeting adjourned at 4:58.

Minutes prepared by Michel Desjardins

## Auditor's Report

To: The Membership, Canadian Society of Biblical Studies

We have audited the statement of financial position of Canadian Society of Biblical Studies as at August 31, 1998 and the statements of operations and changes in fund balances for the year then ended. These financial statements are the responsibility of the society's management. Our responsibility is to express an opinion on these financial statements based on our audit.

Except as explained in the following paragraph, we conducted our audit in accordance with generally accepted auditing standards. Those standards require that we plan and perform an audit to obtain reasonable assurance whether the financial statements are free of material misstatement. An audit includes examining, on a test basis, evidence supporting the amounts and disclosures in the financial statements. An audit also includes assessing the accounting principles used and significant estimates made by management, as well as evaluating the overall financial statement presentation.

The society derives revenues from membership dues, donations and activities, the completeness of which is not susceptible to satisfactory audit verification. Accordingly, our verification of these revenues was limited to the amounts recorded in the records of the society and we were not able to determine whether any adjustments might be necessary to revenue and assets.

In our opinion, except for the effects of adjustments, if any, which we might have determined to be necessary had we been able to completely verify the revenues referred to in the preceding paragraph, these financial statements present fairly, in all material respects, the financial position of the society as at August 31, 1998 and the results of its operations for the year then ended in accordance with generally accepted accounting principles.

The financial statements of the previous year were audited by another accountant.

[SIGNED: Secker, Ross, and Perry, Chartered Accountants]  
Kingston, Ontario  
January 14, 1999

CANADIAN SOCIETY OF BIBLICAL STUDIES  
STATEMENT OF FINANCIAL POSITION  
AS AT AUGUST 31, 1998

	General	Restricted	ESCJ	1998 Total	1997 Total
<b>Current Assets</b>					
Cash	1,424	57,738		59,162	58,066
Accounts Receivable	1,214			1,214	
Funds held by CCSR (ESCJ)			7,146	7,146	2,489
	2,638	57,738	7,146	67,522	60,555
<b>Fund Balances</b>					
Restricted	2,638	57,738	7,146	64,884	56,118
Unrestricted				2,638	4,437
	2,638	57,738	7,146	67,522	60,555

STATEMENT OF OPERATIONS AND CHANGES IN FUND BALANCES  
YEAR ENDED AUGUST 31, 1998

	General Fund	Restr. Funds	Total Restr. Funds
	1998	1998	1998
<b>Revenues</b>			
Membership dues	10,603		
Subscriptions	2,200		
Congress registration	1,424		
CSBS Dinner	1,915		
SSHRC travel grant	2,980		
HSSFC travel grant	600		
Publication sales			3,910
Donations		3,976	3,976
Interest income	157	1,233	1,503
	<u>19,879</u>	<u>5,209</u>	<u>9,389</u>
<b>Expenses</b>			
Congress expenses	542		
CSBS dinner	2,159		
Member travel	3,340		
Speaker travel	600		
Rivalry papers	202		
Subscriptions	8,024		
Bulletin	1,747		
Dues	1,850		
Audit	460		
Executive	1,447		
Memorial U.	469		
Secretarial	140		
Office and postage	698		
Student awards		500	500
Publications costs (ESCJ)			123
	<u>21,678</u>	<u>500</u>	<u>623</u>

<b>Excess (deficiency) of revenues over expenses</b>	(1,799)	4,709	8,766
Fund balances beginning of year	4,437	53,629	56,118
Interfund transfers	—	(600)	—
<b>Fund Balances End of Year</b>	<u>2,638</u>	<u>57,738</u>	<u>64,884</u>

## Membership News

### RECENT BOOKS

- Richard S. Ascough, *What Are They Saying About the Formation of Pauline Churches?* (New York and Mahwah: Paulist, 1998).
- Paul E. Dion, *Les Araméens à l'âge du fer: Histoire politique et structures sociales* (Études Bibliques N.S. 34; Paris: Gabalda, 1997).
- Malcolm Horsnell, *A Review and Reference Grammar for Biblical Hebrew* (Hamilton: McMaster UP, 1998).
- Bernard M. Levinson, *Deuteronomy and the Hermeneutics of Legal Innovation* (Oxford and New York: Oxford UP, 1997).
- \_\_\_\_\_, ed. with Victor H. Matthews and Tikva Frymer-Kensky, *Gender and Law in the Hebrew Bible and the Ancient Near East* (Sheffield: Sheffield AP, 1998).
- Steve Mason, ed., *Understanding Josephus: Seven Perspectives* (Sheffield: Sheffield AP, 1998).
- Sean McEvenue, David Dungan, and Armando Levoratti, assoc. eds., William Farmer, ed., *The International Bible Commentary, A Catholic and Ecumenical Commentary for the Twenty-First Century* (Collegeville Minn.: The Liturgical Press, 1998). French, Dutch, Italian, and Spanish translations in progress.
- Adele Reinhartz, "Why Ask My Name?" *Anonymity and Identity in Biblical Narrative* (New York: Oxford University Press, 1998).
- Peter Richardson, in collaboration with Richard B. Gardner, Robert Jewett, Robert Neff, David M. Scholer, and Virginia Wiles: Julian V. Hills, ed., *Common Life in the Early Church* (Philadelphia: Trinity Press International, 1998).
- \_\_\_\_\_, and Karl Donfried, eds., *Judaism and Christianity in First-Century Rome* (Grand Rapids & Cambridge: Wm. B. Eerdmans, 1998).
- Paul Spilsbury, *The Image of the Jew in Flavius Josephus' Paraphrase of the Bible* (Texte und Studien zum Antiken Judentum 69; Tübingen: Mohr Siebeck, 1998).
- John Van Seters, *In Search of History: Historiography in the Ancient World and the Origins of Biblical History*, reissued by Eisenbrauns, 1997.

### RECENT ARTICLES, CHAPTERS, CONFERENCE PROCEEDINGS

- Richard S. Ascough, "Civic Pride at Philippi: The Text-Critical Problem of Acts 16.12," *NTS* 44/1 (1998), 93-103.
- Mary Ann Beavis, "From the Margin to the Center: the Story of Bartimaeus (Mark 10:46-52)," *Journal of Feminist Studies in Religion* 14 (1998), 19-39.
- \_\_\_\_\_, "The Parable of the Foolish Landowner," in G. Shillington, ed., *Jesus and His Parables* (Edinburgh: T. & T. Clark, 1997), 55-68.
- Willi Braun, "Socio-Rhetorical Issues: Context," in William E. Arnal and Michel Desjardins, eds., *Whose Historical Jesus?* (Studies in Christianity and Judaism/Études sur le christianisme et le judaïsme, 7; Waterloo: WLUP, 1997), 92-97.
- \_\_\_\_\_, "Introduction: Review Symposium on Walter Burkert, *Creation of the Sacred: Tracks of Biology in Early Religions, Method & Theory in the Study of Religion* 10 (1998), 84-88.
- Claude Cox, "The Reading of the Personal Letter as the Background for the Reading of the Scriptures in the Early Church," in A. J. Malherbe, F.W. Norris, J.W. Thompson, eds., *The Early Church in Context: Essays in Honor of Everett Ferguson*, (NTSup 90; Leiden/Boston/Köln: Brill 1998), 74-91.
- \_\_\_\_\_, "Travelling in Armenia with Aquila, Symmachus and Theodotion," in Alison Salvesen, ed., *Origen's Hexapla and Fragments* (Texte und Studien zum Antiken Judentum 58; Tübingen: Mohr Siebeck, 1998) 302-316.
- Lorenzo DiTommaso, "A Note on Demetrius the Chronographer, Fr. 2.11 (= Eusebius, *PrEv* 9.21.11)," *JSJ* 29 (1998), 81-91.
- \_\_\_\_\_, "A λόγος or Two Concerning the λογος of Umberto Rossi and Philip K. Dick's *Time Out Of Joint*," *Extrapolation* 39 (1998), 287-298.
- \_\_\_\_\_, with Eileen Schuller, "A Bibliography of the Hodayot, 1948-1996," *Dead Sea Discoveries* 4 (1997), 55-101.
- Terence Donaldson, "In Search of a Paul neither Lutheran nor Idiosyncratic: James D. G. Dunn's *The Theology of Paul the Apostle*," in *Critical Review of Books in Religion* (1998), 35-55.
- Jean Duhaime, "Lois alimentaires et pureté corporelle dans le Lévitique. L'approche de Mary Douglas et sa réception par Jacob Milgrom," in *Religiologiques* 17 (printemps 1998), 19-37.
- \_\_\_\_\_, "Les messies dans les textes de Qumrân," in Robert David (dir.), *Faut-il attendre le Messie* (Sciences Bibliques, 5; Montréal,

- Médiaspaul, 1998), 57-76.
- \_\_\_\_\_, "Les messies dans les nouvelles religions," in Robert David (dir.), *Faut-il attendre le Messie* (Sciences Bibliques, 5; Montréal, Médiaspaul, 1998), 193-226.
- \_\_\_\_\_, "Le secret dans les sociétés initiatiques," in Aldina da Silva et Christian St-Germain (dir.), *L'éthique de la parole donnée* (Québec, Publications MNH, 1998), 123-146.
- Carl S. Ehrlich, "How the Mighty Are Fallen: The Philistines in Their Tenth Century Context," in Lowell K. Handy, ed., *The Age of Solomon: Scholarship at the Turn of the Millennium* (Leiden-New York-Köln: E. J. Brill, 1997), 179-201.
- \_\_\_\_\_, "Josué dans le Judaïsme," *Foi et Vie* 97/4 (1998), 95-110.
- \_\_\_\_\_, "Judaism," in Michael D. Coogan, ed., *The Illustrated Guide to World Religions* (New York: Oxford UP; London: Duncan Baird Publishers, 1998), 13-51.
- Gordon D. Fee, "Toward a Theology of 2 Timothy—From a Pauline Perspective," in *SBL 1997 Seminar Papers* (Atlanta: Scholars Press, 1997), 732-49.
- \_\_\_\_\_, "To What End Exegesis? Reflections on Exegesis and Spirituality in Philippians 4:10-20," *Bulletin for Biblical Research* 8 (1998), 75-88.
- Tim Hegedus, "The Urban Expansion of the Isis Cult: A Quantitative Approach," *SR* 27 (1998), 161-178.
- Edith M. Humphrey, "Calling the Triune God by Name," *Touchstone* 15:3 (1997), 31-46.
- \_\_\_\_\_, "Called to be One: Worshipping the Triune God Together," in T. Bradshaw, G. Bray, and Peter Zahl, eds., *Grace and Truth in a Secular Age* (Oxford: Latimer House, 1998).
- \_\_\_\_\_, "From Castle to Bungalow," in Peter E. Moore, ed., *Can A Bishop be Wrong?* (Harrisburg: Morehouse, 1998).
- \_\_\_\_\_, booklet: *A Solid Foundation? The Seven Pillars of the Jesus Seminar Re-examined* (Richmond: Digory Designs, 1998).
- William Klassen, "Pursue Peace: A Concrete Ethical Mandate (Romans 12:18-21)," in Klaus Wengst and Gerhard Saß, eds., *Ja und Nein: Christliche Theologie im Angesicht Israels. Festschrift zum 70. Geburtstag von Wolfgang Schrage* (Neukirchener Verlag, 1998), 195-207.
- \_\_\_\_\_, "Another Perspective on Leadership, Authority and Power," *Mennonite Quarterly Review* (January, 1998), 96-102.
- \_\_\_\_\_, "Mennonite Biblicism and Gordon Kaufman," *Mennonite Life*

- 52 (December, 1997), 13-20.
- \_\_\_\_\_, "John Howard Yoder and the Ecumenical Church," *Mennonite Weekly Review* (January 1998), expanded for the *Conrad Grebel Review* (Spring 1998), 77-81.
- John S. Kloppenborg, "L'évangile 'Q' et le Jésus historique," in Daniel Marguerat, ed., *Jésus de Nazareth: Nouvelles approches d'une énigme* (Le Monde de la Bible; Genève: Labor et Fides, 1998), 225-268.
- \_\_\_\_\_, "Status und Wohltätigkeit bei Paulus und Jakobus," in Rudolf Hoppe and Ulrich Busse, eds., *Von Jesus zum Christus—Christologische Studien: Festgabe für Paul Hoffmann zum 65. Geburtstag* (BZNW 93; Berlin and New York: Walter de Gruyter, 1998), 127-154.
- \_\_\_\_\_, and David L. Dungan, "The Synoptic Problem: How Did We Get Our Gospels?" in William R. Farmer, ed., *The International Bible Commentary: A Catholic and Ecumenical Commentary for the Twenty-First Century* (Collegeville, Minn.: Liturgical Press, 1998), 1231-1240.
- Andrew T. Lincoln, "Pentecost," in R.P. Martin and P.H. Davids, eds., *Dictionary of the Later New Testament and Its Developments* (Downers Grove: Inter-Varsity, 1997), 902-906.
- \_\_\_\_\_, "Books of Interest: Postmodern Biblical Interpretation," *TJT* 13 (1997), 235-244.
- \_\_\_\_\_, "I Am the Resurrection and the Life: The Resurrection Message of the Fourth Gospel," in R.N. Longenecker, ed., *Life in the Face of Death: The Resurrection Message of the New Testament* (Grand Rapids: Eerdmans, 1998), 122-144.
- Margaret Y. MacDonald, "Ephesians," in William R. Farmer, ed., *The International Bible Commentary* (Collegeville, Minnesota: The Liturgical Press, 1988), 1670-1686.
- \_\_\_\_\_, "Reading Real Women Through the Undisputed Letters of Paul," in Mary Rose D'Angelo and Ross S. Kraemer, eds., *Women and Christian Origins* (Oxford: Oxford UP, 1998), 199-220.
- \_\_\_\_\_, "Rereading Paul: Early Interpreters of Paul on Women and Gender," in D'Angelo and Kraemer [previous entry], 236-253.
- Steve Mason, "An Essay in Character: The Aim and Audience of Josephus's *Life*," in Folker Siegert and Jürgen U. Kalms, eds., *Internationales Josephus-Kolloquium Münster 1997: Vorträge aus dem Institutum Judaicum Delitzschianum* (Münsteraner



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- \_\_\_\_\_, "'Should Anyone Wish to Enquire Further' (Ant. 1.25): The Aim and Audience of Josephus's *Judean Antiquities*," in *Understanding Josephus: Seven Perspectives*, ed. Steve Mason (Sheffield: Sheffield AP, 1998), 60-100.
- \_\_\_\_\_, "Early Jewish and Christian Uses of Philosophy," *The Columbia History of Western Philosophy*, ed. Richard H. Popkin (New York: Columbia UP, 1999), 111-118.
- Sean McEvenue, "Intertextual Reading, Relecture, and Conversion," *ARC* 25 (1997), 65-71.
- \_\_\_\_\_, "Who Was Second Isaiah?" in J. Van Ruiten & M. Vervenne, eds., *Studies in the Book of Isaiah, Festschrift Willem A.M. Beuken* (Bibliotheka Ephemeridum Theologicarum Louvaniensium, 132; Uitgeverij Peeters & University Press, 1997), 113-122.
- \_\_\_\_\_, "Reading Theology, A Response," *TJT* 13 (1997), 227-234.
- \_\_\_\_\_, with Francis Martin, "Truth Told in the Bible: Biblical Poetics and the Question of Truth," in *The International Bible Commentary* (Collegeville: Liturgical Press, 1998), 116-127.
- \_\_\_\_\_, "Violence and Evil in the Bible," in the *IBC* [previous entry], 398-404.
- \_\_\_\_\_, "Wisdom, a Way of Thinking About God," in the *IBC* [previous entry], 751-758.
- Bradley H. McLean, "The Inscriptions of Caesarea Maritima and Their Relation to the Physical Remains of the City: Part I," *Ancient World* 28/2 (1997), 184-216.
- Solomon Nigosian, "Abrahamic Faiths: Their Sense of Status," *ARC* 26 (1998), 99-109.
- Adele Reinhartz, "The Greek Book of Esther," in Sharon Ringe and Carol Newsom, eds., *The Women's Bible Commentary*, 2<sup>nd</sup> edn. (Louisville: Westminster/John Knox, 1998), 286-292.
- \_\_\_\_\_, "Midrash She Wrote: Jewish Women's Writing on the Bible," *Shofar* 16/4 (1998), 6-27.
- \_\_\_\_\_, "A Nice Jewish Girl Reads the Gospel of John," in *Semeia* 77: *Ethics and Reading the Bible*, ed. Gary Phillips and Danna Nolan Fewell (Atlanta: Scholars Press, 1998), 177-93.
- \_\_\_\_\_, "The Johannine Community and its Jewish Neighbors: A Reappraisal," in Fernando Segovia, ed., *What is John? Vol. 2: Literary and Social Readings of the Fourth Gospel* (Atlanta: Scholars Press, 1998), 111-138.

- \_\_\_\_\_, "On Travel, Translation, and Ethnography: The Gospel of John at the Turn of the Century," in Segovia [previous entry], 249-256.
- \_\_\_\_\_, "Feminist Criticism and Biblical Studies on the Verge of the Twenty-First Century," in Athalya Brenner and Carole Fontaine, eds., *A Feminist Companion to Reading the Bible: Approaches, Methods, and Strategies* (Sheffield: Sheffield AP, 1997), 30-38.
- Peter Richardson, "Augustan-Era Synagogues in Rome," in Peter Richardson and Karl Donfried, eds., *Judaism and Christianity in First-Century Rome* (Grand Rapids & Cambridge: Wm. B. Eerdmans, 1998), 17-29.
- \_\_\_\_\_, "Architectural Transitions from Synagogues and House Churches to Purpose-Built Churches," in Julian V. Hills, ed., in collaboration with Richard B. Gardner, Robert Jewett, Robert Neff, Peter Richardson, David M. Scholer, and Virginia Wiles, *Common Life in the Early Church* (Philadelphia: Trinity Press International, 1998), 373-388.
- Joyce Rilett Wood, "Tragic and Comic Forms in Amos," *Biblical Interpretation* 6:1 (1998), 20-48.
- Eileen Schuller, articles on "Tobit" and "First Esdras," in C. A. Newsom and S. H. Ringe, eds., *Women's Bible Commentary: Expanded Edition*, (Westminster/John Knox Press, 1998), 272-78; 265-66.
- \_\_\_\_\_, "Qumran Pseudepigraphic Psalms, 4Q380 and 4Q381," in J.H. Charlesworth, ed., *The Dead Sea Scrolls: Vol. 4q: Pseudepigraphic and Non-Masoretic Psalms and Prayers* (Tubingen/Louisville: Mohr Siebeck/Westminster John Knox Press, 1997), 1-39.
- \_\_\_\_\_, and J. Strugnell, "Further Hodayot Manuscripts from Qumran?" in B. Hollmann, W. Rinebold, A. Steudel, eds., *Antikes Judentum und frühes Christentum: Festschrift für Hartmut Stegemann zum 65. Geburtstag*, (BZ NW 97; Berlin/New York: de Gruyter, 1998), 51-72.
- Paul Spilsbury, "God and Israel in Josephus: A Patron-Client Relationship," in Steve Mason, ed., *Understanding Josephus: Seven Perspectives* (JSPSup 32; Sheffield: Sheffield AP), 172-191.
- Allison A. Trites, "Church Growth in the Book of Acts," in Roy D. Zuck, ed., *Vital New Testament Issues* (Grand Rapids, MI: Kregel, 1996), 44-45.
- \_\_\_\_\_, "Proclaiming Ephesians: God's Order in a Needy World,"

*Southwestern Journal of Theology* 39:1 (Fall 1996), 43-50.

\_\_\_\_\_, "Witness and the Resurrection in the Apocalypse of John," in Richard N. Longenecker, ed., *Life in the Face of Death: The Resurrection Message of the New Testament* (Grand Rapids: Eerdmans, 1998), 270-288.

John Van Seters, "From Faithful Prophet to Villain: Observations on the Tradition History of the Balaam Story," in E.E. Carpenter, ed., *A Biblical Itinerary: In Search of Method, Form and Content. Essays in Honor of George W. Coats* (JSOTSup 240; Sheffield: 1997), 126-132.

\_\_\_\_\_, "Solomon's Temple: Fact and Ideology in Biblical and Near Eastern Historiography," *CBQ* 59 (1997), 45-57.

\_\_\_\_\_, "The Chronicler's Account of Solomon's Temple-Building: A Continuity Theme," in Patrick Graham, ed., *Chronicler as Historian* (JSOTSup 238; Sheffield: 1997), 283-300.

\_\_\_\_\_, "The Deuteronomistic Redaction of the Pentateuch: the Case Against it," in M. Vervenne and J. Lust, eds., *Deuteronomy and Deuteronomistic Literature: Festschrift for C. Brekelmans* (Leuven: Leuven UP, 1997), 301-319.

\_\_\_\_\_, "The Pentateuch," in Steven L. McKenzie and M. Patrick Graham, eds., *The Hebrew Bible Today* (Louisville: Westminster/John Knox, 1998), 1-49.

Jane Webster, "Sophia: Engendering Wisdom in Proverbs, Ben Sira and the Wisdom of Solomon," *JSOT* 78 (1998), 63-79.

Ritva H. Williams, "The Mother of Jesus at Cana: A Social-Science Interpretation of John 2:1-12," *CBQ* 59:4 (1997), 679-692.

#### DISSERTATIONS COMPLETED

John L. McLaughlin, "The *marzemaḥ* in the Prophetic Literature: An Examination of the References and Possible Allusions in Light of the Extra-Biblical Evidence." Ph.D. Faculty of Theology, University of St. Michael's College, 1998.

Steven C. Muir, "Healing, Initiation and Community in Luke-Acts: A Comparative Analysis." Ph.D. University of Ottawa, 1998.

Neil R. Parker, "The Marcan Portrayal of the 'Jewish' Unbeliever as a Function of the Marcan References to the Jewish Bible: The Hermeneutical Basis of a Theological Construct." Th.D. Emmanuel College, Toronto School of Theology, 1998.

Jacinthe Potvin, "Trajectoire de la pensée paulinienne sur les femmes.

Ambivalence ou cohérence?" Ph.D. en Sciences des religions, Université d'Ottawa, 1998.

William A. Richards, "Difference and Distance in Post-Pauline Christianity: An Epistolary Analysis of the Pastoral Epistles." Ph.D. Toronto School of Theology, University of Toronto, 1998.

#### APPOINTMENTS, PROMOTIONS, AWARDS, HONOURS

Richard S. Ascough, Assistant Professor of New Testament Studies, Queen's Theological College, Kingston (effective July 1, 1999).

Mary Ann Beavis, Assistant Professor, Department of Religious Studies, St. Thomas More College.

Willi Braun, Editorial Board, *Method & Theory in the Study of Religion*.

Lorenzo DiTommaso, Editor and editor of book reviews, "Jewish Studies Newsletter," H-Judaic.

Tim Hegedus, Lecturer in New Testament and Early Christianity, Waterloo Lutheran Seminary, Wilfrid Laurier University, Waterloo, Ontario.

Malcolm Horsnell, Director of Basic Degree Programmes at McMaster Divinity College (July 1998-).

Bernard M. Levinson, Berman Family Chair in Jewish Studies and Hebrew Bible, University of Minnesota; Associate Professor of Classical and Near Eastern Studies, University of Minnesota; Institute for Advanced Study, Princeton (September 1997-August 1998); Associate Fellow, Center for Jewish Studies, University of Pennsylvania (Sept. 1997-Aug. 1998).

Steve Mason, Professor of Humanities, York University (January 1, 1998); Faculty of Arts Fellowship, 1999-2000 (funded research leave); SSHRC standard research grant, 1998-2001.

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Allison A. Trites, Acting Assistant Principal, Acadia Divinity College (1998-99).

- John Van Seters, Senior Research Fellow, Katholieke Universiteit Leuven, Belgium, January–June, 1997; appointed to the editorial board of *Zeitschrift für die Alttestamentliche Wissenschaft*.
- Caroline F. Whelan-Donaghey, Student Representative, CSBS Executive, 1997-98.
- Ritva H. Williams, Assistant Professor, Department of Religion, Augustana College (September 1, 1998–).

### RESEARCH IN PROGRESS

- Richard S. Ascough, *Voluntary Associations and Community Formation: Paul's Macedonian Christian Communities in Context*. Revision of dissertation for publication.
- Mary Ann Beavis, Editor, *The Lost Coin: Parables of Women, Work, and Wisdom* (Sheffield: Sheffield AP, forthcoming).
- Willi Braun and Russell T. McCutcheon, eds., *Guide to the Study of Religion* (London: Cassell, forthcoming 1999).
- Robert C. Culley, monograph on the complaints of the individual in the book of Psalms.
- \_\_\_\_\_, articles: notions of text and reading using Numbers 16; orality and the prophets; Jeremiah's confessions and the complaint psalms; the function of tradition in Psalms 96 and 98.
- Paul E. Dion, "Old Aramaic: Earliest Inscriptional Material," part of D. Sperling, ed., *A Handbook of Aramaic Dialects* (Handbuch der Orientalistik; Leiden: Brill), ca. 120 pp.; practically complete.
- Lorenzo DiTommaso, dissertation: "The Qumran New Jerusalem Text: Content and Contexts" [supervisor Eileen Schuller].
- \_\_\_\_\_, book: *A Bibliography of the Old Testament Pseudepigrapha*.
- \_\_\_\_\_, article: "The Fall of First-Temple Jerusalem and Early Jewish Historiography."
- Jean Duhaime, articles on "Determinism," "Dualism," and "Light and Darkness," for the *Encyclopedia of the Dead Sea Scrolls*.
- \_\_\_\_\_, the contribution of the sociology of the new religious movements to the study of the Dead Sea Scrolls.
- Philip A. Harland, "Honouring the Emperor or Assailing the Beast: Participation in Civic Life among Associations (Jewish, Christian and other) in Asia Minor and the Apocalypse of John," *JSNT* (forthcoming).
- \_\_\_\_\_, "The Declining Polis? Religious Rivalries in the Civic Context," in *Religious Rivalries and Relations among Christians, Jews*

- and *Pagans in the Greco-Roman World*, edited by Leif E. Vaage (forthcoming).
- \_\_\_\_\_, "Associations and the City," in *Associations in the Ancient World: Cults, Guilds and Collegia*, edited by John S. Kloppenborg (forthcoming).
- \_\_\_\_\_, "Honouring the emperor in Roman Asia: Participation in imperial facets of the polis among associations (Pagan, Jewish and Christian)" (Dissertation).
- Edith M. Humphrey, *Guide to Joseph and Aseneth*, Sheffield: Sheffield AP, forthcoming.
- \_\_\_\_\_, "A Tale of Two Cities and (at least) Three Women," in David Barr, ed., *Apocalypse Reader* (forthcoming collection of essays from the SBL Apocalypse Seminar).
- \_\_\_\_\_, "In Search of a Voice: Rhetoric through Sight and Sound in Revelation 11:15-12:17," in Gregory L. Bloomquist and Greg Carey, eds., *Rhetorical Dimensions in Apocalyptic Discourse* (Chalice Press, forthcoming).
- \_\_\_\_\_, "On Bees and Best Guesses: The Problem of *Sitz im Leben* from Internal Evidence as illustrated by Joseph and Aseneth," *Currents in Research: Biblical Studies*, forthcoming.
- \_\_\_\_\_, monograph provisionally entitled "Open Heaven and Closure in Argument: Rhetoric and Vision-Reports in the New Testament."
- L. Ann Jervis, *Commentary on Galatians* (Hendrickson Publishers, forthcoming).
- \_\_\_\_\_, "Paul the Poet in 1 Timothy," forthcoming in *CBQ*.
- \_\_\_\_\_, "Law in the Greco-Roman World," forthcoming in Craig Evans, ed., *Dictionary of New Testament Backgrounds*, InterVarsity Press.
- \_\_\_\_\_, *A Compendium of Hellenistic Ethics for Biblical Students*, under contract with Augsburg/ Fortress.
- William Klassen, articles for John H. Hayes, ed., *Dictionary of Biblical Interpretation* (Abingdon, 1999): Auerbach, Erich; Marpeck, Pilgram; Melito of Sardis; Minear, Paul; Musculus, Wolfgang; Pseudo-Philo, *The Biblical Antiquities*; Cocceius; Franck, Sebastian; *Inspiration*; Kähler, Martin; Marcion.
- \_\_\_\_\_, "Jewish Views on Jesus: A Beginning Point in United Church Jewish Relations," Workshops for Iona College, Windsor, Catholic Biblical Association of Canada, and Westminster-Temple Shalom Colloquia.

- \_\_\_\_\_, "The Ascetic Call to Nonviolence in the Apocalypse," Leif Vaage and Vincent Wimbush, eds., forthcoming volume on Asceticism, (Routledge, 1998?).
- \_\_\_\_\_, "The Zealot Option Reconsidered," in Stanley Hauerwas and Mark Tiessen Nation, eds., John Howard Yoder memorial volume (Eerdmans, 1998).
- \_\_\_\_\_, "The Authenticity of Judas's Handing over Jesus," in Craig Evans, ed., *The Authenticity of the Deeds of Jesus* (Brill, forthcoming).
- \_\_\_\_\_, "The Authenticity of the Command, 'Love your Enemies,'" in Craig Evans, ed. *The Authenticity of the Words of Jesus*, (Brill, forthcoming).
- \_\_\_\_\_, "Joseph and Aseneth" and "Musionius Rufus" in Craig Evans, ed., *Dictionary of New Testament Backgrounds* (Inter-Varsity Press, forthcoming).
- \_\_\_\_\_, "Normative Definitions of Christianity as seen in the New Testament," for *Festschrift* (Trinity Press International).
- Bernard M. Levinson, *Imagining Sinai: Revelation and Textuality in Ancient Israel* (book manuscript in progress).
- \_\_\_\_\_, "The Collapsing Wall: A Lost Chapter in Cuneiform Legal History" (article)
- \_\_\_\_\_, "The Redaction of Revelation: Exod 34:10-26 as a Challenge to the Documentary Hypothesis" (article)
- \_\_\_\_\_, "The Ideology of Kingship in Ancient Israel," in Gary Beckman and Theodore J. Lewis, eds., *Text, Artifact, and Image: Revealing Ancient Israelite Religion* (New Haven: Yale UP, 2000), in preparation.
- Andrew T. Lincoln, monograph on the lawsuit motif in the Fourth Gospel.
- \_\_\_\_\_, Margaret Y. MacDonald, Commentary on Colossians and Ephesians for Sacra Pagina Series (ed. D.J. Harrington), The Liturgical Press.
- Steve Mason, Managing Editor, Brill Josephus Project.
- \_\_\_\_\_, *Flavius Josephus: An Introduction* (Hendrickson Publishers) in preparation.
- \_\_\_\_\_, "Where Was Jesus Born?" BR in press (April 1999).
- \_\_\_\_\_, "Revisiting Josephus's Pharisees," in Jacob Neusner and A. J. Avery-Peck, eds., *Judaism in Late Antiquity*, vol. 3: *Issues and Debates*. "Handbuch der Orientalistik: Judaistik" (Leiden: E.J. Brill, 1998).

- \_\_\_\_\_, entries: "Josephus Flavius," (Encyclopaedia Britannica's *Encyclopaedia of Religion*); "Josephus," "Pharisees," and "Jewish Theologies and Sects," in Craig Evans, ed., *Dictionary of New Testament Backgrounds*; "Josephus," "Pharisees," and "Sadducees," in David N. Freedman, ed., *Eerdmans Dictionary of the Bible* (1999).
- John L. McLaughlin, Survey of Ancient Israelite Religion.
- \_\_\_\_\_, The Bible and Contemporary Politics.
- \_\_\_\_\_, The History of Popular Apocalyptic Interpretation.
- \_\_\_\_\_, Collation and Translation of the Extra-biblical *marzumah* Texts.
- Bradley H. McLean, "Hierarchically Organised Associations on Delos," Paper presented at the XI International Congress of Greek and Latin Epigraphy, Rome, September 1997. (Published version forthcoming in the congress *Acta*).
- Solomon Nigosian, "Zoroastrian Perception of Ascetic Culture," JAAS (forthcoming).
- Peter Richardson, Herod's architecture.
- Joyce Rilett Wood, "Speech and Action in Micah's Prophecy," submitted to referees.
- Eileen Schuller, "The Cave Four Hodayot Manuscripts," and "4Q433, 4Q433a, 4Q440, Hodayot-Like Texts," *Discoveries in the Judaean Desert XXIX: Qumran Cave 4:XX, Poetical and Liturgical Texts, Part 2* (forthcoming).
- \_\_\_\_\_, and M. Bernstein, "4Q371, 372 and 373," *Discoveries in the Judaean Desert XXX: Qumran Cave 4: XXI. Parabiblical Texts, Part 4* (forthcoming).
- \_\_\_\_\_, "Hodayot-Like Texts, Especially 4Q433a," in D. Falk, F. Garcia Martinez and E. Schuller, eds., *Sapiential: Liturgical and Poetic Texts from Qumran: IOQS, Oslo, August.2-4, 1998* (Leiden: E.J. Brill, forthcoming).
- \_\_\_\_\_, and R. Kugler, *The Dead Sea Scrolls at Fifty: Proceedings of the 1997 Society of Biblical Literature Qumran Section Meeting, Early Judaism and Its Literature Series* (Atlanta: Scholars Press, forthcoming).
- Paul Spilsbury, Josephus, *Antiquities* 9-11; member of the Brill Josephus Project team.
- John Van Seters, *Introduction to the Pentateuch* for series "Social Scientific Commentary to the Old Testament," ed. B.B. Schmidt and D. Edelman (Sheffield AP, forthcoming), ca. 200 pages.

- \_\_\_\_\_ chapter on "Moses" for John Barton, ed., *The Biblical World* (Routledge).
- \_\_\_\_\_ monograph on the Covenant Code; research completed.
- \_\_\_\_\_ "Divine Encounter at Bethel (Gen 28:10-22) in Recent Literary-Critical Study of Genesis," *ZAW* (forthcoming).
- \_\_\_\_\_ "The Court History and DtrH: Conflicting Perspectives on the House of David," conference paper for the Swiss Society for the Study of the Ancient Near East (February 1997) to appear in OBO series.
- \_\_\_\_\_ "On Reading the Story of the Man of God from Judah in 1 Kings 13," *Festschrift* article to appear in 1999.
- \_\_\_\_\_ "The Law on Child Sacrifice in Exod 22,28b-29," *ETL* 74 (1998), forthcoming.
- \_\_\_\_\_ "In the Babylonian Exile with J: Between Judgment in Ezekiel and Salvation in Second Isaiah," a conference paper in April 1998, Utrecht, to appear in *Oudtestamentische Studien*.
- \_\_\_\_\_ "Dtr History: Can it Avoid Death by Redaction?" Conference paper at International SBL, Lausanne 1997, to appear in the BETL series.
- \_\_\_\_\_ "The *Lex Talionis* in Biblical Law," *Festschrift* article to appear shortly.

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