

BULLETIN
OF THE
CANADIAN SOCIETY OF BIBLICAL STUDIES

BULLETIN
DE LA
SOCIÉTÉ CANADIENNE DES ÉTUDES BIBLIQUES

No. 37

1977

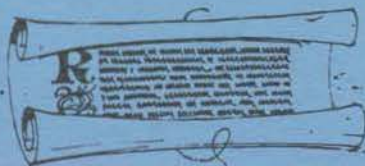


TABLE OF CONTENTS

PREFACE	ii
I. PRESIDENTIAL ADDRESS (1977)	1
II. ABSTRACTS OF PAPERS: ANNUAL MEETING (1977)	17
III. PROCEEDINGS OF THE SOCIETY: ANNUAL MEETING (1977)	21
IV. NEWS OF C.S.B.S. MEMBERSHIP: PUBLICATIONS, CURRENT RESEARCH, NEW APPOINTMENTS, THESES AND DISSERTATIONS	26
V. C.S.B.S. EXECUTIVE (1977-1978)	34
VI. C.S.B.S. CONSTITUTION	36
VII. REPORT ON THE SEVENTH WORLD CONGRESS OF JEWISH STUDIES (J.M. LINDENBERGER)	39
VIII. NOTICES	42

[CN ISSN 0068-970X]

J. DAVID WHITEHEAD
EDITOR, C.S.B.S. BULLETIN
ST. JEROME'S COLLEGE
UNIVERSITY OF WATERLOO
WATERLOO, ONTARIO
N2L 3G3
CANADA

PREFACE

Many thanks are again due to Peter Craigie who, as Executive Secretary of the society, collected much of the material included in this issue.

This year, a membership list for the CSBS has been included with the Bulletin. It is hoped that this list, together with listings of abstracts, publications, and current research of society members, will facilitate communication among practitioners of biblical research in Canada.

In addition, there is a brief report by J.M. Lindenberger of the Vancouver School of Theology on biblical studies at the Seventh World Congress of Jewish Studies, Jerusalem, 1977. If this section proves to be of interest to society members, it can be expanded in future to include reports by Canadian scholars on other Canadian and international congresses attended.

In the meantime, Canadian biblical scholars who will be attending national or international conferences and who would be willing to contribute a brief report of interest to society members are invited to contact the editor of the Bulletin. The editor welcomes further suggestions for improving the Bulletin.

J. David Whitehead
St. Jerome's College
Waterloo, Ontario
N2L 3G3

EDITOR

RUDOLF BULTMANN AND SACHKRITIK

1977 PRESIDENTIAL ADDRESS

THE CANADIAN SOCIETY OF BIBLICAL STUDIES

P. Joseph Cahill

May, 1977

Philipps-Universität,

Marburg

For the medieval exegete, the meaning of scripture was fourfold and was summarized in the familiar couplet: "Littera gesta docet, quid credas allegoria, Moralia quid agas, quo tendas anagogia."¹ Jerusalem could be interpreted historically as a particular city; allegorically, it would be the Church; tropologically, the soul of the believer; anagogically, the heavenly city of God.² A series of intellectual distinctions between word and reality preceded the fourfold hermeneutic. One distinguishes voces from res (Wort von Dinge); visibilis from invisibilis forma. Education presumed the legitimacy of the distinctions. The Trivium—grammar, dialectic, and rhetoric—prepared one to understand the Word; the Quadrivium aimed at uncovering the meaning of the thing.³ "All specialties of medieval science served the spiritual sense of the word: Omnes itaque artes subserviunt divinae sapientiae et inferior scientia recte ordinata ad superiorem conducit."⁴ The architectonic symmetry of the interpretative system reflected the design and harmony of the universe. All scientia was a univocal and assured knowledge derived from an understanding of the immutable, necessary, and eternal causes behind the cosmic symmetry and proportion.

The story of how this classic world view gradually yielded to the rude intrusions of historical consciousness needs no retelling here, except the mention that historical consciousness introduces a new stage of human meaning in which the role of the human subject in the process of knowing is both acknowledged and systematically developed. It is in the context of historical consciousness and against the background of medieval exegesis that Sachkritik is best understood. Sachkritik is a new stage in the same quest for meaning which motivated both medievals and moderns. We shall consider Bultmann's Sachkritik in theory and practice.

I. Sachkritik in Theory

Sachkritik, as the word signifies, is a judgment made by an interpreter about subject matter—in our case, about the subject matter of written texts with a peculiar authority. Prior to the actual understanding of the subject matter and the subsequent application of the standard canons of the historical-critical method, the interpreter has a Vorverständnis of the subject matter. Differences in interpretation are not the result of different interpretative procedures, but rather proceed from diverse relationships to the subject matter of texts. Concretely, diverse relationships to the subject matter are the presuppositions, the interests, the questions—or lack of the same—which interpreters bring to textual interpretation. Surely one cannot explain diversity of interpretation through the external black marks on white pages which present exactly the same contours to all eyes.

Bultmann made the transition from the objective dimensions of scriptural texts to the more subjective world of the interpreter in a significant and still reprinted essay of 1925: "Das Problem einer theologischen Exegese des Neuen Testaments."⁵ Here he contrasts Sachexegese and Sachkritik. Sachexegese asks a text what is said and what is done. Sachkritik asks what is intended and what is meant. Sachkritik presumes Sachexegese. But Sachkritik goes beyond Sachexegese and introduces another intentionality and a new stage of meaning.

An elementary instance clarifies the difference. In a sermon Bultmann delivered in Marburg on the Areopagus discourse of Paul, as narrated in Acts 17, 22-32, Bultmann distinguishes between obvious polytheism and the real subject matter of the text. The superstition of the Greeks is a

particular instance of the more universal phenomenon of human anxiety in the face of enigma, mystery, and caprice—the reaction of man before nature and history. The subject matter of the text, therefore, or the referent of the text in other words, is human anxiety and its causes. The text, therefore, speaks to the interpreter who is critically self-conscious enough to uncover and face his own anxiety and all the means he uses to protect himself from his own anxiety, indeed, to conceal his anxiety even from himself. There is every evidence that this procedure of self-analysis is every bit as complex as its counterpart which occurs for the few in psychiatrists' and psychologists' offices. In any case, the self-analysis moves the interpreter into what has commonly been called the "world of interiority," the world of critical self-appropriation. It is this transition to the world of interiority as a thematized phenomenon which represents a new stage of human meaning. Whether the transition occurs collectively or individually, it is a new development in human consciousness, a new epigenetic differentiation.

Bernard J. F. Lonergan, among others, has summarized the process. "In the first stage conscious and intentional operations follow the mode of common sense. In a second stage beside the mode of common sense there is also the mode of theory, where the theory is controlled by a logic. In a third stage the modes of common sense and theory remain, science asserts its autonomy from philosophy, and there occur philosophies that leave theory to science and take their stand on interiority."⁶ The process itself proceeds through epigenetic differentiations in consciousness comparable to those one expects as the child proceeds from the stage of infancy through the world of adolescence to the world one commonly calls adult. What characterizes the adult as such is his increasing development as a human subject, his growth in human autonomy, the marked actualization of the

possibilities latent in human Dasein as Seinkönnen. (That the process is neither easy, common, nor automatic—if proof beyond daily experience is needed—may be seen in the popularity of such writers as Herman Hesse who basically represent a stage of consciousness arrested somewhere during puberty).

Lonergan goes on to point out that "large segments of the population may have undifferentiated consciousness though a culture is in the second or third stage; and many learned people may remain in the second stage when a culture has reached the third."⁷ That Bultmann's move to a third stage of meaning, 1924 to 1930 primarily, put him in advance of most of his contemporaries is dramatically illustrated by the now virtually obsolete contributions to the well-known Kerygma und Mythos series, by the analysis of Bultmannian literature done by Günther Bornkamm in the early sixties, by the correspondence between Jaspers and Bultmann, by the correspondence between Barth and Bultmann, by the Society of Biblical Literature's presidential address given by Norman Perrin a few years back, and finally by the thematizing of hermeneutics.⁸

a. The Interpreter and Sachkritik

What Bultmann did in the 1925 essay was to propose that what was available to the biblical interpreter depended on the life relationship of the interpreter to the subject-matter of the New Testament. Thus this life-relationship needed critical exposure. "What is available to the interpreter depends on how responsive he is to the range of human possibility," on "what sort of interpretation. . . the exegete has of himself as a man."⁹ The romanticist interprets texts aesthetically since he understands man's essence to be form. The idealist sees the texts as a gradual unfolding of spirit because he already interprets the essence of

man as reason and the intellectual evolution of ideas. The psychologist apprehends texts in terms of psychic conditions, moods and experiences."¹⁰ The interpreter in all these instances shapes the texts to his own design because of his prior relationship to the subject matter of the texts. But the subject matter of the biblical texts, like the subject matter of all other texts, is intelligible only if the interpreter has a relationship appropriate to the subject matter. Only a mathematician, for example, could write a history of mathematics. Without an appropriate relation to the subject matter, historical and psychological exegesis "establish primarily that this or that has been thought, said, or done at a particular time and under such and such historical circumstances and psychological conditions, without reflecting on the meaning and demands of what is said."¹¹ An appropriate relation to the subject matter of religious texts enables the interpreter to understand texts as possibilities for "das existentielle Subjekt."¹² An inappropriate relationship to the subject matter misses all meaning, but unfortunately substitutes some form of self-assurance for simple nescience. Traditional historical exegesis asked "'What is said?' We ask: 'What is meant?'"¹³

b. The New Testament Tradition and Sachkritik

What is true of the interpreting subject is likewise true of those who shaped the New Testament tradition. If the interpreter must have a life relationship to the subject matter to understand it, so too is it true that the writer's relationship to the subject matter will determine his expression of the subject matter which must be filtered through his own particular consciousness. Bultmann notes here that "theological statements are by nature the explication of believing comprehension (and)

it also follows that the statements may be only relatively appropriate, some more so, others less so.¹⁴ Since the New Testament is a series of hermeneutical reactions to one and the same saving event,¹⁵ it follows that some segments of the New Testament are more appropriate to the realities they seek to express than are other parts. It is here important to note that the judgment that some theological statements are more appropriate than others is not simply an inheritance of Luther's critical attitude toward the Epistle of James and the revelation of John. Rather, the judgments follow necessarily from historical consciousness and Sachkritik as directed to the intentional world of the subject matter. The operations of the historical-critical method which I would describe as four—literary, historical, comparative, and theological¹⁶—disclose the historicity of early Christian literature, the historicity of the interpreter, and the relation of both writer and interpreter to the subject matter. Sachkritik as a presupposition to the historical-critical method leads to judgments which discriminate between expression and reality, which decide the suitability of expression to subject matter. One may either ignore, juggle, harmonize or finally attempt to explain what at first appears to be recalcitrant data. Only Sachkritik will purify the intellectual consistence of consciousness.

It is possible, for instance, that believing comprehension may be bound by some pre-faith understanding of God, the world, and man and then confuse this pre-faith understanding with the realities of revelation. So, for example, a writer may speak of God's dealing with men in juristic terms. Or a writer may describe God's relation to the world in mythological or cosmological terms which are inappropriate or even contradictory to faith's grasp of God's transcendence. Further, one may express God's transcendence in the terminology of mysticism or of idealistic thinking.

Or a writer may intend to stress the reality of the Church by constituting it primarily as a sociological and empirical phenomenon. Perhaps the most striking instance of problematic interpretation, though not mentioned by Bultmann, is the biological explanation of original sin developed from a primary and secondary mythical symbolism into the tertiary symbolism of speculative thought.¹⁷ A very good case can be made out for speculative theories about original sin being totally inappropriate to the subject matter of the biblical texts with which the speculation pretends to begin. Here the epistemic principle which would justify the reconsideration of theories about original sin would be Sachkritik.

While Bultmann clearly establishes Sachkritik as a constitutive element in his theology—whether Sachkritik be understood as the native capacity of the mind to judge, discriminate and decide on realities as opposed to their expression or as an explicit epistemic principle—it should not be thought that he alone employs Sachkritik. All interpreters utilize what is intended by the term Sachkritik, for all interpreters claim to uncover meaning through words, to reach reality by the understanding of language. Bultmann thematizes what is inevitably operative in any and every act of interpretation. This gives him a conscious control of the intentionalities at work.

A systematic analysis of the life-relationship of a writer or an interpreter to the subject matter of the New Testament suggests that the ontic foundation of the Lebensverhältnis is ultimately the question of God at the heart of human existence. This is the ground or foundation in actu primo. In actu secundo the basis is the question about God as concretely actuated by man's search for authentic existence.

II. Sachkritik in Practice

Sachkritik is, perhaps, best understood through concrete instances.¹⁸

We shall confine ourselves to three fundamental examples of Sachkritik as employed by Bultmann: 1. the development of eschatological consciousness; 2. the Church; 3. the distinction of specifically New Testament thinking from that of Greek thinking and Gnostic thought forms.

a. Eschatological Consciousness

In the Oldenburgisches Kirchenblatt of 1913, Bultmann published "Was lässt die Spruchquelle über die Urgemeinde erkennen?" In the same year, he published "Urgemeinde," in RGG¹ V. What Q clearly indicated was the dominance and pervasiveness of eschatological consciousness in the primitive community. The end was expected in time, in world history, and was to be accompanied by apocalyptic signs characteristic of global, cosmic change. This eschatological consciousness, however, was modified by Markan insistence on the eschaton as somehow present "now." While preserving much of the apocalyptic imagery, Paul described a dialectic form of Christian existence characterized by the hos me. John crystallizes the Christian understanding of eschatology by presenting Christ as eschatological occurrence. The eschatological event takes place through the decision of the believer, occasioned and caused by the preaching of the Church, to actualize the possibility for eschatological existence. Bultmann therefore concludes that the development in eschatological thinking from Q to John is normative. Therefore eschatological consciousness represented by Paul and John is Christian eschatology. The interpreter employs Sachkritik in responsibly judging the eschatological consciousness of the primitive Christian community as but preliminary to the purified notion best represented

by John. Because eschatology in any case is a transcendent entity or state, the early mythological presentation—that is the mythologization of history—is gradually demythologized right in the New Testament itself. Sachkritik, therefore, is exercised by the formers of the Christian tradition. It is this demythologized notion of eschatology that later Sachkritik judges to be normative for Christianity. The later interpretation of Paul and John best express¹⁹ the reality of Christian eschatological consciousness.¹⁹

b. The Church as an Eschatological Entity

The second example of Sachkritik is quite closely joined to the first. But whereas eschatological consciousness was interpreted from its motion through Q to John, the concept of the Church as an eschatological entity moves from the later writings of the New Testament forward to post-apostolic writings in which the Church was conceived to be a juridical organization in which its laws were constitutive of the essence of the Church. The earlier considerations of the Church held the essence of the Church to be its eschatological dimension. In this instance, Sachkritik makes two specific judgments: 1. the later evolution of the Church in which laws and offices were constitutive instead of merely regulative is false because it makes the Church exclusively an entity of this world; 2. what is constitutive of Christianity—its eschatological dimension—must also be constitutive for the community of the justified. But when laws and offices become constitutive for the Church, the Church ceases to be the eschatological phenomenon indicated in the New Testament.²⁰ Sachkritik, as opposed to Sachexegese, asks what is meant and what is intended as opposed to what is said and what is done.

So did Bultmann take his stand against Lietzmann and anyone who would concede that virtually all historical development--particularly if it is early--is normative for Christianity. So too could Bultmann explain the essence of the Church as its eschatological dimension and the consequent dialectical tension, the hoc me, it imposed on the believer. It is at this point that one might profitably re-examine the differences between Roman Catholicism and the Protestantism represented by Bultmann. According to accepted paradigms, Roman Catholicism is presented as stressing the powers of natural reason. On the other hand, Protestantism has been characterized as emphasizing solā fide and the kind of knowledge represented by Melancthon's phrase: cognoscere Christum est cognoscere beneficia ejus. Yet precisely at the point where Bultmann judges the Church to be constituted by its eschatological dimensions rather than by its laws and offices, it is Protestantism that stresses the powers of reason, the capacity of reason to discriminate among historical developments. Pursuit of this point elsewhere could be productive for both confessions.²¹

c. Greek and New Testament Thought

One finds Bultmann's contrasts between Greek and New Testament thinking in a large number of places, beginning from his 1910 work, "Der Stil der Paulinischen Predigt und die kynisch-stoische Diatribe," a topic suggested to Bultmann by Johannes Weiss and one for which Bultmann received his Licentia Theologiae.

The Greek perceived the world as an ordered whole into which man inserted himself to complete the total, structured harmony. The cosmos was understood and contemplated by the intellect which was considered to be the essence of man. Understanding, starting from Plato, was

described as an act of seeing.

The New Testament, on the other hand, portrays the world as created by God. Man finds his place in this created universe by acts of choosing, willing, deciding, doing. Here the essence of man is will. The paradigm of knowledge is that of hearing where the word intrudes itself into the interiority of man and produces a response.

The Greek tradition searched for an arche, a beginning point, a principle by which all else became intelligible, a principle which was ultimately God.²² This is a Weltanschauung²³ which dissolves the riddle of life by the development of polis, of technē, of epistēmē.²⁴ Existence in the community founded by nomos leads to liberty. In marked contrast is the New Testament which does not search for an originating principle, but believes in God the creator. The enigma of life is solved neither by theoretical knowledge nor by a social community but rather by belief in a creating, preserving, and encountering God who works in man's personal history. For biblical man knowledge is an answer to an addressed word, a word spoken to the interior of man.²⁵ Man's response to the word constitutes his Dasein and specifies the Seinkönnen of man.

Given this contrast, Sachkritik can make judgments about pre-faith understandings expressed in Greek categories. Sachkritik reaches the intention and meaning resident in typically Greek expressions and distinguishes the subject matter from its expression. So does Sachkritik resolutely bring up the question of truth. For accepting one interpretation of eschatology is rejecting others. Accepting the Church as an eschatological entity is to reject it as essentially a society constituted by laws and regulations. Accepting a distinction between Greek and New Testament thought is to accept a specifically New Testament presentation. How

is this done? Or, a question that Bultmann asked in many of his reviews, particularly of Church historians, what is the essence of Christianity? Sachkritik inexorably, in the mind of Bultmann, brings up the question of truth.

Conclusion: The Question of Truth

Throughout all the vicissitudes of Church history and the attempts of Christianity to express itself in a variety of thought forms, what expressions are true? "Wie hat sich das Depositum der christlichen Wahrheit in wechselfollen Geschichte der Kirche gehalten und durchgesetzt?"²⁶ Christian history is filled with examples of transient cultural symbols used to utter Christian self-understanding. "So nämlich ist doch die neuplatonische Bewegung zu verstehen, nämlich als der Versuch, das gnostische Weltverständnis mit der Tradition der griechischen Philosophie in Einklang zu bringen."²⁷ The question here, as throughout Christian history, is whether or not the culturally determined symbols are suited to express the Christian subject matter, whether or not the culturally determined symbols impose an alien meaning on the subject matter of Christianity. But such questions presuppose that the interpreter already grasps the essence of Christianity, that he is capable of distinguishing Christian subject matter from its culturally determined expression. Sachkritik, in every age, persists in asking the question: What is meant? What is intended? "Was darf angesichts der wechselfollen Geschichte der Kirche als das Wesen der christlichen Kirche gelten?"²⁸ The alternative to such a question, with all its implications, is the reduction of Church history to a simple catalogue of what was done and what happened. Thus can one avoid asking Kierkegaard's question: What does it mean to be a Christian?

The question of truth appears within the New Testament and in the writings of the post-apostolic period. Is the naive piety of Monarchianism, as opposed to the more speculative Logos discussions, really Christian belief? Is Clement of Alexandria, in whom Lietzmann claimed to find the philosopher, the Gnostic and the Christian, really the prototype of Christian belief? What constitutes him as a Christian? Can one distinguish in Clement a Stoic viewpoint rather than a Christian one? Or is Stoicism to be identified with Christianity? Does Clement really represent Christian belief?²⁹ Is every development in primitive Christianity normative? The transition within the Church from laws as regulative to laws as constitutive is intelligible. But is it authentic growth or contradictory retrogression?³⁰ One cannot, for example, follow Lietzmann in noting that the office of bishop was a historical necessity calculated to avoid the pneumatic and Gnostic interpretation of the Church without asking at the same time about the price that was paid to secure the unity of the Church.³¹ It is the responsibility of the interpreter to answer these questions and thus to attempt an answer to the larger question of what precisely constitutes authentic Christianity. It is Sachkritik that suggests the question.

So does the text interpret the interpreter. So are all facile and superficial answers rejected. So does Sachkritik place the interpreter face to face with a historically determined intentionality directed to ultimate transcendence. So does Sachkritik locate the unity of faith and knowledge in the epigenetically differentiated consciousness of the knowing and believing subject. So does Sachkritik propose a harmony and unity comparable to that of the medieval synthesis yet versatile enough to cope with the demands of historical consciousness.

Footnotes

- 1 Friedrich Ohly, Schriften zur mittelalterlichen Bedeutungsforschung (Darmstadt: Wissenschaftliche Buchgesellschaft, 1977) 17.
- 2 Ibid. 14-15.
- 3 Ibid. 7.
- 4 Ibid.
- 5 Rudolf Bultmann, "Das Problem einer theologischen Exegese des Neuen Testaments," Zwischen den Zeiten 3 (1925) 334-357.
- 6 Bernard J. F. Lonergan, Method in Theology (New York: Herder and Herder, 1972) 85. For reactions to some of Lonergan's schematic presentations, cf. Looking at Lonergan's Method (ed. Patrick Corcoran; Dublin: The Talbot Press, 1975).
- 7 Lonergan, Method, 85.
- 8 The emergence of hermeneutics as a modern autonomous discipline owes much to Bultmann.
- 9 Rudolf Bultmann, "The Problem of a Theological Exegesis of the New Testament," The Beginnings of Dialectic Theology Vol. I (ed. James M. Robinson; tr. Keith R. Crim, Louis De Grazia; Richmond, Virginia: John Knox Press, 1968) 242.
- 10 Ibid. 243.
- 11 Ibid. 238.
- 12 Ibid. 239.
- 13 Ibid. 241.
- 14 Rudolf Bultmann, Theology of the New Testament (tr. Kendrick Grobel; London: SCM Press, Ltd., 1958²) 238.
- 15 James M. Robinson has called the New Testament "hermeneutical books."

- 16 I have developed this point in an article to appear June, 1977 in Theological Studies.
- 17 The terms are originally Jaspers' and are later utilized by Ricoeur.
- 18 Sachkritik is introduced by Bultmann in 1925. Reflections on the concrete responsibilities imposed on the interpreter by Sachkritik are part of the subject of Bultmann's "Johannes Weiss zum Gedächtnis," Theologische Blätter 18 (1939) 242-246.
- 19 This is a point which seems to have escaped Heinrich Schlier, if one judges, at least, by the article he wrote explaining his conversion to Roman Catholicism. At the opposite pole to Bultmann stands Ernst Käsemann who finds the diversity in eschatological consciousness as normative in early Christianity.
- 20 One finds parallel instances in religious orders which establish elements as constitutive of their existence, e.g., the name Society of Jesus in the case of the Jesuits.
- 21 For Bultmann Sachkritik is monitored by the theological process itself. Cf. Karl Barth - Rudolf Bultmann Briefwechsel 1922-1926 (ed. Bernd Jasper; Zürich: Theologischer Verlag, 1971) 242-247. On the Catholic side one needs a study of the relationship of Sachkritik to an authoritative magisterium.
- 22 Rudolf Bultmann, "Das Verständnis vom Welt und Mensch im Neuen Testament und in Griechentum," Glauben und Verstehen II (Tübingen: J.C.B. Mohr (Paul Siebeck), 1952) 66.
- 23 Ibid. 69.
- 24 Ibid. 59.
- 25 Bultmann, "Humanismus und Christentum," GV II, 141.

- 26 Rudolf Bultmann, review of Hans Lietzmann, Geschichte der Alten Kirche, Zeitschrift für Kirchengeschichte 58, 3 (1939) 261.
- 27 Ibid. 262.
- 28 Ibid. 263.
- 29 Ibid.
- 30 Bultmann, Theology of the New Testament, 95-100.
- 31 Bultmann, review of Lietzmann, Geschichte, 265.

FREDERICTON, 1977

ABSTRACTS: PROGRAMME INFORMATION

(Note: the following information is given in the order in which it appears in the programme.)

1. The McMaster Project (E.P. Sanders, et al)

Title: "Judaism and Christianity in the Greco-Roman Era: The Process of Achieving Normative Self-Definition"
(A four page summary statement will be distributed at the Registration Desk in Fredericton.) Presentation: A. Baumgarten, "The Role of the Patriarchate in Establishing Normative Self-Definition in Judaism"

2. Ugaritic - Biblical Studies (I and II) (P.C. Craigie, et al)

A number of presentations will be made in this two part seminar in which an attempt will be made to assess the current status of Ugaritic-Biblical studies after nearly fifty years of research.
(Papers, summaries, etc. will be available for prior reading at the Registration Desk.)

3. Anti-Judaism in the New Testament (I and II) (D. Granskou et al)

This is a new seminar; over the two sessions, four presentations will be made with respect to different aspects of the general theme of the title: L. Gaston on Paul; D. Granskou on the Gospel of John; B. Hubbard on polemical language in the Ancient World; W. Klassen with a review of J.N. Sevenster's The Roots of Pagan Anti-Semitism in the Ancient World (Brill, 1975)

4. New Testament Studies (I)

(a) A.A. Trites (Acadia University) "The Transfiguration: A Crux Interpretum in Heilsgeschichte"

The Transfiguration has been the glory and the despair of commentators. Wellhausen, Loisy and Bultmann have seen it as a "misplaced resurrection story". Others treat it as a symbolical incident which illustrates theological motifs of the early church. It has become fashionable to stress its eschatological character (e.g. Boobyer, Lohmeyer). A satisfactory explanation of the Transfiguration must do justice not only to its Old Testament roots and eschatological overtones,

but also to its connection with the other major events in the life of Christ. The role of the disciples in sharing both the suffering of Christ and the promised messianic glory is also fundamental.

- (b) J. Horman (McMaster University) "Translation Greek or Linguistic Interference: Towards a new Aramaic Approach to the Fourth Gospel"

Matthew Black's work on the Aramaic background of the Gospels is valuable, but does not prove translation. Alleged examples of "translation Greek" belong to a wider phenomenon known as "linguistic interference"; that is the influence of the structure of one language upon another. Mistranslation is one possible explanation for the linguistic interference in John, but by no means the most likely. In any case, if mistranslation is involved, the translator is more likely to be a native speaker of Aramaic who was unable to express himself fully in Greek. More plausibly, the Fourth Gospel was written in Greek by someone whose Greek was heavily influenced by Syrian Aramaic. Further study is needed.

5. Hebrew Bible/Old Testament

(a) O.T. Essay Prize

Claude Cox (Toronto) "Tradition-History: its Meaning, Scope, Function, and Place in the Exegesis of Old Testament Texts"

- (b) J. Miller (Conrad Grebel College, Waterloo) "The Kenite Hypothesis Revisited - Implications for the Study of Israelite Religion"

In the light of accumulating evidence in support of the Kenite hypothesis its marginal role in recent efforts at reconstructing the origins of Israelite religion should be reevaluated. Especially the emphasis among scholars like Cross, Fohrer, Bright, and others, on the novelty of Israel's historical consciousness may need to be moderated by an awareness of certain predisposing socio-geographical factors in the Midianite-Kenite milieu where (according to this hypothesis) Yahwism originally took root. This in turn might lead to a more nuanced view of the inter-relationship of "general" and "special" revelation.

- (c) E. J. Crowley (University of Windsor) "Can a Christian do Justice to the Hebrew Scriptures?"

Did Essays on Old Testament Hermeneutics (edited by C. Westermann), The Old Testament and Christian Faith (edited by B.W. Anderson) or Sens chrétien de l'Ancien Testament(by P. Grelot) or other

writings of the 1950's and 1960's settle the issue of the value and authority of the Hebrew Scriptures? Or is a more drastic approach necessary? Is there need of a new perspective, one that avoids not only the "prediction-fulfilment" mentality as well as other belittling approaches and does justice to both Old and New Testaments and to other world religions? Instead of comparing one religion with another, all must be examined from a more general religious perspective.

6. Joint Meeting with the Classical Association of Canada

Glen W. Bowersock (Professor and Chairman, Dept. of Classics, Harvard University)
"Julian the Apostate: a Revolutionary Ascetic"

7. New Testament Studies (II)

- (a) L. Hurtado (Vancouver) "New Testament Christology since Bousset: Directions of Critical Study and the Important Contributors"

This paper will attempt to survey the study of New Testament Christology in the period since the appearance of W. Bousset's Kyrios Christos in 1913. Bousset's book can be regarded as the "high-water mark" contribution from the religionsgeschichte school, and the period since the dominance of this school is characterized by three developments: (1) renewed theological concern in New Testament study; (2) new historical data and revised interpretations of the development of early Christian theology; (3) new questions about the development of Christological formulation in the early Church.

- (b) C.H.H. Scobie (Mount Allison University) "The Relationship between the Gospels of John and Matthew"

Those who argue for a literary dependence of John on the Synoptics generally hold that John certainly used Mark, probably used Luke, but regarded dependence upon Matthew as doubtful. This paper will argue (a) that while John does not use Matthew's Gospel in its written form, he does have some knowledge of the "pre-Matthean" tradition; and (b) where John shows a knowledge of such tradition, he generally disagrees with the viewpoint which it represents. The polemical nature of these references suggest that at some stage in early Christian history the pre-Matthean and the Johannine communities came in contact with each other, though still preserving their quite different and highly distinctive interpretations of the Christian faith.

- (c) W. Klassen (Manitoba) "The Christology of the Apocalypse"

Abstract: Recent work on the Apocalypse has paid particular attention to the Jewishness of this literary Genre and specifically remnants of Jewish theology found in the book itself.

The rock on which all of these attempts stumble is Christology. This paper pays special attention to the image of the lamb as part of Christology of this book. It traces the Jewish origin of the image and shows the distinctive usage made of the image by the writer. It is suggested that the striking dominance of this image in the book speaks dramatically about the early church's view of history. At the same time, the distinct contribution made by Jesus of Nazareth to this view of history needs to be assessed.

* * * * *

PROCEEDINGS OF THE SOCIETY

ANNUAL MEETING

(Fredericton, N.B.: June, 1977)

The 45th annual meeting of the Canadian Society of Biblical Studies/Société canadienne des études bibliques was held concurrently with the 38th annual meeting of the Canadian Region of the Society of Biblical Literature, 1-3 June, at St. Thomas University, as part of the 1977 Learned Societies Conference.

In the absence of the President, J. Cahill, the meeting was opened by Dr. H. Parker at 1615 hours, June 2nd, 1977.

The following persons expressed regret at not being able to attend:

W.E. Aufrecht, E. Bieman, J. Cahill, E.G. Clarke, A. Cooper, G. Couturier, P.E. Dion, P. Fast, J.T. Forestell, D.J. Fox, P. Garnet, D.F. Hartzfeld, D.J. Hawkin, G. Johnston, A. Legault, M.A. Losier, M.R.B. Lovesey, G.M. Paul, A. Pietersma, C.L.S. Proudman, J. Rook, D. Runnalls, J. Sandys-Wunsch, E. Schuller, S.G. Wilson, J. Wood, S. McEvenue.

MINUTES:

1. The Minutes of the 1976 Annual Meeting were approved.
2. Business Arising: a motion to include the following paragraph in the Constitution, was carried:
(Insert III.3): "Life Members may be elected at the annual meeting of the Society. Life Members shall retain full membership rights, but will not be asked to pay membership dues. Life membership may be bestowed on members of the Society who have made an outstanding contribution to the life of the Society and to Biblical Scholarship.
(Notice of this motion was given at the 1976 annual meeting of the Society.)
3. Report of the Executive Secretary (P.C. Craigie)
 - (1) The Executive Committee of the Society met in Toronto on February 5th, 1977. The principal item of business was the preparation of the programme for the Fredericton meeting; other items of business are reported on elsewhere in this report. (The minutes of the executive committee meeting are on file.)
 - (2) C.S.B.S./S.C.E.B. and the Society of Biblical Literature
At the 44th annual meeting of the Society, the Executive Committee were empowered to explore the continuity of the Canadian Region/S.B.L. with the Executive Secretary of the S.B.L. and to take appropriate action,

(see #7 in the minutes of the 44th meeting). At the annual meeting of the S.B.L. (St. Louis, October 31st, 1976), the Canadian Region/S.B.L. was empowered to "dissolve itself", if it so desired. A motion has been prepared for presentation to the C.S.B.S./S.C.E.B., with the approval of the executive committee, which is intended to dissolve the Canadian Region S.B.L.

(3) C.S.B.S./S.C.E.B. and the Humanities Research Council of Canada

The Board of Directors of the H.R.C.C., at its December 17th, 1976 meeting, formally welcomed the C.S.B.S./S.C.E.B. into constituent membership of the Council (see item 6 in the minutes of the 44th annual meeting of the C.S.B.S./S.C.E.B.). At the meeting of the executive committee (February 5th, 1977), the executive committee appointed P.C. Craigie as the Society's representative on the Council (the appointment was made by virtue of office; the next executive secretary should take over as the Society's representative to H.R.C.C.).

(4) The Tax Status of the C.S.B.S./S.C.E.B.

The executive committee has been exploring the possibility of adapting the status of the C.S.B.S./S.C.E.B., so that it may apply for "Registered Charity" status. Motion of changes (additions) to the Constitution will be brought before the annual meeting; if these are successful, the executive secretary will proceed with an application to the Department of National Revenue (Taxation) to make the Society a "Registered Canadian Charitable Organization". If this application is successful, it will mean that gifts to the Society will be deductible for income tax purposes (though this will apply only to gifts, not to annual dues).

(5) Canadian Biblical Studies Project

Professor John Moir (Scarborough College, University of Toronto) reported to the executive committee on the status of the "Canadian Biblical Studies" project. At this stage, it is largely a question of collecting data. In the fall mailing to Society members, a request will be sent out to all members, requesting information on the Society and asking for a curriculum vitae to aid Professor Moir in his work. The Society has appointed David Stanley, Adrien Brunet and Robert Culley as an advisory committee with respect to this Project.

(6) Canadian Corporation for Studies in Religion

There was a meeting of the Board of Directors of the C.C.S.R. in Montreal on October 16, 1976; members of the Society present at the Board meeting were Peter Craigie, Robert Culley and George Johnston. Discussion included matters relating to SR, publications of the Corporation, and the possibility of a new edition of the Guide to Religious Studies in Canada.

(7) Prize Essays

The Old Testament/Hebrew Bible Essay prize for 1977 was awarded to Claude Cox (see the programme); the congratulations of the Society go to Mr. Cox for an excellent paper. No award was made this year in the New Testament category.

4. Report of the Treasurer (R.T. Lutz)

By October 31, 1976 (our cut-off date for receiving members into the Society for any given year) our membership roll totalled 108, an increase of 15 over the year before. Our honorary membership holds steady at 4, these being founding members and active for many years in the Society. Sixteen of our members also hold membership in CSSR or CTS. Nine of our 1975-76 members did not renew (in spite of three reminders!) nor did about a hundred SBL members whose residence and employment are in Canada.

As of May 20, 79 members (including the 4 honorary ones) had submitted their dues for 1977. Eleven of these are new or lapsed members. Following the Annual Meeting the names of those members paid up for 1977 will be sent to the WLU Press, distributors of the journal Studies in Religion/Sciences Religieuses. The Society cannot afford to carry anyone delinquent in payment - your subscription to SR ends on June 30 if your current dues are not in. You do have until October 31 to be added to the list, but with the inconvenience of disruption in journal delivery.

The Canada Council continues to support the CSBS through its programme of travel grants. The Society received \$427.00 to cover the total transportation costs of bringing the Executive together in Toronto (February 5th). This included the Secretary (Calgary), Bulletin editor (Waterloo) and a member-at-large (Montreal). The Treasurer and another member-at-large reside in Toronto. Unfortunately, neither the President (Edmonton but on sabbatical in Germany) nor the Vice-President (Newfoundland but also on sabbatical) were able to attend the meeting.

We have also received \$1848.00 this year towards travel expenses to the Annual Meeting in Fredericton, an increase of 20% over what was expected. The greatest difficulty in distributing this largesse is in knowing where the real need lies. Some applicants protect their institutions by drawing from the Society, while others who have no other source to tap do not even apply to us for assistance. Everyone who needs travel assistance is urged to apply but only to the extent of their needs.

Apart from Canada Council Travel Grants (awarded through the Humanities Research Council of Canada) our financial support comes from membership dues and, up to now, a grant from the Society of Biblical Literature. Last year's Annual Meeting authorised the Executive to pursue the possibility of dissolving the Canadian Region of the SBL. This has been done, and one implication will likely be that no further grants will be forthcoming from that quarter. It will probably also mean that we will be unable to service those SBL members in Canada who do not join the CSBS. Since the Travel Grant funds go exclusively toward assisting members to attend meetings, either Executive or Annual, our Society functions more or less on that portion of the membership fee which remains after the cost of the journal SR is deducted. For 1976-77 that meant about \$400.00. The large balance on hand indicates that many bills of the current year are still outstanding, that employing institutions of executive members have absorbed some costs normally borne by the Society, and the financial restraint of the Executive!

A large item which will be levied soon, if not this year, will be a \$3.00 per faculty member assessment to cover the Society's membership in the HRCC. This will not only eat into our reserves; within a few years it will necessitate a dues increase.

FINANCIAL STATEMENT

May 30, 1976 - June 2, 1977

<u>INCOME</u>		<u>EXPENSES</u>	
Balance on hand	\$ 856.28	SR subscriptions (94)	\$ 564.00
Dues (1976)	370.00	Corporation dues	36.00
SBL grant	209.50	Executive meeting	477.00
CC Travel - Exec. mtg.	427.00	Nomination committee mtg.	10.00
CC Travel - Annual mtg.	1,848.00	Student prize essay	25.00
Dues (1977)	644.00	BULLETIN	?
		Travel grants	1,848.00
		Bank charges	1.00
			2,961.00
		Balance on hand, June 2, 1977	1,393.78
	<u>\$4,354.78</u>		<u>\$4,354.78</u>

5. Report of the Nominating Committee

The Nominating Committee, chaired by J.D. Whitehead, put forward the following nominations:

- (1) Vice-President (and President-elect): C.P. Anderson, U.B.C.
- (2) Treasurer: W.E. Aufrecht, Victoria College, Toronto
- (3) Member-at-large (continuing) and Executive-Secretary Elect:
P. Richardson, Scarborough College, Toronto
- (4) Member-at-large: E. Bieman, University of Western Ontario

All the persons listed above were elected to office in the Society.

6. Canadian Region: S.B.L.

The following motion was placed before the meeting:

"It is moved that the Canadian Region/S.B.L. dissolve itself, effective June 2nd, 1977"

The motion was carried. (See Executive Secretary's Report, para. 2).

7. The Taxable Status of the C.S.B.S./S.C.E.B.

A motion was made that two articles be added to the Constitution of the Society (see Executive Secretary's Report, para. 4).

The articles are as follows:

Article VII. The Canadian Society of Biblical Studies is a non-profit society which does not exist for the financial gain of its members. Any profits or other accretions to the Society shall be used solely for the promotion of its objects.

Article VII. La Société Canadienne des Etudes Bibliques est une société sans but lucratif; elle n'existe pas en vue du bénéfice financier de ses membres. Les profits ou autres gains qu'elle pourrait faire ne seront utilisés qu'à la poursuite de ses objectifs.

Article VIII. In the event that the Canadian Society of Biblical Studies should be dissolved or cease to function, all of its assets (after payment of liabilities) shall be distributed to one or more recognized charitable organizations in Canada.

Article VIII. Si la Société Canadienne des Etudes Bibliques vient à être dissoute ou à mettre fin à ses activités, tous ses avoirs devront être distribués - toutes dettes d'abord acquittées - à un ou plusieurs organismes de bienfaisance reconnus au Canada.

The motion was carried. The Executive Secretary will initiate the procedures for registering the Society as a charitable organization, for tax purposes.

8. New Members

The following persons were elected, by unanimous vote, into membership of the Society:

Jean Duhaime (Université de Montréal)
James Lindenberger (Vancouver School of Theology)
Michael Newton (McMaster University)
Murray Kelley (Toronto)
John Bligh (University of Guelph)

9. The annual meeting of the C.S.B.S. will be held during the Learned Societies Conference in London, Ontario, in 1978.

10. Letters of thanks for the 1977 meeting will be sent to Professor Vincent Donovan (St. Thomas University) and Dr. David Galloway (University of New Brunswick) for their assistance in the preparation of the successful Conference in Fredericton.

The meeting adjourned at 1730 hours.

Respectfully submitted,

Peter Craigie
P. C. Craigie,
Executive Secretary.

NEWS OF C.S.B.S. MEMBERSHIP

1. PUBLICATIONS BY MEMBERS: BOOKS

GARNET, P.

Salvation and Atonement in the Qumran Scrolls. W.U.N.T. series
2, no. 3. Tübingen: Mohr, 1977.

PLAUT, W.G.

Time to Think. Toronto, 1977.

SANDERS, E.P.

Paul and Palestinian Judaism. London/Philadelphia: SCM/Fortress
Press, 1977. Pp. 627 + xviii.

2. PUBLICATIONS BY MEMBERS: ARTICLES

BIEMAN, E.

"Devils' Yule and Mountain-Birth: Miltonic Echoes in Coleridge's
'Dejection Ode'." Milton and the Romantics 2 (December 1976),
16-22.

"The Ghost in Spenser's Fictions." In Spenser: Classical,
Medieval and Modern (1977), Microfiche card 4.

BREECH, E.

"Stimulus-Response and Declaratory Pronouncement Stories in Philo-
stratus." Society of Biblical Literature Seminar Papers (1977),
257-71.

COUTURIER, G.

"Le Prophète: conscience révoltée de son peuple." Dans Après Jésus,
collection "Héritage et Projet" no. 21. Montréal: Fides, 1977. Pp.
51-71.

COX, C.

"The Armenian Bible." In The Modern Encyclopedia of Russian and
Soviet Literature. H. Weber (ed.). Academic International Press,
forthcoming.

"Cyril of Alexandria's Text for Deuteronomy." Bulletin of the
International Organization for Septuagint and Cognate Studies
(1977).

"The Biblical Understanding of What it Means to be Human." Mission
(September/October 1977).

CRAIGIE, P.C.

"Three Ugaritic Notes on the Song of Deborah." Journal for the
Study of the Old Testament 2 (1977) 33-49.

Review of R.G. Boling's Judges. In Journal for the Study of the
Old Testament 1 (1976) 30-36.

DE FILIPPI, W.

"The Royal Inscriptions of Aššur--Nasir-Āpli II (883-859 B.C.):
A Study of the Chronology of the Calah Inscriptions together with
an Edition of Two of these Texts." Assur 1 (1977) 1-47.

DION, P.E.

"Raphaël l'exorciste." Bib 57 (1976) 399-413.

"Synagogues et temples dans l'Égypte hellénistique." SE, 29
(1977) 45-75.

"The Hebrew Particle 't in the Paraenetic Part of the 'Damascus
Document'." RQ 34 (July 1977) 197-212.

"A Tentative Classification of Aramaic Letter Types." SBLSP 1977,
415-441.

"Quelques aspects de l'interaction entre religion et politique dans
le Deutéronome." SE 30 (1978) 39-55.

DUHAIME, J.L.

"Remarques sur les dépôts d'ossements d'animaux à Qumrân." Revue
de Qumrân 9 (1977) 245-251.

"1 QM XIII et l'évolution du dualisme à Qumrân." Revue Biblique
84 (1977) 210-238.

HAWKIN, D.J.

"The Symbolism and Structure of the Marcan Redaction." Evangelical
Quarterly 49 (1977) 98-110.

"The Function of the Beloved Disciple Motif in the Johannine
Redaction." Laval Théologique et Philosophique 33 (1977) 135-150.

HOBBS, T.R.

"Some Wisdom Reflections in the Book of Jeremiah." Zeitschrift für
die Alttestamentliche Wissenschaft (1978)

HORSNELL, M.J.A.

"The Grammar and Syntax of the Year-Names of the First Dynasty
of Babylon." JNES 36 (1977) 277-85.

HUBBARD, B.J.

"Commissioning Stories in Luke-Acts: A Study of Their Antecedents, Form and Content." Semeia 8 (1977) 103-26.

Review of A. Sand, Das Gesetz und die Propheten: Untersuchungen zur Theologie des Matthäus. JBL 95 (1976) 664-66.

KLOPPENBORG, J.S.

"Didache 16, 6-8 and Special Matthaean Tradition." Vigiliae Christianae (forthcoming).

MACDONALD, B.

Review of J.M. Miller, The Old Testament and the Historian. In CBQ 38 (1976) 578-79.

Review of R.C. Culley, Studies in the Structure of Hebrew Narrative. In CBQ 39 (1977) 111-12.

ROLLMANN, H.

"Deussen, Nietzsche, and Vedānta." Journal of the History of Ideas. 1 (1978) 81-88.

"Troeltsch, von Hügel and Modernism." Downside Review. (1978; forthcoming).

SANDERS, E.P.

"The Covenant as a Soteriological Category and the Nature of Salvation in Palestinian and Hellenistic Judaism." In Jews, Greeks and Christians (Festschrift W.D. Davies). Hamerton-Kelly and Scroggs, (eds.). Leiden: Brill, 1976. Pp. 1-28.

TOOMBS, L.E.

"The Life and Ministry of Jesus." In Mature Years. Nashville: Methodist Publishing House, 1976-77.

"Tell el-Hesi, 1973 and 1975." With D.G. Rose. PEQ (1976) 41-54.

"The Stratification of Tell Balatah (Shechem)." BASOR (1976) 57-58.

"Tell el-Hesi." With D.G. Rose. Revue Biblique (1976) 257-60.

TRITES, A.A.

Several articles in The New International Dictionary of New Testament Theology. Vol. 2. C. Brown (ed.). Paternoster Press, 1976.

WHITEHEAD, J.D.

"Some Distinctive Features of the Language of the Aramaic Arsames Correspondence." With appendix: "Notations in Demotic and Aramaic on the Arsames Correspondence." JNES (April, 1978).

Review of F. Zimmermann, Biblical Books Translated from the Aramaic. JNES (April, 1978).

"An Overview of Ancient Hebrew Epistolography." By D. Pardee in collaboration with J.D. Whitehead and P.E. Dion. JBL (forthcoming).

3. CURRENT RESEARCH

AUFRECHT, W.E.

A computer-generated concordance to Targum Pseudo-Jonathan to the Pentateuch, in collaboration with Professor E.G. Clarke.

BIEMAN, E.

A long-range project to trace Neoplatonic and Christian traditions in Renaissance thought and literature is the background for:

1. Book in preparation on Neoplatonism for students of literature; supported by Canada Council during leave year, 1975-76.
2. "Neoplatonism: Types and Stereotypes." Paper read to the Medieval and Renaissance Collegium of the University of Michigan (March 1977).
3. "Two Neoplatonic Valedictions: Porphyry's and Donne's." Paper read to the Medieval and Renaissance Seminar, U.W.O. (April, 1977).

BREECH, E.

1. Canada Council Research Project: Parables as a Genre of Religious Discourse in Late Western Antiquity.
2. "Symbol and Metaphor, Kingdom of God and Parable," in Semeia Supplements volume edited by William A. Beardslee in honor of Amos Wilder.
3. Appointed Director of the Work Group on Parables of the Task Force on Genres of Religious Discourse in Late Western Antiquity.

BROWN, W.

A book on Pentecostalism for Reiner Pub., Swengel, Pa.

DION, P.E.

1. "Le rôle du prophète selon Deut., 18:9-22." Unpublished paper read at the ACEBAC Annual Meeting, 1977.

In the Press:

1. "The Language Spoken in Ancient Sam'al." Aramaic Colloquium, U. of Chicago, fall 1976; to appear in JNES.
2. "Ressemblance et image de Dieu. I, Egypte et Mésopotamie. II, L'Ancien Testament: les textes sacerdotaux." To appear in: Supplément au Dictionnaire de la Bible.
3. PARDEE, D., WHITEHEAD, J.D. and DION, P.E. "An Overview of Ancient Hebrew Letters." To appear in JBL.
4. Current research in Hebrew and Aramaic epistolography, and Aramaic Onomastics.

DUHAIME, J.L.

"Les charismatiques. Témoins privilégiés de la prière." Communication au Congrès de l'ACEBAC publiée dans Relations 37 (1977) 242-244.

GARNET, P.

"Jesus and the Exilic Soteriology." For the Sixth International Congress on Biblical Studies. Oxford, April 1978.

HOBBS, T.R.

1. The Unity of Jeremiah 32
2. Relationship of Jeremiah 2 and Proverbs 5, especially on motif of harlotry.
3. Commentary on Jeremiah 1-25 in series edited by J.D.W. Watts and R.P. Martin.

HORSNELL, M.J.A.

Year-Names of the First Dynasty of Babylon. Publication of new date-list fragments from the British Museum.

HUBBARD, B.J.

New Testament Christology. Invited paper at the Inter-University Seminar on the Future of Religion, Dubrovnik, Yugoslavia; April 1978.

KLOPPENBORG, J.S.

Wisdom Christology in Q.

MACDONALD, B.

Continuation of past involvement in archaeological excavations in Middle East.

PLAUT, W.G.

Commentary on the Torah. Numbers will appear in 1978 (Genesis appeared in 1975).

RIEGERT, E.R.

1. Preaching the New Lectionary.
2. The Credibility of the Church.
3. Interpreting Native Stories.

ROLLMANN, H.

"Rāmānuja in Germany." Paper for Annual Meeting of the American Oriental Society in Toronto, April 1978.

SANDERS, E.P.

1. A Chapter on "Jesus and Judaism" to be co-authored with W.D. Davies for the Cambridge History of Judaism.
2. The Introduction, translation and notes for the Testament of Abraham, to be prepared for the new edition of the Apocrypha and Pseudepigrapha.
3. A monograph on Jesus and Judaism.
4. A Chapter on the relationship between Judaism and Christianity for the series Aufstieg und Niedergang der Römischen Welt: Geschichte und Kultur Roms im Spiegel der neueren Forschung, ed. H. Temporini and W. Haase.

TOOMBS, L.E.

"The Muslim Cemetery at Tell el-Hesi." In preparation for the press.

TRITES, A.A.

1. "Some Aspects of Prayer in Luke-Acts." Paper read at the annual meeting of the SBL; San Francisco, December 1977.
2. "The Transfiguration: A Crux Interpretum in Heilsgeschichte." Paper read at the annual meeting of the CSBS; June, 1977.

WHITEHEAD, J.D.

1. Aramaic and Hebrew epistolography, with D. Pardee (Chicago) and P.E. Dion (Ottawa).
2. Aramaic dialectology.
3. "A Fifth Century B.C. Aramaic Papyrus about the Repair of a Ship Reconsidered in the Light of the Corpus of Aramaic Letters." Paper read at the annual meeting of the American Oriental Society, April, 1978.

4. NEW APPOINTMENTS

AUFRECHT, W.E.

Dean of Men, Victoria University, Toronto.

BREECH, E.

1. Associate Professor (July 1, 1977).
2. Coordinator, Religious Studies Programme (July 1, 1977).

COUTURIER, G.

Professeur Titulaire (Juin, 1977).

COX, C.

Canada-USSR Exchange Fellow (1977-78) doing research on Armenian biblical manuscripts.

CRAIGIE, P.C.

Head, Department of Religious Studies, University of Calgary (1977-).

DUHAIME, J.L.

Professeur adjoint (demi-temps). Université de Montréal (Théologie-Etudes bibliques).

HOBBS, T.R.

Promoted to Professor of Hebrew and Old Testament Interpretation at McMaster Divinity College, on retirement of Prof. G.G. Harrop (June '78).

HORSNELL, M.J.A.

Visiting Assistant Professor, University of Toronto, Department of Near Eastern Studies (July 1977 to June 1978).

HUEBSCH, R.W.

Assistant Professor, Religious Studies, Niagara University, N.Y.

KLOPPENBORG, J.S.

Special lecturer, Religious Studies, University of Toronto.

MACDONALD, B.

Representative (St. F.X.) to the Corporation of the American Schools of Oriental Research.

PLAUT, W.G.

President, Canadian Jewish Congress (elected May, 1977).

SANDERS, E.P.

Member, Editorial Board of Studiorum Novi Testamenti Societas (1976-).

5. THESES AND DISSERTATIONS

COX, C.

"The Textual Character of the Armenian Version of Deuteronomy" (Ph.D. dissertation, Near Eastern Studies, University of Toronto; J.W. Wevers, supervisor). In progress.

KLOPPENBORG, J.S.

"The Sayings of Jesus in the Didache: A Redaction Critical Approach" (M.A. thesis completed, University of St. Michael's College, University of Toronto, 1977).

OFFICERS/OFFICIERS 1977-78

Canadian Society of Biblical Studies
Société Canadienne des études bibliques

President/Président

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

Vice-President/Vice-Président

Professor C.P. Anderson,
Department of Religious Studies,
University of British Columbia,
Vancouver, B.C. V6T 1W5

Executive-Secretary/Secrétaire

Professor P.C. Craigie, 403-284-6987
Dept. of Religious Studies,
University of Calgary,
Calgary, Alberta. T2N 1N4

Treasurer/Trésorier

Professor W.E. Aufrecht,
Victoria College,
Toronto, Ontario. M5S 1K7

MEMBERS-AT-LARGE/MEMBRES ÉLUS

- (1) Professor P.R. Richardson,
(Executive Secretary Elect)
Principal, University College,
University of Toronto,
Toronto, Ontario. M5S 1A1
- (2) Professor J.D. Whitehead 519-884-8110
(Editor, Bulletin; Chairman, Nominations)
St. Jerome's College, Waterloo, Ontario. N2L 3H3
- (3) Professor Elizabeth Bieman,
Dept. of English, University of Western Ontario,
London, Ontario.

OFFICERS/OFFICIERS 1977-78

Canadian Corporation for Studies in Religion/Corporation canadienne des
Sciences religieuses: members nominated by the Society/membres només de la
Société.

C.H.H. Scobie, Department of Religious Studies
Mount Allison University, Sackville, N.B. E0A 3C0

Adrien M. Brunet, 2715 Côte Ste-Catherine
Montréal, P.Q.

Joseph Cahill, Department of Religious Studies
University of Alberta, Edmonton, Alberta T6G 2E1

John C. Hurd, Trinity College
Toronto, Ontario

Norman E. Wagner, Wilfrid Laurier University
Waterloo, Ontario N2L 3G1

Peter C. Craigie, Department of Religious Studies
University of Calgary, Calgary, Alberta T2N 1N4 (designated as Director)

Research and Publications Committee/Comité de Publication et Recherche

Peter Richardson, Humanities, Scarborough College, University of
Toronto, West Hill, Ontario M5S 1A1 (Chairman)

Guy P. Couturier, Faculté de Théologie
Université de Montréal, C.P. 6128, Montréal, P.Q.

Adrien M. Brunet, 2715 Côte Ste-Catherine
Montréal, P.Q.

Lloyd Gaston, Vancouver School of Theology
6000 Iona Drive, Vancouver, B.C. V6T 1L4

Trevor R. Hobbs, McMaster Divinity College
Hamilton, Ontario L8S 4A1

Donna Runnalls, Faculty of Religious Studies
McGill University, P.O. Box 6070, Station A, Montreal, P.Q. H3C 3G1

John Van Seters, Department of Near Eastern Studies, University
College, University of Toronto, Toronto, Ontario M5S 1A1

Representative: Humanities Research Council of Canada:

P. C. Craigie (Executive Secretary)

CONSTITUTION

CANADIAN SOCIETY OF BIBLICAL STUDIES
 SOCIÉTÉ CANADIENNE DES ÉTUDES BIBLIQUES

- I. Name. The name of this Society shall be the Canadian Society of Biblical Studies/Société canadienne des études bibliques.

Nom. Le nom de la Société est le suivant: Canadian Society of Biblical Studies/La Société Canadienne des Etudes bibliques.

- II. Object. The object of the Society shall be to stimulate the critical investigation of the classical biblical literatures, together with other related literature, by the exchange of scholarly research both in published form and in public forum.

But. La Société a pour but de stimuler la recherche scientifique dans les disciplines bibliques et connexes, en favorisant l'échange entre chercheurs sous forme de publications écrites ou de forums publics.

- III. Membership.
1. Those interested in and able to further the objects of the Society shall be eligible for membership, on nomination by a member and election by the Society.
 2. The membership dues shall be fixed by the Society upon recommendation of the executive. Special dues shall be fixed for student members.
 3. Life Members may be elected at the annual meeting of the Society. Life Members shall retain full membership rights, but will not be asked to pay membership dues. Life membership may be bestowed on members of the Society who have made an outstanding contribution to the life of the Society and to Biblical Scholarship.

- Membre.
1. Toute personne intéressée et apte à contribuer au but de la Société est éligible à en être membre; sa candidature doit être proposée par un autre membre et votée en assemblée générale.
 2. L'Assemblée générale détermine, d'après la recommandation de son Exécutif, le montant de la cotisation exigée des membres de la Société. Cette cotisation est moindre dans le cas des membres encore étudiants.

- IV. Officers. The officers of the Society shall be a President, Vice-President, Executive-Secretary and Treasurer, who, with three other members elected by the Society, shall constitute the Executive. The President shall serve for one year only and shall not be eligible for re-election. The Executive-Secretary and the Treasurer shall serve for a 3 year term and each may succeed himself (or herself) once during a period of continuous tenure. The election of Executive Officers shall take place at the annual meeting.

Officiers. Les officiers de la Société sont les suivants: le Président, le Vice-président, le Secrétaire et le Trésorier qui, avec trois autres membres élus par l'Assemblée générale, constituent l'Exécutif. Le mandat du Président est annuel et n'est pas renouvelable. Le mandat du Secrétaire et du Trésorier est de trois ans et peut être renouvelé pour un deuxième mandat consécutif. L'élection des officiers de l'Exécutif a lieu lors de l'Assemblée générale annuelle.

- V. Meetings. The Society shall meet at least once a year at such time and place as the Executive may determine.

Assemblées. La Société se réunit en Assemblée générale au moins une fois par année, en temps et lieu déterminés par l'Exécutif.

- VI. Amendments. This Constitution may be amended by a two-thirds majority of members present and voting at an Annual Meeting. Notices of motion proposing amendments to the Constitution shall be forwarded by the Executive to all members of the Society at least 3 months prior to the Annual Meeting.

Amendements. Cette Constitution peut être amendé par un vote majoritaire des deux tiers des membres présents et votant à l'Assemblée générale annuelle. L'Exécutif doit communiquer l'avis des amendements proposés à tous les membres de la Société au moins trois mois avant la tenue de l'Assemblée générale annuel.

- VII. The Canadian Society of Biblical Studies is a non-profit society which does not exist for the financial gain of its members. Any profits or other accretions to the Society shall be used solely for the promotion of its objects.

La Société Canadienne des Etudes Bibliques est une société sans but lucratif; elle n'existe pas en vue du bénéfice financier de ses membres. Les profits ou autres gains qu'elle pourrait faire ne seront utilisés qu'à la poursuite de ses objectifs.

VIII. In the event that the Canadian Society of Biblical Studies should be dissolved or cease to function, all of its assets (after payment of liabilities) shall be distributed to one or more recognized charitable organizations in Canada.

Si la Société Canadienne des Etudes Bibliques vient à être dissoute ou à mettre fin à ses activités, tous ses avoirs devront être distribués - toutes dettes d'abord acquittées - à un ou plusieurs organismes de bien faisance reconnus au Canada.

//

Officers/Officiers (03-06-1977)

President/Président

Executive Secretary/Secrétaire

Treasurer/Tresorier

Members/Membres

REPORT ON THE SEVENTH WORLD CONGRESS OF JEWISH STUDIES

Jerusalem, August 7-14, 1977

By James M. Lindenberger

Vancouver School of Theology

The immense sweep of scholarly interests represented in Jerusalem last August--and the impossibility of reporting on more than a fraction of the activities--is symbolized by the fact that over 620 papers were read in four working days, ranging in topic from phonological stress in proto-Semitic to the style of S.Y. Agnon. The Congress took place at the Hebrew University, not at the more familiar Givat Ram campus, but at Mount Scopus, the original site of the Hebrew University, abandoned between 1948 and 1967. With extensive new construction on the site, most of it still uncompleted, it is being readied to serve as a "new" campus, greatly expanding the University's facilities.

The Congress opened with a major archaeological report by Benjamin Mazar ("Jerusalem of the First and Second Commonwealth in the Light of the Temple Mount Excavations"), and several other sessions were devoted to archaeology. M. Dothan reported on three seasons at Akko, and M. Kochavi spoke on "Saul's Kingdom, a New Evaluation in the Light of Archaeological Research". (An announced paper by Ruth Amiran on "The Ancient Canaanite City of Arad--12 Seasons of Excavations" unfortunately had to be cancelled.)

The wealth of papers on the Old Testament can only be hinted at by a few titles on representative topics: theology--A. Reichert (Tübingen), "The Song of the Sea and Deuteronomic Theology"; R. Rendtorff, "The Origin and Development of the Biblical Concept of Israel's Election"; tradition-history--S. Talmon, "Did Biblical Israel Know a 'National Epic'?"; H.L. Ginsberg, "Dialogue Between E and D Schools"; prophecy--A. Rofé, "Isaiah 66:1-4: Judean Sects in the Persian Period as Viewed by the Third Isaiah"; S. de Vries, "Conflict With Monarchy in the Prophetic Narratives"; institutions--M. Haran, "The Beginnings of Ancient Israelite Priesthood"; J. Milgrom, "The Political and Social Structure of Pre-Monarchic Israel as Reflected in Priestly Terminology"; semantics--J. Sawyer, "Biblical Semantics and Theological Dictionaries of the Old Testament"; law--H. Brichto, "Some Aspects of Israel's Biblical Legislation and Customary Law"; there were also many papers dealing with technical aspects of halacha.

A number of presentations treated the apocalyptic literature, both general aspects (J.M. Schmidt [Neuss], "Apocalyptic and Prophecy"; D. Dimant [Haifa], "The Problem of Pseudonymity in Jewish Apocalyptic: Some Methodological Observations") and in particular the Enochic traditions (G. Nickelsburg, "Enoch's Ascent to the Heavenly Throne-Room: I Enoch 12-16"; W.J. Tyloch [Warsaw], "On the Essene Provenience of the Book of Enoch"; P. Alexander [Manchester], "New Light on the Hebrew Book of Enoch"; F. Anderson [North Ryde, Australia], "The Hebraisms in the Slavonic Book of Enoch").

Qumran studies were represented by several papers. S. Iwry (Baltimore), spoke on "The Language of Qumran", and H. Stegemann (Marburg) reported on the preparation of a new dictionary of Qumran Hebrew and Aramaic. David Flusser ("Qumran and a New Apocryphal Composition") announced his discovery and forthcoming publication of a Hebrew text from the Cairo Geniza related --he argues-- to the Qumran traditions about the compositions of David found in 11QPs^a DavComp.

Four papers dealt with the Ugaritic literature and its relationship with the Old Testament: B. Margalit (Haifa), "A Ugaritic Prayer for a City Under Siege (RS 24.266)"; J.R. Porter (Exeter), "The Ugaritic Text šhr and šlm and Genesis 19:30-38"; M. Heltzer (Haifa), "The Rephaim in the Old Testament and the rpum in the Ugaritic Literature as an Ethnic Term"; D.T. Tsumura (Ibaragi-ken, Japan), "Ritual Rubric or Mythological Narrative? CTA 23:56-57 Reconsidered".

For specialists in Aramaic, there was a conference on Assyro-Babylonian-Aramaic interrelations, including presentations by Hayyim Tadmor ("The Aramisation of Assyria"), P. Garelli ("Le rôle des Araméens dans l'administration impériale Assyrienne"), and Jonas Greenfield ("The Role of Aramaic in the Babylonian Empire"), as well as a series of papers on the Targums and on linguistic aspects of the Aramaic of various periods. J. Naveh announced a forthcoming major publication, a corpus of Aramaic and Hebrew synagogue inscriptions from the late Roman and Byzantine periods.

Of the numerous other papers on the ancient Near East, a few representative titles will suffice: D.O. Edzard, "New Evidence on Ancient Oriental Wisdom Literature According to the Sumerian Texts from Abu Salabikh"; W. Hallo, "The Royal Correspondence of Larsa (II): Letters, Prayers and Letter-Prayers"; M. Held, "On Some West Semitic Elements in the Mari Correspondence"; S. Greengus, "Marriage Gifts in Sumerian Sources".

A great many presentations dealt with Hebrew language in its various periods (including reports on two major projects under way in Israel: the Hebrew Language Academy's Historical Dictionary of the Hebrew Language [S. Abramson], and the Hebrew University's Language Traditions Project [S. Morag]), and with the teaching of modern Hebrew as a foreign language.

Biblical and post-biblical Jewish historiography was the subject of a number of papers, including two by Canadian scholars: A. Cooper (Hamilton), "The Structure of Biblical History", and W. Klassen (Manitoba), "Influences of Stoicism on Josephus Flavius as an Historian".

The number of papers relating to the New Testament and early Christianity was not great, but included some of particular interest. There was one contribution to the burgeoning literature on real and/or apparent anti-Jewish traits in the New Testament (N. Süsskind, "Why the Gospels Scapegoat the Jews"). Other New Testament papers included H.D. Betz, "The Sermon on the Mount: A Jewish-Christian Source"; M. Delcor, "A Hebrew Translation of the Gospels from the Vatican MS. 100". Two archaeological papers were of

interest for New Testament background: R. Hachlili (Tel Aviv), "Burial Customs of the Hasmonean and Herodian Periods in the Light of the Excavation of the Jewish Cemetery at Jericho"; and A. Kloner (Jerusalem), "Rolling Stones in Burial Caves from the Second Temple Period". Other papers treated the processes of mutual influence between Jewish and early Christian iconography and art (P.C. Finney [Missouri] and I. Renov [New York]).

The political tensions of today's Middle East occasionally made an unexpected intrusion into the proceedings. On one occasion, in the midst of a somewhat dry paper on Israelite and Canaanite weights by a venerable scholar from Jerusalem, an Israeli Air Force jet streaking low overhead cracked the sound barrier, causing several foreign delegates to leap from their seats and run to the windows in alarm!

The Mount Scopus campus, particularly in its present uncompleted state, is hardly an ideal place for a gathering of this scope. It is relatively remote from downtown Jerusalem where most delegates were housed, and lacks some of the conveniences which participants have a right to expect, in particular an adequate dining hall or restaurant. But the Israeli hosts did go to great lengths to make delegates feel welcome. Lecturers from abroad were greeted at separate receptions by President Ephraim Katzir and Mayor Teddy Kollek, with a special artistic programme at the Jerusalem Theatre, an archaeological field trip to Lachish and Aphek/Antipatris, and a group visit to the Yad Vashem Holocaust Memorial.

For any further information about the Congress, its participants, and the projected publication of the proceedings, contact the World Union of Jewish Studies, P.O. Box 1255, Jerusalem, Israel.

NOTICES

(Members of the Society are reminded of the following two Newsletters, both of which are produced in Canada and were initiated under the auspices of the Society.)

"NEWSLETTER FOR TARGUMIC AND COGNATE STUDIES"

For full information write: The Editor
Newsletter for Targumic and Cognate Studies
Department of Near Eastern Studies
Victoria College
Toronto, Ontario
M5S 1K5, Canada

"NEWSLETTER FOR UGARITIC STUDIES"

For full information write: The Editor
Newsletter for Ugaritic Studies
Programme in Religious Studies
The University of Calgary
Calgary, Alberta
T2N 1N4, Canada

CSBS MEMBERSHIP '77

Anderson, C.P.
3533 West 26th Ave.
Vancouver, B.C.
V6S 1N6

Armerding, Carl E.
3861 West 39th Ave.
Vancouver, B.C.
V6N 3A8

Aufrecht, Walter E.
Victoria University
Toronto, Ontario
M5S 1K7

Baird, Edgar M.
325 Woodbridge St.
Fredericton, N.B.
E3B 4R4

Bater, Robert
Queens Theo. College
Kingston, Ontario
K7L 3N6

Baumgarten, A.
Dept. of Religion
McMaster University
Hamilton, Ontario
L8S 4K1

Beare, Frank W.
122 Roxborough Dr.
Toronto, Ontario
M4W 1X4

Bellefontaine, Elizabeth
Rel. Studies
Mt. St. Vincent University
Halifax, N.S.
B3M 2J6

Bieman, Elizabeth
Dept. of English
University of Western Ont.
London, Ontario
N6A 3K7

Bligh, John F.
5 Monticello Cr.
Guelph, Ontario
N1G 2M1

Bongie, P.
Centre Biblique de l'Archeveche
de Montreal
Montreal, P.Q.

Breech, E.
Religious Studies Programme
York University
4700 Keele Street, Toronto, Ontario

Brown, W. Gordon
24 Queen Anne Road
Toronto, Ontario
M8X 1S9

Brunet, Adrien M.
2715 Ch. Cote Ste. Catherine
Montreal, P.Q.
H3T 1B6

Cahill, P. Joseph
Dept. of Rel. Studies
University of Alberta
Edmonton, Alberta
T6G 0X7

Carson, D.A.
3358 S.E. Marine Dr.
Vancouver, B.C.
V5S 2H6

Clarke, E.G.
Victoria College
University of Toronto
Toronto, Ontario
M5S 1K7

Cooper, Alan M.
Dept. of Religion
McMaster University
Hamilton, Ontario
L8S 4K1

Corsten, John B.
Box 68
Annapolis Royal, N.S.
B0S 1A0

Couturier, Guy
University of Montreal
Box 6128
Montreal, P.Q.
H3C 3J7

Cox, Claude
Box 946
Meaford, Ontario
N0H 1Y0

Craigie, Peter C.
Religious Studies
University of Calgary
Calgary, Alberta
T2N 1N4

Crowley, Edward J.
Dept. of Rel. Studies
University of Windsor
Windsor, Ontario
N9B 3P4

Cullen, Bernice
University of P.E.I.
Charlottetown, P.E.I.
C1A 4P3

Culley, Robert C.
Fac. of Rel. Studies
McGill University Box 6070
Montreal, P.Q.
H3C 3G1

Dahms, John V.
The Can. Bible College/
Can. Theo. College
4400 Fourth Avenue
Regina, Saskatchewan
S4T 0H8

*De Filippi, W.
118 Heddington Avenue
Toronto, Ontario
M5N 2K8

Dion, Paul-Eugene
96 Empress Avenue
Ottawa, Ontario
K1R 7G2

Donovan, Vincent J.
St. Thomas University
Fredericton, N.B.
E3B 5G3

Dressler, H.H.P.
3358 S.E. Marine Dr.
Vancouver, B.C.
V5S 2H6

*Dufour, Simon
29500 Rang St.-Jean
Ville de la Baie,
C. Dubuc, P.Q.
G7B 3P6

Duggan, M.
1320-87 Ave. S.W.
Calgary, Alberta
T2V 0W3

Duhaime, Jean L.
Theologie 250
Universite de Montreal
C.P. 6128
Montreal, P.Q.
H3C 3J7

Eckert, Lowell E.
Concordia College
7128 Ada Blvd.
Edmonton, Alberta
T5B 4E4

Fast, Peter
217 Niagara Street
Winnipeg, Manitoba
R3N 0V1

Fawcett, S. Vernon
Emmanuel College
75 Queen's Pk. Cr.
Toronto, Ontario
M5S 1K7

Foley, Christopher M.
POB 1007 McMaster University
Hamilton, Ontario
L8S 1C0

Forestell, James T.
St. Michael's College
81 St. Mary's Street
Toronto, Ontario
M5S 1J4

Fox, Douglas J.
Huron College
London, Ontario
N6G 1H3

Fraikin, Daniel
Queen's Theo. College
Kingston, Ontario
K7L 3N6

Frost, Stanley B.
History of McGill Proj.
McLennan Library
McGill University
3459 McTavish Street
Montreal, P.Q.
H3A 1Y1

Garber, S. David
Box 36
Hawkesville, Ontario
N0B 1X0

Garnet, Paul
Concordia University
7141 Sherbrooke St. W.
Montreal, P.Q.
H4B 1R6

Gaston, Lloyd
Vancouver School of Theo.
6000 Iona Drive
Vancouver, B.C.
V6T 1L4

Gasque, W. Ward
Regent College
2130 Wesbrook Cr.
Vancouver, B.C.
V6T 1W6

Guenther, Allan R.
Mennonite Brethren College
of Arts
77 Henderson Highway
Winnipeg, Manitoba
R2L 1L1

Guillemette, P.
Faculte de Theologie
Universite de Montreal
Case Postale 6128
Montreal, Quebec
H3C 3J7

Gummer, Judy
Dept. of Religion
McMaster University
Hamilton, Ontario
L8S 4K1

Halpern, Baruch
210 Vanier College
York University
4700 Keele Street
Downsview, Ontario
M3J 1P3

Hannah, V.
Canadian Nazarene College
1301 Lee Blvd.
Winnipeg, Manitoba
R3T 2P7

Hartzfeld, David F.
Canadian Bible College
4400 4th Avenue
Regina, Saskatchewan
S4T 0H8

Hawkin, David J.
Regional College at Cornerbrook
Memorial University
Cornerbrook, Nfld.
A2H 6P9

Hobbs, Trevor R.
McMaster Divinity College
Hamilton, Ontario
L8S 4L6

Holmes, Benjamin T.
Box 4, Site 2C, R.R. 3
Port Dover, Ontario
N0A 1N0

Horman, John
315 Hunter W.
Hamilton, Ontario

Horsnell, Malcolm J.A.
Apr. 206
3541 Yonge Street
Toronto, Ontario
M4N 2P1

Hubbard, Benjamin J.
84 Margaret N.
Waterloo, Ontario
N2J 3P9

*Hudon, Rosemarie
13419 - 103 Ave.
Edmonton, Alberta
T5N 0S3

Huebsch, Robert W.
Dept. of Religious St.
Niagara University
Niagara, N.Y. 14109

Hurd, John C.
Trinity College
University of Toronto
Toronto, Ontario
M5S 1H8

Hurtado, Larry W.
Regent College
2130 Wesbrook Crescent
Vancouver, B.C.
V6T 1W6

Irwin, William H.
University of St. Michael's
Toronto, Ontario
M5S 1J4

Jackson, J.J.
Pittsburgh Theo. Sem.
616 N. Highland Ave.
Pittsburgh, Pa. 15206

Johnston, George
Faculty of Rel. Studies
3520 University Street
Montreal, P.Q.
H3A 2A7

Kazmierski, C.R.
177 Waller Street
Ottawa, Ontario
K1N 6N5

Klassen, William
University of Manitoba
Winnipeg, Manitoba
B3T 2N2

Kloppenborg, John S.
602-30 Charles St. W.
Toronto, Ontario
M4Y 1R5

Krnshen, Karl H.
43 Caroline St. N.
Waterloo, Ontario
N2L 2Y5

Legault, Andre
28 Ave. Vincent-D'Indy
Outremont, Montreal, P.Q.
H2V 2S9

Leske, Adrian M.
Concordia College
7128 Ada Blvd.
Edmonton, Alberta
T5B 4E4

Levy, B.B.
Jewish Studies Programme
McGill University
3511 Peel Street
Montreal, P.Q.

Lindenberger, J.
Vancouver School of Theology
6000 Iona Drive
Vancouver, B.C.
V6T 1L4

Losier, M.A.
Mount St. Bernard College
St. Frances Xavier Univ.
Antigonish, N.S.
B2G 2N5

Lovesey, M.R.B.
P.O. Box 68
Wolfville, N.S.
B0P 1X0

Lutz, R. Theodore
Dept. of Near Eastern Stud.
University of Toronto
Toronto, Ontario
M5S 1A1

McCullough, W.S.
University College
University of Toronto
Toronto, Ontario
M5S 1A1

MacDonald, Burton
St. F.X. University
Box 137
Antigonish, N.S.
B2G 1C0

McEvenue, Sean
Concordia University
Loyola Campus
Montreal, P.Q.
H4B 1R6

MacKenzie, R. Sheldon
95 Logy Bay Road
St. John's, Newfoundland

McCready, W.
975 Warwick Court
Unit 1707
Burlington, Ontario
L7T 3Z7

Magder, S.R.
27 Ridgevale Dr.
Toronto, Ontario

Massey, Isabel Ann
329 Concord Avenue
Toronto, Ontario
M6H 2P9

Meagher, J.C.
Institute of Christian
Thought
St. Michael's College
Toronto, Ontario
M5S 1J4

Mendelson, A.
Dept. of Religion
McMaster University
Hamilton, Ontario
L8S 4K1

Merklinger, Harold A.
P.O. Box 1224
Fonthill, Ontario
L0S 1E0

Meyer, Ben F.
Dept. of Religion
McMaster University
Hamilton, Ontario
L8S 4K1

Miletic, Stephen
382 Rosedale
Windsor, Ontario
N9C 2N2

Miller, John W.
Conrad Grebel College
Waterloo, Ontario
N2L 3G6

Milne, Pamela
534 Partington
Windsor, Ontario
N9B 2N5

Milton, Helen
Dept. of Rel. Studies
University of Windsor
Windsor, Ontario
N9B 3P4

Moffatt, Gerald E.
P.O. Box 667
Campbellford, Ontario
K0L 1L0

Mosca, Paul G.
Dept. of Rel. Studies
University of B.C.
Vancouver, B.C.
V6T 1W5

Neumann, Kenneth J.
123 Richmond Crescent
Saskatoon, Saskatchewan
S7K 1A9

Newby, M.T.
Trinity College
University of Toronto
Toronto, Ontario
M5S 1H8

Newton, M.
Dept. of Religious Studies
McMaster University
Hamilton, Ontario
L8S 4K1

Nodwell, R. Gordon
298 Deloraine Avenue
Toronto, Ontario
M5M 2B3

Osborne, Robert E.
Dept. of Religion
Carleton, Ontario
K1S 5B6

*See correction at the end of list.

Parker, C.H.
Queen's Theo. College
Queen's University
Kingston, Ontario
K7L 3M6

Parke-Taylor, G.
1681 Kathryn Drive
London, Ontario
N6G 2R7

Paul, G.M.
Dept. of Classics
McMaster University
Hamilton, Ontario
L8S 4M2

Pietersma, Albert
Dept. of Near Eastern
Studies
University of Toronto
Toronto, Ontario
M5S 1A1

Plaut, Gunther
Holy Blossom Temple
Toronto, Ontario

Price, R.
Box 848
89 Lloyd St.
Stouffville, Ontario
L0H 1L0

Proudman, C.L.J.
Coll. of Emmanuel & St. Chad
Saskatoon, Saskatchewan
S7N 0W6

Przybylski, Benno
Dept. of Rel. Studies
McMaster University
Hamilton, Ontario
L8S 4K1

Pummer, R.
Dept. of Rel. Studies
Faculty of Arts
University of Ottawa
Ottawa, Ontario
K1N 6N5

Reinhartz, A.
Dept. of Rel. Studies
McMaster University
Hamilton, Ontario
L8S 4K1

Remus, Harold
85 Longwood Drive
Waterloo, Ontario
N2L 4B6

Richardson, Peter
University College
University of Toronto
Toronto, Ontario

Riegel, Stanley K.
36 Selwyn Gardens
Cambridge, England
CB3 9BA

Riegert, Eduard R.
Waterloo Lutheran Sem.
Waterloo, Ontario
N2L 3C5

Robillard, Jean-Marc
450 Rue Girouard
C.P. 370
St. Hyacinthe, P.Q.
J2S 7B

Rollmann, H.
Dept. of Rel. Studies
McMaster University
Hamilton, Ontario
L8S 4K1

Rook, John
369 Banbury Rod., Flat 130
Oxford OX 27 RE
England

Runnalls, Donna
Royal Victoria College
3425 University Street
Montreal, P.Q.
H3A 2A8

Sanders, E.P.
Dept. of Rel. Studies
McMaster University
Hamilton, Ontario
L8S 4K1

Sandys-Wunsch, John
Dept. of Rel. Studies
Memorial University
St. John's, Nfld.
A1C 5S7

Schnell, Robert F.
1340 Elliott Street
Saskatoon, Saskatchewan
S7N 0V8

Schuller, Eileen
Newman Theo. College
R.R. 8
Edmonton, Alta.
T5L 4H8

Scobie, Charles H.H.
Dept. of Rel. Studies
Mt. Allison University
Sackville, N.B.
EOA 3C0

Scott, R.B.Y.
80 Heath St. W.
Toronto, Ontario

Soble, W. Wayne
12 Chedoke Avenue
Hamilton, Ontario
L8P 4N9

Sweet, R.F.G.
Dept. of Near Eastern
Studies
University of Toronto
Toronto, Ontario
M5S 1A1

Taylor, George E.
University of Winnipeg
515 Portage Avenue
Winnipeg, Manitoba
R3B 2E9

Toombs, L.E.
Religion and Culture
Wilfred Laurier University
Waterloo, Ontario
N2L 3C5

Trites, Allison A.
Acadia University
Wolfville, N.S.
B0P 1X0

Van Dam, C.
12 Stavely Crescent
Brampton, Ontario
L6W 2R9

Vanderveeken, W.P.
41 Alice Street
Mount Albert, Ontario
L06 1M0

Vanzutphen, V.H.
1040 Waterloo North
London, Ontario
N6A 3Y1

Wagner, Norman
CSR Executive Ofc.
Wilfred Laurier University
Waterloo, Ontario
N2L 3C5

Walters, S.D.
59 St. George St.
Toronto, Ontario
M5S 2E6

Waltke, B.K.
7651 Gabriola Cres.
Richmond, B.C.
V7C 1W2

Whitehead, J. David
Religious Studies
St. Jerome's College
Waterloo, Ontario
N2L 3G3

Williams, Ronald J.
Near Eastern Studies
University of Toronto
Toronto, Ontario
M5S 1A1

Wilson, Stephen G.
Dept. of Religion
Carleton University
Ottawa, Ontario
K1S 5B6

Winnett, Fred V.
 University College
 Univ. of Toronto
 Toronto, Ontario
 M5S 1A1

Wood, Blake G.M.
 St. John's College
 Ft. Gary Campus
 Winnipeg, Manitoba
 R3T 2M5

Wishart, Vernon R.
 11135-80 Avenue
 Edmonton, Alberta
 T6G 0R4

Wood, Joyce R.
 271 Rhodes Avenue
 Toronto, Ontario

NEW ADDRESSES AND NEW MEMBERS

(APRIL, 1978)

Davis, P.G.
 377 Mohawk Rd. W.
 Hamilton, Ontario
 L9C 1W5

Fischer, R.W.
 School of Religion & Culture
 Wilfred Laurier University
 Waterloo, Ontario
 N2L 3C5

De Filippi, W.
 797 Jane Street
 Toronto, Ontario

Hudon, Rosemarie
 Box 1716
 Edson, Alberta
 T0E 0P0

Dufour, S.
 574 Jacques-Cartier E.
 Chicoutimi, P.Q.
 G7H 4J3

Whitelock, R.F.
 4570 Homewood Avenue
 Niagara Falls, Ontario
 L2E 4X8