ALASKA * ALBERTA * BRITISH COLUMBIA * IDAHO * MONTANA

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PACIFIC NORTHWEST REGION

ANNUAL MEETING

AMERICAN ACADEMY OF RELIGION

SOCIETY OF BIBLICAL LITERATURE

AMERICAN SCHOOLS OF ORIENTAL RESEARCH

http://pnw-aarsbl.org/

MARCH 27-29, 2015

MARYLHURST UNIVERSITY

PORTLAND, OREGON

The PNW Region has been invited to collaborate with the
Eastern Great Lakes Biblical Society and
Midwest Region Society of Biblical Literature
in

CONVERSATIONS

WITH THE

BIBLICAL WORLD

Proceedings of the
Eastern Great Lakes Biblical Society
and Midwest Region
Society of Biblical Literature

The *Guidelines for Submissions* is available at:
http://pnw-aarsbl.org/conversations-with-the-biblical-world-2/
Only papers presented at this meeting are eligible.
Submission deadline is June 1, 2015.

WELCOME TO MARYLHURST UNIVERSITY!

Dear AAR, SBL and ASOR Members and Colleagues,

Welcome to Marylhurst University for the 2015 Annual Meeting of the Pacific Northwest Region of the American Academy of Religion, Society of Biblical Literature and American Schools of Oriental Research. This year's program includes approximately 138 papers in eleven Program Units.

Our host for our meeting is Susan Carter. If you see Susan, be sure to thank her for volunteering her time and energy to the success of our meeting.

At the beginning of the program you will find three items – *Meeting Highlights, Sessions-at-a-Glance,* and *Joint Sessions and Panels-at-a-Glance*. We hope these will assist you in locating rooms as efficiently as possible. We are meeting in two buildings: BP John (Building A) and Clark Commons (Building B) on the map of campus, page 6.

Friday Evening Presidential Address: Susan Carter
The Presidential Address will begin on Friday evening at 8:00 pm in the Old Library of BP John. A reception will follow at 9:00 pm. Our President, Susan Carter, will present *The Japanese Sun Goddess: Her Emergence and Survival in Shinto Japan.*

Saturday Evening Banquet Speaker: Mary Clark Moschella
Please join us on Saturday evening at 8:00 pm in the Hawthorn Room, Clark Commons, for our banquet speaker, Mary Clark Moschella. The title of Mary's talk is *Sparkling in the Darkness: Joy and Justice in Pauli Murray's Story.* A reception will follow her presentation, so plan on attending.

Saturday Lunch and Business Meeting
On Saturday from 12:00 to 1:30 pm we will be holding our Annual Business Meeting. There are many items on the agenda this year and we would appreciate the input of as many members as possible. Please plan on joining us. The agenda for the meeting is located on page 80 of the program.

Welcome our AAR and SBL student representatives: Rupa Pillai (AAR) and Joshua Matson (SBL)
Please give them a warm welcome! Rupa and Joshua have scheduled two sessions for students attending our Regional Meeting. The first session on Friday afternoon is "Annual Regional Meeting Student Orientation." The second is planned on Saturday afternoon, "Student Success Question and Answer Session." Details can be found in our Sessions Schedule and on page 5.

SBL Regional Scholar 2015: Ian D. Wilson
Please congratulate Ian D. Wilson, Ph.D. candidate at the University of Alberta, for being awarded SBL Regional Scholar 2015!

In Memoriam – Roger Anderson
As many of you know, Roger Anderson, ASOR Coordinator for our Region, passed away last October. Roger was an active and important member of the Executive Committee. His humor, dedication, and kindness will not be forgotten by those who worked with him directly. More information about Roger can be found on our website: http://pnw-aarsbl.org/in-memoriam/

Thank you for your attendance and support of the PNW AAR, SBL & ASOR.

Ardy Bass, Executive Secretary, PNW Region

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Meeting Highlights

Event	Location, Day, Time
On-Site Registration	**Clark Commons Lobby** Friday, 12:00-4:00 pm Saturday, 8:30-11:00 am
Book Exhibit	**BP John, Old Library** Friday: 12:00 p.m. to 5:00 p.m. Saturday: 8:00 a.m. to 5:00 p.m. Sunday: 9:00 a.m. to 11:00 a.m.
Coffee Breaks	**Clark Commons Lobby** Friday, 3:30-4:00 pm Saturday, 10:30-11:00 am and 3:30-4:00 pm Sunday, 10:00-10:30 am
Friday Evening Buffet	**BP John, Old Library** Friday, 6:30-7:45 pm
Presidential Plenary and Reception	**BP John, Old Library** Friday, 8:00-10:00 pm
Program Unit Chairs and Executive Committee Breakfast Meeting	**Clark Commons, Willow Room** Saturday, 7:00-8:00 am
Executive Committee Meeting	**BP John 204** Saturday, 11:00 am
Lunch and Business Meeting	**Clark Commons, Hawthorn Room** Saturday 12:00 pm – 1:45 pm
AAR/SBL Student Sessions	**BP John 302** Friday, 2:00-3:15 pm **Clark Commons, Willow Room** Saturday, 2:00-3:15 pm
Banquet	**Clark Commons, Hawthorn Room** Saturday Evening, 6:30-7:45 pm
Banquet Speaker and Reception	**Clark Commons, Hawthorn Room** Saturday Evening, 8:00-10:00 pm

Program Unit Sessions At-A-Glance

Program Unit	Session/Room Assignments
Arts and Religion	Friday Afternoon – BP John 205 Saturday Morning – BP John 205 Saturday Afternoon – BP John 205 Sunday Morning – BP John 205
Asian and Comparative Studies	Friday Afternoon – BP John 202 Saturday Morning – BP John 202 Saturday Afternoon – BP John 202 Sunday Morning – BP John 202
Hebrew Bible	Friday Afternoon – Willow Room, Clark Commons Saturday Morning – BP John 302 Saturday Afternoon – BP John 302 Sunday Morning – BP John 302
History of Christianity and North American Religions	Saturday Morning – BP John 113 Saturday Afternoon – BP John 113
New Testament and the World of Early Christianity	Saturday Morning – BP John 101 Saturday Afternoon – BP John 101 Sunday Morning – BP John 101
Religion and Society	Friday Afternoon – BP John 111 Saturday Morning – BP John 111 Saturday Afternoon – BP John 111
Special Topics: Mormon Studies	Saturday Morning – BP John 303 Saturday Afternoon – BP John 303
Study of Islam	Saturday Morning – BP John 304
Theology and Philosophy of Religion	Friday Afternoon – BP John 203 Saturday Morning – BP John 203 Saturday Afternoon – BP John 203
Women and Religion	Friday Afternoon – BP John 201 Saturday Morning - BP John 201

Joint Sessions and Panels At-A-Glance

Joint Sessions/Panels	Location, Day, Time
Joint Session: **Hebrew Bible** **History of Christianity and** **North American Religions** **Asian and Comparative Studies** **New Testament and the** **World of Early Christianity** **Mormon Studies**	**Willow Room, Clark Commons** Friday Afternoon 2:00–3:30 pm
Joint Panel: **Religion and Society** **History of Christianity and** **North American Religion**	**BP John 303** Friday Afternoon 2:00–5:30 pm
Joint Session: **Women and Religion** **Mormon Studies**	**BP John 201** Saturday Afternoon 2:00–5:00 pm
Joint Session: **Religion and Society** **Theology and Philosophy of Religion**	**BP John 111** Sunday Morning 10:30 am–12:00 pm

WELCOME OUR AAR STUDENT DIRECTOR
AND SBL STUDENT REPRESENTATIVE

AAR REGIONAL STUDENT DIRECTOR: RUPA PILLAI

Beginning 2012, one graduate student in each region was elected to serve as Regional Student Director (RSD). Please join me in welcoming **Rupa Pillai** as the RSD for the Pacific Northwest Region! RSDs are voting members of their regional Board of Directors. They are responsible for representing the student members of their respective region, and facilitating student interface with the AAR

As a member of the GSC, the RSD liaises with fellow RSDs from other regions to devise and implement student-oriented events for the AAR Annual Meeting, and to aid in the development of AAR student resources. The GSC meets bimonthly to addresses the needs and concerns of graduate students and to promote their professional development and participation in the AAR and in the academy as a whole. Rupa additionally serves on the "Student Roundtables" subcommittee of the GSC, which was assembled to organize one-hour roundtable discussions on topics of interest to graduate students, such as teaching, dissertation writing, funding, publishing, and other aspects of professional development and graduate life.

SBL STUDENT REGIONAL REPRESENTATIVE: JOSHUA MATSON

The Student Advisory Board (SAB) for the Society of Biblical Literature has commissioned Regional Representatives (RR) to each of the Societies 10 regions in the US/Canada. These RR are appointed for a two-year term with responsibilities that consist of participating on the regional planning committee, attending regional meetings, recruiting and communicating with On-Campus Student Representatives (OSR), and reporting on regional best practices with regard to student initiatives. In addition to these responsibilities, RR work with the SBL regional coordinators, as part of the regional meeting planning committee, to promote student involvement in and professional development opportunities at regional meetings. The RR also is responsible for gathering information at regional meetings about the concerns of and challenges facing SBL student members to communicate back to the SAB. The RR serves as a communicator between the regional context of SBL and the annual meeting context regarding student involvement.

A primary responsibility of the RR is to recruit and communicate with OSRs from each campus in the SBL region. The responsibilities of the OSR include recruiting SBL members on their respective academic institutions, distributing communications from SBL, the SAB, and the RR to students, communicating ideas/concerns of student members to the SAB through the RR, and organizing student workshops and activities such as pre-presentation reading sessions, grant proposal workshops, and SBL Information sessions.
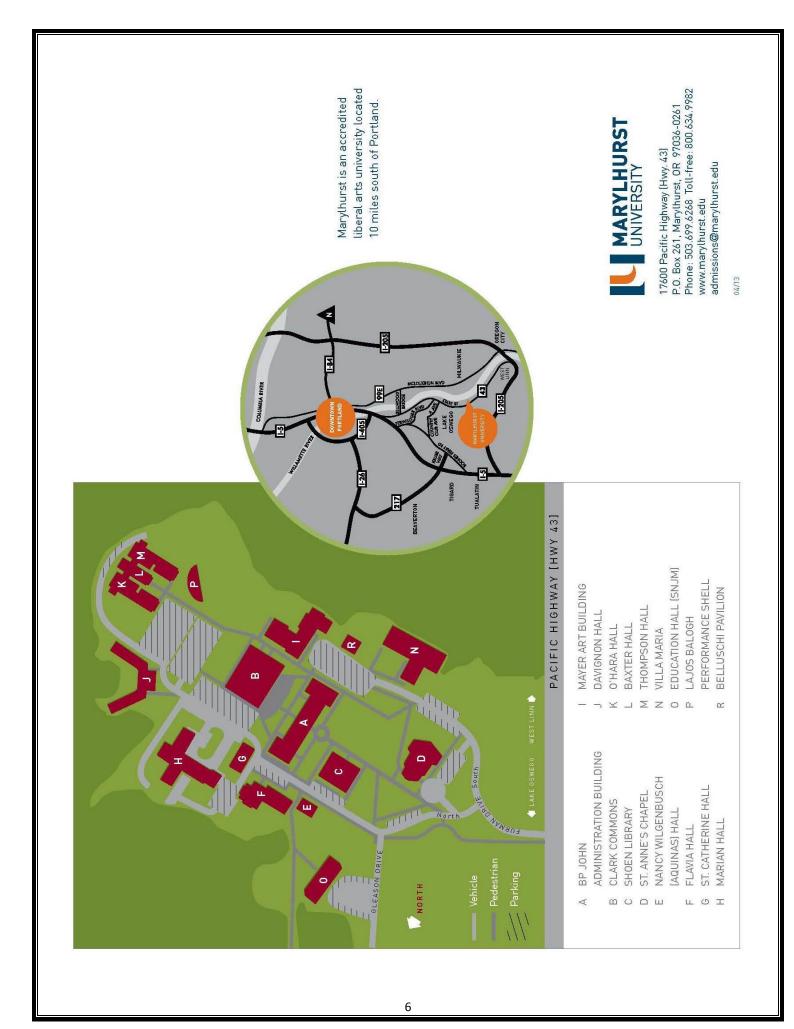
SPECIAL EVENTS FOR

UNDERGRADUATE AND GRADUATE STUDENTS

Annual Regional Meeting Student Orientation
Hosted by the Regional Student Representatives of AAR and SBL
Friday, 03/27/2015
2:00 PM to 3:15 PM
Room: BP John 302

The Regional Student Representatives of the American Academy of Religion and the Society of Biblical Literature invite all meeting attendees who are currently students (Graduate and Undergraduate) to an informal network gathering and orientation. Students will be introduced to information that will maximize their experience at the Regional Meeting and connect them to the Pacific Northwest Region through personal interactions, social networks, and service opportunities within both the American Academy of Religion and the Society of Biblical Literature. Students will also be given the opportunity to submit questions for the Question and Answer Session held Saturday that will consist of a panel of recent PhD graduates and early scholars to assist students in succeeding in their next steps of religious scholarship. Refreshments will be provided at a coffee break following the session.

Student Success Question and Answer Session
Hosted by the Regional Student Representatives of AAR and SBL
Saturday, 03/28/2015
2:00 PM to 3:15 PM
Room: Clark Commons, Willow Room

The Regional Student Representatives of the American Academy of Religion and the Society of Biblical Literature invite all meeting attendees, especially those who are currently students, to an informal Q&A session where a panel of recent PhD graduates and early scholars will share practical tips for maximizing your experience as members of AAR/SBL. Discussion topics will include Professional Networking, Meeting Success Strategies, Graduate School Application Tips, Conference Presentation Insights, as well as a score of other topics submitted by students at the Meeting Student Orientation. Refreshments will be provided at a coffee break following the session.

Marylhurst is an accredited liberal arts university located 10 miles south of Portland.

PACIFIC HIGHWAY [HWY 43]

A   BP JOHN
    ADMINISTRATION BUILDING
B   CLARK COMMONS
C   SHOEN LIBRARY
D   ST. ANNE'S CHAPEL
E   NANCY WILGENBUSCH
    (AQUINAS) HALL
F   FLAVIA HALL
G   ST. CATHERINE HALL
H   MARIAN HALL
I   MAYER ART BUILDING
J   DAVIGNON HALL
K   O'HARA HALL
L   BAXTER HALL
M   THOMPSON HALL
N   VILLA MARIA
O   EDUCATION HALL (SNJM)
P   LAJOS BALOGH
    PERFORMANCE SHELL
R   BELLUSCHI PAVILION

Vehicle
Pedestrian
Parking

NORTH

GLEASON DRIVE
FURMAN DRIVE
North
South
LAKE OSWEGO
WEST LINN

COLUMBIA RIVER
WILLAMETTE RIVER
I-84
I-205
I-5
I-405
I-26
217
99E
43
McLOUGHLIN BLVD
SELLWOOD BRIDGE
STATE ST
TERWILLIGER BLVD
COUNTRY CLUB AVE
ROOKER FERRY RD
BOONE FERRY RD
DOWNTOWN PORTLAND
MARYLHURST UNIVERSITY
MILWAUKIE
OREGON CITY
WEST LINN
LAKE OSWEGO
BEAVERTON
TIGARD
TUALATIN
N

PACIFIC NORTHWEST REGION
AAR, SBL & ASOR
Annual Meeting
March 27-29, 2015
Marylhurst University
Portland, Oregon

FRIDAY AFTERNOON, MARCH 27

12:00-2:00	**Registration – Clark Commons, Lobby**
12:00-5:00	**Book Exhibit – BP John, Old Library**

First Session (2:00-5:30 p.m.)

Annual Regional Meeting Student Orientation   **BP John 302**

Presiders: **Regional Student Representatives, Rupa Pillai (AAR) (rpillai@uoregon.edu) and Joshua Matson (SBL) (joshua.matson@mytwu.ca)**

2:00-3:15   The Regional Student Representatives of the American Academy of Religion and the Society of Biblical Literature invite all meeting attendees who are currently students (Graduate and Undergraduate) to an informal network gathering and orientation. Students will be introduced to information that will maximize their experience at the Regional Meeting and connect them to the Pacific Northwest Region through personal interactions, social networks, and service opportunities within both the American Academy of Religion and the Society of Biblical Literature. Students will also be given the opportunity to submit questions for the Question and Answer Session held Saturday that will consist of a panel of recent PhD graduates and early scholars to assist students in succeeding in their next steps of religious scholarship. Refreshments will be provided at a coffee break following the session.

3:30-4:00   BREAK

Arts and Religion   **BP John 205**

Presider: **Louise M. Paré, Center for Women in the Global Community (Lmpare849@aol.com)**

2:00-2:30   (1) Joel Nickel, Independent Scholar (nickel24321@comcast.net); Roger Sylwester, Independent Scholar (rogsylwest@aol.com)
"Liturgical Art of Ernst Schwidder (+1998)"

2:30-3:00   (2) Sheila O'Connell-Roussell, Marylhurst University (soconnell@marylhurst.edu) and Jerry Roussell, Jr., Marylhurst University (jroussell@marylhurst.edu)
"Be Guardians of the Future"

3:00-3:30   (3) Seth J. Pierce, Independent Scholar (pastorsethpierce@gmail.com)
"Curing Sadventism: Is Laughter the Best Medicine for SDA Theology"

3:30-4:00   BREAK

4:00-4:30   (4) Drakar Druella, Marylhurst University (Drakd174@AIM.com)
"Divine Intimacy through the Arts"

Hebrew Bible, History of Christianity and North American Religions, Asian and Comparative Studies, New Testament and the World of Early Christianity & Mormon Studies

Conflicting Truths in the Classroom

Presider:	**Scott Starbuck, Gonzaga University (starbuck@gonzaga.edu)**
2:00-2:30	(5) Michelle Mueller, Graduate Theological Union (mmueller@ses.gtu.edu) "Teaching and Learning Mormon Women and Power"
2:30-3:00	(6) Andrew J. Riley, University of Oregon (ariley7@uoregon.edu) "Debating Divine Goodness in the Classroom"
3:00-3:30	(7) Erik Hammerstrom, Pacific Lutheran University (hammerej@plu.edu) "Assembled in Sukhāvatī: Orientalism as Cultural Memory in the Teaching of Pure Land Buddhism in the Undergraduate Classroom"
3:30-4:00	**BREAK**

Asian and Comparative Studies: The Hazaras of Afghanistan   **BP John 202**

Presider:	**Stephan N. Kory, Reed College (**korys@reed.edu**)**
4:00-4:45	(8) Nick Gier, University of Idaho (ngier@uidaho.edu) "The Hazaras of Afghanistan: Origin, History, and Religious Persecution"

Hebrew Bible   **Willow Room, Clark Commons**

Presider:	**Scott Starbuck, Gonzaga University (starbuck@gonzaga.edu)**
4:00-4:30	(9) Loren F. Bliese, Mekane Yesus Seminary, Addis Ababa, Ethiopia (blieseloren@hotmail.com) "Symbolic Numbers, Literary Structure and Theology in the Song of Songs"
4:30-5:00	(82) E. Allen Jones III, Corban University (ajones@corban.edu) "Prison and the Bible: Current Practices and Reflections from Isaiah"
5:00-5:30	(11) Garry Jost, Marylhurst University (gjost@marylhurst.edu) "Telling the Story of the Textual History of the Ethiopic Old Testament: Computer Tools for Analysis and Visualization"

Joint Panel   **BP John 303**

**Religion and Society and History of Christianity and North American Religions
 Patristic Texts Engaging Contemporary Issues**

Presider:	**Jon Kershner, Earlham School of Religion (jon.kershner@gmail.com)**
2:00-2:30	(12) Kevin J. O'Brien, Pacific Lutheran University (obrien@plu.edu) "'A Part Within the Whole and the Small With The Large': An Ethics for the Anthropocene in Maximus the Confessor's Theological Anthropology"
2:30-3:00	(13) Jacob Brock, Pacific Lutheran University (brockjd@plu.edu) "'Thinking Yourself the Master of the Image of God?': Coerced and Forced Labor in Gregory of Nyssa's Homily 4 on Ecclesiastes"
3:00-4:00	**BREAK**

Ancient Texts and Cultural Transformations

Presider: **Kevin J. O'Brien, Pacific Lutheran University (**obrien@plu.edu**)**

4:00-4:30	(15) Sarah Stewart-Kroeker, University of British Columbia (sarah.stewartkroeker@ubc.ca) "Augustine's Otherworldly Political Imagination"
4:30-5:00	(16) Mari Kim, Independent Scholar (marikim@me.com) "Her Oracles: Utterances and Utterer at Delphi in Theological Perspective"
5:00-5:30	(17) Carl Levenson, Idaho State University (carl@isu.edu) "Delphi and the Role of Ambiguity"

Religion and Society   BP John 111

Presider: **Bruce Hiebert, University Canada West (brucehiebert@shaw.ca)**

Religion and Emotional Resources & Transformations (Part 1)

4:00-4:30	(20) Shannon Frediani, Claremont School of Theology (shannon.frediani@cst.edu) "Moral Exclusion and Grief"
4:30-5:00	(21) Terri Daniel, Independent Scholar (terri@danieldirect.net) "Losing Faith vs. Gaining Perspective: How Trauma and Loss Can Create a More Spacious Form of Spiritual Awareness"
5:00-5:30	(22) Stephanie Arel, Boston University (snarel@bu.edu) "Shame and the Haptic: Affective and Reparative Dimensions of Touch in the Christian Tradition"

Theology and Philosophy of Religion   BP John 203

Presider: **Norman Metzler, Concordia University (**nmetzler@cu-portland.edu**)**

2:00-2:30	(23) William A. Rottschaefer, Lewis and Clark College (rotts@lclark.edu) 'Schellenber's Evolutionary Religion: How Evolutionary and How Religious?"
2:30-3:00	(24) David Arinder, Fuller Seminary (williamarinder@fuller.edu) "Theistic Evolution and Gregory Boyd's Trinitarian Warfare Theodicy: Is the Devil in the Details?"
3:00-3:30	(25) Eric D. Meyer, Independent Scholar (ericdavismeyer@gmail.com) "Sacrifice as Psychotherapy and Sacred Ecology: The Sublimation of Sacrificial Primal Trauma in Western Indo European Cultures"
3:30-4:00	**BREAK**

Women and Religion   BP John 201

Presider: **Elizabeth Goldstein, Gonzaga University (goldstein@gonzaga.edu)**

2:00-2:30	(26) Elizabeth Durant, Independent Scholar (lizsimson@gmail.com) "It's Complicated: Power and Complicity in the Stories of Hagar and Sara"
2:30-3:00	(27) Joshua Joel Spoelstra, University of Stellenbosch (josh.spoelstra@gmail.com) "The *Bethula* Loophole: Mary's Journey (Luke 2*) in Light of Deuteronomy 22*"
3:00-3:30	(28) Marion G. Dumont (mgdumont68@hotmail.com) "Kau'xuma'nupika – Native American Dreamer-Prophet of the Columbia Plateau"
3:30-4:00	**BREAK**
4:00-4:30	(29) Rhea Wolf, Marylhurst University (rheawolf22@yahoo.com) "The Legacy of Brigit: Goddess and Saint"

(30) Review of *A Cultural History of Women Volume 1: 500 BCE -1000 CE*

Presider: **Anne Moore, University of Calgary (amoore@ucalgary.ca)**

4:30-4:50   Lindsay G. Driediger-Murphy, University of Calgary (ldriedig@ucalgary.ca)
"Review of *A Cultural History of Women Volume 1: 500 BCE -1000 CE*, edited by Janet Tulloch"
4:50-5:10   Anne Moore (amoore@ucalgary.ca)
"Review of *A Cultural History of Women Volume 1: 500 BCE -1000 CE*, edited by Janet Tulloch"
5:10-5:30   Steven Muir, Concordia University College of Alberta (steven.muir@concordia.ab.ca)
Response

FRIDAY EVENING

6:30-7:45   **Buffet Meal – BP John, Old Library**
8:00-9:00   **Presidential Address – BP John, Old Library**
9:00-10:00   **Reception – BP John, Old Library**

The Japanese Sun Goddess:
Her Emergence and Survival in Shinto Japan

Susan G. Carter

Of all the world's main religions, only in Shinto is a goddess, Amaterasu-o-mi-kami, the Japanese Sun Goddess, preeminent without a male consort. From a western feminist perspective, this fact is remarkable. This presentation explores why Amaterasu-o-mi-kami came forward in female form and still enjoys her spiritual reign in the Shinto pantheon.

To illuminate Amaterasu-o-mi-kami's possible roots and reasons for survival, an interdisciplinary approach was used to reconstruct Japan's ancient history and to demonstrate the existence of matristic culture (an idea put forward, but not elaborated on, by a number of scholars of Japan). This matristic culture provided fertile ground for the myth of Amaterasu-o-mi-kami to develop. In the early formation of the nation of Japan, the Yamato clan claimed her as their tutelary deity, capitalized on her popularity, and then used her to unify the country, thereby ensuring her survival. Even the later introduction and adoption of Buddhism did not eliminate her as the head of the Shinto pantheon; the syncretism between Shinto and Buddhism also bolstered the Sun Goddesses' survival.

Today, Amaterasu-o-mi-kami still serves as a bridge from the past to the present and from the sacred to the secular. The Japanese Emperor acts as intermediary between Amaterasu-o-mi-kami and the people, tracing his ancestral origins to her as original ancestor of the ruling family and "mother" of the nation. Japanese people honor and worship her regularly through her rituals associated with abundance and fertility, and the well-being of the nation.

Join this exploration of the ancient and contemporary reign of the Japanese Sun Goddess. Share in the noteworthy factors that helped bring her into being and consider the ways in which she continues to shape Japan today.

About the Speaker:
Susan G. Carter holds a Ph.D. in Humanities/Philosophy and Religion from The California Institute of Integral Studies (CIIS), San Francisco, CA. Susan is the host for the 2015 PNW-AAR/SBL/ASOR meeting, and Chair of the Master of Arts in Interdisciplinary Studies (MAIS) department at Marylhurst University in Portland, Oregon, where she teaches mainly in Spiritual Traditions and advises thesis projects. She is also full professor (adjunct) at CIIS, teaching interdisciplinary courses in several MA/PhD departments, as well as chairing and serving on dissertation committees.

Susan serves as consultant to Riane Eisler's Center for Partnership Studies (CPS) and its initiatives, such as the Spiritual Alliance to Stop Intimate Violence (SAIV), and The Caring Economy Campaign (CEC). She also serves on the editorial board of the Interdisciplinary Journal of Partnership Studies, an open-access peer-reviewed journal hosted by CPS and the University of Minnesota.

8:00-10:00   **Registration – Clark Commons, Lobby**
8:00-5:00   **Book Exhibit – BP John, Old Library**

Second Session (8:30-10:30 a.m.)

Arts and Religion   **BP John 205**

Presider: **Mary Beth Moser, Independent Scholar (mbmoser@comcast.net)**

9:00-9:30   (32) Molly Claire Benjamin, Marylhurst University (msmollyclaire@gmail.com)
               "Women Storytellers & Creating Sacred Stories"
9:30-10:00   (33) Rhea Wolf, Marylhurst University (rheawolf22@yahoo.com)
               "Medusa: Sex, Gender, and the Body's Wisdom"
10:00-10:30   (34) Louise M. Paré, Center for Women in the Global Community (Lmpare849@aol.com)
               "Life Burgeoning/Healing: The Magic of Woman's Body Dancing"
10:30-11:00   **BREAK**

Asian and Comparative Studies: Yoga and Vedic Sacrifice   **BP John 202**

Presider: **Nick Gier, University of Idaho (ngier@uidaho.edu)**

8:30-9:15   (35) Campbell Peat, University of Calgary (campbell.peat@gmail.com)
               "Vāsanās and Pralaya"
9:15-10:00   (36) Eric D. Meyer, Independent Scholar (ericd.meyer@yahoo.com)
               "Sacrificing Sacrifice to Self-Sacrifice: The Sublimation of Sacrificial Violence in the Brahmanic
               Texts"
10:30-11:00   **BREAK**

Hebrew Bible – Research Group on Clothing – Year 1   **BP John 302**

Presider: **Antonios Finitsis, Pacific Lutheran University (finitsak@plu.edu)**

8:30-9:00   (37) Carmen Imes, Multnomah University (carmen.imes@my.wheaton.edu)
               "A People "Holy to YHWH": High Priestly Regalia and the Israelite Vocation"
9:00-9:30   (38) Joshua Joel Spoelstra, University of Stellenbosch (josh.spoelstra@gmail.com)
               "Garments Fringed and Tasseled"
9:30-10:00   (39) Sean E. Cook, Mount Royal University (secook36@gmail.com)
               "The Role of Clothing within the Saul and David Narratives from 1 Samuel 16-2 Samuel 8"
10:00-10:30   (40) Ian D. Wilson, University of Alberta (iwilson@ualberta.ca)
               "The Emperor and His Clothing: David Robed and Unrobed before the Ark and Michal"
10:30-11:00   **BREAK**

Christian Participation: The Quick and the Dead

Presider: **Kevin O'Brien, Pacific Lutheran University** (obrien@plu.edu)

8:30-9:00   (41) Ross Hastings, Regent College (rhastings@regent-college.edu)
                 "The Life of God in Jonathan Edwards: Towards an Evangelical Theology of Participation"
9:00-9:30   (42) Roger Revell, Vancouver School of Theology (roger.revell@theology.oxon.org)
                 "The Living Dead: Venerating Relics with Gregory of Nyssa"

Fifteen minute coffee break

9:45-10:15   (43) Madeline Duntley, Bowling Green State University (dmadeli@bgsu.edu)
                 "Soulism" in the State of Jefferson: Past Life Regression, Trauma Healing and Esoteric
                 Ascension"
10:15-10:45   (44) Jon England, Arizona State University (joengland1@gmail.com)
                 "The Great Basin as a Sacred Space: Conflict in the Mormon Culture"**
                 (**Joint Paper with Mormon Studies)

New Testament and the World of Early Christianity   **BP John 101**

Presider: **Ron Clark, George Fox Evangelical Seminary (**rclark@georgefox.edu)

8:30-9:00   (45) Steven Marquardt, Western Seminary (stevenmarquardt@zoho.com)
                 "The Peculiar Use of ἐκκλησία in 1 Corinthians 14:34–35 as Evidence against Pauline
                 Authorship"
9:00-9:30   (46) David J. Sigrist, Trinity Western University (davidjsigrist@gmail.com)
                 "Which Simon Says?: Preliminary Thoughts on the Contextual Arguments and Early Versional
                 Reception of the Referent(s) of Συμεών in Acts 15:14 for Multi-vocal Theological Readings"
9:30-10:00   (47) Nijay Gupta, George Fox Evangelical Seminary (ngupta@georgefox.edu)
                 "Covenantal Pistism: Faith and Human Agency in Galatians"
10:00-10:30   (48) Kent Yinger, George Fox Evangelical Seminary (kyinger@georgefox.edu)
                 "'Saved by Grace' (Eph 2:8): New Readings of a Pauline Axiom"
10:30-11:00   BREAK

Religion and Society: Social Transformation through Religious Perception   **BP John 111**

Presider: **Bruce Hiebert, University Canada West (brucehiebert@shaw.ca)**

8:30-9:00   (49) Irene DeMaris, Seattle University School of Theology (irenedemaris@gmail.com)
                 "Eve & Adam, a Serpent, and Sacred Choice"
9:00-9:30   (50) Geraldine O'Mahony, Central Washington University (omahonyg@cwu.edu)
                 "From Warlords to Christian Ministers: Conversion and Transformation in Post-Conflict Liberia"
9:30-10:00   (51) Saul Tobias, California State University, Fullerton (stobias@fullerton.edu)
                 "The Trilaksana ("Three Marks of Existence") as Resources for Conflict Mediation"
10:00-10:30   (52) Michael Reid Trice, Seattle University School of Theology and Ministry
                 (Tricem@seattleu.edu)
                 "The Future of Interreligious Engagement: A Spirit of Generosity"
10:30-11:00   BREAK

Special Topics: Mormon Studies - Scriptural and Theological Approaches   **BP John 303**

Presider: **Kirk Caudle, Marylhurst University (mixlom@msn.com)**

8:30-9:00   (53) Nicholas J. Frederick, Brigham Young University (redbird00010@yahoo.com)
                 "D&C 93 and the Hermeneutics of Theological Innovation"
9:00-9:30   (54) Amanda Colleen Brown, Brigham Young University (amanda.c.brown66@gmail.com)
                 "Fair as the Moon, Clear as the Sun: The Development of the Song of Songs within the Mormon
                 Viewpoint"
9:30-10:00   (55) Joshua M. Matson, Trinity Western University (Joshua.Matson@mytwu.ca)
                 "Rewritten Scripture? Analysis of Scriptural Quotations in the Development of Restoration
                 Scripture"
10:00-10:30   (56) Robert Couch, Willamette University (rcouch@willamette.edu)
                 "Scripture and Authority in the Mormon Tradition"

Study of Islam   **BP John 304**

Presider: **Paul Powers, Lewis & Clark College (powers@lclark.edu)**

8:30-8:50   (57) Pema McLaughlin, Reed College (pema.mcl@gmail.com)
                 "Al-Afghani and the Nature of Humanness in Modernity"
8:50-9:10   (58) Katie Schmitz, Reed College (kschmitz@reed.edu)
                 "Muhammad Iqbal's Poetic Reality"
9:10-9:20   (59) Salima Versi, University of Alberta (sversi@ualberta.ca)
                 "The Aga Khan and the Canadian Government"
9:20-9:40   (60) Lauren Osborne, Whitman College (osbornle@whitman.edu)
                 "*Iqra'*!: Revealing, Reciting, and Listening in the Qur'an"
9:40-10:30   Discussion
10:30-11:00   BREAK

Theology and Philosophy of Religion   **BP John 203**

Presider: **Sarah Gallant, Everett Community College (sarahmgallant@gmail.com)**

8:30-9:00   (61) Joe Paxton, Claremont School of Theology (Joseph.Paxton@CST.edu)
                 "The Process of Knowledge and Knowing: A New Look at the Story of Job"
9:00-9:30   (62) Finney Premkumar, Independent Scholar (finney.p@hotmail.com)
                 "Ways of Knowing in Religious Communities: Conceptual Limit and the Problem of Privileged
                 Access"
9:30-10:00   (63) Aaron Arinder, University of Wisconsin-Milwaukee (aarinder@uwm.edu)
                 "The Constraints of Rationality and their Impact on Religious Attitudes"
10:00-10:30   (64) Anne-Marie Ellithorpe, University of Queensland (a.ellithorpe@uq.edu.au)
                 "The Iconic and the Sacramental in Friendship: A Practical Theology Approach"
10:30-11:00   BREAK

Presider: **Elizabeth Goldstein, Gonzaga University (goldstein@gonzaga.edu)**

8:30-9:00   (65) Julie Hommes, Marylhurst University (jhommes@marylhurst.edu)
                    "Healing the Shame: Exegetical Research Paper on the Samaritan Woman by the Well"
9:00-9:30   (66) Karen Lynch, Marylhurst University (klynch@maylhurst.edu)
                    "The Baha'I System of Translation Helping to Bridge the Gender Gap in Scriptural Translation"
9:30-10:00   (68) Bonnie Anne McAnnis (b.mcannis@gmail.com)
                    "Recovering the Sacred in the Journeys of Birth and Becoming: A Paradigm of Spiritual Care for
                    Birth Practitioners and Families"

10:30-11:00   BREAK

SATURDAY NOON

12:00   Boxed Lunch – Clark Commons, Hawthorn Room
12:30-1:45   Business Meeting – Clark Commons, Hawthorn Room

Student Success Question and Answer Session   **Clark Commons, Willow Room**

Presiders:	**Regional Student Representatives, Rupa Pillai (AAR) (rpillai@uoregon.edu) and Joshua Matson (SBL) (**joshua.matson@mytwu.ca**)**

2:00-3:15   The Regional Student Representatives of the American Academy of Religion and the Society of Biblical Literature invite all meeting attendees, especially those who are currently students, to an informal Q&A session where a panel of recent PhD graduates and early scholars will share practical tips for maximizing your experience as members of AAR/SBL. Discussion topics will include Professional Networking, Meeting Success Strategies, Graduate School Application Tips, Conference Presentation Insights, as well as a score of other topics submitted by students at the Meeting Student Orientation. Refreshments will be provided at a coffee break following the session.

3:30-4:00   BREAK

Arts and Religion   **BP John 205**

Presider: Louise M. Paré, Center for Women in the Global Community (Lmpare849@aol.com**)**

2:00-2:30   (69) Amy Livingstone, Independent Scholar (amy@sacredartstudio.net)
                   "Contemporary Sacred Art and Spiritual Ecology"
2:30-3:00   (70) Marion Dumont, Independent Scholar (mgdumont68@hotmail.com)
                   "Bones, Stones, Feathers and Flora: L'objets Trouvé—in Ritual, Art and Spiritual Practice"
 3:00-3:30   (71) Mary Beth Moser, Independent Scholar (mbmoser@comcast.net)
                   "Upon This Rock: Sacred Stones and the Immanence of Life in the Alpine Folk Traditions"
3:30-4:00   BREAK
4:00-4:30   (72) Margaret Merisante, Independent Scholar (drm@mythwoman.com)
                   "Aloft into the Shining Skies: The Mythic Intersections of Celestial Mare Goddesses and Swan Maidens"
4:30-5:00   (73) Marlana Stoddard Hayes, Marylhurst University, Sitka Center for Art and Ecology (157horseryder@gmail.com)
                   "Reimagining Hildegard of Bingen's Visions in the Context of Contemporary Painting"
5:00-5:30   Business Meeting and/or Discussion of future directions

Asian and Comparative Studies   **BP John 202**

Buddhist Art, Zen and Catholic Meditation, Buddhist College Pedagogy

Presider: Nick Gier, University of Idaho (ngier@uidaho.edu)

2:00-2:45   (74) Cristina Atanasiu, University of Calgary (cfatanas@ucalgary.ca)
                   "The Young Prince Seated under the Jambu Tree: Avatars of the Early Bodhisattva Image"
2:45-3:30   (75) Jonathan Homrighausen, Santa Clara University (jhomrighausen@scu.edu)
                   "When Herakles Went to India: The Transformation of a Greco-Roman Hero-God in Buddhist Art"
3:30-4:00   BREAK
4:00-4:45   (76) Jin S. Kim, The Catholic University of America (joseph.jinskim@gmail.com)
                   "Meditation: Zen and Catholic"
4:45-5:30   (77) Namdrol Miranda Adams, Maitripa College (education@maitripa.org)
                   "New Kind of Religious Studies in the West? The Pilot Project of Maitripa College"

Hebrew Bible – Research Group on Clothing – Year 2   **BP John 302**

Presider: Antonios Finitsis, Pacific Lutheran University (finitsak@plu.edu)

2:00-2:20   (78) Shawn W. Flynn, St. Mark's College (sflynn@stmarkscollege.ca)
               "The Power of YHWH's Clothing: Origins and Vestiges in Comparative Ancient Near Eastern
               Context"
2:20-2:40   (79) Sara Koenig, Seattle Pacific University (skoenig@spu.edu)
               "Tamar and Tamar: The Garments of Widowhood, Prostitution and Virginity"
2:40-3:00   (80) Scott Starbuck, Gonzaga University (starbuck@gonzaga.edu)
               "Un-robing an Isaianic Metaphor: A Study of the Function of Robe References in the Book of
               Isaiah"
3:00-3:30   Business Meeting and/or Discussion of future directions
3:30-4:00   BREAK

Presider: **Sara Koenig, Seattle Pacific University (skoenig@spu.edu)**

4:00-4:30   (81) Shawn Flynn, St. Mark's College (sflynn@stmarkscollege.ca)
               "A Child's Life: Ancient Israelite Children in Comparative Perspective"
4:30-5:00   (10) Steve Delamarter and Jarod Jacobs, George Fox University (sdelamar@georgefox.edu and
               jjacobs@georgefox.edu)
               "The Four-Fold Textual History of the Ethiopic Song of Songs"
5:00-5:30   (83) Timothy Hyun, Faith Evangelical College & Seminary (thyun@faithseminary.edu)
               "Reading Job's Different Bodies in the Book of Job"

History of Christianity and North American Religions   **BP John 113**

Christianity and Response to Regional Requirement

Presider: **Jon Kershner, Earlham School of Religion (**jon.kershner@gmail.com)

2:00-2:30   (84) Norman Knowles, St. Mary's University (norman.knowles@stmu.ca)
               "Our Native Church": Henry Budd, James Settee, Charles Pratt, the Church Missionary Society
               and the Creation of a Native Church in Rupert's Land, 1840-1900"
2:30-3:00   (85) Jin S. Kim, Catholic University of America (joseph.jinskim@gmail.com)
               "Religious Practice of the Catholic Community in Colonial Maryland"
3:00-3:30   (86) Nell Becker Sweeden, George Fox Evangelical Seminary (nbeckersweeden@georgefox.edu)
               "Holiness Activism: Social Engagement among Nineteenth Century Wesleyan-Holiness Groups"
Fifteen minute coffee break
3:45:-4:15   (87) Peter E. Baltutis, St. Mary's University (Peter.Baltutis@stmu.ca)
               "Catholic Approaches to Urban Poverty: The Founding of the Door Is Open in Vancouver"
4:15-4:45   **Section Business Meeting**

New Testament and the World of Early Christianity   **BP John 101**

Presider: **Kent Yinger, George Fox Evangelical Seminary (**kyinger@georgefox.edu)

2:00-2:20   (88) Samuel R Aldridge, George Fox Evangelical Seminary (saldridge11@georgefox.edu)
                "Finding Matthew's Meaning: Redactional Structure and Textual issues in the Parable of the
                Wicked Tenants, Mt 21:33-46"
2:20-2:40   (89) Peter E. Lorenz, Fuller Theological Seminary (petelorenz@gmail.com)
                "Analyzing Textual Stratification in the Greek Gospel Text of Codex Bezae: Comparing Three
                Approaches to Layer Extraction in Mark 1"
2:40-3:00   (90) Leah Payne, George Fox University (lpayne@georgefox.edu)
                "Recovering the Lucan Jesus in Luke 8:36"
3:00-3:20   (91) Kyle Parsons, Trinity Western University (kyle.parsons@twu.ca)
                "She is Jesus: John 1:1-18 and the Function of Jesus as Logos"
3:30-4:00   **BREAK**

4:00-4:20   **(92) Summary and Review of *From Crisis to Christ: A Contextual Introduction to the New
                Testament*, by Paul Anderson**

Presider: **Ron Clark, George Fox Evangelical Seminary (rclark@agapecoc.com)**

4:20-4:30   Author Response: Paul Anderson, George Fox University (panderson@georgefox.edu)
4:30-4:40   Audience response
4:40-4:55   Break and prepare for Business meeting
4:55-5:00   Business Meeting and/or Discussion of future directions

Religion and Society   **BP John 111**

Religion and Emotional Resources & Transformations (Part 2)

Presider: **Bruce Hiebert, University Canada West (brucehiebert@shaw.ca)**

2:00-2:30   (93) Sydnie Ross, University of Arkansas (sjross@uark.edu)
                "Religion: What's the Point?"
2:30-3:00   (94) John N. Sheveland, Gonzaga University (sheveland@gonzaga.edu)
                "Seeing into the Radicalized?: Lessons from the Psychology of Hate"
3:00-3:30   (95) Joe Paxton, The Claremont School of Theology (Joseph.Paxton@CST.edu)
                "A New Look at Venting in Spiritual Struggle: Exit and Expression of Anger toward God"
3:30-4:00   **BREAK**

Neuropsychology and Religious Revisioning

Presider: **Mari Kim, Independent Scholar (marikim@me.com)**

4:00-4:30   (96) Lorin Friesen, Independent Researcher (lfriesen@mentalsymmetry.com)
                "A Cognitive Meta-Theory of Christianity"
4:30-5:00   (97) Bruce Hiebert, University Canada West (brucehiebert@shaw.ca)
                "Why is Go(o)d Up? Investigations of the Innate Neurogeometry of Morality"
5:00-5:30   Business Meeting and/or Discussion of future directions

Special Topics: Mormon Studies BP John 303

Historical and Cultural Approaches to Gender

Presider: **Susanna Morrill, Lewis & Clark College (smorrill@lclark.edu)**

2:00-2:30   (98) Amanda Hendrix-Komoto, University of Michigan (hendrixa@umich.edu)
             "Polygamy and the Management of Sexual Crime in Nineteenth-Century Utah"
2:30-3:00   (99) Andrea G. Radke-Moss, Brigham Young University-Idaho (RadkeA@byui.edu) "Mormon
             Monogamy and the Gendered Politics of Woman Suffrage, 1885-1896"
3:00-3:30   (100) Benjamin E. Park, University of Missouri (benjamin.e.park@gmail.com)
             "The Political Remains of Eden: The Possibilities of Mormon Female Theology"
3:30-4:00   BREAK
4:00-4:30   (101) Russell Stevenson, Michigan State University (steve608@msu.edu)
             "'We Have Prophetesses': Making Mormonism in Ghana, 1964-1979"
4:30-5:00   (102) Ian Blair, Lewis & Clark College (ianblair@lclark.edu)
             "Cooking Up Family: The Nature and Function of Cookbooks in Modern Mormonism"
5:00-5:30   Business Meeting and/or Discussion of future directions

Theology and Philosophy of Religion BP John 203

Presider: **Norman Metzler, Concordia University (**nmetzler@cu-portland.edu**)**

2:00-2:30   (104) Kevin Davison, Northwest University (kevin.davison@tbcs.org)
             "'But be ye transformed…:' *Theosis* in the writings of Kierkegaard"
2:30-3:00   (105) John H. Mazaheri, Auburn University (mazahhj@auburn.edu)
             "Some Basic Principles of Prayer According to J. Calvin"
3:00-3:30   (106) Lance Green, Luther Seminary (lgtheophilo@gmail.com)
             "Removing the Brackets: Trinitarian Theology's Resuscitation of Pneumatology"
3:30-4:00   BREAK
4:00-4:30   (107) Rachel Toombs, Baylor University (Rachel_Toombs@baylor.edu)
             "From Precept to Testimony: Augustine, Faustus the Manichee and the Testimony of the
             Hebrews"
4:30-5:00   Business Meeting and/or Discussion of future directions

Joint Session: Women and Religion and Mormon Studies BP John 201

Presider: **Elizabeth Goldstein, Gonzaga University (goldstein@gonzaga.edu)**

2:00-2:30   (108) Jo Anne Long Walker, Marylhurst University (jalongwalker@gmail.com)
             "Public Behavior and Private Beliefs: A Critical Ethnographic Study of a Community of Midlife and
             Older LDS Women"
2:30-3:00   (109) Ashley Whitham, Community of Christ, Garden Grove Congregation, Vancouver, WA
             (ashleyrwhitham@yahoo.com)
             "Emma Smith as Living Exemplar of Community of Christ Theology's Enduring Principle, 'The
             Worth of All People'"
3:00-3:30   (110) Laura Jurgens, University of Calgary (lkjurgen@ucalgary.ca)
             "Martin Luther's Theology and Relationship With Katharina von Bora"
3:30-4:00   BREAK
4:00-4:30   (111) Joe Paxton, Claremont School of Theology (Joseph.Paxton@CST.edu)
             "Aggression and Liberation for Women in Mainline Church Ministry: Clinical Cases of Shame,
             Liberation, and New Creation"
4:30-5:00   (112) Anne-Marie Ellithorpe, University of Queensland (a.ellithorpe@uq.edu.au)
             "Teresa of Avila and Authentic Friendship: A Practical Theological Exploration"
5:00-5:30   Business Meeting and/or Discussion of future directions

SATURDAY EVENING

6:30-7:45   Banquet – Clark Commons, Hawthorn Room
8:00-9:00   Plenary Address – Clark Commons, Hawthorn Room
9:00-10:00   Reception - Clark Commons, Hawthorn Room

Sparkling in the Darkness:
Joy and Justice in Pauli Murray's Story

Mary Clark Moschella

What is joy and why does it matter? How does joy work in real human lives and stories? This presentation draws upon a study of joy through a pastoral-theological lens. Caregivers' lives are often weighted down by stress and vicarious suffering. This project explores narratives of care that "make room for joy" (Peggy Way). The research discovers glimpses and glimmers of joy-in-action, found in the narrative accounts of five particular Christian caregivers. The practices, beliefs, and values identified in these narratives are analyzed so that they might inform a practical, pastoral theology of joy. This presentation highlights one of these figures—Pauli Murray—a noted attorney, poet, and early civil rights activist who later became the first African American woman ordained as an Episcopal priest. Murray's autobiography, seen in its historical context, offers clues illuminating the ways in which joy undergirded the struggle for justice that was her lifelong quest.

About the Speaker:
Mary Clark Moschella is Roger J. Squire Professor of Pastoral Care and Counseling, Yale Divinity School.

Prior to joining the faculty of YDS in 2010, Professor Moschella taught at Wesley Theological Seminary in Washington, D.C. for ten years. Before that, she was a pastor in United Church of Christ congregations in Massachusetts for thirteen years. Her publications include *Ethnography as a Pastoral Practice: An Introduction* and *Living Devotions: Reflections on Immigration, Identity, and Religious Imagination*. She has edited, with Jane F. Maynard and Leonard Hummel, *Pastoral Bearings: Lived Religion and Pastoral Theology*.

One of her current research projects, supported by a Henry Luce III Fellowship in Theology, is a pastoral theological study of joy. Professor Moschella serves on the editorial boards of the *Journal of Pastoral Theology* and the *Journal of Childhood and Religion*. She is a 2012-13 Public Voices Thought Leadership Fellow at Yale, and a fellow of Calhoun College.

9:00-11:00   Book Exhibit – BP John, Old Library

Arts and Religion   **BP John 205**

Presider: **Louise M. Paré, Center for Women in the Global Community (**Lmpare849@aol.com**)**

9:00-9:30   (114) Susan G. Carter, Marylhurst University & CIIS (scarter@marylhurst.edu)
                "Poetry, Prose, and Spirit: A Glimpse of Women's Spiritual Lives in Women's Writings of Heian Japan"
9:30-10:00   (115) Leigh Miller, Maitripa College (program@maitripa.org)
                "'Having the Look of Tibet': Buddhist Imagery in Contemporary Tibetan Art"
10:00-10:30   **BREAK**

Asian and Comparative Studies   **BP John 202**

**Chinese Oracle Women, Celestial Roads, A Thai Buddhist Sect,
and Caesar Chevaz's Gandhian Ethics**

Presider: **Nick Gier, University of Idaho (ngier@uidaho.edu)**

8:30-9:15   (116) Stephan N. Kory, Reed College (korys@reed.edu)
                "Female Diviners in Medieval China"
9:15-10:00   (117) Carol Ferris, Independent Scholar (rficf@easystreet.net)
                "The Celestial Roads of Early China and the Ancient Near East"
10:00-10:30   **BREAK**
10:30-11:15   (118) Sean Ashley, Capilano University (seanashley@capilanou.ca)
                "Subversive Religion and Distinct Identities in Southeast Asia"
11:15-12:00   (119) Veena Howard, California State University (vehoward@csufresno.edu)
                "Pilgrimage, Penitence, and Revolution: Caesar Chavez's Transformation of Gandhian Ascetic Vows into Ethical Expressions for Social Change"

Hebrew Bible   **BP John 302**

Presider: **Shawn Flynn, St. Mark's College (sflynn@stmarkscollege.ca)**

8:30-9:00   (120) Gregory L. Doudna, Independent Scholar (gdoudna@msn.com**)**
                 "Herod in the Qumran Commentary on Nahum (4Q Pesher Nahum)?"
9:00-9:30   (121) Russell Gmirkin, Independent Scholar (RussellGmirkin@yahoo.com)
                 "Plato and the Creation of the Hebrew Bible"
9:30-10:00   (122) Mark A. Almquist, George Fox University (malmquist11@georgefox.edu)
                 "Four Faces in Lamentations: Navigating Images of Suffering with a Levinasian Phenomenology"
10:00-10:30   **BREAK**
10:30-11:00   (123) David J. Sigrist, Trinity Western University (davidjsigrist@gmail.com)
                 "Tracking Changes: A Tentative Proposal for a Linguistically Sensitive Schema for Categorizing
                 Textual Variation of Hebrew Bible Texts"
11:00-11:20   (124) Ryan Schroeder, Trinity Western University (ryan.dan.schroeder@gmail.com)
                 "Remembering Balaam: Translatability of a Religious Specialist in the Memories of Ancient
                 Israel"
11:20-11:40   (125) Kyle Parsons, Trinity Western University (kyle.parsons@twu.ca)
                 "A Bridge too Far: The Problem of Historiography and the Necessity for a more Sophisticated
                 Historical Critical Method (or a more Tenable Postmodern Method)"
11:40-12:00   (126) Spencer Jones, Trinity Western University (jones.spencera@gmail.com)
                 "On the Syntactical Development of the ב + Infinitive Construct in Biblical Hebrew"

New Testament and the World of Early Christianity   **BP John 101**

Presider: **Anne Moore, University of Calgary (**amoore@ucalgary.ca)

8:30-9:00   (127) Mark S. Wheller, University of Alberta (mwheller@ualberta.ca)
                 "The Ritual Context of 1 Corinthians 15:29 (Baptism on behalf of the Dead): Using Catherine
                 Bell's Ritual Theory to Understand Vicariousness in Roman Corinth Funerary Practices"
9:00-9:30   (128) Steven Muir, Concordia University College of Alberta (steven.muir@concordia.ab.ca)
                 "Vivid Imagery in Gal 3:1—Roman Rhetoric, Street Announcing, Graffiti, and Crucifixions"
9:30-10:00   (129) Matthew Moravec, Fuller Theological Seminary (m.l.moravec@gmail.com)
                 "Honor, Shame, and Salvation in 1 Timothy 2"
10:00-10:30   **BREAK**
10:30-11:00   (130) Anne Moore, University of Calgary (amoore@ucalgary.ca)
                 "Soap Opera in the Christian Apocrypha"
11:00-11:30   (131) Lindsay G. Driediger-Murphy, University of Calgary (ldriedig@ucalgary.ca)
                 "Unnatural Gods: Pagan and Christian Theological Debate during the Third Century"
11:30-12:00   (132) Melanie Bockmann, Fuller Theological Seminary (melaniebockmann@fuller.edu)
                 "Damning and Defending the Dead: An Examination of the Competing Rhetoric of Libanius and
                 Gregory of Nazianzus after the Death of Emperor Julian"

Religion and Society   **BP John 111**

Presider:	**Bruce Hiebert, University Canada West (brucehiebert@shaw.ca)**

8:30-9:00   (133) Sarah Marie Gallant, Everett Community College (sarahmgallant@gmail.com)
                         "Ethics and Space Exploration in Contemporary Speculative Fiction"

9:00-9:30   (134) Linda Ceriello, Rice University (lcceriello@gmail.com)
                         "A (Meta)modern Day Shiva: Russell Brand and the Transgressive Shape-shifting of the Spiritual But Not Religious"

9:30-10:00   (135) W. E. Chapin, University of Washington (echapin@u.washington.edu)
                         "'Almost' 'More Than' or 'Truly' Human?: Examining Sci-fi TV Through the Lenses of Digital and Theological Anthropologies"

10:00-10:30   **BREAK**

Joint Session: Religion and Society and Theology and Philosophy of Religion   **BP John 111**

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The Ethics of Charles Taylor

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Presider:	**Sarah Gallant, Everett Community College (smgallant@hotmail.com)**

10:30-11:00   (136) Emily Kotow, University of Calgary (eckotow@ucalgary.ca)
                         "Uncovering the History: An Exploration of the Historical Progression of Secularization In Charles Taylor"

11:00-11:30   (137) Tinu Ruparell, University of Calgary (ruparell@ucalgary.ca)
                         "The Secular Void: Religious Nones and the Spirituality of the Age"

11:30-12:00   (138) Jenna Ferrey, University of Calgary (jennaferrey@gmail.com)
                         "An Authentic Imaginary: Evaluating Charles Taylor's Secular Ethic"

Arts and Religion

(1) Liturgical Art of Ernst Schwidder (+1998)

Joel Nickel, Independent Scholar, Salem, OR (nickel24321@comcast.net); Roger Sylwester, Independent Scholar, Seattle, WA (rogsylwest@aol.com)

THE ERNST SCHWIDDER PROJECT is a combined self-funded effort of three retired Lutheran clergy working to investigate, record, interpret, preserve and promote appreciation of the liturgical art of Ernst Schwidder (1931-1998) as it enhances the worship and educational life of the Church.

(2) Be Guardians of the Future

Sheila O'Connell-Roussell, Marylhurst University, Lake Oswego, OR (soconnell@marylhurst.edu) and Jerry Roussell, Jr., Marylhurst University, Lake Oswego, OR (jroussell@marylhurst.edu)

Be Guardians of the Future will be a Movie Maker Presentation as well as an accompanying lecture/discussion using image, music and various media that features persons dedicated to the good across a variety of the world's wisdom traditions. Our use of arts in our mission is deeply rooted in both our teaching and evangelization. This lecture and performance will explore how the art of organic theatre creates an icon of the Presence. As performers and professors of Religious Studies and Pastoral Care, it is our assertion that all art functions as an iconic bridge between the earthly and divine realms. Theatre is the source of liturgical form. Its combined arts empower both player and audience to receive insights through the properties of observation and participation…. Through this performance and lecture it is our intention to offer the community gathered tools with which to teach, expand understandings, and provide catharsis and healing. Limited only by our ability to imagine, art becomes the medium that carries us into this new vision of possibility.

(3) Curing Sadventism: Is Laughter the Best Medicine for SDA Theology

Seth J. Pierce, Independent Scholar, Puyallup, WA (pastorsethpierce@gmail.com)

On November 5th, 2014, the North American Division of Seventh-day Adventists approved the following statement concerning healthy dialogue over contentious issues: *We resolve to avoid the use of sarcasm, cartoons, anecdotes, parody or any other form of insinuation to diminish the reputation or personhood of others.* This statement reveals a growing reaction against Adventist satirists such as Haystacks.TV and BarelyAdventist.com. With the rise of social media, the church faces an uncontrollable onslaught of voices using parody, memes, and humor to mirror church culture. Many people have not known how to respond—frequently taking the most outrageous claims literally. On May 18th, 2014, BarelyAdventist created an article titled, "Amazing Fact: Doug Batchelor to Join Dancing With the Stars." The satire caused such upheaval that Batchelor released a public statement, debunking what most should have seen as satire, in order to prevent donor loss. These recent trends point toward a problematic attitude adopted by many Seventh-Day Adventists. Some Adventists appear to struggle understanding various expressions of humor, and consider them unfit for Christians. Historically, founders of Adventism have addressed "levity" in negative terms. Today, colloquialisms such as "Sadventist" and "Madventist" appear in Adventist literature. Now, with leaders officially voting a statement equating satire, parody, and cartoons with character assassination, the Adventist church publically presents itself as an institution that can't take a joke.

This attitude, based on a fragmented understanding of Adventism, and an anemic theology of joy, creates a defensive church culture that repels religious seekers and anathematizes expressions that, historically, have aided denominations in honest self-assessment. This paper explores the historic use of satire in Adventism (which created positive change), the use of satire as a catalyst for the Protestant Reformation, and the scriptural evidence pointing toward a theology of joy–including expression that some in current Adventism deem unacceptable.

(4) Divine Intimacy through the Arts

Drakar Druella, Marylhurst University, Portland, OR (drakd174@AIM.com)

Several years ago I began a meditation practice and, in the process, experienced a spontaneous kundalini awakening. Raised a Catholic and presently attending a New Thought church whose philosophy was intellectual and metaphysical in basis, I was overwhelmed and confused by the ecstatic experiences I was having both during and outside of meditation. Neither my Catholic upbringing nor current New Thought church I was attending had prepared me for the profound intimacy I was experiencing with God. The love I felt *for* God and *from* God was unlike anything I had ever experienced; and although my life is now firmly grounded, the reality of my romantic love for God still remains.

What does it mean to fall in love with God or to simply experience intimacy with the divine? I would like to invite people to explore this through the music and poetry I have written "to God." Music is a universal language that transcends all barriers and can serve as a bridge to spiritual consciousness, and poetry can describe the sometimes "unspeakable."   Although I recognize the concept and experience of God is unique for each individual, I think we are all hardwired to connect to the divine in some fashion, and a part of our purpose here on earth as humans is to find a way of experiencing it that is true to ourselves and ultimately the good of humanity.

Joint Session: Hebrew Bible, History of Christianity and North American Religions, Asian and Comparative Studies, New Testament and the World of Early Christianity & Mormon Studies

Conflicting Truths in the Classroom

(5) Uplifting Queens and Priestesses in the Celestial Kingdom: Invoking Cultural Memory and *Big Love* in Teaching Mormon Women and Power

Michelle Mueller, Graduate Theological Union, Berkeley, CA (mmueller@ses.gtu.edu)

In *Women and Authority*, compilation anthology edited by Maxine Hanks (1992), scholars argued that women held the priesthood in Prophet Joseph Smith's time, including D. Michael Quinn, author of the essay, "Mormon women have had the priesthood since 1843." According to Quinn, Joseph Smith expressed in 1842 that the keys [of the priesthood] had been granted to the Women's Relief Society. Pious Mormon women as Queens and Priestesses relates to the Ordain Women movement today and to traditional Mormon teachings of celestial (plural) marriage. (Forced to join a long line of ex-communicants who advocated for women's ordination, Kate Kelly, a leader in Ordain Women, was ex-communicated by the Church of Jesus Christ of Latter-day Saints in June 2014.)

The presenter demonstrates how, as an educator, she invokes students' cultural memory (even if originating from fictional accounts) to teach about lived Mormonism. Instead of fighting against fictionalized popular images, this professor has hand-picked scenes from *Big Love* and *The Book of Mormon* (the musical) that relate to factual LDS/Mormon history: specifically, she discusses Barb Henrickson's view that women hold the

priesthood (which Barb expresses and does activism around in Season 5) and racial disparities in the Church of Jesus Christ of Latter-day Saints history (addressed in missionizing in northern Uganda in the musical).

This presentation will be useful to religious studies educators who may address Mormonism or another new religious movement in a world religions course, and for those who wish to integrate popular culture, media studies, and social media technology (course blogging) into their humanities teaching.

(6) Debating Divine Goodness in the Classroom

Andrew J. Riley, University of Oregon, Eugene, OR (ariley7@uoregon.edu)

Divine goodness is a pervasive truth claim in Judaism and Christianity. This truth claim is in part fueled by, for example, the poet's assertion "Give thanks to God, for he is good" (Ps 136:1). However, when the researcher scrutinizes God's behavior the Hebrew Bible's narrative texts, a deity with a questionable ethic emerges and divine goodness comes into question. Problems with the "God is good" claim multiply when one reads the Hebrew Bible's wisdom corpus. Here the reader encounters a deity who issues massive physical calamity to Job, a man with impeccable moral character (Job 2:10, 42:11). In view of such evidence, is the truth claim "God is good" tenable?

At the University of Oregon, I created a course that explores this topic: Religion 414: Evil in the Bible. Religion 414 surveys the basic problem of evil in the Bible and the disconcerting depiction of evil sometimes stemming from the divine. Special attention is paid to the wisdom books, but also forays outside this collection.

The present paper treats the following topics with direct reference to my experience in Religion 414. The first deals with the challenge of teaching outspoken theistic and atheistic students. Both stripes hold vehement opinions on the type of deity that biblical texts bear witness to and, therefore, have a high level of interest. On the other hand, facilitating constructive dialogue can be difficult.

Engaging apathetic students is sometimes more challenging than engaging passionate students. Consequently, the second topic explains several pedagogical strategies that create thoughtful and meaningful discourse between all students, not just theists, atheists, and the disinterested. These strategies foster active learning and include peer tutoring and various models of class debate.

The third and final topic addresses the effects of the digital age on emerging adults and explores ways to engage them in the classroom with technology. Religion 414 requires the iClicker polling device. This tool forces students to reflect critically and respond to prompts and questions. The iClicker also tracks the impact of active learning on students, because its polling feature documents when student opinion shifts.

(7) Assembled in Sukhāvatī: Orientalism as Cultural Memory in the Teaching of Pure Land Buddhism in the Undergraduate Classroom

Erik Hammerstrom, Pacific Lutheran University, Tacoma, WA (hammerej@plu.edu)

This paper addresses some of the challenges created by persistent Orientalism–a form of cultural memory– when teaching undergraduates in the Pacific Northwest about Buddhism. It focuses on teaching about Pure Land Buddhism, where such challenges are often at their most acute because this tradition does not fit many of the Orientalist assumptions about Buddhism that students bring with them into the classroom.

Pure Land Buddhism is the most widespread *cultus* within East Asian Buddhism, and is well represented in Washington State. It is important for students to learn about this tradition not only because of its prevalence, but also so that they can appreciate the diversity of the Buddhist tradition. Engaging this diversity is important

not because I feel that students should learn about every aspect of Buddhism, but so they can confront beliefs that differ from their own and learn to critically think through this experience. A mature response to religious diversity is not casual and dismissive agreement–the easy relativism of "It's all good"–but a strengthening of one's ability to disagree with someone and while still respecting them enough to try to understand their beliefs.

Learning about Pure Land Buddhism challenges most students' assumptions about what Buddhism is. The cultural memory that exists around Buddhism in the United States has been deeply influenced by 150 years of Orientalist discourse. Initially a negative discourse, in the 1960s it transformed into one of positive stereotypes. Today, Buddhism is associated with rationality, wellbeing, and psychological health. But positive stereotypes are still stereotypes, they constrain and they contain. They also prevent us from seeing clearly what is in front of us. In this paper, I outline some of the ways in which the cultural memory of Orientalism impacts students' understanding of Pure Land Buddhism, and how we as educators can respond to these challenges.

Asian and Comparative Studies

(8) The Hazaras of Afghanistan: Origins, History, and Religious Persecution

Nick Gier, University of Idaho, Moscow, ID (ngier@uidaho.edu)

The Hazaras of Afghanistan are a Farsi speaking people who have always claimed that they descended from Mongol troops stationed in Afghanistan after a failed invasion of India (1296-1301). The science of genetics has now verified this claim. Genetic studies of Central Asia males have proved that two-thirds of Hazara men carry Chinggis Khan's Y-chromosome. The original Hazaras would have followed Chinggis Khan's worship of the sky god Il-Tengiri and the earth god Natigay. Shamanistic "ovoos" are still found all over Mongolia, sometimes on the same hills as white stone arrangements of "om mani padme hum." The Hazaras were converted to Shia Islam during the 15th Century and, in largely Sunni Afghanistan, they have suffered intense persecution. During the early 1890s their population was dramatically reduced by military campaigns undertaken by Amir Abdur Rahman. Even today these proud Mongols suffer persecution from the Taliban and are discriminated against by the current Afghan government.

Hebrew Bible

(9) Symbolic Numbers, Literary Structure and Theology in the Song of Songs

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Song of Songs has structural patterns that relate to the divine name YHWH, especially with reference to its numerical equivalent 26. For example, the central poem in the author's analysis of the book 5.2-6, and the last poem of the central part four 5.1-16, each have two 26-letter lines. These two poems along with that in 8.6-7 which also has two 26-letter lines and the only divine name in the book, are the most important in an identification of a theological theme. Throughout the book the frequency of various patterns with 26, and of other theologically symbolic numbers from the Hebrew Biblical tradition, give support for a theological reading of the book.

As noted by many scholars, sexual allusions are given decorum by double entendre. For example, 5.2-6 is an account of a missed night encounter, but the vocabulary suggests sexual intercourse. This central poem where allusions suggest the highest level of intimacy, is also the place with the most numerical patterns referring to YHWH. For example, the 17th occurrence of the root /dwd/ 'beloved/lovemaking', the designation for the man, is the first word of the central line 5.4, which the author considers the most intimate line in the book. 17 is significant because it is the short numerical value for YHWH, where /yod/ is counted as one rather than ten.

In the last poem of the central part 5.10-16, which is significantly the only description of the male, the first word is "my beloved", which comes here the 17th time with the suffix "my". This first word is also the 26th occurrence of the root /dwd/ in the book. The total for /dwd/ in the book is also significant as 39–one and a half of 26. This means that the two most theologically potent numbers 26 and 17 begin these two most structurally important lines in the book by the sequence of the root for the "beloved," who would represent God in a theological typology.

(10) The Four-Fold Textual History of the Ethiopic Song of Songs

Steve Delamarter (sdelamar@georgefox.edu) and Jarod Jacobs (jjacobs@georgefox.edu), George Fox University, Newberg, OR

The Ethiopic Book of the Song of Songs has the distinction of being the most-copied biblical book in the Ethiopian Orthodox church. Part of the reason for this is that the book is transmitted in four types of manuscripts: 1) in the Ethiopian Psalter; 2) in biblical manuscripts (narrowly defined) as part of the Solomonic Corpus; 3) in Lectionaries for Holy Week (Gabra Haymamat) as one of the readings for Saturday; and 4) in Funeral Ritual manuscripts. Steve Delamarter, Jarod Jacobs, and Tekletsadik Belachew are working on the book as part of the Textual History of the Ethiopic Old Testament Project. This report will describe their work to transcribed sample passages from over 100 manuscripts in order to: 1) identify the existence of multiple recensions of the book; 2) to identify the families of manuscripts (based on shared variants) in each of the four manuscript types; 3) to provide an overview of this complex textual history and the relations between the recensions of the book and the manuscript types.

(11) Telling the Story of the Textual History of the Ethiopic Old Testament: Computer Tools for Analysis and Visualization

Garry Jost, Marylhurst University, Portland, OR (gjost@marylhurst.edu)

The work of the Textual History of the Ethiopic Old Testament (THEOT) Project has transcribed and analyzed a large number of manuscripts of the Ethiopic Old Testament, in order to tell the story of the textual history of those manuscripts. An important part of this work has been the development of computer tools to help with this analysis, and to present the findings in effective ways. This session gives an overview of the challenges presented by the manuscript data and the computer tools developed to address them. We created a database of textual variants, and I developed computer scripts to analyze the relationships of the manuscripts based on these variants. This enabled us to identify the various forms of the text. I also created a website to display the manuscript texts, with options to display the manuscript variants along with parse information and English glosses for the words. The session will conclude with a brief discussion of possibilities for future research.

<u>**Joint Panel: Religion and Society and History of Christianity and North American Religions**</u>

Patristic Texts Engaging Contemporary Issues

(12) "A Part Within the Whole and the Small With The Large": An Ethics for the Anthropocene in Maximus the Confessor's Theological Anthropology

Kevin J. O'Brien, Pacific Lutheran University, Tacoma, WA (obrien@plu.edu)

Contemporary humanity faces a new moral challenge in the "Anthropocene," a geologic age in which we are a dominant force shaping the future of life on earth. This paper argues that an ethic for this challenge can be found by adapting the theological anthropology of the 7th century theologian Maximus, who believed that

human beings could rightfully manage and steward the world, but only after gaining —through grace— the wisdom to know our proper place and relations to the rest of God's creation. Using Maximus to wrestle with the ethics of the Anthropocene, the paper demonstrates and enacts the methodology that historian and ethicist Brian Matz classifies as "distanciation": by "recollecting" Maximus's ideas in a new context, applying them in creative ways to the challenge of contemporary environmental degradation. Maximus's anthropology offers a path to accept the reality and responsibility of the Anthropocene.

(13) "Thinking Yourself the Master of the Image of God?": Coerced and Forced Labor in Gregory of Nyssa's *Homily 4 on Ecclesiastes*

Jacob Brock, Pacific Lutheran University, Tacoma, WA (brockjd@plu.edu)

Forced and coerced labor are serious contemporary problems that would do well to receive more attention. This paper will use Gregory of Nyssa's Homily 4 on Ecclesiastes —specifically, the section titled "on the evils of slave owning"— to argue that labor is best understood relationally. According to Catholic Social Thought, human beings, created in God's image, have intrinsic worth and have no right to control or subordinate one another. This paper applies the "normatively of the future" model as discussed in Brian Matz's *Patristic and Catholic Social Thought: Hermeneutical Models for a Dialogue*, to Gregory's Homily for the purpose of aligning a patristic text with the possibility of a more inclusive future.

(15) Augustine's Otherworldly Political Imagination

Sarah Stewart-Kroeker, University of British Columbia, Vancouver, BC (sarah.stewartkroeker@ubc.ca)

Augustine has long been criticized for his other-worldliness, illustrated powerfully in the disposition of world-weariness he encourages his readers to cultivate. To his critics, this aspect of his thought seems to epitomize Nietzsche's appraisal of Christianity as a life-denying religion. The negative valuation of other-worldliness has resulted in a fragmentation of the earthly and the eschatological that undermines the value of eschatology as a guiding framework for earthly politics. Augustinian responses to these criticisms of other-worldliness do not sufficiently address the reality that Augustine's other-worldly imagination is critical to orienting this-worldly political action. This does not abdicate responsibility for human flourishing nor renounce engagement with the world. Rather, it upholds meaningful action within the bounds of human humility. Augustine's response to suffering is lodged within an understanding of suffering's toilsome and oppressive nature. Lamenting the sorrow of earthly life and longing for release from its suffering is a powerful and necessary articulation of earthly affliction. Precisely this acknowledgment and the otherworldly anticipation of divine justice grounds the political possibility of responding meaningfully to suffering that is beyond human power to eradicate. I will bring selections from Augustine's *Commentaries on the Psalms* to bear on the "two cities" political debates to suggest the constructive value of an otherworldly eschatological perspective for contemporary politics.

(16) Her Oracles: Utterances and Utterer at Delphi in Theological Perspective

Mari Kim, Independent Scholar, Seattle, WA (marikim@me.com)

In Ancient Greek culture there were women who functioned as those who could speak with knowing that was both concrete to their times and yet sourced by something beyond. Considered sources of spiritual truths, who were these women, what was the content of their utterances, and how did they come to play such a pivotal role in their times? How did the magnitude of their spiritual influence become nationally significant? We explore the nature of the persons and power of the Oracle of Delphi.

(17) Delphi and the Role of Ambiguity

Carl Levenson, Idaho State University, Pocatello, ID (carl@isu.edu)

Not every utterance means what it says. Every society must learn to deal with ambiguity.   Sometimes, though not always, religion helps in this regard. Certainly the Oracle at Delphi, which was for centuries a center of Greek spiritual life, disclosed in verbal ambiguity a certain sacred dimension, maddening, to be sure, but also beckoning, fascinating.   "The Lord to whom belongs the oracle at Delphi neither speaks out nor hides his meaning but gives a sign (Heraclitus, DK22)"; and I propose to discuss three oracles in the light of this famous dictum. First: the oracle that predicted the razing of Athens by the Persians but also foresaw safety behind wooden walls; second: the oracle that predicted the defeat of Athens by Sparta, saying that Apollo would fight for Sparta whether bidden or unbidden; third: the oracle that answered "no" when asked if anyone was wiser than Socrates.   By studying these oracles, we gain insight into the style of the mysterious "Pythoness" who uttered them, and we see how collective interpretation of such utterances played a role in history and philosophy.

Religion and Society

(20) Moral Exclusion and Grief

Shannon Frediani, Claremont School of Theology, Corralitos, CA (shannon.frediani@cst.edu)

Given that women of childbearing age are the fastest growing prison population in the USA, incarcerated women are often transferred to hospitals nearby prisons to give birth to their children. After the birth, in most cases the babies are separated from their mothers and the mothers are re-incarcerated. Hospital staff sometimes isn't aware of grief issues in these circumstances. Given these recent research statistics, how can religious and pastoral care educators and social justice advocates address this growing phenomenon? How can we facilitate relationships with hospital staff to coordinate chaplain and spiritual care involvement? What resources can be drawn from research about perinatal bereavement to attend to the special needs of women losing children due to re-incarceration? How are they applicable?

(21) Losing Faith vs. Gaining Perspective: How Trauma and Loss Can Create a More Spacious Form of Spiritual

Terri Daniel, Independent Scholar, Portland, OR (terri@danieldirect.net)

This paper examines beliefs and attitudes related to loss and trauma, particularly the effect such experiences have on one's religious faith or spiritual perspective. The primary focus addresses the ways in which emotional trauma, grief and loss can enhance and expand one's view of God as the result of questioning closely-held beliefs. This questioning, or crisis of faith, creates an opportunity to shift one's spiritual perspective in a way that can be beneficial to the healing process. The paper also explores Evelyn Underhill's Five Stages of Mystical Development and how the stages can be applied to this shift in spiritual awareness.

(22) Shame and the Haptic: Affective and Reparative Dimensions of Touch in the Christian Tradition

Stephanie Arel, Boston University, Boston MA (snarel@bu.edu)

In his analysis of Psalm 141, Augustine names the forehead as the "seat of the blush of shame." He asserted theologically that the affect of shame emerged on the face centuries before Charles Darwin, psychoanalysts, affect theorists, and neuroscientists argued that the primary locus of shame could be found on the face, in blushing and in turning away. As a part of the body that receives the sacraments, the face and the forehead signaled shame, and Augustine preferred that his be covered with the cross. In the Christian tradition,

sacraments or moments in Christian practice that involve imposition of the cross on the forehead entail touch, a sensory experience that influences affects and stimulates affective charges. Recent neuroscientific research argues that touch, even casual brief contact, triggers positive affects. This paper will question what it means to touch the forehead as the seat of shame while eliciting an affective response, especially a potentially positive one.

Turning to touch as a point of analysis will reveal ways that touch produces and triggers both positive and negative affects. Touch, while connected to empathy, bonding, and intimacy, can also manifest in dominance and abuse. The challenge becomes how to access the positive implications of touch in Christian rituals directing those towards the possibility of healing from touch that contributes to shame and trauma. In Christian rituals, touch of the face where shame situates itself has the potential to interrupt such binds, rescripting narratives of trauma and countering arguments that propose the extirpation of shame.

Theology and Philosophy of Religion

(23) Schellenberg's Evolutionary Religion: How Evolutionary and How Religious?

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In his recent book, *Evolutionary Religion* (2013), J. L. Schellenberg aims to formulate an account of religion supported by a Darwinian evolutionary theory understood as a science of the deep future. He maintains that Darwin not only opened up an understanding of the *deep past*, but perhaps more importantly a perspective on the *deep future*. Schellenberg maintains that past and current attempts to reconcile religion and science, especially Darwinian evolutionary theory, at best tell only half the story about the relationships of science and religion. The possibility of an extended future should bring us to the realization that the understandings of religion thus far developed are more representative of humanity's juvenile, if not infantile, understandings of the phenomenon. Future, more mature understandings point beyond even the most sophisticated of understandings of divine reality to an ultimate reality currently beyond anything but the formulation of tentative understandings. In this paper, I argue that Schellenberg's account of evolving religion remains ensconced in a fundamentally non-evolutionary ontology. Schellenberg focuses merely on the possibilities of a progressive *understanding* of a divine reality that is itself fundamentally and necessarily static. For unlike the ontology implicit in the Darwinian framework, Schellenberg's ultimate – a non-natural transcendent phenomenon – does not come to be nor can it be the result of the kinds of forces to which Darwinians appeal. While, unlike some advocates of religion, he correctly understands that religious cognition grows progressively, he nevertheless retains a profoundly non-Darwinian traditional conception of what the divine reality is that religious cognition might track. I conclude that Schellenberg's evolving religion represents at best but half the evolutionary story, its epistemic side. On the ontological side it is a case of the same old same old.

(24) Theistic Evolution and Gregory Boyd's Trinitarian Warfare Theodicy: Is the Devil in the Details?

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Accounts of evolution as described by modern science contain a long history of waste, bloodshed and death. Hence, any *theistic* account of evolution which hopes to appeal to a benevolent and omnipotent God as the creator and guide of evolutionary processes must take into consideration the realities of these natural horrors. As it stands, the existence of these evils as part of the processes of evolution poses a serious challenge to proponents of theistic evolution who would contend that God is both benevolent and omnipotent.

In *God at War: The Bible & Spiritual Conflict* and *Satan and the Problem of Evil: Constructing a Trinitarian Warfare Theodicy* (1997), Gregory Boyd argues for what he terms a "Trinitarian Warfare Theodicy." Boyd places Christianity's narrative of the creation of our world within the context of a longstanding conflict between God and powerful, but nevertheless contingently created evil agents. Though not eternal, this conflict predates the

creation of humanity. This "warfare motif," he argues, runs throughout scripture, from chaotic forces addressed in the Old Testament through the figure of Satan as described in the New Testament. The source of evil, then, finds its explanatory terminus in the will of evil-minded agents.

Boyd's work offers a possible framework for how a theistic account of evolution with all its attendant evils might be congruent with a theological account of human origins. This paper will examine selected aspects of Boyd's work and suggest possible contributions his "Trinitarian Warfare Theodicy" might make to discussions of theistic evolution. Though the waste, bloodshed and death accompanying scientific accounts of evolution still remain, if we take into account some of Boyd's proposals those evils may be made understandable within the context of a conflict between God and powerful evil forces.

(25) Sacrifice as Psychotherapy and Sacred Ecology: The Sublimation of Sacrificial Primal Trauma in Western Indo European Cultures

Eric D. Meyer, Independent Scholar, Idaho Falls, ID (ericdavismeyer@gmail.com)

The West no longer knows what it is, really. But sacrificial violence is perhaps the basic religious experience, and sacrificial ritual the 'deep structure' upon which Western "higher culture" is founded. But sacrificial killing is a profoundly shocking, traumatic event, which compels the sacrificers to confront the 'brute facts' of worldly existence: that it is sometimes necessary to kill to survive, that life feeds on death, and that by killing (and eating) the sacrificial victim, the sacrificers make the victim flesh of their flesh, blood of their blood. Sacrificial ritual is thus primitive psychotherapy, which attempts to sublimate the 'sacred violence' of sacrificial killing and to 'work through' its 'primal trauma' of suffering, pain, and death. From the Brahmanic Hindu sacrificial rituals of the *Rig Veda* and the *Brahmanas* to the Christian sacrament of the Eucharist, Western Indo European civilization follows the trajectory of the sublimation of sacrifice, through which sacrificial violence is transformed into sacrament and the "brute facts" of sacrificial killing are increasingly censored and repressed. The question is, whether Western Indo European civilization has provided a successful psychotherapeutic model of the sublimation of sacrificial violence? Or whether the Western world is now experiencing a dangerous 'return of the repressed,' symptomatized in its increasingly catastrophic world wars and holocausts? And finally: Does the Western (Christian, secular, scientific etc.) attempt to sublimate sacrificial violence and repress its primal trauma result in even more dangerous outbreaks of '*un*-sacrificial violence' than sacrificial ritualism itself?

Women and Religion

(26) It's Complicated: Power and Complicity in the Stories of Hagar and Sarah

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One of the central tasks of feminist theology is to tend to issues of power. Recognizing the epistemological privilege of reading from the margins, feminist theologians often draw on personal experiences from their own social location – namely, their gender – when doing biblical interpretation. Feminist theologians of color have long highlighted the ways in which gender cannot be separated from other aspects of identity, including race, class, sexuality, nationality, and more.

Yet even as we recognize multiple areas of identity in feminist theological discourse, our focus remains on social locations where women experience marginalization. What, if any, insights can be gained from reading from positions of power, places of social dominance? For example, is it useful to read with a critical awareness of the ways economic power and racial dominance (white privilege) intersect with gender marginalization?

This paper is based on the work of Rita Nakashima Brock, who argues that women approach the scriptures with complex, internalized voices of power and powerlessness. Brock asserts that reading oppressive texts can be

useful if it enables us to notice how the text reinforces systems of oppression in which we are complicit and from which we benefit.

To evaluate Brock's argument, this paper will conduct a reading of the stories of Hagar and Sarah in Genesis 16 and 21 that foregrounds power and powerlessness in multiple social locations of gender, race, class, sexuality and nationality/citizenship. This paper will conclude with an analysis of the usefulness of contextual readings from dominant social locations for feminist theology and praxis.

(27) The *Bethula* Loophole: Mary's Journey (Luke 2*) in Light of Deuteronomy 22

Joshua Joel Spoelstra, University of Stellenbosch (josh.spoelstra@gmail.com)

It is not altogether clear why Mary journeys to Elizabeth's residence after her encounter with the angel. Scholars often decipher Mary's (in)actions as it relates to her pregnancy and the socio-religious repercussions thereof. It is contended herein that Luke crafted the second chapter of his Gospel with the laws concerning rape in Deuteronomy 22 in mind. Taking into account issues of gender, social status, Law, topography, etc., it is maintained that Luke pens the account of Mary's journey in such a way where there is ambiguity and tension, disguise and manipulation to exploit what we call the *bethula* loophole (Deut 22*). Employing synchronic exegesis, such as narratology and new literary criticism, and diachronic interpretation, such as composition criticism and tradition-historical criticism, the impetus and nature of Mary's journey becomes palpable through the lens of Deuteronomy 22*. Indeed, Luke has masterfully woven the tale of how Mary comes safely to full-term—against all odds—to deliver her baby: Jesus.

(28) Kau'xuma'nupika – Native American Dreamer-Prophet of the Columbia Plateau

Marion G. Dumont (mgdumont68@hotmail.com)

This paper tells the story about a Native American woman who was a member of the Ktunaxa Nation or Kootenai as they are more commonly known in the Northwest. Kau'xuma'nupika was born in the late eighteenth century and gained notoriety because she was transgendered and because of her active engagement in the political and social events of her time. In my doctoral dissertation I explore her diverse yet congruous roles a courier, guide, warrior, dreamer-prophet, shaman, and peacemaker. Here, I emphasize her active presence on the Columbia Plateau in the Indian resistance movement of the early nineteenth century.

Three main ideas will be highlighted in the sharing of her story. One is the idea that gender fluidity among precontact Ktunaxa allowed for the active participation of individuals, regardless of their maleness or femaleness, in political, social and cultural events. Another is the understanding of spiritual belief systems as shapers of a people's knowledge, history, and culture. And lastly, the idea that a cross-disciplinary approach to history (e.g. philosophy, religion, and women's history) facilitates a more holistic understanding of our past.

I write as a non-native American living more than two hundred years after Kau'xuma'nupika's birth. While I recognize my inability to tell this story in all its fullness, I am inspired to tell it as a way of honoring her presence in the Northwest. My focus will be to highlight the ways in which Kau'xuma'nupika engaged with the incalculable changes brought to the indigenous nations as a result of European contact and colonization, namely, her activities as a prophet in the Columbia Plateau region.

(29) The Legacy of Brigit: Goddess and Saint

Rhea Wolf, Marylhurst University, Portland, OR (rheawolf22@yahoo.com)

The shared symbolism between the Celtic Goddess Brighid and the Catholic Saint Brigit served to bridge two distinct religions. This paper focuses on theoretical interpretations of archaeology, mythology and historical analysis of secondary source material describing the stories of Saint Brigit and Goddess Brighid, as well as modern research on comparative religions and syncretism in order to highlight three major themes which appear in the accounts of the saint and the goddess: fire, wells, and the Festival of Brigit. The merging of Celtic and Catholic traditions highlights the pluralism which existed in the Celtic Catholic Church, providing an example of religious syncretism that could assist modern religions in seeing the benefits of and developing interreligious acceptance. Both Brighid the goddess and Saint Brigit of Kildare played an important role in the development and practice of religion in Ireland, and their shared symbols illuminate the similarities that can and do exist within very different religious traditions. This example of religious syncretism offers a perspective on how religions evolve through time and from culture to culture. Exploring the intersection of goddess and saint imagery provides a launching pad for further discussion on the role of women in both personal and institutional religious observations. Additionally, it demonstrates how the research on pluralism and syncretism could contribute to real interfaith dialogue that goes beyond mere tolerance.

(30) Book Review: *A Cultural History of Women V*olume 1: 500 BCE -1000 CE, edited by Janet Tulloch

This is part of six-volume set which, according to one review, provides a "comprehensive overview of Women culturally through two and a half thousand years of history." This series assumes that "women - in this case those who lived in antiquity - possess a culture or cultures that can be identified as distinct from male culture, whether women are members of the same society as men or constitute a separate society." This exploration of women's culture in Late Antiquity is discussed through eight topics: Life Cycle, Bodies and Sexuality, Religion and Popular Beliefs, Public and Private, Education and Work, Power, Medicine and Disease, Representations in Art in which the chapters' author utilize the various interdisciplinary methods and approaches that are part of project of historical reconstruction of women's lives.

Arts and Religion

(32) Women Storytellers & Creating Sacred Stories

Molly Claire Benjamin, Marylhurst University, Portland, OR (msmollyclaire@gmail.com)

One of the most important relationships between the arts and religion is that of literature to religion and spirituality. Human spiritual development has been informed by sacred stories since long before those stories were texts. It is with the telling — orally or in written form — that these myths are kept alive. In his book *Flight of the Wild Gander* mythologist Joseph Campbell states "Unless the myths can be. . .felt—to be true. . .they lose their force, their magic, their charm. . .and become mere archaeological curiosities." He concludes that "this, indeed, would appear to be the death that the heroes of the myths themselves most fear" (52). Campbell is correct in his assertion that myths are an art form that requires active engagement. In order to remain relevant myths must be recreated as cultural realities shift and failing to do so kills the archetypal hero in the myths Campbell studies.

Campbell's assessment is accurate but fails to present the entire picture. While society has focused on Campbell's Hero other archetypal myths have been left to languish, half alive, and have become "mere archaeological curiosities" (52). Many women authors sense this void and, in response, pluck forgotten feminine archetypal images from the collective unconscious and used them to weave culturally appropriate tales. In this way women breath new life into ancient mythological themes and create sacred stories honoring characteristics not embodied in Campbell's Hero. (Reference: Campbell, Joseph. *Flight of the Wild Gander.* Novato: New World Library, 2002. Print.)

(33) Medusa: Sex, Gender, and the Body's Wisdom

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When surveying the amount of art, poetry, research, and theory that has been devoted to exploring the powerful, mysterious figure known as Medusa, it is obvious that she continues to captivate our human imaginations. Indeed, there must be something about this Greek gorgon with snakes for hair and a gaze that turns men to stone that touches the eternal. In the legends that surround her, Medusa is variously depicted as a terrifying monster enacting indiscriminate vengeance on helpless humans, or as a facet of the ancient Great Goddess who presides over fertility, sexuality, and women's mysteries. In early psychological interpretations, Medusa became a castrating, devouring nightmare in Freud's patriarchal subconscious; then shape-shifted into a symbol of feminist empowerment as the face of rage against misogyny. In this paper, I offer an overview of the different manifestations of this mythic figure, focusing on the dramatic change of perception regarding women's sexuality and power that took place in a relatively short period of time between the 8th and 7th centuries BCE. Looking at modern representations of women's sexuality from current headlines, I examine how the themes of this story continue to reinforce sexual stereotypes and even violent behavior towards women. Myths may touch the eternal; but historically, myths have been transformed, enhanced, or rewritten to suit current cultural needs. Recognizing the urgent need to create new mythologies that take us beyond historical oppression, I will also present a creative continuation of Medusa's story.

(34) Burgeoning/Healing: The Magic of Woman's Body Dancing

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Dance, as the corporeal image of growth and disintegration, is the most ancient form of magic. Recent brain research studying the phenomenon of rhythm establishes that humans seem to be the only species that developed a brain that will "keep time." Ancient European belief traditions honored and invoked female spirits thought to dance life into existence. Woman's moving body created dynamic space for spirit to manifest. *The Dancing Goddesses* (2014) (Elizabeth Wayland Barber) were considered to be the containers and creators of the fertility and healing powers needed for life to prosper. It was believed that their wrath could also destroy life. Archaeological and folkloric evidence established that throughout time women led dances for many essential life experiences. Dance was also used to influence the spirits of the dead, especially one very special group: young women born into the clan who died before having any children. Exploring the evolution of dance and women's role in it provides a map to the history of women's spirituality. This presentation will explore the varied and long history of dancing goddesses in Europe and the women who embodied them.

Asian and Comparative Studies

(35) Vāsanās and Pralaya

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Yoga philosophy posits that every action results in the creation of mental impressions (*saṃskāras*)*. Saṃskāras* that accompany the individual throughout rebirth are identified as *vāsanās.* The purpose of this paper is to examine how *vāsanās* regain their original form and become re-attached to the proper *puruṣa* after cosmic dissolution (*pralaya*). The matter at hand is how the *puruṣa-vāsanā* relationship is able to maintain continuity when interrupted by *pralaya*. Within this discussion particular attention will be paid to the *prakṛtic* nature of *vāsanās* and how they must abide by the laws of material dissolution. Another consideration is how the *guṇas* are believed to possess all possible manifestations when in a state of equilibrium; this will prove important when discussing the teleological role of *prakṛti* and how manifest existence is a means to *puruṣic* self-identification. This paper will also consider the soteriological/teleological role of *prakṛti*, as discussed by Dasgupta and Whicher, and will provide one possible answer to how *vāsanās* regain their form and become attached to the proper *puruṣa.* Another explanation that will be examined is Vijñānabhikṣu's theological account that sees Īśvara as the guarantor of continuity within the *prakṛtic* realm. More specifically, this will examine Īśvara as an agent who is able to ensure that *vāsanās* are reformed and reattached properly. Lastly, I will argue that both the teleological and theological arguments demonstrate a degree of material stability. Here I will argue that Yoga affirms the reality of material existence and places a degree of importance in *prakṛtic* existence.

(36) Sacrificing Sacrifice to Self-Sacrifice: The Sublimation of Sacrificial Violence in the Brahmanic Texts

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In Western anthropology, the Brahmanic sacred texts, the *Rig Veda* and the *Brahmanas*, are often privileged as textbook examples of a pristine sacrificial culture in which sacrifice permeates the whole cosmos; while, at the same time, Brahmanic ritualism is deprecated because it has not renounced sacrificial violence, as has the Western (Christian) secular scientific world. In Rene Girard's *Sacrifice*, for example, the Brahmanic sacred texts are scrutinized for evidence of a primitive scapegoat mechanism which conceals the Freudian collective murder upon which sacrificial culture is founded; while in J.C. Heesterman's *The Broken World of Sacrifice*, the Brahmanic world is "broken" because it cannot disguise the violence against the sacrificial victim (*pasu*) which it inevitably exposes when it admits: "man too is a *pasu*." This curiously duplicitous gesture is characteristic of the Western thinking of sacrifice since Socrates and Christ, in which, as Jean-Luc Nancy argues in "The

Unsacrificeable," the sacrificial violence of "old sacrifice" is at once sublimated into the sacraments of self-sacrifice (the Catholic Eucharist), and demoted to the strictly physical violence of massacre and warfare, stripped of the slightest traces of its sacred origins. I would argue, instead, that there is no "mimetic rupture" between Brahmanic sacrifice and Western self-sacrifice, but that the Brahmanic texts already describe a sophisticated thinking of the sublimation of sacrificial violence, which is, in certain respects, more effective than the abolition of sacrificial violence in the Western world, where *un*-sacrificial violence continues to escalate to threaten the survival of the contemporary world.

Hebrew Bible – Research Group on Clothing

(37) A People "Holy to YHWH": High Priestly Regalia and the Israelite Vocation

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My research focuses on reading the Name Command of the Decalogue (Exod 20:7; Deut 5:11) in light of Aaron's high priestly garments, given the lexical/grammatical and thematic connections between the two. Just as the high priest bears the names of the twelve tribes on his person (ונשא אהרן את־שמות בני־ישׂראל; Exod 28:29), and the name of YHWH on his forehead (קדש ליהוה; Exod 28:36), so the Israelites are to bear YHWH's name with honor (לא תשׂא את־שם־יהוה אלהיך לשוא; Exod 20:7). The conferral of YHWH's name upon the Israelites is confirmed in the priestly blessing, where YHWH instructs the priests to bless the people in his Name, thereby placing his name upon them (ושׂמו את־שׁמי על־בני ישׂראל; Num 6:27). My paper explores the connection between Aaron's garments and Israel's status as a "kingdom of priests" and a people "Holy to YHWH" (ממלכת כהנים, Exod 19:6 and עם קדוש אתה ליהוה, Deut 14:2; cf. Exod 28:36). The significance of the high priestly regalia is thereby extended beyond Aaron's particular role in the cult and is seen to be representative of Israel's vocation as a whole people in relation to the nations (see Deut 26:16-19).

(38) Garments Fringed and Tasseled

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This paper explores the fringes and tassels (Deut 22:12; Num 15:37-41) that are constituent of particular items of clothing in the Hebrew Bible. The tassel (Num 15*), in particular, may be, as is argued, patterned in the image of an open-flower, or bloom, based on a cognate lexeme. This quality finds correlation with the floral engravings in the temple (1Kgs 6) and the high priest's golden rosette-plate on which bears the inscription 'Holy (to Yahweh).' These connections motivate holiness and aim at elevating the common people to a pseudo level of priesthood—indeed, Israel is "a kingdom of priests and a holy nation" (Exod 19:6), and are henceforth given a symbol of the Law in the form of tassels.

Additionally, the examination of fringed and tasseled garments in Egyptian and Assyrian stelae and literature furnishes illustrative import concerning Levantine clothing, culture and cultic rituals. Rosettes on the wrists and forehead of an Assyrian priest correspond to the locality of phylacteries (Deut 6:8); similar also are the king's armlet and crown (2Sam 1:10). The lotus, or water lily, with its cultic significance in Egyptian religion are germane to the biblical tassel in that an image and metaphor of lasting life is afforded to those who observe well the deity's law. Furthermore, reevaluation is made regarding the claim by Martin Noth and Gerhard von Rad that tassels and similar paraphernalia have apotropaic qualities.

(39) The Role of Clothing within the Saul and David Narratives from 1 Samuel 16-2 Samuel 8

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This paper will focus on the topic of clothing within the Saul and David narratives from 1 Samuel 16-2 Samuel 8. These chapters in Samuel have often been referred to as David's rise and Saul's demise (esp. 1 Sam 16-31) and for good reasons. There are many episodes within these chapters that portray Saul's great failures (e.g. 1 Samuel 18:10-11; 19:1-7; 19:9-10; 31:1-7) while David is constantly greeted with great success (18:1-4; 18:5-6; 21:10-14; 22:5; 23:1-6). Saul's failures and David's successes (seen also in a number of thematically related episodes within 1 Samuel 24-26, cf. R. P. Gordon, 1980) can on some level be seen as an apologetic for David as God's choice for king over Saul.

The question that will be addressed here is "what role does clothing play in David's rise and Saul's demise?" A number of patterns can be detected as one considers how clothing is used in conjunction with David and Saul. For example, David often receives clothing while Saul discards clothing (Prouser, 1996). Prouser's conclusion is that clothing in the book of Samuel is used as a narratological device to highlight David's rise and Saul's demise. This paper will push beyond these conclusions to examine both the extent to which clothing is used as a literary device in 1 Samuel 16-2 Samuel 8, as well as the way in which clothing functions alongside other important themes and literary devices within these chapters.

(40) The Emperor and His Clothing: David Robed and Unrobed before the Ark and Michal

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The story of David dancing before the Ark as it enters Jerusalem has two distinct versions: one in 2 Samuel 6 and the other in 1 Chronicles 15. Second Samuel 6:14 states that David—wearing a "linen ephod" (some kind of priestly garment; cf. 1 Sam 2:18; 22:18)—"whirled with all his might" before the Ark. Michal despises David for this behavior (2 Sam 6:16), and she chastises him for it, claiming that he exposed himself "as one of the riffraff might expose himself" (2 Sam 6:20). Michal thus condemns David's dancing but also his *clothing* (or lack thereof). David seems to have dressed down for the party. In 1 Chr 15:27, however, David is "wrapped in robes of fine linen" in addition to his priestly ephod. The narrative in Chronicles, too, highlights Michal's distaste for David's whirling about (1 Chr 15:29), but it does *not* recount Michal's comments about indecent exposure. David's state of dress is a conspicuous difference in the versions, a difference which impacts potential readings of the narrative. Moreover, this is the only place in Chronicles where Michal makes an appearance—an issue commentators often puzzle over. In Samuel she is a key element in plot development, but in Chronicles she is simply mentioned off the cuff, so to speak. In the account of David's bringing the Ark into Jerusalem, then, we have an exemplary case study for examining both the import of clothing in Judean historiographical narrative and the discursive relationship between Samuel and Chronicles. In my paper, drawing on concepts of social memory and "forgetting," I will argue that Judean readers of these texts partially warranted Michal's distaste for David's dressing down, and I hope also to demonstrate how such an approach gives us a better understanding of how these two historiographical texts (Samuel and Chronicles) functioned in their ancient Judean milieu.

History of Christianity and North American Religions

(41) The Life of God in Jonathan Edwards: Towards an Evangelical Theology of Participation

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Building on the recent explosion of Edwardsian studies, I offer a retrieval of Edwards's participation theology for contemporary Christian theology. This paper is a brief summation of a descriptive and critical treatment of participation in the Trinitarian theology of Jonathan Edwards, focused on three unions which were prominent in

his theology: the union of the three persons of the Trinity, the hypostatic union of the divine and human natures of Christ, and the union of believers with Christ. It highlights the prominent role of the Spirit in these unions. It seeks to untangle the knots in Edwards' doctrine of the Trinity and the divergent views of his commentators, and to offer the Cappadocian view of the Trinity as a better alternative to that of Edwards's psychological account modified by Lockean and/or Malebranchian Idealism. It is acknowledged that there are evidences of Cappadocian influence on Edwards, and even a form of perichoresis, but this study concludes that his method of differentiation of the persons always relies on a psychological analogy. This study also seeks to profile his somewhat ahistorical and pneumatic view of the hypostatic union against the more perichoretic or more historically grounded versions of Calvin, Barth and Owen. It especially focuses on the dominating influence of this psychological account of the Trinity, and this ahistorical version of the hypostatic union, on Edwards's version of *theosis*, or human participation in the life of God. Whilst great gains are made by Edwards regarding an evangelical theology of conversion, and for love-centred ethics, this treatment will also point out that his highly pneumatological version of participation leads to a conflating of justification and sanctification, and, undergirded by his view of election, into a somewhat anthropocentric spirituality, and a version of the assurance of salvation which is somewhat ambivalent. In this regard, it will draw Edwards into dialogue with the more incarnational version of Karl Barth in which God's participation in humanity in the Son strikes the dominant note in human participation in God. Some clarification will be offered of the distinct yet inseparable natures of justification and sanctification. Thus, this paper hopes to offer a more hopeful and liberating version of Christian life, involving human persons ensconced in Christ by the Spirit, without confusion, grounded in the security of who Christ is for them, yet characterized by the grace-filled and compatibilist pursuit of likeness to Christ, human beings fully alive.

(42) The Living Dead: Venerating Relics with Gregory of Nyssa

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Gregory of Nyssa is one of the most acclaimed theologians of the patristic period. His ideas exerted a salutary influence on developing Trinitarian thought. Like many from his age, he was actively involved in the cult of the saints, with its focus on the veneration of relics. The beliefs and practices surrounding this facet of early Christian spirituality remain largely unintelligible—and often misunderstood—by moderns. This is especially true in Protestant circles. This project delves into the subject of relic veneration, seeking to illumine this aspect of ancient Christian life in conversation with Nyssen's writings on theological anthropology. The project begins with attention to several surviving *panegyric* sermons given by Nyssa. These texts give voice to the defining beliefs and practices surrounding the bodily relics of the Christian dead. With this perspective in mind, attention turns to a separate set of Nyssen's writings, interacting with his robustly theological reflections on anthropology. When juxtaposed with other extant views of the human person from the era, the imprint of a Christian view of reality on Nyssa's anthropology comes to the fore. The project advances to suggest the relic veneration, contrary to modern sentiments, was in fact—in provenance—a decidedly Christian activity. It is premised on an anthropology that finds metaphysical ballast in the testimonies of Scripture. Apart from a Christian construal of the human person, such activity would be unthinkable! Concluding reflections ponder the import of this facet of the patristic legacy for the spirituality of the contemporary church.

(43) "Soulism" in the State of Jefferson: Past Life Regression, Trauma Healing and Esoteric Ascension

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Past-life regression healings, soul retrievals and diagnoses by esoteric spirit guides known as Ascended Masters are increasingly popular alternative healing modalities, yet they receive scant attention from the academic community. This study is part of a larger research project charting the associational activities and spiritual roots of esoteric groups in Ashland, OR and Mt. Shasta, CA. These tourist towns are 75 miles apart in the Siskiyou/Cascade mountain area on the Oregon-California border, a region with a distinctive identity as

evidenced by the grassroots secession movement to create a new "State of Jefferson." These towns are havens for forms of alternative spirituality that are traceable to four root sources: The Theosophical Society, the Saint Germain Foundation (also known as the I Am Activity), New Thought, and the psychic "readings" and writings of Edgar Cayce. In turn, these root sources are influenced by concepts of the soul and/or reincarnation found in Christianity, Buddhism and Hinduism, as well as "pagan soulism" a phrase often used in 19th and 20th century alternative religions to refer to Plato's writings on the soul and immortality. To fully understand the spiritual dimensions of this past-life healing modality, one must look at what I call Esoteric Soulism–a "soul-ology" or "soul-theology" of the soul's evolution, ascension, and purpose in groups with hybridized, esoteric, reembodiment/reincarnational views.   In these communities, esoteric soulism merges with a healing modality known as Energy Medicine, which focuses on the treatment of somatically stored "trauma" (Levin 2011). Esoteric healers use past life regression and retrieval for the alleviation of "soul trauma," which is both a cause of somatic pain and an obstruction to "ascension"—a word commonly used in this region for soul evolution and spiritual progress. This paper also contrasts esoteric soul-healing goals with the past life clinical therapies of transpersonal psychology, popularized by Brian L. Weiss, M.D. (*Many Lives, Many Masters,* 1988).

(44) The Great Basin as a Sacred Space: Conflict in the Mormon Culture

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Since Mormons settled the Salt Lake Valley in 1847, the area known as the Mormon culture region, which constitutes the eastern portion of the Great Basin, has been a contentious yet sacred space. To the Mormon pioneers, the Salt Lake Valley, and by extension the Great Basin was a "promised land" from the beginning. The geography of the Salt Lake Valley even seems to echo the Biblical Holy Land.

As with most sacred spaces, the Mormon culture region was from the first a battleground. Historians of Mormonism know the long story of political and social conflict from the Utah War through the statehood, yet the deeper narrative is about the symbolic capital at stake in those conflicts. Indians had their own sacred views of the land. Non-Mormon settlers exploited the land in ways in which the Mormons did not approve, but the greater threat that the "outsiders" would *theologically* appropriate the land.

In this paper, I apply the model laid out by David Chidester and Edward Linenthal in *American Sacred Space* (Indiana University Press, 1995) and show that the theological conflict over the meaning of the Mormon culture region is the foundational issue at stake in the tensions that characterize that land. The Mormons created a holy narrative of the land to suit their paradigm of a Zion, whereas non-Mormons armed with the ideologies of Manifest Destiny and triumphalistic American Protestantism regarded the Mormons as a threat to that triumph and thus to their identity. Indigenous tribes also resorted to violence to assert their divine rights. In this paper, I hope to add to our understanding of how sacred space functions and how the dialectic proposed by Chidester and Linenthal helps to explain the persistent centrality of the western "Holy Land" in Mormon consciousness.

New Testament and the World of Early Christianity

(45) The Peculiar Use of ἐκκλησία in 1 Corinthians 14:34–35 as Evidence against Pauline Authorship

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This paper seeks to contribute to the ongoing discussion of 1 Cor 14:34–35 by focusing on the phrase αἱ γυναῖκες ἐν ταῖς ἐκκλησίαις σιγάτωσαν. Many scholars have noted that this passage uses language that is uncharacteristic of Paul, but few have recognized that the use of the noun ἐκκλησία in v. 34 is also at odds with Paul's use of this term elsewhere in the Corinthian correspondence. A study of the term ἐκκλησία in First and Second Corinthians reveals that Paul consistently used this noun in its singular form when he was referring to the church at Corinth. The author of 1 Cor 14:34–35 must have had more than the Corinthians in view, then,

because he silenced women "in the churches." It is possible that Paul could have preserved an ecclesial tradition in 1 Cor 14:34–35. In this case, Paul would have been aiming to bring the behavior of the Corinthian women into agreement with the behavior of Christian women elsewhere. This is unlikely from a rhetorical perspective, however, because the commandment in question is broad in its scope, whereas the commandments in the surrounding context are particular to the Corinthian situation. As a result, the peculiar use of ἐκκλησία in 1 Cor 14:34–35 provides evidence against the Pauline authorship of this section.

(46) Which Simon Says?: Preliminary Thoughts on the Contextual Arguments and Early Versional Reception of the Referent(s) of Συμεών in Acts 15:14 for Multi-Vocal Theological Readings

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Acts 15:14 presents a small textual peculiarity which is perhaps more intricate than what initially meets the eye when the author(s) of Acts put(s) the lexeme Συμεών in the mouth of James. This is because despite the statements of many modern commentators, precisely to whom this Συμεών refers remains unclear. By reflecting, for the most part, on common contextual arguments and tentatively gleaning early reception history on the basis of how certain early versions render Συμεών throughout the New Testament corpus, this paper explores preliminary thoughts on the utility of multi-vocal theological readings of canonical texts which result from polysemous terms.

(47) Covenantal Pistism: Faith and Human Agency in Galatians

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Based in part on the current popularity of the "apocalyptic" perspective on Paul (Martyn, Gaventa, de boer, Cambell), Pauline scholarship as of late has tended towards a high view of "divine agency" in Pauline soteriology with a strongly pessimistic view of "human agency." This, no doubt, is meant to push—back against a distinctive of some versions of the "New Perspective on Paul" that Pauline Christianity would involve and expect "covenantal nomism" that included a significant element of human agency (e.g., staying in the covenant a la Sanders). This paper will argue that the "apocalyptic" perspective is misguided in its diminution of human agency, and also those who refer to Pauline Christianity as "covenantal nomism" (Dunn, Hooker) have missed something as well. Rather, by looking carefully at Paul's faith—language in Galatians, we will consider how the Apostle might be introducing "covenantal pistism."

(48) "Saved by Grace" (Eph 2:8): New Readings of a Pauline Axiom

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Until fairly recently most interpreters could assume that "saved by grace through faith apart from works," an idea so common throughout Pauline literature, referred to the individual believer's entry to blessedness without regard to one's own efforts or merits. Of late, diverse readings compete to redefine the meaning of this Pauline axiom, and, thus, for the proper understanding of "grace" itself in Pauline letters and theology. This paper will compare a number of quite different readings of Eph 2:8-10.

(49) Eve & Adam, a Serpent, and Sacred Choice

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Women have been misrepresented throughout the Bible for centuries and it all started with Eve. Theologians have used the story of Adam & Eve in the Garden of Eden to justify oppression by blaming original sin on Eve, and blaming female sexuality for all temptation to silence the voices of women and take them out of leadership roles. This paper, explores the text of Genesis 3:1-13 and aims to reclaim Eve's voice through exegesis, early Christian and Jewish thought on Eve, feminist theology, and the author's own thoughts. Reclaiming Eve is about choosing freedom which gives us choice through freewill. This has current political implications with the whittling down of Roe v. Wade, fight over birth control with the Affordable Healthcare Act, and the conversation on sexual assault on college campuses.

(50) From Warlords to Christian Ministers: Conversion and Transformation in Post-Conflict Liberia

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One of the fascinating components of the post-war transitions of former warlords in Liberia has been their embrace of Christianity and their public disavowals of customary religious practices which they associated with their wartime activities. With the end of the Liberian civil war in 2003, a significant percentage of the country's former warlords have embraced new careers as ordained ministers, often with roving ministries rather than stable parishes. This research will examine the process of conversion and transformation of ex-combatants, from warlords to religious and spiritual leaders.

This en-masse conversion of warlords to new roles as Christian ministers has been met with cynicism, as an attempt to escape prosecution for the crimes committed during wartime. Based on interviews conducted with ordained Liberian ministers in the United States and Liberia, this paper will argue that the embrace of religious ministries in the post-conflict period represents an opportunity for former warlords to acknowledge their past, violent life while providing a basis for their participation in the reconstruction process of the country. Recognition as ordained ministers confers legitimacy onto former warlords and provides a degree of insulation from legal efforts to address acts of violence enacted during the years of war and political instability. The process of conversion also connects the violence of their past lives with the practice of traditional and customary religious beliefs, thus further emphasizing the renunciation of violence implied by conversion and Christian ministry.

(51) The Trilaksana ("Three Marks of Existence") as Resources for Conflict Mediation

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In recent years, a number of scholars in peace and conflict studies have emphasized psychological transformation as an important part of successful conflict resolution (Bush, *The Promise of Mediation*, 2004; Folger, *Transformative Mediation Sourcebook*, 2005; Bar-Tal, *Intractable Conflicts*, 2013). The adjustment of personal psychological attitudes and emotional commitments is seen as particularly important in the context of unyielding cultural or religious conflicts in which parties perceive their core identities and beliefs to be at stake. For mediators, the challenge lies in facilitating such transformation while affirming the values and commitments of the parties involved.

This paper proposes a triad of Buddhist concepts as a framework for such transformative conflict resolution. The trilaksana (Pali: tilakkhaṇa) or "Three Marks of Existence," of anatta (non-self), anicca (impermanence), and

dukkha (suffering) recur throughout the Buddhist literature (e.g. Samyutta Nikaya 22.90; Dhammapada, 20. 277-279). The concepts are logically and psychologically interconnected, and are said to characterize all phenomena, both persons and things. In Buddhist religious practice, meditation on the three marks frees the practitioner from attachment to fixed conceptions of self and phenomena that are principle causes of hatred and conflict. In the context of conflict mediation, I propose that the trilaksana can be "secularized" and adapted for the purpose of promoting the psychological and emotional adjustments necessary to conflict resolution. I will explain the three marks of existence and their relevance to theories of transformative conflict resolution, and also suggest practical strategies for their application in a non-denominational manner to conflict mediation settings.

(52) The Future of Interreligious Engagement: A Spirit of Generosity

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Recent interest and study by social theorists and political ethicists have identified generosity as an essential missing ingredient to the future of demonstrable trust in the world. This said, there exists today no nascent and thorough theological investigation of generosity.   This presentation is an effort to discern the rudiments of a constructive theology of generosity as a contribution to such an investigation.

The presentation begins with a working definition of generosity drawn first from the account of creation itself (key texts from Judaism, Christianity and Islam are briefly assessed). The presentation continues through a comparative theological assessment of the shared commission for religious adherents to cultivate a moral proximity of generosity within society. In terms of moral proximity, the presentation reinterprets Krister Stendahl's framing of "holy envy" as a predisposition of generosity toward the religious other. The presentation will conclude with a final assessment of the theological response of generosity in light of the recent call by some international leaders for a more sustained religious voice amidst the dramatic rise of sectarian conflict in the world.

Special Topics: Mormon Studies – Scriptural and Theological Approaches

(53) D&C 93 and the Hermeneutics of Theological Innovation

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This paper approaches the topic of translation through an analysis of D&C 93:6-17. D&C 93 is a revelation Joseph Smith claimed have received in May 1833. Embedded within this revelation was a short pericope from an earlier text of the Fourth Gospel, the only place in Joseph Smith's corpus were such an embedded translation exists. Due to the unique nature of D&C 93, with its combination of revelation and translation, we can gain a deeper understanding and appreciation for the complex aims of Smith's literary corpus. This paper will argue three points based upon an analysis of D&C 93:6-17: First, the language of revelation and translation are remarkably similar, and there exists very little to distinguish the two. Second, the language of the translation contains language that is not found in the Bible but was prominent in 19th century American religious rhetoric, suggesting that audience orientation was, for Smith, a primary function of translation. Finally, D&C 93:6-17 demonstrates attempts at acquiring literary authority in line with that of texts such as Jubilees or the Temple Scroll, as well as biblical texts such as Deuteronomy. Thus, Smith was able to grant legitimacy for certain doctrinal innovations by framing them as part of an archaic record produced by a well-known biblical author.

(54) Fair as the Moon, Clear as the Sun: The Development of the Song of Songs within the Mormon Viewpoint

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Within the Mormon academic discussion, the Song of Songs has been largely ignored, and what little is written dismisses the book altogether. However, early Church interpretation may not support this viewpoint. Quotations that properly employ the time period's exegetical interpretation of Song of Songs 6:10 appear in multiple passages throughout the Doctrine & Covenants, suggesting that early disposition toward Song of Songs was more favorable than later generations have interpreted. In view of this information, I propose to retroactively pursue a potential original meaning for the Song of Songs within Mormon theology. By discussing its contextual presence within the Doctrine & Covenants and later development as a taboo book, I hope to not only comment on the text in question, but use its framework as a template for studying the Old Testament's overall fall from popularity within Mormon culture.

(55) Rewritten Scripture? Analysis of Scriptural Quotations in the Development of Restoration Scripture

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The inclusion of quotations and allusions from the Hebrew Bible and the Greek New Testament within the scriptures of Mormonism, particularly the Book of Mormon, have long been a topic of discussion and intrigue for scholars of the faith community's founding documents. Much of this interest has sought to uncover the origins and possible source material used to create these foundational documents during the infancy of the movement in the 1830's and 40's. Employing a slightly altered methodology proposed by Russell Fuller and Armin Lange in their study of quotations and allusions to the biblical texts in documents of the Second Temple Period, this paper discusses how scriptural quotations and allusions have been shaped and developed within other foundational documents of religious communities (i.e. Sectarian Text found among the Dead Sea Scrolls) and how similar developments can be identified within the scriptural cannon of Mormonism. This paper accomplishes this task by analyzing the variants of the anterior (quoted biblical) texts within the posterior (quoting) text to emphasize how the methodology proposed by Fuller and Lange proves to be purposeful and fruitful when applied to the additional scriptures of Mormonism.

(56) Scripture and Authority in the Mormon Tradition

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In this paper, I develop a Mormon theory of tradition, authority and scripture. This accounts draws on Book of Mormon passages as well as the philosophy of Alasdair Macintyre, Paul Ricoeur, and Jurgen Haberas, This theory of Mormonism as a scripturally based tradition accomplishes two things. First, it explains how Mormonism can evolve and develop in ways that preserves integrity to its most important and distinctive values, practices, beliefs, and texts while simultaneously incorporating truths and insights from alternative traditions (religious or otherwise). Second, this account gives place for theological work by lay members in a way that complements the formal ecclesiastical authority within the Mormon tradition. Although there are potential conflicts between ecclesiastical and theological authority, these conflicts can be effectively mediated by understanding the complementary modes of authority invoked by these two different groups.

(57) Al-Afghani and the Nature of Humanness in Modernity

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Jamal al-Din Afghani (1838/1839-1897) is widely regarded as the father of modernist Islamic thought. A great deal of scholarly effort has been devoted both to mapping the vast extent of Afghani's influence and to puzzling over the deep contradictions present in his work. Some scholars have attempted to explain Afghani by arguing that he presented different opinions to different audiences, or that his work is framed within a model of civilizational progress. I propose, however, that Afghani's thought is best understood by examining how he conceived of humanness. He made use of many ideological structures, including religion, modernity, and philosophy, to construct a particular model of what it means to be a human being. For Afghani, humanness is contingent: its actualization requires linear civilizational development, the presence and progression of religion, and the acquisition of scientific and philosophical truth. His thought is in large part a response to his conviction that European imperialism was fundamentally dehumanizing for Muslim colonial subjects. In attempting to rehabilitate Muslim humanness, he both defies and coopts Western narratives of modernity. I argue that Afghani used three mechanisms in service of this goal: the idea of religion, particularly Islam, as a civilizing force, the universalizing of science and philosophy, and the equation of material power with full humanity. Afghani did not separate the individual from their society, and thus his ideas about humanness depend on certain propositions about community, class structure, and political action. By analyzing how Afghani approached humanness, this paper proposes that there is a unifying structure to Afghani's thought that responds both to imperialist modernity and Islamic traditionalism.

(58) Muhammad Iqbal's Poetic Reality

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In *The Reconstruction of Religious Thought in Islam* (2000)*,* Muhammad Iqbal theorizes that symbols best communicate Reality because rational expressions of Reality rely on sensory experiences, which are suspect. He argues that only symbolic forms of communication can convey the underlying structure of Reality known through experience. This paper proposes to examine Iqbal's use of symbols in his poetry in light of his expressed epistemological and metaphysical understandings.

More specifically, through a close analysis of one of his most celebrated poems, *The Secrets of the Self*, it argues that Iqbal's poetry was both an extension of his philosophy and the medium through which he sought to evoke the Reality of a distinct Muslim Selfhood. The paper concludes by demonstrating how the Muslim self that he sought to evoke through his poetry could only be realized within certain social relations that could only be achieved through Muslim self-governance.

(59) The Aga Khan and the Canadian Government

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In the past decade, the Nizari Ismaili Imamat has opened a number of major "ambassadorial" institutions in Canada. In his remarks at the founding and opening of all these buildings, the current Nizari Ismaili Imam, His Highness Prince Karim Al-Husseini, Aga Khan IV, has repeatedly remarked on the long-standing and close relationship between the Ismaili Imamat and the Canadian Government. This paper seeks to elaborate upon the nature of this relationship. In particular, it will examine the historical interactions between these two parties, with particular attention to the ways in which their values and goals have overlapped, and the ways in which their partnerships have served to the mutual benefit of both, especially in terms of their outwardly projected

image. It is hoped that this analysis will add a new and different perspective to the growing body of work on the interactions between the State and modern Muslim communities in North America.

(60) *Iqra'*!: Revealing, Reciting, and Listening in the Qur'an

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It is often noted that the Qur'an is not the Qur'an unless it is heard. While the rules of proper recitation (*tajwid*) were canonized in the 4th/10th century, they are typically understood as preserving the sound of the Qur'an as the Prophet Muhammad would have recited it. In her seminal study on the Qur'an's recitation, Kristina Nelson presents the interpretation that to recite according to the rules of *tajwid* is seen as fulfilling a divine command. Cited in support of this point is the second half of verse 4 of Sura 73, commonly interpreted as meaning "recite the Qur'an according to the rules of *tajwid*." Subsequently, there is much in the hadith literature about the virtues or merits of reciting or listening to the Qur'an, the etiquette of doing so, the existence of variant readings, and some information on how the Prophet would recite, in terms of how he valued the practice, his preferences regarding recitation, or the quality of his voice. This all is of course, a separate matter from the Qur'an's own understanding of the importance of its recitation. In this paper, I draw on recent literary-driven scholarship on the Qur'an (primarily that of Angelika Neuwirth, Navid Kermani, Michael Sells, and Daniel Madigan), addressing one key stylistic feature of its self-presentation – the ways in which the text directs and even demands its own recitation. In exploring these questions, I examine the vocabulary with which the Qur'an discusses recitation, with reference to the three roots used as verbs referring to recitation: R-T-L, Q-R-', and T-L-W. In this paper, I argue that, when read with respect to the chronology of the Qur'an's revelation, a distinct development in the Qur'an's understanding of its own recitation emerges. Within the Meccan suras, the text typically evokes or commands its own recitation within a rich network of sensory allusion, especially combining the oral/aural and the visual, an in relation to knowledge. As the chronology of the text progresses, in the later Meccan and Medinan suras, the object of recitation broadens, referring not only to the revelation of the Qur'an, but other revelations, or stories about prophets and the signs that they were given, particularly within the context of disputation.

Theology and Philosophy of Religion

(61) The Process of Knowledge and Knowing: A New Look at the Story of Job

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A new look at the story of Job implicates emotion as the epicenter for the process of knowledge and knowing. Consistent themes throughout Job are chaos and darkness. Psychologically, chaos lacks a process through which knowledge and knowing can be determined, this produces a novel drive to creatively transform chaos and darkness. The process of cognitive dissonance implicates emotional motivation in dissonance reduction methods. Thus, the search for truth is emotionally implicated. In the case of Job, two methods for knowledge and knowing are utilized to make sense of Job's suffering: heuristical and systematic. Research suggests the use of method is determined by situations of certainty or uncertainty. For example, when a situation is certain, heuristic methods of knowing and knowledge are employed. Conversely, when a situation is ambiguous, systematic methods are recruited. Cognitive dissonance theory suggests that Job's suffering would have created significant emotional distress in Eliphaz, Bildad, and Zophar. The drive to reduce their emotional discomfort engaged the process of knowledge and knowing which elicited defensive attributions, harmonizing their theological worldview, to blame Job for his suffering. A new look at the story of Job outlines the connection between emotion, theology, and the process of knowledge and knowing.

(62) Ways of Knowing in Religious Communities: Conceptual Limit and the Problem of Privileged Access

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Conceptual limitations and the problem of privileged access seem to dictate that religious epistemologies play an internal-explanatory (descriptive) and not an external-referential (truth-conferring) role. First and foremost, I will explicate the nature of religious epistemology by focusing on how warrant or normative epistemological propositions are grounded in the individual and collective mental content of religious communities. Secondly, I will propose that this constitutive framework or conceptual scheme inherent to the various religions inevitably necessitates a conceptual limit and thereby dictates the impossibility of any privileged access to the real or the ontological. Thirdly, it will be argued that this predicament is not exclusive to religion but quite prevalent in the resident disciplines within academia including the exact sciences (via the under-determination thesis and pessimistic meta-induction). Accordingly, the descriptive strategies of the contingent narratives of religions which ground their respective epistemologies seem to provide a fertile environment for productive inter-religious dialogue without the privileging of one over any other.

(63) The Constraints of Rationality and Their Impact on Religious Attitudes

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As epistemologists, we often call a belief or action 'rational' or 'irrational' without having a clear idea of what the structure of rationality is. In this paper, I present Robert Audi's account of rationality, given in *Rationality and Religious Commitment* (2013) that distinguishes it from justifiedness and reasonableness. Audi's account of rationality has it that theoretical reasons can act as instrumental reasons, and that theoretical reasons are based on experiential grounds. Audi also presents a distinction between propositional and attitudinal faith (the former is faith *that*, whereas the latter is faith *in*).

My paper connects Audi's discussion of rationality to a recent debate within epistemology and the philosophy of action. That debate is over what kinds of constraints we put on rationality, especially as temporally bounded agents. Michael Bratman, in *Time, Rationality, and Self-Governance*, argues that when it comes to practical rationality, we have a reason to hold onto the intentions we have previously formed. If Bratman is right, then our religious commitments are stable over time. After considering an objection to Bratman via Sarah K. Paul, I respond to both Bratman and Paul by considering what aspects of intentions are constitutively necessary. This reply gets both Bratman and Paul what they want, without having to appeal to a constraint on rationality.

By sorting through the relevant philosophical issues, this paper both 1) gives an account of what it means for a religious attitude to be rational (and thereby updates Audi's view), and 2) provides a structural account of the stability of religious attitudes over time.

(64) The Iconic and the Sacramental in Friendship: A Practical Theology Approach

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There is a tension between culturally informed and theologically informed social understandings when it comes to Christians and friendship. Contemporary Western cultures tend to value individualism, capitalism, consumerism and mobility, and thus nurture contractual or competitive relationships, superficial attachments and instrumental "friendships." Within such contexts, friends have become people we retreat to in our private relations, and friendships tend to be private affairs rather than being based in community. Yet theologically informed social understandings highlight the potential for friendship to have an iconic and sacramental role, and for interpersonal friendships to foster commitment to the good of the community.

Within this conference paper I advocate for a practical theology of friendship to inform the shared social and theological imagination of Christian communities of faith, and the practices of friendship encouraged and nurtured. Towards this end several writings on friendship of Elisabeth Moltmann-Wendel are explored, in order to identify understandings and practices that contribute towards faithful and authentic friendship in its various dimensions. These writings include the book *Rediscovering Friendship* (2001)and a chapter within *Passion for God: Theology in Two Voices* (2004), entitled "Friendship – The Forgotten Category for Faith and Christian Community: A Perspective for the Twenty-First Century."

Women and Religion

(65) Healing the Shame: Exegetical Research Paper on the Samaritan Woman by the Well

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Growing up in Japan, I was frequently viewed as a sexual target. Most women experienced similar occurrences especially when travelling on the trains. We felt alone in our shame. The other passengers pretended not to see. I felt ashamed by this public humiliation. Ignored. Unimportant. Dispensable. Devalued. I was harassed and targeted but this came with the territory of being a woman in a misogynistic society. We all have our own personal stories of shame. We can see the Samaritan woman as a corporate character. Most women have experienced harassment, inequality, private shame or self-blame in some form or another. We may walk around in shame from these stories of pain. When a woman is cut off from her instinctive nature she is not free. The Samaritan woman accepts the gift of living water and this sets her free.

In order to begin to walk tall again, we must share our story with another. It is vital to be heard, honored and validated for the pain we have endured. Furthermore, after the healing and sharing is initiated, we can begin to use our stories to help others if we so choose. When the Samaritan woman bravely shares her story, she is accepted and validated not only by Jesus but by her own community. Two thousand years later we are still listening to her story. She encourages us to surrender our own shame and to lead others to the living waters of freedom.

(66) The Baha'i System of Translation Helping to Bridge the Gender Gap in Scriptural Translation

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In 1948 the world leader of the Baha'i Faith, Shoghi Effendi, asked the trained and established female Baha'i translator, Marzieh Gail, to translate into English the words of her faith. This was not her first time translating Baha'i Scripture, originating in Arabic and Persian. Nor would it be her last. Much of the work performed by Gail has become the standard translation, still referred to by most English speaking Baha'is.

Following the story of Marizeh Gail and her translation of the Marriage Sermon (the *Lawh-i Khutba*), this presentation explores the system of translation as established and practiced in the Baha'i Faith, and the role women play in shaping translation of Baha'i Scripture.

Delise and Woodsworth (2012) note that religions have a wide range of attitudes towards translation of their Divine Scripture. On one side there is an attitude that the word of God can be understood only in the language of the original text and translation is impossible. On the other side it is considered that the power of divinity is carried through any language and transferred through the inspiration of the translator. Even within the same religious community attitudes towards translation has been conflictual (p. 153). In the Baha'i Faith, there is a clear, systematic approach to translation that reflects some of the core ethics of the religion. The act of Gail translating Baha'i Scripture suggests a new attitude towards the equality of women - one of the core teachings of Baha'u'llah (the Prophet-Founder of the Baha'i Faith).

Montaigne claimed that translation is a feminine act because it is "always defective" (in Delisle and Woodsworth, 2012, p. 144). Generally, when translations of text by women were published, "it was often anonymous" (p. 144) unless it was distributed only within the family. Placing confidence in a woman to translate some of the foundational Scripture of a new religion that comes from an Islamic language and culture is a bold move. To honor her by associating her name with such translations highlights a significant and subtle move, even a paradigm shift in attitude towards the position women play in the religious and academic community.

(68) Recovering the Sacred in the Journeys of Birth and Becoming: A Paradigm of Spiritual Care for Birth Practitioners and Families

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Spiritual care for end of life has become part of the social, cultural and healthcare paradigm of many Western societies and American culture, and yet, spiritual care for the beginning of life has not been commensurately addressed. This presentation seeks to promote the recovery of a paradigm inclusive of the sacredness of the beginning of human life through scholarly exploration of various academic disciplines in order to discern a theological/spiritual foundation for the advocacy of spiritual care for the beginning of life. The process of inquiry and discovery engaged the fields of theology/spirituality, psychology, cultural anthropology, feminist process theology/philosophy, and the health care sciences and realized a holistic perspective which unified the potentially disparate fields. The emergent themes of the results of the research demonstrate a developmental progression beginning with the discussion and establishment of the human journey as being that of embodied natals, intimately interconnected and intrinsically oriented toward a life of becoming and flourishing. Additional themes affirm that birth *is* a spiritual experience which the provision of spiritual care throughout the perinatal stages honors as sacred. In an effort to restore trust and empower others in their decision-making processes and development of their own philosophies of life, this presentation provides information and viewpoints regarding the integrated physical and spiritual qualities and nature of the human experience beginning with birth and looking beyond to a lifetime of unfolding into one's fullness and flourishing. This presentation promotes advocacy for spiritual care for the beginning of life to enhance personal wellness for each mother, infant and family and empower positive and individual decision making during a time of transformation and new beginning. The chosen application for this proposal is the development of an undergraduate college-level course designed specifically for midwifery students in the hope that the inclusion of this type of course within the curriculum for midwifery education presents an opportunity to heighten practitioner awareness and implicit understanding of the spirituality of birth and the sacred beginning of each human life.

Arts and Religion

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(69) Contemporary Sacred Art and Spiritual Ecology

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What is the role of sacred art in the face of climate change? This interdisciplinary presentation is centered on the belief that our current ecological crisis is a spiritual crisis. Those of us in the developed West have become so far removed from our innate interdependence in the web of creation that we are destroying the land base on which all life is dependent. My research shows that this destructive way of being has evolved over the millennia beginning, in part, with the rise of monotheistic religious traditions that reverenced a transcendent God, while rejecting the holiness of the natural world out of fear of being associated with paganism and witchcraft. Alongside this paradigm, we are also seeing a resurgence of indigenous ways of knowing that remind us that the earth is holy and worthy of our reverence. Through my work as an artist and in this paper, I present a synthesis of these two ways of being in relationship to the Sacred that is both transcendent and immanent creating a third narrative as expressed through *interspiritual* artwork. In conclusion, this project will shed light on the way that contemporary sacred art can help us confront the ecological crisis including species extinction and climate change.

(70) Bones, Stones, Feathers and Flora: L'objets Trouvé—in Ritual, Art and Spiritual Practice

Marion Dumont, Independent Scholar (mgdumont68@hotmail.com)

I propose a photographic essay depicting everyday objects found in nature with the intention to communicate the natural beauty of these objects and their role in ritual, art, and spiritual practice. This presentation represents one woman's experience of what is commonly defined as Earth-based spirituality and serves as an example of how this form of spiritual practice helps to create meaning and connection through a participatory relationship with the natural world. "L'objet trouvé" is a term that was coined in the 20th century to refer to objects found by an individual, such as an artist, and determined to have aesthetic value with little or no modification before being presented as an art form. The purpose of this essay is to demonstrate the spiritual significance of natural objects as both artistic and spiritual expressions. In addition, the presenter wishes to emphasize that it is possible to engage in an Earth-based spiritual practice without appropriating indigenous ways. More importantly, it reveals that the sacred and the mundane are intricately connected and are often one and the same. The photographs will be accompanied by a discourse that supports and enhances the visual portrayal of found objects. The discussion will include an introduction to the topic followed by brief descriptions of the objects as they are shown in order to establish the connection between the mundane and the sacred and their significance in ritual, art, and spiritual practice.

(71) Upon This Rock: Sacred Stones and the Immanence of Life in the Alpine Folk Traditions

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The importance of rocks in the traditional culture of the Italian Alps is evident in the archaeology, folk stories and everyday practices. Rock surfaces scraped smooth by receding glaciers in Valcamonica in northern Italy bear hundreds of thousands of engravings dating from across the millennia. Direct contact with certain rocks by sliding or rubbing was believed to promote fertility, a practice still remembered in the popular culture. The location of shrines, chapels and churches in and on rocks acknowledges a continuity of sacred sites. The chapel that holds the highly-venerated statue of the Black Madonna of Oropa, for example, is built directly upon a rock, not far from a fertility rock.

In the folk stories once told in villages throughout the mountains, rocks are associated with power in the spiritual realm. Imprints on erratics, large boulders left from the ice age, are said to be of saints and the Virgin Mary – or the devil and witches. So-called witches once danced around rocks before the Council of Trent banished them and turned them into stone. A folk remedy for epilepsy, considered a spiritual sickness, utilizes the powder of a certain rock as medicinal. Spring water coming from the rock characterizes sites of fertility rituals. Water held within indentations in the rocks was considered blessed. Drawing from my on–site dissertation research, folk literature, and interviews, I will present specific examples and visual images of rocks in northern Italy that have been regarded as sacred and even life-giving in the folk practices.

(72) Aloft into the Shining Skies: The Mythic Intersections of Celestial Mare Goddesses and Swan Maidens

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Through a comparative mythological approach and a feminist perspective, this paper presents mythological intersections between goddesses as celestial mares and swan maidens. The solar horse goddess has benefited from perceptive, but limited study. Similarly, folkloric and literary treatments of swan maidens are insightful, but slim. This paper explores the rich ore of material that still gleams within the corpus of Indo-European mythologies and helps reclaim vital feminist mythological knowledge. Myths from various cultures show us that the solar mare goddess is actually part of a stable of celestial mare goddesses. The wildness of celestial mare goddesses blends with the wild swan maidens of myth, highlighting power, sovereignty, and sexuality. Personifying the Sun, Moon, or Venus, these mare goddesses are both maternal and sexual—attributes that become separated through the spread of patriarchal rewrites. Eventually, their connection to swans becomes faint and swan maidens become relegated to the realms of fairy tale and folktale.

(73) Reimagining Hildegard of Bingen's Visions in the Context of Contemporary Painting

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What does it mean to make visual work in painting in our current time that is concerned with spiritual aspiration and more than the marketplace and critical acclaim? This question is examined through the lens of Hildegard of Bingen, who had visions of imagery that were ecumenical and inclusive of all humanity; a vision that is relevant for the society of today. In looking towards the past, often new strategies of being can emerge that can inform the current present. By thoughtfully engaging with some of contemporary painting's imagery construction through the work of Mark Tansey, Vincent Disiderio and Ceil Bergman, (with the insight of Hildegard), the audience can come to imagine where we stand in the midst of the information age and technical knowledge that is pervasive today, and how artists of our time are visualizing it. Though we have an abundance of everything and at the point of a digital instant, what does it mean to slow down and engage with the world with a point of view that is contemplative and not concerned with immediate commercial gain? Is it possible to make work that is concerned with the knitting together of culture and nature and what could it look like? As an artist/educator for 35 years, these are the questions that have concerned me and have informed my practice for the same amount of time. Using spiritual principles informed by mystics of the past, I have found new depths of engagement with my students in the present. This presentation will illuminate some of the reasons why.

(74) The Young Prince Seated under the Jambu Tree: Avatars of the Early Bodhisattva Image

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Associated with the beginnings of Mahāyāna, the bodhisattva concept and image are certainly older than that. Archeology and art history show that the veneration of images was part of the monastic practice at the time when early Mahāyāna sūtras dismissed images as unessential to the progress of a bodhisattva; however, a couple of centuries later, images of Buddhas and bodhisattvas flooded representation, while doctrinal changes paralleled this development. Most historians identify this stage with the mature Mahāyāna form of Buddhism. In my paper, I will examine uses and attitudes toward image making and the veneration of images in both monastic Buddhism and early Mahāyāna while examining one bodhisattva image, the "Image of the Young Man Seated under the Jambu Tree." My paper will attempt to answer the following questions: (1) How did the veneration of the bodhisattva image contribute to the tradition; and (2) What role did the image known as "the Young Price Seated under the Jambu Tree" play in the monastic context? To answer these questions and due to difficulties related to the scarcity of information, I will cross-reference archeological, epigraphic, numismatic, literary, historical, as well as art historical sources from the period that followed the death of King Aśoka and to the first four centuries of the Common Era. Furthermore, I will consult both early Mahāyāna *sūtras* and *Vinaya*, as these documents are significant depositories of data about this little documented period in the history of Buddhism.

(75) When Herakles Went to India: The Transformation of a Greco-Roman Hero-God in Buddhist Art

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Scholars have long agreed that Herakles, filicidal hero and deified human, appears alongside other Greco-Roman deities in the Gandharan art of the Kushan dynasty. He appears as himself in secular courtly art and as Vajrapani, the bodyguard of the Buddha, on stupa reliefs of events from the Buddha's biography. But given the dearth of contemporaneous literary representations of Vajrapani, scholars can only guess at what Vajrapani meant to the monks and sculptors involved in creating this monumental art. My presentation analyzes the figure of Herakles in Greco-Roman culture, seeking to understand exactly what components of the Herakles myth went East and how that can shed light on Vajrapani's meaning. I argue that in Gandharan art, Vajrapani is both a symbol of royal patronage and a chthonic deity converted to Buddhism. Gandharan artists chose the figure of Herakles to represent patronage because of his Greco-Roman and Bactrian ties to kingship. Herakles was also a natural choice for a chthonic deity because of his own closeness to an animal nature, his deification, and his strong moral duality between heroic virtue and murderous madman. Herakles-Vajrapani embodies the way in which Gandharan Buddhist artists, standing at the beginning of their religion's artistic tradition, used Greco-Roman art to create the visual lexicon of their tradition.

(76) Meditation: Zen and Catholic

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Today there are a growing number of Zen meditation retreats and workshops being held in Catholic monasteries and parishes and a proliferation of resources intended to combine Zen meditation and Catholicism. These suggest Zen meditation practice as performed by Catholics is compatible with Catholic identity. But is it actually possible for the two to be compatible? The purpose of my paper is to answer this question. To this end, I will examine the reality of Catholics-currently-practicing Zen meditation. While Catholic meditation presupposes belief in God and disposes one to encounter him, Zen meditation starts with denying existential reality, including God, and leads one to trust oneself and to develop self-reliance. At least in this dimension, the practice of Zen meditation does not seem compatible with Catholic identity; rather it seems opposed. My focus will be to

articulate how Catholics do Zen meditation as a practice and to examine whether they do it in a way that is compatible. Despite their different understandings of meditation, the two traditions clearly share one thing – an understanding that one encounters truth out of silence. For the two traditions, silence is what creates the space where truth is inculcated. This understanding suggests there is the possibility of adopting and adapting practices from each other. Therefore, I will articulate the two traditions' interpretations of silence and then find ways for the two to adopt and adapt practices from each other.

(77) New Kind of Religious Studies in the West? The Pilot Project of Maitripa College

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Since 1990, enrollment in faith-based (mostly Christian) colleges and universities has increased a dramatic 70% after years of declining interest. Reasons for this increase are varied, and include financial incentives and personal lifestyle choice, as openly religious students are drawn to environments that support their belief and value systems. At the same time, in the past 50 years, a dramatic shift has occurred in the climate of higher education in America, and indeed in the cultural climate of the United States itself. By all accounts, American education has changed dramatically since the advent of the land-grant colleges and the rise of contemporary research universities. As a result of these trends, the landscape of higher education in America, and of the country itself, has become at once aggressively secularized and religiously polarized. Within this climate, the study of Buddhism has migrated from Asia to the West, and is finding its way as a field of study and practice among modern Western paradigms of adult education, among them the college or university model. The pioneers of this transition include academically trained Western scholars, traditionally trained Asian scholars and practitioners, and supporters on both sides who value both education and the principles and practice of Buddhist thought. This paper will explore one such experiment: the Tibetan Buddhist institution of higher learning at Maitripa College. The paper will address the unique lens that such a project brings to the issue of Buddhist Studies in the West.

Hebrew Bible

(78) The Power of YHWH's Clothing: Origins and Vestiges in Comparative Ancient Near Eastern Context

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Despite the aniconism of official YHWHism purported from Jerusalem, the vision of YHWH communicated by the biblical authors is not abstract. Varying texts envision the enthroned king and in those descriptions communicate a tangible, specific, and well- known image in the mind of the reader/worshipper. This study focuses on the clothing of YHWH as envisioned in the enthroned state. Given the importance of divine clothing in Mesopotamian textual and iconographic representations, it is surprising that this feature is not more common in the HB. While descriptions of divine clothing are rare in the HB, they do break through the aniconic layer. These descriptions must have had meaning for the Israelites and, upon a closer inspection, are likely more prevalent in the HB than expected. By discussing select texts from Mesopotamia that help explain the function and use of clothing on divine statues, this analysis clarifies both the type of clothing envisioned on YHWH and the function of that clothing. Elucidating the function of divine clothing then assists in naming a well known biblical articulation where the ANE expression of divine clothing found a comfortable place amongst the aniconic tradition of the HB. Connecting a common biblical expression back to its possible origin in the clothing of the deity, helps us understand both the function of divine clothing and this biblical expression.

(79) Tamar and Tamar: The Garments of Widowhood, Prostitution and Virginity

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The two Tamars in the Hebrew Bible not only share the same name, but both characters also wearspecific clothing that relates to what happens to them. Tamar of Genesis takes off her widow's clothes and covers herself with a veil as a disguise; Judah understands her to be a prostitute. After she sleeps with him, she takes off her veil and puts on her widow's clothes again. Tamar in 2 Samuel is dressed in an ornate robe, the kind of robe worn by "virgin daughters" of the king. After she is raped by Amnon, she puts ashes on her head and tears the ornate robe. Though the garments do not make a person, they are suggestive about her character and characterization. Both women experience injustice, and take action in public—to and with their clothing—in response. But while the Genesis Tamar is elevated as a matriarch, the 2 Samuel Tamar remains a desolate woman in her brother's house. By analyzing the role that clothing plays in the stories, this study will describe how the narratives contribute to the discourse of social roles in the Hebrew Bible.

(80) Disrobing an Isaianic Metaphor

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The Book of Isaiah contains at least ten references to robe-like clothing. No other book of the Hebrew Bible contains as many "robe" references**.** Rather than merely pedestrian notices, the number of references and their lexical variety suggest symbolic intentionality within multiple Isaianic traditions. That is, the imagery of the "robe" is more than simple-referential but often complex-metaphorical. Of particular importance is the use of *mü`îl* in Isaiah 61:10. This paper argues that in Isaiah 61:10 the term "robe" is utilized for strategic ideological purposes during the postexilic struggle between rival theological factions. Namely, the symbolic power of clothing helped envision new organizational possibilities in the postexilic period through "dressing" unusual characters "for the job."

(81) A Child's Life: Ancient Israelite Children in Comparative Perspective

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The emerging field of children in the Hebrew Bible is now in need of a study that sets this topic in a larger comparative matrix. The very recent contributions (as much as 3 monographs in 2013) have developed this area of scholarship and demonstrated the importance of children in biblical narratives, but more can be done to illuminate distinct stages of a child's life informed through the comparative perspective. Historical data must be gathered to construct stages of a child's life, how each stage was understood, and then use these stages as essential interpretive frameworks for select biblical texts.

This paper both outlines the structure of such a study and offers emerging contributions. First it outlines the type of data gathered from the ancient Near East to define logical stages of a child's life, and discusses how each stage becomes the interpretive lens to illuminate a child's role and function in biblical texts. Second, this specific paper offers provisional observations regarding the pre-birth stage.

It shows how the pre-birth stage is defined as a valid stage in a child's life, summarizes the contributions from an array of ancient Near Eastern texts, and discusses how those can be applied to some biblical texts. The comparison shows that while violent texts against children can be understood as a logical extension of the surrounding cultural attitudes, there is a shared counter tradition between biblical texts and the larger cultural matrix, that promotes a specific view of the child. In particular, this shared counter tradition links the deity to the child in key ways.

(82) Prison and the Bible: Current Practices and Reflections from Isaiah

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There is relatively wide agreement in the United States today that our prison system is fraught with problems. Public opinion associates prisons with overcrowding, racial disparity, human debasement, and with an inability to accomplish a core purpose – the reduction and prevention of criminal activity. Yet, despite our general cynicism toward the prison system, there is also a partial antipathy ascribed, at times fairly, to persons who have never been touched by it. On a practical level, we want state and federal systems to protect us and to provide safe streets. On an ideological level, there is a sense that it is foolhardy to take a lenient stance on crime because this will lessen its gravity. However, as religious communities often equate crime with sin writ large, there is also a need to pursue redemption and wholeness in society. One way to do this is by reflecting on how punishment, prison in this case, can and should relate to restoration. In this essay, we will proceed by examining the idea of imprisonment from two perspectives: from a modern perspective by considering the history of prisons and current practices in the state of Oregon, and from a biblical perspective. To close, we will offer our thoughts on how a biblical perspective can engage our culture as we find it.

(83) Reading Job's Different Bodies in the Book of Job

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Body references in the book of Job have recently received some notable attention. No one can deny that body images are prevalent throughout the book and play a significant role. It is not difficult for readers to perceive Job's body, God's body, and Job's three friends' bodies in the book of Job. Interestingly, however, it is not so obvious to readers to notice Job's different bodies in the prologue, the poems, and the epilogue as they seem to have been advertently omitted. The presentation attempts to argue that the book of Job does implicitly project three different images of Job's body in these sections: Job's sound body in the prologue, Job's injured body in the poems, and Job's disabled body in the epilogue.

History of Christianity and North American Religions

(84) "Our Native Church": Henry Budd, James Settee, Charles Pratt, the Church Missionary Society and the Creation of a Native Church in Rupert's Land, 1840-1900

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Between 1850 and 1900 some two dozen Cree and Ojibwa men took up roles as ordained missionaries, lay catechists and teachers for the Church Missionary Society [CMS] in Rupert's Land. The CMS was the most important missionary organization active in western Canada in the second half of the nineteenth century and an important agent in what historian Gerald Friesen has called the west's 'great transformation.' The purpose of this paper is to examine the role of the indigenous agents of the CMS in this process of transformation. In the past, historians have often treated the region's Native peoples as hapless pawns in a process of change beyond their control or as victims of a tide of colonization. By examining the place of indigenous agents in the missionary efforts of the CMS, this paper explores how Native peoples responded to the forces that intruded upon their land and life and the ways in which they incorporated Christianity into their world views and life ways. The paper focuses on three important Native agents of the CMS–Henry Budd, James Settee and Charles Pratt—and their attempts to create a Native Church in Rupert's Land.

This study seeks to demonstrate that:

- the encounter between western missionaries and indigenous peoples was not simply one of cultural imposition, but rather, part of a complex dialogic process in which both parties, missionaries and missionized, actively participated;
- Native agents were vital to the introduction, preservation and expansion of Christianity in western British North America, and
- they were responsible for much of the modest success that the missions enjoyed.

(85) Religious Practice of the Catholic Community in Colonial Maryland

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The goal of my research is to explicate religious practices of the Catholic community in colonial Maryland as the cradle of U.S. Catholicity, an examination of which has been visibly absent from on-going studies. Though there are related studies on the community, there are few sources that offer detailed evidence of the community's religious practice except the records that document the activities of the Jesuits who served in Maryland from 1634 to 1776. While Lord Baltimore controlled the colony (1634-1689), Catholics worshipped openly and freely. But when he lost control of the colony in 1689, his experiment in religious toleration ceased. Catholics were restricted to practicing their religion in the privacy of their homes, especially since the "Act to Prevent the Growth of Popery within this Province" of 1704.

The community's liturgical practices were centered around Mass. Families arrived at the appointed private chapels or houses early in the morning; confessions were heard until 11:00 a.m.; Mass was celebrated at mid-day with Holy Communion; a catechism instruction ended the day. When Catholics were able to attend Mass, they were encouraged to bring manuals and catechisms, whereas private devotions such as praying the rosary were recommended for those who were unable to read. The community's sacramental practices are as follows: For couples who lived near one of the Jesuits' chapels, arrangements could be made for baptism within days of birth. Baptisms were performed regularly as part of the Sunday schedule; when Mass was over, infants were baptized, or some ceremonies were supplied in the case of those already baptized in danger. And on the planned day of holy communion, fasting was required from the midnight before. Church practice did not allow marriages to be performed during Advent or Lent. After the groom placed a ring on the finger of the bride, it was customary to place a little gold or silver into her hand as a symbolic transfer of his worldly goods. Priest occasionally performed marriages at the couples' homes. And the sacrament of extreme unction, an anointing of the sick, was given to those in danger of death.

My examination of the religious practices of the Maryland Catholic community from 1634 to 1776 reveals the centrality of family and the support they offered one another through their network of private chapels and Mass houses; the pastoral work of the Jesuits was directed to providing families with the support they needed to maintain their religious practices.

(86) Holiness Activism: Social Engagement among Nineteenth Century Wesleyan-Holiness Groups

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Wesleyan-Holiness identity in the United States encompasses various threads attributable to the influences of John Wesley and the early Methodists of England, the nineteenth-century American Holiness Movement, and the fundamentalist-modernist controversy of the twentieth-century. Specifically Wesleyan-Holiness denominations of today, largely influenced by the American Holiness Movement, are often narrowly focused on piety and purity of intention as regards an *individual* experience of sanctification. The fundamentalist-modernist divide also partially contributed to a holiness ethos of protecting oneself from the "world" resulting in congregational retreat from the public square and turn inward resulting in diminished efforts in social

engagement. Though the impetus for "social holiness" instilled by John Wesley and carried forth in the "people called Methodist" remains part of the historical narrative of these traditions, the larger part of the twentieth century demonstrated an "amnesia" with respect to U.S. Wesleyan-Holiness social response to abolitionism, poverty, and oppression. This paper uncovers practices of social holiness in late nineteenth and early twentieth centuries and analyzes them as corporate ecclesial practices. Incidentally, it was these early "practices" of social responsibility that stirred the rise of Wesleyan-Holiness denominations. Rather than individual and isolated efforts of social justice, I examine how social consciousness and action reflect a corporate and moral pursuit of social transformation.

(87) Catholic Approaches to Urban Poverty: The Founding of *The Door Is Open* in Vancouver

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Within the prosperous city of Vancouver, British Columbia is the troubled neighbourhood of the "Downtown Eastside" (DTES) that, due to its extreme poverty and serious drug problems, is often referred to as one of "Canada's poorest postal codes." As a faith-based response to this complicated social problem, in 1973 six undergraduate students from the University of British Columbia received an Opportunities for Youth (OFY) grant from the Government of Canada to open a drop-in centre for the homeless population of the DTES called *The Door Is Open*. Open twenty-four hours a day, this centre became a favorite draw for the most alienated people of the city. Interestingly, *The Door Is Open* also became an ecumenical hub of young Christian social activists. The following year, when the founders went back to school, management of *The Door Is Open* was taken over by the Roman Catholic Archdiocese of Vancouver, who continues to operate the ministry to the present.

This paper provides the first-ever history of *The Door Is Open*. Based heavily on interviews with the original founders and volunteers, this paper details the conception and implementation of a faith-based homeless shelter in one of Canada's most difficult neighbourhoods. Beyond focusing on the services provided, this paper also explores the theological foundations of *The Door Is Open*. Furthermore, as a method of evaluation, this paper will compare and contrast this faith-based response to social justice in Vancouver during the 1970s with two other well-studied Catholic approaches to urban poverty: Dorothy Day's *Catholic Worker Movement* and Catherine de Hueck Doherty's *Friendship House Movement* (both founded during the 1930s).

New Testament and the World of Early Christianity

(88) Finding Matthew's Meaning: Redactional Structure and Textual Issues in the Parable of the Wicked Tenants, Mt 21:33-46

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The inclusion of Matthew 21:44 in the parable of the wicked tenants has often been a debated issue due to the awkward back and forth between agrarian and architectural imagery in vv.42-44. This paper will argue for the inclusion of v.44 in the pericope, and that vv.43-44 provide a block of interpolated material that serves as the interpretive crux for the pericope. It will be argued that this creates a message that has distinct differences to the Markan version of this pericope, and creates a new layer of meaning which cements the pericope within Matthew's context and narrative goals, whilst challenging the traditional salvation history interpretation of the parable.

(89) Analyzing Textual Stratification in the Greek Gospel Text of Codex Bezae: Comparing Three Approaches to Layer Extraction in Mark 1

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It has been suggested that Codex Bezae's Greek column (D) attests a stratified text, consisting of detectable layers of readings that reflect its historical contact with different traditions (Haenchen 1971; Aland 1986; Holmes 1996). If this is so, the implications are profound for any comparative text-critical work that considers D as a unit. Yet, except for Holmes' analysis of the D + Old Latin layer in Matthew (1996), no systematic effort has been made to test or generalize this theory or to propose practical detection and extraction methods for the layers. Using Mark chapter 1 as a case study, this paper will compare three approaches to extracting D's readings by layer: first, using Holmes' categories based on attestation patterns; second, using local-stemmatic analysis of individual variants; and, third, using a multivariate clustering technique to partition readings by witness support. Based on the results of this comparison, a preliminary attempt will be made to characterize D's strata, propose refinements, or suggest alternative models.

(90) Recovering the Lucan Jesus in Luke 8:36

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This essay uncovers the obscured salvific work of Jesus in Luke 8:36. The NRSV, NIV, NASB, KJV and most other English versions of the Bible translate Luke 8:36, the end of the story of the Gerasene demoniac as, "Those who had seen it told them how the one who had been possessed by demons had been healed." Thus, the story is understood as a "healing." However, the Greek behind "had been healed," is ἐσώθη from the root σῴζω, which technically means "saved" or "delivered." Although the term can have therapeutic connotations, its primary meaning is soteriological. And while we see this primary meaning, "saved," in most translations of the term when it appears elsewhere in Luke, at Luke 8:36 the translations tend to read, "healed." This paper argues for a translation of Luke 8:36 as "Those who had seen it told them how the one who had been possessed by demons had been saved." This translation takes note of the form-critical distinction between exorcisms and healing narratives, allows for greater continuity between the account of the Gerasene demoniac and other Lucan stories that combine themes of salvation of faith, and complements Luke's Christological soteriology. Finally, this paper considers the hermeneutical and theological impact of "had been saved" for practitioners whose soteriology includes more than atonement, and whose worldview includes possession and exorcism.

(91) She is Jesus: John 1:1-18 and the Function of Jesus as Logos

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For many Christians today, the significance of the Fourth Gospel's Prologue is enshrined by its lofty description of Jesus as God incarnate. The goal of many biblical scholars has been to understand the Prologue's view of Jesus as the *logos*. This is my goal as well. It seems that many scholars attempt to achieve this goal by asking the question, "What is Jesus?" This question betrays their aim. The aim when they ask this question is to seek a definition of Jesus. Once they have that definition, or conceptual identity, of what Jesus is their interpretative task is now complete. What if there is another question that should be asked if we are to understand the meaning of Jesus as *logos* more accurately?

What I would like to argue is the need for biblical interpretation to utilize recent orality studies in order to understand the Fourth Gospel's use of the embedded allusion of *logos*. To do this one must ask, "How did Jesus Christ, being alluded to as *logos*, *function* in the memory of the earlier Jewish audiences?" As will be seen, this is a question more relevant to the early audiences of the Fourth Gospel. When we understand the orality of the earlier Jewish audiences in the Fourth Gospel, we are prompted to ask a different set of questions about Jesus.

Therefore, *in seeking the function of logos, not just the definition of it, I will show that the author of the Fourth Gospel is making an allusion to Jesus as Wisdom via logos in order to prove to his earlier Jewish audiences that Jesus' words and teachings function in the Fourth Gospel narrative as the true Oral Torah.*

(92) Summary and Review of *From Crisis to Christ: A Contextual Introduction to the New Testament,* **by Paul Anderson (Abingdon, 2014)**

From the Publisher: New, valuable understandings of the historical and religious contexts of New Testament writings continue to emerge. This accessibly written introduction examines over two dozen such crises and how the biblical text addresses, reflects, and embodies them. From the ministry of Jesus, to the rise and propagation of the Christian movement, to the epistles of Paul and other leaders, to a vision of God's final cosmic victory, the New Testament books are succinctly introduced in literary, historical, and theological perspective.

Religion and Society

(93) Religion: What's the Point?

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If millions of people are happy without a deity, why do people continue to search for fulfillment in a god or religion? People seek and find a variety of different higher beings, all of which depend on which religion they choose to believe in. In accordance to the Islamic faith, people want to follow Muhammed because he lived a life here on earth in a way that was honorable to God, and gave those who believe in him an opportunity to live a life in his likeness. People of all cultures frequently realize that they want to be a part of something bigger than themselves, which often times leads to religion.

(94) Seeing into the Radicalized?: Lessons from the Psychology of Hate

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The contemporary expressions – and victims – of radicalized religion are more numerous than any limited treatment can hope to address. Alongside the many analyses of religious violence that have been published in recent years, one looks in vain for an adequate and developed psychological phenomenology of what occurs – cognitively, emotionally – in the minds of those whose hate gives rise to killing others in genocides, massacres, or terrorism. Through documentary film and case studies provided by Jessica Stern (Kennedy School of Government) and Martha Nussbaum (University of Chicago), this presentation seeks first to demonstrate similarities and differences among recent examples of religious group violence perpetrated by radicalized Jews, Muslims, and Hindus. The presentation's constructive move consists in the application of Robert Sternberg's "duplex theory of hate" to these case studies in order to supplement political, economic, and religious approaches to the problem with an explicitly psychological approach which seeks to uncover the cognitions of those whose radicalized commitment legitimates, in their view, killing a designated out-group. Reading religious violence not only in terms of its political, economic, or religious grammars but also in terms of conditioning psychological factors can empower one to distinguish adequately between what is truly religious or theological in violence and the psychological antecedents which condition the varieties of violent behavior.

(95) A New Look at Venting in Spiritual Struggle: Exit and Expression of Anger toward God

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Current trends in clinical psychology are evaluating spiritual dimensions of coping. In particular, there has been a growing interest in the study of anger toward God and the complex dimensions of venting. Exline and Grubbs (2011) found that individuals who are unable to express their anger toward God may engage in "exit" strategies by walking away from their faith. Space for venting is a factor which may mediate this result. However, research on venting seems to be complex and multidimensional. Venting, contrary to popular belief, does not decrease the emotional load of one's struggle. Instead, venting has been found to increase non-verbal comforting behaviors. Also, venting has the ability to engender social support networks that may assist the process of spiritual struggle. The function of venting, therefore, may not be to decrease the emotional load of a spiritual struggle but to cultivate social support networks and increase non-verbal comforting behaviors.

(96) A Cognitive Meta-Theory of Christianity

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A model of human cognition was developed in the 1980s using the Romans 12 list of 'spiritual gifts' as a starting point for analyzing 200 biographies. It was discovered that the personality traits of each spiritual gift can be summarized by fundamental characteristics and that these characteristics map onto brain regions. More recent neurological research confirms and adds details to this mapping. This cognitive model of 'mental symmetry' has been applied to many facets of human personality and is currently being used as a meta-theory to integrate other theories of personality. A presentation was given at the 2012 Canadian TESOL conference using the model to explain a number of aspects of culture, identity, and linguistics. This model can also explain core findings of the cognitive science of religion, and it appears that scientific thought and theology emerge naturally from the structure of the mind, but only when the mind is functioning at the level of Piaget's formal operational stage. This combined analysis was presented at the 2014 CELT Christian TESOL conference.

This presentation will introduce the cognitive model and briefly highlight cognitive mechanisms behind scientific thought and theology in the light of Thomas Kuhn's work on paradigms, including the Trinity, being 'born in sin', the Christian 'prayer of salvation', mysticism, justification versus sanctification, sovereignty versus free will, and the similarity between the deep structure of science and a mental concept of incarnation.

(97) Why is Go(o)d Up? Investigations of the Innate Neurogeometry of Morality

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Researchers have known for the last ten years that geo-spatial relations have a strong impact on the sense of valance (good and bad) or power of an object in a perceived relationship (Quadflieg et. Al., 2011). Whether rooted in intrinsic brain dynamics or learned spatial relations, these object connotations form a significant part of how human beings assess and relate to people and objects in their environment. In 1991 Alan Page Fiske hypothesized that human beings used brain based mathematical relations to structure social relations. Fiske argued there were four distinct relational dynamics, each with an associated morality. John Bolender (2010), drawing upon neuroscientific observations extended Fiske's argument to suggest there were five such distinct sets of social relations, each based on an arithmetic function intrinsic to the brain. Integrating the work of Fiske and Bolender with the neuropsychology of geo-spatial relations, this paper explores the possibility that there are six distinct sets of human moral dynamics, each rooted in a framework of geometric object relations. The implications for religious understandings of human existence and moral relations are significant.

(98) Polygamy and the Management of Sexual Crime in Nineteenth-Century Utah

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In 1852, Orson Pratt announced from the Mormon tabernacle what had previously only circulated as innuendo and rumor outside of the Mormon community. The Mormon Church had accepted polygamy, and many of its leaders had already taken multiple wives. His announcement was met with derision. In the mid-nineteenth century, the white, middle classes saw marriage as a way to domesticate sexuality, binding men to the home through the birth of children and their civilizing presence of their wives. Non-Mormons saw polygamy as multiplying lust rather than restraining it. By the late nineteenth century, however, Mormons had developed arguments in favor of polygamy that suggested that it was a better system for domesticating morality than monogamy was. In this paper, I examine newspapers in nineteenth-century Utah to understand how the prosecution of sexual crime became a space in which Mormons and non-Mormons sought to prove the superiority of their marital system. I argue that non-Mormons portrayed polygamy itself as a sexual crime in which girls were seduced into false marriages by licentious men. Mormons, however, argued that, unlike monogamy, polygamy required men to take responsibility for all of the women they had sex with. They argued that sexual crime had not existed in Utah until the arrival of non-Mormon men after the completion of transcontinental railroad. In Mormon newspapers, my research suggests, the most frequent rapists were transient men who attacked girls and young women as they walked home.

(99) Mormon Monogamy and the Gendered Politics of Woman Suffrage, 1885-1896

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"MORMON WOMEN Who Will Take Part in the Fair Congresses ARE NOT POLYGAMISTS," noted journalist Augusta Prescott of the Chicago Inter Ocean in June 1893. The Chicago World's Columbian Exposition of 1893 marked an important public moment for Mormon women, poised as they were mid-point between the Manifesto of 1890, which had officially repudiated plural marriage, and 1896, when Utah gained statehood with woman suffrage. Since the 1880s, when federal anti-polygamy legislation had almost crippled the Church, church leaders had assigned monogamist couples Franklin S. and Emily S. Richards, and John and Margaret Caine to live and work in Washington, D.C., where they constructed a thriving expatriate Mormon community that advocated and represented the Church's interests. Building on these efforts, the Mormon presence at the Chicago World's Fair was another opportunity for Mormon women leaders to present a public face that downplayed past polygamist practice and instead emphasized an image of assimilated, progressive and liberated women. As part of this effort, female leaders in the Relief Society and Young Ladies Mutual Improvement Association consciously showcased a younger generation of monogamist women, including Emily S. Richards, May Booth Talmage, and Electa Bullock, as representative of their organizations, of Mormon women, and of the Church as a whole. Although prominent older polygamists still held significant leadership roles in Mormon suffrage activism, these younger monogamists increasingly took over as the face of suffrage, allowing leaders to construct a consciously non-polygamist front of modern Mormonism, and to build necessary activist ties outside of the Church, even while the church continued to struggle in its transition out of plural marriage.

(100) The Political Remains of Eden: The Possibilities of Mormon Female Theology

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Mormon theology, especially during the territorial Utah period, is typically understood as a male sphere. A patriarchal social structure, a male-only ecclesiastical government, and a polygamous domestic order have, understandably, framed how historians understand the contours of Mormon thought. Even while recent generations of scholars have rediscovered and reemphasized the suffragist spirit of Mormon women, most work has, with a few notable exceptions, remained compartmentalized from broader works of LDS thought during the second half of the nineteenth century. But what if historians were to incorporate female ideas and teachings into the overall picture of Mormon theology—both political and religious?

This paper is a type of experiment: it seeks to explore what the overall narrative of LDS thought during territorial Utah would look like if female voices took a central, rather than a peripheral, stage. This presentation will be both a historiographical critique as well as a novel argument based on the writings of both male and female authors, primarily during the 1870s, regarding the notion of political and ecclesiastical power. Further, this paper seeks to make a larger argument concerning the nature of historical theology: if women's history is indeed American religious history, then the reframing of Mormon political thought serves as a potent case study for how such an agenda can be traced.

(101) "We Have Prophetesses": Making Mormonism in Ghana, 1964-1979

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This paper will present new perspectives on the making of the Mormon faith community in late colonial and postcolonial Ghana. Historically white and racially exclusive, the Mormon community seemed to have little place in black Africa. Yet through the work of men and women interested in forging bonds with a Western faith establishment—and financial resources—Ghana became home to a Mormonism that bore the trademarks both of the African Independent Church and its resistant American mother Church. Given the absence of Mormon missionaries in Ghanaian Mormonism's early days, Ghanaians enjoyed the opportunity of forging their own faith tradition based on their own readings of Mormon texts rather than through the efforts of Mormon missionaries. Drawing from the experiences of Ghanaians such as Abraham F. Mensah and Rebecca Mould, this paper will analyze how Ghanaians chose to "translate" these texts into Ghanaian culture, focusing on the shared meanings that both Ghanaians and Americans interpreted into their texts. Further, how did this new age of African Mormonism resonate with a deeply-entrenched white Mormon establishment in America? The Ghanaian Mormon experience represented a rebirth of Mormonism in a postcolonial age.

(102) Cooking Up Family: The Nature and Function of Cookbooks in Modern Mormonism

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This paper examines the use of cookbooks within modern Mormon rhetoric and links it to the discussion of what a family should be set by the standards of the 1995 "The Family: A Proclamation to the World". I argue that, while cookbooks support the general idea of the family, this idea of the family differs slightly between men and women. The investigation of how cookbooks are talked about, from published Mormon cookbooks to General Conference talks to Mormon mother blogs, illustrates a slightly different narrative between Mormon men and women on the nature of the ideal for a family. The time spent at the dinner table proves to be a critical family-building period for Mormon families, with the act of cooking serving a role to solidify the importance of the family, specific gender roles, and connections to familial histories – all of this is played out through how Mormons write, speak, and act about cooking through cookbooks.

(104) But Be Ye Transformed…:" *Theosis* in the Writings of Kierkegaard

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In the 19th century the religious thinker Soren Kierkegaard wrote critically about the state of modern Christendom. He argued that the church's detachment from the message of Christ and its appeal to enlightenment rationality had left Christendom in a state far from the authentic message of Christianity. What he postulated in its place was an existential take on the Christian message: the telos of Christian faith and salvation can only be found in radically appropriating and emulating the image of Christ. However, this message is not unique to Kierkegaard, and can be found far earlier in the doctrine of *Theosis* within the Eastern Orthodox Church. Kierkegaard's rejection of the modern, rational church for a mystical union in Christ – termed in his works as *reduplication* and *repetition* – gives western language to the older Eastern doctrine of *Theosis*, and understanding this connection better helps us interpret Kierkegaard's "radical" Christianity.

(105) Some Basic Principles of Prayer according to J. Calvin

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'The Sermon on the Mount' is the longest speech delivered by Jesus in the *Gospels*, taking up three entire chapters (5-7) in the *Gospel of Matthew*. The "essence" of Christianity is most eloquently expounded in these chapters. Now the subject of prayer is situated in the middle of it (6: 5-14), and 'The Lord's Prayer,' a model of prayer offered by Christ, exactly at the center of the sermon. This prayer, being the most significant one for Christians of all groups and denominations, has evidently brought about countless publications and interpretations, from the greatest theologians to the most common preachers in the world throughout the history of Christianity. John Calvin's exegesis of it, in his *Institutes of Christian Religion* and in his *Commentaries* of the Bible, is no doubt among the most profound and influential ones.

I would like, however, to limit my talk to some basic principles proposed by Calvin as an introduction to *The Lord's Prayer*, and not discuss his interpretation of the latter itself. I would also like to share here with others my own reading of Calvin based on his *French* works. Although the language of the 16th century can still be considered Middle French, Calvin's style announces the classical period by its precision, clarity, and methodical presentation. No wonder then, as Francis Higman rightly points out, that "Ever since the first appearance of Calvin's writings in French, admiration has been expressed for his handling of that language (…). His friends admired his language. His ennemies did too, calling it seductive poison and so on …," and that "J. Plattard described the 1541 *Institutes* as the 'first monument of French eloquence" ("Linearity in Calvin's Thought," *Calvin Theological Journal* 26 (1), 1991, 101).This paper will be divided into four parts: 1) The Language of Prayer; 2) Public Prayer vs Private Prayer; 3) Bodily Gestures; 4) The way to pray and the duration of prayer.

(106) Removing the Brackets: Trinitarian Theology's Resuscitation of Pneumatology

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The Holy Spirit, the person of the Trinity fundamental to orthodoxy theology, was long relegated to the margins of theology. Contemporary theologians have begun to reignite the importance of the forgotten third person with radical implications. My intent is to explore those implications with the ultimate concern of Christian religious experience of the Spirit. Indebted to Sarah Coakley's interpretation of theology's historical neglect of the Spirit, I assert that resuscitating pneumatology requires the construction of a robust Trinitarian theology. Hans Urs von Balthasar's theo-logical approach "from above" provides for me the language to make sense of the Trinity, while also providing an accounting of the Spirit in creation, the Church, and the life of the individual

believer. After I have briefly parsed Coakley's interpretation of history and Balthasar's Trinitarian approach, I will proceed to explicate my assertion that, through a Trinitarian lens, we are presented radical conclusions about the Spirit's role in the Church, and how it impacts theology's understanding of the role of the Spirit in the life of Christians.

(107) From Precept to Testimony: Augustine, Faustus the Manichee and the Testimony of the Hebrews

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Augustine's *De Civitate Dei* (hereafter *City of God*) arguably stands as one of the most important and influential theological works of the early church. Along with its vital role in theology, *City of God* also exemplifies one of the more critiqued aspects of Augustine's thought by biblical scholars: his allegorical and Christological readings of the Hebrew text. In this paper, I place Augustine's allegorical reading of the Old Testament, particularly in *City of God*'s Books XVI and XVII, in the broader context of Augustine's heated debated with the Manicheans and their rejection of the Old Testament as Christian scripture. Faustus of Milevus, one of the more radical and influent of the Manicheans contemporaries of Augustine, serves as a key conversation partner to understand Augustine's *upholding* rather than *rejection or usurping* of the Hebrew text. We find Augustine's pointed rejection of Faustus' position in his *Reply to Faustus.* By reading Augustine's treatment of the Old Testament in *City of God* with the backdrop of his reply, one can more clearly see what Augustine is up to: it is essential that he not only seeks out Christ in the Old Testament, but upholds the intrinsic value of the entirety of the older Testament for New Testament Christians. He does this by presenting a layered reading of the Old Testament with the earthly city of Jerusalem prefiguring and veiling the true heavenly city. This is a tale of two cities, but unlike the frivolities of the earthly city of Rome, the history of the city of Jerusalem is a sacred one. Within it contains the Spirit of the Triune God revealing a pattern through a particular people of the salvation of the entire world. The history of Israel is also the history of City of God. While this may not resolve all the tensions between Augustine and his modern biblical scholarly readers, Augustine's critique of Faustus provides a more robust representation of Augustine's Old Testament hermeneutic.

Women and Religion

(108) Public Behavior and Private Beliefs: A Critical Ethnographic Study of a Community of Midlife and Older LDS Women

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This qualitative study examined the lived religious experiences of ten women ages 51 to 80, all of whom are members of West Linn, Oregon ward of The Church of Jesus Christ of Latter-day Saints (LDS Church). The purpose of the study was to explore the influence of LDS Church gender- and age-regulating doctrines and policies on how the women negotiated the religious, cultural, and social boundaries within their families, the Church, and their broader communities. Methods of inquiry included six months of participant observation, narratives obtained during semi-structured interviewing, and official and lay publications from the LDS Church relating to women's roles in the Church.

The data were analyzed using critical ethnographic and grounded theoretical techniques, and self-reflective commentary as a participant-observer who is an active member of the LDS Church. A theory emerged that centered on the freedoms and constraints associated with midlife and older women's public and private behaviors and beliefs, within the context of a hierarchical religion that advocates both strict adherence to doctrinally and culturally grounded behavioral norms and the use of personal agency and revelation in the development of personal beliefs about gospel principles.

Results suggest that midlife and older LDS women in good standing with the LDS ward under study are, perhaps paradoxically, compliant with the Church's public behavioral norms, while they hold and privately express a wide range of beliefs about the women, gender, and authority that may appear to deviate from some aspects of official Church doctrine and policies. Results further suggest that none of the women viewed her behavior-belief dichotomy was an expression of overt resistance against Church leaders, doctrine or policies, but rather as a closely-held expressions of hope for complete gender equality (including priesthood offices for women) in the eternities.

This study suggests the importance of qualitative research related to the lived experiences of midlife and older women in highly religious faith communities, because of the diversity and fluidity of experience and discourse appears to exist within an apparently homogeneous local congregation. It also suggests opportunities for Church leaders and members to recognize and respect to the diversity of experiences, beliefs, and discourses of midlife and older LDS women. Last, this study reveals specific areas of additional qualitative research related to the behaviors, beliefs, and discourses of midlife and older LDS women.

(109) Emma Smith as Living Exemplar of Community of Christ Theology's Enduring Principle, "The Worth of All People"

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This paper will work through the modern understanding of the Worth of all Persons as theology of the Community of Christ by exploring the historical life of Emma Smith and her effect on the development of two LDS movements.

Recognizing Emma Smith as the widow of Joseph Smith, Jr. (founder of the Church of Jesus Christ of Latter Day Saints), and as the matriarch of the Reorganized Church of Jesus Christ of Latter Day Saints (which changed its name to Community of Christ in 2001), this presentation will focus on Emma Smith as the historical Mormon exemplar of living out her theology of the worth of all persons. Emma fought strongly for the marginalized in her community – outside of just her church and family. She created a hierarchy of power within her women's society that was equal to the corresponding hierarchy of men in the LDS church. According to the Doctrine & Covenants (sacred scripture in the LDS and RLDS communities), Emma was, herself, called by God to ministry. Her work with other communities of people that moved through her town was a model for her children (future church leaders) of how to care for others, treating them as equals.

The modern Community of Christ theology holds the worth of all persons as an enduring principle. As a core value of the church, the equal worth of all persons, no matter race, gender, or age has become a strong component of all church theological and practical endeavors. This work explores how Emma Smith's influence in the forming of the early church made it possible for the modern church to identify the Worth of All Persons as an Enduring Principle in its theology.

(110) Martin Luther's Theology and Relationship with Katharina von Bora

Laura Jurgens, University of Calgary, Calgary, AB (lkjurgen@ucalgary.ca)

Martin Luther's theological perspectives and personal interactions with women have produced many ambiguities for Reformation scholars. As Luther is considered an authoritative author, these ambiguities need to be considered further. By examining Luther's personal letters to his wife, this paper illustrates the dissonance between his theology that emphasized the subordination of women and his ordinary social relationships which fostered mutual respect and admiration. Illuminating these discrepancies shows that Luther did not encourage the high level of misogyny that many of his contemporaries advocated. He held a complex attitude towards

women and often wrote about his views on marriage, sex and the role of women in the Church. His theology promoted men's authority over women by emphasizing their submissive role and subordination. However, such ambiguities derive from Luther's everyday life where he practiced mutuality and equality when he corresponded with women personally. This is especially exemplified throughout his marriage to Katharina von Bora. Although little is known about Katharina, she is often regarded as an important figure in Reformation history. She was neither a submissive individual nor did she hesitate to make her opinions known even when they contradicted Luther's views. Katharina asserted her own individuality alongside her husband and her self-awareness and determination made Katharina a remarkable partner. Through examining Martin Luther's theology and personal letters, this paper demonstrates that although Luther held a submissive theology towards women his everyday encounters with his wife show that he often recognized and appreciated women's intelligence, piety and ethics.

(111) Aggression and Liberation for Women in Mainline Church Ministry: Clinical Cases of Shame, Liberation, and New Creation

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What is the process of recovering the "likeness of God"? For some women, it is therapy as a spiritual practice because it is a place where they can "Reckon with Aggression" (Greider, 1997). An aspect of spiritual struggle, for some women, is directly related to mainline church ministry. Clinically, I have worked with women seeking therapy for struggles related to church ministry. Overall, shame was the most consistent theme that occurred across therapy. As one client averred, "I am in the process of recovering my likeness of God." For her, reckoning with aggression, through therapy, helped her to find her voice, wrestle with shame, and find liberation from oppressive "double binds". The clinical narrative of my previous clients explore a dimension of women in religino with a particular focus on the psychology of shame and the theology of liberation, aggression, and new creation.

(112) The Iconic and the Sacramental in Friendship: A Practical Theology Approach

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There is a tension between culturally informed and theologically informed social understandings when it comes to Christians and friendship. Contemporary Western cultures tend to value individualism, capitalism, consumerism and mobility, and thus nurture contractual or competitive relationships, superficial attachments and instrumental "friendships." Within such contexts, friends have become people we retreat to in our private relations, and friendships tend to be private affairs rather than being based in community. Yet theologically informed social understandings highlight the potential for friendship to have an iconic and sacramental role, and for interpersonal friendships to foster commitment to the good of the community.

Within this conference paper I advocate for a practical theology of friendship to inform the shared social and theological imagination of Christian communities of faith, and the practices of friendship encouraged and nurtured. Towards this end I bring into dialogue the writings of the contemporary feminist theologian Elisabeth Moltmann-Wendel and the sixteenth century reformer Teresa of Avila. Through their writings I seek to identify understandings and practices that contribute towards faithful and authentic friendship in its various dimensions.

Arts and Religion

(114) Poetry, Prose, and Spirit: A Glimpse of Women's Spiritual Lives in Women's Writings of Heian Japan

Susan G. Carter, Marylhurst University & CIIS, Portland, OR (scarter@marylhurst.edu)

Much of what we know of women's lives during Japan's Heian period (794-1185 CE) comes from that which is written about the elite and ruling classes. At this time of ever more patriarchal court society, some women still held high positions of note: Females could be empresses, and priestesses lived and officiated at the important Kamo and Ise Shrines. These women find their way into the Heian literature, informing us of both Shinto and Buddhist ritual observances and ceremonies of the times. In this period, women were also authors of their lives. Court women were literate. In fact, it was women who developed *hiragana*, a form of writing derived by simplifying *kanji* (the more complicated Chinese characters). Hiragana became the script of choice for poetry and popular stories, and court women used their time to write and develop distinctly Japanese sensibilities that have come down to us through time. In this presentation, two Heian women's well-known writings are briefly explored: *Genji Monogatari (The Tale of Genji),* by Shikibu Murasaki, considered to be the world's first novel, and *The Pillow Book*, by Sei Shonagon, a collection of personal notes, poetry, and amusing lists. These works illustrate that Heian women's poetry and prose provide vibrant descriptions of rites and rituals in tune with nature and Shinto and Buddhist beliefs of the period. They also provide us a rare glimpse of court women's experience and their inner spiritual lives.

(115) "Having the Look of Tibet": Buddhist Imagery in Contemporary Tibetan Art

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Tibetans create art for a variety of reasons, from the monastery to the market. While there is demand for and opportunities to train in traditional religious arts, a growing contemporary art movement does not take religious edification or ritual use as its purpose. Nonetheless, Tibetan artists utilize Buddhist imagery in their paintings, installations, and multi-media works in a variety of novel and unexpected ways. These both open up our understandings of how religion functions in Tibet under Chinese Communism in the post-Mao and post-Deng eras, and raises questions about secularization. Contemporary Tibetan art arose in Lhasa in the 1980s, but only the past decade has emerged as a truly global and visible phenomenon. Contemporary art in Lhasa emerged alongside the political liberalization and religious revival of the 1980s, and with striking fervor since 2003. In that time, this unprecedented cultural form matured from experimentalism with the newly accessible influences of western modern art, to an indigenous expression of a society undergoing dramatic sociopolitical, religious, and cultural change. For artists born and raised in Tibet during or since the Cultural Revolution, religious knowledge has not always been available. Moreover, since religious identities continue to be politically suspect, many are reserved about expressions of faith. Artists depict a world which is no longer hegemonically Buddhist, and where many competing influences shape social contexts and aesthetic choices. At the same time, outsiders' representations of Tibetanness have hinged on exotic, pre-modern, and religious tropes, while Tibetan constructions of heritage and culture hold Buddhism as preeminent of the civilizations' accomplishments. Religion in Tibet therefore is a complicated nexus of expectations, representations, and experiences. I discuss the career and paintings of one contemporary artist in Lhasa, Gade, as a particular case study in secular artistic identity formation. Gade, and many of his colleagues, challenge the many expectations for their religiosity while defending their cultural authenticity. For many centuries, fine art production in Tibet has been synonymous with religious processes of production, the functionality of prescribed forms for ritual and edifying uses by the faithful. Among the inheritors of this tradition, some contemporary artists discover within the forms, symbols, materials, and compositional templates a visual language connecting them to the Tibetan memory, place, and pasts, but which is incapable of carrying the same merely religious meanings they once inscribed. The reasons

for the evacuation or diminishing of transparent Buddhist meaning from these motifs point to religious ambivalences created by personal histories since the Cultural Revolution era in which religion was targeted for destruction and/or entirely absented from the youths of today's artists. The interruption of the transmission of religious knowledge and practice is one powerful influence. Two phases of Gade's artistic career illustrate a profound re-orientation to modern cultural life and personal identity. For the first decade of his career, Gade attempted to communicate Buddhist concepts and views through non-traditional forms, a quest for personal contemporary artistic style that could be enacted for the purposes of reclaiming and preserving collective cultural life. The effort became stifling artifice. In the second decade of his career, Gade has found a playfulness and subtle insights in adopting traditional Tibetan Buddhist artistic forms and materials for depiction of contemporary Lhasa in all its hybridity. Gade said he "tries to imagine what a Tibetan painting looks like when it is detached from religion." Through analysis of several of his most important artworks from these two decades, Gade's "look" perhaps emerges as the look of emergent pluralist secularism. By stepping out of the traditional role of "artist" in Tibet, religious conservative critique finds his productions blasphemous. And yet, in translating the visual language of religion into commentary on present reality, Gade makes room for everything which has, simply and factually, displaced religion's hegemony; his is not a secular in opposition to religion, but a personal articulation of a collective which contains, but isn't bounded by, religion.

Asian and Comparative Studies

(116) Female Diviners in Medieval China

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My paper questions the reality and representation of female diviners in medieval China (roughly corresponding to the third through tenth centuries of the Common Era). It investigates the marginalization of these mantic practitioners, analyzes accounts of their lives and practices, and reveals a bit about their place in medieval Chinese society. Scholarship on Chinese divination has long pointed out that more work needs to be done on the role of the feminine in early Chinese mantic culture. The topic, however, remains woefully understudied. This paper argues that the paucity of received descriptions of medieval Chinese female diviners tells us far less about their true place in Chinese society than about the relationship between gender and text in early China. While evidence of divinatory consultations performed by women in the Shang oracle bones and in Zhou and early imperial texts has been at least introduced in Western scholarship, very little has been written about medieval Chinese female adepts of mantic techniques. Medieval evidence is limited, but includes narrative accounts of female diviners, precepts for female Buddhist and Daoist practitioners that proscribe different forms of divination, and a number of texts and tales that commemorate female spirits who transmit—and sometimes engage in—mantic practices.

(117) The Celestial Roads of Early China and the Ancient Near East

Carol Ferris, Independent Scholar (rficf@easystreet.net)

The early astronomical and divinatory cultures of Sumer and Mesopotamia, and of the Shang and Zhou dynasties of early China, organized the night sky in descending orders of majesty. These orders, written in the sky, directed royal efforts for the well-being of all the people. The Babylonian sky reflected the cosmological hierarchies of the founding deities of Sumer: Enlil, the air god, ruled the stars of the dome of heaven, or the northern road; his son, Anu, ruled the constellations of the ecliptic, or the middle road; and Ea, the female goddess of earth, ruled the southern road, that is, the heliacal stars of the horizons east and west. The Shang and Zhou sky framed the descent of the great Ti into the lower reaches of heaven via the *gedao*, a winding road that proceeded from the area of the pole star. Both the plane of the ecliptic and the 28 *xiu*, or lunar lodges, were home to the emperor and his ministers, wives and concubines; while the heliacal sky was full of soldiers, animals and latrines. Separated by thousands of miles but parallel in time, the skies of these ancient peoples projected their evolving

cosmological and social structures of governance. This presentation compares and contrasts the stars and constellations of both skies to picture ancestral hierarchies of governance.

(118) Subversive Religion and Distinct Identities in Southeast Asia

Sean Ashley, Capilano University, North Vancouver, BC (seanashley@capilanou.ca)

In this paper I examine local discourses that engage the topic religious authenticity in the highlands of northern Thailand. Across the region, revivalist movements and cultural preservationists present the particular form of Buddhist practice that is indigenous to the area as an expression of a regional Northern Thai identity. In contrast, migrant Dara'ang communities consider the distinction to reflect an older, more authentic form of practice, one that is shared with other ethnic groups of the region, but a tradition that is also distinctly Dara'ang. This paper demonstrates how the distinctions of practice within Dara'ang communities are seen locally to reflect the authenticity of religious and ethnic identity vis-à-vis the Thai state and the dominant ethnic Tai majority. In particular it explores how these discourses of authenticity challenge the social exclusion faced by the upland community, and how regional revivalist movements are re-inscribed with meaning by Dara'ang participants as they struggle to gain a firm foothold within Thai society.

(119) Pilgrimage, Penitence, and Revolution: Caesar Chavez's Transformation of Gandhian Ascetic Vows into Ethical Expressions for Social Change

Veena Howard, California State University, Fresno, CA (vehoward@csufresno.edu)

In the last two centuries, one of the most significant examples of interchange between India and the United State is the revolutionary method of passive resistance. Scholars have noted the connections among Henry David Thoreau's "Civil Disobedience," Gandhi's "Satyagraha," Martin Luther King's "Passive Resistance," and Caesar Chavez's "nonviolent resistance." While these models may share the basic principle of what Gandhi called nonviolent Love-force or Truth-force, e.g. passive resistance to confront injustice, I suggest that the real interchange is reflected in the creative interpretation of the nonviolent paradigm within distinct cultural contexts. Chavez—heralded by some as the "American Gandhi"—used nonviolent strategies, including boycotts and fasting, for confronting social, racial, and labor injustices in the United States. Although Chavez was inspired by Gandhi, he provided uniquely different reasons for his resistant practices. For example, like Gandhi he fasted many times, but his formulation was grounded in the ethics of ecology and his Catholic faith unlike Gandhi, who based his fasting on his Hindu ideal of *tapas* (religious austerity imbued with miraculous powers). This paper explores Chavez's reconstruction of the ideal of passive resistance in his particular context. More specifically, it analyzes how Chavez not only built his movement on the principles of his Catholic beliefs but also on his native Mexican folk traditions as well as secular ethical principles. His unique interpretations of Gandhi's strategies also invite further consideration into the ethical and activist underpinnings of disciplines such as fasting and vegetarianism for addressing the relationship between ecological violence, social injustice, and personal ethical choices.

Hebrew Bible

(120) Herod in the Qumran Commentary on Nahum (4Q Pesher Nahum)?

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There has been a history of scholarly disputes concerning interpretation of the violent "Lion of Wrath" figure of 4QPesher Nahum, which the ancient authors interpreted from lion imagery quoted from Nahum 2:12-13. This figure is spoken of in the language of an agent of divine vengeance who "hangs up alive" wicked persons in the world of the text. Whereas most scholars have seen this figure as an allusion to the Jewish king Alexander

Jannaeus, others have argued that the figure is portrayed within the text as carrying out a "Kittim" or Roman conquest. This paper argues that the figure was *both* Jewish *and* carried out a Roman conquest. For the first time the figure of Herod the Great may be identified in a Qumran text: this paper will make the case that the Lion of Wrath of Pesher Nahum is Herod.

(121) Plato and the Creation of the Hebrew Bible

Russell Gmirkin, Independent Scholar (russellgmirkin@yahoo.com)

This presentation will outline some of the contents of my forthcoming book by the same title for the Copenhagen International Series. In my 2006 book, *Berossus and Genesis, Manetho and Exodus: Hellenistic Histories and the Date of the Pentateuch*, I argued that the Torah was authored ca. 270 BCE drawing on Greek sources found at the Great Library of Alexandria. My recent research suggests that the biblical authors extensively used Plato's *Laws* and other writings. A comparison of Ancient Near Eastern, Greek and biblical legal traditions indicates extensive Pentateuchal use of Athenian laws and especially Plato's *Laws*. The biblical notion of laws as instruction ("torah") and the use of legal motive clauses were based on Platonic legal innovations. The book of Deuteronomy appears directly crafted according to instructions for legislators found in Plato's *Laws*. The Pentateuchal integration of legal materials and narrative also appears indebted to the Greeks. A comparison of Ancient Near Eastern, Greek and biblical prophetic traditions also indicates biblical reliance on Greek traditions. Points of comparison include schools of the prophets, inspiration from divine spirits (especially in Plato), oracles against the nations, and the prophet as persecuted social critic (especially in Plato's depiction of Socrates). Finally, Plato's *Laws* provides a detailed program for the creation of a national ethical literature centered on the writings of the legislator that provides a compelling model for the creation of the Hebrew Bible. This project was to be carried out by legislators, poets, priests, story-tellers, song-writers and others under the supervision of the legislators of the arts, drawing on older writings, oral traditions, and new compositions, revised as necessary, much as critics have proposed for the creation of the Hebrew Bible.

(122) Four Faces in Lamentations: Navigating Images of Suffering with a Levinasian Phenomenology

Mark A. Almquist, George Fox University, Newberg, OR (malmquist11@georgefox.edu)

I argue that the text and poetry of Lamentations is greatly enhanced when read through the lens of the phenomenological philosophy of Emmanuel Levinas. Specifically, by utilizing Levinas's concept of the face-to-face encounter with the other, which he argues is the primordial significance of the human experience, we see that four types of faces emerge in the text of Lamentations. The first type of face, the physical human face, unswervingly shows itself in the vivid imagery of the lamenter's descriptions of physical suffering. The second face is the face of the Community—Jerusalem, Zion, personified as it represents the suffering of the corporate entity of an entire city. The third face, the divine face, reveals its significance in its haunting absence, giving way for a deeper level of suffering, namely, abandonment by God. The fourth type of face, not a physical face, is the face of the text itself. In reading the text itself, we can read in such a way that we are "obligated" to face the text, which is other. Furthermore, I contend that by reading Lamentations in a Levinasian manner, and by specifically focusing on these four types of faces in Lamentations, contemporary communities that wish to practice lament as an expression of faith can be helpfully instructed by these conceptions of the face as they reveal themselves in Lamentations.

(123) Tracking Changes: A Tentative Proposal for a Linguistically Sensitive Schema for Categorizing Textual Variation of Hebrew Bible Texts

David J. Sigrist, Trinity Western University, Langley, BC (davidjsigrist@gmail.com)

As is well-known, the discoveries from the Judaean desert have revolutionized our understanding of the textual development and transmission of the Hebrew Bible and linguistic analysis of pre-Rabbinic Hebrew. However, only in recent years have text-critical studies and historical linguistics held the field together by analyzing manuscript variation vis-à-vis scribal practices. This paper tentatively proposes a linguistically sensitive schema for categorizing Hebrew Bible textual variation so as to incorporate sufficiently historical linguistics into existing philological models.

(124) Remembering Balaam: Translatability of a Religious Specialist in the Memories of Ancient Israel

Ryan Schroeder, Trinity Western University, Langley, BC (ryan.dan.schroeder@gmail.com)

Jan Assmann's 1997 work, *Moses the Egyptian*, has prompted biblical scholars to consider the extent of cross-cultural religious translatability in ancient Israel. The biblical traditions of Balaam have been employed both in the defense of and in opposition to Assmann's assumption that early Israel rejected inter-cultural religious dialogue on the basis of a strict monotheism. The diverse recollections of Balaam in the Hebrew Bible have long stimulated interpreters and have generated a range of source-critical speculation among modern critics. In this paper, I examine the biblical Balaam traditions (and to a limited degree their associated sources, e.g. J, E, P) as collective memories of various social groups within ancient Israel that reflect the evolution of cross-cultural recognition of religious specialists. I argue that the earlier, fond memories of this non-Israelite prophet, which indicate a significant degree of translatability, are countered by the commemorative interpolations of later religious tradents for whom the validation of a non-Israelite religious specialist undermines both Israelite identity and political stability.

(125) A Bridge Too Far: The Problem of Historiography and the Necessity for a more Sophisticated Historical Critical Method (or a more Tenable Postmodern Method)

Kyle Parsons, Trinity Western University, Langley, BC (kyle.parsons@twu.ca)

Why are there two distinct creation narratives opening the Torah? One portrays God as the Creator of all things, all-powerful, without any rivals to challenge his rule; whereas the second presents the LORD God as a much more anthropomorphic character, one that is localized to Eden not universal.

Utilizing the methodological approach of cultural memory, I argue that Genesis 1 was added to the beginning of the Torah in order to counter the memory contained by other creation narratives. I further argue that the motivation for authorial group behind the composition and addition of Genesis 1:1-2:4a was to elevate the Sabbath and its festivals to a status equal to or greater than the status of the temple. The group that benefited the most from this sort of ideology was the group also responsible for the Holiness Code in Leviticus 17-26, where the Sabbath features more prominently within than any other writing. Thus, I argue that the authorial group likely responsible for the composition and addition of Genesis 1:1-2:4a was the Holiness Group.

(126) On the Syntactical Development of the ב + Infinitive Construct in Biblical Hebrew

Spencer Jones, Trinity Western University, Langley, BC (jones.spencera@gmail.com)

This paper focuses on the diachronic development of infinitive constructs governed by the ב preposition (ב–infinitive) in Standard Biblical Hebrew (SBH) and Late Biblical Hebrew (LBH). While most studies related to the diachronic development of Biblical Hebrew have focused on the decline of והיה/ויהי in general and specifically with ב–infinitives, little attention has been paid to how the ב–infinitive clause relates syntactical to the independent clause. Thus, this paper argues for two syntactical possibilities of the ב–infinitive clauses and posits a trajectory for their development SBH, Ezekiel, and LBH.

New Testament and the World of Early Christianity

(127) The Ritual Context of 1 Corinthians 15:29 (Baptism on behalf of the Dead): Using Catherine Bell's Ritual Theory to Understand Vicariousness in Roman Corinth Funerary Practices

Mark S. Wheller, University of Alberta, Edmonton, AB (mwheller@ualberta.ca)

Richard DeMaris' article "Corinthian Religion and Baptism for the Dead (1 Corinthians 15:29): Insights from Archaeology and Anthropology" analyzes baptism on behalf of the dead within the cultural context of Roman Corinth. I would like to push his thesis a little further applying Bell's theory and bringing in new data on Greco-Roman funerary practices to analyze the ritual context of 1 Corinthians 15:29. The focus of this presentation will be on the vicarious representations of the dead as alluded to in baptism *on behalf of the dead*.

(128) Vivid Imagery in Gal 3:1—Roman Rhetoric, Street Announcing, Graffiti, and Crucifixions

Steven Muir, Concordia University College of Alberta (steven.muir@concordia.ab.ca)

In Galatians 3:1 Paul makes a striking statement; "It was before your eyes that Jesus Christ was publically exhibited as crucified." The meaning of Paul's assertion is debated, since it is unlikely that any of his Galatian audience had been eye witnesses to Jesus' crucifixion. A number of elements need to be brought together to shed light on Paul's statement. Issues from the Roman world (rhetoric, street announcing, graffiti, and how crucifixions were conducted) shed light on this and other statements of Paul. Paul saw his preaching on Christian crucifixion as more than a message—he wanted it to be an experience, a re-presentation of the event. The thesis is that Paul intended his audience to witness or experience Christ's crucifixion as he vividly portrayed it to them, so that it would be memorable for them and they would stay committed to Paul's teachings.

(129) Honor, Shame, and Salvation in 1 Timothy 2

Matthew Moravec, Fuller Theological Seminary (m.l.moravec@gmail.com)

Little justification is needed to research the historical context of the instructions given to women in 1 Timothy 2:9-15. It is widely recognized as a key text in debates about women in ministerial leadership, and the question of the historical context usually drives egalitarian arguments. This research essay will first examine the concepts of honor and shame in the first century GrecoRoman context, focusing in particular on how these concepts applied to women and the church. The presence and function of these concepts in 1 Timothy will then be considered, followed by an evaluation of a representative sample of interpretations regarding the author's motivation for the instructions to women. It will be shown that the author1 of 1 Timothy understood public disrepute as a pathway towards abandoning the faith, which motivated (and thus, to an extent, culturally binds) the instructions he gives to women.

(130) Soap Opera in the Christian Apocrypha

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The Christian Apocrypha contains various scenes between a mistress and her handmaiden or slave. In some of these 'soap opera' episodes, the mistress engages the handmaiden in a deception to fool her husband; in other episodes, the slave admonishes her mistress about her failings. Are these episodes merely literary creations of the imaginations of the Apocrypha writers, or do they have some precedence in Roman society or literary tradition. This presentation will examine the mistress-handmaiden relationship as it existed with the domus of the Roman elite, how it was conceptualized, and how it was portrayed in Roman literature. It will then discuss how these insights may provide additional understanding into these 'soap opera' scenes in the Christian Apocrypha.

(131) Unnatural Gods: Pagan and Christian Theological Debate during the Third Century

Lindsay G. Driediger-Murphy, University of Calgary, Calgary, AB (ldriedig@ucalgary.ca)

In a letter preserved by Eusebius (*HE* 7.11) describing the persecution of Christians under Valerian (AD 257-260), the bishop Dionysius the Great of Alexandria attributes to his pagan persecutor the claim that Christians worship 'gods contrary to nature', whereas pagans worship 'gods according to nature' (*theoi para/kata phusin*). The strikingly unusual character of this phraseology has often been overlooked in scholarship to date, which has tended to interpret the exchange simply as further proof of the pagan demand for 'public conformity' in religion, and which has neglected to pose the crucial question of whose words these really are. My paper will examine the origins and significance of the idea of 'gods contrary/according to nature' in debate between pagans and Christians in the third century. I will argue that these phrases, if they are indeed reflective of pagan thinking and not simply the product of Dionysius' own philosophical interests, provide exciting new evidence for a theological response by pagans to Christianity. This response did not focus on orthopraxy or social utility (concerns which are already well-attested in our evidence from antiquity) but instead engaged Christians on their own (contested) ground, that of debate about orthodoxy. This conclusion encourages further inquiry into the nature of intellectual and theological debate between pagans and Christians in the world of Early Christianity, suggesting that such debate was more widespread, and more variegated, than we have often thought.

(132) Damning and Defending the Dead: An Examination of the Competing Rhetoric of Libanius and Gregory of Nazianzus after the Death of Emperor Julian

Melanie Bockmann, Fuller Theological Seminary (melaniebockmann@fuller.edu)

Shortly after the death of Emperor Julian in 363 AD, two written orations emerged—the encomiastic funeral oration composed in 365 AD by devoted teacher Libanius, and a personal invective composed in late 364 or early 365 AD by former classmate and ideological opponent, Gregory of Nazianzus.

The two orations largely identify the same events and people in Julian's life and short reign; however, the interpretations of those events and the evaluations of the people could not be more dissimilar. Due to the opposition between Christianity and what would come to be known as paganism, the event of Julian's death raised the religious and political stakes in this rhetorical battle.

While the two men promote opposing views of Julian, it seems the orations are not just about the emperor, but also about the clash of religions. Libanius laments Julian's death, and defends the newly resurrected worship of the gods as it loses its precarious perch on the empire. Gregory attempts to demonize Julian and prevent his deification, as well as elevate former emperors, such as Constantius (whose reputation, by Julian's estimation, was stained with parricide), in order to protect and promote the interests of Christianity.

This paper will examine the two orations, Libanius' Oration 18 and Gregory's *Invectives*, to argue that, while Libanius' oration nearly deifies Julian and is flattering to the point of caricature, Gregory of Nazianzus uses rhetorical speech resembling a history or inverse encomium (though he refers to his writing as *stelographia*, or the practice of inscribing a criminal's name on a public pillar after execution) to paint not only an unfair portrait of Julian that is calumnious in tone and argument, but also misleading in character portrayals of both those opposed to Christianity, and those dedicated to its survival.

Religion and Society

(133) Ethics and Space Exploration in Contemporary Speculative Fiction

Sarah Marie Gallant, Everett Community College, Everett, WA (sarahmgallant@gmail.com)

Author Margaret Atwood employs the term Speculative Fiction (SF) to refer to stories that depict possible scenarios in which human beings are required to address a particular ethical issue or issues (In Other Worlds: SF and the Human Imagination, 2012). While other authors include Science Fiction and Fantasy under the umbrella of SF, Atwood asserts that SF is distinct because it examines what is possible and may have already happened, whereas science fiction examines what may happen but is not currently possible (*Moving Targets*, 2004). Space exploration has been the focus of a great many works of fiction. Films and television series on this topic have been extremely popular in North America – especially after 1969 when the Moon Landing was televised. I will focus on Christopher Nolan's film *Interstellar* (2014) and highlight the ethical issues that appear in the film. I will argue that these issues are presently of the utmost concern for North Americans. I will then compare Nolan's *Interstellar* to Alfonso Cuarón's *Gravity* (2013) using Atwood's definitions of science fiction and Speculative Fiction to discuss the usefulness of each with regard to the consideration of ethical questions.

(134) A (Meta)modern Day Shiva: Russell Brand and the Transgressive Shape-shifting of the *Spiritual But Not Religious*

Linda Ceriello, Rice University, Vashon, WA (lcceriello@gmail.com)

The *Spiritual but not Religious* (SBNR) milieu's combining of Eastern religious traditions with Western secular perspectives is clearly visible in a number of recent popular cultural forms. This paper will posit that the SBNR emerges as a force significant for the study of contemporary religion as a result of this particular hybridity, which, moreover, reflects a post-postmodern epistemic shift being theorized under a moniker of recent coinage: metamodernism. The significance of this proposed episteme for the study of religions shall be clarified by examining the public persona of Russell Brand, contemporary comedian and practitioner of Eastern spiritual traditions. Brand exemplifies the multiple identity formulations that are the calling card of the SBNR. In his seamless shifting from bawdy humorist to spiritual devotee and publicly vocal espouser of universal principles from neo-Advaita Vedanta, Brand shows that a narrative of sincere spirituality can exist alongside the disruptive transgressions and raunchy confessions of a self-professed degenerate. Noteworthy is the fact that his by turns sexually excessive bravado and humble devotion seem to mirror the multivalence of the figure of Shiva. Through examining the performativity of his shifting personae, we see that SBNR versions of what it means to experience spiritual realization have changed – from the unidimensional emphasis on positive expressions of peace and bliss (as inherited from the New Age), toward a more multifaceted manifestation that actively makes room for transgressive and non-religious expressions of spirituality.

(135) "Almost" "More Than" or "Truly" Human?: Examining Sci-fi TV Through the Lenses of Digital and Theological Anthropologies

W. E. Chapin, University of Washington, Seattle, WA (echapin@u.washington.edu)

Metaphors are powerful aspects of modern social imaginaries. In this paper I examine how old metaphors interact with new metaphors in contemporary sci-fi shows through the lens of digital and theological anthropologies. The human computer interactions imagined in these shows reveal Western social concerns with human security and human nature itself.

Joint Session: Religion and Society and Theology and Philosophy of Religion

(136) Uncovering the History: An Exploration of the Historical Progression of Secularization in Charles Taylor

Emily Kotow, University of Calgary, Calgary, AB (eckotow@ucalgary.ca)

This paper will begin to explore the historical roots of Charles Taylor's secular ethic. Taylor traces the historical process of secularization and I am looking at philosophical foundations on which he starts to build a secular ethic. This will involve the exploration of the ethical evolution and development of Taylor's ideas on secularism, in an attempt to discover the origins and sources of Taylor's ethics, and so more correctly, how Taylor understands the evolution of a secular ethic. This will involve a peripheral analysis of Taylor's peer responses to A Secular Age, as well as a cursory exploration of A Secular Age. This paper is in no way a comprehensive study of Taylor's development of a secular ethic, but rather is an initial attempt to understand one of the greatest minds of our time, and his vision for secularism.

(137) The Secular Void: Religious Nones and the Spirituality of the Age

Tinu Ruparell, University of Calgary, Calgary, AB (ruparell@ucalgary.ca)

One of the fastest growing religious segments of modern secular societies such as those of N. American and Western Europe is what has become known as the 'spiritual but not religious', or simply the 'nones'. These are people who while affirming certain religiously analogous values have rejected any formal affiliation with religious traditions. My presentation will interrogate this identity through the lens of Charles Taylor's magisterial work on secularism. While some have argued that the 'nones' are the descendents of rationalist deists and philosophes, I will show that this emergent identity is a direct result of contemporary secular negotiations and thus fall into the individualist and capitalist logic of much modern secularism.

(138) An Authentic Imaginary: Evaluating Charles Taylor's Secular Ethic

Jenna Ferrey, University of Calgary, Calgary, AB (jennaferrey@gmail.com)

In his seminal work A Secular Age, Charles Taylor challenges the reader to reimagine secular society as one where various forms of belief and unbelief coexist as options, neither being extended privilege over the other. By moving away from binary discussions of secularism as a sharp separation of the religious and the political Taylor opens an interesting and thoughtful discussion of the place of faith, religion, and belief in a secular society. In order to engage in this dialogue it is necessary to understand the secular ethic Taylor sets up. Understanding this secular ethic is necessary to probe how we will effectively evaluate and adjudicate contemporary political and social issues. By engaging with Taylor's notions of secularism, authenticity, and the social imaginary, this paper intends to outline a secular ethic according to Taylor and evaluate its utility in a contemporary secular nation state.

Pacific Northwest AAR/SBL and ASOR
Annual Business Meeting
Marylhurst University
March 28, 2015

Agenda

I.   **Welcome and Announcements – Susan Carter**

II.   **Old Business**
- a.   Minutes from the 2014 Business Meeting – Amy Donaldson
- b.   Financial Report – Amy Donaldson
- c.   Student Paper Competition Report – Timothy Hyun
- d.   SBL Regional Scholar Award Report – Ardy Bass
- e.   AAR Report (Academy-Wide) – Amy Donaldson
- f.   SBL Report (Society-Wide) – Ardy Bass
- g.   AAR Regional Student Director Report – Rupa Pillai
- h.   SBL Regional Student Representative Report - Joshua Matson
- i.   Reports from Program Units?
- j.   Other Old Business?

III.   **New Business**
- a.   Election of Officers
- b.   *Conversations with the Biblical World* – Invitation to collaborate – Ardy Bass
- c.   Meeting Venue: May 6-8, 2016 – University of Idaho, Moscow, ID
     Contact Person: Nick Gier
- d.   Meeting Venue: May 5-7, 2017 – St. Mary's University, Calgary, AB
- e.   Other New Business?

Future Meetings
May 6-8, 2016 – University of Idaho, Moscow, Idaho
May 5-7, 2017 – St. Mary's University, Calgary, Alberta
2018 – Pacific Lutheran University (tentative)
2019 – contact Ardy Bass (bassa@gonzaga.edu) if you are interested

Pacific Northwest AAR, SBL, and ASOR
Minutes Annual Business Meeting
University of Calgary
Calgary, Alberta
May 10, 2014

The meeting was convened at 12:32 pm. The meeting was presided over by the president, Jack Levison.

I. Welcome and Announcements

   a. Jack Levison thanked the executive committee members for their service.

   b. It was announced that there would be an undergraduate poster session in the lounge.

II. Old Business

   a. Amy Donaldson (secretary/treasurer) presented the minutes from the 2013 annual business meeting. The minutes were approved as amended.

   b. Amy Donaldson (secretary/treasurer) presented the financial report (see attached). She explained the new relationship between AAR funds and SBL funds on a regional level. The financial report was approved as presented.

   c. Timothy Hyun (chair of student paper committee) reported on the student paper competition. There were five paper submissions: two graduate and three undergraduate. One graduate and two undergraduate winners were selected.

   d. Ardy Bass (SBL regional coordinator) reported that there are four nominees for SBL regional scholar. The committee will review the nominees and decide whether to forward a name to the national SBL. The winner will be announced on the website.

   e. Amy Donaldson (AAR regional coordinator) presented the AAR report. She explained that the national AAR has requested that the regions create a policies and procedures manual to supplement the operating agreement.

   f. P. Richard Choi (chair of SBL regional coordinators committee) was visiting from the national SBL. He reported on the SBL regions committee. The main focus right now is to help the regional meetings grow.

   g. Susan Carter reported on the work of job descriptions committee. The committee will assemble descriptions of the current job responsibilities and then will review them to suggest changes to balance out the responsibilities. The committee will also begin to work on a handbook for program unit chairs to offer guidelines for running a program unit.

III. New Business

   a. Brenda Llewellyn Ihssen presented the nominations committee's nominees for open positions.

      Susan Carter (current vice president; AAR) was nominated for president. She was unanimously approved by the members.

      Charles Scalise (SBL) was nominated for vice president. He was unanimously approved by the members.

      The committee nominated Mari Kim for executive secretary. From the floor, Doug McGaughey nominated Ardy Bass to serve a second term as executive secretary, for the sake of institutional continuity. Roger Anderson seconded the nomination. Ardy expressed that she would be willing to serve a second term. Brenda explained that she had talked to Mari and that Mari agreed with the nomination for Ardy to continue as executive secretary. The members voted on both nominees. Ardy Bass was unanimously approved by the members.

      Rupa Pillai was nominated as the AAR student director. Raj Balkaran (current student director) described the nomination process. Rupa Pillai was unanimously approved by the members.

      Raj Balkaran gave brief report on the student director position. He said the Pacific Northwest region offers the best financial support for the student director.

   b. Marylhurst University in Portland, Oregon, will serve as the meeting location for 2015. The University of Idaho will be the location for 2016. We are looking for a venue for 2017, which should be in Canada. Pacific Lutheran University is the tentative location for 2018.

      The dates for the 2016 meeting at the University of Idaho were discussed. A vote was taken, and the membership was evenly divided on whether to have the meeting in April or in mid-May. Linda Schearing said that it had been decided at a past business meeting that every year the conference would be held during a three-week window from late April to early May.

      The membership discussed the benefits and drawbacks of various dates. No conclusions were reached, so the dates will need to be explored further.

There was no additional new business.

The meeting was adjourned at 1:34.

PNW AAR/SBL Financial Report for Fiscal Year Ending June 30, 2014

		AAR	SBL
Total Registration	113	**66 (58%)**	**47 (42%)**
AAR	46	46	
SBL	23		23
ASOR	0		
AAR/SBL	11	6	6
SBL/ASOR	4		4
AAR/SBL/ASOR	1	(see AAR/SBL)	(see AAR/SBL)
Other (non-affiliated)	28	14	14

	AAR Account	SBL Account	Accounts Total		AAR/SBL proportion	
Beginning Cash Balance	**$982.93**	**$2,301.15**	**$3,284.08**			
Total Deposits	$16,082.55	$1,500.00	$17,582.55			
Total Expenses	$13,309.15	$2,589.18	$15,898.33			
Ending Cash Balance	**$3,756.33**	**$1,211.97**	**$4,968.30**			

					AAR (58%)	SBL (42%)
DEPOSITS	Total Revenues					
Registration	$6,981.00				$4,048.98	$2,932.02
Lunch Tickets	$860.00				$17.58	$12.73
Banquet Tickets	$2,025.00					
AAR Subvention	$2,500.00					
SBL Subvention		$1,500.00				
Reimbursement (SBL to AAR)	$2,089.18					
Miscellaneous (U/C revenue)	$1,627.37				$943.87	$683.50
	$16,082.55	$1,500.00	$17,582.55		$5,010.43	$3,628.25

EXPENSES	Total Expenses					
Audio Visual and Technology	$377.46				$195.72	$181.74
Awards	$250.00				$100.00	$150.00
Catering/Food Service	$6,413.65				$2,064.19	$1,494.77
Committee Travel	$2,004.68	$500.00			$31.32	$22.68
Facilities	$2,309.50				$1,339.51	$969.99
Guest Rooms	$628.25				$446.70	$181.55
Miscellaneous Expense	$0.05					
Office Supplies	$52.78				$37.11	$15.67
Oxford Abstracts	$600.00				$348.00	$252.00
Plenary Speaker Honorarium	$500.00				$500.00	
Plenary Speaker Travel	$152.00				$152.00	
Postage	$2.79				$1.15	$1.64
Printing	$17.99				$12.29	$5.70
Reimbursement (SBL to AAR)		$2,089.18				
	$13,309.15	$2,589.18	$15,898.33		$5,227.99	$3,275.74

Net Profit			**$1,684.22**			

Submitted by Amy M. Donaldson, Treasurer, June 30, 2014

PNW REGIONAL OFFICERS 2014-2015

EXECUTIVE COMMITTEE

President: Susan Carter, Marylhurst University (scarter@marylhurst.edu) (AAR)
Vice-President: Charlie Scalise, Fuller Theological Seminary NW (cscalise@fuller.edu (SBL)
Past President: Jack Levison, Seattle Pacific University (jlevison@spu.edu) (SBL) – 1-year term; serves on Nominating Committee
Executive Secretary/Regionally Elected Director: Ardy Bass, Gonzaga University (bassa@gonzaga.edu) (SBL) – 3-year term; one-term renewal (second term)
Secretary-Treasurer: Amy Donaldson, Portland, Oregon (amy.m.donaldson@gmail.com) (AAR) – 3-year term; one-term renewal (first term)
ASOR Representative: Gloria London, Tall al-'Umayri Teachers' Institute (glondon@earthlink.net)
AAR Regional Student Director (RSD): Rupa Pillai, University of Oregon (rpillai@uoregon.edu) (first term 2014)
SBL Regional Student Representative: Joshua Matson, Trinity Western University (Joshua.matson@mytwu.ca) (first term 2015)

NOMINATING COMMITTEE

Chair: Brenda Llewellyn Ihssen, Pacific Lutheran University (ihssenbl@plu.edu) (2011–14) – first term
Eric Cunningham, Gonzaga University (cunningham@gonzaga.edu) (2013–2016) – second term
John Harding, University of Lethbridge (john.harding@uleth.ca) (2012–2015) – second term
Michael S. Heiser, Logos Bible Software (mheiser@logos.com) (2012–2015) – first term
Antonios Finitsis, Pacific Lutheran University (finitsak@plu.edu) (2013–2016) – first term
Gloria London, Tall al-'Umayri Teachers' Institute (glondon@earthlink.net) (2013–2016) – first term
Jack Levison, Seattle Pacific University (jlevison@spu.edu) (past President serves one year)

STUDENT PAPER COMPETITION

Coordinator: Timothy Hyun, Faith Evangelical Seminary (thyun@faithseminary.edu)

REGIONAL SCHOLARS COMMITTEE (SBL)

Chair: Ardy Bass, Gonzaga University (bassa@gonzaga.edu)
Kent Yinger, George Fox Evangelical Seminary (kyinger@georgefox.edu)
Antonios Finitsis, Pacific Lutheran University (finitsak@plu.edu)
Elizabeth R. Hayes, Fuller Theological Seminary (erussell.hayes@gmail.com)

PROGRAM UNITS AND CHAIRS

AMERICAN SCHOOLS OF ORIENTAL RESEARCH (ASOR)
Description of the goals and rationale
The Program Unit is affiliated with the American Schools of Oriental Research (ASOR) whose mission is to initiate, encourage and support research into, and public Understanding of, the peoples and cultures of the Near East from the earliest times. As such, the Unit is concerned with:
- Fostering original research, archaeological excavations, and explorations
- Encouraging scholarship in basic languages, cultural histories and traditions of the ANE
- Offering opportunities for all levels of scholarship, especially students, to share their Research

Chair
Gloria London, Tall al-'Umayri Teachers' Institute (glondon@earthlink.net)

ARTS AND RELIGION
Description of the goals and rationale
The Arts and Religion section provides a space for interdisciplinary exploration of religion through the arts (in broad contexts). We invite multiple perspectives, embodied passionate scholarship, and rich discussion of the vital role arts have played and continue to play in attempts to create meaning of the human condition, and to address the enduring questions posed by the world's religions and spiritual traditions.

Co-Chairs
Susan G. Carter, Marylhurst University and The California Institute of Integral Studies (CIIS)
    (scarter@marylhurst.edu)
Louise M. Paré, Center for Women in Global Community, Independent Scholar (lmpare849@aol.com)

ASIAN AND COMPARATIVE STUDIES
Description of the goals and rationale
To promote scholarship in non-Western areas of religion and theology and to assess various comparative methods of investigation.

Chair
Nick Gier, University of Idaho (ngier@uidaho.edu)

HEBREW BIBLE
Description of the Goals and Rationale
Since the Biblical Hebrew texts are part of the larger category of 'biblical texts', the rationale for the Hebrew Bible session falls naturally within the mandate of the SBL, the central purpose of which is "...advancing the academic study of biblical texts and their contexts as well as of the traditions and contexts of biblical interpretation."

The primary goal of the Hebrew Bible session is to foster study and interaction in the field, more specifically:
- To promote academic dialogue between scholars in the Pacific Northwest Region.
- To showcase and promote research in the Hebrew Bible.
- To advance the quality of research and writing in the area of Hebrew Bible by mentoring and recommending work for publication.
- To provide mentoring and opportunities for graduate students to present their work to the Hebrew Bible session, thus incorporating new scholars into the greater goals of the SBL.

Chair
Antonios Finitsis (finitsak@plu.edu) (second term: 2013-2016)

HISTORY OF CHRISTIANITY AND NORTH AMERICAN RELIGIONS
Description of the goals and rationale
This program unit invites both historians of Christianity and scholars studying North American religions to present their research and engage in collegial discussion of their work. Review panels of selected new works in these fields are also included in the sessions. The section seeks to develop an ongoing dialog and network among participants.

Co-Chairs
Brenda Llewellyn Ihssen, Pacific Lutheran University (ihssenbl@plu.edu)
Jon Kershner, Earlham School of Religion (jon.kershner@gmail.com)

NEW TESTAMENT AND THE WORLD OF EARLY CHRISTIANITY
Description of the goals and rationale
This program unit provides an opportunity to discuss topics in New Testament and related interdisciplinary studies, such as Hebrew Bible and Early Christianity, as well as topics relating to Hellenistic Religions and related literature. While the name of the program unit has recently changed (from New Testament and Hellenistic Religions), the focus of the unit has not, as we strive to be inclusive of a wide range of topics of interest to the study of early Christian writings and the world in which they developed.

Co-Chairs
Ron Clark, George Fox Evangelical Seminary (rclark@georgefox.edu)
Kent L. Yinger (ret.), George Fox Evangelical Seminary (kyinger@georgefox.edu)

RELIGION AND SOCIETY
Description of the goals and rationale
The Religion and Society section creates a space for the interdisciplinary analysis of religion, ethics, social science, and current events in the Pacific Northwest and around the world. Our goal is to make space for academic presentations and for significant dialogue about them.

Chair
Bruce Hiebert, University Canada West (brucehiebert@shaw.ca)
Mari Kim, Independent Scholar (marikim@me.com)

SPECIAL TOPICS: MORMON STUDIES
Description of the goals and rationale
This special topic of Mormon Studies promotes the exploration of a wide range of topics relating to Mormonism. This section seeks to provide scholarly inquiry into Mormon history, culture, belief and practice, theology, scripture, and the role of Mormonism in contemporary politics. This section encourages the study of Mormonism from multiple disciplines and methodologies. This section will better equip those in the academy to teach on the subject of Mormonism and actively promotes opportunities for interfaith dialogue.

Co-Chairs
Kirk Caudle, Independent Scholar (mixlom@msn.com)
Susanna Morrill, Lewis & Clark College (smorrill@lclark.edu)

STUDY OF ISLAM
Description of the goals and rationale
The Study of Islam Program Unit fosters intellectual exchange and collaboration among regional scholars working in any area of Islamic Studies. In addition to research panels, we host an annual roundtable devoted to a topic of current pedagogical concern, and we have launched an annual film series. We welcome papers from academics at any career stage.

Co-Chairs
Josie Hendrickson, University of Alberta (jnhendri@ualberta.ca)
Paul Powers, Lewis & Clark College (ppowers@lclark.edu)

THEOLOGY AND PHILOSOPHY OF RELIGION
Description of the goals and rationale
The Theology and Philosophy of Religion Section exists to provide a forum for scholars to critically examine politics, scriptures, ethics, history, art, literature and/or culture from explicitly philosophical and theological perspectives. We welcome diverse perspectives, and encourage the collegiality of frank and open dialogue between and among disciplinary areas.

Co-Chairs
Norman Metzler, Prof Emeritus of Theology, Concordia University (nmetzler@cu-portland.edu)
Sarah Gallant, Everett Community College (smgallant@hotmail.com)

WOMEN AND RELIGION
Description of the goals and rationale
This section explores the lives of women in religion from antiquity to the modern era. It is a forum for the inquiry into literary and material culture of the activity and presence of women in religion and the history of interpretation. It is also a forum for how female and gender related issues are portrayed in sacred texts.

Co-Chairs
Elizabeth Goldstein, Gonzaga University (goldstein@gonzaga.edu)
Valarie Ziegler, DePauw University (vziegler@depauw.edu)