

# The Bulletin

## 1999/2000

The Canadian Society of Biblical Studies  
La société canadienne des études bibliques

Volume 59  
John L. McLaughlin, Editor

2323.7  
Box 2

Contenu / Matières

# The Bulletin

## 1999/2000

The Canadian Society of Biblical Studies  
La société canadienne des études bibliques

Volume 59

Editor:  
John L. McLaughlin  
Dept. of Theology and Religious Studies  
Wheeling Jesuit University  
316 Washington Ave.  
Wheeling, WV 26003  
U. S. A.  
mclaugh@wju.edu

Copyright © 2000 Canadian Society of Biblical Studies

The *Bulletin* is an annual publication of the Canadian Society of Biblical Studies / La société canadienne des études bibliques.

*Membership Information:* The annual fees for membership in the CSBS/SCÉB are:

	Regular	Dual
Full	\$62.00	\$40.00
Student, Contractual	\$35.00	\$20.00
Unemployed, Retired	\$35.00	\$20.00

Membership includes a subscription to the *Bulletin* and to *Studies in Religion / Sciences religieuses*. Dual membership is available to individuals who already receive *SR* through membership in another scholarly society. All inquiries concerning membership should be directed to the Executive Secretary:

Professor Michel Desjardins  
Dept. of Religion and Culture  
Wilfrid Laurier University  
Waterloo, Ont.  
N2L 3C5  
mdesjard@wlu.ca

A limited number of individual issues of the *Bulletin* may be purchased for a handling charge of \$10.00 each, payable to the CSBS/SCÉB. Requests should be sent to the editor at the address above.

The CSBS/SCÉB website address is <http://www.ccsr.ca/csbs/>

## Contents / Matières

CSBS / SCÉB Executive for 1999-2000	4
1999 Presidential Address	5
Minutes of the 1999 Annual General Meeting	15
Financial Statements	20
Membership News	24
Membership Directory 1999-2000	35

Canadian Society of Biblical Studies  
Executive Committee 1999-2000 Comité exécutif de  
La Société canadienne des études bibliques

PRESIDENT:

**John van Seters**  
Dept. of Religious Studies  
University of North Carolina  
101 Saunders Hall, CB3225  
Chapel Hill, NC 27599 U.S.A.

VICE-PRESIDENT:

**John S. Kloppenborg Verbin**  
Faculty of Theology  
St. Michael's College  
Toronto, ON  
M5S 1J4

EXECUTIVE SECRETARY:

**Michel Desjardins**  
Dept. of Religion & Culture  
Wilfrid Laurier University  
Waterloo, ON  
N2L 3C5

TREASURER:

**William Morrow**  
Queen's Theological College  
Kingston, ON  
K7L 3N6

PROGRAMME COORDINATOR:

**Edith Humphrey**  
42 Belmont  
Aylmer, PQ  
J9H 2M7

COMMUNICATIONS OFFICER:

**John L. McLaughlin**  
Dept. of Theology & Religious Studies  
Wheeling Jesuit University  
316 Washington Ave.  
Wheeling, WV 26003 U.S.A.

MEMBER-AT-LARGE:

**David Bergen**  
7107 Huntercrest Rd. N.W.  
Calgary, AB  
T2K 4J9

1999 PRESIDENTIAL ADDRESS  
Université Bishop's / Bishop's University  
Lennoxville, Québec

**Biblical Studies and Bible Effects**

Dan Fraikin  
Queen's University

Wilfred Cantwell Smith, in a 1971 essay entitled "The Study of Religion and the Study of the Bible,"<sup>1</sup> suggested that the task of a course on the Bible in a Religious Studies Department should be to elucidate, not so much the meaning of the texts in the Bible, but how the Bible was formed and functioned as Scripture. "To study the Bible," he writes, "must be to strive to understand it as a channel, which it has observably been, between man (sic!) and transcendence," or to elucidate "how the Bible has served, and for many still serves, spiritually" (139).

Twenty-five years later he published a book called *What is Scripture?*,<sup>2</sup> in which he developed his understanding of scriptures in world religions. In the conclusion he talks of scriptures as an activity. "Scriptures are not texts," he says (223). "Scripture has been . . . from the start a human activity; it has been also a human propensity, and potentiality" (237). "At issue is not the texts of scripture that are to be understood and about which a theory has to be sought, but the dynamic human involvement with them. Scripture is a bilateral term, naming the relation between two matters: an engagement among humans, the transcendent, and a text (239). He ventured that the word "sacrament" might express it, because "it bespeaks divine initiative, and human involvement, plus the empirical object that mediates" (240). I cannot resist citing the last words of that book. They were obviously culled with care, as a testament, not just because it may have been Smith's last book, but because he contemplated the disappearance of scripture in the role he understood it to have.

Scripture's role in the past poses a challenge for the future: how we may hear the voice of the universe, however finitely, and find ways to think it, and to talk to one another about it, and to be motivated to order our life so that we may live in tune with it, and find the courage and delight to do so ourselves and find encouragement also from one another. (242)

This is a lofty understanding both of religion as a collective exercise in locating humans, both mind and will, within the whole of reality, and the

<sup>1</sup>Wilfrid Cantwell Smith, "The Study of Religion and the Study of the Bible," *JAAR* 39 (1971): 131-403.

<sup>2</sup>Wilfrid Cantwell Smith, *What is Scripture? A Comparative Approach*. Minneapolis: Fortress, 1993.

role of scriptures in the process, namely as a garden of language within which and by the cultivation of which human beings hold themselves together. I would think that this is also what he would call a spirituality. I don't know if Smith's agenda for a study of the Bible as scripture in a Religion Department has ever been implemented. I have not been able to replace the traditional Introduction to the New Testament, the popularity of which is evidenced by the two meter wide collection of New Testament Introductions I have received from editors in the last 25 years. But Smith's work on scripture provides the context of my reflections today: Biblical Studies and Bible effects. My question is whether and how biblical scholars, we who have acquired our official competence in universities, write articles and books, and teach Bible, and meet in exotic places like Sherbrooke to talk business, contribute, as scholars, to the function of the Bible as scripture. Is our study any part of lived religion? Cantwell Smith allows me to consider this question a legitimate academic one. The question arose from the fact of my retirement from the academia, a natural occasion to reflect on what went on over the years, and from voices we keep hearing, that traditional, that is, historically oriented biblical studies, have failed to deliver what was expected of them.

To the first point. Like many other biblical scholars, I came to the study of the Bible because within the Christian tradition, both Protestant and Catholic, the Bible is considered the center of theology and worship, in other words, because the Bible is Scripture. It seemed that if you had the courage and the ability to study Hebrew, Greek, German and French, plus Latin, Aramaic, Syriac, Coptic and for the hardy, Assyrian or Egyptian, plus sociology and literary theory, rhetoric and history of the ancient world, textual criticism and archaeology (surely I missed some), if you became a biblical scholar, you would be right at the heart of Christianity and able to bring a contribution to the faith. If and where the Bible mattered, the scholar who knew the Bible thoroughly also counted. Indeed, when I started, it still mattered. The year Ernst Käsemann taught on Ephesians in Tübingen, the Aula Magna of the University was filled three times a week. "Die Sache," what was at stake, was ecclesiology, and whether you would be a Protestant or a Catholic after struggling with Ephesians. It felt as if Luther himself were there for the battle. Now, it is my impression that biblical scholars are not at the center of Christian thought, except perhaps on the issue of Jesus, and for all sorts of reasons, including the fact that theology is hardly a public matter any more and even within the churches is not at the center.

To the second point, that biblical scholarship is not contributing to the religious effects of the Bible. The declaration of Walter Wink 20 years ago, that traditional biblical scholarship was ineffective,<sup>3</sup> is now picked up by the

<sup>3</sup>Walter Wink, *Transforming Bible Study*. Nashville: Abingdon, 1980.

recent book of our colleague Schuyler Brown, *Text and Psyche*.<sup>4</sup> Brown, coining the term "empirics" for his study, addresses the issue of how the bible is experienced religiously, i.e., as "revelatory." The book discusses the factors at play in "experiencing" the Bible, psychological factors in particular. Brown comes from the Jungian school, following on Walter Wink. One quickly discovers that what is meant by "experience" in the subtitle *Experiencing Scripture Today*, is highly determined by emotions and intimacy. Brown cites favourably William James: "If feelings and instinct are at the heart of the religious experience, then we would expect these elements to have an importance in both the production and the reception of religious texts . . ." (27). Privileging emotions in this manner tends to downplay the intellectual effects of studying the Bible and to relegate them to the realm of the non religious. This book belongs to the present popular trend of locating religious experience in emotions and rejecting the domain of the mind. A characteristic of this book is its concentration on the relation of the individual with the text itself. Intimacy is the important word here. The model is that of the post Gutenberg and Reformation ideal of the individual reading and interpreting the Bible. And of course, if you talk about emotions, it has to be about the individual. While, then, I found Brown's book a rich exploration of the intimate experience of the religious reader of the Bible, and am grateful for a focus on this kind of experience, I find it too restrictive in its understanding of religious experience and spirituality and, as I will show in a moment, somewhat unrealistic.

Reading Smith and Brown, I end up with two ways of imagining how the Bible functions as Scripture, i.e., has religious effects, two ways that are not exclusive but do not overlap either. One is that of the reader in the intimacy of an act of reading the Bible as a medium for a relation with the transcendent (I will use God, from now on, since I am dealing with Christianity), the other is that of a community sharing and conversing about a book valued as a voice about the whole mystery of life and its future. It is within these two that I wish to introduce my biblical scholar. But, to avoid discussing this issue in the abstract I will anchor my reflections on the observation of a particular religious praxis, worship in a mainline denomination, Catholic or Protestant. It stands between my two images, in that it involves a collectivity, rather than an individual, but includes some of the factors Schuyler Brown considers important in an experience of Scripture.

In Christian worship the Bible occupies an important place. The Book is visually there in a prominent position and there are always some readings from it. They are preceded or followed by words pressing their religious

<sup>4</sup>Schuyler Brown, *Text and Psyche. Experiencing Scripture Today*. New York: Continuum, 1998.

significance, among which is the famous expression "the Word of God." The importance of the Bible is assumed and reinforced by the liturgical context and praxis, even though Christians in the same congregation would disagree on how or why the Bible has authority.

The Bible is supposed to be important, but the operations to which it is submitted belie the theory. If you venerate a book, it must be for its content. But the conditions for understanding the text are appalling. The reader is usually reciting rather than telling, i.e., she/he vocalizes a written text rather than perform it with the intonations required for live speech. The reading vocalizes a written text. Daniel Patte says a text is merely a potential discourse.<sup>5</sup> And François Récanati says: "réciter n'est pas parler."<sup>6</sup> Then, the readings are often fragments rather than whole units (as we in the know would have them), and pulled out of the blue. The context is seldom provided. Does it help the average audience, and even me, to know the text is from Isaiah 65, verses 1 to 9? And the readings are interrupted by other materials like hymns or prayers. Everything, in other words, militates against the readings having any significant effect by themselves. The basic laws of communication are disregarded. Think that very short news items on T.V., small bites of information which are themselves easy to retain, are first announced in a summary, then told, then retold by "our correspondent in the field," then summarized again at the end. How can three different and disconnected readings, dealing with deep concepts, coming from nowhere, out of context, badly read, heard only once by an unprepared audience, ever be absorbed or retained in memory? The readings in worship have no chance of having an effect of meaning.

I should of course qualify this affirmation. First, there are texts read in Christian worship which the audience recognizes because they have heard them before, and because they are famous, like the great prophecies of the Second Isaiah around Christmas, the narratives of the Nativity and the Passion, the parables, events like the Ascension, Pentecost, and Paul's conversion, and a few Pauline slogans. And second, it is not true that the exercise has no meaning, for there are emotional meanings achieved by the liturgical context, the familiarity of the ritual of reading itself, the rhythm of the King James version and the particular Anglican style of reading, all factors mentioned in Schuyler Brown's book. Those contribute to the sacred character of it all. It mattered to read the Bible even when it was in Latin precisely because it was part of the mass and because it was esoteric. I am not saying, then, that the readings have no meaning at all, only that they have little semantic content.

<sup>5</sup>Daniel Patte, *The Religious Dimensions of Biblical Texts* (Atlanta: Scholars Press, 1990), 32.

<sup>6</sup>François Récanati, *Meaning and Force. The Pragmatics of Performative Utterances* (Cambridge: Cambridge University Press, 1987), 3.

The reading of the Bible in worship may have the temporary effect of an encounter with the sacred through its liturgical paratext, but makes only a minimal contribution to the shaping of one's mind.

I have myself suggested in various workshops that a biblical text could be heard, eventually, if it were not recited, but prepared and paraphrased, and read in such a way that it becomes a real communication. Such a performance of the text results from an interpretation of it. It requires that decisions be made on the meaning of the text so that the meaning is embedded in the performance. It works, but it requires more competence on the part of the reader than is commonly found in churches. It also threatens one factor of the sacredness of the Bible, the fixity of the text, sealed by the notion of Authorized! If you translate the text in idiomatic English and in such a way that you understand it today, your translation will be a transgression of the "Word of God" found in the authorized versions. And finally, it brings into the open that every reading that counts is an interpretation.

What I am then arguing is that in the most common encounters Christians have with the Bible, Sunday worship, which for most Christians is the only one they have, the direct, intimate, encounter with the text used as model by Brown occurs only in a minimal way, if at all. The audience has little chance of being influenced by the content of the text. A semantic effect of meaning occurs when the preacher comes into play, should she choose to relate what she has to say to the biblical passages read previously. Whatever transformative impact of meaning the Bible has in those circumstances is obtained through the mediation of the preacher, or the liturgical amplification of the theme perceived in the text. The sacramental triangle imagined by Smith (the transcendent, humans, and the text) is complicated by the element of interpretation. Does the sermon help the text, become part of the text, or replace the text? Does it simply enhance the text? We could imagine that the preacher stands aside and merely guides the audience through the text. One could imagine that the situation is the same as that of the tour guide in a museum, who directs the eyes of the visitors at a painting and calls attention to its features, the colours, the composition, the texture etc., and locates the painting in the artist's life, the artist in currents of art history and history in general. The result is a greater attention to details, a more durable presence of it in the viewer's mental makeup, a contribution to her view of the world. Can we imagine the sermon as such a commentary? But, with the exception of stories, it cannot be. While I, the preacher, have the configuration of the text in my mind for having travelled through it intensively, the people in the pews do not have the text in front of their eyes or on the screen of their minds. It has reached their ears and disappeared. You cannot point out to them details of structure, texture of vocabulary. You can tell them *that* the text has a structure, and how meaningful it is, but you can't show them.

So the text which is supposed to have revelatory power, is really not the text of the Bible itself, but whatever the preacher will lift from the text for consideration, in accord to the purposes of his/her own discourse. The text does not speak, the preacher speaks.

Should we be so surprised by this? Smith proposes in his book (205) that the frontier between text and commentary, when it comes to effects of scripture, is flexible and might well be just a Western distinction. The commentary becomes the scripture. The Bible becomes scripture through the discourse we make about it. Our theories distinguish between text and commentary, but the text is not scripture. The Bible works as scripture through the preaching. In effect, David Buttrick, a respected theoretician of homiletics, argues quite rightly that the preacher does not preach from the text but from his or her assimilation of the text, whatever that happens to be.<sup>7</sup> The preacher is an advanced reader, in lieu of the audience in the act of worship. Buttrick, of course, assumes that the preacher is a theological reader, including assumptions about the role of Scripture, the nature of the congregation. He reads for the people, with the people, with the codes of a Christian audience and of this particular Christian audience. The preacher is supposed to articulate the response of the audience to the biblical input. It requires a connivance with the audience.

I am proposing, then, that in the context of worship, the intimacy with the text which is the situation assumed by Schuyler Brown is seldom realized and while some impression may be left by the initial reading of the text itself content for the mind will at best be inchoative. I have used the context of worship to start with, but an attentive look at other praxis of the bible would lead to the same results. The text comes to fruition through commentary, beginning with divisions in chapters and verses, subtitles etc. . . . This is where the biblical scholar is caught in a dilemma. There is no reason why a scholar, nourished by all the knowledge she has, cannot read the Bible in a religious manner, the way Wilfred Cantwell Smith understood it, as a garden of language for the articulation of deep meaning about the universe and what to do with one's life, in conversation with others. The problem is that the deep involvement of a scholar with the formative period of Christianity, the historical perspective, changes him/her irrevocably. The scholar who reads the Bible, even in a religious manner, cannot join with most Christian readers in the pews because they do not share the same knowledge. He comes from another culture.

The second difficulty of the rhetorical situation is that the whole worship event is intended to bring the worshipers into some relation with God,

<sup>7</sup>David Buttrick, *Homiletic: Moves and Structures* (Philadelphia: Fortress, 1987), 281.

both receiving and giving, being talked to and talking to. The Bible text is in principle the instrument of being addressed by God. The sermon is at the service of this communication. The text of the Bible is burdened not only with a divine ethos (good, honest, and competent, to use Aristotle's elements of ethos) but with elements, at least, of the deliberative genre. It is supposed to achieve something, a transformation of the mind and the will. The sermon is supposed to make the text speak "to us today." The text is read with a parasitic moral code, to use the expression of Mike Bal.<sup>8</sup> And since most texts were never meant to be used that way, the surplus of meaning required for them to achieve their assigned goal is provided from traditional ethical and theological stocks. They easily fall prey to the fashions of the time. Every text will teach that God loves you unconditionally, that all human beings are equal, and that you should love your neighbour.

Now you invite a biblical scholar from the nearest theological school. At first glance, he/she should be a prime contributor to an act of worship in which the Bible represents God's contribution to the encounter. If the Bible is important, a person who knows the Bible, probably better than the preacher, should be received with open arms and be able to contribute to the occasion. It is seldom the case, however, and I will identify the reasons.

1. Biblical scholars, like theologians, in this day and age, are held under suspicion. The scholar preacher does not enjoy a favorable ethos from his official reputation as a scholar. Scholars are accepted as competent but are not perceived as friends of the church. I will not go into the reasons for this demise of our reputation, though, because it seems accidental to our question of whether a scholar who has overcome such bad reputation can still do better than an ordinary preacher.

2. The problem we mentioned earlier, namely, that the audience cannot perceive the text, remains. There is no advantage in having more light to project on the text for the audience, if the text is not there to be shown and therefore not present on the screen of the mind to be examined.

3. Because scholar preachers cannot really show in any significant way that what they see in the text is in fact there, all they can do is tell the audience what they, with their specialized knowledge, have found inspiring in the text. All it takes is a few references to the text to adorn what they say with the oil of biblical authority.

4. Now, however, the message, as it is called, the call to the audience to be converted in mind or engaged in action, in order to be persuasive, must be generally congruent with what the audience accepts as Christianity. And if

<sup>8</sup>Mieke Bal, *Murder and Difference* (Bloomington and Indianapolis: Indiana University Press, 1988), 8.

that happens, the real genre of the sermon is epideictic, rather than deliberative. Its function is to enhance the values of the community, which include of course, being chastised for one's sins and encouraged to do good works. The alternative for the biblical scholar turned preacher is to speak what she thinks, and be rejected or ignored as eccentric.

I have started with the notion of biblical studies understood as historical study. It is still probably the dominant mode of operation on the Bible. Rhetorical, socio-rhetorical, sociological, literary studies of the bible are concentrating on the original sociological and rhetorical situations. If we imagine that our biblical scholar preacher is a person whose outlook is mostly historical, does she have anything to offer? Where is the contribution of the scholar in this process?

It is true that people can have religious experiences, revelations or insights, from contact with the Bible in whatever form they find it. Not only they are exercising their freedom as readers to take the bible and run, but any text will do. Those of us who occasionally tumble into Bible Study groups or house churches where the Bible text is freely discussed, know that participants are not fussy and don't usually even think that the text they are looking at is a particular translation and a particular interpretation. Schuyler Brown writes frankly about reading literature what he thinks is also happening in the reading of biblical literature: "What the experience of reading literature does show us is that the meaningfulness of texts does not depend on their being read historically or referentially." (81).

Yes the text of the Bible can be read not referentially or historically, but that does not mean that reading it referentially or historically cannot be a religious experience. It is true that the study of the Bible in that mode is not by itself a religious activity, but the knowledge acquired in this scholarly activity informs the person who also asks questions about the universe and listens, who looks for meaning. The reader of the Bible constituting meaning within the context of a religious perspective is one shaped by the vision acquired in the process of studying it historically, if that is the case. This perspective can produce effects of reading the bible of a deep nature which it would be quite arbitrary to consider not an "experience" of scripture, and an experience "tout court." At this time of postmodern history we can all agree to the multiplicity of interpretations. There will be the naive one and the scholarly one. But can the scholar versed in historical studies of the Bible converse on the Bible and produce shared meaning with the one who is not? Not, I think, within the habitual Christian collective praxis like worship or devotional exercises. The common ground is too thin.

The Biblical scholar who wishes to participate in the quest for meaning among those who share the Bible as a family house, is a special

reader. She is a reader who brings into the common Christian search, because of her technical habits and expertise, a particular piece of reality into the construction of meaning. She can see things others cannot. The biblical scholar, however, is always a foreigner in the house, because of the status of the Bible. It is because we have placed the Bible as the source of revelation, and declared that it is accessible to all, that the majority of Christians, through the preachers who serve them, hold the Bible down to what is accessible to them as plain readers. The consequences of the ideology of *Sola Scriptura*, as it is popularly understood, has been to make the Bible an idol. One Lord, one baptism, one Bible! The Bible we have in our hands. The Bible is our refuge and our salvation. Religiously minded Biblical scholars have an understanding of Christianity of their own resulting from their studies, but they cannot make it the common understanding of a church because it is not "evident" to a naive reader. We cannot normally show ordinary people, how our vision comes from studying the Bible. "What you see is what you get" is the norm.

In other words, wherever the Bible is held as a book within which the truth is contained and is in principle available to all, a very post-reformation idea, by the way, the surface meaning of the text will prevail over any meaning resulting from intense, scholarly exploration. When interpretation is held to what can be seen in the text as it is, there is little chance of historical scholarship making much of a dent in tradition. Paradoxically, I think, it is where the Bible is treated least as the written truth that it has the best chance of flourishing into an experience of Scripture of the kind Cantwell Smith suggested, an activity of the mind in search of truth, but a whole mind informed by the present state of knowledge.

I suggest that the place where this particular experience of the Bible as scripture can take place is the university classroom, *pace* Don Wiebe. First, it is within an academic course of instruction, where people can actually remain with a text, read it and reread it with care, and in context etc., that the referential and the historical can reshape the mind and relate the Bible to the pursuit of understanding life which Smith, I think, would call a spirituality. And there are few of us, I think, who have not seen students light up in the discovery of the Bible's world, its humanity, and its pointing to basic issues of life and death. I think the study of religious literature, any religious literature, is apt to produce a religious experience, provided it is treated as religious literature, as part of humanity's conversation in its search for meaning. That search may include the most technically demanding historical pursuit. This religious experience happens in a course of instruction, as well as in individual work, when it is located within a search for humanity. And that is the result of a concerted effort, within the university, to refuse to be transformed into a business or a factory.



When the university, or at least the Humanities part of it, adopts those ancient goals, when teachers and students allow themselves to be colleagues in the search for what matters in life, the sacramental role of scripture takes place in its courts with a freedom unheard of in the official religious communities, and religious studies departments contribute not only to the objective knowledge of religion, but to the religious development of humanity. All these years, it was a privilege to be part of it.

**Minutes of the  
Annual General Meeting**

Université Bishop's / Bishop's University  
Lennoxville, Québec  
June 2, 1999, 14h45-16h15

Present: John Van Seters, Zeba Crook, Leif Vaage, Alicia Batten, Colleen Shantz, Donna Runnalls, Jane Webster, Edith Humphrey, Tony Cummins, Sylvia Keesmaat, John Marshall, Peter Richardson, Robert Culley, Allison Trites, Adrian Leske, John Horman, Harold Remus, Margaret Macdonald, Joyce Rilett Wood, Tony Chartrand-Burke, Keir Hammer, David Jobling, John McLaughlin, Lissa Wray, Pat Taylor, Terry Donaldson, Mary Ann Beavis, William Klassen, Steven Muir, Ritva Williams, Wayne McCready, Adele Reinhartz, Stephen Westerholm, Francis Landy, Philippa Carter, William Alexander, Alex Damm, Neil Parker, Laurence Broadhurst, Willi Braun, James Kugel, Gary Phillips, Dilys Paterson, Daniel Fraikin, Michel Desjardins, William Morrow

**1. Humanities and Social Sciences Federation of Canada**

The meeting began with a brief visit by HSSFC representatives (Louise Robert, Jacqueline Wright, Michael Owen). Louise Robert reminded members of the initiatives taken by the Federation on behalf of the CSBS. These include: ongoing negotiations with the Federal Government (partly responsible for a \$19.5 million increase to SSHRCC, with a HSSFC goal to double that figure over the next three years), and the "Challenge/Défi" programme aiming to gather then disseminate to the media and politicians short descriptions of current research by Humanists and Social Scientists. In answer to a question she added that the HSSFC was working hard to ensure that SSHRCC travel grants continue at least at the present rate (raised in 1999) and that some long-term stability be built into this programme.

**2. Approval of the Agenda**

The agenda was approved as circulated (Morrow/Humphrey).

**3. Approval of the Minutes**

The minutes of the last Annual General Meeting (May 28, 1998) were approved as circulated (Runnalls/Donaldson).

**4. President's Report**

Dan Fraikin began by thanking those present for having come, and Executive members for their work.

He reminded members of the untimely death of Elizabeth Bellefontaine in 1998, noting that her obituary can be found in the recent Bulletin, as well as

those of other CSBS members who recently passed away: John Neeb, George Johnston, Carol Schlueter and Michael Stanley. This was followed by a moment of silence.

#### 5. Executive Secretary's Report

Michel Desjardins noted the change in name, and slight change in functions, of the new "Communications" officer, to replace the "Publications Officer." He/she will continue to: participate in regular, ongoing decisions made by the Executive, including the two Executive meetings (one at the Congress, the other by teleconference in February); prepare and distribute the Bulletin; manage the website; coordinate the Beare book award; and [the change] act as a liaison to outside bodies such as the media, other societies, the CCSR, and the HSSFC. Reworking/refreshing the website is a priority in 1999-2000.

The next Congress will take place at the University of Alberta, May 24-31 (shorter overall period, also earlier in the year), with subsequent meetings at Laval (2001) and University of Toronto/Ryerson (2002). CSBS dates set for next year's Congress have been set for Wednesday, May 24 to Friday, May 26, but will likely be shifted to accommodate a Saturday night over for members.

Next year's CSBS meeting, *inter alia*, will throw the spotlight on members who are retiring and have just retired, partly to allow younger members to gain some appreciation of these careers. The Programme Coordinator will deal with the logistics.

#### Concerning the Canadian Corporation for Studies in Religion (CCSR):

A major CCSR initiative has been to plan the introduction of a five-society Combined Religion Programme for the 2000 Congress. The CSBS Executive has agreed to participate in this initiative, which means that next year's CSBS programme will continue to be formed by our Programme Coordinator, but will appear in print as part of a combined programme book, at no cost to the Society. Our own programme will be made available to members on our website.

#### Concerning the Humanities and Social Sciences Federation of Canada (HSSFC):

The HSSFC "Défi/Challenge" programme initiated last year, aiming to gather then disseminate to the media and politicians short descriptions of current research by Humanists and Social Scientists, led to three CSBS submissions (by Adele Reinhartz, Peter Richardson, Terry Donaldson) which are now on the HSSFC website. More are welcomed.

Philippa Carter continues to be our representative on the Women's Issues Network of the Federation.

MD noted that the Executive had enthusiastically accepted a proposal submitted by Fiona Black and Erin Runions to start a new ongoing seminar: "Feminisms, Culture and the Bible." This seminar is expected to have its début next year.

#### 6. Student Member-at-Large's Report

Jane Webster reported that roughly 30% of the CSBS membership (80) are students, and that this constituency remains vitally important to the Society. This year she set up a student e-mail list.

Last year's special student session ("How to Get a Job?") was successful, and the follow-up session she planned for this year ("How to Design a Course in Biblical Studies?") is also expected to serve the student constituency.

The Executive, she added, supported her recommendation that henceforth, the CSBS student Member-at-Large will continue to be appointed to a 1-year position, but may be asked to serve a second year when deemed in the best interest of the Society.

#### 7. Nominations

On behalf of the rest of the Executive, John Van Seters put forward the following slate for Executive positions: David Bergen, as student Member-at-Large; John McLaughlin, as Communications Officer (replacing the Publications Officer); and John Kloppenborg Verbin, as Vice-President. With no other nominations coming from the floor, and following a motion (Richardson/McCready; approved) that nominations close, the three were acclaimed.

#### 8. Programme Coordinator's Report

Edith Humphrey thanked members for their help and for the high quality of the paper proposals that reached her this year. Next year she will encourage members to submit proposals in both electronic and hard copy to ensure accuracy. And she highlighted the upcoming Special Student Session and the four joint sessions (with CTS, on Jubilee; with CCSR, CPCS, CPCS, the Craigie Lecture; with the medievalists and renaissance studies folk, a "Space and Place Colloquium"; with CCSR, CTS, CSCH and CPCS, a discussion of CCSR recommendations for reform).

She thanked Willi Braun for his help and grace in serving as local coordinator of the meeting.

## 9. Publications Officer's Report

In Steve Mason's absence, Dan Fraikin touched on two features of his written report:

The success of next year's "Beare Book Award" depends on the active participation of members in recommending books.

He will work with the next Communications Officer to ensure a seamless transition period.

DF noted the important work done by SM over the last three years.

Peter Richardson added that he continues to be in search of good manuscripts for the ESCJ (Études/Studies in Christianity and Judaism) series; he also moved (Richardson/Remus; approved) the following: "The CSBS expresses its deep gratitude to Sandra Woolfrey, the Director of Wilfrid Laurier University Press, for the support she has shown to religionists in general and biblicists in particular over the years, and offers her its best wishes as she gets ready to retire in the Fall."

## 10. Treasurer's Report

William Morrow, acting first as Membership Secretary then as Treasurer, reviewed his written report/budget, noting, *inter alia*: (i) a trend toward fewer paid memberships; (ii) ongoing problems (time and money) with handling the Sheffield Academic Press subscriptions; (iii) travel money (20% of this year's SSHRCC grant, i.e. \$950) set aside for next year's Congress; and (iv) an anticipated slight excess of receipts over expenses this coming year (due in part to investment funds set up last year generating funds as expected).

He read this year's list of Nominees for Membership (William Alexander, David Cloutier, Charles Cotton, Zeba Crook, Jonathan Dyck, Bernon Lee, Priscilla Geisterfer Nyvlt, Iain Provan, Ian Scott, Mary E. Smith, Patricia Taylor, Dina Teitelbaum, Lissa M. Wray and George W. Young), and moved (Morrow/Jobling; approved) that they be accepted as members of the Society.

He recommended that every effort be made to increase the membership base, and that every effort also be made to be fiscally prudent. The latter will include electronic, rather than hard copy, "Second" and "Third" mailings this year to members with email access. A suggestion from the floor to consider the possibility of having the Presidential Address printed in *Studies in Religion* in order to cut back on Bulletin costs will be discussed at the next Executive meeting.

Last year's long-term investment strategy is already beginning to reap rewards, with some income available to keep the Society debt-free. Wayne McCready, speaking on behalf of the Endowment Committee (including Peter Richardson, Harold Remus and William Klassen), echoed the good news, and added that plans are ongoing to raise additional money to set up a book award in the Hebrew Bible area to complement the Beare Award. WM thanked the Committee for their work, and members for their ongoing generous donations to the range of Society funds.

WM also noted that, while Sheffield Academic Press subscriptions have now been streamlined, the paperwork needed to manage ongoing journal subscriptions continues to be heavy, and last year the Society lost money due to delays in processing and fluctuations of the Canadian dollar. SAP will be asked to administer this group of subscriptions directly. It is expected that the press will continue to offer discounts to CSBS members (the present discount is 50%), but that remains to be negotiated.

WM moved (Morrow/Culley; approved) that the firm of Secker, Ross and Ross be reappointed as the Society's auditors; then moved (Morrow/Richardson; approved) that his report be received and approved.

## 11. Adjournment

Dan Fraikin thanked everyone for their participation, then moved (Fraikin/Humphrey) that the meeting adjourn.

Minutes prepared by Michel Desjardins

# Financial Statements

Fiscal year 1 Sept. 98—31 Aug. 99

The following amounts have been audited. The full audited report is available to any member of the CSBS/SCÉB upon request to the treasurer.

## Bank Balances and Income Reconciliation:

### Operations:

Cash on Hand 1 Sept. 98	1,423.54
Income	9,732.69
Expenses	(7,168.44)
Cash on Hand 31 Aug. 99	3,987.79*

\*Includes \$956.00 SSHRC Travel monies reserved for the next fiscal year.

### Restricted Funds:

	Capital	Interest
Balance 1 Sept. 98	57,000.00	738.43
To Merrill Lynch Canada	(57,000.00)	
Income	8,691.75	3,477.05
Expenses	(609.00)	(3,932.82)
Balance 31 Aug. 99	8,082.75	282.66

## Operating Income:

Dues Received:	11,197.67
Congress Income:	
SSHRC Travel Grant	4,755.00
CSBS Dinner	1,795.00
1998 Registration	794.00
1998 Speaker Travel	600.00
Subscriptions:	
Sheffield Academic Press	107.00
Bulletin	45.00
Interest from Restricted Funds:	
General Fund	206.95
For CSBS Dinner	105.00
Bank Interest:	127.07
<b>TOTAL</b>	<b>19,732.69</b>

## Operating Expenses:

Congress:	
Equip. rental	80.00
Booth worker	100.00
CSBS Dinner	2,134.25
Member Travel	3,799.00
Subscriptions:	
SR	5,256.00
SAP	43.13
Bulletin	931.12
Dues:	
HSSFC	1,581.00
CSSR	36.00
Refunds to members	79.44
Administration:	
Auditor	856.00
Executive	1,359.64
Secretarial	120.00
Office:	
Charitable receipts	143.75
Supplies	112.67
Software	132.15
Postage and printing	385.00
Banking	19.49
<b>TOTAL</b>	<b>17,168.44</b>

**Restricted Funds:**

	Capital	Interest
<u>Craigie Fund:</u>		
Opening Balance 1 Sept. 98	14,646.59	382.12
Donations	100.00	746.49
Interest		709.95
Disbursement		(2,370.87)
<b>TOTALS</b>	<b>14,746.59</b>	<b>(532.31)</b>
<u>Founders Prize:</u>		
Opening Balance 1 Sept. 98	5,767.60	
Donations	200.00	
Interest		273.05
<b>TOTALS</b>	<b>5,976.60</b>	<b>273.05</b>
<u>Jeremias Prize:</u>		
Opening Balance 1 Sept. 98	6,530.68	
Donations	100.00	
Interest		300.36
Disbursement		(250.00)
<b>TOTALS</b>	<b>6,630.68</b>	<b>50.36</b>
<u>Endowment Funds:</u>		
Opening Balance 1 Sept. 98	30,055.13	356.31
Donations	8,291.75	
Interest		1,447.20
Disbursements	(609.00)	(1,311.95)
<b>TOTALS</b>	<b>37,737.88</b>	<b>491.56</b>

**Endowment Funds:**

	Capital	Interest
<u>General Fund:</u>		
Opening Balance 1 Sept. 98	4,276.44	
Donations	1,651.75	
Interest		206.95
To Current Account		(206.95)
<u>Student Research:</u>		
Opening Balance 1 Sept. 98	1,183.17	
Donations	100.00	
Interest		56.44
<u>RBV Scott Award:</u>		
Opening Balance 1 Sept. 98	973.46	
Interest		46.31
<u>Norman Wagner Award:</u>		
Opening Balance 1 Sept. 98	10,243.98	150.00
Interest		493.50
Prize Disbursement		(500.00)
To CSBS Dinner		(70.00)
<u>Beare Award:</u>		
Opening Balance 1 Sept. 98	11,972.17	206.31
Interest		575.99
Prize Disbursement		(500.00)
To CSBS Dinner		(35.00)
<u>Publication Fund:</u>		
Opening Balance 1 Sept. 98	1,405.91	
Donations	6,540.00	
Interest		68.01
To ESCJ	(225.00)	
Expenses	(384.00)	
<b>TOTALS</b>	<b>37,737.88</b>	<b>491.56</b>

## Membership News

### Recent Books:

- William E. Arnal and Michel Desjardins, eds., *Whose Historical Jesus?* (ESCJ 7; Waterloo, Ontario: Wilfrid Laurier University Press, 1997).
- Ehud Ben Zvi, *A Historical-Critical Study of the Book of Obadiah* (BZAW 242; Berlin/New York: de Gruyter, 1996).
- Willi Braun and Russell T. McCutcheon, eds., *Guide to the Study of Religion* (London/New York: Cassell, 2000).
- Dr. Wendy Cotter, C.S.J., *The Miracles in Greco-Roman Antiquity: A Sourcebook* (London: Routledge Press, 1999).
- Guy Couturier, ed., *Les Patriarches et L'histoire*, Coll. Lectio Divina (Paris/Montréal: Cerf-Fides, 1998).
- Malcolm Horsnell, *A Review and Reference Grammar for Biblical Hebrew*, revised ed. (McMaster University Press, 1999).
- \_\_\_\_\_, *The Year Names of the First Dynasty of Babylon*, 2 vols. (McMaster University Press, 1999)
- Edith Humphrey, *Joseph and Aseneth*, Guides to Apocrypha and Pseudepigraphia (Sheffield: Sheffield Academic Press, 2000).
- Bernard M. Levinson, *Deuteronomy and the Hermeneutics of Legal Innovation* (Oxford: Oxford University Press, 1997).
- \_\_\_\_\_, Victor H. Matthews and Tivka Frymer-Kensky, eds., *Hebrew Bible and the Ancient Near East* (Sheffield: Sheffield Academic Press, 1998).
- Dan Merkur, *The Mystery of Manna: The Psychedelic Sacrament of the Bible* (Rochester, VT: Park Street Press, 2000).
- Steven C. Muir and J. Kevin Coyle, eds., *Healing in Religion and Society, from Hippocrates to the Puritans* (Lewiston, NY: Mellen Press, 1999).
- Solomon Nigosian, *The Zoroastrian Faith: Tradition and Modern Research*, reprint with revisions (Montreal: McGill-Queen's University Press, 1999).
- \_\_\_\_\_, *World Religions: A Historical Approach*, 3rd ed. (New York: Bedford/St. Martins, 2000).
- Harold Remus, *Jesus as Healer* (Cambridge: Cambridge University Press, 1997).

### Recent Articles, Chapters, Conference Proceedings:

- William E. Arnal, "Defining 'Religion'." in Willi Braun and Russell McCutcheon, eds., *Guide to the Study of Religion* (London: Cassell Academic, 2000) forthcoming.
- \_\_\_\_\_, "Approaches to the Study of Religion: Introducing Graduate Students

- to Religious Studies," *MTSR* 11 (1999), 107-118.
- \_\_\_\_\_, "What if I Don't Want to Play Tennis?: A Rejoinder to Russell McCutcheon on Postmodernism and Theory of Religion," *SR* 27/1 (1998), 61-66.
- \_\_\_\_\_, "Major Episodes in the Biography of Jesus: Methodological Observations on the Historicity of the Narrative Tradition," *TJT* 13/2 (1997), 201-226.
- \_\_\_\_\_, "Making and Re-Making the Jesus-Sign: Contemporary Markings on the Body of Christ," in William E. Arnal and Michel Desjardins, eds., *Whose Historical Jesus?* (ESCJ 7, Waterloo, Ontario: Wilfrid Laurier University Press, 1997), 308-319.
- Alicia Batten, "Patience Breeds Wisdom: Q 6:40 in Context," *CBQ* 60 (1998), 641-56.
- \_\_\_\_\_, "An Asceticism of Resistance in James," in Vincent L. Wimbush and Leif E. Vaage, eds., *Asceticism and the New Testament* (New York: Routledge, 1999), 355-70.
- Mary Ann Beavis, "Women and the 'City of Tomorrow': Feminist Transformations of the City in the New Millennium," in Somer Brodribb, ed., *Reclaiming the Future: Women's Strategies for the Twenty-first Century*, (Toronto: Gynergy, 1999), 23-48.
- Roger Beck, "The Mysteries of Mithras: A New Account of their Genesis," *Journal of Roman Studies* 88 (1998), 115-28.
- Ehud Ben Zvi, "Deuteronomistic Redaction in/among 'The Twelve,' A Contribution from the Standpoint of the Books of Micah, Zephaniah and Obadiah," in L.S. Schearing and S.L. McKenzie, eds., *Those Elusive Deuteronomists* (JSOTSup 269; Sheffield Academic Press: Sheffield, 1999).
- \_\_\_\_\_, "Wrongdoers, Wrongdoing and Righting Wrongs in Micah 2," *BibInt* 7 (1999), 87-100.
- \_\_\_\_\_, "Zephaniah, book of," in J.H. Hayes, ed., *Dictionary of Biblical Interpretation*, vol.2 (Nashville, TN: Abingdon Press, 1999), 669b-673a.
- \_\_\_\_\_, "Geiger, Abraham," in J.H. Hayes, ed., *Dictionary of Biblical Interpretation*, vol.1 (Nashville, TN: Abingdon Press, 1999), 435a-435b.
- \_\_\_\_\_, "Kaplan, Mordecai Menahem," in J.H. Hayes, ed., *Dictionary of Biblical Interpretation*, vol.2 (Nashville, TN: Abingdon Press, 1999), 12a-12b.
- \_\_\_\_\_, "The Teaching of Religion: Moral Integrity in a Technological Context," *The Internet and Higher Education* 1 (1998), 169-90. Co-authored with Dr. Katy Campbell.
- \_\_\_\_\_, "Looking at the Primary (Hi)story and the Prophetic Books as Literary/Theological Units within the Frame of the Early Second

- Temple Period: Some Considerations," *JSOT* 12 (1998), 26-43.
- \_\_\_\_\_, "Micah 1.2-16: Observations and Possible Implications," *JSOT* 77 (1998), 103-20.
- \_\_\_\_\_, "The Urban Center of Jerusalem and the Development of the Literature of the Hebrew Bible," in W.G. Aufrecht, N.A. Mirau and S.W. Gauley, ed., *Aspects of Urbanism in Antiquity* (JSOTSup 244, Sheffield: Sheffield Academic Press, 1997), 194-209.
- \_\_\_\_\_, "The Chronicler as a Historian: Building Texts," in M.P. Graham, K.G. Hoglund and S.L. McKenzie, eds., *The Chronicler as Historian* (JSOTSup 238; Sheffield: JSOT Press, 1997), 132-49.
- Willi Braun, "Amnesia in the Production of (Christian) History," in *Council of Societies for the Study of Religion Bulletin* 28/1 (1999), 3-8.
- \_\_\_\_\_, "Religion," in Willi Braun and Russell T. McCutcheon, eds., *Guide to the Study of Religion* (London and New York: Cassell, 2000), 3-18.
- \_\_\_\_\_, "Sociology, Christian Growth, and the Obscurum of Christianity's Imperial Formation in Rodney Stark's Rise of Christianity," *Religious Studies Review* 25 (1999), 128-33.
- \_\_\_\_\_, "Socio-Mythic Invention, Greco-Roman Schools, and the Sayings Gospel Q," *Method and Theory in the Study of Religion* 11 (1999), 210-35.
- Guy Couturier, "L'historicité des Patriarches dans L'histoire Ancienne d'Israël du Père R. de Vaux," *Les Patriarches et L'histoire*, 155-226.
- Claude E. Cox, "The Textual Criticism of the Armenian Bible. An Example: Deuteronomy 6," *St. Nersess Theological Review* 2/1 (1997), 1-31.
- Michael Desjardins, "Retrofitting Gnosticism: Philip K. Dick and Christian Origins," in Tina Pippin and George Aichele, eds., *Violence, Utopia, and the Kingdom of God* (London: Routledge, 1998), 122-33.
- \_\_\_\_\_, "Like a Cook in a Café," *Studies in Religion* 27/1 (1998), 69-78.
- \_\_\_\_\_, "Touching the Tassels: The Changing Role of Course Syllabi in the Academy," *Religious Studies News* 14/2 (1999), 7-8.
- Paul Dion, "The Tel Stele and its Historical Significance," in *Michael* (Festschrift Heltzer; Tel Aviv: 1999), 145-151.
- \_\_\_\_\_, "The Horved Project," *VT* 49 (1999), 259-261.
- \_\_\_\_\_, and Mark Garrison, "The Seal of Ariyaramna," *JNES* 58 (1999), 1-17.
- Lorenzo DiTommaso, "Dating the Eagle Vision of 4 Ezra: A New Look at an Old Theory," *Journal for the Study of the Pseudepigrapha* 20 (1999), 3-38.
- \_\_\_\_\_, "Redemption in Philip K. Dick's *Man in the High Castle*," *Science Fiction Studies* 26/1 (1999), 91-119.
- Terence Donaldson, "For Herod Had Arrested John (Matt 14:3): Making Sense of an Unresolved Flashback," *SR* 28 (1999), 35-48.
- Jean Duhaime, "Le religieux dans l'espace personnel et social," in *Possibles* 23/3 (1999), 68-79.
- Carl Ehrlich, "'Du sollst dir kein Gottesbildnis machen,' Das zweite vom Sinai im Rahmen der jüdischen Auslegung des Dekalogs," pp. 40-55, in Albrecht Grözinger and Johannes von Lüpke, eds., *Im Anfang war das Wort: Interdisziplinäre theologische Perspektiven* (Veröffentlichungen der Kirchlichen Hochschule Wuppertal, Neue Folge 1; Neukirchen-Vluyn: Neukirchener Verlag/Wuppertal: Foedus Verlag, 1998).
- \_\_\_\_\_, "Ezekiel: The Prophet, His Times, His Message," *European Judaism* 32/1 (1999), 117-131.
- \_\_\_\_\_, "Joshua, Judaism, and Genocide," in J. Targarona Borrás and A. Saenz-Badillos, eds., *Jewish Studies at the Turn of the 20th Century, Proceedings of the 6th EAJIS Congress, Toledo 1998, Vol. 1, Biblical, Rabbinical and Medieval Studies* (Leiden/Boston/Köln: Brill, 1999).
- Lloyd Gaston, "Faith in Romans 12 in the Light of the Common Life of the Roman Church," in Julian V. Hills, ed., *Common Life in the Early Church; Essays Honoring Graydon F. Snyder* (Harrisburg: Trinity Press International, 1988), 258-64.
- Edith Humphrey, "Why Bring the Word Down? The Rhetoric of Demonstration and Disclosure in Romans 9:30-10:13," in S. Soderlund and N.T. Wright, eds., *Romans and People of God; Festschrift for Gordon Fee* (Grand Rapids: Eerdmans, 1999), 129-148.
- \_\_\_\_\_, "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* 7 (1999), 223-36.
- \_\_\_\_\_, "In Search of a Voice: Rhetoric through Sight and Sound in Revelation 11:15-12:17," in Gregory L. Bloomquist and Greg Carey, eds., *Vision and Persuasion: Rhetorical Dimensions in Apocalyptic Discourse* (Chalice Press, 1999), 141-160.
- Rebecca G. S. Idestrom, "The Spirit of God in the Old Testament: A Review of *An Old Testament Theology of the Spirit of God*, by Wilf Hildebrandt," *Journal of Pentecostal Theology* 14 (April 1999), 127-133.
- John S. Kloppenborg Verbin, "Making Sense of Difference: Asceticism and the Jesus Tradition," in Leif E. Vaage and Vincent L. Wimbush, eds., *Asceticism and the New Testament* (New York: Routledge, 1999), 149-156.
- \_\_\_\_\_, "The Life and Sayings of Jesus," in Mark A. Powell, ed., *The New Testament Today* (Louisville: Westminster/John Knox Press, 1999), 10-30.
- \_\_\_\_\_, "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/New York: Walter de Gruyter, 1998), 127-154.
- \_\_\_\_\_, "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.
- \_\_\_\_\_, "Das Jesus-Bild des Spruchevangeliums Q," *Bibel und Kirche* 54/2 (1999), 75-79.
- \_\_\_\_\_, "Q: (Sayings Gospel)," in John Hayes, ed., *Dictionary of Biblical Interpretation*, vol. 2 (Nashville: Abingdon, 1999), 343-346.
- \_\_\_\_\_, and David L. Dunigan, "The Synoptic Problem: How Did We Get Our Gospels," in William R. Farmer, ed., *International Catholic Bible Commentary: A Catholic and Ecumenical Commentary for the Twenty-First Century* (Collegeville, MN: Liturgical Press, 1998), 1231-1240.
- Gerald N. Knoppers, "Solomon's Fall and Deuteronomy," in L. Handy, ed., *The Age of Solomon: Scholarship at the Turn of the Millennium* (Leiden: Brill, 1997), 392-410.
- \_\_\_\_\_, "David's Relation to Moses: The Context, Content, and Conditions of the Davidic Promises," in J. Day ed., *King and Messiah in Israel and the Ancient Near East: Papers from the Oxford Old Testament Seminar* (JSOTSup 270, Sheffield: Sheffield Academic Press, 1998), 91-118.
- \_\_\_\_\_, "Of Kings, Prophets, and Priests: Public Leadership in Chronicles," *The Bible Today* 36 (1998), 241-220.
- \_\_\_\_\_, "Hierodules, Priests, or Janitors? The Levites in Chronicles and the History of Israelite Priesthood," *Journal of Biblical Literature* 118 (1999), 49-72.
- \_\_\_\_\_, "Jerusalem at War in Chronicles," in R.S. Hess and G.J. Wenham, eds., *Zion, City of Our God* (Grand Rapids: Eerdmans, 1999), 57-76.
- \_\_\_\_\_, "Treasures Won and Lost: Royal (Mis)appropriations in Kings and Chronicles," in M.P. Graham and S.L. McKenzie, eds., *The Chronicler Author* (JSOTSup, Sheffield: Sheffield Academic Press, 2000), 183-210.
- Adrain Leske, "Matthew" [Commentary] in William R. Farmer, ed., *The International Bible Commentary: A Catholic and Ecumenical Commentary for the Twenty-First Century* (Collegeville, MN: Liturgical Press, 1998), 1253-1330.
- \_\_\_\_\_, "Isaiah and Matthew: The Prophetic Influence in the First Gospel, A Report on Current Research," in William Bellinger and William R. Farmer, eds., *Jesus and the Suffering Servant: Isaiah 53 and Christian Origins* (Philadelphia: Trinity Press International, 1998), 152-170.
- Bernard M. Levinson, "The Covenant at Mount Sinai: The Argument of Revelation," in Michael Walzer, et al., eds. *The Jewish Political Tradition, vol. 1: Authority* (New Haven: Yale University Press, 2000). (in press).
- \_\_\_\_\_, "Biblical Law," *Readers Guide to Judaism* (London: Fitzroy Dearborn, in press)
- Margaret Y. MacDonald, "Citizens of Heaven and Earth: Asceticism and Social Integration in Colossians and Ephesians," in Leif E. Vaage and Vincent L. Wimbush, *Asceticism and the New Testament* (New York and London: Routledge, 1999), 269-298.
- John L. McLaughlin, "From Many to One: The Development of Monotheism in the First Testament," *Cardinal Perspectives* (1998-99), 2-11.
- Bradley H. McLean, "The Inscriptions of Caesarea Maritima and Their Relation to the Physical Remains of the City: Part II," *Ancient World* 30/1 (1999), 3-28.
- Solomon Nigolian, "Roots of Biblical Cosmogonic Conceptions," *Theological Review* 19/2 (1998), 91-106.
- \_\_\_\_\_, "Zoroastrian Perception of Ascetic Culture," *Journal of Asian and African Studies* 34/1 (1999), 4-18. Same article in K. Ishwaran, ed., "Ascetic Culture: Renunciation and Worldly Engagement," *International Studies in Sociology and Social Anthropology*, vol. 73 (Leiden: Brill, 1999), 4-18.
- Jean-François Racine, "Pour en finir avec le sens littéral de L'Écriture," *Église et Théologie* 30 (1999), 199-214.
- \_\_\_\_\_, "L'utilisation des Pères en critique textuelle du Nouveau Testament: Promesses et obstacles," *ScEs* 51 (1999), 161-170.
- Adele Reinhartz, "Scripture on the Silver Screen," *Journal of Religion and Film* 33/1 (1999), 10pp.  
<http://cid.unomaha.edu/wwwjrf/scripture.htm>
- \_\_\_\_\_, "Jesus in Film: Hollywood Perspectives on the Jewishness of Jesus," *The Journal of Religion and Film* 2/2 (1998), 1-11.  
<http://cid.unomaha.edu/wwwjrf/vol2no2.htm>
- Harold Remus, "Moses and the Thaumaturges: Philo's De Vita Moses as a Rescue Operation," *Laval théologique et philosophique* 52/3 (1996), 665-80.
- \_\_\_\_\_, "By the Skin of Our Teeth," *The Council of Societies for the Study of Religion Bulletin* 26/1 (February, 1997), 12-17. Reprinted in *Openings* (May 1997).
- \_\_\_\_\_, "Two Responses to the Aryan Clause," Translations with Introduction by Robert Kelly, of assessments, by the Theological Faculties of the University of Marburg and the University of Erlangen of the "Aryan



- Clause" in the German Church Law of 1933, in *Theologische Blätter* 12/10 (October 1933) and 12/11 (November 1933), *Consensus* 23.2 (1997), 97-108.
- \_\_\_\_\_, "Religious Studies in Ontario 1992-1999: State-of-the-Art Update," *Studies in Religion/Sciences Religieuses* 28/2 (1999), 197-208.
- \_\_\_\_\_, "Beginnings and Birthpangs: RSR at 25," *Religious Studies Review* 25/4 (1999), 328-31.
- \_\_\_\_\_, "'Magic,' Method, Madness," *Method and Theory in the Study of Religion* 11/3 (1999), 258-98.
- \_\_\_\_\_, "'Unknown and Yet Well-known': The Multiform Formation of Early Christianity," in Benjamin G. Wright, ed., *A Multiform Heritage: Studies on Early Judaism and Christianity in Honor of Robert A. Kraft* (Atlanta, GA: Scholars Press), 79-93.
- Francois Rousseau, "L'Épître aux Philippiens. Son unité et ses thèmes," Lecture à partir de la poétique fondamentale du texte biblique, <http://pages.infinit.net/exegete/> (1998), 247p.
- Gosnell L.O.R. Yorke, "I Corinthians 13:1 revisited: Some Afroliturgical and Missiological Implications," *Missionalia: The Southern African Missiological Society* 26/3 (1998), 378-391.

### Appointments, Promotions, Awards, Honors:

- William E. Arnal, Governor General's Gold Academic Medal (for University of Toronto), 1998.
- Willi Braun, Promotion to Associate Professor (with tenure), Bishop's University.
- \_\_\_\_\_, Appointed Associate Professor of Religion (with tenure), University of Alberta, July 1, 1999.
- \_\_\_\_\_, Appointed Director, University of Alberta Centre for The Study of Christianity.
- \_\_\_\_\_, Awarded Harriet Winspear-Sheila Watson Fellowship, University of Alberta.
- Dr. Wendy Cotter, C.S.J., appointment to teach at Loyola University's Rome Center, Rome, Italy (Fall 1999—Spring 2000).
- Paul Dion, will be emeritized July 2000.
- Lorenzo DiTommaso, Book Review Editor, H-JUDAIC (Jewish Studies Network).
- Terence Donaldson, Lord and Lady Coggan Professor of New Testament Studies, Wycliffe College, Toronto. (August 1, 1999)
- Jean Duhaime, appointed as one of the Roman Catholic representatives on the "Christian-Jewish Dialogue of Montréal" (February 1999 to February 2000) by the Archdiocese of Montreal. The Christian-Jewish Dialogue

- of Montréal promotes a dialogue based on mutual understanding between Christians and Jews.
- Carl S. Ehrlich, promotion to Associate Professor (as of July 1, 1999).
- Edith Humphrey, appointed to a two year theological commission in the service of the New Westminster Diocese, ACC, by Bishop Michael Ingham.
- Brian P. Irwin, Adjunct Lecturer in Old Testament, Tyndale Seminary, Toronto.
- Bernard M. Levinson, Editorial Board, *Journal of Biblical Literature*.
- \_\_\_\_\_, Editorial Board, *Zeitschrift für Altorientalische and Biblische Rechtsgeschichte*.
- \_\_\_\_\_, Salo W. Baron Award for Best First Book in Literature and Thought, American Academy for Jewish Research (1999).
- \_\_\_\_\_, McNight Arts and Humanities Summer Fellow (1999).
- \_\_\_\_\_, Member, Institute for Advanced Study, Princeton (1997).
- \_\_\_\_\_, Center for Judaic Studies, University of Pennsylvania, Associate Fellow (1997).
- Margaret Y. MacDonald, Vice-President, Canadian Corporation for Studies in Religion (May 1999-May 2000).
- John L. McLaughlin, Scholar-in-Residence (Fall, 1999), Wheeling Jesuit University
- \_\_\_\_\_, Editor, *Cardinal Perspectives*.
- \_\_\_\_\_, West Virginia Humanities Council Fellowship.
- \_\_\_\_\_, Wabash Center for Teaching and Learning in Theology and Religious Studies Grant.
- \_\_\_\_\_, Wheeling Jesuit University Research Grant
- William Richards, Associate Professor of New Testament Language and Literature, (*pro tem*), College of Emmanuel and St. Chad, University of Saskatchewan.
- Gosnell L.O.R. Yorke, successful completion of an accelerated program in linguistics, University of South Africa (January 1999).
- \_\_\_\_\_, Moderator, UBS Panel on Translating the New Testament in Africa at the Annual SNTS Meeting, University of Pretoria, South Africa (August 1999).
- \_\_\_\_\_, "Bible Translation and Language Use in Lusophone Africa: The Case of Mozambique." Read at the annual meetings of the Southern African Linguistic Association, University of South Africa (July 1999).

### Dissertation Completed:

- Brian P. Irwin, "Baal and Yahweh in the Old Testament: A Fresh Examination of the Biblical and Extra-Biblical Data," Wycliffe College, Toronto.

## Research in Progress:

- William E. Arnal, pre-synoptic transmission of the parable of the tenants.  
 \_\_\_\_\_, Oral transmission of the narrative traditions (about Jesus).  
 \_\_\_\_\_, Religion and ideology; Marxian interpretations of religion.
- Richard Ascough, "Greco-Roman Philosophic, Religious, and Voluntary Associations." Paper to be presented at the H.H. Bingham Colloquium at McMaster Divinity College, June 26-27, 2000.  
 \_\_\_\_\_, "The Formation and Propagation of Greco-Roman Associations," "Local and Extra-local Links Among Voluntary Associations," and "Select Associations: Macedonia." Three chapters being prepared for a work provisionally entitled *Associations in Antiquity*, ed. John S. Kloppenborg Verbin. I am continuing to collect, translate, and annotate inscriptions for the same project.
- Willi Braun and William E. Arnal, *Making Christians in the Roman World: An Introduction to Early Christianity* (London: Cassell, monograph under contract).
- Dr. Wendy Cotter, C.S.J., *The Christ of the Miracles, an Exegesis of a Selection of Major Jesus Miracles* (Hendrickson Press, forthcoming).
- Paul Dion, The Linguistic Map of Syria, ca. 800 BCE.
- Lorenzo DiTommaso, "The Qumran New Jerusalem Text: Contents and Contexts," Dissertation: McMaster University.  
 \_\_\_\_\_, *Bibliography of Pseudepigraphia, 1850-2000*. Journal for the Study of the Pseudepigraphia Supplement Series.
- Terence Donaldson, "Introduction to the Pauline Corpus," *Oxford Bible Commentary* (forthcoming).  
 \_\_\_\_\_, ed., *Religious Rivalries and the Struggle for Success in Caesarea Maritima* (ESCJ; Waterloo: WLU Press, forthcoming).
- Jean Duhaime, "The Ways of the Two Spirits," (1QS iv 2-8), article.  
 \_\_\_\_\_, "Melchizedek and the Jubilee," (11Qmelk), article.  
 \_\_\_\_\_, *The War Texts* in the series "Companion to the Qumran Scrolls."  
 \_\_\_\_\_, co-director, *A Handbook of Social Sciences and Early Christianity*.  
 \_\_\_\_\_, French translation of L.H. Schiffman, *Reclaiming the Dead Sea Scrolls*.
- Malcolm Horsnell, *First Dynasty of Babylon*  
 \_\_\_\_\_, *Hebrew Grammar*.
- Edith Humphrey, "The Yoke: Matt 11:28-30," in M.A. Beavis, ed., *The Lost Coin: Parables of Women, Work and Wisdom* (Sheffield Academic Press, forthcoming).  
 \_\_\_\_\_, "A Tale of Two Cities and (at least) Three Women," in David Barr, ed., *Apocalypse Reader*, forthcoming collection of essays by SBL Apocalypse Seminar.  
 \_\_\_\_\_, "Ambivalent Apocalypse: Rhetoric, Revelation and Reflection in 2 Corinthians," Society of Biblical Studies Annual Meeting, 1999. This paper to be published in a volume on rhetoric and apocalyptic edited by Duane F. Watson.  
 \_\_\_\_\_, "Open Heaven and Closure in Argument: Rhetoric and Vision-Reports in the New Testament," provisional title, monograph. This analysis will bring together my previous studies of rhetoric and vision-reports in the New Testament and related literature.  
 \_\_\_\_\_, "Intimacy and Ecstasy," considering on several levels the themes of mystical quest and epiphany, inter-relationships, friendship, and family ties.
- Rebecca G. S. Idestrom, Commentary on Zephaniah.
- Brian P. Irwin, Entries, "Cubit," "Hamon-Gog," "Libnah," Mount Gilboa," "Tophet," and "Travellers, Valley of the," in David Noel Freedman, ed., *The Eerdmans Dictionary of the Bible* (Grand Rapids, MI: Eerdmans, forthcoming).
- John S. Kloppenborg Verbin, "The Dating of CIJ II 1404."  
 \_\_\_\_\_, "Vineyard Lease Agreements and the Parable of the Tenants."  
 \_\_\_\_\_, "Associations in Antiquity."
- Gerald N. Knoppers, *1 Chronicles*, Anchor Bible (New York: Doubleday) (work in progress).  
 \_\_\_\_\_ and Gordon McConville, eds., "Reconsidering Ancient Israel and Judah: The Deuteronomistic History in Recent Thought," *Sources for Biblical and Theological Study*, vol.8 (Winona Lake: Eisenbrauns).  
 \_\_\_\_\_, M.P. Graham, and S.L. McKenzie, eds., *The Chronicler as Theologian* (JSOTSup, Sheffield: Sheffield Academic Press).  
 \_\_\_\_\_, Introduction to and Notes on 1 and 2 Chronicles for *The New Oxford Annotated Bible* (New York: Oxford University Press, forthcoming).  
 \_\_\_\_\_, 1 and 2 Chronicles in *The Oxford Hebrew Bible* (New York: Oxford University Press).
- Adrian Leske, "Context and Meaning of Zechariah 9:9," *CBQ* (forthcoming).  
 \_\_\_\_\_, Prophetic Influence in Matthew's Gospel.
- Bernard M. Levinson, "Text-criticism, Assyriology, and the History of Interpretation: The Problematics of Deuteronomy 13:7a," (article in progress).  
 \_\_\_\_\_, "The Redaction of Revelation: Exodus 34:10-26 and the Composition of the Pentateuch," (article).  
 \_\_\_\_\_, "The Collapsing Wall: A Lost Chapter in Cuneiform Legal History," (article in progress).
- Margaret Y. MacDonald, "The Role of Women in the Christianization of the Roman Empire," SSHRC grant.  
 \_\_\_\_\_, "Commentary on Colossians and Ephesians," *Sacra Pagina*, The Liturgical Press, (in press).
- Sharon Lea Mattila, "Ben Sira and the Stoics? A Clear Case of

- 'Parallelomania' in *Journal of Biblical Literature* (forthcoming).
- John L. McLaughlin, *The Questions of Jesus* (book under contract for Novalis Press)
- \_\_\_\_\_, *The Marzeah in the Prophets* (manuscript under publisher's review)
- \_\_\_\_\_, *Survey of Ancient Israelite Religion*.
- Anne Moore, *Kingdom of God Trajectory from Formative Judaic Texts to the Gospel of Thomas*.
- Steven C. Muir, *Healing and Charity in Early Christianity*.
- Solomon Nigosian, preparation of a book entitled *Old Testament and Apocrypha Writings*.
- Adele Reinhartz, *The Gospel of John: A Jewish Feminist Reading* (working title; book to be published by Continuum Press, New York).
- \_\_\_\_\_, *Jesus of Hollywood: The Representation of Jesus in Film*, research project funded by an SSHRC Research Grant, 1999-2002.
- Francois Rousseau, Sur le site Web, <http://pages.infinit.net/exegete/> l'auteur a entrepris de structure l'Évangile de Marc et de mettre à jour quantité de textes autrefois structurés par des étudiants.
- Jane Webster, "Feminist Companion to the Johanne Literature," Amy-Jill Levine, ed., (Sheffield: Sheffield Academic Press, forthcoming).
- Joyce Rilett Wood, *Amos in Song and Book Culture* (JSOT Supplement Series; Sheffield: Sheffield Academic Press, forthcoming)
- \_\_\_\_\_, "Speech and Action in Micah's Prophecy," *CBQ* (forthcoming).
- Gosnell L.O.R. Yorke, "Grace and Peace in the Pauline Corpus: A Socio-Rhetorical Analysis of a Collation."

## Membership Directory 1999 / 2000

## Life Members

**Stanley B. Frost**  
History of McGill Project  
3459 McTavish St.  
Montréal, QC  
H3A 1Y1

**John W. Wevers**  
Dept. of Near Eastern Studies  
University of Toronto  
4 Bancroft Ave  
Toronto, ON  
M5S 1A1

**R. J. Williams**  
Dept. of Near Eastern Studies  
University of Toronto  
4 Bancroft Ave  
Toronto, ON  
M5S 1A1

## Members

**A**  
**Ms. Oona Ajzenstat**  
Dept. of Religious Studies  
McMaster University  
Hamilton, ON  
L8S 4K1  
H: 934-8342  
[ajzensoe@mcmaster.ca](mailto:ajzensoe@mcmaster.ca)

**Mr. William E. Alexander**  
362 W. 16th Ave.  
Vancouver BC  
V5Y 1Y9  
H: 604-874-7407  
[wea@aya.yale.edu](mailto:wea@aya.yale.edu)

**Dr. William E. Arnal**  
New York University 19  
University Place, #503

New York NY 10003  
U.S.A.  
O: 212-998-8990  
H: 212-995-5036  
[weal@is7.nyu.edu](mailto:weal@is7.nyu.edu)

**Dr. Richard S. Ascough**  
Queen's Theological College  
Kingston ON  
K7L 3N6  
O: 613-533-6000 x 78066  
F: 613-533-6879  
[rsa@post.queensu.ca](mailto:rsa@post.queensu.ca)

## B

**Ms. Jo-Ann Badley**  
15611 76 Ave.  
Edmonton, AB  
T5R 3A5  
O: 780-447-2993  
H: 780-487-0522  
[badley@connect.ab.ca](mailto:badley@connect.ab.ca)

**Ms. Alicia Batten**  
Dept. of Theology  
University of St. Thomas  
Mail AQU300  
2115 Summit Avenue  
St. Paul, Minnesota 55105-1078  
U.S.A.  
O: 651-962-5332  
F: 651-962-5322  
H: 651-699-6914  
[ajbatten@stthomas.edu](mailto:ajbatten@stthomas.edu)

**Dr. Mary Ann Beavis**  
St. Thomas More College  
1437 College Dr.  
Saskatoon SK  
S7N 0W6  
O: 306-966-8948  
F: 306-966-8904  
[beavis@duke.usask.ca](mailto:beavis@duke.usask.ca)

**Prof. Roger Beck**  
Erindale College  
University of Toronto  
3359 Mississauga Ave.  
Mississauga, ON  
L5L 1C6  
O: 905-569-4686  
F: 905-828-5202  
H: 905-876-0304  
rbeck@credit.erin.utoronto.ca

**Ms. Elizabeth Behrens**  
Ferris Hodsett Library  
Sir Wilfred Grenfell College  
University Drive  
Corner Brook, NFLD  
A2H 6P9  
O: 709-637-6236  
F: 709-639-8125  
H: 709-634-2227  
ebehrens@swgc.mun.ca

**Mr. Ronald Bell**  
36 Walcheren Loop  
Borden, ON  
L0M 1C0  
H: 705-424-7181  
donna.bell@sympatico.ca

**Dr. Ehud Ben Zvi**  
Dept. of Comparative Literature  
Religion and Film/Media Studies  
University of Alberta  
347 Old Arts Building  
Edmonton, AB  
T6G 2E6  
O: 780-492-7183  
F: 780-492-2715  
H: 780-437-1338  
ehud.ben.zvi@ualberta.ca

**Mr. David A. Bergen**  
7107 Huntercrest Rd. N.W.

Calgary, AB  
T2K 4J9  
H: 403-275-5369  
bergend@cadvision.com

**Ms. Fiona C. Black**  
Dept. of Comparative Literature,  
Religion and Film/Media Studies  
University of Alberta  
347 Old Arts Building  
Edmonton, AB  
T6G 2E6  
O: 780-492-2174  
H: 114-268-6132  
fblack@ualberta.ca

**Dr. L. Gregory Bloomquist**  
Faculty of Theology  
St. Paul University  
223 Main St.  
Ottawa, ON  
K1S 1C4  
O: 613-782-3027  
F: 613-782-3027  
H: 413-473-7943  
gbloomquist@ustpaul.uottawa.ca

**Mr. John Braganca**  
2 Chaldean St.  
Scarborough ON  
M1W 2B7  
j.braganca@utoronto.ca  
H: 416-332-1433

**Dr. Jo-Ann Brant**  
Dept. of Bible, Religion & Phil.  
Goshen College  
Goshen, Indiana 46526  
U.S.A.  
O: 219-535-7458  
F: 219-535-7293  
H: 219-534-5357  
joannab@goshen.edu

**Dr. Willi Braun**  
Dept. of Comparative Literature,  
Religion and Film/Media Studies  
University of Alberta  
347 Old Arts Bldg.  
Edmonton AB  
T6G 2E6  
O: 780-492-2879  
F: 780-482-2715  
H: 780-435-8665  
Willi.Braun@ualberta.ca

**Mr. Laurence Broadhurst**  
362 Howland Ave.  
Toronto, ON  
M5R 3B9  
H: 416-530-4306  
broadhur@chass.utoronto.ca

**Prof. Schuyler Brown**  
Faculty of Theology  
St. Michael's College  
81 St. Mary St.  
Toronto, ON  
M5S 1J4  
H: 416-926-7140  
schuyler.brown@utoronto.ca

**Prof. Susan Mader Brown**  
Dept. of Phil. & Religious Studies  
King's College  
266 Epworth Ave.  
London, ON  
N6A 2M3  
O: 519-433-3491 ext. 4426  
F: 519-433-0353  
H: 519-472-5763  
sbrown@julian.uwo.ca

**C**  
**Dr. Nancy Calvert-Koyzis**  
Tyndale Seminary  
25 Ballyconnor Ct. Rd.

North York, ON  
M2M 4B3  
O: 416-226-6620 x 6735  
F: same as above  
H: 905-575-8940  
F: same as home, call first  
nCalKoy@aol.com

**Dr. Gerald Caron**  
Atlantic School of Theology  
640 Francklyn St.  
Halifax, NS  
B3H 3B5  
O: 902-425-5494  
F: 902-492-4048  
H: 902-425-3798

**Prof. Donald A. Carson**  
Trinity Evangelical Divinity School  
2065 Half Day Rd.  
Deerfield, IL 60015  
U.S.A.  
O: 847-317-8081  
F: 847-317-8141  
H: 847-549-7168

**Dr. Philippa A. Carter**  
3545 Eglinton Ave.  
W. Toronto ON  
M6M 1V7  
pcarter@idirect.com

**Ms. Ellen Case**  
72 Babcombe Drive  
Thornhill, ON  
L3T 1N1  
H: 905-889-6674  
ecase@chass.utoronto.ca

**Mr. Anthony Chartrand-Burke**  
120 Moore Ave.  
S. Waterloo, ON  
N2J 1X2

H: 519-747-3380  
antburke@chass.utoronto.ca

**Mr. Frank Clancy**  
5-314 Regina St. N.  
Waterloo, ON  
N2J 3B7  
H: 519-884-5565  
open@easynet.ca

**Ms. Barb Cloutier**  
Faculty of Theology  
Saint Paul University  
223 Main St  
Ottawa, ON  
K1S 1C4  
O: 613-751-4040 ext. 2719  
s459759@aix2.uottawa.ca

**M. David Cloutier**  
Ludwig-Krapf-Str. 5/12  
72072 Tübingen  
Germany 7071-700521  
david.cloutier@  
student.unituebingen.de

**Ms. Mary E. Coates**  
Dept. Religious Studies  
University of Calgary  
2500 University Drive,  
NW Calgary, AB  
T2N 1N4  
H: 403-220-5886  
mcoates@ucalgary.ca or

**Dr. Alan Cooper**  
Jewish Theological Seminary  
3080 Broadway  
New York, NY 10027-4649  
U.S.A.  
O: 212-678-8928  
F: 212-678-8961  
H: 973-762-2612

amcooper@ix.netcom.com

**M. Jean-Yves Cossette**  
4603 Rue Blain,  
Apt. #301  
Québec QC  
G2B 5C6  
O: 418-845-1081  
F: 418-845-1081  
jycosset@microtec.net

**Dr. Wendy J. Cotter**  
Dept. of Theology  
Loyola University of Chicago  
6525 North Sheridan Rd.  
Chicago, IL 60626  
U.S.A.  
O: 773-508-2350  
F: 773-508-2292  
H: 773-262-6619 (unlisted)  
wcotter@wpo.it.luc.edu

**Dr. Charles A. Cotton**  
Institute for Faith and Ethics  
Queen's Theological College  
Kingston ON  
K7L 3N6  
O: 613-533-2107  
F: 613-533-6879  
H: 613-389-5531  
ifes@post.queensu.ca

**Prof. Robert Cousland**  
Classical, Near East., & Rel Stud.  
University of British Columbia  
Vancouver, BC  
V6T 1Z1  
O: 822-4062  
F: 822-9431  
cousland@interchange.ubc.ca

**Prof. Guy Couturier**  
Faculté de Théologie

Université de Montréal  
CP 6128  
Succ Centre-Ville  
Montréal, QC  
H3C 3J7  
O: 514-343-7026  
F: 514-343-5738  
H: 514-735-4812

**Dr. Claude Cox**  
345 Grove St.  
East Barrie, ON  
L4M 2R6  
O: 705-722-7155  
F: 705-726-1076  
H: 705-737-2272  
c.cox@sympatico.ca

**Mr. Zeba Crook**  
Suite 1111,  
30 Charles St. W.  
Toronto, ON  
M4Y 1R5  
H: 416-964-8629  
zcrook@chass.utoronto.ca

**Prof. Robert C. Culley**  
Faculty of Religious Studies  
McGill University  
3520 University St.  
Montréal, PQ  
H3A 2A7  
O: 514-398-8338  
F: 514-398-6665  
H: 514-695-9736  
cyr@musica.mcgill.ca

**Dr. S. Anthony Cummins**  
Canadian Theological Seminary  
4400 Fourth Ave.  
Regina SK  
S4T 0H8  
O: 306-545-1515 x 246

F: 306-545-0210  
H: 306-586-4215

**Rev. Dr. Beverly White Cushman**  
College of Emmanuel and St. Chad  
1337 College Drive  
Saskatoon, SK  
S7N 0W6  
O: 306-975-1553  
H: 306-343-5754  
cushmanb@sask.usask.ca

**D**  
**Prof. Mary R. D'Angelo**  
Dept. of Theology  
University of Notre Dame  
Notre Dame, IN 46556  
U.S.A.  
H: 219-631-7040  
dangelo.2@nd.edu

**Mr. Alex Damm**  
106 Columbia St. W.  
Waterloo, ON  
N2L 3KB  
H: 519-883-7993  
adam@chass.utoronto.ca

**Rev. Gordon F. Davies**  
St. Augustine's Seminary  
2661 Kingston Road  
Scarborough, ON  
M1M 1M3  
O: 416-261-2529  
H: 416-261-7207  
gf.davies@utoronto.ca

**Dr. Philip G. Davis**  
Religious Studies  
University of Prince Edward Island  
Charlottetown, PEI  
C1A 4P3  
O: 902-566-0505

F: 902-566-0420  
H: 902-894-9243  
davis@upei.ca

**Dr. Theodore de Bruyn**

408 Riverdale Ave.  
Ottawa ON  
K1S 1S2  
O: 613-730-7841  
F: 613-730-0782  
tdebruyn@cyberus.ca

**Dr. Christiana de Groot**

Dept. Religion and Theology  
Calvin College  
3201 Burton SE  
Grand Rapids, MI 49546  
U.S.A.  
O: 616-957-7042  
H: 616-248-2981  
cdgroot@calvin.edu

**Dr. Michael DeRoche**

Department of Religious Studies  
Memorial University  
St. John's, NFLD  
A1C 5S7  
O: 709-737-3549  
F: 709-737-4569  
H: 709-739-0297  
mderoche@plato.ucs.mun.ca

**Dr. Walter W. G. Deller**

867 Dovercourt Rd.  
Toronto, ON  
M6H 2X4  
O: 416-363-7137 x30  
F: 416-363-6867  
H: 416-537-9383

**Dr. Nicola Denzey**

Dept. of Philosophy and Religion  
Skidmore College

Saratoga Springs NY 12866  
U.S.A.  
O: 518-580-5404  
H: 508-755-9954  
ndenzey@skidmore.edu

**Mr. Robert A. Derrenbacker**

97 Delaware  
Toronto, ON  
M6H 2S9  
O: 416-979-2870  
H: 416-531-2626  
derrenba@chass.utoronto.ca

**Prof. Michel Desjardins**

Dept. of Religion & Culture  
Wilfrid Laurier University  
Waterloo, ON  
N2L 3C5  
O: 519-884-0710 ext. 3323  
F: 519-884-9387  
H: 519-886-0386  
mdesjard@wlu.ca

**Mr. Lorenzo Di Tommaso**

Religious Studies Department  
McMaster University  
1280 Main St.  
W. Hamilton, ON  
L8S 4K1  
O: 627-3608  
F: 627-5784  
H: 627-5784  
ditomml@mcmaster.ca

**Dr. David A. Diewert**

Regent College 5800  
University Boulevard  
Vancouver, BC  
V6T 2E4  
O: 604-221-3347  
F: 604-224-3097  
H: 604-253-1782

dt\_diewert@bc.sympatico.ca

**Mme. Marie-France Dion**

Dept. de Théologie  
Université de Montréal  
513 des cedres  
Ste-Anne-des-Plaines PQ  
J0N 1H0  
O: 343-2433  
H: 478-1130  
dioma@magellan.umontreal.ca

**Prof. Paul E. Dion**

Near and Middle E. Civilizations  
University of Toronto  
Toronto, ON  
M5S 1C1  
O: 416-978-6599  
F: 416-978-3305  
H: 416-929-4734  
pauldion@golden.net

**Prof. Terence L. Donaldson**

Wycliffe College  
5 Hoskin Ave.  
Toronto ON  
M5S 1H7  
O: 416-946-3537  
F: 416-946-3545  
terry.donaldson@utoronto.ca

**Dr. Michael W. Duggan**

St. Mary's College  
14500 Bannister Rd  
SE Calgary AB  
T2X 1Z4  
O: 403-253-3720  
H: 403-531-9136  
michael.duggan@stmc.ab.ca

**Prof. Jean Duhaime**

Faculté de Théologie  
Université de Montréal

6128 Succ Centre-Ville  
Montréal, QC  
H3C 3J7  
O: 514-343-6840  
F: 514-343-5738  
H: 514-747-1375  
jean.duhaime@umontreal.ca

**Rev. Nelsona C. Dundas**

Beachville Pastoral Charge  
P.O. Box 228  
Beachville ON  
N0J 1A0  
O: 519-423-6684  
F: 519-423-6684

**Dr. Patricia Dutcher-Walls**

Knox College  
59 St. George St.  
Toronto, ON  
M5S 2E6  
O: 416-978-2789  
F: 419-971-2133  
H: 416-978-4503  
p.dutcher.walls@utoronto.ca

**Dr. Jonathan Dyck**

School of Hebrew  
Trinity College  
Dublin 2 IRELAND  
01-608-1409  
jedyck@tcd.ie

**E****Dr. Brad Eastman**

Regent College  
5800 University Boulevard  
Vancouver, BC  
V6T 2E4  
O: 604-224-3245  
H: 604-926-8839  
nrbe@umixg.ubc.ca

**Prof. Lowell E. Eckert**  
Religious Studies  
Concordia University College of  
Alberta  
7128 Ada Blvd.  
Edmonton, AB  
T5B 4E4  
O: 780-479-9313  
F: 780-474-1933  
H: 780-451-9262

**Prof. Carl S. Ehrlich**  
Division of Humanities  
York University  
Toronto ON  
M3J 1P3  
O: 416-736-2100 x 77097  
F: 416-736-5460  
H: 416-661-9287  
Ehrlich@Yorku.ca

**Ms. Karen Eliassen**  
Faculty of Theology  
Saint Paul University  
223 Main St.  
Ottawa ON  
K1S 1C4  
O: 613-236-1393 x 2709  
H: 613-248-2316  
kelia068@uottawa.ca

**Mr. Daniel Epp-Tiessen**  
Canadian Mennonite Bible College  
600 Shaftesbury Blvd.  
Winnipeg MB  
R3P 0M4  
O: 204-888-6781  
F: 204-831-5675  
H: 204-779-2353  
depp-tiessen@mennonitechurch.ca

**Ms. Nancie Erhard**  
600 W. 122 St. #509

New York NY 10027  
U.S.A  
H: 212-662-5148  
ne55@columbia.edu

**Prof. Lyle M. Eslinger**  
Dept. of Religious Studies  
University of Calgary  
Calgary, AB  
T2N 1N4  
O: 403-220-3281  
F: 403-284-0848  
H: 403-932-3025  
eslinger@ucalgary.ca

**F**  
**Mr. Stephen Fai**  
School of Architecture  
Carleton University  
1125 Colonel By Drive  
Ottawa, ON  
K1S 5B6  
O: 613-520-2600 x 2867  
F: 613-520-2849  
H: 613-747-4481  
sfai@ccs.carleton.ca

**Dr. Daniel Falk**  
Dept. of Religious Studies  
College of Arts and Sciences  
1294 University of Oregon  
Eugene, Oregon 97403-1294  
U.S.A.  
O: 541-346-4971  
F: 541-346-2220  
dfalk@oregon.uoregon.edu

**Mr. Peter Fast**  
217 Niagara St.  
Winnipeg, MB  
R3N 0V1  
H: 204-489-3895

**Prof. Gordon D. Fee**  
Regent College  
5800 University Blvd.  
Vancouver, BC  
V6T 2E4  
O: 604-221-3333  
F: 604-224-3097  
H: 604-732-8047

**Dr. Bruce N. Fisk**

**Ms. Patricia Fletcher**  
23 Oakridge Drive  
Kingston ON  
K7L 4S8

**Dr. Robert Forrest**  
Arts & Science  
Nipissing University  
100 College Drive, Box 5002  
North Bay, ON  
P1B 8L7  
O: 705-474-3461  
F: 705-474-3072

**Dr. Marianne Fournier**  
323 ave. Danis  
Cornwall ON  
K6H 5E8  
F: 613-932-7769  
H: 613-937-0846  
andrel@cnwl.igs.net

**Dr. Douglas J. Fox**  
1105-10 Hogarth Ave.  
Toronto, ON  
M4K 1J9  
F: 416-978-2797  
H: 416-406-1022

**Mr. Kenneth Fox**  
16 Upton Cres.  
Markham ON

L3R 3T4  
H: 905-479-4842  
ken.fox@utoronto.ca

**Prof. Daniel Fraikin**  
Queen's Theological College  
Kingston, ON  
K7L 3N6  
O: 613-533-6000 x74312  
O: 613-545-6000 x74312  
F: 613-533-6879  
H: 613-544-9423  
fraikind@post.queensu.ca

**Dr. Ivan Friesen**  
Oak Hill Mennonite Church  
1850 Gyro Drive  
Winston-Salem, NC 27127  
U.S.A.  
O: 336-785-9870  
H: 336-785-3721

**Mr. David Friesen Waldner**  
401-1566 Trossacks Ave.  
London ON  
N5X 2P5

**Dr. Stanley B. Frost**  
History of McGill Project  
McGill University  
3459 McTavish St.  
Montréal, QC  
H3A 1Y1  
O: 514-398-7460  
F: 514-398-7193  
H: 514-489-3763

**Mlle. Renata Furst**  
4840 Edouard Montpetit #4  
Montréal PQ  
H3W 1P5  
O: 398-4106/4107  
H: 737-2808

furstr@total.net

**G**

**Prof. Lloyd Gaston**  
Vancouver School of Theology  
6000 Iona Drive  
Vancouver, BC  
V6T 1L4  
O: 604-228-9031  
F: 604-228-0189  
H: 604-925-3366  
lgaston@unixg.ubc.ca

**Ms. Priscilla Geisterfer-Nyvt**

**M. Alain Gignac**  
Faculté de Théologie  
Université de Montréal  
CP 6128 Succ. Centre-Ville  
Montréal PQ  
H3C 3J7  
O: 514-343-7426  
F: 514-343-5738  
H: 418-622-9453  
agignac@mediom.qc.ca

**Prof. Paul W. Gooch**  
University College  
University of  
Toronto Toronto, ON M5S 1A1  
O: 416-978-6159  
F: 416-971-1380  
H: 416-429-0189  
paul.gooch@utoronto.ca

**Dr. F. Volker Greifenhagen**  
Luther College  
University of Regina  
3737 Wascana Parkway  
Regina, SK  
S4S 0A2  
O: 306-585-4859  
F: 306-585-5297

H: 306-586-7509  
franzvolker.Greifenhagen@uregina.ca

**Mr. Peter Lowden Griffiths**  
67 Gloucester Pl.  
London, England U.K.  
W1H 3PF 0171  
H: 224 1549  
griff\_11@hotmail.com

**Dr. Elaine Guillemin**  
19 Wineva Ave.  
Toronto, ON  
M4E 2T1  
H: 416-698-6122  
elaine.guillemin@utoronto.ca

**H**

**Ms. Ingrid M. Haase**  
#1402 - 2240 Halifax Drive  
Ottawa, ON  
K1G 2W8  
O: 613-562-5800 x 4563  
F: 613-562-5133  
H: 613-731-0267  
imhaase@uottawa.ca

**Ms. Susan Haber**  
91 Esther Cres.  
Thornhill, ON  
L4J 3J8  
O: 905-764-5419  
F: 905-764-8892  
susan-haber@home.com

**Prof. Baruch Halpern**  
Penn State University  
103 Weaver Bldg  
University Park, PA 16802  
U.S.A.  
H: 814-863-0146

**Dr. Gordon Hamilton**  
Faculty of Theology  
Huron College  
London, ON  
N6G 1H3  
O: 519-438-7224 ext. 258  
H: 519-438-2307  
ghamilton@gtm.net

**Rev. Karen A. Hamilton**  
St. James - Bond United Church  
1066 Avenue Road  
Toronto, ON  
M5N 2C6  
O: 485-0723  
F: 485-0724  
H: 481-2128  
karenh@pathcom.com

**Mr. Keir E. Hammer**  
40 Pinecrest Drive  
Kitchener, ON  
N2A 2G6  
O: 519-748-2769  
H: 519-748-2769  
khammer@chass.utoronto.ca

**Mr. Philip Harland**  
Centre for the Study of Religion  
University of Toronto  
123 St. George St.  
Toronto, ON  
M5S 2E8  
H: 519-747-1757  
pharland@chass.utoronto.ca

**Prof. David J. Hawkin**  
Dept. of Religious Studies  
Memorial University  
St. John's, NFLD  
A1C 5S7  
O: 709-737-8166  
F: 709-737-4569

H: 709-753-2648  
dhawkin@morgan.ucs.mun.ca

**Mr. Tim Hegedus**  
Waterloo Seminary  
Wilfrid Laurier University  
Waterloo, ON  
N2L 3C5  
O: 519-884-0710 x 3530  
H: 519-746-4070  
thehedus@wlu.ca

**Dr. Ian H. Henderson**  
Faculty of Religious Studies  
McGill University  
Montréal, QC  
H3A 2A7  
O: 514-398-1316  
O: 514-398-4121  
F: 514-398-6665  
H: 514-487-5696  
henderso@leacock.ian.mcgill.ca

**Prof. John B. Hibbitts**  
1625 Preston St.  
Halifax, NS  
B3H 3V2  
O: 902-422-1271  
H: 902-423-1424

**Dr. T. Raymond Hobbs**  
35 Dromore Cres.  
Hamilton ON  
L8S 4A8  
O: 905-528-7874  
H: 905-572-1104  
ray.hobbs@sympatico.ca

**Dr. John F. Horman**  
132 Erb St. W.  
Waterloo, ON  
N2L 1T8  
O: 519-570-8200



H: 519-886-4833

**Dr. Malcolm Horsnell**  
 McMaster Divinity College  
 McMaster University  
 Hamilton, ON  
 L8S 4K1  
 O: 905-525-9140 ext. 23508  
 F: 905-577-4782  
 H: 905-526-9101  
 horsnell@mcmail.cis.mcmaster.ca

**Dr. Paul Edward Hughes**  
 Faculty of Arts & Religious Studies  
 Trinity Western University  
 7600 Glover Rd.  
 Langley, BC  
 V2Y 1Y1  
 O: 604-888-7511  
 F: 604-513-2018  
 hughes@direct.ca

**Dr. Edith M. Humphrey**  
 42 Belmont  
 Aylmer, PQ  
 J9H 2M7  
 H: 819-682-9257  
 ehumphre@ccs.carleton.ca

**Prof. John C. Hurd**  
 49 Wanless Avenue  
 Toronto, ON  
 M4N 1V5  
 F: 416-485-7320  
 H: 416-485-2429  
 john.hurd@squam.org

**I**  
**Dr. Rebecca G.S. Idestrom**  
 Western Pentecostal Bible College  
 Box 1700  
 Abbotsford, BC  
 V2S 7E7

O: 604-853-7491  
 F: 604-853-8951  
 H: 604-852-0332  
 idestrom@dowco.com

**Mr. Brian P. Irwin**  
 Wycliffe College  
 5 Hoskin Ave.  
 Toronto, ON  
 M5S 1H7  
 O: 905-607-6667  
 F: 419-858-8620  
 H: 905-607-6667  
 bpirwin@chass.utoronto.ca

**Ms. Jacqueline R. Isaac**  
 204-B O'Connor Dr.  
 Toronto, ON  
 M4J 2T1  
 O: 416-978-1610  
 H: 416-425-8246  
 jackie.isaac@utoronto.ca

**J**  
**The Rev. Edward J. R. Jackman**  
 P.O. Bo 398  
 Kleinburg, ON  
 L0J 1C0  
 H: 905-859-0836

**Dr. Roy R. Jeal**  
 William & Catherine Booth College  
 447 Webb Place  
 Winnipeg, MB  
 R3B 2P2  
 O: 204-924-4874  
 F: 204-942-3856  
 H: 204-231-0153  
 Roy.Jeal@sallynet.org

**Ms. Carla E. P. Jenkins**  
 73 Gower St.

St. John's, NF  
 A1C 1N6

**Dr. L. Ann Jervis**  
 Wycliffe College  
 5 Hoskin Ave.  
 Toronto, ON  
 M5S 1H7  
 O: 416-946-3539  
 ajervis@chass.utoronto.ca

**Prof. David Jobling**  
 St. Andrew's College  
 1121 College Drive  
 Saskatoon, SK  
 S7N 0W3  
 O: 306-966-8978  
 O: 306-966-8970  
 F: 306-966-8981  
 H: 306-242-7233  
 jobling@sask.usask.ca

**Ms. Lee Johnson**  
 36 Harris Hill Rd.  
 Trucksville, PA 18708  
 U.S.A.  
 H: 570-696-2283  
 ldgander@usnetway.com

**K**  
**Mlle. Lourik Karkajian**  
 Faculté de Théologie  
 Université de Montréal C.P.  
 6128 Succ. Centre-ville  
 Montréal Québec  
 H3C 3J7  
 H: 514-937-9466  
 71623.651@compuserve.com

**Dr. Sylvia C. Keesmaat**  
 Inst. for Christian Studies  
 229 College St.  
 Toronto, ON

M5T 1R4  
 O: 416-979-2331 ext. 230  
 F: 416-979-2332  
 H: 416-652-8166  
 skeesmaat@icscanada.edu

**Prof. William Kinsley**  
 Études anglaises  
 Université de Montréal  
 C.P. 6128, Succ. Centre-Ville  
 Montréal, QC  
 H3C 3J7  
 O: 514-343-5615  
 O: 514-343-6236  
 F: 514-343-6443  
 H: 514-738-7117  
 kinsleyw@ere.umontreal.ca

**Dr. Alan Kirk**  
 Dept. of Religious Studies  
 Mount Allison University  
 63D York St,  
 Hart Hall  
 Sackville NB  
 E4L 1G9  
 O: 506-364-2555  
 akirk@mta.ca

**Prof. Patricia G. Kirkpatrick**  
 Faculty of Religious Studies  
 McGill University  
 Montréal, PQ  
 H3A 2A7  
 O: 514-398-4121  
 F: 514-398-6665  
 H: 514-932-4112  
 ad06@musica.mcgill.ca

**Mr. Randy Klassen**  
 2117-9 Street.  
 Coaldale, AB  
 T1M 1B5  
 O: 403-345-3636

F: 403-345-3638  
H: 403-345-4692  
rdklassn@telusplanet.net

**Prof. William Klassen**

550 Glasgow Street  
Kitchener, ON  
N2M 2N5  
F: 514-744-4132  
H: 519-744-9924  
Wklassen@Watserv1.uwaterloo.ca

**Prof. John S. Kloppenborg Verbin**

Faculty of Theology  
St. Michael's College  
Toronto, ON  
M5S 1J4  
O: 416-926-7267  
F: 416-926-7294  
H: 416-926-8277  
kloppen@chass.utoronto.ca

**Dr. Gary Knoppers**

Classics & Ancient Med. Studies  
Penn State University  
University Park, PA 16802-5500  
U.S.A.  
O: 814-863-5644  
F: 814-863-7840  
H: 814-237-4540  
gkx7@psu.edu

**Dr. Michael Knowles**

McMaster Divinity College  
1280 Main St.  
West Hamilton, Ontario  
L8S 4K1  
O: 905-525-9140 x 27088  
F: 905-577-4782  
knowlesm@mcmaster.ca

**Mrs. Alison E. Koddo**

2003 Glenmount Drive

SW Calgary, AB  
T3E 4B7  
H: 242-0546  
aekoddo@ucalgary.ca

**Fr. Michael Kolarcik**

Regis College  
15 St. Mary St.  
Toronto, ON  
M4Y 2R5  
O: 416-922-5474 x 249  
F: 416-922-2898  
H: 416-963-4948  
kolarcik@chass.utoronto.ca

**Dr. Remkes Kooistra****Dr. William Koopmans**

220 Goodfellow Rd.  
Peterborough, ON  
K9J 5X3  
O: 705-743-4904  
H: 705-742-0374

**Prof. Susan Slater Kuzak**

Atlantic School of Theology  
640 Francklyn Street  
Halifax, NS  
B3H 3B5  
O: 902-425-7051  
H: 902-422-2887

**L****Prof. Leo Laberge**

Faculty of Theology  
St. Paul University  
175 Main St.  
Ottawa, ON  
K1S 1C3  
O: 613-236-1393  
F: 613-782-3005  
H: 613-237-0580

**Prof. Francis Landy**

Dept. of Comparative Literature,  
Religion and Film/Media Studies  
University of Alberta  
347 Old Arts Bldg.  
Edmonton, AB  
T6G 2E6  
O: 403-492-7183  
H: 403-439-2803  
francis.landy@ualberta.ca

**Mr. Bernon Lee**

A30 Wycliffe College  
5 Hoskin Ave.  
Toronto ON  
M5S 1H7  
H: 416-598-4762  
blee@chass.utoronto.ca

**Rev. Grant LeMarquand**

Trinity Episcopal School for  
Ministry  
311 Eleventh St.  
Ambridge, PA 15003  
U.S.A.  
O: 724-266-3838  
F: 724-266-4617  
H: 724-266-3221  
grantleamarquand@tesm.edu

**Dr. Adrian M. Leske**

Department of Religious Studies  
Concordia University  
College of Alberta  
7128 Ada Blvd.  
Edmonton, AB  
T5B 4E4  
O: 403-479-9356  
F: 403-474-1933  
H: 403-452-9949

**Prof. Bernard M. Levinson**

Dept. of Classical and N. E. Studies

University of Minnesota  
9 Pleasant St. S. E.  
Minneapolis MN 55455-0125  
U.S.A.  
O: 612-625-4323  
F: 612-624-4894  
levinson@tc.umn.edu

**Prof. Jack Lightstone**

Department of Religion  
Concordia University  
1455 de Maisonneuve West, BC 223  
Montréal, QC  
H3G 1M8  
O: 514-848-4891  
F: 514-848-8766  
H: 514-935-7155  
lightst@vax2.concordia.ca

**Prof. Andrew T. Lincoln**

Wycliffe College  
University of Toronto  
Toronto, ON  
M5S 1H7

**Dr. James R. Linville**

347 Arts  
University of Edmonton  
Edmonton AB  
T6G 2E6  
H: 780-486-9448  
linville@ualberta.ca

**Dr. Wayne D. Litke**

Modern Languages & Comparative  
Studies  
University of Alberta  
Edmonton, AB  
T5M 3M3  
O: 403-492-7456  
H: 403-455-2180  
wlitke@gpu.srv.ualberta.ca

**Mr. C. Shaun Longstreet**  
Dept. of Theology  
University of Notre Dame  
327 O'Shaughnessy Hall  
Notre Dame, IN 46556  
U.S.A.  
H: 219-289-9791  
Longstreet.1@nd.edu

**Ms. Birgit Lucassen**

**Prof. R. Theodore Lutz**  
Near and Middle E. Civilizations  
University of Toronto  
4 Bancroft Ave.  
Toronto, ON  
M5S 1C1  
O: 416-978-3858  
F: 416-978-3305  
H: 905-822-1045  
rtheo.lutz@utoronto.ca

## M

**Mr. Jason MacDonald**  
275 Milton Rd.  
Beaconsfield QC  
H9W 1K5  
H: 519-884-6937

**Dr. Margaret Y. MacDonald**  
Dept. of Religious Studies  
St. Francis Xavier University  
P.O. Box 5000  
Antigonish, NS  
B2G 2W5  
O: 902-867-5407  
H: 902-863-5687  
mymacdon@stfx.ca

**Dr. Robert K. MacKenzie**  
2302 Lawn Ave.  
Ottawa, ON  
K2B 7B4

H: 613-726-3310

**Dr. David S. MacLachlan**  
Atlantic School of Theology  
640 Francklyn St.  
Halifax, NS  
B3H 3B5  
O: 902-496-7941  
F: 902-492-4048  
H: 902-479-0230  
dmaclachlan@astheology.ns.ca

**Dr. Harry O. Maier**  
Vancouver School of Theology  
6000 Iona Drive  
Vancouver, BC  
V6T 1L4  
O: 604-822-9461  
F: 604-822-1212  
H: 604-572-0904  
hmaier@unixg.ubc.ca

**Ms. Maria Mamfredis**  
115 Fairlawn  
Dollard des Ormeaux, Que.  
H9A 1S4  
H: 514-685-1462

**Mr. John Marshall**  
23 Beatrice St.  
Toronto ON  
M6J 2T2  
john.marshall@utoronto.ca

**Dr. Brice L. Martin**  
78 Longford Crescent  
Agincoourt, ON  
M1W 1P4  
H: 416-497-1926  
bricelmartin@hotmail.com

**Dr. Steven N. Mason**  
York University

219 Vanier College  
North York, ON  
M3J 1P3  
O: 814-865-8851  
H: 814-863-7840  
smason@yorku.ca

**Dr. Isabel Ann Massey**  
#911 - 5 Wakunda Place  
Toronto, ON  
M4A 1A2  
H: 416-759-3572

**Prof. Gordon H. Matties**  
Concord College  
169 Riverton Ave.  
Winnipeg, MB  
R2L 2E5  
O: 204-669-6575  
F: 204-663-2468  
H: 204-668-2527  
gmatties@concordcollege.mb.ca

**Ms. Sharon Lea Mattila**  
5303 S. Kimbark Ave, Apt 2C  
Chicago, IL 60615  
U.S.A.  
smattila@midway.uchicago.edu

**Rev. David W. Maxwell**  
Box 340  
Thessalon, ON  
P0R 1L0  
O: 705-842-2304  
F: 705-842-2304  
H: 705-842-2106  
maxwelld@soonet.ca

**Dr. Wayne O. McCready**  
Dept. of Religious Studies  
University of Calgary  
Calgary, AB  
T2N 1N4

O: 403-220-3287  
O: 403-220-5886  
F: 403-210-0801  
H: 403-281-7461  
mccready@ucalgary.ca

**Dr. John L. McLaughlin**  
Dept. of Theology & Rel. Studies  
Wheeling Jesuit University  
316 Washington Ave.  
Wheeling, WV 26003  
U.S.A.  
O: 304-243-2310  
F: 304-243-2243  
H: 304-242-2983  
mclaugh@wju.edu

**Dan Bradley H. McLean**  
Faculty of Theology  
Huron College  
1349 Western Rd.  
London, ON  
N6G 1H3  
O: 519-438-7224 (ext. 289)  
F: 519-438-3938  
H: 519-472-9493  
bhmclean@julian.uwo.ca

**Dr. Dan Merkur**  
11 Meadowbrook Rd., Apt. 3  
Toronto, ON  
M6B 2S3  
O: 416-789-9515  
H: 416-785-0999  
dan.merkur@utoronto.ca

**Mr. Tony S. L. Michael**  
Centre for the Study of Religion  
University of Toronto  
123 St. George St.  
Toronto, ON  
M5S 1A1  
H: 416-461-0632

tmichael@chass.utoronto.ca

**Mr. J. Richard Middleton**

Colgate Rochester Divinity School  
1100 S. Goodman St.  
Rochester, NY 14620  
U.S.A.

O: 716-271-1320

F: 716-271-8013

H: 716-544-2813

rmiddleton@crds.edu

**Prof. John W. Miller**

#501 - 150 Queen St.

S Kitchener, ON

N2G 4T7

H: 519-578-4276

jwmiller@retirees.uwaterloo.ca

**Ms. Christine Mitchell**

70 Renova Pvt.

Ottawa ON

K1G 4C6

O: 613-520-2600 x 7593

H: 613-739-5082

cmitchel@ccs.carleton.ca

**Ms. Mary Louise Mitchell**

Faculty of Religious Studies

McGill University

Montréal, PQ

H3A 2A7

H: 514-529-6337

mmitch1@po-box.mcgill.ca

**Mrs. Margaret Anne Moore**

Dept. of Religious Studies

University of Calgary

2500 University Dr. N. W.

Calgary, AB

T2N 1N4

O: 403-220-3288

F: 403-210-0801

H: 403-932-3059

amoore@ucalgary.ca

**Dr. William Morrow**

Queen's Theological College

Kingston, ON

K7L 3N6

O: 613-533-6000 x 74325

F: 613-533-6879

H: 613-542-9850 (unlisted)

morroww@post.queensu.ca

**Dr. Steven C. Muir**

Dept. of Religious Studies

University of Calgary

2500 University Dr. NW

Calgary, AB

T2N 1N4

O: 403-220-3285

F: 403-210-0801

H: 403-289-8040

smuir@ucalgary.ca

**Dr. Michele Murray**

Dept. of Religion

Bishop's University

Lennoxville PQ

J1M 1Z7

O: 819-822-9600 x2377

mmurray@ubishops.ca

**Ms. Elaine A. Myers**

Center for the Study of Religion

University of Toronto

123 St. George St.

Toronto, ON

M5S 2E8

H: 416-534-4628

emyers@chass.utoronto.ca

**N****Dr. David Neale**

Canadian Nazarene College

610, 833 4th Ave.

SW Calgary AB

T2P 3T5

O: 403-571-2550 x 32

F: 403-571-2556

dave.neale@cnaz.ab.ca

**Ms. Jennifer Nettleton**

30 Kenmore Rd

Hamilton, ON

L8S 3T7

H: 905-529-6243

nettleje@mcmaster.ca

**Dr. Dietmar Neufeld**

Dept. of Classical, Near Eastern

and Religious Studies

University of British Columbia

Vancouver, BC

V6T 1Z1

O: 604-822-4065

F: 604-822-9431

H: 604-599-6626

dneufeld@interchange.ubc.ca

**Rev. Dr. Kenneth J. Neumann**

Box 10 Fairy Glen, SK

S0E 0T0

O: 306-752-3939

H: 306-752-4204

neumann@sk.sympatico.ca

**Dr. Dan Nighswander**

Conference of Mennonites

600 Shaftesbury Blvd

Winnipeg MB

R3P 0M4

O: 204-888-6781

dnighswander@confmenno.ca

**Dr. Solomon Nigosian**

Victoria College

University of Toronto

73 Queen's Park Cres.

Toronto, ON

M5S 1K7

O: 416-585-4572

F: 416-585-4584

H: 416-488-3609

nigosian@chass.utoronto.ca

**Dr. John Nolland**

Trinity College

Stoke Hill

Bristol, England U.K.

BS9 1JP

O: 0117-9682803

F: 0117-9687470

H: 0117-9684053

john.nolland@trinity-bris.ac.uk

**O****Prof. Barry N. Olshen**

Dept. of English

Glendon College

Toronto, ON

M4N 3M6

O: 416-487-6713

F: 416-487-6728

H: 416-588-9372

Bolshen@glendon.yorku.ca

**Prof. Theodore W. Olson**

244 Harrygan Cres.

Richmond Hill, ON

L4C 4J1

O: 416-736-5156

H: 905-770-1509

**Dr. Barbara E. Organ**

Religious Studies Dept.

University of Sudbury

Sudbury, ON

P3E 2C6

O: 705-673-5661

F: 705-673-4912

H: 705-673-1579 #205  
borgan@nickel.laurentian.ca

**P**

**Dr. Sydney H. Page**  
Edmonton Baptist Seminary  
11525 - 23 Avenue  
Edmonton, AB  
T6J 4T3  
O: 403-431-5245  
F: 403-436-9416  
H: 403-438-6571  
spage@nabcebs.ab.ca

**Rt. Rev. G. Parke-Taylor**  
94 Cedar Beach Rd., R. R. #1  
Beaverton, ON  
L0K 1A0  
H: 705-426-9330  
gpt@accel.net

**Dr. Kim I. Parker**  
Department of Religious Studies  
Memorial University  
St. John's, NFLD  
A1C 5S7  
O: 709-737-8594  
O: 709-737-8166  
F: 709-737-4569  
H: 709-895-6831  
kparker@morgan.ucs.mun.ca

**Rev. Dr. Neil R. Parker**  
P.O. Box 124  
Zephyr, ON  
L0E 1T0  
O: 905-473-3043  
H: 905-473-3043  
enparker@neptune.on.ca

**Ms. Dilys N. Patterson**  
32 Henderson Ave.  
Ottawa, ON

K1N 7P1  
O: 613-562-5714  
F: 613-565-3003  
H: 613-565-3162  
isis@magma.ca

**Dr. Michael Pettem**  
456 Hudson  
Montréal-Ouest, QC  
H4X 1W8  
H: 514-488-7971  
pettem@sympatico.ca

**Prof. Gary Phillips**  
Dept. of Religion  
University of the South  
735 University Ave.  
Sewanee, TN 37383-1000  
U.S.A.  
O: 931-598-1533  
F: 931-598-1145  
H: 931-598-9985  
GPhillip@sewanee.edu

**Prof. Joseph Plevnik**  
Regis College  
15 St. Mary St.  
Toronto, ON  
M4Y 2R5  
O: 416-922-5474  
F: 416-922-2898  
H: 416-921-8372

**Dr. Jacinthe Potvin**  
Dept. of Religious Studies  
University of Ottawa  
Ottawa, ON  
K1N 6N5  
O: 613-562-5714  
H: 819-986-7302

**Rev. Terrence Prendergast, SJ**  
Catholic Pastoral Centre

PO Box 1527-Stn Central  
Halifax, NS  
B3J 2Y3  
O: 902-429-9800 ext 301  
F: 902-423-5201  
H: 902-429-9388  
terrence@canadainmail.com

**Dr. Robert Price**  
89 Lloyd St.  
Stouffville, ON  
L4A 4J5  
O: 416-491-5050 est. 2590  
H: 905-640-4124  
rrprice@sympatico.ca

**Prof. Iain Provan**  
Regent College  
5800 University Blvd.  
Vancouver, B.C.  
V7H 1T3  
O: 604-224-3245  
F: 604-224-3097  
H: 604-929-1537  
iprovan@interchange.ubc.ca

**Dr. Benno Przybylski**  
Edmonton Baptist Seminary  
11525 - 23 Ave.  
Edmonton, AB  
T6J 4T3  
O: 403-437-1960  
F: 403-436-9416  
H: 403-430-0377

**Prof. Reinhard Pummer**  
Dept. of Classics & Rel. Studies  
University of Ottawa  
Ottawa, ON  
K1N 6N5  
O: 613-562-5800, ext. 1176  
O: 613-562-5714  
F: 613-562-5991

H: 613-565-6198  
rpummer@uottawa.ca

**Q**

**Rev. R. A. Quammie**  
United Church of Canada  
660 Templemead Dr.  
Hamilton, ON  
L8W 2V8  
O: 905-389-5797

**R**

**Mr. Jean-Francois Racine**  
Sciences religieuses et éthique  
Université du Québec à Chicoutimi  
555, boul. de l'Université  
Chicoutimi, QC  
G7H 2B1  
O: 418-545-5011 x 2478  
F: 418-545-5012  
H: 418-549-8365  
jfracine@uqac.quebec.ca

**Dr. Adele Reinhart**  
Dept. of Religious Studies  
McMaster University  
Hamilton, ON  
L8S 4K1  
O: 905-525-9140 ext. 24239  
F: 905-525-8161  
H: 905-572-6254  
reinhart@mcmaster.CIS.Mcmaster.ca

**Dr. Harold E. Remus**  
Dept. of Religion & Culture  
Wilfrid Laurier University  
Waterloo, ON  
N2L 3C5  
O: 519-884-1970 x3330  
F: 519-884-9387  
H: 519-884-1008  
hremus@wlu.ca

**Prof. Kent Harold Richards**  
Society of Biblical Literature  
825 Houston Mill Rd., Suite 350  
Atlanta, GA 30329  
U.S.A.  
O: 404-727-3100  
F: 404-727-3101  
krich03@emory.edu

**Rev. Dr. William A. Richards**  
College of Emmanuel & St. Chad  
1337 College Drive  
Saskatoon SK  
S7N 0W6  
O: 306-975-1556  
H: 306-668-9192  
wrichards@sk.sympatico.ca

**Prof. Peter Richardson**  
University College  
University of Toronto  
Toronto, ON  
M5S 3H7  
O: 416-978-7149  
F: 416-971-2027  
H: 416-961-3746  
prchrdsn@chass.utoronto.ca

**Ms. Margaret J. Roberts**  
424 E. 37th Ave.  
Vancouver, BC  
V5W 1E9  
H: 604-323-0042

**Dr. Gerard Rochais**  
#7 - 7165 Avenue Clark  
Montréal, QC  
H2S 3G5  
O: 514-987-3000-8480  
F: 514-987-7856  
H: 514-271-3563  
grochais@videotron.ca

**Dr. Francois Rousseau**  
3156 rue Lacombe  
Montréal, QC  
H3T 1L7  
H: 514-733-8413  
rousseau.francois@videotron.ca

**Ms. Erin Runions**  
228 Laurier ouest  
Montréal, QC  
H2T 2N8  
O: 514-398-4121  
F: 514-398-6665  
H: 514-273-2541  
eruniol@po-box.mcgill.ca

**Prof. Donna R. Runnalls**  
Faculty of Religious Studies  
McGill University  
3520 University St.  
Montréal, QC  
H3A 2A7  
O: 514-398-2232  
F: 514-398-6665  
H: 514-482-5330  
runnalls@leacock.ian.mcgill.ca

**S**  
**Dr. John Sandys-Wunsch**  
825 Alget Road, RR #1  
Mill Bay, BC  
V0R 2P0  
O: 250-743-5251  
H: 250-743-1106  
jwunsch@islandnet.com

**Mr. Marc Saunders**  
1515 - 30 Charles St. W.  
Toronto ON  
M4Y 1R5  
H: 416-962-8210  
saunders@chass.utoronto.ca

**Prof. David Schroeder**  
Canadian Mennonite Bible College  
745 Coventry Road  
Winnipeg, MB  
R3R 1B8  
O: 204-888-6781  
F: 204-831-5675  
H: 204-832-0253  
dchroed@mbnet.mb.ca

**Prof. Eileen Schuller**  
Dept. of Religious Studies  
McMaster University  
Hamilton, ON  
L8S 4K1  
O: 905-525-9140 ext. 23390  
F: 905-525-8161  
H: 905-525-1485  
schuller@mcmail.cis.mcmaster.ca

**Dr. Charles H. H. Scobie**  
227 Main St.  
Sackville NB  
E4L 3A7  
H: 506-536-0247  
cscobie@nbnet.nb.ca

**Mr. Ian W. Scott**  
Religious Studies  
McMaster University  
26-15 Don St.  
Dundas, Ontario  
L9H 4P1  
H: 905-627-8630  
scottiw@mcmaster.ca

**Rev. Timothy Scott**  
St. Joseph's College  
University of Alberta  
Edmonton, AB  
T6G 2J5  
O: 403-492-7681 x 223  
F: 403-492-8145

timothy.scott@ualberta.ca

**Prof. Alan F. Segal**  
219C Millbank Hall,  
Barnard College  
3009 Broadway  
New York, NY 10027-6598  
U.S.A.  
O: 212-854-5419  
F: 212-854-7491  
H: 201-445-3060  
asegal@aol.com  
asegal@barnard.columbia.edu

**Prof. Eliezer L. Segal**  
Religious Studies  
The University of Calgary  
Calgary, AB  
T2N 1N4  
O: 403-220-5886  
H: 403-238-3995  
elsegal@ucalgary.ca

**Ms. Colleen A. Shantz**  
95 Chisholm Ave.  
Toronto ON  
M4C 4V6  
H: 416-691-3774  
milshntz@istar.ca

**Prof. Gerald Sheppard**  
Emmanuel College  
75 Queen's Park  
Crescent Toronto, ON  
M5S 1K7  
O: 416-585-4533  
F: 416-585-4516  
H: 416-439-5977  
g.sheppard@utoronto.ca

**Prof. Kenneth W. Shoemaker**  
16 Kirby Pl.  
S.W. Calgary, AB

T2V 2K4  
O: 403-253-1876  
F: 403-255-5546  
H: 403-252-0499

**Dr. Dorothy Sly**  
6-460 Schley Place  
Qualicum Beach BC  
V9K 2M5  
F: 250-752-8829  
H: 250-752-6117  
ddsly@nanaimo.ark.com

**Dr. Mary Elizabeth Smith**

**Mr. Daniel A. Smith**  
21 Peck. St.  
Barrie ON  
L4N 7H4  
H: 705-730-1402  
dasmith@chass.utoronto.ca

**Dr. W. Wayne Soble**  
619 Old Madoc Rd.  
R.R. # 1  
Foxboro ON  
K0K 2B0  
H: 613-389-0410  
soblew@ssc.on.ca

**Dr. Sven K. Soderlund**  
Regent College  
5800 University Blvd.  
Vancouver, BC  
V6T 2E4  
O: 604-221-3331  
F: 604-224-3097  
H: 604-436-9498  
sks@interchange.ubc.ca

**Dr. Paul Spilsbury**  
Canadian Bible College  
4400 4th Ave.

Regina, SK  
S4T 0H8  
O: 306-545-1515  
F: 306-545-0210  
H: 306-545-0079  
pspilsbu@cbccts.sk.ca

## T

**Dr. J. Glen Taylor**  
Wycliffe College  
5 Hoskin Avenue  
Toronto, ON  
M5S 1H7  
O: 416-946-3535  
F: 416-946-3545  
H: 416-977-4933  
jgtaylor@chass.utoronto.ca

**Dr. Marion Taylor**  
Wycliffe College  
5 Hoskin Ave.  
Toronto, ON  
M5S 1H7  
O: 416-946-3541  
F: 416-946-3545  
H: 416-977-4933  
mtaylor@chass.utoronto.ca

**Mrs. Patricia J. Taylor**  
4 Treetops Lane  
RR # 4  
Mallorytown ON  
K0E 1R0  
H: 613-923-2494  
pjt@cybertap.com

**Ms. Dina Teitelbaum**  
195 Marlborough Ave.  
Ottawa ON  
K1N 8G3  
H: 613-565-6194  
ar844@freenet.carleton.ca

**Dr. Lawrence E. Toombs**  
#35 - 121 University Avenue  
E. Waterloo, ON  
N2J 4J1  
H: 519-886-0044

**Dr. Allison A. Trites**  
Dept. of Biblical Studies  
Acadia Divinity College  
Wolfville, NS  
B0P 1X0  
O: 902-542-2285  
F: 902-542-7527  
H: 902-542-9172

**Dr. Priscilla Turner**  
1307 Devonshire Cresc.  
Vancouver, BC  
V6H 2G3  
H: 604-732-3486  
prisca@nwnet.org

## U

**Ms. Rachel Urowitz**  
61 Covington Rd.  
Toronto ON  
M6A 1G2  
H: 416-781-9227  
urowitz@chass.utoronto.ca

## V

**Dr. Leif E. Vaage**  
Emmanuel College  
75 Queen's Park Cres. E.  
Toronto, ON  
M5S 1K7  
O: 416-585-4532  
F: 416-585-4516  
H: 416-533-6399  
lvaage@chass.utoronto.ca

**Dr. Cornelis Van Dam**

**Mr. Johannes Van Nie**  
99 North Oval  
Hamilton, ON  
L8S 3Z2  
O: 416-528-4215  
H: 416-529-6621  
vannieja@mcmaster.ca

**Prof. John Van Seters**  
Dept. of Religious Studies  
University of North Carolina  
101 Saunders Hall, CB3225  
Chapel Hill, NC 27599  
U.S.A.  
O: 919-962-3929  
F: 919-962-1567  
H: 919-929-1623  
jvanset@email.unc.edu

**Fr. Vincent H. van Zutphen**  
St. Peter's Seminary  
1040 Waterloo Street  
N. London, ON  
N6A 3Y1  
O: 519-432-5726 x210  
F: 519-432-0964  
H: 519-434-5873  
vzutphen@julian.uwo.ca

## W

**Dr. Norman Wagner**  
1320 - 720 13th Ave  
SW Calgary, AB  
T2R 1M5  
O: 403-543-1171  
F: 403-543-1175  
H: 403-246-7336  
NEWAL1@AOL.COM

**Dr. Arthur Walker-Jones**  
Pacific Theological College  
Private Mail Bag  
Suva Republic of Fiji

O: 679-311100

F: 679-301728

H: 679-304376

**Ms. Cecilia Wassen**

Dept. of Religious Studies

McMaster University

Hamilton, ON

L8S 4K1

H: 905-522-7461

cecilia.wassen@sympatico.ca

**Dr. Robert L. Webb**

68 Royal Manor Cres.

Richmond Hill ON

L4B 3N5

O: 905-771-7922

F: 905-771-8422

H: 905-889-7527

bobwebb@interlog.com

**Mrs. Jane Webster**

43 Ryan's Way

Waterdown, ON

LOR 2H5

H: 905-690-3441

webster@bigwave.ca

**Dr. Stephen Westerholm**

Dept. of Religious Studies

McMaster University

Hamilton, ON

L8S 4K1

O: 905-525-9140

H: 905-637-1520

westerho@mcmaster.cis.mcmaster.ca

**Prof. John W. Wevers**

Near and Middle E. Civilizations

University of Toronto

Toronto, ON

M5S 1A1

O: 416-946-3243

F: 416-978-8806

H: 416-489-9130

jwevers@epas.utoronto.ca

**Mrs. Caroline F. Whelan-Donaghey**

15 Cormack St.

St. John's, NFLD

A1E 4E2

O: 709-364-2775

H: 709-753-0116

cwdonagh@morgan.ucs.mun.ca

**Dr. Ritva H. Williams**

Dept. of Religion

Augustana College

639 - 38th St.

Rock Island IL 61201

U.S.A.

O: 309-794-7396

H: 319-445-1216

rewilliams@augustana.edu

**Mr. Tyler Williams**

North American Baptist College

11525-23 Ave.

Edmonton, AB

T6J 4T3

O: 403-431-5217

F: 403-436-9416

twilliam@nabcebs.ab.ca

**Prof. Stephen G. Wilson**

Dept. of Religion

Carleton University

Ottawa, ON

K1S 5B6

O: 613-520-2100

F: 613-730-2450

H: 613-730-4818

swilson@ccs.carleton.ca

**Prof. Frederik Wisse**

Faculty of Religious Studies

McGill University

Montréal, QC

H3A 2A7

O: 514-398-2908

F: 514-398-6665

H: 514-695-8398

CY1P@MUSICA.McGILL.CA

tyoderne@uwaterloo.ca

**Dr. Gosnell L. Yorke**

United Bible Societies

P.O. Box 3768,

Kempton Park

1620 Johannesburg

South Africa

O: 27-11-970-4010; 27-11-394-3216

F: 27-11-970-2506; 27-11-975-3655

H: 27-11-783-5585

113324.647@compuserve.com

**Dr. George Young**

Faculty of Theology

Queen's College

210 Prince Philip Drive

St. John's NF

A1N 2P4

O: 709-753-0116

F: 709-753-1214

H: 709-747-3756

gwyong@morgan.ucs.mun.ca

**Z****Dr. Gordon M. Zerbe**

Canadian Mennonite Bible College

600 Shaftesbury

Winnipeg, MB

R3P 0M4

O: 204-888-6781

F: 204-831-5675

H: 204-453-6578

gzerbe@mennonitechurch.ca

**Dr. Al Wolters**

Redeemer College

777 Highway

53 E. Ancaster. ON

L9K 1J4

O: 905-648-2131

F: 905-648-2134

H: 905-389-3032

**Dr. Joyce L. Rilett Wood**

14 Saranac Blvd., #19

North York, Ontario

M6A 2G3

O: 416-782-0383

F: 416-782-0808

**Ms. Lissa Wray**

Wycliffe College

#315, 5 Hoskin Ave.

Toronto ON

M5S 1H7

H: 416-598-3312

lwkenmure@bigfoot.com

**Y****Dr. Thomas Yoder Neufeld**

Conrad Grebel College

University of Waterloo

Waterloo, ON

N2L 3G6

O: 519-885-0220 x 261

F: 519-885-0014

H: 519-745-0979