

**SOCIETY FOR THE STUDY  
OF EARLY CHRISTIANITY**  
*Faculty of Arts*



**MACQUARIE**  
University  
SYDNEY · AUSTRALIA

# **SSEC** newsletter

ISSUE 89 FEBRUARY 2019



Prof L. L. Wellborn — Fordham/Macquarie  
Distinguished Speaker and SSEC Visiting Fellow 2019

## Valete:

Sadly we report the deaths of two special members recently.

### Elizabeth Marion (Beth) Thompson

on 1st February, 2019



Beth and her husband Harry were loyal and much loved supporters of Egyptology, MAHA and **SSEC**.

We send our condolences to her family.

and

### Philippa Anne Medcalf

on 3rd February, 2019



Philippa was the heart and soul of the Museum Outreach program, MAHA, and all Ancient History Teachers in NSW. She assisted in many **SSEC** functions, and was much loved by all. We send our condolences to her extended family.

Both will be greatly missed.



## SSEC Newsletter

SSEC Newsletter is published twice yearly for the Society of the Study of Early Christianity.

*“The emphasis of our Society is one of history: the study of Early Christianity in its Jewish and Graeco-Roman setting.”*

**February 2019 edition:** Number 89

**Editors:** Lesley Mascall  
Alanna Nobbs

**Contributions:** SSEC Members

Next newsletter is planned for August 2019 — deadline for articles is 4 July 2019.

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

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

## From the President's desk:



Welcome to the **March 2019 SSEC** newsletter. We have a number of great events since our last newsletter in August 2018.

On Thursday 16th August a **SSEC** a lunchtime lecture was given by **Dr Gillian Spalding-Stracey** (PhD Graduate, Macquarie University). The Topic was "**Contextual Uses of the Cross in Late Antique Christian Egypt**". Thanks to Gillian for stepping in at short notice.

Saturday 22nd September was a day of public lectures on fake manuscripts and issues of forgeries from antiquity to the present day, featuring two experts on Dead Sea Scrolls (**Kipp Davis** and **Michael Langlois**), New Testament scholar **Stephen Carlson**, and keynote and renowned expert on Hebrew and Aramaic texts **Professor Christopher Roliston**, along with experts on fake inscriptions, papyri, charters, and letters from ancient Egypt, Greece and Rome, and the medieval, renaissance and early modern world. This day was organized by Malcolm Choat et al.

Thursday 25th October saw the very polished Evening Lecture given by **Dr Karin Sowada** (Macquarie University, Australian Research Council Future Fellow). The topic was "**Archaeology, the Bible and the Media**".

The Christmas Event on Tuesday 27th November featured **Dr John Dickson** (Macquarie PhD Graduate) who spoke on the topic "**Christ or Caesar? A Christmas reflection**". This event included a champagne supper.

We are pleased to say that the Exhibition "**Ben Hur to Brian**", an exhibition of posters that celebrate Jesus in film, collected by Liam D. Jensen, is still being displayed in the Museum of Ancient Cultures.

Many thanks on behalf of all Society members, to all the speakers for attending and making all **SSEC** events so worthwhile. Also a particular thank you to those **SSEC** volunteers who set up seats, provide supper, meet/greet new members, and act as "hosts" to make everyone feel so welcome at all **SSEC** events. Our very professionally presented newsletter is the dedicated work of Lesley Mascall who had big shoes to fill after BJ retired.

We also have some outstanding events lined up for **SSEC** for 2019. Refer to the "calendar section" on page 10 of this newsletter for full details.

Of particular note is the **SSEC** upcoming conference Curtain-raiser on **Thursday 2nd May 2019** where Laurence Welborn will speak, along with Lyn Kidson, and the annual **SSEC** Conference on **Saturday 4th May 2019** which will include eight speakers: Paul Barnett, Larry Welborn, David Evans, Rosemary Canavan, Edwina Murphy, Jim Harrison, Greg Stanton and Gillian Spalding-Stracey.

\* Note: for the first time EVER, Dr Chris Forbes will not be speaking at our **SSEC** Conference, as he is on leave.

We hope to see you at one of these great public events and encourage you to bring along a colleague, neighbour or friend.

## SSEC NEWS ITEMS:

For your diaries: next year's **SSEC** ANNUAL DAY CONFERENCE will be on Saturday, 4th May, 2019, at Robert Menzies College — with the theme “***The Early Church Unfolds: People, Places and Potential***”.

Provisionally we have nine speakers: the conference flyer will shortly be available.

Cost:	<b>SSEC</b> members	\$130	Pensioner (age)	\$95
	Alumni	\$140	Full-time students	\$55
	Non- members	\$145	Individual lectures, per lecture	\$25
			<b>SSEC</b> concession rate, per lecture	\$20

Upcoming **SSEC** events - for details, see Calendar of Events on the last page

**7th March:** Speakers: **Dr Peter Edwell** and **Dr Ross Burns**  
Topic: “***Christian Churches in Georgia***”

**2nd May:** Speaker: **Professor Laurence Welborn**  
Topic: “***Belonging to Christ at Corinth: Challenging the assumption of exclusive allegiance.***”

Speaker: **Dr Lyn Kidson**  
Topic: To be advised

**4th May:** “***The Early Church Unfolds: People, Places and Potential***”  
Annual conference.

**5th August:** Speaker: **Professor Ben Witherington**  
Topic: To be advised

**18th September:** Speaker: **Dr Eva Anagnostou-Laoutides**  
Topic: To be advised

**2nd October:** Speaker: **Professor Craig Keener**  
Topic: To be advised

**13th November:** Speaker: **Dr Gareth Wearne**  
Topic: “***Hanukkah at Qumran***”

## OTHER NEWS ITEMS:

In January/February, 22 Macquarie students plus a high school teacher and staff travelled to Israel to participate in the Biblical Archaeology course run at The Hebrew University of Jerusalem and/or the archaeological dig at Khirbet el-Rai. The dig is proving spectacular with finds including monumental architecture and major material finds of pottery, flint and even an inscription. Located in the Elah Valley near the site of Lachish, there is a reasonable likelihood that the site can be identified with Biblical Ziklag closely associated with King David. The early Iron Age site dates to the 11<sup>th</sup>-10<sup>th</sup> centuries BCE and was totally destroyed. Donors to Macquarie University's Ancient Israel Program run by Dr Gil Davis have fully funded the excavations jointly conducted by Macquarie, Hebrew University and the Israel Antiquities

Authority. It featured an on-site chemistry laboratory to undertake residue analysis on the spot as well as C.14 sampling, and a professional photographer. Participants were taken on professionally-led weekend tours exploring the length and breadth of Israel.

**The Sir Asher Joel Foundation** supports the participation of Macquarie people (and the public) in archaeological field work in Israel through our agreement with Tel Aviv University, and offers post graduate scholarships and brings a visiting fellow in Early Jewish studies to Australia each year.

The Asher Joel Fellow 2019 is Dr Laurie Pearce from University of California Berkeley. She is an expert on documents from the Judean exile in Babylon. She will give the Sir Asher Joel Oration in May to which **SSEC** members will be cordially invited.

Dr Gil Davis is looking at running a Studies of Religion conference in association with the Board of Jewish Education. He would like to involve **SSEC** with it. The date and venue will be advised.

## **SSEC** awards

### **PATRICIA GEIDANS PRIZE**

At an award ceremony last April, the Patricia Geidans Prize was awarded to Charlie Thorne for his thesis "Justinian I and Gregory the Great: the Legislative Ideology of a Civic Bishop."

This prize is awarded for the best thesis in the Master of Research programme in the broad area of Early Christian and Jewish Studies. The 2019 prize will be announced and presented on 24th April 2019.

Patricia Geidans OAM received her Australia Day honours in 2009. She was a founding member of the Society, for many years SSEC's Secretary and attended many of the SSEC functions.

## **SSEC** POSTGRADUATE TRAVELLING GRANTS

Each year SSEC offers up to 4 travelling grants to members who are also postgraduates enrolled in higher degree work in Ancient History at Macquarie. These are awarded competitively and are worth up to \$500. Please apply to the secretary outlining your proposed travel, how it helps your thesis completion and how the money is to be spent. It may not, by University rules, be spent on air travel but can be used for conference registration or accommodation, for internal travel, etc. All refunds are given after the presentation of receipts. Winners are asked please to provide a short report for the following SSEC newsletter.

## **SSEC** SCHOLARSHIPS

**The Macquarie/Tyndale Cambridge Travelling Scholarship** is kindly funded by some SSEC members who designate donations for this purpose. Details on applying for this and other Ancient History scholarships is on the Ancient History website, [scholarship page](#).

Further enquiries:

Phone 9850 8833 (Dept of Ancient History Office)

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

The Macquarie/Tyndale Cambridge scholarship, for travel in 2019, was won by **David Evans**. (See his report below.) His project was "*Are the Athenian Apologists distinctively Athenian?*" The topic of his thesis for his PhD is "*Paul and the Foundation of the Churches*."

David Evans' report for The Macquarie/Tyndale Cambridge scholarship:

I am very grateful to the SSEC and Tyndale House for the opportunity I had, through the Macquarie/Tyndale Scholarship, to spend January at Tyndale House in Cambridge, enjoying some focused time to continue my PhD research into Christianity in Athens in the first and second centuries CE. I focused my research on the question "How Athenian were the Athenian Apologists?", and was able to find answers to some tricky questions regarding the authorship and provenance of two texts attributed to Athenagoras the Apologist, and how they relate to the Athenian church in the late second century CE.



The back of Tyndale House



My Desk

In their own words, "Tyndale House is a Cambridge-based research institute housing one of the world's most advanced libraries for biblical scholarship." Their goal is to conduct rigorous, world-class research into the languages, history and cultural context of the Bible, to advance Christian scholarship on the Bible and to help develop biblical literacy in the global church. The library houses excellent resources, and I was also able to use the Cambridge University Library which has an extremely extensive collection.



King's College, from Great St. Mary's Church



Cambridge University Library

During my time there, I was able to rub shoulders with the researchers working on Tyndale House projects, other postgraduate research students, and researchers and academics further along in their careers who were at Tyndale for sabbaticals and writing projects. It was a global community, with representatives from the UK, USA, Australia, Korea, Ethiopia, Hungary, Russia, Netherlands, Switzerland, and Austria. I really appreciated the warmth of the community, the interest that everyone took in one another's research, and the opportunity to face some challenging questions about my research. I am hopeful that the connections I formed with other scholars will be able to continue in order to foster global research networks.

Previous winners of the Tyndale Scholarship are:

2009: Bernard Doherty and Gerald Donker  
2010: Murray Smith  
2011: Shin Min Seok  
2012: Bradley Bitner  
2013: Julien Ogereau

2014: Lyn Kidson  
2015: James Unwin  
2016: Lydia Gore-Jones and Rory Shiner  
2017: Benjamin Overcash  
2018: Marty Feltham

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Non SSEC award:

### The **ALANNA NOBBS PRIZE**

The initial winner of this prize was **Jewel Bennett** who, as a Financial Analyst was involved in the research of the economics of industries and companies. Since retiring Jewel has completed the Masters of Ancient History studying Egyptology, accessing opportunities presented by the Continuing Education programme and the Summer and Winter Ancient Language Schools.

This prize is awarded for the best thesis by a woman student in the Master of Research programme is presented by Australasian Women in Ancient World Studies. The 2019 prize will be announced and presented on 24th April 2019.

**Macquarie Ancient History Association (MAHA)** – For enquiries telephone 9850-9965, 9850-8833, or **email:** [ancienthistory@mq.edu.au](mailto:ancienthistory@mq.edu.au) or **website:** [www.ancienthistory.com.au/news.php](http://www.ancienthistory.com.au/news.php)

**Macquarie Ancient Languages School (MALS)** offers a wide range of courses in Classical & Koine Greek, Egyptian Hieroglyphs, Classical Hebrew, Akkadian, Coptic, Sanskrit and others, including Hieratic and Aramaic. The program, timetable and application form will be available on the Ancient History website at <http://www.anchist.mq.edu.au/mals.html>. To add your name to the MALS mailing list, email: [mals@mq.edu.au](mailto:mals@mq.edu.au)

**Continuing Education Programme** - Cost \$140 per unit. Dates for sessions, and the full list of units on offer will be available on the department's website. [click here](#).

**Australian Centre for Egyptology** email: [egypt@mq.edu.au](mailto:egypt@mq.edu.au)  
website: [egyptology.mq.edu.au](http://egyptology.mq.edu.au)

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## **Did the Romans persecute the Early Christians and if so why?**

This paper brings in papyrus evidence and focuses on the so-called 'Great' Persecution, which was also in fact the last, occurring in the lifetime of Constantine and before his edicts set the stage for Roman toleration, recognition and ultimately imposition of Christianity on the Empire. This persecution is so alive in the minds of the Coptic church that they constantly hark back to it, especially now when they feel under the greatest threat since that time.

We need to remember that the Romans placed great emphasis on continuity and tradition. The Roman emperors and even their republican forebears believed that universal adherence to the public cult of the Roman gods was essential for the preservation of the state (in war particularly). Against this background, the laws enacted by Diocletian in the late third century seem no more than a reiteration of what the Roman state had always stood for.

Let us briefly consider the best known earlier cases. After the fire at Rome in 66, Nero looking for a scapegoat (in the opinion of the late first century historian Tacitus, no friend of Christianity), fastened on the Christians, and had many killed or tortured.

Only a few years later, Pliny as governor of Bithynia (now in Turkey) wrote to the emperor Trajan asking for advice on the handling of Christians in his province. He was told not to seek them out but if they came before him their crime was 'obstinacy'.

In the mid third century, the emperor Decius made a concerted effort to impose unity on the Empire in regard to sacrifice to the traditional gods. Shortly after enacting that a libellus, (or certificate) should be carried asserting that its bearer, man woman or child, had never deviated from such sacrifice, Decius was killed in battle. We have surviving forty-seven of these libelli from Egypt, done in duplicate so there would be a file copy as well as a personal one. We have no way of knowing how his campaign would have ended up had he lived longer.

Over the next roughly fifty years (ie late third century AD), various different attempts were made to ensure the cohesion of the Roman state in relation to the gods ( or in Aurelian's case, the Sun god).

By the early fourth century, the military threat was felt to be severe, and Diocletian first endeavoured to rid Rome of unRoman Eastern practices, by denouncing Manichaeans. 'Manichaeans must be burned, along with their abominable scriptures'. Those (men presumably) of high rank who followed Manichaeism were to be sent to hard labour in the quarries for the rest of their life, and have their property confiscated.

Terrible as Diocletian believed the Manichaeans were, the Christians deserved no less punishment, especially as they were NOT foreigners. Many had 'infiltrated' high offices, even the imperial household and the army by this time. The army was no doubt of particular concern, for on it the precarious security of the Empire, severely challenged during the reverses of the mid to late third century, depended.

Consequentially, we learn from the roughly contemporary writers Lactantius and Eusebius, that either as a result of pressure from his deputy Galerius, or due to his own wish to associate himself with the Roman pantheon as Iovius, with Maximian as Herculus, Diocletian wanted to reassert the role of the traditional gods.

Our literary sources allow us to piece together four stages of this campaign.

First there was the famous Edict of Nicodemia, of 24 February 303. ( Eusebius History of the Church 8.2.4;8.5.1). This ordered the destruction of church buildings empire wide, the burning of the scriptures, the demotion and torture of Christians, and the disenfranchisement of imperial freedmen. As it turned out, some governors especially in the East were more zealous than those in the West, and we shall see examples soon in the documents. By contrast under Constantine's father Constantius in the West, there were no martyrs reported.

Not long after, according to Eusebius again (HE 8.2.5,8.6.8), there was a further enactment that the leaders of the churches be put in chains.



Later on that same year, but before Diocletian's vicennalia (twentieth anniversary) on 20 November, as part of its celebration the prisoners were released provided that they sacrificed. If they refused, they were tortured. (HE 8.2,5,8.6.10).

Early the following year, as Decius had done, Diocletian ordered a universal sacrifice, without the requirement for a libellus this time.

It has often been said by some modern scholars (Geoffrey de Ste Croix being an active proponent together with more recent claims such as those of Candida Moss) that both Eusebius and Lactantius, our literary sources, exaggerated the scale and ferocity of these persecutions. Both were Christian contemporaries, who would have motives for so doing. Lactantius, for example, had been dismissed from his chair of rhetoric at Nicomedia in 303. Eusebius claimed eyewitness status and moreover wanted to eulogise Constantine's later achievements, quite aside from both of them writing from an avowedly Christian standpoint.

By examining relevant contemporary documents, we cannot validate every assertion of either writer, but by using the contemporary papyrus documents to probe as it were individual cases, we can see some instances where negative judgments may be far too sweeping. Documents are in this instance much more direct and less subject to the influence of the point of view of the author. Each of my examples chosen is a survival on papyrus of a document from Egypt in the time of Diocletian, and is written in the context of a particular need of the time. Thus such incidental discoveries, fortunately preserved till now in the dry sands of Egypt, provide an excellent touchstone for the everyday lives and a good point from which to assess the literary accents.

A famous example is an Oxyrhynchus papyrus (33.2673), published in 1968. This was found in triplicate, in different hands though slightly different in layout, but bound together. Each was signed for the author, Ammonius, by the same attorney. Thus each was an 'official' copy of some kind. As they were found locally in Oxyrhynchus, and dumped in a rubbish tip there eventually, it seems that for whatever reason none was sent on to the central authority.

Note the exact date: 5 February 304 (just under a year from the legislation referred to above, allowing time for it to permeate). This document does make clear that destruction of churches, whether specially built buildings or not, was taken to the extreme parts of the empire should the governor choose to act strictly.

Beyond question, this document shows the outworking of Diocletian's policies towards Christians. It is suggestive that Eusebius claimed that Culcianus (whose other known dates also fit this time, P. Oxy 3304) was known as a very zealous persecutor, so in this instance a chance documentary find provides corroboration.

The designation in this papyrus of Ammonius as reader (anagnostes) of the former ekklesia of the village of Chysis is highly significant. Chysis or modern, Shusha was a small village, 25 kilometres downstream from the metropolis, Oxyrhynchus, where this was found. The document is addressed to the prytanis and syndics (ie officials) of Oxyrhynchus. The anagnostes had been asked to report, and now had to certify the truth of that report under oath.

There must have been a checklist of the property which a church (ekkleisia), whether in fact a custom built building or not at this time might be anticipated to possess. This poor little insignificant former (!) church, had (or would admit to) none of them: no gold, no silver, no bullion, nor clothing (vestments), nor beasts, nor slaves, nor real estate, nor property whether by gift nor inheritance. The one exception is some bronze ware, which might have been communion vessels.

Another feature of this document which has excited intense interest, in fact probably now its major interest, is why the anagnostes (reader) uses what is in fact quite a common phrase for an illiterate, but not for one in such a role: So and so 'does not know letters'. He then gets the certificate signed for him, as is common in such cases.

Several explanations have been offered.

One is that the phrase refers to one literate in Coptic but not Greek. Since however many of the letters are the same, how likely is that?

Another common explanation is that reading and writing did not necessarily go hand in hand as they do today, and the 'reader' might have been able to do that only.

In many not very literate societies there is a high level of memory training. Ammonius could have recited his 'readings'.

Given the context, there is much merit in the suggestion that he resorted to the well known phrase 'not knowing letters' to avoid having to sign, and thus face the consequences in his own church community. He could argue: 'but I didn't sign it!', and thus avoid the repercussions. In support of this, one might ask why no higher church official such as a presbyteros or diakonos was available to sign. Had they been killed? Or might they have wanted their subordinate to take the rap as it were? We simply know so little except what is here, but we do know that it, in this instance at least, corroborates the Eusebian account of Diocletian's edict and intention, namely to snuff out the life of the church by removing its officials, its meeting places and its sacred books.

Not all the evidence tells us of public resistance to persecution. At times and in different places, as we have already noted, the Roman government might be more or less proactive. Sometimes the requirement to sacrifice, depending on the time and place, might be somewhat routine. Still from Diocletian's time, we have such a one also found in the rubbish dump at Oxyrhynchus (P. Oxy.2601). Here a man named Copres, about whom we know nothing other than via this letter, is going to a legal procedure. On arriving he finds that there is a requirement to sacrifice first. It had recently been enacted by Diocletian that altars were to be installed in all courts of law, as they in fact often were anyway, but clearly not always administered though Diocletian did require all to sacrifice before proceeding. Almost as an aside, Copres, who clearly hadn't anticipated it in this occasion, asked his 'brother' (presumably a non Christian colleague) to do it for him, then went on with the suit. However he may not have been as off hand as the language of the letter suggests to some modern readers. It was the first matter he mentioned to his 'sister' (wife).

Other papyri show how torture and interrogation went hand in hand in some of the cases on trial.

A notable example survives in several fragments of the interrogation and subsequent martyrdom of Phileas, a wealthy and well connected bishop, the leader of his community in Thmouis. It was men such as this whom Diocletian and his zealous official Culcianus needed to break if he was to remove the Christian threat thoroughly. Remove however does not necessarily mean kill. In fact it was put to Phileas that, apart from saving his family grief he would also save his city, since he would be there for them as a rich leader and also they would not be tempted to seek martyrdom in imitation of him. In a section of one of the two papyri recounting the interrogation, Phileas' brother, one of the lawyers and clearly both an actual brother and a non Christian breaks in that Phileas had in fact already sacrificed but in secret. All Phileas had to do at that point was to say nothing, and he would not be killed. Of course the bishop did not co-operate.

Several other accounts of Coptic martyrdoms survive, offering in some cases less and in some cases more elaborately written up accounts, as the cult of the martyrs grew in the fourth century.

Phileas' stand and response to pressures shows the strength of such Christian leaders at the time. The details of Phileas' interrogation are preserved in two quite separate papyrus traditions, indicating a near contemporary account, as well as in a later Latin version. The keenness of Culcianus to pursue Phileas, not to kill him but to induce him to recant, also corroborates what Eusebius says of the man.

Such contemporary papyrus sources show the historical realities of the persecutions in Diocletian's day, and some varied responses. The fact that they are preserved incidentally in the documentary papyri gives them a firm status as witnesses to the ever looming presence of the Roman government.

So from these selected documentary examples we can see that yes, at certain times Roman did persecute the Early Christians, and as to why, it was not strictly on the grounds of belief but to secure as they saw it the security of the Roman state in times of crisis.

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## SSEC CALENDAR OF EVENTS AS AT 24th MARCH 2019

DATE	EVENT	VENUE AND COST
<b>Thursday</b> <b>7th March 2019</b> <b>7.05 pm</b>  Evening Event	Speakers: <b>Dr Peter Edwell</b> and <b>Dr Ross Burns</b> (Macquarie University)  Topic: <b><i>“Christian Churches in Georgia”</i></b>	Museum of Ancient Cultures Seminar Room, Level 3 <b>29 Wally’s Walk</b> (formerly X5B)  <b>Gold Coin Supper                      Donation</b>
<b>Thursday</b> <b>2nd May 2019</b>  <b>7.05 pm</b>  Conference Curtain Raiser	Speaker: <b>Professor Laurence Welborn</b> (Fordham/Macquarie University)  Topic: <b><i>“Belonging to Christ at Corinth:                      Challenging the assumption of exclusive                      allegiance”</i></b>  Speaker: <b>Dr Lyn Kidson</b> (Macquarie University)  Topic: <b><i>“The Prophetess Ammia of Philadelphia                      and the Rise and Growth of the Early                      Church in Asia Minor”</i></b>	Museum of Ancient Cultures Seminar Room, Level 3 <b>29 Wally’s Walk</b> (formerly X5B)  <b>Gold Coin Supper                      Donation</b>
<b>Saturday</b> <b>4th May 2019</b>  <b>8.30am - 5.00pm</b>	The theme of our 2019 Annual Conference is:  <b><i>The Early Church unfolds:                      People, Places and Potential</i></b>  Speakers: <b>Paul Barnett, Laurence Welborn,                      David Evans, Rosemary Canavan, Edwina                      Murphy, Jim Harrison, Greg Stanton, and                      Gillian Spalding-Stracey</b>  Detailed flyer and application form to come soon.	Trinity Chapel — Robert Menzies College  <b>136 Herring Road,                      North Ryde, 2113</b>  SSEC member \$130 Non-members \$145 Alumni \$140  Pensioner (Age) \$90 Full Time Students \$55  Individual Lectures: \$25 per lecture \$20 SSEC concession rate

<p><b>Monday 5th August 2019</b></p> <p>(Date and time to be confirmed)</p>	<p>Speaker: <b>Professor Ben Witherington</b> (Asbury seminary Kentucky)</p> <p>Topic: <b>To be Advised</b></p>	<p>Museum of Ancient Cultures Seminar Room, Level 3 <b>29 Wally's Walk</b> (formerly X5B) <b>Gold Coin Supper Donation</b></p>
<p><b>Thursday 18th September 2019</b></p> <p>(Date to be confirmed)</p> <p><b>7.05 pm</b></p>	<p>Speaker: <b>Dr Eva Anagnostou-Laoutides</b> (Macquarie University)</p> <p>Topic: <b>To be Advised</b></p>	<p>Museum of Ancient Cultures Seminar Room, Level 3 <b>29 Wally's Walk</b> (formerly X5B) <b>Gold Coin Supper Donation</b></p>
<p><b>Wednesday 2nd October 2019</b></p> <p>(Date to be Confirmed)</p> <p><b>7.05 pm</b></p>	<p>Speaker: <b>Professor Craig Keener</b> (Asbury seminary Kentucky)</p> <p>Topic: <b>To be Advised</b></p>	<p>Museum of Ancient Cultures Seminar Room, Level 3 <b>29 Wally's Walk</b> (formerly X5B) <b>Gold Coin Supper Donation</b></p>
<p><b>Wednesday 13th November 2019</b></p> <p><b>7.05 pm</b></p> <p><b>Christmas Event</b></p>	<p>Speaker: <b>Dr Gareth Wearne</b> (Macquarie University)</p> <p>Topic: <b>Hanukkah at Qumran</b></p> <p>This event includes a Champagne Supper</p>	<p>Museum of Ancient Cultures Seminar Room, Level 3 <b>29 Wally's Walk</b> (formerly X5B) <b>Gold Coin Supper Donation</b></p>

**Parking:** Macquarie University enforces **parking charges up to 8:00pm daily**. These charges are \$10 for 1 hour, \$15 for 3 hours, **\$40 all day** (or for more than 4 hours). **Current rates for 2019** — which are subject to change.

As seminars start at 7:05pm, attendees need only pay for one hour. We suggest public transport, using buses to Macquarie University. **Please note:** Trains have been replaced by buses from 30<sup>th</sup> September 2018.

**Costs:** The **SSEC** committee voted to abolish all entry costs for meetings. There will instead be a strictly **optional gold coin donation**. In the past the money thus raised (once supper etc costs were met) went towards the costs of the scholarships, prizes etc supported by SSEC. If needed, at the treasurer's discretion, some of these may be cut back a little. However, it was agreed that the members deserve the main consideration.