

The Bulletin

2020/21

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

Volume 80
Matthew Thiessen, Editor

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**Beyond Eurocentrism: A Future for Canadian Biblical
Studies***

J. Richard Middleton

This year (2021) marks the fiftieth anniversary of the founding of the Canadian Corporation for Studies in Religion (CCSR) and its interdisciplinary flagship journal *Studies in Religion / Sciences Religieuses (SR)*.¹ The Canadian Society of Biblical Studies / Société canadienne des études Bibliques (CSBS/SCÉB) has been a member of the Corporation from the beginning.² Given this milestone anniversary of fifty years, I have taken the opportunity

* For David Jobling, CSBS/SCÉB President 1992–93. Citations of this presidential address should come from its published version in the *Canadian-American Theological Review* 10, no.1 (2021).

1 The CCSR was created by federal charter in 1970, and the first issue of *SR* was published in 1971.

2 The following are the dates of establishment of the current member societies of CCSR: Canadian Society of Biblical Studies / Société canadienne des études bibliques (CSBS/SCÉB): 1933; Canadian Theological Society (CTS): 1955; Société canadienne de théologie (SCT): 1963; Canadian Society for the Study of Religion / Société canadienne pour l'étude de la religion (CSSR/SCÉR): 1965; Canadian Society of Patristic Studies / Association canadienne des études patristiques (CSPS): 1975. The Canadian Society of Church History (CSCH), established in 1960, has been (but is not currently) a member of CCSR.

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to reflect in my presidential address on the state of biblical studies in Canada, with a look to the future.³

This milestone anniversary comes at a particularly momentous time in our world, which disrupts the possibility of unvarnished celebration. Just as we might want to focus on the achievements of the Corporation and its member societies (including CSBS/SCÉB), we are reminded that academic discourse does not take place in a social vacuum, but is promulgated by actual people in the context of a real world, often characterized by extreme hardship and suffering. Although the COVID-19 pandemic was new to North America in 2020, the physical and emotional suffering it caused was exacerbated by long-standing racial and economic disparities in our societies. And these disparities, especially evident in the violence perpetrated on Black and Brown bodies (and souls) in the USA, have erupted into plain view for all to see. So it is well nigh impossible to simply celebrate the achievements of the CCSR without some critical analysis of our social context.⁴

Various events of the last year have also found their way into the business of the executive committee of the CSBS/SCÉB. Over the last twelve months, the executive was asked to respond to each of these events:

³ On the occasion of this anniversary, the CCSR invited representatives of all its member societies to write a short reflection on the state of their academic field, to be published in a theme issue of *SR*. Although I was invited to reflect on the state of biblical studies, my presidential address was considerably too long for their purposes.

⁴ It is because of the COVID-19 pandemic, which resulted in the cancellation of the CSBS/SCÉB annual meeting in 2020, that I have continued as president for a second year, something unprecedented in the history of the Society.

- The closing of a religion department and cutting of tenured faculty.
- Donald Trump's use of military force to facilitate a photo-op using a Bible as a prop.
- The violence of white supremacy and the residual racism in the CSBS/SCÉB.
- The conviction of a biblical scholar for possession of child pornography.

For those of us on the executive, the requests for comment raised the question of the basis upon which we would be speaking for the Society. In what way are events and concerns like these intrinsic to our identity as an academic society that studies ancient texts and societies? Could we articulate some principles of our Society in a way that would allow more meaningful responses in the future? And, finally, could we clarify our purposes as an academic society in a way that might even be appropriately proactive rather than reactive?⁵

This discussion within the CSBS/SCÉB executive has stimulated my own thinking on the state of biblical studies in Canada. However, my reflections here do not represent a formal position statement of the Society; rather, they are in the nature of a personal opinion piece. I will draw on my own experience as a lens

⁵ I am thankful to Colleen Shantz (newly elected president of CSBS/SCÉB) for initiating the discussion of the basis on which the Society might address such issues. The previous two paragraphs are adapted from her insightful framing of the the issues and questions raised in our executive committee discussion and sent (when she was vice-president) to the Society membership in an email on April 16, 2021. It was the executive's intent that this discussion be expanded to include the entire CSBS/SCÉB membership.

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to analyze the history of Canadian biblical studies and to envision some possibilities for the future.

Having decided to reflect on the state of Canadian biblical studies, I find that I am at something of a disadvantage. Although I have presented seventeen papers at CSBS/SCÉB meetings since I became a member in 1992 (with a total of twenty-eight papers at five Canadian learned societies over the years), I am an outsider to formal biblical studies in Canada.

Despite completing both masters and doctoral degrees at Canadian institutions, I am a Jamaican by birth and ethnicity, having begun biblical studies on the political and scholarly periphery of North America, in what is today called the Global South or the Majority World (we called it the Third World when I was an undergraduate). I emigrated from Jamaica to Canada only after my formative studies for a BTh degree at Jamaica Theological Seminary. And my immersion in graduate biblical studies took place in the USA, between my two Canadian degrees. To complicate matters further, I have not lived in Canada for the past twenty-five years, since obtaining a faculty position in Rochester, NY.

Although my home is within two hours drive of the Canadian border, I have been living and teaching in a cultural context quite different from the Canada I came to know and love. That cultural difference is emphasized every time I cross the border to attend the Congress of Humanities and Social Sciences (and, before that, the Learned's) or to visit relatives in the Toronto area.

So, while I am no stranger to Canadian biblical scholarship, and have interacted extensively with Canadian biblical scholars at

the Congress / Learned's for nearly thirty years, my reflections will inevitably be colored by my outsider status.

Subjectivity, Embodiment, and Resistance in Caribbean Biblical Studies

Perhaps an account of my initial theological and biblical—indeed, socio-cultural—formation in Jamaica might be helpful, since it is foundational to how I see both the development and possible future of biblical studies in Canada.

I grew up in Kingston, the Jamaican capital, a fourth-generation Jamaican on my father's side, with my mother's side going back considerably further, to Jews fleeing the Spanish Inquisition centuries earlier. In later life, I have come to understand that I was profoundly shaped by my experience of coming to adolescence in postcolonial Jamaica, a nation just beginning to break out of British cultural influence, with the increasing reach of American economic hegemony and cultural globalization.⁶ Becoming an adolescent in a “conscious” Jamaican culture in the sixties and seventies, influenced by the rise of Black Power and the growing popularity of Rastafarianism, it was impossible not to be exposed to suspicions of the cultural and economic imperialism of the West.⁷ This suspicion would ultimately ground my search for an alternative to a Eurocentric reading of the Bible.⁸

6 Jamaica gained independence from Britain on August 6, 1962; I still remember the celebrations, despite being only a young child at the time.

7 The term “conscious” is often applied to reggae music to mean that the song in question addresses matters of justice and self-knowledge, and is not just for entertainment.

8 The critique of *Eurocentrism* proposed in this article is not intended as a slur against persons of European heritage or a blanket condemnation of matters

I was first exposed to the Bible in my teenage years through my participation in the Jamaican church. My interest in the Bible led me to enroll in a program of undergraduate theological studies, where I was immediately confronted with the problem of contextualization: How did the work of theologians and biblical scholars from North Atlantic countries relate to the postcolonial conditions of Caribbean life? Although Jamaica Theological Seminary (JTS) was relatively conservative theologically, especially when compared to our sister institution, the United Theological College of the University of the West Indies (UTC-UWI), my fellow JTS students and I avidly read Gustavo Gutiérrez's *A Theology of Liberation* when it was published in English and interacted with chapel speakers who addressed the relationship of theology to racism, colonialism, and capitalism.⁹ We did not shy away in our courses from questions of political theology, hermeneutics, the intersection of faith and philosophy, or historical-critical matters. We could not afford to; living in a postcolonial situation, on the margins of the American empire, forces one to become critically informed and engaged.

Despite the differences between my “evangelical” seminary and the “mainline” theological college of the University, there was (and still is) no Caribbean tradition of a discipline of “biblical

European. It arises from the resistance of Caribbean peoples to the totalizing imposition of an alien culture and values by the European conquerors and colonizers of the region.

⁹ Gustavo Gutiérrez, *A Theology of Liberation: History, Politics, and Salvation*, trans. by Caridad Inda and John Eagleson (Maryknoll, NY: Orbis, 1973). One of the speakers who made a significant impression on me was Puerto Rican theologian Orlando E. Costas, who had just published *The Church and Its Mission: A Shattering Critique from the Third World* (Carol Stream, IL: Tyndale House, 1974).

studies” separate from praxis, especially the training of ministers for the church. This was true of both JTS and UTC, the two oldest undergraduate degree-granting theological institutions in Jamaica, and it is true of the more recently founded Caribbean Graduate School of Theology, also in Kingston, and the many Bible Colleges and Institutes that have sprung up around the island (many of which are now accredited to offer Bachelor’s degrees).

Not only is the Bible never interpreted in isolation from life (even when critical biblical scholarship is considered), but the Caribbean has an important undercurrent of oral folk traditions, inherited from the African slave experience, that can interact profoundly with biblical thinking among church people. Admittedly, these folk traditions have often been eclipsed by an otherworldly theology inherited from European missionaries; and this otherworldly faith is itself being eclipsed today by the prosperity gospel exported from the USA, as many Caribbean Christians swing from a stance of world-aversion to uncritical world-embrace.

It was the otherworldly theology of escape that permeated the Jamaican church in my adolescent years. This theology downplayed the importance of earthly life vis-à-vis heaven and “spiritual” realities and excluded, in principle, the so-called “secular” realm from impact by the gospel. This otherworldly theology, which also denigrated the body in contrast to the “soul” (the interior life), was aided and abetted by a spirituality of passivity and subservience, evident in some sectors of the Jamaican church, both towards God and religious authority. This subservience could be understood as the religious correlate to the slave mentality absorbed by so many Jamaicans of African heritage. Garnett Roper and Erica Campbell have analyzed the

impact of slavery on the low self-esteem and identity problems that continue to plague Jamaican society today.¹⁰ I myself, as a Caucasian (not White) Jamaican in a largely Black nation and church, struggled both with my own cultural and religious identity and with this inherited otherworldliness throughout my adolescence and young adulthood.¹¹

Perhaps a clarification of my racial/ethnic identity is here warranted. While the term *Caucasian* might refer to my phenotypical features, I do not identify as White, which is a cultural/ethnic construct with a specific meaning rooted in European colonialism, as Willie Jennings has persuasively argued.¹² Rather, my ethnic identity is Jamaican; or, to be more

¹⁰ These are the opening essays in Garnett Roper and J. Richard Middleton, eds, *A Kairos Moment for Caribbean Theology: Ecumenical Voices in Dialogue* (Eugene, OR: Pickwick, 2013). Garnett Roper, “The Caribbean as the People of God: Prophetic Possibilities for an Exilic People,” 3–19; Erica Campbell, “Language and Identity in Caribbean Theology,” 20–39. Also relevant is Roper's doctoral dissertation, *Caribbean Theology as Public Theology* (Kingston, Jamaica: Jugaro, 2012).

¹¹ My attempt to address the issues of otherworldliness in the church generated my first published book, written when I was working on my MA in philosophy at the university of Guelph: Brian J. Walsh and J. Richard Middleton, *The Transforming Vision: Shaping a Christian World View* (Downers Grove, IL: IVP Academic, 1984); this trajectory culminated in a more recent book, *A New Heaven and a New Earth: Reclaiming Biblical Eschatology* (Grand Rapids: Baker Academic, 2014). I explicitly addressed the otherworldly theology of the Caribbean church in my essay “Islands in the Sun: Overtures to a Caribbean Creation Theology,” in *A Kairos Moment for Caribbean Theology*, 79–95; this essay is reprinted in *Islands, Islanders, and the Bible: Ruminations*, ed. by Jione Havea, Margaret Aymer, and Steed Vernyl Davidson, *Semeia Studies 77* (Atlanta: Society of Biblical Literature, 2015), 115–134.

¹² Willie J. Jennings, *After Whiteness: An Education in Belonging*; Theological Education between the Times (Grand Rapids: Eerdmans, 2020). Jennings, *The*

precise, given the hybridity that comes from having lived in three different cultures, I am *Jamericadian* (a term my wife and I often use in self-description).¹³

Given the otherworldly faith I experienced in the Jamaican church, combined with a stance of passivity and subservience towards the status quo, it is no wonder that the imperative of contextualization led me as an undergraduate theology student to explore the power of creation theology as both an affirmation of the body and a critique of the current social order, emphasizing God's desire for the flourishing of the world.¹⁴

Christian Imagination: Theology and the Origins of Race (New Haven: Yale University Press, 2021).

¹³ This is not to deny that I have benefitted from “white privilege,” which has accrued to me simply by virtue of my skin color. But White has never been my internalized identity—not when I lived in Jamaica, nor since I moved to North America. It is becoming increasingly recognized in the critical literature that race and ethnicity are not intrinsically linked to skin color; this linkage is a social construction of recent vintage, rooted in colonialism and the African slave trade. The decoupling of race/ethnicity and skin color was brought home to me vividly when a young African American man, with whom I had many conversations, recently asked me, “Richard, what race are you?” Reflecting on that incident, I came to realize that he asked because I did not present as White.

¹⁴ I found this positive theology of creation “revolutionary,” a term I used in an article critiquing Walter Brueggemann’s largely negative view of creation theology: Middleton, “Is Creation Theology Inherently Conservative? A Dialogue with Walter Brueggemann,” *Harvard Theological Review* 87, no. 3 (1994): 257–77. I also found this creation theology “liberating,” a term that found its way into the title of an essay on the *imago Dei* and then a book on the same topic: Middleton, “The Liberating Image? Interpreting the *Imago Dei* in Context.” *Christian Scholar’s Review* 24 (1994): 8–25; and Middleton, *The Liberating Image: The Imago Dei in Genesis 1* (Grand Rapids: Brazos, 2005).

But beyond the otherworldliness and correlative subservience of many Jamaican Christians, there was (and still is) a contrary tendency in Jamaican society to be suspicious of those who wield power. This tendency is rooted in the slave experience of resistance. Jamaicans are typically aware of the heritage of the Maroons, escaped slaves who (beginning in the mid-seventeenth century) lived in free communities in the mountainous Cockpit Country in the interior of the island, and who received treaty rights from the British for autonomous governance of their own lands. Besides these specific communities of resistance, there was a general tendency of resistance among many enslaved Africans, sometimes coming to the fore in explicit slave rebellions, though this resistance was often of a more covert variety.¹⁵ The resistance theology derived from the slave experience is what motivated the Morant Bay Rebellion of 1865, led by the Black Baptist preacher Paul Bogle, in protest of injustice by the British ruling class, which had continued after the formal emancipation of slaves in 1838.¹⁶

One of the wellsprings of this resistance was the folk tradition of Anansi, which the slaves brought from Africa. Anansi the spider is the infamous trickster figure (inherited from West African folklore), who has to negotiate his relationship with the larger (and more dangerous) animals of the jungle. Whereas the African American stories of Brer Rabbit are an amalgam of Native American and Central African (Bantu) folktales, the Jamaican

¹⁵ For historical examples of resistance in Jamaican history, see Roper, *Caribbean Theology as Public Theology*, 37–53.

¹⁶ This rebellion is immortalized in a reggae song entitled “1865: 96 Degrees in the Shade,” by the Jamaican band Third World. I was privileged to attend secondary school (Jamaica College) with two of the founding band members, Stephen “Cat” Coore and Michael “Ibo” Cooper.

stories of Brer Anansi derive from the Ashanti peoples of West Africa, who were transported to the Caribbean through the Middle Passage of the slave trade (and there are various overlaps between these stories).

Most Jamaicans, especially in earlier generations, and particularly in the rural areas, grew up with a treasure trove of Anansi stories, concerning how Anansi outsmarted tiger, snake, John Crow, and many other animals—even including one story of how Anansi got his name associated with *all* folktales; all West African and Jamaican folktales, whether or not they figure the infamous spider/spider man, are known today as “Ananasi stories.”¹⁷

I myself grew up with Anansi stories, many told by my father, others narrated on the radio (before TV came to the island) by Ranny Williams and Louise Bennett.¹⁸ While Anansi was not always morally upright, and often was downright lazy, he was the hero of many tales because (as I would put it today) he refused to accept the power structures of the jungle as legitimate (note that

17 For an excellent analysis of the figure of Anansi in Jamaican culture, see Hugh Hodges, “Speak of the Advent of New Light: Jamaican Proverbs and Anancy Stories,” chap. 3 in Hodges, Soon Come: Jamaican Spirituality, Jamaican Poetics (Charlottesville, VA: University of Virginia Press, 2008), 61–80. Hodges, who is currently chair of the Department of English and Cultural Studies at Trent University, Peterborough, ON, studied Caribbean literature with Jamaican poet Lorna Goodison for his PhD at the University of Toronto.

18 Louise Bennett-Coverley later immigrated to Canada and lived in Scarborough, ON for the last decade of her life until her death in 2006. She made a significant impact on the Caribbean cultural and literary scene in the Toronto area, and there is a large collection of her archival photographs, recordings, and other material housed in the McMaster University Library.

Dungle was the name of an area in the slums of Kingston).¹⁹ Instead, he always found an angle to work, from which he could dissent from the status quo or even (in limited or temporary ways) overturn it.²⁰

As the introduction to a reprint of *Jamaica Anansi Stories* puts it:

Anansi is the spirit of rebellion; he is able to overturn the social order; he can marry the Kings' [sic] daughter, create wealth out of thin air; baffle the Devil and cheat Death. Even if Anansi loses in one story, you know that he will overcome in the next. For an oppressed people Anansi conveyed a simple message from one generation to the next:—that freedom and dignity are worth fighting for, at any odds.²¹

¹⁹ This area (essentially a slum surrounded by a garbage dump) was later bulldozed and replaced with a housing development called Tivoli Gardens. Orlando Patterson's classic novel, *The Children of Sisyphus* (Leeds: Peepal Tree Press, 2011; repr. Hutchinson, 1964), describes what life was like in the Dungle. It is possible that the name *Dungle* is derived from *dunghill*, but it was associated in the mind of many Jamaicans with *jungle*.

²⁰ Hugh Hodges develops an ethical version of the power reversals typically associated with Anansi, in order to explicate the spiritual vision of Bob Marley, while making it clear that this is a selective reading of the trickster motif; Marley himself dissented from anything underhanded. See "Walk Good: Bob Marley and the Oratorical Tradition," chap. 7 in Hodges, *Soon Come*, 153–72.

²¹ From the publisher's Preface to Martha Warren Beckwith, *Jamaica Anansi Stories* (n.p.: Forgotten Books, 2007; repr. New York: American Folklore Society, 1924), vii (available at: <http://www.sacred-texts.com/afr/jas/>). The stories in this volume were collected from oral interviews between 1919 and 1921. For an even earlier collection, see Walter Jekyll, *Jamaican Song and Story: Annancy Stories, Digging Sings, Ring Tunes, and Dancing Tunes* (London: Dover, 1966; repr. London: Folk-Lore Society, 1907).

The figure of Anansi is so central to the cultural traditions of Jamaica that even when many young people today are unacquainted with the range of Anansi stories, they have been influenced by the Anansi mindset. This is the mindset of resistance that contributed to the founding of the Universal Negro Improvement Association (UNIA) by Marcus Garvey in 1914 and gave rise to the trade union movement, with the push for universal adult suffrage, in the 1930s.²²

It was a combination of this stance of resistance, linked with the Bible and an affirmation of Africa, that epitomized the Rastafari movement, originating in the slums of Kingston during the 1930s, as a protest of the racism embedded in Jamaican society and the brutality of the continuing colonial system of governance. Yet beyond protest, Rastafari was from the beginning grounded in a positive assertion of Black dignity, drawing extensively on both the Bible and African culture (pointing especially to the crowning of Ras Tafari Makonen as Haile Selassie I, Emperor of Ethiopia, in 1930) to articulate a worldview alternative to that of mainstream society.²³ Based on my respect for Rastafari (rooted in my street

²² Trade unions became the basis for the first two national political parties in Jamaica—the Jamaica Labour Party (JLP) and the People’s National Party (PNP). In 1944 the Jamaican Constitution granted the right to vote to all Jamaican citizens 21 years and older (without regard to race or gender). The first election was held on December 14, 1944, with a voter turnout of nearly sixty percent.

²³ Legend has it that in 1927 or 1928 Marcus Garvey said: “Look to Africa, when a black king shall be crowned, for the day of deliverance is at hand.” When Ras Tafari Makonen was crowned Haile Selassie I, Emperor of Ethiopia in 1930, many in the various black millenarian movements that had been growing in Jamaica hailed Selassie (the new ruler of the only African nation that

conversations with Rastas when I was a teenager), I later came to explore the subversive power of the Rastafarian use of the Bible, evident in the music of Bob Marley and the Wailers, in an essay called “Identity and Subversion in Babylon.”²⁴

What these Jamaican political and religious movements have in common is a suspicion of claims to legitimacy on the part of those with power and the desire to take the side of the “sufferer” (to use a common Jamaican term for the disenfranchised). It was precisely this suspicion that I could tap into for my reading of the Bible against Eurocentrism.

Looking Back: The Development of “Biblical Studies” in Canada

I have tried to sketch something of my Jamaican cultural context because I have come to understand that this context undergirds and constrains my approach to biblical studies, whether in Canada or elsewhere. I will shortly bring this context to bear on

had never been colonized by Europe) as the second coming of the Messiah. Thus was born the religion of Rastafari. The news of the coronation was especially publicized in a now-famous article, accompanied by color photos: W. Robert Moore, “Coronation Days in Addis Ababa,” *National Geographic* 59, no. 6 (1931): 738–46. Also in this issue was Addison E. Southard, “Modern Ethiopia: Haile Selassie the First, Formerly Ras Tafari, Succeeds to the World’s Oldest Continuously Sovereign Throne,” 679–738. Multiple copies of this issue of *National Geographic* were not only bought by Rastafarians, but sold or distributed by them on street corners in Kingston; and many Rastas to this day proudly own a copy. I have my own copy.

²⁴ Middleton, “Identity and Subversion in Babylon: Strategies for ‘Resisting Against the System’ in the Music of Bob Marley and the Wailers,” chap. 9 in *Religion, Culture and Tradition in the Caribbean*, ed. by Hemchand Gossai and N. Samuel Murrell (New York: St. Martin’s Press, 2000), 181–204.

my evaluation of the present state and (possible) future of Canadian biblical studies.

But first, a look back is necessary, in order to see how we got to where we are. In preparing for this assignment I had the advantage of consulting a number of helpful historical works, beginning with John Macpherson's 1962 CSBS/SCÉB presidential address, entitled "A History of the Canadian Society of Biblical Studies."²⁵ This informative, if brief, survey of the history of the Society from its founding in 1933 to Macpherson's presentation in 1962 was printed in a mimeographed volume a few years later (with some other essays), to mark Canada's Centennial in 1967; it can now be found, with an introduction by Peter Richardson, on the CSBS/SCÉB website.²⁶

Beyond Macpherson's account (which focuses specifically on CSBS/SCÉB), we have Charles Anderson's more broadly envisioned *Guide to Religious Studies in Canada / Guide des sciences Religieuses au Canada* (published in 1969 by the Corporation for the Publication of Academic Studies in Religion in Canada, the precursor of CCSR), which was revised and expanded in 1972.²⁷ Before the second edition was published, the CCSR, in conjunction with the Social Sciences and Humanities Research

²⁵ I want to thank three past presidents of CSBS/SCÉB—Willi Braun (2016–17), Wayne McCready (1996–97), and Peter Richardson (1984–85)—who pointed me to the historical sources listed here.

²⁶ John MacPherson, "A History of the Canadian Society of Biblical Studies" (1962 CSBS presidential address; 2017 update of 1967 printing) Available at://csbs-sceb.ca/wp-content/uploads/2019/08/A_History_of_CSBS.pdf

²⁷ Charles P. Anderson, *Guide to Religious Studies in Canada / Guide des sciences Religieuses au Canada*, 2nd ed. (n.p.: Corporation for the Publication of Academic Studies in Religion in Canada, 1972; orig. 1969).

Council of Canada (SSHRC), commissioned a series of volumes that would provide snapshots of the state of religious studies in Canada, region by region. In order of publication, these include studies of Alberta (1983); Quebec (1988); Ontario (1992); Manitoba and Saskatchewan (1993); British Columbia (1995); and Atlantic Canada (2001).²⁸ These state-of-the-art reviews (written by different authors) are helpful in parsing many of the details of the field of religious studies (including biblical studies) found in different universities and colleges of the region in question, noting the range of programs, courses, faculty, research areas, etc.

But the two most illuminating volumes interpreting the history of Canadian biblical studies are the books by John Moir (1982) and Aaron Hughes (2020), especially since they cover the material from such different points of view.

Moir's account, entitled *A History of Biblical Studies in Canada: A Sense of Proportion*, was specifically commissioned by

²⁸ Ronald Neufeldt, *Religious Studies in Alberta: A State-of-the-Art Review*, The Study of Religion in Canada 1 (Waterloo: Wilfrid Laurier University Press, 1983); Louis Rousseau and Michel Despland, *Le sciences religieuses au Québec depuis 1972*, The Study of Religion in Canada 2 (Waterloo: Wilfrid Laurier University Press, 1988); Harold Remus, William Closson James, and Daniel Fraikin, *Religious Studies in Ontario: A State-of-the-Art Review*, The Study of Religion in Canada 3 (Waterloo: Wilfrid Laurier University Press, 1992); John M. Badertscher, Gordon Harland, and Roland E. Miller, *Religious Studies in Manitoba and Saskatchewan: A State-of-the-Art Review*, The Study of Religion in Canada 4 (Waterloo: Wilfrid Laurier University Press, 1993); Brian J. Fraser, *The Study of Religion in British Columbia: A State-of-the-Art Review*, The Study of Religion in Canada 5 (Waterloo: Wilfrid Laurier University Press, 1995); and Paul W. R. Bowlby, with Tom Faulkner, *Religious Studies in Atlantic Canada: A State-of-the-Art Review*, The Study of Religion in Canada 6 (Waterloo: Wilfrid Laurier University Press, 2001).

the CSBS/SCÉB.²⁹ This volume helpfully places the development of the Society in the broader context of biblical studies in Canada (beginning in the 1880s); it is, however, somewhat outdated, being now nearly forty years old. While not as disciplinary specific as Moir, Hughes's volume, *From Seminary to University: An Institutional History of the Study of Religion in Canada*, admirably addresses biblical studies in the context of the development of theology and religious studies in the Canadian context.³⁰

To a great extent, the accounts of Moir and Hughes corroborate each other. They both recount the beginnings of biblical studies in Canada as an aspect of theological study of the Bible in seminaries and theological colleges (associated with specific Christian denominations), founded primarily for the training of clergy, but also to propagate Christian religious values in the colony. This confessionally-oriented approach to the Bible came into some tension with the "academic" study of the Bible, conceived as a historical-critical discipline, which began in Europe in the nineteenth century. This historical study focused on the ancient languages and contexts relevant to understanding the Bible. Interestingly, the early focus in Canada was on Hebrew, the ancient Near East, and the Old Testament (the term Hebrew Bible was not typically used), while research on the New Testament, Koine Greek, the Mediterranean social context, and Greco-Roman literature came later. The debated question, over which there was much disagreement, was whether one could hold to a historical

²⁹ John S. Moir, *A History of Biblical Studies in Canada: A Sense of Proportion*, Biblical Scholarship in North America 7 (Chico, CA: Scholars Press, 1982).

³⁰ Aaron W. Hughes, *From Seminary to University: An Institutional History of the Study of Religion in Canada* (Toronto: University of Toronto Press, 2020).

approach to the Bible and yet treat the text as a normative theological and ethical source for living.

There was also a shift from denominationally-oriented theological colleges and seminaries to ecumenical consortia of such colleges in various parts of the country (including British Columbia and Atlantic Canada), but especially important was the founding of University College in 1853 as part of the newly established University of Toronto. Precisely because University College was intentionally unaffiliated with any specific Christian denomination, its early detractors called it a “godless” institution, even though the biblical and theological courses being offered were generally from the perspective of Christianity.

Finally, as an outcome of the Quiet Revolution in Quebec and the policy of multiculturalism by the Canadian government, along with increased immigration to Canada, the new discipline of religious studies emerged, formally de-coupled from explicit religious affiliation and with non-Western religions included in its purview. Beginning with McMaster University in 1960, departments of religious studies were established at various Canadian universities throughout the sixties and seventies, housed in faculties of the Arts or Humanities. The result is that biblical studies could now be found both in the religious studies departments of the provincial university system and in theological colleges with varying degrees of religious or denominational affiliation.

Although there is a great deal of overlap between the historical accounts of Moir and Hughes, they diverge significantly in the angle of vision through which they view this history. Moir’s perspective is more muted and restrained; on the surface: one might almost think he was giving a simple, annalistic account of

developments (with an endless list of names, accomplishments, faculties, publications, etc.). But a closer reading shows affinities with a reserved, Anglo-Canadian (even quintessentially British) point of view. This can be seen in the book's subtitle, "A Sense of Proportion," which suggests that the history of Canadian biblical studies epitomizes the Aristotelian golden mean—an emphasis on being balanced, eschewing extremes. Moir's approach also shows up in several chapter titles, which are quotes taken from various Canadian figures in his history. Thus his chapter on Canadian biblical studies in the late nineteenth and early twentieth centuries is entitled "A Sane and Tactful Course"; his chapter on the impact of historical criticism on the Canadian scene is called "Frank, Scientific Discussion"; and his final chapter, which recounts Canadian biblical scholarship in an international context since World War II, concludes that this scholarship has achieved "No Mean Place," which is a somewhat self-deprecating way of acknowledging importance.

None of this, in itself, is a criticism of Moir. There simply is no neutral historiography; every historian has an angle of vision and not only selects the data but construes this data in light of their point of view.

Aaron Hughes's point of view is much more explicit. He introduces his book by highlighting his overall argument, namely, that both theology and religious studies (this includes biblical studies, whether conceived confessionally or "scientifically") have been defined and developed in Western countries to serve national interests; the study of religion in all its modern forms is grounded

in the cultural and political values of the nation state.³¹ Although Hughes uses Canada as a case study, he suggests that his analysis could be applied to other nations as well.³²

Hughes's explicit approach to his study is commendable, in that it recognizes that we all stand somewhere, located in and shaped by our existential contexts and the communities of discourse that we participate in. There simply is no view from nowhere; we have no access to any god's-eye perspective of anything, including the object of our study, whether that is religion or the Bible or the history of "biblical studies." The very stance of "objectivity" is a subjectively chosen position (distant from everyday life), which attempts to hold in abeyance the assumptions and commitments of the interpreter, with the idea that we can somehow attain to "truth" uncolored by our context. But this modern Eurocentric ideal is an illusion.

Granted, we need to treat the object of our study justly and fairly, respecting its integrity and otherness, not twisting our subject matter to conform to either our preconceived common sense notions or our scholarly paradigms. Yet the very ideal of justice or fairness, rooted in respect for otherness (which I affirm), is itself a subjectively chosen stance. There is no neutral point of view available to anyone, including scholars.

The history of biblical studies in Canada (though not only in Canada) has been decisively shaped by the attempt to construct and define an academic discipline in such a way as to separate it

31 This may shed light on the fact that a printed edition of Macpherson's presidential address was produced for Canada's 1967 Centennial celebrations. And Richardson's 2017 introduction was written for Canada's Sesquicentennial anniversary.

32 Hughes, *From Seminary to University*, 4-5.

from the subjectivity of theological and ecclesial commitments and contexts. Yet as Hughes's study shows, even if those particular commitments and contexts could be held in abeyance, there will inevitably be other contexts and interests that constrain the discipline.

The Challenge of Contextual Biblical Studies in Canada Today

Whether intentional or not, the historical accounts of both Hughes and Moir reveal that the development of Canadian "biblical studies" was motivated by the Eurocentric problematics of the bifurcation between scholarship (as objective or neutral) and lived contexts (as subjective or partisan). This bifurcation holds not just for those formulating or developing the discipline of biblical studies in time past (the contested context of nineteenth- and twentieth-century Canada). It holds also today for many who participate in the discourses of biblical studies in the twenty-first century. I say "discourses" intentionally, since any notion that there is one singular hegemonic discourse of "biblical studies" is an illusion—and the hope for such a discourse is a thinly veiled aspiration to recapture the monologic claims of Eurocentrism in academia.

This, of course, should not need to be said in our contemporary setting, since more and more scholars of religion (including biblical scholars) are becoming aware of the role of subjectivity and context in academic discourse. Indeed, as one who has participated for three decades in both the CSBS/SCÉB and the Society of Biblical Literature (SBL) in the USA, I have discerned a sea change among many biblical scholars in recognizing the essentially contextual nature of all interpretation.

This recognition has especially been articulated by those from minoritized or marginalized cultures, ethnicities, and genders, evident in monographs and collections of essays on contextual biblical interpretation. This began in the 1990s with volumes such as *Stony the Road We Trod: African American Biblical Interpretation* (1991); *Voices from the Margin: Interpreting the Bible in the Third World* (1995); *Reading from This Place*, vols. 1 and 2 (1995); *Santa Biblia: The Bible Through Hispanic Eyes* (1996); and *What Has Jerusalem to Do with Beijing?: Biblical Interpretation from a Chinese Perspective* (1998).³³

The following decade saw the publication of volumes such as *Decolonizing Biblical Studies* (2000); *Ways of Being, Ways of Reading: Asian American Biblical Interpretation* (2006); *True to Our Native Land: An African American New Testament Commentary* (2007); *What Is Asian American Biblical Hermeneutics* (2008); *Democratizing Biblical Studies* (2009); and

33 Cain Hope Felder, ed., *Stony the Road We Trod: African American Biblical Interpretation* (Minneapolis: Fortress, 1991); R. S. Sugirtharajah, ed., *Voices from the Margin: Interpreting the Bible in the Third World*, 3rd ed. (Maryknoll, NY: Orbis, 2006 [orig. 1995]); Fernando F. Segovia and Mary Ann Tolbert, eds., *Reading from This Place*, vol. 1: *Social Location and Biblical Interpretation in the United States* (Minneapolis: Fortress, 1995); Segovia and Tolbert, eds., *Reading from This Place*, vol. 2: *Social Location and Biblical Interpretation in Global Perspective* (Minneapolis: Fortress, 1995); Justo L. González, *Santa Biblia: The Bible Through Hispanic Eyes* (Nashville: Abingdon, 1996); K. K. Yeo, *What Has Jerusalem to Do with Beijing? Biblical Interpretation from a Chinese Perspective*, 2nd ed., *Contrapuntal Readings of the Bible in World Christianity 2* (Eugene, OR: Pickwick, 2018 [orig. 1998]).

They Were All Together in One Place? Toward Minority Biblical Criticism (2009).³⁴

A sampling of the most recent books on the subject would include *The Africana Bible: Reading Israel's Scriptures from Africa and the African Diaspora* (2010); *Postcolonial Perspectives in African Biblical Interpretation* (2012); *The Future of Biblical Studies: Envisioning Biblical Studies on a Global Key* (2012); *Latino/a Biblical Hermeneutics* (2014); *Toward a Latino/a Biblical Interpretation* (2017); *Reading While Black* (2020); *African American Readings of Paul* (2020); *Minoritized Women Reading Race and Ethnicity* (2020); *Grounded in the Body, in Time and Place, in Scripture* (2021); and “*Bitter the Chastening Rod*”: *Africana Biblical Interpretation after Stony the Road We Trod in the Age of BLM, SayHerName, and MeToo* (2021).³⁵

34 Fernando F. Segovia, *Decolonizing Biblical Studies: A View from the Margins* (Maryknoll, NY: Orbis, 2000); Mary F. Foskett and Jeffrey Kah-Jin Kuan, eds., *Ways of Being, Ways of Reading: Asian American Biblical Interpretation* (St. Louis, MO: Chalice, 2006); Brian K. Blount, ed., *True to Our Native Land: An African American New Testament Commentary* (Minneapolis: Fortress, 2007); Tat-Siong Benny Liew, *What Is Asian American Biblical Hermeneutics: Reading the New Testament*, *Intersections: Asian and Pacific American Transcultural Studies* (Honolulu: University of Hawaii Press, 2008); Elisabeth Schüssler Fiorenza, *Democratizing Biblical Studies: Toward an Emancipatory Educational Space* (Louisville: Westminster John Knox, 2009); Randall C. Bailey, Tat-Siong Benny Liew, and Fernando F. Segovia, eds., *They Were All Together in One Place? Toward Minority Biblical Criticism*, *Semeia Studies* 57 (Atlanta: Society of Biblical Literature, 2009).

35 Hugh R. Page Jr. et al., eds., *The Africana Bible: Reading Israel's Scriptures from Africa and the African Diaspora* (Minneapolis: Fortress, 2010); Musa W. Dube, Andrew M. Mbuvi, and Dora Mbuwayesango, eds., *Postcolonial Perspectives in African Biblical Interpretations*, *Global Perspectives on Biblical Scholarship* 13 (Atlanta: Society of Biblical Literature, 2012); Roland Boer and

These works, some already classics, others recently penned, represent voices from the Americas, Europe, Africa, Asia, and Pacifika, which make the argument that it is not only appropriate, but ethically important to bring the biblical text into conversation with our contemporary contexts and existential concerns. And, thankfully, many biblical scholars who are not from minority groups are beginning to recognize the validity of this approach.³⁶

Fernando F. Segovia, eds., *The Future of Biblical Studies Past: Envisioning Biblical Studies on a Global Key*, Semeia Studies 66 (Atlanta: Society of Biblical Literature, 2012); Francisco Lozada, Jr. and Fernando F. Segovia, eds., *Latino/a Biblical Hermeneutics: Problematics, Objectives, Strategies*, Semeia Studies 68 (Atlanta: Society of Biblical Literature Press, 2014); Francisco Lozada, Jr., *Toward a Latino/a Biblical Interpretation*, Resources for Biblical Study 91 (Atlanta: Society of Biblical Literature Press, 2017); Esau McCaulley, *Reading while Black: African American Biblical Interpretation as an Exercise in Hope* (Downers Grove, IL: IVP Academic, 2020); Lisa M. Bowens, *African American Readings of Paul: Reception, Resistance, and Transformation* (Grand Rapids: Eerdmans, 2020); Mitzi J. Smith and Jin Young Choi, eds., *Minoritized Women Reading Race and Ethnicity: Intersectional Approaches to Constructed Identity and Early Christian Texts*, Feminist Studies and Sacred Texts (Lanham, MD: Lexington, 2020); Jill Firth and Denise Cooper-Clarke, eds., *Grounded in the Body, in Time and Place, in Scripture: Papers by Australian Women Scholars in the Evangelical Tradition*, Australian College of Theology Monograph Series (Eugene, OR: Wipf and Stock, 2021); and Mitzi J. Smith, Angela Parker, and Erica Dunbar, eds., *“Bitter the Chastening Rod”: Africana Biblical Interpretation after Stony the Road We Trod in the Age of BLM, SayHerName, and MeToo* (Lanham, MD: Lexington/Fortress Academic, 2021).

³⁶ An important early example is Daniel Patte, *Ethics of Biblical Interpretation: A Reevaluation* (Louisville: Westminster John Knox, 1995). More recently, evangelical Old Testament scholars Brittany Kim and Charlie Trimm have begun compiling bibliographies of publications by Old Testament scholars of color, including Arab, Black, Asian, and Latino/a scholars on the Every Voice website. They will be expanding this to include other disciplines beyond Old

For this reason, the SBL sponsored two online symposia (in August, 2020) with the title “#BlackScholarsMatter,” where biblical scholars of African descent (including one Canadian) spoke about their experience in the biblical studies guild and offered their perspectives.³⁷

The question is whether such a contextual approach to biblical studies will find a place in Canada. A step in that direction is the recent job posting at the University of Toronto for a position in “Ancient Christian and Jewish Texts and Their Reception.” The posting looked for candidates who “demonstrate a considered and long-term engagement with . . . the study of ancient Christian and Jewish texts (early Christianity and/or Second Temple Judaism) and their reception, including within Black communities of interpretation in the Americas.”³⁸

Another important step is the collection of essays by Canadian biblical scholars entitled *Reading In-Between: How Minoritized Cultural Communities Interpret the Bible in*

Testament. As Kim and Trimm explain: “Our hope is that these sources will not be . . . contrasted with an objective interpretive and theological tradition, but that they will be viewed as part of the great historical tradition of interpreting the Bible and articulating theological ideas from within various contexts” (<https://everyvoicekingdomdiversity.org/database/>).

³⁷ “#BlackScholarsMatter: Visions and Struggles,” August 12, 2020; “#BlackScholarsMatter: Lessons and Hopes,” August 13, 2020. Accessible at: <https://www.sbl-site.org/meetings/blackscholarsmatter.aspx>

³⁸ University of Toronto (2021) job posting at <https://jobs.utoronto.ca/job/Toronto-Associate-Professor-Ancient-Christian-and-Jewish-Texts-and-their-Reception-ON/545690217> (accessed 26 March 2021).

Canada.³⁹ This volume was originally conceived as an exercise in narrative hermeneutics, linking personal and cultural narratives to biblical interpretation by scholars of the Bible who had immigrated to Canada.

I myself was invited to write an essay for the volume, but needed to withdraw when the focus for the volume changed somewhat and I was unable to re-do my piece in the time constraints required for publication. But I am grateful to the editors for the initial invitation, which forced me to reflect in a systematic and intentional way on how my Jamaican context contributed to my approach to biblical studies.⁴⁰ I initially presented these reflections to the Canadian Theological Society in 2015.⁴¹ And I

39 Néstor Medina, Alison Hari-Sing, and HyeRan Kim-Cragg, eds., *Reading In-Between: How Minoritized Cultural Communities Interpret the Bible in Canada* (Eugene, OR: Pickwick, 2019).

40 But praxis precedes reflection. I had been drawing explicitly upon aspects of my Jamaican context in various writings on the Bible for two decades prior to being prodded to think systematically about the subject. See Middleton, “Is Creation Theology Inherently Conservative,” 227; Middleton, “Identity and Subversion in Babylon,” 198; Middleton, *The Liberating Image*, 11–14, 202; Middleton, “Islands in the Sun,” in *A Kairos Moment for Caribbean Theology*, 79–80, 83–85, 93–95 [= “Islands in the Sun,” in *Islands, Islanders, and the Bible*, 115–116, 119–121, 129–132]; Middleton, *A New Heaven and a New Earth*, 9–10, 29–30.

41 Middleton, “Faith Seeking Understanding: Reflections on Narratival Biblical Hermeneutics from a Canadian Immigrant Perspective,” paper presented at the Canadian Theological Society annual meeting, University of Ottawa, 1 June 2015. This paper went beyond reflecting on how my Jamaican context affected my reading of the Bible and addressed my Canadian immigrant experience as well. The fact that I came to Canada as a young adult, followed by fifteen years of living, studying, working, and raising a family in Southern Ontario (Toronto, Guelph, and St. Catharines)—all the while coming to understand this new cultural context and grappling both existentially and intellectually with life after

was able to draw extensively upon this material for the account of my Jamaican context in this presidential address.

It may be significant that I gave my 2015 paper in the Canadian *theological* rather than biblical society, even though the latter is where I have presented most of my Congress papers over the years. At the time I discerned greater interest among Canadian theologians than biblical scholars in addressing the contextual nature of our scholarship. This is not to say that such interest has been entirely absent from the CSBS/SCÉB.

For example, Hebrew Bible scholar Wes Bergen wrote a fascinating book called *Reading Ritual*, on Leviticus in a postmodern context, addressing contemporary ethical issues in conversation with this ancient text.⁴² Haitian Canadian Ronald Charles has more recently written on his experience of bridging

modernity—could not but affect my reading of Scripture. So I also brought this new cultural context (including the music of Bruce Cockburn) into dialogue with my work on the Bible and the postmodern condition, especially (though not only) in co-authored works with Canadian theologian Brian J. Walsh. See Middleton and Walsh, “Theology at the Rim of a Broken Wheel: Bruce Cockburn and Christian Faith in a Postmodern World,” *Grail: An Ecumenical Journal* 9, no. 2 (1993): 15–39; Middleton and Walsh, “Facing the Postmodern Scalpel: Can the Christian Faith Withstand Deconstruction?” in *Christian Apologetics in the Postmodern World*, ed. Timothy R. Phillips and Dennis L. Okholm (Downers Grove, IL: IVP Academic, 1995), 132–225; Middleton and Walsh, *Truth is Stranger Than It Used to Be: Biblical Faith in a Postmodern Age* (Downers Grove, IL: IVP Academic, 1995); and Middleton, “From the Clenched Fist to the Open Hand: A Postmodern Reading of the Twenty-Third Psalm,” in *The Strategic Smorgasbord of Postmodernity: Literature and the Christian Critic*, ed. Deborah C. Bowen (Newcastle, UK: Cambridge Scholars Publishing, 2007), 307–25.

⁴² Wesley J. Bergen, *Reading Ritual: Leviticus in Postmodern Culture*, Library of Hebrew Bible/Old Testament Studies 417 (New York: T&T Clark, 2005).

multiple languages and cultures as an act of decolonization in New Testament studies.⁴³

Indeed, it has often been members (past or present) of the CSBS/SCÉB executive committee who have done this sort of work. Past president Christine Mitchell (2017–18) gave her presidential address on reading biblical conquest stories in light of the rights of indigenous peoples.⁴⁴ Past president Marion Taylor (2011–12) and current programme coordinator Agnes Choi co-edited and contributed essays to the *Handbook of Women Biblical Interpreters*.⁴⁵ Mark Leuchter, current executive secretary, who was simultaneously the 2019–20 president of the Mid-Atlantic Region of the SBL (illustrating the typical border crossing of Canadian biblical scholars), gave a powerful and timely presidential address that insightfully drew on contemporary

43 Ronald Charles, “Reading Romans in Greek: Translating It and Commenting on It in Haitian Creole,” in *Bitter the Chastening Rod: Africana Biblical Interpretation after Stony the Road We Trod in the Age of BLM, SayHerName, and MeToo*, ed. Mitzi J. Smith, et al. (Lanham, MD: Lexington/Fortress Academic, 2021); and Charles, “Moving in-between Places and Academic Disciplines,” in *#Black Scholars Matter*, ed. Gay L. Byron and Hugh R. Page Jr., *Biblical Scholarship in North America* (Atlanta: Society of Biblical Literature, in preparation).

44 Published as Christine Mitchell, “What to Do with All These Canaanites?: A Settler-Canadian Reading of Biblical Conquest Stories,” chap. 2 in *Honouring the Declaration: Church Commitments to Reconciliation and the UN Declaration on the Rights of Indigenous Peoples*, ed. Don Schweitzer and Paul L. Gareau (Regina: University of Regina Press, 2021), 31–52.

45 Marion Taylor and Agnes Choi, eds., *Handbook of Women Biblical Interpreters: A Historical and Biographical Guide* (Grand Rapids: Baker Academic, 2012).

politics in the age of Trump to read the figure of David in 1 and 2 Samuel.⁴⁶

My earliest exposure to a Canadian biblical scholar bringing contemporary context into conversation with a biblical text was David Jobling. His 1993 presidential address, entitled “Hannah’s Desire,” was given during the second CSBS/SCÉB meeting I attended. Having asked what the character of Hannah (in the narrative of 1 Samuel 1–2) wanted, what the narrator wanted, and what various readers wanted, Jobling concluded by asking (and answering), “What do I want?”⁴⁷ This concluding section of the paper anticipated the more fully developed argument in his monograph on 1 Samuel, the first chapter of which is subtitled, “An Autobiographical Essay on Method.”⁴⁸

These examples of Canadian biblical scholars illustrate the growing interest in bringing the specificity of contemporary context and lived experience to the academic table in order to engage the biblical text dialectically—both interrogating the text *from* the interpreter’s context and asking how the text may speak *to* that context.

46 Mark Leuchter, “Reading David in the Age of Trump,” Mid-Atlantic Region-Society of Biblical Literature 2020 Presidential Address, presented online, 15 March, 2021.

47 Jobling, “Hannah’s Desire,” Canadian Society of Biblical Society 1993 Presidential Address, *Bulletin of the Canadian Society of Biblical Studies* 53 (1994):19–32, here 29–32.

48 Jobling, “Samuel’s Book, My Book, Me, and You: An Autobiographical Essay on Method,” in Jobling, *1 Samuel*, Berit Olam: Studies in Hebrew Narrative and Poetry (Collegeville, MN: Liturgical Press, 1998), 3–27. Jobling’s transparency influenced my analysis of the positive role of subjectivity in relation to the givenness or otherness of a text (Middleton, *The Liberating Image*, 36–38).

Yet not everyone is comfortable with the explicit starting point of lived experience. Whereas biblical scholars have no problem affirming the importance of ancient contexts for the study of the Bible (indeed, this is an essential aspect of the discipline), there is often an effacing of the subject (to use an apt Derridian phrase) when it comes to recognition of one's own context. There still remains a scholarly unease about acknowledging subjectivity, a remnant of what has colourfully been called "Cartesian anxiety."⁴⁹ But, as I explained in an earlier work:

The admission of subjectivity does not disqualify one's interpretation, as if there were some other (more viable) hermeneutical alternative waiting in the wings. To treat subjectivity *per se* with suspicion would betray what Richard Bernstein calls "Cartesian anxiety," the residual (perhaps unacknowledged) nostalgia for the sort of objective certainty Descartes aspired to achieve in the *Meditations*. This aspiration, though now widely recognized as unattainable (and illegitimate), still exercises a profoundly unsettling influence over the sense of epistemic security among many scholars across a wide spectrum of disciplines in the contemporary academy.⁵⁰

I propose it is time that Canadian biblical studies gets past its "Cartesian anxiety." This will require us to deborder the discipline, bringing what sometimes seems like a hermetically sealed (and protected) field of study into conversation with our

⁴⁹ Richard Bernstein, *Beyond Objectivism and Relativism: Science, Hermeneutics, and Praxis* (Philadelphia: University of Pennsylvania Press, 1983), 16–20.

⁵⁰ Middleton, *The Liberating Image*, 37.

own subjectivity and contexts; it will require us to take seriously the embeddedness of biblical studies (and all academic discourses) in the complexity of the real world. Not only does all scholarship arise out of concerns, interests, and questions that come from our contexts, but our scholarship has the potential of speaking powerfully to our contexts, in a world often characterized by suffering and injustice.

This is not the place to provide an exhaustive listing of the forms of suffering or injustice that afflict the peoples of the world today. But we can think of humanly-generated climate disaster and ecological degradation, war and terrorism, sex trafficking and slavery, domestic violence, police brutality; and underlying much of this suffering are the ideologies of racism, sexism, rapacious capitalism, and various forms of nationalism and identity politics, which absolutize the subject (identified with an in-group), while demonizing others—typically in the name of some ideal. None of these realities are extraneous to the lives of biblical scholars (or of scholars in any discipline), if they are open to the pain of the world in which they live.

Earlier I characterized my outsider status vis-à-vis the Canadian academic scene as a disadvantage. But perhaps this disadvantage is an advantage in disguise, in that it enables me to envision a future for Canadian biblical studies beyond a Eurocentric model.

Based on my theological formation in the Caribbean context, which grounded my later graduate studies, I do not find it possible to practice biblical studies (or any scholarly activity) independent of, or unaffected by, contextual, existential, even ethical matters. This was how I approached my graduate work in philosophy, and it is how I approach biblical scholarship today.

This does not mean that biblical scholars (or any scholars) need always to make explicit their contextual interests or conceptual paradigms—I certainly do not always find that necessary. Indeed, it can be tiresome to focus constantly on method and prolegomena. My own predilection is to get down to the actual work of interpretation, with a robust discussion among those with different starting points, while noting my own context only when necessary for clarification. In contrast to a Eurocentric privileging of a supposedly neutral and objective approach, the diversity of perspectives and contexts brought to the same subject matter is not an impediment, but can positively enhance and enrich the discussion of any topic—if there is genuine openness to alternative positions.

Having had to negotiate a complex sense of identity in my adolescence, based on my skin colour among darker-skinned friends, church, and family, I then became starkly aware of cultural differences since immigrating to Canada and more recently to the USA, and intersecting all this was my crossing of disciplinary boundaries from theology, to philosophy, then biblical studies. The result is that I have never been able to conceive of academic work (whether giving papers, writing books and articles, or teaching) as anything other than a conversation among those with different points of view. Indeed, this conversation has never been simply interpersonal; it is also profoundly *intra*-personal.⁵¹

51 Justo L. González's description of Augustine as mestizo (negotiating his Roman and African identities, the heritage of his father and mother, respectively) could be applicable to my sense of identity. González suggests that Augustine's restlessness, which he describes in the Confessions, was not due only to his sense of distance from God, "but also to the inner struggle of a person in whom two cultures, two legacies, two world visions clashed and

David Jobling's Model of Biblical Scholarship

In many ways David Jobling (to whom this essay is dedicated) has been a model for the practice of biblical studies. Beginning with my very first CSBS/SCÉB paper presentation in 1992, and continuing for the next number of years, Jobling was my foremost interlocutor, interacting with my papers and raising critical questions, while also giving the encouragement a young scholar needed, at a time when imposter syndrome was at its strongest. Indeed, Jobling spent an entire evening with me, for supper and informal conversation, at the start of the 1994 Learned's in Calgary—a gift I will never forget.

This suggests that there is a need for the mentoring of new graduates and junior scholars by those more established in the field, both for simple encouragement and for guidance in navigating biblical studies today. Perhaps the CSBS/SCÉB might develop a method of linking up interested biblical scholars for this purpose.

Although never a formal mentor, David Jobling has embodied for me the sort of biblical scholarship towards which I aspire. His interdisciplinary breadth has been exemplary; he has interacted with literary theory, theology, and philosophy, including

mingled—in short, of a mestizo.” González, *The Mestizo Augustine: A Theologian between Two Cultures* (Downers Grove, IL: IVP Academic, 2016), 9. But in my case, there were more than two cultures or legacies at work. The result is that I was intensely aware of my own hybridity long before I ever heard of the seminal work of Edward Said or Homi Bhabha. See Edward W. Said, *Orientalism: Western Conceptions of the Orient* (New York: Pantheon, 1978); Homi K. Bhabha, *The Location of Culture* (Routledge, 1994).

structuralist and poststructuralist approaches, ideological criticism, and global readings of the Bible. Such interdisciplinary openness is reflected in the essays and tributes in the Jobling Festschrift, entitled *Voyages in Uncharted Waters*.⁵² In a *Semeia* article on the Bible and literary criticism, Jobling acknowledged how rare this interdisciplinary approach was: “There is still some professional reluctance to let such breadth of reading define the discipline of ‘biblical studies.’ But *Semeia* exists to force such a redefinition, and that is why I am its General Editor.” He continued by noting “the failure of biblical studies to engage seriously, at least until recently, with anything outside which threatens to transgress its disciplinary boundaries. This has been particularly true of biblical studies in Canada.”⁵³

⁵² Wesley J. Bergen and Armin Siedlecki, eds., *Voyages in Uncharted Waters: Essays on the Theory and Practice of Biblical Interpretation in Honour of David Jobling* (Sheffield: Sheffield Phoenix, 2006). An example of Jobling’s boundary crossing is his programmatic exploration of the relationship of deconstruction to liberation theologies for their relevance to an ethical-political reading of the Bible, “Writing the Wrongs of the World: The Deconstruction of the Biblical Text in the Context of Liberation Theologies,” *Semeia* 51 (1990): 81–118.

⁵³ Jobling, “Biblical Studies on a More Capacious Canvas: A Response to Joe Velaidum and James M. Kee,” *Semeia* 89 (2002): 139–146, here 142. Evidence that this situation is changing is that Colleen Shantz (newly elected president of CSBS/SCÉB) has explored the intersection of Paul’s ecstatic experience with contemporary neurobiology; see Shantz, *Paul in Ecstasy: The Neurobiology of the Apostle’s Life and Thought* (Cambridge: Cambridge University Press, 2009). Shantz, who holds a faculty position at the Toronto School of Theology (TST), notes (in a personal communication) that that the last three dissertations she directed at TST were interdisciplinary, using anthropology to understand the conditions for stability in new religious movements, cognitive linguistics (conceptual blending) to analyze Paul’s developing language about resurrection, and political theory to understand Christian origins. This reflects the fact that

But beyond interdisciplinarity, Jobling embodied a version of Antonio Gramsci's notion of the "organic intellectual." Although this term is more well-known in North America through the writings of Cornel West, who applied it to Martin Luther King, Jr., Gramsci originally used it to describe those who are members of a subaltern group suffering injustice, and who engage in the intellectual enterprise for the sake of, and in relationship with, this group.⁵⁴

I understand that not all Canadian practitioners of biblical studies are part of a subaltern community. But, as Jamaican theologian Garnett Roper explains, this is not strictly required. What is required is that scholars care about those who are suffering and listen to their questions. In his proposal for the future of Caribbean theology (which has relevance, *mutatis mutandis*, for Canadian biblical studies), Roper noted that Caribbean theology envisions two changes from "the Western European tradition" of

TST (with an annual cohort of 25–30 PhD students) has revised its doctoral program to encourage interdisciplinarity. Shantz also notes that she co-directed two interdisciplinary dissertations in the University of Toronto religion department, which used neuroscience in a study of music in early Christianity and cognitive science to analyze prophecy. But Shantz points to the problem of new scholars trained in this way applying for jobs that are still defined by traditionally defined specializations. So while faculty and students are becoming more interdisciplinary, many institutions have not yet figured out what this looks like in the structuring of faculty positions.

⁵⁴ Cornel West, "Martin Luther King, Jr.: Prophetic Christian as Organic Intellectual," in West, *Prophetic Fragments: Illuminations of the Crisis in American Religion and Culture* (Grand Rapids: Eerdmans; Trenton, NJ: Africa World Press, 1988), 3–12. Antonio Gramsci, *Selections from the Prison Notebooks*, ed. and trans. Quintin Hoare and Geoffrey Noel Smith (New York: International Publishers, 1971), esp. the section entitled "Problems of History and Culture."

theologizing—namely, a shift in the questions being asked and a shift in those asking the questions.⁵⁵

Concerning the latter point, Roper notes that the dialogue partners of Caribbean theology “are not armchair secularists or academics, but are those from below and they are interested in questions of *justice*.” Specifically, these dialogue partners are “the poor and marginalized, along with the pastors and intellectuals who share an organic connection with the marginalized or a commitment to and solidarity with them.”⁵⁶

While the phrase “organic connection” alludes to Gramsci’s notion of the “organic intellectual,” Roper’s mention of “commitment and solidarity” that intellectuals may share with the marginalized suggests that it is possible for scholars to have a profound sense of connection with people who are different from themselves. Jobling has consistently attempted to address the conditions and concerns of “the wretched of the earth” (to use Franz Fanon’s phrase).⁵⁷

But Roper also notes that the very questions we ask after Eurocentrism may be different: “Caribbean theology is not interested in an armchair discussion about metaphysics or ontology [that is, whether God exists], but rather poses questions that are both ethical and existential. It wants to know *what kind of God* is the God that exists.”⁵⁸ By analogy with Roper’s description here, I propose that it is not enough to study the Bible and its historical, cultural, and literary contexts at arms length, as an artifact from the

⁵⁵ Roper, “The Caribbean as the People of God,” 3.

⁵⁶ Roper, “The Caribbean as the People of God,” 3–4; his emphasis.

⁵⁷ Franz Fanon, *The Wretched of the Earth*, trans. from the 1961 French ed. by Richard Philcox (New York: Grove, 2004).

⁵⁸ Roper, “The Caribbean as the People of God,” 3; his emphasis.

past; nor is it enough to bring biblical studies into interdisciplinary dialogue with other academic fields, since this can serve to keep biblical studies artificially in the realm of the theoretical. Rather, we need to bring biblical studies also into intentional conversation with our present social and religious contexts, exploring how we might address contemporary concerns of ethical significance.

This will require spreading the table of biblical studies widely enough to welcome scholars who bring such concerns to their scholarly work. It will mean hosting a conversation among those of diverse starting points and positions, without intellectual snobbery. Jobling himself has embodied this sort of hospitality toward scholars with whom he disagreed (even profoundly), and it is precisely this sort of posture that I envision for the future for Canadian biblical studies after Eurocentrism.

It is significant that while some biblical scholars are becoming more open to ideological-critical readings of the Bible, this openness is not always directed towards readings that are grounded in a stance of trust. Yet among the positions that some scholars bring to the field are their ecclesial commitments and theological perspectives, which may include taking the Bible as a positive resource for faith. I was, therefore, struck by Aaron Hughes's avowed intent to be even-handed in his historical account, *From Seminary to University*: "I treat theological and academic approaches to religion equally, and while I certainly favour the inclusivity and historicity of the latter, I have no intention of denigrating the former."⁵⁹

Hughes is more self-aware than most scholars, yet the very language of "theological and academic approaches" suggests that

⁵⁹ Hughes, *From Seminary to University*, 13.

the theological is somehow distinct from the academic, which continues to perpetuate the implicit bias of the Eurocentric scholarly mindset. I am profoundly glad that as an ecclesially-grounded scholar, who cares about the theological and ethical relevance of the Bible, I have experienced only welcome and engaged, respectful discussion from David Jobling.⁶⁰

Jobling has been one of the most incisive proponents of an ideological-critical reading of the Bible in Canada, often reading against the grain of the text, articulating a critique of patriarchy or ethnocentricity in Scripture. Yet Jobling has admitted that: “The powerless, and those who write out of experience shared with them, are not prepared to give up the power of the Bible. They need to draw on the Bible’s power in empowering ways.”⁶¹ Jobling notes that it is those like himself, “socially invested with power, . . . who are inclined to assert our power *over* the Bible through a very skeptical critique.” While continuing “to think that such critique of the Bible is utterly necessary,” he admits: “I have begun to worry that, as I help my students to take power *over* a Bible which has disempowered and oppressed them, I am denying them access to power *through* the Bible, of which they are so much in need.”⁶²

60 On those rare occasions where I have experienced condescending attitudes at CSBS/SCÉB meetings (toward myself or others), I have been able to respond respectfully, yet forthrightly, challenging such attitudes, and sometimes bringing the question of perspective explicitly to the fore of the discussion, to cut off the implicit claim to an essentially privileged position or methodology.

61 David Jobling, “Experiencing the Many: A Response to Camp, Mack, and Wimbush,” in *Power, Powerlessness and the Divine: New Inquiries in Bible and Theology*, ed. Cynthia L Rigby, Scholars Press Studies in Theological Education (Atlanta: Scholars Press, 1997), 281–289, here 283.

62 Jobling, “Experiencing the Many,” 283–84.

Similar thoughts have been expressed by Christine Mitchell on the inadequacy of a hermeneutics of suspicion, which simply exposes or critiques problematic aspects of the Bible. She suggests the need also for a “reparative reading” of the Bible, which may engender the sort of personal and communal formation that is able to resist injustice and sustain alternative identities in the context of the present world.⁶³

Canadian Biblical Studies—Quo Vadis?

Although this article had its origins in the invitation to take stock of Canadian biblical studies on the fiftieth anniversary of the CCSR, the particular thrust and focus of the article was prompted by recent conversations within the CSBS/SCÉB executive committee, as we responded to contemporary ethical concerns that were brought to our attention.

The conversations we had were only preliminary. Rather than attempt to formulate particular proposals about how we might address these (and related) concerns, the executive decided that the best course would be to engage the full membership of the CSBS/SCÉB in an open-ended discussion over the next couple of years, with a view to clarifying our *raison d’être* as an academic society. This open-ended discussion would give all interested

63 See the section “Hermeneutics of Suspicion or Reparative Reading?” in Mitchell, “What to Do with All These Canaanites?,” 45–48. Mitchell here (45–46) draws here on the important essay by queer theorist Eve Kosofsky Sedgwick called “Paranoid Reading or Reparative Reading, or You’re So Paranoid You Probably Think This Essay Is about You,” in Sedgwick, *Touching Feeling: Affect, Pedagogy, Performativity* (Durham, NC: Duke University Press, 2003). 123–52.

members a voice in contributing to the future of the Society, and might at some point lead to a formal statement of the purpose.

Whether or not such a formal statement is the outcome of future discussions, I suggest that biblical studies cannot continue with business as usual, ignoring the wider world and the pressing ethical concerns of our times. Any biblical scholar who engages in serious self-reflection will realize that their own scholarly work derives from, and is motivated by, various assumptions, questions, and agendas that shape their interest in the subject. This realization is not just a matter of epistemic honesty, requiring a forthright admission of the contextual nature of all study of the Bible. It is fundamentally an ethical issue, requiring us to take seriously both the needs of our social and ecclesial contexts and the voices and contributions of those scholars who articulate such needs as an intrinsic aspect of their scholarly work.

It is my hope that Canadian biblical studies will be able to move beyond the Eurocentric bias of the past and begin to bridge the gap between the traditional study of the Bible in its ancient contexts and the pressing needs of the contemporary world.

Canadian Society of Biblical Studies/Société canadienne des études
bibliques
Annual General Meeting
Congress of the Social Sciences and Humanities/Congrès des
sciences sociales et humanités
Monday, May 31, 2021
3:30 – 5:00 PM

MINUTES

Attendees: Anna Cwikla, Colleen Shantz, Terry Donaldson, Carmen Palmer, Christopher Lortie, Mark Boda, Ehud Ben Zvi, Rebecca Idstrom, Patricia Kirkpatrick, J. Richard Middleton, Cynthia Westfall, John McLaughlin, William Morrow, Steven Muir, Willi Braun, Alicia Batten, Amanda Rosini, Andrew Brockman, Andrew Perrin, Callie Callon, Christine Mitchell, Cynthia Westfall, Daniel Smith, Harold Shepherd, John Kloppenborg, Kim Stratton, Laura Hare, Lissa Wray Beal, Matthew Walsh, Richard Ascough, Margaret MacDonald, Mark Boda, Ron Bell, Steven Muir, Eileen Schuller, Benjamin Reynolds, Tony Burke.

1. Welcome by Richard Middleton
2. Approval of agenda

Motion: Mark Boda Second: Rebecca Idstrom
CARRIED

3. Approval of minutes of 2019 Annual General Meeting

Motion: William Morrow Second: Anna Cwikla
CARRIED

4. Business arising from the minutes

None arising.

5. President's report (Richard Middleton)

Numerous people should be thanked, not least the members of Executive, who invest countless hours in the interests of CSBS. Several will be moving on, and others who continue to serve. Special thanks to Agnes Choi. The Society faces challenges in the days, and therefore all members of CSBS are encouraged to continue promoting involvement in our common task.

6. Communication Officer's report (Andrew Perrin)

1) Book awards disrupted by no 2020 meeting and supply chain problems with publishers. Summary of exec decision about submissions accepted for the 2021 competition. 2020 for Beare Award, 9 nominations, 6 received. Scott Award: 4 nominations, 2 entered into the 2021 competition. Outcomes to be announced. Lower numbers nominated/received in 2021. Issues regarding the award: equity, diversity, inclusion...low barrier for nomination but insufficient inclusion (e.g., gender parity), no mechanism

on the way in for nominations to ensure parity...recommendation: develop a nomination form to account for this. Second item: more than one judge indicated a need to redefine “academic excellence”, we don’t have criteria to determine that.

2) Communications: social media resources continue to grow. Rough numbers: 139 Twitter followers; 300 followers on FB; Youtube: 21 followers. Streamlining to single monthly newsletter for clearer conveying of info. 368 email addresses in database. 44-51% of people open the messages they get via email.

3) Website: overhauled, now up and running and is successful, but room for improvement. Consulting with Laura Hare about ways to improve. Now Google analytics is on the website to track usage and traffic patterns.

Questions re: book awards, clarification on 2020-2021 combined competition; questions about website and membership info, bulletin on the website.

Comment from Richard Middleton: reframing the definition of “excellence” regarding research genres, formats, audiences, etc. Andy’s response: engage membership on what types of audiences are we trying to reach.

Question from Richard Ascough: archives housed at Queens – no up to date archive unless the digital bulletins

are going to the archives. Andy responds: we are archiving the digital bulletins.

7. Vice-President's report (Colleen Shantz)

Nominations for vacancies

Complications re: dealing with carry-over from 2020. Exec determined it made sense to extend terms for Richard, Colleen, and Morgyn by one year; treasurer/membership sec. appointed in the interim (Laura Hare). Decisions should be ratified – to appoint Laura to a 3-year term.

Mark Boda moved for the motion; John McLaughlin seconded. **PASSED**

Second issue: positions vacant for this year (Judith Newman VP, Matthew Thiessen for Comm officer)

Motion to close nominations, John McLaughlin, Mark Boda, seconded **PASSED**

Awards:

Wagner 2020: Tony Burke (eClavis)

Scott 2020: Ian Vaillancourt (*Multifaceted Savior of Psalm 110 and 118*)

2021 Scott: Jonathan Vroom (*Authority of the Law in the HB and Early Judaism*)

2021 Beare: John Kloppenborg (*Christ's Associations*)

Discussion of ad-hoc committee to review object/function of CSBS: earlier email letter about this delineated reasons for this (cuts in the field, events in the public that affected our discipline; high profile cases of members of Biblical guild committing crimes; fluctuations in membership – questions about the value of the society). CSBS constitution statement of purpose is straightforward but narrow in scope; Federation considered EDID issues; even at 2019 congress (black student was racially profiled) helped prompt this process re: EDID.

Proposal re: above: form an advisory committee: members are people who have relevant interest. Names of people for the committee have been delineated in earlier communication. Members may be added and people can be consulted. Federation documents – special attention to the problems of superficial change and emphasis on the long-recognized need for structural change (decolonization). 43 recommendations from the Federation; #31: collect voluntary data about congress participants/attendees to identify EDID issues and what changes are needed – so CSBS

committee will send out a survey to begin collecting this info.

Comments/Questions: Mona Tokarek LaFosse – CCSR has a committee on EDID, and will liaise with CSBS. William Morrow – asks about “disaggregated data”... meaning: details detached from specific names of people but also to categorize effectively; Willi Braun – how will society members be in contact with the committee?...committee will create a survey, but open to more particular suggestions.

Richard Middleton inquired re: Falconer Award – no applicants this year.

8. Treasurer’s and Membership Secretary’s Report (Laura Hare)

Membership report:

Harold Remus and Stephen Wilson memorial/moment of silence. Recognition of murder of indigenous children

New members: 2019-2020 (20 in total)

Motion to approve new members: moved by Mark Boda, seconded by Anna Cwikla **PASSED**

2021: 15 new members

Motion to approve; John McLaughlin moved; seconded
John Kloppenborg **PASSED**

124 members (decline from 130 members in 2020).
Membership has held steady during COVID. Large
drop between 2018-2019.

Questions: John McLaughlin asks for clarification on
membership/database relationship.

See appendix for full list of new members 2020-2021.

Financial Report:

Posted numbers up to date as of previous Friday.

See appendix for full Financial and Endowment reports.

Questions: Terry Donaldson – helpful to have a
statement of income/expenses that's up to date but this
time of year present a lot of fluctuations, suggests a
report that covers the full fiscal years; second issue:
didn't think the general fund was to pay for the
endowed prizes...Laura replies that general fund will
not continue to cover those costs; final financial report
can be made available to members (used to be
published in December, and can re-continue that
practice).

William Morrow asks for clarification on the figures on 2019-2020 as the FINAL report for that year (Laura confirmed).

Kim Stratton asks about prizes for recently departed colleagues; Colleen Shantz explains why this was deferred.

Anna Cwikla asks: how is the current exec serving – can funds be allocated for student liaison officer so that expenses can be covered for next in-person meeting. Colleen Shantz answers: term is extended so costs will be covered.

9. Executive Secretary's report (Mark Leuchter)

Nothing to report at this time.

10. Programme Co-ordinator report:

A. 2021 Annual Meeting

Thanks to the CSBS membership for responding to the November 2020 survey, which informed our planning for the 2021 Annual Meeting. Thanks also for your patience in Spring 2021 as information about the Annual Meeting was released a bit later than usual.

Thanks to the Executive for their advice in the planning process and their labour in rolling out the online meeting. A special thanks to Laura Hare and Andrew Perrin for their work behind the scenes.

B. Future programmes

There has been a growing imbalance between the number of papers in Hebrew Bible/Second Temple Judaism and New Testament/Early Christianity. We encourage all members to contribute to the programme.

We currently have two seminars: 1) Emotion and Affect in Mediterranean Antiquity and 2) Study of Religion Seminar. The latter is in its final year and we thank William Arnal for his service to the society in leading this seminar.

If you are interested in developing a seminar or special session, please see the CSBS website (<https://csbs-sceb.ca/seminars/>) and/or contact Agnes Choi.

11. Other business

12. Adjournment

Moved: (undetermined) **CARRIED**

APPENDIX

Membership Secretary and Treasurer's Report 2021

CANADIAN SOCIETY OF BIBLICAL STUDIES
SOCIÉTÉ CANADIENNE DES ÉTUDES BIBLIQUES
Prepared by Laura Hare

CSBS Membership Report, May 31, 2021

1. In Memoriam

Since the last AGM, two members of CSBS passed away:

- Harold Remus (president 1993-1994)
- Stephen Wilson (president 1991-1992)

2. New Members

In the 2019-2020 year, 20 new members joined CSBS.

Name	Membership Type	Nominator
Jason Ashby	Full	Mona Tokarek LaFosse
Giovanni Bazzana	Full	William Arnal
Peter Beckman	Student	Ryder Wishart
Ron Bell	Student	Stanley Porter
Shelby Bennett	Student	Andrew Perrin
Jonathan Bernier	Full	Jonathan Vroom
Amelia Brownridge	Student	Judith Newman
Warren Campbell	Student	Greg Fewster
Andrea Di Giovanni	Contract	Jonathan Vroom
Julie Dykes	Student	Mark Boda
Bryan Fletcher	Student	Stanley Porter

Mark Glanville	Full	Richard Middleton
Eunjin Ko	Student	Brian Irwin
Tat Yu Lam	Student	Stanley Porter
Daisy Mui	Student	Mark Boda
David Schuchardt	Student	Richard Middleton
Jarkko Vikman Tapio	Student	Hanna Tervanotko
Andrew Tobolowsky	Full	Christine Mitchell
Jacqueline Vayntrub	Full	Ian Wilson
Christopher Zeichmann	Contract	Terry Donaldson

In the 2020-2021 year, 15 new members joined CSBS.

Name	Membership Type	Nominator
Samuel Auler	Student	Colleen Shantz
Ed Calnitsky	Student	Arthur Walker-Jones
Maria Dasios	Student	Laura Hare
Shawna Dolansky	Full	Zeba Crook
Carolann Elliott	Student	Shawna Dolansky
Gustave Ineza	Student	Laura Hare
Phillip Haskell	Student	Paul Evans
Shih-en Kuo	Student	Marion Taylor
Denys McDonald	Student	Keith Bodner
Sara Parks	Full	Dan Smith
Shannon Parrott	Student	Carmen Imes
William Robbins	Student	Edith Humphrey
Jean-François Roussel	Full	Denise Nadeau
Andrew Spencer	Student	Colleen Shantz
Josh Spoelstra	Full	Louis Jonker

3. Notes

There are currently 124 paid-up members, of whom 122 paid their membership fees since September 1, 2020 (i.e., in the current fiscal year). This is a small decline compared to last year: at this time last year, there were 130 paid-up members. The decline is most evident in the number of new members (15 this year, 20 last year). There have been 109 renewals this year, compared with 110 last year.

In 2019, 127 members paid their dues (108 renewals, 19 new members), but compare that with 2018, when CSBS had 192 active members (170 renewals and 22 new members).

CSBS Financial Report, May 31, 2021

1. Finances: General and Restricted Funds

The General Fund covers all of the Society's annual operating costs, while the Restricted Funds cover specifically designated expenses, such as book awards and student prizes. The Society pays for all of its annual operating costs and Restricted Funds expenses from an account with Royal Bank, which, as of May 30th, has a balance of \$23,963.88. An approximate explanation of the society's 2020-2021 General Funds and Restricted Funds thus far is laid out in the two charts below: Statement of Income (Fig. 1); and Statement of Expenses (Fig. 2). Our fiscal year runs from September 1 to August 31.

As the charts make clear, so far this year we have an excess of revenue over expenses in the General Fund of about \$1250 (and I do not anticipate any major expenditures between now and the end of August). This is the first time in many years that we have seen a surplus in the General Fund, and there are a few factors that have contributed to this. The first is the lack of expenses associated with Congress, which are generally quite substantial (and not covered by the Congress registration fees). In 2018-2019, expenses related to Congress were about \$9600, while registration fees provided about \$4100. Much of the deficit in 2018-2019 is attributable to this factor alone. Note that 2019 was the first year that we did not host a banquet dinner during Congress, instead having only a small reception, which significantly decreased the costs associated with Congress; however, these costs are still substantial. Additionally, we are not hosting the Craigie Lecture this year, which would have been another significant expense. A second, though small, factor, is that the Federation decided not to

increase its dues this year in light of the pandemic; normally the Federation raises its fees per member annually, while we rarely raise our membership fees.

The third factor contributing to our General Fund surplus is that this year we have decided not to use the General Fund to make up for shortfalls in the Restricted Funds. That is, instead of using the General Fund to pay for the student, book, and Wagner awards, we are paying for those awards out of the Restricted Funds dedicated to those awards, even though no donations were made for those awards this year. The bank account contains sufficient funds to make these payments without drawing from the Endowment Fund, and our accountant, Robert Bishop, and I are keeping track of how much money has been taken from each Restricted Fund. Last year, no awards were given out, but in 2018-2019, the awards shortfall was covered by the General Fund, to the tune of about \$3000, contributing to the General Fund deficit. In the future, if the bank account runs low, we will cover any award shortfalls with transfers from the Endowment Fund, keeping track of which Restricted Funds the money has been drawn from in order to avoid interfund transfers.

In recent years, it has been the practice to transfer about \$2500-\$3000 from the Endowment Fund to the bank account to help cover the deficit in the operating budget. In both 2020 and 2021, we have deemed this transfer to be unnecessary.

In 2019-2020, we had a deficit of about \$3400 in the General Fund despite the lack of expenses associated with Congress and the lack of awards. This deficit is attributable to the cost of the new website, which was nearly \$4000. Now that the website is up and running, we only need to pay a yearly maintenance fee, which was \$960 this year.

2. Charts

Income: Sept. 1, 2020 to May 28, 2021

					2019-2020	2018-2019
General Fund:						
Membership Dues	#	\$/pp	\$\$\$	Total:		
		\$	\$			
- Full members	56	103.20	5,779.20		57	70
		\$	\$			
- Full no <i>SR</i>	9	67.20	604.80		4	5
		\$	\$			
- Contract	8	51.75	414.00		12	10
		\$	\$			
- Contract no <i>SR</i>	3	20.90	62.70		6	3
		\$	\$			
- Retired	12	51.75	621.00		10	7
		\$	\$			
- Retired no <i>SR</i>	1	20.90	20.90		1	0
		\$	\$			
- Student	18	51.75	931.50		26	26
		\$	\$			
- Student no <i>SR</i>	10	20.90	209.00		14	7
		\$	\$			
- Total:	117		8,643.10	8,643.10	\$ 9,074.10	\$ 9,994.25
			\$	\$	\$	\$
Undesignated Donation				120.55	148.75	148.25

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Conference Registration	\$	950.00		\$	4,110.00	
Total Income General Fund:	\$	9,713.65	\$	9,222.85	\$ 14,252.50	
Restricted Funds:						
Dietmar Neufeld Travel Fund	\$	1,616.75	\$	1,515.05	\$	1,700.00
Falconer	\$	8,500.00	\$	17,500.00	\$	19,000.00
Craigie Lecture Sponsors						
-The Federation	\$	-				
-CSPS	\$	-				
-CCSR	\$	-				
-Craigie Total:	\$	-	\$	-	\$	2,050.00
General Endowment	\$	-				
Beare Award	\$	-				
Founders Prize	\$	-				
Jeremias Prize	\$	-				
R.B.Y. Scott Award	\$	-				
Wagner Award	\$	-				
Total Income Restricted Funds:	\$	10,116.75	\$	\$19,015.05	\$ \$22,750.00	

Figure 1: Statement of Income

Figure 2: Statement of Expenses

Expenses: Sept. 1, 2020 to May 28, 2021		2019-2020	2018-2019
General Fund	Total:	Total:	Total:
	\$	\$	\$
Accounting	3,202.50	3,359.99	2,940.00
	\$	\$	\$
Bank Charges and Interac Fees	47.25	45.00	252.70
	\$	\$	\$
PayPal Fees	188.39	181.92	226.92
	\$	\$	\$
Canadahelps.org Fee	120.00	120.00	128.00
	\$	\$	\$
Conference Expenses	115.41	\$ -	3,328.49
	\$	\$	\$
Executive Travel and Dinner	\$ -	\$ -	6,273.54
	\$	\$	\$
Federation Dues	987.96	1,281.12	2,084.55
	\$	\$	\$
Office, Printing, Postage	185.92	143.56	906.95
	\$	\$	\$
Website	960.00	3,970.00	\$ -
	\$	\$	\$
Student Lunch	\$ -	\$ -	209.20
	\$	\$	\$
CCSR Subscription	2,655.00	3,545.00	3,230.00

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*Student Awards shortfall	\$ -	\$ -	\$ 961.57
*Craigie Lecture shortfall	\$ -	\$ -	\$ 1,478.07
*Book Awards shortfall	\$ -	\$ -	\$ 500.00
Total Expenses:	\$ 8,462.43	\$ 12,646.59	\$ 22,519.99
Restricted Funds:			
	Total:	Spent	Spent
Craigie Lecture	\$ -		\$ 2,050.00
Student Awards	\$ 750.00		\$ 500.00
Book Awards	\$ 1,500.00		\$ 1,000.00
Wagner Award	\$ 500.00		\$ -
Falconer Award	\$ -		\$ -
D Neufeld Travel Award	\$ -		\$ 2,803.00
Restricted Funds Total Expenses	\$ 2,750.00	\$ -	\$ 6,353.00
General Fund Total: Income minus	\$	\$	\$

Expenses	1,251.22	(3,423.74)	(8,267.49)
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3. Endowment Report (from Bob Derrenbacker)

Endowment Committee Members: Robert Derrenbacker (Chair), Richard Ascough, Mark Leuchter (CSBS Executive Secretary), Michele Murray, Laura Hare (CSBS Treasurer), Wayne McCready (Past Chair, non-voting)

The endowment for the Canadian Society of Biblical Studies (CSBS) is divided into two different funds: The **Inaugural Endowment Fund** (established in 1998) and the recently created **Falconer Endowment Fund** (established in 2018). The total current market value for both endowment funds is \$301,096 (as of 7 May 2021). Both the Inaugural Endowment funds and the Falconer Endowment funds are invested through Research Capital Corporation (formerly Mackie Research Capital Corporation) (established in 1921).

The Endowment Committee reports on the Endowment Portfolio to the CSBS Executive twice annually (January/February and May).

The **Inaugural Endowment** has two primary objectives:

1. to assist in providing a sustainable financial base for Society initiatives through an endowment
2. to make funds available on an annual basis – through earned income from investments – for Society expenses (determined by the Treasurer and the CSBS Executive)

The Inaugural Endowment reflects a 30-year rolling plan investment strategy. Specifically, the portfolio has the following primary categories of investment (current market values provided for May 7, 2021, with a total value of \$229,299):

1. Fixed Income (including cash/cash equivalents):
\$57,308 (23%)
2. Mutual Funds: \$28,408 (14%)
3. Common Stock Equities:
\$138,855 (61%)
4. Alternative Equities (Auto-Callable Notes) \$4,728
(2%)

From 1998 to 7 May 2021 the market value of the portfolio increased by approximately 300% from the original investment of \$56,425 for an annual growth of approximately 13% over 22 years.

In addition, approximately \$90,000 has been earned during that period through investment income to meet Society expenses or to be re-invested.

Importantly, the Society's modified dividend growth investment strategy means that annual dividend income from the common stock equities portion of the portfolio is projected to be \$7,205 for 2021.

The **Falconer Endowment Fund** (established 2018) was created to provide support for a short-term research project (\$1,500/year). As of 7 May 2021, the market value of this endowment was \$71,796 as indicated below, with a projected income of \$1,803. The Falconer Endowment is currently divided into three segments:

1. Fixed Income (including money market fund/cash)
\$11,090 (15%)
2. Common Stock Equities
\$50,419 (70%)
3. Alternative Equities (Auto-Callable Notes)
\$10,287 (15%)

Membership News

Monographs, Edited Volumes

- Dallaire, H el ene. *200 Devotionals from the Hebrew Bible*. Portland, OR: Wipf and Stock, 2020.
- Donaldson, Terry. *Gentile Christian Identity from Cornelius to Constantine: The Nations, the Parting of the Ways, and Roman Imperial Ideology*. Grand Rapids: Eerdmans, 2020.
- Eberhart, Christian A., Martin Karrer, Siegfried Kreuzer, and Martin Meiser, eds. *Tempel, Lehrhaus, Synagoge: Orte j udischen Lernens und Lebens (Festschrift f ur Wolfgang Kraus)*. Paderborn: Brill/Ferdinand Sch onigh, 2020.
- Kalimi, Isaac. *Der Kampf um die Bibel: J udische Interpretation, Sektarianismus und Polemik vom Tempel zum Talmud und dar uber hinaus*. J udische Religion, Geschichte und Kultur 26. G ttingen: Vandenhoeck & Ruprecht, 2020.
- . *K nig Salomo: Mensch und Mythos: Biblische Geschichtsschreibung im Wandel*. Wiesbaden: Harrassowitz, 2020.
- , ed. *Writing and Rewriting History in Ancient Israel and Near Eastern Cultures*. Wiesbaden: Harrassowitz, 2020.
- Maier, Harry O. *New Testament Christianity in the Roman World*. Essentials of Biblical Studies. Oxford: Oxford University Press, 2019.
- Maier, Harry O., and Emiliano Urciuoli, eds. *Religion of Quarters*. Issue of *Religion in the Roman Empire* 6 (2020).
- Maier, Harry O., and Laura Duhan-Kapan, eds. *Encountering the*

Other: Christian and Multifaith Perspectives. Christian Religion and Public Life. Eugene, OR: Wipf & Stock, 2020.

McLaughlin, John L. *The Questions of Jesus*. Eugene, OR: Wipf and Stock, 2020. Reprint of *The Questions of Jesus*. Ottawa: Novalis Press/Liguori, Missouri: Liguori Publications, 2001.

---. *Parables of Jesus*. Eugene, OR: Wipf and Stock, 2020. Reprint of *Parables of Jesus*. Ottawa: Novalis Press, 2004.

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- . “Leontopolis, Onias und die Septuaginta: Einflüsse und Auswirkungen.” Pages 40–57 in *Die Septuaginta – Themen, Manuskripte, Wirkungen: 7. Internationale Fachtagung Wuppertal, 19.–22. Juli 2018*. Edited by Eberhard Bons, Michaela Geiger, Frank Ueberschaer, Marcus Sigismund, and Martin Meiser. WUNT 444. Tübingen: Mohr Siebeck, 2020.
- . “Synagogengemeinden im antiken Rom: Eine

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- . “Kult und die Begegnung mit dem einen Gott in der Septuaginta.” Pages 165–242 in *Handbuch zur Septuaginta – Handbook of the Septuaginta*. Edited by Hans Ausloos and Bénédicte Lemmelijn. Gütersloh: Gütersloher Verlagshaus, 2020.
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- . “An Introduction: History and Historiography.” Pages 3–4 in *Writing and Rewriting History in Ancient Israel and Near Eastern Cultures*. Edited by Isaac Kalimi. Wiesbaden: Harrassowitz, 2020.
- . “The Centrality and Interpretation of Psalms in Judaism Prior to and During Medieval Times: Approaches, Authorship, Genre and Polemics.” *Review of Rabbinic Judaism* 23 (2020): 229–59.
- . “Salomos Thronfolge nach den Büchern der Könige und der

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- . “Post-colonial Interpretation of the Book of Revelation. Pages 499–516 in *The Oxford Handbook of the Book of Revelation*. Edited by Craig Koester. Oxford: Oxford University Press, 2020.
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- Middleton, J. Richard. "The Genesis Creation Accounts." Pp. 15–31 in *The T&T Clark Handbook of Christian Theology and the Modern Sciences*. Edited by John P. Slattery. London: Bloomsbury T&T Clark, 2020.
- . "Between Exegesis and Theology: Jewish and Christian Appraisals of Shai Held, *The Heart of Torah*." *Canadian-American Theological Review* 9 (2020): 1–6.
- . "Foreword." Pp. ix–xiv in *Embracing Evolution: How Understanding Science Can Strengthen Your Christian Life*. Edited by Matthew Nelson Hill. Downers Grove, IL: IVP Academic, 2020.
- . "The Blessing of Abraham and the Missio Dei: Reframing the Purpose of Israel's Election in Genesis 12:1–3." Pp. 44–64 in *Orthodoxy and Orthopraxis: Essays in Tribute to Paul Livermore*. Edited by Douglas R. Cullum and J. Richard Middleton. Eugene, OR: Pickwick, 2020.
- . "Voices from the Ragged Edge: The Gritty Spirituality of the Psalms." Pp. 90–108 in *A Sort of Homecoming: Pieces Honoring the Academic and Community Work of Brian Walsh*. Edited by Marcia Boniferno, Amanda Jagt, and Andrew Stephens-Rennie. Eugene, OR: Pickwick, 2020.

- . “Orthodox Theology, Ulterior Motives in Samuel’s Farewell Speech? The Characterization of the Prophet in 1 Samuel 12.” Pp. 76–100 in *Characters and Characterization in the Book of Samuel*. Edited by Keith Bodner and Benjamin J. M. Johnson. Library of Hebrew Bible / Old Testament Studies 669. London: Bloomsbury T&T Clark, 2020
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- . “Women and Gender in the Gospel of John.” Pages 137–53 in *Gender and Second-Temple Judaism*. Edited by Shayna Sheinfeld and Kathy Ehrensperger. Lanham, MD: Lexington Books/Fortress Academic, 2020.
- Vaillancourt, Ian J. “The Canonical Melchizedek.” Pages 3–21 in *Reading Scripture, Learning Wisdom: Essays in Honour of David G. Barker*. Edited by Michael A.G. Haykin and Barry H. Howson. Peterborough, ON: Joshua Press, 2021.
- . “The Messiah as a Royal Deliverer and a New Moses for a Second Exodus: Psalm 118 in the Johannine Entrance Narrative,” in *Criswell Theological Review* 17.2 (Spring, 2020): 67–91.

Webster, Jane S. "Teaching Bible and American Popular Culture." Pages 521–36 in *Oxford Handbook of The Bible and American Popular Culture*. Edited by Dan W. Clanton and Terry R. Clark. New York: Oxford University Press, 2020.

Dissertations Completed

Jones, Rob. "Priesthood, Cult, and Temple in the Aramaic Scrolls from Qumran." McMaster University, 2020.

Maurais, Jean. "Translated Torah: Characterizing Old Greek Deuteronomy as an Ancient Translation." McGill University, 2020.

Pawlak, Matthew. "Sarcasm in Paul's Letters." University of Cambridge, 2020.

Appointments, Promotions, Awards, Honours

Kalimi, Isaac. Elected as an Ordinarius Member of *Academia Europaea – The Academy of Europe*

Maier, Harry O. Fellow, Max Weber Center for Advanced Cultural and Social Studies at the University of Erfurt, as part of the Religion and Urbanity: Reciprocal Formations DFG Funded research project.

McLaughlin, John L. Interim Dean, Faculty of Theology, University of St. Michael's College (2 year term)

---. International Advisory Board of *Logos: A Journal of Eastern Christian Studies*

MacDonald, Margaret Y. Term as Dean of Arts came to an end in July 2020 with return to the Faculty as a member of the Department of Religious Studies, Saint Mary's University.

Maurais, Jean. Assistant Professor of Old Testament and Vice-

Dean, Faculté de Théologie Évangélique - Acadia
University

Mitchell, Matthew W. Promoted to Full Professor (Spring 2020)

---. Awarded Arts & Sciences Faculty Award for Outstanding
Scholarship (Spring 2020)

---. Named person in AAUP's June 2021 Shared Governance
Report, culminating in formal Sanction of Canisius College

---. Research Fellow (for Year 1 JD students), University at
Buffalo Law School (Fall 2021)

Pawlak, Matthew. Postdoctoral Researcher; University of
Tübingen. DAAD Postdoctoral Researchers International
Mobility Experience (2020–2022)

Reinhartz, Adele. President, Society of Biblical Literature (2020)

---. SSHRC Insight Grant 2020-2025: The "Parting of the Ways"
and Early Jewish Diversity. This project is an attempt to
step away from the usual Christianity-focused approach to
the "parting of the ways" by considering this issue through
the lens of early Jewish diversity and its limits.

Vaillancourt, Ian J. Winner of the 2020 RBY Scott Award for *The
Multifaceted Saviour of Psalms 110 and 118: A Canonical
Exegesis*. Hebrew Bible Monographs 86. Sheffield:
Sheffield Phoenix Press, 2019.

Webster, Jane S. Boykin Fellow, Barton College, 2018-2020
(endowed research chair)

---. Director of the Center for Excellence in Teaching and
Learning, Barton College, 2014-2020

---. Interfaith Youth Core *Campus Innovation Grant* for student-
led research projects on religious diversity in Wilson, with
lead author David Finnegan-Hosey, 2019-2020.

---. Biblical Studies in Undergraduate Education, working group of

the Society of Biblical Literature, 2019-2020.
---. Retired from Barton College, May 2020

Research in Progress

Dallaire, H el ene

- *Joshua* in *Zondervan Exegetical Commentary on the Old Testament (ZECOT)* Grand Rapids: Zondervan, in progress
- *1 & 2 Samuel*. Kerux Exegetical & Homiletical Commentary series. With Scott Wenig (Homiletic sections). Grand Rapids, MI: Kregel, in progress.
- *Esther*. Apollos OT Commentary series. David Baker and Gordon Wenham, eds. Downers Grove, IL: IVP, in progress.

Idestrom, Rebecca

- working on her monograph *Show Me Your Glory: The Glory of God in the Old Testament*.

Maier, Harry O.

- co-edited volume with Angela Kim Harkins on religious experience and the Shepherd of Hermas to be published with De Gruyter
- co-edited volume with Laura Duhan Kaplan on Visions of the End: Inter-religious Perspectives on Apocalyptic to be published with Wipf & Stock
- working on a monograph on 2nd century Christ religion and cities in the Roman Empire from a spatiotemporal perspective. Working title: *Practicing Space: Christianity, Spatiotemporality, and Urban Religion in the Roman Empire*, contracted with OUP for 2023

Maurais, Jean

- Commentary on Deuteronomy for the SBL Commentary on the Septuagint edited by Robert J.V. Hiebert and Cameron Boyd-Taylor, Atlanta: SBL Press.

McLaughlin, John L.

- Prophets
- Wisdom Literature
- Israelite Religion
- The God of the Exodus: El or Yahweh?
- God's Response to Job's Curse

Vaillancourt, Ian J.

- *The Dawning of Redemption: The Story of the Pentateuch and the Hope of the Gospel*. Wheaton, IL: Crossway. Manuscript is due Oct 1, 2021 for a Fall 2022 release
- *Reading the Psalms: Canonically, Christologically, and Corporately*. Downers Grove, IL: IVP Academic. Manuscript is due March 1, 2022 for a 2023 release.

Membership Directory

Surname	First Name	Affiliation
Alcorn	David	University of St. Michael's College
Alexander	William E.	Independent scholar
Arnal	William E.	University of Regina
Ascough	Richard S.	Queen's University
Auler	Samuel	Toronto School of Theology
Babins	Morgyn	University of Toronto
Batten	Alicia	Conrad Grebel University College
Bazzana	Giovanni	Harvard Divinity School
Bell	Brigidda	University of Toronto
Bell	Ron	McMaster Divinity College
BenZvi	Ehud	University of Alberta
Beverly	Larry W.	Presbyterian Church of Canada
Boda	Mark	McMaster Divinity College
Braun	Willi	University of Alberta
Brockman	Andrew	McGill University
Burke	Tony	York University
Burrell	Kevin	Burman University
Callon	Callie	University of Toronto
Calnitsky	Ed	University of Winnipeg
Chung Yan Lam	Joanne	University Saint Paul
Cotter CSJ	Wendy	Loyola University of Chicago
Cousland	Robert	UBC Classical, Near Eastern and Religious Studies
Cox	Claude	McMaster Divinity College
Crook	Zeba	Carleton University
Cwikla	Anna	University of Toronto

Damm	Alexander	Wilfrid Laurier University
Dasios	Maria	University of Toronto
Derrenbacher	Robert A.	Trinity College Theological School
Dolansky	Shawna	Carleton University
Donaldson	Terence L.	Wycliffe College
Dykes	Julie	McMaster Divinity College
Eberhart	Christian A.	University of Houston
Ehrlich	Carl S.	York University
Elliott	Carolann B.	Carleton University
Fewster	Gregory P.	University of Toronto
Fonseca-Quezada	Channah	McMaster University
Fuller	David J.	McMaster Divinity College
Gardner	Gregg	University of British Columbia
Glanville	Mark R.	Regent College
Greifenhagen	F. Volker	University of Regina
Hama	Matthew	University of Birmingham
Hare	Laura	University of Toronto
Haskell	Phillip	McMaster Divinity College
Idestrom	Rebecca G. S.	Tyndale Seminary of Tyndale University
Imes	Carmen	Prairie College
Ineza	Gustave	Saint Michael's College/UofT
Jeal	Roy R.	Booth University College
Johnson	Lee	East Carolina University
Johnson	Michael	The Hebrew University
Kampen	John	Methodist Theological School in Ohio
Keddie	George	University of British Columbia
Kessler	John	Tyndale Seminary

Kirkpatrick	Patricia G.	McGill University
Kloppenborg	John S.	University of Toronto
Knight-Messenger	Andrew	McMaster University
Kobel	Esther	Johannes Gutenberg-Universität Mainz
Krogevoll	Aleksander	TST/University of Toronto
Kuo	Shih-en	Wycliffe College Martin Luther University College, Wilfrid Laurier University
LaFosse	Mona Tokarek	University of Alberta
Landy	Francis	University of Western Ontario
Lemos	Tracy	Temple University
Leuchter	Mark	Providence University College & Theological Seminary
Lortie	Christopher	Saint Mary's University
MacDonald	Margaret Y.	
MacKenzie	Robert K.	
Macumber	Heather	Providence University College
Magee	James	Vancouver School of Theology
Maier	Harry O.	Vancouver School of Theology
Martens	Andrew	Trinity Western University
Matson	Joshua	Florida State University
Maurais	Jean	Faculté de Théologie Évangélique - Acadia University
McCready	Wayne O.	University of Calgary - Dept. of Religious Studies
McDonald	Denys N.	Crandall University
McLaughlin	John L.	University of St. Michael's College
Meyer	Nick	Huron University College
Middleton	J. Richard	Northeastern Seminary at Roberts Wesleyan College
Miller	David	Briercrest College and Seminary
Mitchell	Christine	St. Andrews College

Morrow	William	Queen's University
Muir	Steven C.	Concordia University Edmonton
Murray	Michele	Bishop's University
Newman	Judith H.	Emmanuel College, University of Toronto
Oeste	Gordon	Tyndale Seminary
Palmer	Carmen	Martin Luther University College
Parks	Sara	University of Nottingham
Parrott	Shannon	University of Oxford
Pettem	Michael	The Presbyterian Church In Canada
Porter	Amelia Marie	University of Toronto
Porter	Stanley E.	McMaster Divinity College
Quach Soquier	Irene	McMaster University
Reid	Duncan	Tyndale Seminary
Reinhartz	Adele	University of Ottawa
Revington	Robert	McMaster University
Reynolds	Benjamin	Tyndale University
Robbins	William	Pittsburgh Theological Seminary
Rosini	Amanda	McGill University
Roussel	Jean-Francois	Université de Montréal
Runesson	Anders	University of Oslo
Runesson	Rebecca	University of Toronto
Sabo	Peter	University of Alberta
Sanfridson	Martin	McMaster University
Sarlo	Daniel	University of Toronto
Schuller	Eileen	McMaster University
Scollo	Giuseppe	St. Augustine's Seminary
Screnock	John	University of Oxford

78 CANADIAN SOCIETY OF BIBLICAL STUDIES

Shantz	Colleen	University of St. Michael's College
Shepherd	Harold Edwin	Anglican Diocese of Toronto
Smith	Daniel A.	Huron University College
Spencer	Andrew	Toronto School of Theology
Spilsbury	Paul	Regent College
Spoelstra	Josh	Piedmont University
Stovell	Beth	Ambrose University
Stratton	Kimberly	Carleton University
Taylor	Marion	Wycliffe College
Thomson	Ambrose	McMaster Divinity College
Van Dam	Cornelis	Canadian Reformed Theological Seminary
Walker-Jones	Arthur	University of Winnipeg
Walsh	Matthew	Acadia Divinity College
Wasserman	Emma	Rutgers University
Weir	Alistair	University of Western Ontario
Westfall Long	Cynthia	McMaster Divinity College
Wilson	Ian	University of Alberta, Augustana Campus
Wray Beal	Lissa	Providence Theological Seminary
Yapp	Neil Andre	Concordia University
Yu	Michelle	University of Toronto, Wycliffe College
Zerbe	Gordon M.	Canadian Mennonite University
Zivkovic	Goran	McMaster Divinity College