



# SSEC newsletter

ISSUE 82 AUGUST 2015



## From the President's desk



Professor Alanna Nobbs AM

Welcome to the August 2015 Newsletter. Since our last newsletter members have attended many wonderful events. On 20 April 2015, it was my honour and pleasure to give a talk on the topic: *Christian Responses to Persecution in the Late Roman Empire*.

At the end of April, SSEC held a "conference curtain raiser" with Professor Paul Trebilco (Otago) who is the SSEC Visiting Fellow for 2015. His topic was *The Artemis Cult in Ephesus and the Johannine Letters*. The evening was chaired by Professor James Harrison, (Sydney College of Divinity). This was followed on 2 May by the annual SSEC day conference, with the theme *The Early Church:*

*Cults and Controversies*. We wish to sincerely thank all the wonderful speakers.

On 12 May 2015, members were delighted to hear two talks from Dr Ron Tappy (Pittsburgh Theological Seminary), brought to Australia by the Australian Institute of Archaeology (AIA). His topics were *The Linear Alphabet and the Longue Durée* and *Strangers at Home: The Give and Take of Life in the Borderlands of Judah*.

In June 2016, James Unwin (PhD candidate Macquarie) added to our knowledge on Roman society with a talk on: *Paul a gladiator? The Landscape of Corinthian Spectacles*.

We have several upcoming SSEC events for the end of 2015. On Thursday 27 August 2015, we are very much looking forward to hearing Dr Julien Ogereau (Humboldt /Macquarie ACRC Junior Research Fellow) with his topic: *Finding Paul in the Ruins at Philippi*.

On Wednesday 9 September 2015, Carole Ferch-Johnson (PhD candidate Avondale) will talk on the topic: *The Role of Human Hands and their Functions as Media of Communication In the Narratives of Acts*.

Sunday 25 October, there will be a *Coptic Special Event: Ten Years of Coptic Studies at Macquarie University*. This is still in the planning stages, so we will let you know more in due course.

Wednesday 11 November 2015 will be the *SSEC Early Year End* event with Dr Mark Harding (Australian College of Theology) with his topic: *Apocalyptic Rhetoric and the Pastoral Epistles*.

Special thanks to all our volunteer helpers, without whom the society would not flourish: Peter & BJ Eyland who format, produce and edit the society newsletter - a gargantuan task which is much appreciated by all society members; Karyn Young who maintains and co-ordinates the efficient running of the SSEC office. Karyn was appointed conference manager for this year and hence provided such smooth running of our conference. Karyn, we hope to secure you in running our conference next year. Thanks to Lyn Kidson and Lydia Gore-Jones for weekly processing SSEC financials to the cashier. Alice Baker for the administration of the society Facebook page. BJ Eyland for wider electronic publicity and all other electronic updates - such as the SSEC website and society Academia website. Thanks to Gillian Spalding-Tracey, John Aitchison and Kerry Worboys for support whenever it is requested. Thanks also to the SSEC committee for their continued ongoing support.

**Professor Alanna Nobbs AM**  
**President SSEC**

## Cover

Dr Julien Ogereau, the Ancient Cultures Research Centre (ACRC) inaugural "junior fellowship" recipient for his topic: *The cultural transformation of Macedonia in the early Christian era (I-V CE)*.

*"The unique emphasis of our Society is one of history, the study of Early Christianity in its Jewish and Graeco-Roman setting."*

- Professor Alanna Nobbs AM

## SSEC Newsletter

SSEC Newsletter is published two times a year for the Society of the Study of Early Christianity.

**August 2015 Edition:** Number 82

**Chief Editor:** Prof Alanna Nobbs

**Editor:** Peter Eyland

**Website and Newsletters:** Mrs BJ Eyland

**Contributions:** SSEC Members

Next newsletter due March 2016.

For further information about the Society for the Study of Early Christianity, to update your contact details or to subscribe to the SSEC Newsletter contact: [SSEC@mq.edu.au](mailto:SSEC@mq.edu.au)

Website: Telephone: SSEC office (9850 7512), Dr Don Barker (9850 9962), Professor Alanna Nobbs (9850 8844), Ancient History Office (9850 8833)



[Click here](#) for SSEC Facebook link.

## SSECrecent

### ANNUAL SSEC CONFERENCE

#### ***The Early Church: Cults and Controversies***

On Saturday 2 May 2015, our annual SSEC day conference was held, Prof Paul Trebilco (Otago), SSEC Visiting Fellow for 2015 was the key note speaker. Conference attendees enjoyed six speakers:

- Professor Paul Trebilco (Otago) *Identity Formation in Earliest Christianity: Constructing Outsiders in New Testament Letters*
- Professor James R. Harrison (Sydney College of Divinity & Macquarie) Topic: *Ephesian Cultic Officials, Their Benefactors and the Quest for Civic Virtue: Paul's Alternate Quest for Status in Ephesians*
- Dr Bruce Winter (Queensland Theological College) Topic: *Exile and Execution: The Swords of Damocles for the First Christians? : Hebrews and Revelation.*
- Dr Christopher Forbes, (Macquarie) Topic: *The Early Christian Churches and their religious environment: "A World full of gods" (Keith Hopkins).*
- Dr Bernard Doherty (Macquarie), Topic: *Beyond The Myth of Persecution: Toward a Sociological Theory of early Christian Persecution.* (note change in topic advised on 26 April 2015).
- Lyn Kidson (Macquarie PhD Candidate), Topic: *False Teachers or Disputing Sophists?*

#### ***Conference Curtain Raiser***

On the Thursday evening prior to our SSEC conference, the society held a "conference curtain raiser" with Professor Paul Trebilco (Otago). His topic was *The Artemis Cult in Ephesus and the Johannine Letters*. The evening was chaired by Professor James Harrison, (Sydney College of Divinity).

## SSECEvents

### UPCOMING SEMINARS

We have several upcoming SSEC events for the end of 2015. See last page for details of our calendar of events.



Professor Heike Behlmer 25 October 2015



Carole Ferch-Johnson 9 September 2015



Professor Paul Tribilco and Professor James Harrison at Curtain Raiser



Dr Dr Mark Harding 11 November 2015



## SSECfocus

### SSEC CONFERENCE 2016

Each year we are honoured to have a world renowned key note speaker to talk at our annual SSEC conference. In addition local academics, papyrologists, archaeologists, numismatists and historians come to speak at our conference.

Two dates for your diaries 2016.

- “Conference Curtain Raiser” on the Thursday night, 28 April 2016, with Speaker: Dr Alan Cadwallader (Australian Catholic University.)
- Our next day conference will be held on the Saturday 1 May 2016. Theme will be: “Everyday life in the time of Jesus of Nazareth”. This conference theme will be handled from a historical perspective, rather than a religious perspective.

If you are considering speaking at these events, and you have a paper at the Post Graduate level, please submit your name, biography and an abstract for consideration by the SSEC conference subcommittee by Monday 2 November 2015.



Dr Alan Cadwallader SSEC Conference 2016

## SSECtravel

### TYNDALE HOUSE THANKS

by **Rory Shiner, PhD candidate Macquarie**

I am writing to express my sincere and heartfelt thanks for awarding me the 2016 Macquarie/Tyndale Travelling Scholarship.

The New Testament scholar I am studying, D. W. Robinson, was a student at Queens' College Cambridge 1947-1950, and he was resident at Tyndale House for several months of study leave in 1961, at which time he refined and advanced several of his more significant views on the New Testament and early Christianity. Which is all to say, the prospect of bringing my research to completion in the place where so much of Robinson's scholarship was formed and forwarded is all rather delightful.

Please pass on my thanks, if possible, to the anonymous donors who have made this possible.

## SSECgrants

### TYNDALE TRAVEL GRANT DONATIONS

The annual Tyndale Travel Grant scholarship is provided by a donation by a SSEC member or members. These are very worthwhile for the individual students, for SSEC, and for fostering and supporting Macquarie University study and research into Early Christianity.

The scholarships enable students to travel to Tyndale House, UK in January each year, covering the cost of airfare, transfers, accommodation, library costs. We seek an amount of \$5,000 each year, contact [alanna.nobbs@mq.edu.au](mailto:alanna.nobbs@mq.edu.au)

### SSEC TRAVEL GRANT DONATIONS

The SSEC travel grant of up to \$500 per application is available competitively to Ancient History post graduate students at Macquarie University who are or are willing to become SSEC members, in order to promote their research and completion of a higher degree. If you are interested please contact [alanna.nobbs@mq.edu.au](mailto:alanna.nobbs@mq.edu.au)

### THE SIR ASHER JOEL FOUNDATION

Dr Kyle Keimer reports that Mark S. Smith and his wife Elizabeth Bloch-Smith will be next year's Sir Asher Joel Visiting Fellows from USA. Mark will give the Joel Oration early in 2016.

### NEW HIGH SCHOOL OUTREACH FELLOWSHIP

Thanks to the generosity of the Roth families, Macquarie University has been able to appoint a Roth Fellow to promote the teaching of Ancient Israel Studies in schools across NSW, and prepare comprehensive teaching materials. Following a highly competitive selection process, the recipient is Dr Eve Guerry. Eve has an enviable track record in this field having taught archaeology into schools for several years. Preparation of materials is seen as crucial to enable the subject to be taught. These will be collated on-line with the assistance of leading scholars from both Macquarie and Tel Aviv Universities.

## SSECawards

### SSEC PRIZE FOR COPTIC HISTORY

Dear Professor Nobbs,

Earlier this month I attended a ceremony at Macquarie University where I was awarded the “Society for the Study of Early Christianity Prize for Coptic History”. I was very honoured and excited to receive the award, and wanted to thank you and the Society for the Study of Early Christianity, for supporting and encouraging students like me, with this award.

It was also a pleasure to meet with you in person, albeit briefly, and hope I have the opportunity to meet with you again in the future.

I hope you can also convey my thanks to the rest of the SSEC Management Committee.

With my best wishes, **Stamatiki (Toula) Kritas**

## SSEArticles

### DISCLAIMER AND EDITORS NOTE

“The Society takes no position on the intellectual content of papers and articles.”

### HARNACK'S PRISCILLA HYPOTHESIS ENGAGES THE MODERN WORLD

By Ruth Hoppin PhD Candidate

Adolf von Harnack created a sensation in the world of New Testament scholarship with publication of an article in *Zeitschrift für die Neutestamentliche Wissenschaft* 1900, Vol. I, 16-41). He argued that Priscilla, prominent in the early church, friend and benefactor of Paul and partner in ministry, was the author of the hitherto “anonymous” epistle to the Hebrews, in collaboration with her husband Aquila. Harnack convinced a succession of scholars: Friedrich Michael Schiele (1905), James Rendel Harris (1908), Mildred A. R. Toker (1913), Arthur S. Peake (1919) and Lee Anna Starr (1926). Lexicographer James Hope Moulton was sympathetic to the theory.

Citing Acts 18:27, Harnack and Schiele are struck by the irony that Priscilla was “once before robbed of her right of authorship.” One reads that “the brethren” in Ephesus gave Apollos a letter of introduction to the Corinthian church upon his departure. By protocol and courtesy, surely his hosts and mentors Priscilla and Aquila were “the brethren” who provided the recommendation. In an offhand manner, Donald Wayne Riddle, writing in the *Journal of Biblical Literature* (Vol. LVII, 1938), simply ascribes this letter to Priscilla and Aquila.

By the mid 1960's the provocative hypothesis had drifted into obscurity along with the identity of Hebrews' author. I happened to be researching restrictive portions of the New Testament pertaining to women when I came across a fleeting reference to Harnack's hypothesis. This launched me into pursuit of the identity of the author. My earlier book on the topic was superseded by *Priscilla's Letter: Finding the Author of the Epistle to the Hebrews*.

Where shall we begin to look for the author? Why not in Paul's circle, starting with the reference to his close companion Timothy with whom travel plans are being coordinated (Heb. 13:23)?

Despite obvious differences in subject matter, Hebrews evinces close familiarity with Paul's writings. Here is one example. Scholars reason that Paul either read Hebrews before writing I Corinthians or, more likely, Hebrews resounds with echoes of I Corinthians. To get a sense of these similarities compare doctrine in 1 Cor. 8:6 with Heb. 1:2; imagery in 1 Cor. 9:24-27 with Heb. 12:1 and 1 Cor. 3:2 with Heb. 5:12. Then juxtapose the use of Psalm 8 with 1 Cor. 15:27 and Heb. 2:6-9.

One might well inquire *why* Hebrews echoes so many of Paul's ideas, and ponder the common imagery. Were these hammered out in hours of conversation around the kitchen table, when Priscilla and Aquila extended hospitality to Paul in Corinth and, most likely, in Ephesus? In 1 Cor. 16:19, written from Ephesus, Paul sends greetings from the couple adding, in various manuscripts, “with whom also I am a guest.”

On the other hand, a dominant theme of Hebrews is never mentioned by Paul. Why would the author of Hebrews explicate the High Priesthood of Jesus – a theme found in Essenic literature but not found in Paul's writings? The question suggests the answer: the first recipients had a particular interest in the topic. In fact, there are four related characteristics of Hebrews that point to the destination city being an enclave of former Essenes as well as many Gentile followers of Jesus.

In brief, they are:

Self-description as “people of the Covenant” or “New Covenant.” Fourteen of the twenty-eight reference to the “New Covenant” are found in Hebrews.

Hebrews teaches a “continuous Day of Atonement” which emphasizes the lack of a Day of Atonement in the community of Qumran.

Hebrews insists on Christ's superiority to angels, in dialogue with the exalted angelology of the Qumran sect.

In dialogue with the messianic dualism of Qumran, Hebrews insists that King and Priest would be combined in one person.

One should also observe that the first recipients of Hebrews were beset by some degree of spiritual apathy, which sets them apart from the church at Corinth and, for that matter, the church at Rome.

By pinpointing the destination city we are narrowing our search for the author to church leaders with an extended ministry in Ephesus, where former Essenes were well represented, in a way that sets them apart from the church in other main cities of the Roman Empire.

While signposts point to Ephesus as the destination city, the epistle to the Hebrews has a Roman connection as well, and once again we encounter Priscilla who had church and family connections there. Had the letter been mailed in an envelope, somewhat anachronistically, the postmark would have read: Rome, Italy. Harnack thought that Rome was the recipient city, but the persecution of Christians, and their inspiring example of faith are a poor match for what the author reveals about the intended readers.

Hebrews was known in Rome very early, and was freely quoted by Clement, Bishop of Rome in 96 C.E. If the letter *originated* in Rome, a copy remaining in the city, we have a good explanation for its early fame there.

Finally, we have the intriguing sign-off, “They of Italy salute you” (Heb. 13:24). While either translation is possible – “those away from Italy” or “those in Italy,” it would be strange to send greetings from only a segment of the Christian community, and not from all. There is ample manuscript evidence, and evidence from ancient documents, that “those in Italy” are the subject. For example, a subscript in the early fifth century Codex Alexandrinus says the letter was “written from Rome” and the sixth century Codex Euthalianus has “written from Italy.”

Of Paul's circle – with a ministry at Ephesus, and connections at Rome – what else do we know about the author? We glean personal characteristics that are stereotypically feminine. While it is true that men can be empathetic as well as women, Jesus being a prime example, we should be aware

that in first century Rome the cultivation of empathy in men was not encouraged as it is in some cultures today. Fathers were often harsh disciplinarians.

According to the author, compassion is an essential characteristic of a high priest who is “able to deal gently with the ignorant and wayward, since he himself is subject to weakness” (Heb. 5:2). Jesus, our high priest, was himself subject to intense suffering, both physical and emotional, and beseeched God “with loud cries and tears” (Heb. 5:7).

Believers are enjoined to feel compassion: “Remember those who are in prison, as though you were in prison with them; those who are being tortured, as though you were being tortured” (Heb. 13:3, italics mine).

Now, notice how the author discourses on the parent-child relationship. Human parents, unlike God, are fallible, acting “as seems best to them” (Heb. 12:10). This implies they can make mistakes, a more nuanced statement than “Children, obey your parents,” a Pauline command (Col. 3:20, cf. Eph. 6:1).

Finally, pause at Heb.13:17 which admonishes the faithful to obey their leaders so that the leaders might fulfill their ministry “with joy and not with sighing – for that would be harmful to you.” In the context of first century culture, somehow it seems more fitting that a woman, rather than a man, would urge obedience, not out of deference to authority but out of concern for the happiness of church leaders and their flock.

Not only does Hebrews suggest a feminine temperament, this epistle is well known for the eleventh or “Heroes of Faith” chapter in which women are remarkably prominent. Two women, Sarah and Rahab, are mentioned by name and two other women whose names are unknown are specifically alluded to. The latter two are the widow of Zarephath whose son was restored to life by Elijah (I Kings 17:8-24) and the Shunammite woman whose son was resurrected by Elisha (2 Kings 4:18-37). How odd that Elijah and Elisha, the protagonists, are not named. Indeed, the male author of the apocryphal book Sirach told the story differently, crediting the two men and not mentioning the women!

Another example may be cited. The apocryphal book of Maccabees praises a mother who exhorted her seven sons to hold fast to their faith, looking to God, though undergoing torture. Just as these martyrs persevered, we are to “look to Jesus...” not yet having “resisted to the point of shedding blood (Heb. 1:1-4).

Herein, Sarah is restored as a model of faith (RSV and CEB), having been supplanted by Abraham in Heb. 11:11 in some translations (NRSV and NIV).

It is well to mention another point of grammar, one that has been used to nullify the possibility of female authorship of the epistle. The matter of contention is the so-called masculine participle “telling” in the phrase “Time will fail me in telling” with self-reference to the author. The masculine and neuter forms, however, are identical, and the neuter may well have been intended under the rule that since the identity of the author is not crucial – for time would fail *anyone* in telling – the use of the neuter can indicate a masculine or feminine subject.

Harnack himself intimated that use of the masculine could have been a plural literary form, referring to both Priscilla and Aquila, in much the same way that the epistle alternates the pronouns “I” and “we,” so typical of correspondence from a married couple. Far from ruling Priscilla out, this is a hint that Priscilla, in discussion with Aquila, may have been the author.

While women are prominent in Acts, it has been noted that Priscilla alone, of Paul’s partners in ministry are mentioned. Prof. Thomas E. Phillips, writing in “Paul: His Letters and Acts,” finds this particularly significant. So does Prof. William O. Walker (“The Portrayal of Aquila and Priscilla in Acts: The Question of Sources” NTS, 54, p. 490). Walker also comments on Acts 18:2 wherein Paul “finds Aquila” in Corinth, Luke adding parenthetically that Priscilla is Aquila’s wife. The downplaying of Priscilla’s predominance makes it even more striking that her tutoring of Apollos is mentioned at all. We want to know more about her background, and how she was qualified to exert so much influence.

We know, first of all, that she was affluent. Only the wealthy could afford lodgings that were spacious enough for gatherings of the faithful. In Rome, in Corinth, in Ephesus, she presided over such meetings. These were sometimes daily convocations. The home of Priscilla and Aquila also accommodated Paul as a live-in guest.

Her participation in tent-making is not surprising. Weaving was part of every household even in wealthy homes.

Priscilla bore a patrician name - a name that indicated she was high-born. Her name was recurrent in an illustrious Roman family, the Acilii Glabrones. In the eighteenth century a series of archaeological finds began, one of which reveals that her house was on this family’s estate. The find confirmed apostolic tradition what the Church of St. Priscilla was built over the house of Priscilla and Aquila.

We can understand how she came to be trained in philosophy and rhetoric as was the author and how she was able to compose such a document as the epistle to the Hebrews.

Origen’s often quoted remark that “whoever wrote Hebrews, God alone knows” should not be the last word but rather a springboard to inquiry. We have seen that several lines of reasoning converged to make the case for Priscilla. Priscilla, like the author, had a ministry at Ephesus, the destination city and church and family connections at Rome, where the letter originated and was revered. She, like the author, was a teacher/catechist with a special interest in Jesus’ messiahship. Add to the mix the author’s stereotypically feminine outlook and the ubiquity of women in the roll call of heroes of faith.

One might reasonably argue that if Priscilla did not write Hebrews, the true author bears a most uncanny resemblance to her.

Ruth Hoppin is author of the book, *Priscilla’s Letter: Finding the Author of the Epistle to the Hebrews*.

## Stop press

### BEQUESTS

If you would like to leave a Bequest to the Society for the Study of Early Christianity Macquarie University, please phone Professor Alanna Nobbs on (02) 9850 8844 or email me at [alanna.nobbs@mq.edu.au](mailto:alanna.nobbs@mq.edu.au)

### ACADEMIA.EDU

Try this link to follow the society on "Academia.edu". [Click here](#).



## About our Newsletter

Please Note: The electronic version of the SSEC newsletter is slightly longer at nine (9) pages than the paper version at eight (8) pages. It also contains more useful features such as "click on links" and larger fonts.

The paper version contains "abridged" versions of articles, and fewer details about past and future events.

## About the SSEC logo

With the new Macquarie University Shared Identity Project, we are no longer able to display the society logo on the front cover or the back cover of our society newsletter. Our newsletter must be "brand compliant" under the Shared Identity framework.

The society logo has undergone a number of different styles since 1987. Each logo has featured the chi-rho symbol.

Chi is the 22nd letter in the Greek alphabet (it looks like an "X"). Rho is the 17th letter (it looks like a "P"). When Chi and Rho are shown together this forms "CHR" a short hand way of expressing the word "Christ". This is what is called a "Nomina Sacra" or an abbreviation of a sacred name.



Recent Society logo



2006 Society chi-rho logo



Early Society chi-rho logo

## Ancient History Events

### DEPARTMENT OF ANCIENT HISTORY ANNUAL STUDIES OF RELIGION CONFERENCE

Friday 28 August 2015, 9:00am to 3:00pm, Robert Menzies College, 136 Herring Road, North Ryde.

SSEC Members & members of the public are welcome to attend this accredited event for School Teachers.

Cost to SSEC members: \$20 one lecture or \$30 for two lectures (no lunch). SSEC members & members of the public can also attend the full day at the student rate of \$55 (including lunch.)

SSEC Members can also register and pay on the day. We would appreciate pre-registration for catering purposes using the enclosed form. [Click here for registration form](#). Enquiries to email: [ahistconted@mq.edu.au](mailto:ahistconted@mq.edu.au)

## Non - SSECevents

Please refer to their websites as follows:

### Macquarie Ancient Languages School (MALS)

email: [mals@mq.edu.au](mailto:mals@mq.edu.au)

website: [anchist.mq.edu.au/mals.html](http://anchist.mq.edu.au/mals.html)

### Continuing Education Programme

email: [conted@mq.edu.au](mailto:conted@mq.edu.au)

website: [click here for continuing education website](#)

### Macquarie Ancient History Association (MAHA)

email: [ancienthistory@mq.edu.au](mailto:ancienthistory@mq.edu.au)

website: [maha.ancienthistory.com.au](http://maha.ancienthistory.com.au)

### Australian Centre for Egyptology (ACE) & Rundle Foundation

email: [egypt@mq.edu.au](mailto:egypt@mq.edu.au)

website: [egyptology.mq.edu.au](http://egyptology.mq.edu.au)

### Centre for the History of Christian Thought and Experience

email: [stuart.piggin@mq.edu.au](mailto:stuart.piggin@mq.edu.au)

website: [cte.mq.edu.au](http://cte.mq.edu.au)

### Sir Asher Joel Foundation

email: [gil.davis@mq.edu.au](mailto:gil.davis@mq.edu.au)

## Membership renewal

Membership renewals are due in March each year - [Click here](#) for SSEC renewal form.

## Electronic newsletter

If you would prefer to receive future newsletters electronically please let us know via email: [SSEC@mq.edu.au](mailto:SSEC@mq.edu.au). This will help us save on printing and postage costs.

## SSEC Seminar Reminders

Please let us know your email address, and we can send you a brief reminder about SSEC seminars and other events of interest. Please send a brief email to [SSEC@mq.edu.au](mailto:SSEC@mq.edu.au)





Karyn Young  
Conference Coordinator

### SSEC COMMITTEE

On 2 May 2015, the society held their Annual General Meeting (AGM) and the following committee members were elected.

- President: Professor Alanna Nobbs,
- Vice President: Dr Chris Forbes,
- Honorary Secretary: Dr Don Barker,
- Treasurer: Dr Peter Edwell,
- Committee Members: Angela Abberton, Lisa Agaiby, Alice Baker, Dr Malcolm Choat, Peter Eyland, Lydia Gore-Jones, Leigh Hess, Dr Paul March, Benjamin Overcash and Gillian Spalding-Stracey.



Caption Competition

### SSEC FINANCE REPORT

by Dr Peter Edwell, SSEC Treasurer

At the AGM, the treasurer presented the financial report as follows:

#### 1 January 2014 - 31 December 2014

<b>Opening Balance</b>	\$	\$	\$51,018.34
<b>INCOME</b>			
Membership Fees	5,459.09		
Donations	9,539.00		
Conference, Seminars & Christmas Function	<u>7,913.63</u>		
<b>Total</b>		22,911.72	
<b>EXPENDITURE</b>			
Administration levies	1,337.28		
Accommodation Conference	456.84		
Book Purchases	844.14		
Conference- Catering	3,559.09		
Conference- Travel	2,893.00		
Conference- Venue Hire	577.27		
Printing, Postage & Stationery	2,086.91		
Parking Permits	160.00		
Speakers' Expenses	1,899.10		
Tyndale Fellowship - 2013/14	5,141.17		
Tyndale Fellowship - 2015	1,500.00		
Travel Grants - Parry	510.53		
Gore-Jones	500.00		
Dodd	500.00		
Barker	<u>1,866.00</u>		
<b>Total Expenditure</b>		<u>23,831.33</u>	
Surplus of expenditure over income			<u>919.61</u>
Funds available University Account as at 31 December 2014			50,098.73

### CAPTION COMPETITION

#### *The Early Church: Cults and Controversies*

This photo was the subject of our caption competition at the annual May SSEC Conference. Artemis with young stag known as the Diana of Versailles, marble 1st - 2nd Century AD.

Some of the entries were:

- "Aw, come on Artemis. It's the Year of the Goat after all. Let me make my escape." from Elizabeth Cunningham.
- "No way! There'll be no 'scape goats in my cult!" from Elizabeth Cunningham.
- "This way Dear (Deer)" from Vera Brown
- "Thanks, but I've brought a light lunch with me today!" from John Davies
- "Ah waiter, I didn't know the medium-rare venison would be THIS rare!" from Daniel Hingston (winner)



## SSEC calendar of events 2015

Date	Details	Venue and cost
Thursday 27 August 7:05pm	Speaker: Dr Julien Ogereau (Humboldt University Berlin /Macquarie ACRC Junior Research Fellow) Topic: <i>Finding Paul in the Ruins at Philippi.</i>	Museum of Ancient Cultures - X5B 321 members \$5 alumni \$7 non members \$8
Wednesday 9 September 7:05pm	Speaker: Carole Ferch-Johnson (PhD candidate Avondale) Topic: <i>The Role of Human Hands and their Functions as Media of Communication in the Narratives of Acts.</i>	W6A 310 (Doc Centre) members \$5 alumni \$7 non members \$8
Sunday 25 October 3:00pm - 5:00pm	Coptic Special Event: Ten Years of Coptic Studies at Macquarie University. Speaker: Professor Heike Behlmer (Göttingen) , Topic: TBA.	Venue:TBA Costs:TBA RSVP: TBA
Date & time are confirmed.	Enquiries by email to <a href="mailto:malcolm.choat@mq.edu.au">malcolm.choat@mq.edu.au</a> . Further details on SSEC events website: <a href="http://mq.edu.au/ssec/events">mq.edu.au/ssec/events</a>	
Wednesday 11 November 7:05pm	SSEC End of Year/ Christmas Event (Date is confirmed) Speaker: Dr Mark Harding, Topic: <i>Apocalyptic Rhetoric and the Pastoral Epistles.</i>	Museum of Ancient Cultures - X5B 321 members \$5 alumni \$8 non members \$10 (Note: cost covers catering for Light “Champagne” Supper.)

Note : Macquarie University enforces parking charges up to 8:00pm daily.

Parking charges are \$6 for 1 hour, \$10 for 3 hours, \$30 all day. (rates for 2015). As SSEC seminars start at 7:05pm, attendees need only pay for one hour.

Note: TBA = To Be Advised. Further details will appear on the SSEC website as soon as they are confirmed.

Phone: SSEC Office (9850 7512), Dr Don Barker (9850 9962), Professor Alanna Nobbs (9850 8844) or Ancient History Office (9850 8833)

Website: [mq.edu.au/ssec/events](http://mq.edu.au/ssec/events)

Email: [SSEC@mq.edu.au](mailto:SSEC@mq.edu.au)

## SSEC calendar of events 2016

Date	Details	Venue and cost
Thursday 28 April 2016 7:05pm	SSEC Conference “Curtain Raiser” Speaker: Dr Alan Cadwallader - (Australian Catholic University) and possibly another speaker.	Museum of Ancient Cultures - X5B 321 members \$5 alumni \$7 non members \$8
Saturday 1 May 2016 Day Conference	SSEC Annual Day Conference Theme: “Everyday Life in the time of Jesus of Nazareth” Speaker: Dr Alan Cadwallader - (Australian Catholic University) and several other speakers.  Note: Call for papers by Monday 2 November 2015 via email to <a href="mailto:SSEC@mq.edu.au">SSEC@mq.edu.au</a> Please include abstract and biography for consideration by SSEC sub-committee.	Venue & Costs: TBA

### FIND OUT MORE

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