

# AAR Abstracts

November 20-23, 2004  
San Antonio, Texas, USA

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 22-67

**Reidar Aasgaard, University of Oslo**

From Boy to Man: Jesus in the Infancy Gospel of Thomas

The apocryphal infancy gospel of Thomas, which narrates the childhood story of Jesus from the age of five to twelve, is an enigmatic text. Originating probably in a Greek-speaking context in the second century CE, the gospel proved very popular way into the Middle Ages.

Much effort has been put into analysing its complicated textual tradition. Somewhat surprisingly, however, its contents has not been much studied, for various reasons.

This paper will analyse how Jesus in the Infancy gospel is depicted as going through various stages of childhood. It aims at showing how the Jesus figure is gradually transformed from a little boy to a young man, and particularly how this manifests itself in the depiction of gender distinctions and of social roles and activities. This picture seems to reflect the kind of development a male was expected to go through in late Antiquity/Early Christianity on his way from boy to man.

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 21-13

**Cassie Adcock, University of Chicago**

Sacred Cow? Freedom of Religion and the Cow Protection Movement

Although supporters of the cow protection movement in colonial north India made frequent use of “economic” arguments, scholars have frequently stressed a Hindu religious motivation for the movement, focused on the symbol of the sacred cow. Such an effort to identify an essentially religious component in cow protection, I argue, obscures the political valence of “religion” and “economy” within the legal discourse of “freedom of religion.” The identification of a cause as “religious” is not only an analytic, but a political matter. This paper examines Arya Samaj cow protection arguments not with an aim to identify their essentially religious quality, but rather to examine the crucial position that the “economic” argument occupied in the context of “freedom of religion”: it functioned to define cow slaughter as bearing upon the central governmental concern of the long term-prosperity of individual and state, and therefore as a matter of civil concern.

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 **20-118**

**Erin H. Addison, University of Arizona**

The Holy We Can See: The Construction and Conservation of Material Remains in the Holy Land

We examine the editing of the landscape of the religious past for marketing to the tourist industry and global development interests in the 'holy land.' Visible cultural remains are powerful symbols which compose a text inscribed on the landscape and read by everyone who travels through it. To erase the material remains of a culture is part of the process of erasing its historical and contemporary political efficacy, not to mention its identity. It is equally important, however, to recognize that all editing of this text constructs another narrative of cultural identity.

Examples discussed are the archaeological 'editing' of early Islamic remains in Israel; the reconstruction of Jewish and Roman remains at Saffuriyah/ Zippori National Park; the editing of Muslim pilgrimage sites and construction of the Christian landscape in Jordan; and the map of holy sites on the English and Arabic websites of the Jordanian Ministry of Tourism and Antiquities.

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 **20-116**

**Siamak Adhami, Saddleback College**

A Neopythagorean-Neoplatonic Account of Zoroastrian Theogony

Neoplatonic interpretations have been used in several of the religious traditions of late antiquity and medieval period. The one religion which has not received much attention in this regard is Zoroastrianism and the literature written by the adherents of this religion. In particular one text, i.e., *Dēnkard (Act of Religion)*, is of great interest in the present examination. In a chapter from this text--dated in its present format to the ninth century--in addition to the use of the 'number theory,' one encounters a unique account of the Zoroastrian theogony, beginning with the supreme god Ohrmazd who is identified as the One, the Principle, and the Immutable. The uniqueness of this account lies in the fact that a dualistic religion, such as that of Zarathustra, would be subjected to such a philosophical interpretation. This attempt may have come about as a consequence of a progressively dominant monotheizing tendency of late antiquity.

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 **20-125**

**Afe Adogame, University of Bayreuth**

“A Walk for Africa”: Combating the Demon of HIV/AIDS in an African Pentecostal Church

The HIV/AIDS pandemic is one crisis that has shot the African continent into global limelight particularly in the last decade. In spite of the common rhetoric whipped by the international community, prevention and impact mitigation responses have been largely hypocritical, half-hearted and grossly inadequate. The scourge seem to have defied any discernible medical therapeutics and curative measures, thus leaving it to gradually erode into the fabric of these societies. Religious groups have been largely affected especially as youth, the highest HIV/AIDS risk-group, swell their membership in contemporary period. This shapes the responses of religious groups and poses a crucial challenge to their beliefs, ritual practice and worldview. Using the example of the Redeemed Christian Church of God in Nigeria and Diaspora, the paper demonstrates the various mechanisms employed to combat the epidemic. The RCCG conceptualization of disease and healing is central in understanding these responses and measures in combating HIV/AIDS.

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**22-64**

**Bobby C. Alexander, University of Texas at Dallas**

The Role of a Mexican Protestant Church and Its U.S. Missions in Transnational Migration

This paper demonstrates the role played by a religious institution in transnational migration between Mexico and the U.S. La Luz del Mundo is Mexico’s largest Protestant church and the largest single denomination made up of Mexican migrants in the U.S. As mutual aid societies, the various mission churches, which are geographically dispersed across Mexico and the U.S., create pathways for members by offering housing, food, financial assistance, and jobs. Church ideology – reproduced through church ritual – facilitates and reinforces not only the existence of transnational communities, but also the process of migration itself. Members believe their church is called to establish international missions. The paper highlights a specific religious ritual, Santa Cena (Holy Supper), a required annual pilgrimage of this diaspora church, to church headquarters in Guadalajara, Mexico. The paper is based on ethnographic research conducted at church headquarters and the mission church in Dallas, Texas.

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**22-13**

**Kecia Ali, Brandeis University**

"I Was a Girl of Nine": Recent Online Controversies over the Prophet's Marriage to Aisha

According to most traditional Muslim sources, Aisha was a girl of six or seven when her father Abu Bakr married her off to his close friend, the Prophet Muhammad. She was nine years old, according to these accounts, when the marriage was consummated. This marriage became the

focus of substantial controversy in 2002, when Southern Baptist preacher Jerry Vines declared Muhammad a “demon-possessed pedophile.” Many refused to accept the evidence presented by Vines for Aisha’s age at the time of marriage, even though it was taken from Sahih Bukhari, the most authoritative Sunni hadith collection. The radically different responses received by these Muslim questioners asking about age differences in marriage suggest that many Muslims are caught between uncritical acceptance of their inherited tradition and the fear that any critical stance toward that tradition will be a capitulation to, as one author puts it, “the enemies of Islam.”

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**Zaheer Ali, Columbia University**

"Black Mecca": The Nation of Islam's Mosque No. 7, Harlem, and Islam in New York City

The development of African-American Muslim communities in New York City provides a unique study in the emergence of Islam as an American urban religion. The one community probably most influential in this process is the one that began as the Nation of Islam's Mosque No. 7 in Harlem. Drawing on traditions and practices honed in the Black urban experience, members of Mosque No. 7 established a religious community that profoundly shaped, and was shaped by, the religious, political, cultural, and social life of the city. Through oral history interviews, this paper traces the development of the Mosque, focusing on the lives of its believers and the institutions they founded. The paper also demonstrates how the Mosque's legacy continues to influence the ways Islam is practiced by Muslims, and viewed by non-Muslims, in New York City.

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**Hans Alma, Leiden University**

Spirituality: A Secular View -- Transcendence and Spirituality in Philosophy and Psychology of Art

In my paper I will sketch the present academic and professional interest in spirituality in the Netherlands. Against this cultural background, I will develop the concept of 'secular spirituality', on the basis of the aesthetic-philosophical thinking of Iris Murdoch and John Dewey, and the psychology of art found in relational psychoanalysis. Spirituality is defined as an attitude of attentive involvement in existence. It is based on a 'full perception' of our world, which may result in an aesthetic experience. In attending to beauty, we can experience transcendence. This view on spirituality will be explored from both philosophical and psychological views, in order to better understand the spiritual quest of people who do not understand themselves to be religious in a traditional sense.

**Robert E. Alvis, St. Meinrad School of Theology**

Ethics and the Practice of Memory: Catholic Responses to the Expulsion of Ethnic Germans from Postwar Poland

Accompanying Germany's defeat in World War II was the forced expulsion of millions of ethnic Germans from the country's eastern provinces. By Soviet design the lion's share of this evacuated territory fell to the resurrected state of Poland. The socialist regime that emerged in Poland justified the population and territory transfers as legitimate war reparations and sought to expunge the traces of this earlier German legacy from Poland's collective memory. This paper considers the orientation of the Catholic Church in Poland toward the ethical implications of this episode. I examine the interpretive models Catholic leaders developed to explain these traumatic events and the extent of their willingness to remember German heritage and suffering. At play in the formation of such responses were the ethical resources distinctive to Catholicism, the extensive religious infrastructure the church absorbed from German sources, and the church's strained relations with Poland's socialist government.

**Mehdi Aminrazavi, University of Mary Washington**

Omar Khayyam on Theodicy: The Irreconcilability of the Intellectual and the Existential

While Omar Khayyam's view on theodicy is known to have been expressed through his famous *Ruba'iyat*, few people know about his philosophical writings in this regard. In this paper, I will offer the two-dimensional perspective of Omar Khayyam on the problem of evil: the intellectual and the existential. Khayyam's ontological analysis of the problem of evil as an inherent and necessary constitution of the corporeal world will first be discussed. Khayyam's intellectual analysis of theodicy, which is essentially Ibn Sinian, changes radically in his *Ruba'iyat* where he uses poetic license to express a theology of protest. This paper is an attempt to place the dichotomy between the philosophical and the existential analysis of the problem of evil in Khayyam's thought in their proper context.

**Laura Ammon, Claremont Graduate University**

Surfacing Submerged Texts in the Study of Religion: Exploring E. B. Tylor's Use of Missionary Documents

Nineteenth-century anthropologist Edward Burnett Tylor made use of many different kinds of documents in order to construct the theory of religion found in *Primitive Culture*. Prominent among Tylor's footnotes are references to sixteenth- and seventeenth-century Catholic missionaries. This paper will examine the connections between Tylor's theory of religious survivals and the materials in missionary-ethnographers' texts. I will argue the connection to these texts is foundational to Tylor's theory of religion and played a significant role in the cultural history of the study of religion within both religious studies and anthropology. Seeing Tylor in this light expands our understanding of the common antecedents in religious studies and anthropology.

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 **21-50**

**Derek N. Anderson, Loyola University, Chicago**

Theological Nonviolence in Julian of Norwich's *Showings of Divine Love*

Recent works addressing the violence inherent in the Christian doctrine of the atonement have displayed difficulty in accomplishing both of their central tasks simultaneously, namely, to read the crucifixion as a subversion of human (and divine!) violence and to give an adequate account of how Christ's death remedies human sin. The theology of Julian of Norwich accomplishes both these tasks. In her *Showings*, Julian presents a theological vision that purposely eschews violence. Julian's soteriology employs each of the key structural features present in the atonement theory of an author like Anselm of Canterbury, but it does so without relying for its basic logic upon divinely sanctioned violence. The satisfaction Christ makes, in Julian's view, overcomes the breach between humans and God caused by sin, but it is a satisfaction based not upon violence but upon healing and wholeness.

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 **22-106**

**Emma J. Anderson, Harvard University**

The Missionary, "the Apostate," and "the Sorcerer": A Study in Jesuit-Aboriginal Interaction in Early Seventeenth-Century Canada

This presentation will critically examine the writings of a single Jesuit missionary, Paul Le Jeune, in order to illuminate the complex web of fraternal inter-relationships and religious commitments which he both observed and disturbed, between the members of a single aboriginal family in the 'contact zone' of early seventeenth century Canada. Examination of each axis of the triadic relationship which existed between Le Jeune, Pierre-Anthoine Pastedechouan, his erstwhile teacher of the Innu language, whom he referred to in his writings as "L'Apostat," and Carigonan, Pastedechouan's older brother, and a respected Innu shaman, whom he termed "Le Sorcier" allow us both to highlight different aspects of Jesuit-aboriginal encounter and to challenge the entrenched historiographic conventions which have traditionally described it.

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 **21-50**

**Kaiya Ansoorge, Emory University**

The Concept of Miracle: Entering Theology through Aesthetics

This presentation will explore how various representations of miracle influence theological constructions of God and the cosmos and vice versa. Each illustration will depict specific narrative cultures around the concept of the miraculous. The aesthetic experience affectively impresses on the viewer a recognition of a spectrum of miracles as well as their theological and cosmological assumptions and ramifications ranging from gnostic to pan(en)theistic depictions. By distilling conceptual complexities into visual data, the diverse understandings of miracle are clarified. This occurs by specific and recognizable differences in worldview that we can see according to the variations in graphic depiction. Visual portrayal of the miraculous is revealing of underlying definitions and theology.

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 **22-71**

**James Boyd Apple, University of Alberta**

Buddhist Theories of Mind as Representationalist Analysis: Bridging the Gap between “First Person” Accounts for “Third Person” Problems

This paper examines classical Indian Buddhist Abhidharma formulations concerning the function and structure given to mind (citta) or consciousness (vijñāna) and redescribes these in terms of representationalist and functional analysis of consciously experienced first-person perspectives. The study of consciousness, the mind, and/or the “mental” has been a topic of interest among recent Euro-North American academic studies in the fields of philosophy and science. Likewise, the study of the mind and the “mental” has occupied Buddhist scholars for over two thousand years. The question is whether and how physical states of the human nervous system can be mapped onto the content of conscious experience. This paper explores accounts of Buddhist psychology in terms of Metzinger’s conceptual tools—the ‘phenomenal self-model’ and the ‘phenomenal model of the intentionality relation’—as a conceptual link between first-person and third-person approaches to the conscious mind and between consciousness research in the humanities and in the sciences.

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 **21-124**

**Paula K. R. Arai, Carleton College**

Zen Practices of Japanese Laywomen

In seeking insight into the nature of Zen Buddhist women's lay practice, ethnographic research reveals important ways their sundry practices offer guidance as well as demonstrate the complexity of their lived tradition. Such an approach involves questions like: What kind of Zen practice is suited for someone given a terminal diagnosis? A focus on these women's practices brings to the fore complex dynamics and concerns that shape what values, ethical principles, and strategies women use to negotiate their lives. Through an examination of the elements that constitute the practices, the definition of Zen practice extends beyond "just sitting" to activities that embrace both dualistic concepts and esoteric "magic." My data suggest that Zen ritual practices offer ways to address the non-cognitive, non-intellectual, emotional and psychological needs people have to cope with the problems of human existence—love, loss, birth and death, longing for belonging.

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 **22-68**

**Yaakov Ariel, University of North Carolina, Chapel Hill**

Ritual and Renewal: Creating Jewish Traditions 1960s-1970s

The late 1960s saw the rise of a renewal movement in Judaism that has transformed Jewish practices and modes of worship, and rejuvenated the tradition. Jewish baby boomers created a neo-Hasidic movement that combined elements of traditional Judaism with the hippie culture that developed at the time. Eager for greater spirituality and meaning in their lives, the neo-Hasids aimed at creating a captivating and inspiring atmosphere, which would be open to men and women alike. They advocated lay and egalitarian participation instead of services led by (male) rabbis and cantors, and they resurfaced rituals that had been abandoned by the mainstream, or reinterpreted, and modified the forms and meaning of currently practiced rituals. While the movement was relatively small, its impact has been enormous, transforming Jewish rituals and worship in the home and the synagogue, in both traditionalist and liberal Jewish circles.

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 **22-71**

**Daniel A. Arnold, University of Chicago**

Causes and Reasons in Buddhist Philosophy: Reflections in Light of Vincent Descombes's Critique of Cognitivism

The conceptual tools developed in Vincent Descombes's recent critique of cognitive philosophy will be deployed to characterize Buddhist philosophers in the tradition of Dignāga and Dharmakīrti as sharing (despite important differences) what is arguably the main principle of contemporary cognitive philosophy – viz., its uncompromisingly causal account of mental events. Accordingly, it will be asked to what extent these Buddhist philosophers might be vulnerable to the cogent critique advanced by Descombes. It is suggested that some Buddhist philosophers can be understood as having worked to address something very much like the

problems identified by Descombes. It is, finally, suggested that the problematic issues can be framed not only in terms of Descombes's proposed category of intentionalism, but also in terms of whether or not Buddhist thinkers in this tradition – or, for that matter, contemporary cognitive philosophers – are in a position to distinguish between causes and reasons.

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 **21-55**

**Emily Askew, Carroll College**

Displacement: Against Sedentary and Nomadic Romance Stories

In this paper, I consider how we might acknowledge the creative agency that comes to the fore when lives are made in and by mobility. Simultaneously, to adequately valorize these creative forms of agency, we must name the violent and oppressive historical, contextual conditions that have displaced persons. To the extent that the language of border crossing and boundaries is geographical language, I turn to work of cultural geographers to offer a critical spatial discourse that will do justice to both creativity and violence, minimizing neither. The spatial model cultural geography offers is the model of "place"—ironically the word at the core of "displacement." More than these two functions, however, place as described in cultural geography points to new ways in which the desire to belong "somewhere" have been achieved in the face of radical displacement.

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 **21-52**

**J. Heath Atchley, South Hadley, MA**

Confronting Secularity: Nietzsche and Deleuze

This essay criticizes the common notion that philosophy is much to blame for the division of life into the separate realms of the religious and the secular. It is not necessarily philosophy's turn to reflection and rationality that cultivates the divide between the secular and sacred. Instead, philosophy in a certain key continually confronts this breach, assuming not that it is to be healed, but that it gets in the way of what matters. From this perspective, the problem is not philosophy's lack of appeal to a transcendent deity; it is the thought of religion as being confined to the operation of transcendence. In other words, one of the results of transcendence is secularity, an argument articulated by Marcel Gauchet. Friedrich Nietzsche's notion of affirmation and Gilles Deleuze's concept of immanence are explored as examples of philosophical confrontations of the secular that critique transcendence.

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 **22-124**

**J. Heath Atchley, South Hadley, MA**

The Silences of Secularity: Sofia Coppola's *Lost in Translation*

This essay argues that Sofia Coppola's recent film *Lost in Translation* draws an image of secularity as an inability to speak. Bob and Charlotte, the film's main characters are unable to express to their loved ones their unease with life. Such a problem, however, is not merely personal, because it occurs within a cultural context (secular modernity) in which value and sense ultimately reside outside of experience. This diagnosis draws from Marcel Gauchet's argument that transcendence causes secularity. The film offers Bob and Charlotte's encounter with each other (made up of significantly expressive conversations) as an alternative to transcendence-driven secularity. A genuine encounter, according to Gilles Deleuze, is a becoming that breaks the cycle of transcendence and releases new, immanent values into life. Hence, an encounter critiques secularity.

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**21-116**

**Janel Atlas, Messiah College**

Appealing to the Prodigal Son: Ecological Responsibility in Barbara Kingsolver's *Prodigal Summer*

Barbara Kingsolver has been dismissed by some on the academic circles as a bestseller of low-fat fiction. However, in my paper, I will explore the prevalent theme of ecology in Kingsolver's *Prodigal Summer* as evidenced by the use of the nonhuman environment as a character which has its own legitimate place. I will argue that Kingsolver's text plays a vital role in changing Americans' understanding of nature to recognize that humans are implicated in our natural surroundings and that we must responsibly find our place in the web of life around us and in us.

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**22-24**

**Juan Avila, University of California, Davis**

Luis Valenzuela Beeteme: Yoeme Sacred Geography from a Historical Perspective

The Yoeme homelands or, 'Hiakim' located in southwestern Sonora, Mexico, are physically marked not only by rivers, mountains, caves, shorelines, rugged desert and plateaus, but also by the stories and memories of Yoeme elders who learned the contours and details of this sacred and physical geography from older generations of Yoeme. This paper will present the personal perspective of this sacred landscape of one Yoeme elder, Luis Valenzuela Beeteme, who was born in Nogales, Arizona, and raised in the Rio Yaqui, Sonora, Mexico, from the late 1910s through 1927, a tumultuous time for Yoeme people. This presentation will explore this elder's own view of his culture's sacred geography in the historical context of Spanish and Mexican campaigns to rid the region of Yoeme autonomy and control of their land.

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 **23-8**

**Sarah Azaransky, University of Virginia**

Feminist Theological Method and “Usable Aspects of the Past”

In *White Women’s Christ and Black Women’s Jesus*, Jacquelyn Grant calls for the development of a Christology in light of Black women’s experiences. Grant concludes, in part, that a constructive feminist theology should take seriously only “usable aspects of the past.” This paper considers two early Christian sources, Gospel of Mary (Magdalene) and oracles of New Prophecy, in order to explore criteria for what makes a particular source ‘usable.’

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 **21-27**

**Rachel Sophia Baard, Villanova University**

Dialogues between Tillich and Feminism: A Rhetorical Map

Analysis of different dimensions of Tillich's theology, particularly by way of classical Aristotelian rhetorical categories - as appropriated by modern communication theory - provides a map for possible dialogue between Tillich and feminism. From this perspective, it is clear that such dialogue would find compatibility in terms of logos (content) and pathos (a focus on the situation of the audience), but would run into trouble when it comes to the element of ethos (the character of the speaker). This refers to Tillich's relationships with women. Using post-structuralist emphases, the notion of ethos is further examined in order to complicate the issue. Ethos is shown to be a multifaceted and complicated concept that is intricately tied to the logos and pathos dimensions of rhetoric. When thus complicated, Tillich's ethos is shown to be compatible in some respects with feminism, despite problems.

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 **22-110**

**Rachel Sophia Baard, Villanova University**

Material Theology: Talal Asad and the Task of Rhetorical Theology

Clifford Geertz's classical definition of religion as a 'system of symbols which acts to establish powerful, pervasive, and long-lasting moods and motivations,' has played an important role in rhetorical readings of doctrines, i.e., on the kind of theology that focuses on the practical effects of doctrines. Talal Asad challenges the conceptual focus in Geertz's definition, and focuses instead on the question of how symbols come to be constructed and accepted as natural and authoritative, while others are opposed. This critical discussion in the field of anthropology of

religion invites rhetorical theology to embrace the 'postmodern' rhetorical emphasis on genealogical suspicions more fully, thus not focusing only on the concrete results of doctrinal symbols, but on the concrete realities underlying them.

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21-52

**Marie L. Baird, Duquesne University**

Whose Kenosis? An Analysis of Levinas, Derrida, and Vattimo on God's Self-Emptying and the Secularization of the West

Levinas's model of kenosis, which he defines as 'subordination of [God's omnipotence] to man's ethical consent' is a diachronic transcendental self-emptying with no real time analogue. Such subordination allows for the event-ful emergence of Derrida's 'undeconstructible' gesture of hospitality. Although structurally always 'to-come,' such hospitality nevertheless breaks through the circle of exchange attendant upon a metaphysical structure of reality regarded as absolute and divinely ordained. There is no necessity for the 'definitive' kenosis of Christianity that Vattimo insists upon. Vattimo's own proposal of friendship-as-caritas is compatible with the model of kenosis, and its ethical thrust, that Levinas proposes and upon which Derrida builds. All three thinkers help to collapse the distinction between 'profane' and 'salvation' history. Their shared rejection of a divinely ordained metaphysical structure of reality and their embrace of a kenotic model of divinity permits the overflowing of ethical responsibility, hospitality, and friendship into the marketplace.

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21-113

**Katharine Baker, Vanderbilt University**

The Transvestite Christ: *Hedwig and the Angry Inch* Perform Queer Theology

Pierre Bourdieu's theory of language seeks to expose how linguistic interactions are produced by the power relations comprising our social structures. Queer Theology has a similar goal: exposing the power relations inscribed in theological language and symbols, particularly the dominance of hetero-normativity. Judith Butler's theory of "excitable speech" describes how one can re-signify a dominant discourse—reinterpret it against itself—thereby opening an avenue of new agency for those dominated by what Bourdieu calls "the official language." Queer Theology again has a related objective: to re-signify theological language by "queering" it, and thus opening the redemptive resources of Christian faith to those previously excommunicated. In the rock musical *Hedwig & The Angry Inch*, Hedwig, the protagonist, re-signifies his identity through gender-bending transvestism and doctrine-deconstructing re-appropriation of Christian theology. This essay documents his evolution in the terms of Bourdieu, Butler and Queer Theology, particularly the work of Marcella Althaus-Reid.

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 **21-115**

**Kelly Baker, Florida State University**  
Henry Ossawa Tanner and Visual Mysticism

Henry Ossawa Tanner, an African American artist of the nineteenth and twentieth centuries, depicted grand biblical narratives on canvas. His luminous canvases were engulfed by his religious faith and captured viewers in his representation of the divine. However, previous scholarship has ignored Tanner's religious background and his desire to paint God in the human arena. Tanner's religiosity moved beyond denominational bounds toward mystical expression that centered on his personal relationship with God. This paper will argue that Tanner was a visual mystic due to the medium of religious expression, canvas and brush. This paper seeks to define the category of visual mysticism and demonstrate the validity of such a category by examining Tanner's life, his paintings, *The Annunciation*, *Daniel and the Lion's Den*, and *The Resurrection of Lazarus*, his commentary about his own work, and how others, contemporaries and scholars, have described the artist as a mystic.

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 **20-61**

**Kimberly Faye Baker, University of Notre Dame**  
Moving beyond Ourselves: Augustine on Living as the Body of Christ

This paper presents the image of the Church as the body of Christ as a remedy to the increasing sense of disconnectedness in contemporary society. It will begin with a discussion of three aspects of the Body of Christ in the writings of Augustine—the transformed community, the sacraments, and the mission of the Church in the world. Based on this discussion, the Body of Christ will be described as a dynamic community that draws individuals beyond themselves into community and draws the community beyond itself into the world. It will conclude by offering suggestions on ways that this understanding of Church meets the needs of urban society by shaping a community that looks inward to reflect on the mystery of faith and also turns outward to embrace life and service to the world.

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 **23-11**

**Gayle R. Baldwin, University of North Dakota**  
The Resurrection of Matthew Shepard; the Disappearance of Sakia Gunn: Race, Gender, Sexual Orientation, and the Religious Imagination

The mythical resurrection of Matthew Shepard and the disappearance of Sakia Gunn raise some interesting issues concerning race, gender and religious responses to the murders of homosexual youth. Matthew Shepard was a white male raised in the rural community of Laramie, Wyoming; Sakia Gunn, a black lesbian from the inner city of Newark, New Jersey. This paper reflects the discoveries found in extensive interviews of religious people, gay and straight in both of these communities. Of particular interest is how religious people, who have had their own religious imaginations shaped by certain cultural and racial views of religion and sexuality had to reconstruct key concepts, assumptions and moral values in response to these murders.

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 **22-67**

**Susan Ridgely Bales, Carleton College**

Training Christian Soldiers: An Analysis of James Dobson's Approach to "Bringing Up Boys" from 1970-2003

Through a close analysis of Dr. James Dobson's parenting advice from *Dare to Discipline* through *Bringing up Boys*, including various material produced by his multi-million dollar organization, Focus on the Family, this paper explores the development of his roadmap to manhood. Through this exploration I hope to discover the root of his concern about America's boys, particularly in terms of their sexuality and their crucial role in the future of Evangelicalism and the nation. Examining this material reveals constant warnings about homosexuality that grow ever louder and overtime these warning have been paired with warnings against male violence and alienation. Digging deeper into the construction of this dire picture will also allow scholars to understand the emphases and desires of Dobson and the other members of Focus on the Family as they search for ways to create Godly families in what they believe is an increasingly secular world.

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 **20-73**

**Gregory A. Banazak, SS Cyril and Methodius Seminary**

Writing Globalization Religiously: The Case of Bartolomé de Las Casas' Genealogy of the "New World"

In this paper, we propose to continue the tendency to apply Foucauldian thought to premodern authors by examining the histories of Bartolomé de Las Casas -- *Brevísima Relación de la Destrucción de las Indias*, *Historia de las Indias*, and *Apologética Historia Sumária* -- in light of Foucault's

ideas about genealogy. Our purpose is to understand these histories as religious genealogies and to affirm the validity of Foucauldian thought for understanding globalization from a religious perspective.

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 **21-22**

**Gregory A. Banazak, SS Cyril and Methodius Seminary**

The Role of Mysticism in Conversion to Social Activism: The Case of Sixteenth-Century Latin America

How do individuals step out of a situation of oppression in which they are immersed --- or even a situation of oppression from which they are benefiting --- and decide to change that situation? Our presentation attempts to answer this question from the perspective of mystical experience. It examines four individuals in the early history of the European presence in Latin America --- Pedro de Córdoba (1480?-1521), Bartolomé de Las Casas (1484-1566), Vasco de Quiroga (1470?-1565), and Gerónimo de Mendieta (1526-1604) --- who explicitly attribute their conversion toward social activism to mystical experiences. We study their narratives of mystical experience to determine what role such experience plays in social conversion.

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 **20-121**

**Daniel Barber, Duke University**

Adorno and the Philosophical Production of Grace

One intriguing development in contemporary philosophy is the renascent discussion concerning religion and radical politics. Theodor Adorno's significance lies in his attempt to present Marxist and religious themes in a manner adequate both to their ineliminable potential and to the inadequacy of their positive or orthodox formulation. Religion and revolution must themselves be conditioned by philosophical practice, and Adorno's work begins articulating such a condition. The existence of suffering creates a need for philosophy to achieve a mobile power of thought adequate to the real and its problematic presentation. Philosophical practice is imminent in that it subtracts itself from transcendent conditions and theological or political objects in order to invest its own movement with a religious and revolutionary ethos. Thought achieves transcendence through the compositional extraction of a temporality whose potentials exceed identitarian domination and nominalist collage. This philosophical condensation conditions religious and political conceptions of redemption or utopia.

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 **21-125**

**William Barbieri, Catholic University of America**

Contra Augustinum: On the Irrelevance of Classical Just War Theory Today

A number of Christian thinkers have recently endorsed the use of force in Iraq as well as in the 'war on terrorism' by invoking an interpretation of just war theory that claims Augustine as its primary inspiration. This paper contends that, while Augustine's importance in the historical development of just war thought is undeniable, his relevance to the contemporary situation is minimal. 'Permissive' just war theorists enlist Augustine in an effort to bypass or elide the careful distinctions and conceptual modifications that the subsequent tradition has produced. The resulting accounts are not only ill-suited to coping with the complexities of modern forms of violence, but they also dispense with the crucial just war criterion of comparative justice and embrace a version of legitimate authority that is antithetical to a successful international regime of conflict transformation. Augustine, I conclude, should be gracefully retired as a just war thinker.

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 **20-124**

**Linda L. Barnes, Boston University**  
Chinese Healing through Missionary Eyes

Throughout the history of Western forays into China, Christian missionaries of different kinds included descriptions and commentaries on Chinese healing in their reports to their superiors both in Europe and eventually the United States. Such reports were influenced by shifting representations of China that included the demonizing of the Mongols during the late Middle Ages as Europeans struggled to understand who the invaders from the east were; the idealizing of the Ming dynasty during the Enlightenment, particularly through the writings of Jesuits priests; and the increasingly negative stereotyping of China and the Chinese by Protestant missionaries, who entered China during the early decades of the nineteenth century. This paper will review case examples from each of these periods to illustrate how political and economic developments in Europe intersected with key changes in Western medical theory and practice, and with changing religious perceptions of China and the Chinese.

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 **21-50**

**Kirsten Bault, Azusa Pacific University**  
Theology of Employee Selection

This study considers the employee selection process of American businesses. It is a two-fold process, balancing attitude and aptitude. American business employee selection currently focuses on aptitude at the expense of attitude. This is due to a number of factors including federal laws such as Equal Employment Opportunity and Affirmative Action which restrict employer's right to information of a future employee. By looking at the current practices, specific Bible narratives, and then developing a dialogue between the two, it is possible to develop an evangelical Christian approach to the hiring process. This approach recognizes the importance of

apitude while one considering the proper emphasis on employee attitude and ethics in the hiring process. It suggests that EEO laws may infringe on a company's ability to ask sufficient questions to explore the potential employee's ethics, and it recommends altering hiring practices to balance the focus between attitude and aptitude.

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 **20-68**

**John Baumann, University of Wisconsin, Oshkosh**

Wounded Land: Environmental Resistance and Revitalized Identity

This paper will consider examples of Native American resistance as exemplified in struggles over environmental issues on Native land in North America. Utilizing case studies from Nevada's Yucca Mountain nuclear waste storage site, management of the local environment on the Menominee reservation in Wisconsin, and following the growing controversy over construction of a 250 mile high voltage power line through Minnesota and northern Wisconsin, this examination of Native responses to environmental debates and development proposals provides a window on an understudied aspect of Native revitalization efforts manifest in environmental resistance. Cultural self-identity, sovereignty, political power, and the merging of religious, economic, and political rhetoric will be discussed.

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 **22-53**

**Richard Bautch, St. Edward's University**

Exchanging Customs and Concepts in the Classroom as Borderlands

Grounded in the experience of teaching undergraduates in the Southwest, this paper describes a pedagogical approach that is keyed to the interaction of theology and culture. A class on Catholicism provides a test case, although the principles developed in this paper are adaptable to the study of other denominations. First the paper discusses the importance of recognizing the diverse backgrounds from which students come. Secondly the paper discusses how these students optimally encounter Anglo and Hispanic scholars of Catholicism. Their syllabus is designed around the work of scholars who value experience, give priority to the religion's cultural component, and pose questions that are theological in nature. The challenge of bringing students to interact with the ideas of these scholars is here discussed. Finally the paper describes how students may participate in advancing the projects that theologians and scholars of religion have initiated.

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 **22-55**

**Linda Beck, Barnard College, Dept of Political Science**

The “Other” Black Muslims: The Transnational Community of West African Muslims in New York City

The “Other” Black Muslims: The Transnational Community of West African Muslims in NYC

Although West African Muslim immigrants, many of whom practice a form of Sufi Islam, are adding to the growing Muslim population in the U.S., little is known about their relations with other Muslim and non-Muslim groups in American society. How does West African Sufism influence their incorporation into the Muslim community in the U.S.? Does contact with other Muslims lead them to embrace a more “orthodox” Islam? Or do they continue to rely on marabouts (Sufi clerics) as religious and political intermediaries? Are their attitudes towards religion and politics reinforced by American secularism or challenged by a fundamentalist model of political Islam that some Muslims see as an alternative to Western modernity? And finally, how does their status as a racial as well as a religious minority influence their political incorporation into American society?



**21-107**

**Carla Bellamy, Columbia University**

Who Died and Left You in Charge? or Possession, Power, and Religious Identity in Contemporary Northwestern India

While Hindu “possession” practices, particularly goddess-related ones, have been analyzed in their greater religious contexts, similarly extensive work has not been done on Indian Muslim “possession” practices. In a Muslim context, the “possessing” spirit can be malevolent, benevolent, or willing to reform, and this ambiguity allows members of Hindu, Shia, and Sunni communities to negotiate their individual situations by means of innovative but still unquestionably religious discourses that draw upon Muslim narratives and historical figures. This paper will address gender-specific issues of power and “possession” through an analysis of Muslim-influenced “possession” practices in an Indian context; its substance derives mainly from an attempt to identify and contextualize Urdu and Hindi terms for “possession” practices as used by pilgrims at a major north Indian Muslim pilgrimage center. In doing so, this paper seeks to contribute to the larger project of examining the politics of religious identity in contemporary India.



**21-67**

**Virginia Bemis, Ashland University**

Rescuing the Perishing: The Hymns of Fanny J. Crosby

Analysis of the hymns and career of Fanny J. Crosby, writer of 'Pass Me Not,' 'Rescue the Perishing', and many other hymns that have become lasting favorites. Re-examination of this popular nineteenth century blind writer from a disability studies perspective with attention paid to both her theology of disability and her status as role-model and claimant of a place in the church.

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**20-113**

**Gustavo Benavides, Villanova University**

Is Religion a Western Invention?

The presentation explores the current scholarly unease with the concept of religion, one based on the alleged complicity between the concept of religion and the West's hegemonic position. This exploration will be carried out along two tracks. One involves an immanent critique of L'Occident et la religion: it examines Dubuisson's use of the concepts of "instinct cosmographique" and "formation cosmographique," and asks whether they are not liable to the critiques to which Dubuisson subjects "religion." The other examines whether Manichaeism may not provide a clue about the existence of "religion" long before the emergence of the West, for Manichaeism seems to be an extreme case of self-consciousness regarding the creation of a religion that applies to all of humanity, a self-consciousness which forces us to be skeptical towards the claims concerning the modern "invention" of religion, not to mention the allegations about the recentness of "master narratives."

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**23-3**

**Brian P. Bennett, Niagara University**

The Mythos of Logos: Paratextual Accounts of the Church Slavonic Bible

Biblical translation is an enterprise that relates the immutable 'word' to mutable culture. How this relationship is achieved, by whom, and with what results, may become a matter of myth. The famous tale of the Septuagint's origin demonstrates the point. The myth helps bridge the gap between 'word' and culture, justifying and lauding the transposition of the scriptures into a new cultural milieu. The paper discusses the Church Slavonic Bible attributed to Saints Cyril and Methodius (ninth century). Produced, it is said, through divine assistance yet rejected by certain earthly powers, the translation was extolled in an array of literary and liturgical genres. The mythos explains how the logos reached a certain ethnos. When the translation reached Russia (tenth century), the myth found fertile new ground. The paper correlates this material to Gerard Genette's notion of the 'paratext.'

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20-74

**Kent Berghuis, Dallas Theological Seminary**

Would Jesus Play Texas Hold-Em? Reflections on Religion and the World Poker Tour

On first glance, the world of gambling in general, and poker in particular, might appear to be basically irreligious. However, several fascinating intersections between religion and the growing popular phenomenon of poker-playing deserve to be explored. On the first level is the realm of superstition--praying for a blessing on the cards, etc. A second level is the identification of players with religious figures--such as the World Poker Tour pro who looks like and calls himself 'Jesus,' and religious computer icons chosen to identify players on popular on-line poker sites like *PokerStars.com*. A third level that gets beyond the superstitious is the scientific, mathematical approach to the game that sees the outcomes primarily in terms of numbers, and the sharks who know this and prey on the 'dead money.'

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21-116

**Evan Berry, University of California, Santa Barbara**

Historical Issues in Religion and Ecology

In order to fully understand the powerful and complex relationships between ecology and religion that contemporary scholars have only recently begun to investigate, it is necessary to return attention to the foundational thinker of ecological thought: Ernst Haeckel. Articulating the historical development of ecology and its birth in the milieu of Leibnizian monism and German romantic Naturphilosophie is crucial for theorizing the religious dimensions of ecology. Haeckel's religiosity was not simply an earlier version of the modern "ecological paradigm": his social Darwinist thought was a foundation for the development of Nazi "political biology". Thus this paper asks the following: what does it mean to think historically about the relationship of religion and ecology rather than to think abstractly about such connections? The history of ecology as a form of religiously infused science suggests a different, and somewhat more cautious, interpretation.

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21-106

**Stephen Berry, Duke University**

Crossings: The Atlantic Passage and the Transfer of Religion in the Eighteenth Century

The essential continuity between Europe and early America has been seamlessly described, as if no time existed in the Atlantic between them. Yet, the beliefs of the Old World did not simply transfer to the New, but experienced a translation in the crossing. The close reading of travel

narratives benefits the understanding of American religion by viewing religious beliefs during a liminal moment in which no particular religious institution predominated. The setting of the ship peels back the social assumptions underlying the convictions of worldwide Christian movements such as Anglicanism or evangelicalism, while also revealing the historical actors during a period of inner, personal change that opened new vistas. Three environmental circumstances aboard ship emerge as touchstones for seagoing religious belief – maritime dimensions of time, space, and mortality. The ship’s environment and circumstances of oceanic passage created a space for community formation that transcended normal social and cultural divides.

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**Jennifer E. Beste, Xavier University**

Conceptions of Children's Moral Agency in Contemporary Catholicism

The purpose of this paper is to explore how American Catholicism understands the relationship between children’s moral agency, sin and grace, and moral and spiritual development. After offering a historical overview of how the Catholic tradition has viewed the moral capacities of children, I focus on how contemporary Catholicism understands the “age of reason” and connected implications for moral agency. Particularly helpful will be a close examination of the assumptions about children’s moral nature and vulnerabilities found in religious education material in the last forty years and official church documents about the Sacrament of Reconciliation. Seeking to avoid an emphasis on lists of sins and resulting guilt, many religious education teachers perceive the Sacrament of Reconciliation as immersing children in the crucial process of developing their moral and spiritual capacities. I seek to discern whether preparing children for the Sacrament of Reconciliation effectively fosters moral and spiritual development.

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**Swasti Bhattacharyya, Buena Vista University**

Babies, Science, and the Mahabharata: A Hindu Ethic Applied to Assisted Reproductive Technology

From the Mahabharata birth narratives of the five Pandava brothers and their 101 Kaurava cousins, five characteristics important to Hindu thought may be extracted, namely: (i) the focus on societal good; (ii) the underlying unity of all life; (iii) the requirements of dharma, (iv) the multivalent nature of Hinduism; and (v) a theory of karma. Though these principles, specifically the context-specific nature of dharma, preclude a formation of the Hindu ethic, they do provide a beneficial set of lenses through which one can examine a variety of ethical issues. Utilizing these five elements of Hindu thought, this paper examines the case of Jaycee Buzzanca, a baby conceived with donor gametes, through in vitro fertilization and carried by a surrogate mother. Along with presenting various Hindu perspectives, this paper indicates ways in which Hindu

traditions might frame and discuss issues that arise from the implementation of assisted reproductive technologies.

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 **21-107**

**Loriliai Biernacki, University of Colorado, Boulder**  
Feminine Speech: The Tantric Mantra and Its Gendered Implications

With this paper I propose exploring the Tantric mantra with a different kind of map than is usually employed, one which pays attention to the pivotal role gender plays in the context of Tantric discourse and cosmology. I suggest that the Tantric mantra is a different kind of speech; it is language which is gendered, 'feminine' language. Recent work on the role of language in the West, especially with thinkers like Lacan and Butler, has precisely delineated the fundamental role that language plays in setting the very conditions for the creation of identity through language's power to create a duality of the word and the referent behind the word. I suggest that the Tantric mantra presents a rupture, a seething insidious excess of speech, a stammer which jams the system. For our own Western preoccupation with the word, it affords a vision which dislocates the logocentric hegemony of reason.

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 **20-74**

**Jeremy Biles, University of Chicago**  
SUNDAY! . . . SUNDAY! . . . SUNDAY! The Monster Trucks' Black Sabbath

Since its inception as a publicity stunt in the 1970s, the "monster truck" phenomenon has grown into an international spectacle. Strangely, even as the one-time fringe event has evolved into an American arena bonanza, the monster truck rally has rarely been a subject for scrutiny by cultural critics or theorists of ritual. I attempt a first step toward analyzing the ritual aspects of the "Monster Jam," while also drawing upon the historical concept of sacred monstrosity in order to explain the religious fascination that these giant machines exert on thousands of people. I argue that this fascination devolves on an ambivalence vis-à-vis American consumerism, as emblemized by the automobile. The ritual constructs of the rallies combine with the contradictory qualities of monstrosity to allow spectators to indulge in the seductions of mass consumerism even while enjoying the elevated singularities of custom culture in the form of the monster truck.

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 **22-12**

**Kathleen Bishop, Madison, NJ**

The Moral of the Story: Narrative Truth and Moral Experience

This paper will describe ethnographic research with urban adolescent girls to illustrate the value of narrative inquiry and, most importantly, narrative theory for psychology and religion. Narrative psychology is best rendered through narrative method, in this case psychoanalytic ethnography. Moral experience is always encountered by subjects that are "embodied and embedded" (Seyla Benhabib). Only a narrative method can do justice to both internal and external aspects of moral subjectivity, such as gender, emotion, physicality, relationships, history and culture.

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**21-68**

**Beth Blissman, Oberlin College**

Straw Bales and Santuarios: New Forms of Religious Response to the Ecological Challenges of the Borderlands

Because we live in a time when our species is confronted with increasing ethical dilemmas related to the continuation of life on this planet, we need constructive ethical perspectives that recognize and value process, complexity and particularity. This paper explores two grassroots communities in the U.S./Mexico Borderlands that employ cross-cultural collaborations to address issues of environmental justice, daily practice and the integration of human needs with the surrounding ecosystems. By exploring the ethical frameworks operating within each organization, I will address questions of agency, appropriation and reciprocity across cultures from a liberation feminist perspective. Through these pathways, I explore tools and solutions that can support, challenge, and re-shape the criteria we have to think, judge, and act as moral agents in the world.

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**20-61**

**Hans Boersma, Trinity Western University**

Bordering on the Augustinian: Radical Orthodoxy's Interpretation of the Civitas Dei and Civitas Terrena in St. Augustine

This paper discusses Radical Orthodoxy's analysis of Augustine's distinction between civitas dei and civitas terrena. RO's analogical worldview, although bordering on the Augustinian, insufficiently allows for (1) a positive functioning of boundaries and discipline and (2) the flourishing of peace and justice in public spaces both within and outside the Church. Both John Milbank and Graham Ward's critique of borders and William Cavanaugh and Daniel Bell's celebration of borders derive from a lack of appreciation for Augustinian notions of (1) the church as one public among others, which refuses to identify church and civitas dei; (2) the

civitas dei as eschatological entity, which admits of the need for borders prior to the eschaton; (3) the positive character of temporal ends, which enables positive cultural development also beyond the Church; and (4) the need for border patrols, use of force may at times be necessary in the interest of peace.

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 **20-104**

**Benjamin Bogin, University of Michigan, Ann Arbor**

Entering the Action: The Memoirs of a Monk Turned Ngakpa

One of the fundamental distinctions found in popular and academic works on Tibetan Buddhism is the division between celibate monks and the itinerant or village-dwelling priests known as ngakpas (sngags pa). Reliance upon prescriptive doctrinal texts and assumed correlations with aspects of Western religions has distorted our view of these complex modes of religious life. Through analyzing the autobiographical writings of Yolmo Tenzin Norbu (1598–1644), a fully ordained monk (dge slong) who renounced his vows in order to pursue the life of a ngakpa, I will challenge some common generalizations about ngakpas. By exploring Tenzin Norbu's remarks on the change from monk to ngakpa, I will present a microhistorical study of what this change entailed. In particular, I will discuss Yolmo Tenzin Norbu's reflections on the life of a ngakpa within the contexts of Buddhist doctrine, narrative art and literature, and early seventeenth century Himalayan society.

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 **21-50**

**Richard Bohannon, Drew University**

Power Dynamics and Religious Architecture: A Case Study of the Christian Science Center, Boston, MA

This presentation concerns how the architectural public facades of religious groups react to and are influenced by social, economic and religious factors. This project details the Christian Science Center in Boston, MA, as it developed from a corner church in 1894 to its current fifteen-acre complex. Through studying the various stages of construction, it will be shown how the Center's structures have consistently mimicked the religious and especially civic architecture of their respective historical periods, and how design choices were influenced by changing social and religious contexts. It will be shown how the Christian Science Center 1) begs the question of what gets defined as valid Christianity, 2) blurs the lines between religion and the secular, or what is religious and what is public/civic, and 3) complicates notions of hierarchy through its various levels of domination and subordination in economic, religious and social spheres.

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**Thomas P. Boland, Jr., Union College, New York**

Too Heavy a Price? Daniel Berrigan, Ernesto Cardenal, and the Nicaraguan Revolution

In 1978 the United States priest, poet, and social activist Daniel Berrigan wrote an open letter to his counterpart, Ernesto Cardenal, pleading with him to reconsider his enlistment in the armed struggle in his native Nicaragua and not renounce his long-held commitment to nonviolence. This paper examines their public exchange on the relative merits of violent and nonviolent resistance to oppression, which illumines both the struggle for justice being waged throughout Central America at that time and the often sharp debate that surfaced within religious contexts over the question of means. In particular, the paper seeks to challenge the facile assumption that only Cardenal's just-revolution position constitutes Christian realism. A considered look at Berrigan's pacifism reveals that elements of realism are traceable to his position, as well.

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**Nadia Bolz-Weber, University of Colorado, Boulder**

The Deaf as a Cultural Group within the Academic Study of Religion

Within the academic study of religion the deaf have been largely ignored. The past 20 years have seen an attempt in the field to examine how religion is expressed and experienced by a wide range of cultural groups. While progress has been made to investigate religion among women, ethnic groups and immigrants – the deaf remain to be viewed as cultural group. As a group with a distinct shared language and culture, it is my contention that the deaf – viewed as a cultural group in other arenas – must be studied as such within the field of religious studies. The purpose of my research is to examine the deaf as a distinct cultural group, while offering a model for the continuing academic study of religion among the deaf, in order to bridge the gap between how the deaf community views itself and how Mainstream culture views the deaf.

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**Jessica A. Boon, Duke University**

In the Aftermath of Unity: The Suffering Christ in the Theology of Spanish "Conversos"

In contradistinction to the assumption that many Spanish mystics were conversos because converts from Judaism were drawn to interior versions of Christian spirituality, I argue that Bernardino de Laredo's incorporation of a Vita Christi into his tripartite mystical treatise, *The Ascent of Mount Zion* (1535, 1538), reflects the depth of his orthodoxy over against the question of his heritage. Laredo's rendition of the Passion is particularly vivid, for the Passion is

transcribed on the soul and body of the mystic in such a way that the spine becomes the column and the heart becomes the concrete base of the cross. I suggest that Laredo's choice to incorporate Passion meditation at a high level in his mystic way, rather than consigning it to beginners, not only reinforces his ability to move as a Christian despite his converso surroundings, but was in fact the source for his influence on Teresa of Avila.

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 **22-103**

**Thomas Borchert, University of Chicago**

Theravada Monastic Training in the Chinese National Sangha

This paper is a discussion of the monastic training at the Buddhist Institute at Wat Pajie in the Dai-lue Autonomous Prefecture of Sipsongpanna on China's southwest border. The Dai-lue practice Theravada Buddhism and have historically had profound ties to the Theravada Sanghas of mainland Southeast Asia. These ties have been particularly important for the reconstitution of monastic practice in Sipsongpanna after the disaster of the Cultural Revolution. Despite this, Sipsongpanna is situated within the People's Republic of China, and the monks are officially members of the Chinese Sangha. Over the last five years, the relationship between the Theravada monks of Sipsongpanna and the Mahayana monks of the rest of China has become much more important for the continued vitality of the Sangha of Sipsongpanna.

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 **20-11**

**Mark G. Bosco, Loyola University Chicago**

Coloring Catholicism Greene

This paper aims at situating the conversation about Greene's religious imagination in terms of his ongoing dialogue with the theological developments stressed in religious, specifically Catholic, discourse during and after Vatican Council II. By a comparison of some of the theological elements from his "Catholic" cycle of novels to a consideration of his later novels, this paper argues that far from being "post-Catholic" or "post-religious," it is better to say that Greene's religious imagination is Post-Vatican II.

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 **22-23**

**Fay Botham, Claremont Graduate University**

How a Catholic Theology of Marriage Crushed California's Anti-Miscegenation Law

Recent debates on same-sex marriage have illuminated the ways that religion shapes American marriage law. California's 1948 *Perez v. Lippold* offers another particularly revealing glimpse into the ways that religion has historically influenced legal constructions of marriage. Using *Perez* as a case study, my paper addresses the relationship between religion and American marriage law, exploring the ways that Catholic belief played into the case and how the attorney challenging California's law employed religion as an innovative strategy in his legal arguments. I argue that the multiracial Catholic context in which *Perez* arose, the religion-based legal strategy, and one Justice's vote in the decision demonstrate that religion and region decisively shaped *Perez*, and indirectly, *Loving v. Virginia*. Linking Christianity to the historical construction of marriage vis-à-vis anti-miscegenation law, this paper highlights the intellectual connections between religion and conceptions of race, and the religious values that inform the legal right to marry.

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 **21-103**

**Eric Boynton, Allegheny College**  
Evil and the Problem of Commemoration

Extending and specifying the interpretive insight that Emmanuel Levinas's philosophical work must be read with Jewish sources in mind, recent scholarship has begun to suggest that the provocation of the Holocaust and evil ought to be emphasized as well. I wish to harness this interpretive approach to Levinas' work and bring his consideration of evil in essays such as "Useless Suffering" and "Transcendence of Evil" to bear on the issue of memorialization and commemoration in relation to the Holocaust and the 'negative-form monuments' of German artist Horst Hoheisel.

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 **21-28**

**Joseph A. Bracken, Xavier University**  
Creatio Ex Nihilo: A Field-Oriented Approach

Process-oriented thinkers complain that the classical understanding of the God-world relationship is inherently dualistic. Instead they propose a model of the God-world relationship based on the soul-body analogy. Yet this seems to compromise the freedom of God vis-a-vis creation and the notion of God as Trinity. The author suggests a new approach to the God-world relationship based on a modified understanding of 'societies' within the philosophy of Alfred North Whitehead: namely, as structured fields of activity for their constituent actual occasions. The three divine persons of the Christian doctrine of the Trinity thus co-constitute a divine field of activity within which creation can be nested as a hierarchically ordered set of subfields corresponding to individual entities (inanimate and animate) and the 'systems' (environments,

communities) into which they are aggregated. The infinite act of being proper to the divine persons is thus shared with all their creatures by degrees.

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**Martha Bradley, University of Utah**

Religious Communal Groups as Spatial Communities

This comparative study examines the experience of the Oneida Colony and the Mormons as spatial communities that married of theology and form, architecture and belief, social activity and space. These examples were religious, communal organizations that developed distinctive ideas about space, spatial practice, and identity. Both reflected complex, hierarchical spatial visions of the world drawn by charismatic leaders—John Humphrey Noyes and Joseph Smith—who proposed a new way of living in the world, reshaped ideas about family, community and self in the process, a new version of the good life that played out in separate inclusive communities. This paper looks at the way theology is “concretized” and represented in ideas about space, life practices, and spatial patterns. For each example, space became a way the identity and history of the group was remembered and perpetuated, how social relationships were structured and understood, and how boundaries were drawn.

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**Gilbert Bradshaw, Brigham Young University**

Alcohol, Gangs, and Education: Secularization of Youth of the Charismatic Renewal in an Indigenous Guatemalan Community

There is a sizable group of Charismatic Catholics, in the highlands of Guatemala in the district of Sololà. The Charismaticos of Mayan descent are a people trying to preserve an ancient lifestyle and culture while participating in a religion that is comparatively new.

I find that the youth of the village are far less diligent in their religious observance than the older generation. The reasons the Fathers, Catechists, and members themselves have said for the apathy of the youth are alcohol, drugs, gangs, and, surprisingly, education; all elements that have been introduced in their town in the last thirty years.

I explore the reasons for their secularization in interviews and participatory observation. I include interviews with a number of troubled youth and producers/vendors and distributors of illegal alcohol. I explore how the church is affected by secularization and I include what the charismatic renewal is doing to combat secularization.

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20-56

**Donald M. Braxton, Juniata College**

Naturalizing Transcendence: Cosmologies of Emergence as the Foundation of Rasmussen's Earth Ethics

In this paper I argue that the concept of emergence in the natural sciences offers a superior cosmological foundation for contemporary theology and ethics than does traditional notions of transcendence. Emergence designates moments when various chaotic systems develop an internal dynamic which generates an entirely new level of complexity, a qualitatively different mode of existence which cannot simply be reduced to its constituent parts. It is transcendence without reference to final causality or central organizing principle. Emergence is autopoietic. It is only against this cosmological background that contemporary theology and ethics can productively engage the conceptual and moral complexities which challenge the survival of our species and our planet. Cosmologies of emergence are the missing 'common creation stories' to which Rasmussen appeals in his *Earth Community*, *Earth Ethics* (1996).

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20-116

**Jay Bregman, University of Maine, Orono**

The Neoplatonic Revelation of Transcendentalist Nature

For the American Transcendentalists 'Nature' conceived Neoplatonically replaced the Mosaic Law and/or Jesus the Christ, as the lynchpin of a 'New Revelation.' H.D. Thoreau, e.g., translated a famous 'Orphic' verse attributed to Proclus 'in which the world is represented as one great animal, god being the soul thereof...' Bronson Alcott used the Chaldaean Oracles and Neoplatonic works as revelatory sources for his 'Oracular & Orphic' utterances. Transcendentalist notions of Universal Correspondence owed much to Proclus, who filled Emerson's universe 'with august and exciting images.' 'Revelatory Nature' as the basis of a revalorized OLD Neoplatonic Religion had become a religious option. Thus 'paganism' became a concern of the Transcendentalist Catholic convert Orestes Brownson, whose Christian Apologetic response to Emerson is uncannily reminiscent of late antique Christian responses to non-Christian religious Neoplatonists.

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21-23

**Lucy Bregman, Temple University**

Psychology Sliding into Spirituality: An Examination of the Death Awareness Movement

The death awareness movement is one site where 'spirituality' seems to have replaced 'psychology,' yet without a real change in the language, concepts and basic aims of the movement. The paper's major focus is the emergence of 'spirituality' as a category. The term has vague links to religion, but now is used to refer to an existential individual core of every person. The latter virtually duplicates the primary humanistic-psychological framework of the death awareness movement, and in the latter's popular self-help literature, it is impossible to make a distinction between psychological and spiritual.

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 **21-56**

**Valerie Bridgeman Davis, Memphis Theological Seminary**

The Innerspace of Evangelist and Pastor Claudette Anderson Copeland

Claudette Anderson Copeland, a native of New York and a resident of San Antonio, has helped shape the landscape of modern women evangelists for 35 years. A regular on TBN and one of T.D. Jake's 'God's Leading Ladies,' Copeland manages to straddle her evangelical, holiness pinnings and her postmodern attitude with grace. I offer a womanist critique of Copeland's place in the current female evangelists/televangelists milieu.

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 **21-22**

**Lynn Bridgers, Spring Hill College**

Mystic as Activist: Trauma, Mimesis, and the Currents of Consciousness

William James links mystical experience to spiritual innovation and activism as well as to dissociation, and incursions from the subliminal. Contemporary research strongly correlates dissociation to traumatic experience and the development of posttraumatic stress disorder and other dissociative disorders. In the lives of these activists and innovators trauma does consistently occur and social activism in the aftermath of mystical experience subtly mirrors the type of trauma experienced. This paper explores three different views of identification and mimesis, incorporating insights from Sandor Ferenczi, Cathy Caruth, and Ruth Leys, and then applies those perspectives to the shaping of social activism in the aftermath of mystical experience. William James's poly-psychic psychological model (as opposed to di-psychic models popularized in depth psychology) combined with greater clarity on the formative role of mimesis, yields understanding of how streams of consciousness shape the mimetic expression of post-mystical social activism.

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 **21-73**

**Lynn Bridgers, Spring Hill College**

A Snare of My Own Choosing: Love and the Captive Will in Augustine's Anthropology

In *Confessions*, Augustine describes the moment that began his own life of loving service. "I...fell in love," he says simply, "which was a snare of my own choosing." This paper explores the role of love in securing that snare, his "captive will," for love and will are inextricably entwined. Examining early and late work, including *On Free Choice of the Will*, *Confessions*, and *Retractiones*, the framework mirrors Augustine's theological anthropology and shapes Augustine's theological enterprise, demonstrating remarkable consistency. This suggests that contemporary psychological emphasis on autonomy may be misplaced. Genuine freedom means freely using metaphysical freedom in submission to eternal law, a voluntary service – begun in a moment of emotion – continued and secured by love. The paper concludes with the implications of Augustine's views in terms of formation for social justice and the possibility that only through consciously choosing loving submission to God can one truly be free.

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**T. L. Brink, Crafton Hills College**

Power Teaching in the Classroom and Web-Based Learning Objects

This presentation focuses on two innovative techniques for improving critical thinking as well as memorization of terminology in students who are underprepared for college, and emphasizes principles of multiple intelligences. One of these techniques is the use of interactive learning objects in an online environment. These go beyond lecture notes and include drills, games, puzzles, and simulations which require the student to actively master the material and/or engage in critical problem solving. Power teaching is a classroom technique emphasizing involvement of students and multiple learning styles. Active learning, reinforcement, eidetic and motor mnemonics are utilized. Those who attend this presentation will be given a free CD-rom with the interactive learning objects developed by the presenter for use in his introductory world religions class.

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**Kent Brintnall, Emory University**

Rend(er)ing God's Flesh: The Body of Christ, Spectacles of Pain, and Trajectories of Desire

The formal elements of the images that comprise Matthias Grunewald's Isenheim Altarpiece and those that make up Robert Mapplethorpe's collection of sado-masochistic photographs are remarkably similar. Grunewald's images are a distant ancestor to Mapplethorpe's; Mapplethorpe's images function as a key for interpreting the erotic dynamics of Grunewald's. This paper substantiates the claim – relying on the images' formal similarity, the work of

Georges Bataille, Steve Neale, and Lee Clark Mitchell, as well as reviews of Mapplethorpe's work from the 1990s – that sado-masochistic homoerotic desire is part of what makes the spectacle of the crucifixion attractive and desirable. I will argue that part of what makes Mapplethorpe's – and, to a much lesser extent, Grunewald's – images controversial is not merely their content, but their ability to expose something about the character of Christian art and the Christian narrative.

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**Jacqueline Brinton, University of Virginia**

Rethinking the Role of Religious Discourse and Practice in Political Reform: The Case of the Ottoman Ulama and the Reforms of Mahmud II

The Islamic legal tradition was not a static tradition and recent scholarship has shown that notions of change and reform were built into the structures of Islamic law. When necessary many ulama have been able to reinterpret tradition by using the tools of Islamic jurisprudence. This was the case in the 19th century Ottoman Empire when reform became necessary in order for the Empire to survive. By the 19th century the Ottoman Empire was in a state of decline, and Sultan Mahmud II (r. 1808-1839) recognized the need for reform. Also during this period many ulama viewed religious revival as synonymous with reform. This was a direct result of the influence of the Naqshabandi Sufis among the political elite in Istanbul, including the ulama. It was the presence of this new religious force coupled with the need for reform that gave rise an internally inspired, religiously authentic reform measures.

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**David R. Brockman, Southern Methodist University**

Turning to the Religious Other: Christian Theology and Interreligious Dialogue in the Age of Globalization

In a context of globalization, “interreligious dialogue” must move from the periphery of Christian theological reflection to its vital center. This means that Christian theologians must expand the range of theological sources and norms to include (potentially) the experiences, texts, teachings, and traditions of heretofore marginalized religious others (those traditionally considered outside the Christian community and its tradition). I justify this claim on two grounds. First, the preferential option for the margins entails such an expansion of theological sources and norms. Second, the repression of the religious other robs Christian theology of perspectives and resources vital to its task as critical inquiry into the Christian witness.

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**21-125**

**Pamela K. Brubaker, California Lutheran University**

*A Critical Appraisal of Jean Bethke Elshtain's Just War Against Terror*

Jean Bethke Elshtain is an advocate of just war theory as theological and philosophical justification for the US war against terror. This paper is a critical appraisal of her interpretation and use of just war theory. I analyze her interpretation of Augustine's just war theory and her use of Reinhold Niebuhr. My critique centers on her thin description of Jesus' teachings and her sanguine account of US power. I offer contending interpretations of Jesus teaching as a critique of empire and his movement as renewing communities of mutual sharing. I present a critical analysis of her advocacy of a benign imperialism by analyzing US foreign policy in the post World War II period. I conclude with a discussion of the relevance and limits of Augustine's just war theory in an age of terror.

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**20-66**

**Julianne Buenting, Chicago Theological Seminary**

*Oh, Daddy! God, Dominance/Submission, and Christian Sacramentality and Spirituality*

This paper explores BDSM (bondage/dominance, sadomasochism) as potentially transformative encounter in relation to themes of trust and surrender, suffering and pleasure, self-shattering and self-donation found in Christian sacramentality and mystical spirituality. Using a methodology of intertextual comparison, an exploration of these themes in spiritual writing and in queer BDSM writing will be used to propose that queer understandings of BDSM offer relational conceptualizations that may be helpful for Christian understandings of our relationship with the divine (and vice versa). Special attention will be given to the characteristics and role of the dominant (top/master/daddy) as these relate to Christianity's use of dominant imagery for God.

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**20-102**

**Charlene Burns, University of Wisconsin, Eau Claire**

*Cognitive Dissonance and the Induced-Compliance Paradigm: Ethical Concerns in Teaching Religious Studies*

This paper examines the potential ethical implications of cognitive dissonance learning theory and the induced-compliance paradigm for the teaching of religious studies in publicly funded colleges and universities. Given that religious beliefs can be challenged by the historical-critical study of scriptures, for example, and that cognitive dissonance is generated when this occurs, it is

vital to make explicit the potential for ethically questionable unconscious manipulations of student beliefs.

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 **22-123**

**Charlene Burns, University of Wisconsin, Eau Claire**

**Seeds of Divine Love Scattered through the Cosmos: A Theological Interpretation of Altruism in Nature**

Evolutionary biology and theories of altruism in combination with human developmental psychology, suggest a theological anthropology based in the human capacity for empathic participation and altruism. Biological entrainment in nature has been extensively documented, and has been shown to be the basis for empathy in humans. Empathy is, in turn, constitutive of healthy human selfhood and the importance of compassion is a central tenet of many of the world's religions. In the fourth century, Basil of Caesarea, saw the cosmos as teleologically united 'by an unbroken law of love into one communion...through a universal affinity, that is sympathy.' Incarnation can thus be rethought of in terms of the preexistent divine logos/intentions, scattered like seeds throughout creation, offering the possibility of union with the divine. Altruism in nature does not, therefore, challenge religious claims that moral behavior has transcendent meaning, but suggests that it is a manifestation of the divine will.

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 **21-61**

**Douglas Burton-Christie, Loyola Marymount University**

**Spirituality at the End of the World: The Destruction of the Earth and the New Eschatology**

Is the end of the world near? This question, which has long informed Christian eschatological thought, is currently undergoing a transformation of meaning as the life-systems of the world gradually begin closing down. Our deepening awareness that biological life itself may be drawing to a close is altering our sense of the meaning of the 'end.' A new eschatological spirituality is emerging in response to this crisis, arising to a great degree not from traditional religious communities, but from the ranks of scientists, poets, historians, and anthropologists. In this paper, I will consider the significance of this emerging eschatological spirituality. In particular, I will examine (a) its social-cultural locus, its 'secular' or 'non-religious' character; (b) its attention to acute biological loss as a dimension of contemporary spiritual experience; and (c) its potential to inform a meaningful political response to the deepening ecological degradation afflicting the world.

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 **21-23**

**Lee Hayward Butler, Chicago Theological Seminary**

African American Spirituality: A Psycho-Theological Tradition

Spirituality is an interdependent component of humanity. It is vitally important for surviving the crises of life and finding the power for living. Because of the existential nature of spirituality, it is often misinterpreted, misrepresented, and mistakenly viewed as being psychology or religion. Many who critique spirituality, do so from a perspective that regards nihilism as the force that currently undergirds our society's spiritual quest. If nihilism is one's starting point for evaluating spirituality, then one will not see the essential nature of spirituality, and will completely misunderstand African American spirituality. A nihilistic starting point could lead one to conclude that Africans in America are without propriety and beyond redemption. This view is what has led many to regard African Americans as psychologically maladaptive and religious heathens and hedonistic. This paper will explore African American spirituality as a tradition and force for living.

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 **22-17**

**Joel Cabrita, University of Virginia**

Holy Water, Profane Water: Appropriations of a River

"Blood River' in South Africa is home to two monuments, each facing the other across the river's water. One is the Afrikaaner memorial to the 1838 defeat of 10,000 Zulu warriors. The other, built in 1998, commemorates the Zulus. For the Afrikaaners, Blood River becomes the site of their deliverance by God, and as Israel is born from the Red Sea, so is the Afrikaaner nation born from the red waters. For Nguni culture, the river is a site where spirits linger, home to the 'River People.'" These different 'commodifications' of the river are explored, and the possibility of the waters instead becoming a sacrament of reconciliation. As the waters of baptism birth new life, I suggest that the water of 'Blood River' - so long a divisive symbol - can be transformed by South African churches into a restored sign of hope.

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 **21-53**

**Timothy C. Cahill, Loyola University, New Orleans**

Teaching Islam in a Wired Environment

The paper will present a few experiments in teaching Islam at the introductory level. It surveys the results of some three hundred web sites designed and published as a required component of a religious studies course, with special reference to those that focus on local mosques. The

assignment has evolved over a six-year period to encourage greater interaction with Muslims in the area. Visiting a mosque, temple, synagogue, or religious center is the basis for the assignment. Designing and publishing a web site incorporating a description of the visit is the outcome. The paper will also relate how courseware can be employed to augment traditional teaching materials. Finally, the paper may explore prospects for including a service learning dimension to the introductory study of Islam.

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**S. T. Campagna-Pinto, Claremont McKenna College**

Manhattan Jeremiad: Theological Implications of the World Trade Center Memorial

This paper will explore the theological implications of the World Trade Center Memorial by bringing into discussion the relationship between Freedom Tower and Reflecting Absence. The verticality of the tower when combined with the sepulchral qualities of Reflecting Absence creates a theological meaning familiar in American religious thought that would not be present if oppositional structures were absent. By juxtaposing verticality with entombment, the WTC Memorial creates an architectural jeremiad that preaches a post 9-11 patriotism shaped by human ascent under the threat of divine wrath. In so doing, the WTC Memorial contextualizes and reduces memorialization of the victims of 9-11 with a political statement loyal to the ideological demands of civil faith in American exceptionalism. The WTC Memorial functions as an architectural symbol of American political theology representative of political interests seeking to redefine and extend a particular vision of American civil religion.

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**Debra Campbell, Colby College**

The Nun and the Crocodile: The Stories within *The Nun's Story*

This paper examines the spiritual pilgrimages of Kathryn Hulme (1900-81) and her life-partner Marie Louise Habets (1905-1991). It explores Hulme's assertion in her 1966 memoir, *Undiscovered Country*, that her 1956 novel, *The Nun's Story*, presents two narratives intertwined: Habets's life as a nursing sister (1926-1944) who left to join the Resistance, and Hulme's years as a member of 'The Rope,' a primarily lesbian group of Gurdjieff's disciples in Paris (1932-37). After Gurdjieff's death, Hulme converted to Catholicism, and continued the 'inner work' begun with him. This paper explores ways in which lesbian feminists coming of age before mid-century incorporated strains of two patriarchal traditions, Catholicism and Gurdjieff's teachings, into their lives, instinctively adopting the 'plunder and recycle' strategies that Mary Daly associates with pirates.

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**Jason Carbine, University of Chicago**

Defending the Front-Line Fortress: Transmitting the Patthana in Contemporary Burma

A massive body of textual material concerning the conditioned flow of all phenomena, the Patthana (P. Conditional Relations) is the last and according to many Theravada Buddhists in contemporary Burma the most important of the seven books of the Abhidhamma-pitaka (P. Basket of Higher Philosophy). In fact, drawing on classic Theravada mythologies of decline, Burmese Buddhists have emphasized that when the Buddha's Dispensation falls, the Patthana will be the first to go. In ways distinctive to contemporary Theravada Buddhists in, for example, Sri Lanka and Thailand, contemporary Buddhists in Burma have called for a defense of the Patthana as a 'front-line fortress in the territory of the Dispensation.' The defense of the Patthana has entailed various modes of discourse and practice; as a representative example of those modes of discourse and practice, this paper examines a collection of Patthana sermons given by a Burmese monk, the Venerable Janakabivamsa (1900-1977).

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**Seth Carney, University of London**

The Prophet Muhammad as Ecuemical Figure: Legal and Mystical Interpretations

This paper will discuss ecumenical teachings within the Islamic tradition. It will focus on both the juristic and legal ways in which ecumenicist ideas have been propounded by Muslim scholars in the classical and modern period, but will also deal with the mystical aspects of this tradition as well. After surveying different ways in which Muslim scholars have attempted to create a pluralistic understanding of religion, I will then discuss the specific way in which esoteric conceptions of the Prophet have attempted to understand him as a figure that transcends the limits of religion (including Islam). I will close this discussion with a way in which messianic ideas of Islam have often been used to buttress pluralistic beliefs, and make comparisons between ecumenical understandings of the Prophet as "the perfect human" and other religions' (especially Buddhism)'s understandings of human perfection.

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**Richard M. Carp, Appalachian State University**

Borders at the Center: Teaching the Borders of/in the Classroom

Guillermo Gomez-Pena writes that borders are no longer at the periphery; 'boundaries' have exploded and fragmented; borders float freely throughout. A 'center' in a religion marks the

temporary predominance of one party to the contest, rather than a still point around which the religion revolves. Once students experience religions as internally complex, contested territories, their own engagement in such contests no longer threatens their religious identities in quite the same way, engendering a freedom to engage others both within and outside their identified religious personae. In such a religion classroom, the borders among students are vital teaching tools, and the complex plurality of the classroom is a rich resource for encountering the contests within and among religious traditions and their trajectories (including humanist and atheist). Students, like religions, meet over fragments of borders that float, among and between us. This isomorphism between religion and classroom provides a powerful pedagogical tool.

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 **20-59**

**J. Kameron Carter, Duke University**

The Liturgy of a New Israel, or the Early American Execution Homily as Racial Performance

This paper seeks to accomplish three things: (1) Using Cotton Mather, to show that speechifying on the occasion of a criminal's execution was a religio-liturgical performance that did the political work of sanctioning a particular social order; (2) deepen the analysis offered in part one through attention to the racial discourse encoded within Mather's sermons, demonstrating that the discourses of race and religion come together in a discourse of America as the New Israel; (3) Mark Taylor's text is used as a way of providing a religiously and/or theologically sufficient response to the implications of sections one and two.

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 **21-73**

**Phillip Cary, Eastern University**

Love and Tears: Augustine's Project of Loving without Losing

Why does Augustine try so hard not to grieve over his mother's death in Confessions 9? His motives are best understood against the background of the project of his early ethical writings, which is to order human loves so as not to love what can be lost. The stunning new development in Confessions is that one can do this with human beings: to love them 'in God' in such a way that there is no possibility of losing them. This possibility is portrayed in Monica herself, who loves her son Augustine so that 'the son of these tears cannot perish.'

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 **20-120**

**Darryl Victor Caterine, California Lutheran University**

Modernity and Its Discontents: Catholic Conservatism in the European-American and Latina/o Church

Since Vatican II, the Carmelite Sisters of the Most Sacred Heart of Los Angeles have risen to a leadership position in conservative circles of the American Catholic church, and gained support among Filipino and Latina/o Catholics. Based on ethnographic and sociological research, this presentation explores the sisters' demythologization of Anglo-Protestant society, and their political alignment with the papacy of Pope John Paul II. It also explores the religiocultural self-understanding of the Filipino, Mexican-American, and Cuban-American Catholics who find in conservative Catholicism a model for the reconstitution of ethnic identity in the wake of various social crises. Conservative Catholicism appeals to the Catholics from these 'borderlands' cultures both for its critical relationship to Anglo-Protestant culture, and its retention of Tridentine rites and symbols. The socioreligious narratives of Carmelites and laity reflect divergent political and ethnic agendas, problematizing conservative Catholicism in a pluralistic, post-national context.

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**Thomas Cattoi, Boston College**

Living in the End Times: Eschatology, Exclusivism, and Fragmentation in the Experience of Nineteenth- and Twentieth-Century Lithuanian Old-Believers

This paper analyzes the idiosyncratic beliefs and practices characteristic of the Lithuanian Old Believers' communities in the 19th and 20th century. My contention is that their peculiar situation as both a religious and an ethnic minority re-inforced their self-understanding as eschatological chosen remnant set apart to prepare the second coming of Christ. This belief is reflected to the present day in their radical rejection of liturgy and priesthood, resulting in an egalitarian form of worship centred on the proclamation of the Word; the fluid nature of their internal organization has also led to a fragmentation into different sects, fueled by disagreements concerning textual interpretation or the spiritual authority of a particular leader. In the paper, the evolution of Lithuanian Old Ritualism in the 19th and 20th century is confronted with the increasingly accommodating stance of Old Believers in the Russian heartland and later in the Soviet Union.

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**Mary Kay Cavazos, Drew University**

A Black Christ beyond Race: Re-Reading Countee Cullen's "The Black Christ"

For approximately five years, Countee Cullen reigned as the poet laureate of the Harlem Renaissance. His poem, "The Black Christ" offers suggestive openings for broader historical

insight into the cultural discourse of identity. Because of its artful manipulation of traditional imagery surrounding the passion and death of Christ as well as the particular historical moment of its publication, 'The Black Christ' is most typically read as a 'race poem.' Close scrutiny, however, reveals this poem to be more than a response to white racism. Etched within the poem are conversations about not only race, but also religious and sexual identities reflective of Cullen's cultural location as a 'New Negro' and homosexual. This paper will move beyond the more typical 'either/or' (racial or sexual) interpretations of 'The Black Christ' to uncover the complex and simultaneous overlapping of the cultural identities of Cullen and his readers and cultural interpretations of Christ.

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 **20-112**

**Wah K. Cheng, Mills College**

Terms of Equivalence: John Nevius and the Domestication of Chinese Life

Western missionaries in foreign lands were mostly moved by a conviction of Christian superiority over the native societies. Such assumption, however, was more problematic in China because, first, despite a growing disregard in Victorian opinion towards a declining China, there had always been a certain recognition of China's achievements in certain areas of civilization. Second, in Western discourse the image of China had always been framed in the motif of difference and opposition. To resolve these difficulties, many China missionaries engaged in the devising of a syntax of constructing China that subsumed China's differences under the Christian order.

John Nevius (1829-1893), a Presbyterian missionary, devoted many of his years to brokering knowledge about China to the Christian West. His writings were imbued with the desire to domesticate the strangeness of Chinese life, to dissolve dissimilitude by inventing terms of equivalence that nevertheless preserved the hierarchical order of Christian supremacy.

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 **21-60**

**Hui-Hung Chen, Academia Sinica, Taiwan**

Visualization as a Spiritual Practice: A Jesuit Meditation in Late-Ming Society

In a cross-cultural setting, those interested in spiritual cultivation are often confronted with opposing religious and ethical ideas. How Chinese practitioners came to terms with new conceptions of the human soul and morality provides fertile ground for the comparison of religious differences. In 1637, a set of Chinese woodcuts entitled, *Biblical Explanations and Illustrations of the Heavenly Lord's Incarnation*, which illustrate the life of Christ were edited by the Jesuit Giulio Aleni and published in Fujian.

How this Jesuit meditative method, illustrated by Aleni's woodcuts and relevant Jesuit literature, was perceived by Chinese readers at the level of spiritual formation and incorporated in their spiritual practices is the primary concern of this paper. I will further address the question of social meaning and potential audience for the prints.

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 22-57

**Ruth J. Chojnacki, University of Chicago**

Indigenous Apostles: Proclaiming Religion, Reclaiming the Land in Mexico's Maya Highlands

Post-Vatican II re-construction of local Catholic communities by over 8000 Maya Catholic catechists has triggered what is arguably the most significant transformation of religious life in highland Chiapas, Mexico, since the Conquest. Privileging context and cognition, and demonstrating the religious power of place, this paper argues that Maya indigenous persons theologically authorize and practically direct their own conversion to renewed Catholicism with the intensification of reflexivity and critical skills through Biblical literacy. In an exemplary case, Catholics so empowered in one Tzotzil Maya community have reconstructed ritual practice and local theology to reclaim both religious autonomy and ancestral land. These parallel religious-material achievements argue for the primacy of the local in liberation and the authority of the indigenous for the inculturation of Christianity.

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 20-73

**Min-Ah Cho, Emory University**

Via Purgatory, She Saw and She Was Seen: Reading Catherine of Genoa's Purgation and Purgatory with Foucault

By using a Foucauldian perspective, this paper examines how Christians have been disciplined by religious doctrines and morals. Reading Catherine of Genoa's vision of purgatory with Foucault's *Discipline and Punish* might help us to take this adventure. In the Middle Ages, purgatory functioned as the Church's system of discipline and punishment. Purgatory represented a double-structure: it served as both an ideal prison and a theater. Much like the panopticon, purgatory acted as a huge surveillance system; like a theater, purgatory staged the spectacle of punishment. As a means to reserve the spectacle of the old penal system within the imaginary architecture of purgatory, the Church devised its unique way to operate power. Just as to register the death of God is to challenge patriarchal divinity, so to deconstruct purgatory is to investigate the remains of the patriarchal Lord.

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 **21-112**

**Lynn Schofield Clark, University of Colorado at Boulder**

Exploring *Revolve*, the New Testament for Teens at the Intersection of Twenty-First Century Religion, Media, and the Marketplace

In order to get teen girls to read the Bible, the glossy magazine *Revolve* packages an easy-to-read version of the New Testament amidst advice articles on such topics as Christian dating and “How to Get Along with Your Mom.” On the one hand, it follows contemporary niche marketing trends intensively focused on the young female teen audience. Yet on the other hand, like many religious popular media forms that have preceded it, it retains a traditional Protestant allegiance to the written word of scripture and to an historical concept of spirituality that is largely shaped by Enlightenment individualism. This paper explores the dialectic nature of religious change symbolized in the use of tradition in this peculiarly modern product, examining the marketing of *Revolve*, the news coverage reporting on its release and sales, and its reception among its intended consumers.

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 **21-56**

**Mary Ann Clark, University of Houston, Clear Lake**

Where Women Rule: An Explication of Santeria as a Female-Normative Religion

My analysis of the Orisha traditions in the Americas suggests that, unlike many mainstream religions, they present a unique case of a religious tradition that is female (rather than male) normative in that they valorize attitudes and practices associated with the characteristics stereotypically assigned to women. Thus all practitioners, regardless of their own understandings of their sex, gender, or sexual orientation are expected to take up female gender roles in the practice of the religion. Although there are instances in which male roles are expected of both men and women, the more common situation is the adaptation of female roles by practitioners. In this paper I will explore what it means to say that this tradition is female-normative and explore how particular ritual situations exemplify this idea. I will look specifically at the initiatory experience and sacrificial rituals as presenting the most remarkable examples of this proposition.

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 **21-115**

**Mary Ann Clark, University of Houston, Clear Lake**

Ambiguities in Santería Possession Trance: Challenges to the Unitary and Gendered Self

Possession trance, the state of being entranced and dominated by another being, is an important part of Santería religious practice. Possession trance not only allows practitioners to talk to their

deities and other spiritual beings but for those beings to talk back, to respond in a clearly material fashion. Important to these rituals is the presence of a community who can receive communications and insights from the possessing deity. For the medium there is an experiential “break” in existence during which another is incarnate in “his” body.

This paper explores both the place of the individual in this phenomena and investigates the ways in which possession trance challenges our strongly held ideas of selfhood as unique and unitary; in addition, relating to that discussion, I will explore the ways in which Santeria possession trance not only encourages but actually promotes gender switching and certain types of gender ambiguity.



**William Clark, College of the Holy Cross**

Crossing Borders, Defending Borders: The Sacred Space of an Old Immigrant Community

The parish of St. Joseph in Biddeford, Maine, presents an engaging case study of an ethnic enclave struggling both to maintain and expand its identity. A recent renovation project in the 130-year old parish church building provided the occasion for gathering a collection of comments and responses from parishioners about their reactions to the physical changes and, through these, their understanding of the Church and of themselves as a parish community. This data is used to reflect on the meanings of identity and of belonging in the context of the Church in the twenty-first century. Paradoxically, the experience which the community gains in its long struggle for identity allows it to speak authoritatively to the whole Church and so in a sense move beyond the borders that it has long maintained.



**Gina Cogan, Columbia University**

The Presence of the Buddha: Cosmic Connection, Temporal Continuity, and Historical Consciousness in the Lineages of Early Modern Japanese Buddhist Nuns

This paper will examine the various elements Japanese nuns used to write lineages and the histories of their convents in order to demonstrate that this eclecticism was a strategy that enabled them to raise the prestige of their convents. It also served to validate their inclusion in the Buddhist mainstream, while insisting on distinctive and independent practice and institutions. Drawing on archives of elite convents affiliated mainly with the Zen school, this work will contribute to an understanding of the place of nuns in Zen lineages, and the ways in which nuns constructed alternate versions of these lineages in order to validate their access through lineage to the transhistorical seal of the Buddha mind, which serves both as the guarantee and content of enlightenment.

**Monica A. Coleman, Bennett College for Women**

“You Need Jesus!”: The Absence of the Black Church in Black Women’s Writings about Depression

Black women writing on depression do not mention the black church as a source of strength in their processes of living with or healing from their conditions. In fact, they suggest that their encounter with the black church is a negative force in their experience of depression. When black women writing on depression have understood their need to deal with depression medically and emotionally, they have moved farther away from seeing the black church as a source of healing and help. I identify the problem as a theological one. Neither the classical theology nor liberation theology espoused by many black churches have the capacity to support healing from depressive illnesses. However an embrace of process theology would allow black churches to serve as a constructive element in black women’s experiences of healing and wholeness in the context of depressive illnesses.

**Randy P. Conner, California Institute of Integral Studies; Los Medanos College**

Queer Participation in Santeria, Candomble, and Vodou

Many gay men, lesbians and bisexual and transgender persons in the U.S., Cuba, Brazil, Haiti, and elsewhere participate in the African-diasporic spiritual traditions of Santeria/Lucumi, Candomble, Vodou, and related traditions. Certain traditions, such as Abakua and Palo, prohibit such persons from becoming members; others permit them to join, yet prohibit them from performing certain functions such as babalawo ('high priest') or from playing certain sacred musical instruments, such as the bata drums. Yet one can find exceptions to these rules. Within other of these traditions, they frequently serve as priests, with functions including pedagogy, divination, healing, and aesthetic expression. Within these spiritual traditions, a very complex negotiation of the interrelationship of sexual, gendered, and spiritual subjectivity and agency occurs.

**Thia Cooper, University of Edinburgh**

Struggling toward a New Earth: The Integration of Faith and Development Practice within CSOs

This talk explores the integration of theological reflection with development work and advocacy, using the cases of two relief and development organizations, Christian Aid, based in the UK and the Center for Studies and Social Action, based in Salvador, Brazil.

In particular, the methodology of action and reflection, the hermeneutic circle, that these agencies follow is presented as a means of integrating faith with development. This hermeneutic circle, stemming from liberation theology, critically reflects in community on reality and spirituality, each in the light of the other.

The agencies contextualize their development work in the struggle toward God's kingdom, a new earth, where justice will rule. However, the agencies differ on how far toward the new earth (and the end of development) people are to work now. Further implementation of this hermeneutic circle can aid consideration of this tension by reflecting on the action to develop further praxis.



**Paul Copp, Princeton University**

The Stuff of Spells: The Superlative Spell and the Poetics of Material Efficacy in Tang Buddhism

Examination of the discourse concerning inscribed spells in medieval Chinese Buddhism complicates the usual view of the nature of dharani and mantra, which takes them to be essentially sonic--and Sanskritic--phenomena. This paper takes as its starting point the startling assertion of the Sutra of the Superlative Spell of the Buddha's Crown (the Chinese version of the Usnisavijaya-dhāranī-sutra) that the "magic" of its spell is operative through the media of such things as dust, shadow, and stone. This passage, as well as the popular practice of constructing spell pillars (Ch. jingchuang), provides an especially helpful focus for an examination of the "theory" of written spells in the Tang period. The pillars, and Tang discussions of them, are set within the discursive context of the imagery of "infusion" (Ch. zhan) important both in literary and religious texts, as well as related talismanic and medical practices.



**Douglas E. Cowan, University of Missouri, Kansas City**

Researching Scientology: Premises, Promises, and Problematics

This paper examines the problem of researching the Church of Scientology from three interrelated angles: (1) the premises on which such research ought to be conducted; (2) the promises implicit in such research for the field of NRM studies; and (3) the problems encountered because of the unwillingness of Scientology to cooperate in research or interference from the Church as research proceeds. The premises of research must be guided by a creative

tension between Durkheim's 'rules of sociological method' and an hermeneutical suspicion towards both emic and apostate accounts of life in the Church. While promises take the form of questions such research could answer, problematics cluster around the lack of access to relevant data, lack of trust on the part of academics that research into the Church will not put them in jeopardy, and lack of understanding on the part of Scientology about the social function of scholarship.

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**21-113**

**Jason B. Crawford, Graduate Theological Union**

White Weddings? Racisms, Racialized Publics, and the Moral Politics of California's Proposition 22

This paper explores the use of religious morality as a tactic of proponents of California's 2000 ballot initiative, Proposition 22, which declared marriage in California as between one man and one woman. Latina/o communities, among other groups in California, were targeted through appeals to their religious cultures in order to garner support for this politically restrictive definition of marriage. Analyzing this case for the racist and homophobic framing of the cultural and political debate poses important questions for the current nation-wide debate over the legality of same-sex marriages. In this paper I attend to the specific ways in which racist tactics are currently used by pro-same-sex marriage groups by closely analyzing the exclusion of non-white gays and lesbians from the public debate. Through this analytical work I challenge the dominance of white gay and lesbian activists and call for more diverse cultural and religious work to resist heterosexist politics.

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**21-67**

**Deborah Creamer, Iliff School of Theology**

Am I Disabled [Enough]? Disability, Diversity, and Identity Hermeneutics

It has become an expectation in works on disability to include an identification of whether the author claims the label "disabled" for herself. Two significant questions are embedded in this claim. The political question is: should someone without a disability be allowed to speak about what it is to be disabled? The epistemological question is: can someone without disabilities know or understand what it is to be disabled? These questions are more difficult than they might first appear, especially insofar as "disability" is not any one thing but rather, like other identity concerns, a construction that both hides and highlights diversity, with implications for self, communal, and theological identity. This paper argues that reflection on the political and epistemological implications of identity hermeneutics is essential both for the future of disability studies as well as for the successful incorporation of perspectives of disability into religious and theological arenas.

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 **21-121**

**John Crossley, University of Southern California**

The Religious Ethics Implicit in Schleiermacher's Doctrine of Creation

Schleiermacher lectured frequently on both philosophical and Christian ethics, but never on religious ethics per se. Today, in the context of an actual conversation among leaders of world religious traditions, the general religious ethics implicit in Schleiermacher's doctrine of creation could have a relevance it could not have had in his own time. Drawing primarily from the doctrine of creation/preservation in the first part of the *Glaubenslehre*, the paper lays out the contours of a religious ethics based on the universal 'feeling of absolute dependence,' which is the guiding principle of the whole first part of Schleiermacher's dogmatics. Such an ethics is possible because Schleiermacher believes that in the light of the "original perfection of man . . . a continuous God-consciousness as such is possible." The religious ethics which is an expression of this God-consciousness identifies a balance among the good, duty, and virtue.

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 **22-60**

**Jane F. Crosthwaite, Mount Holyoke College**

The Shaker Message from Mary Magdalene: Visionary Encouragement for the Celibate Life

During the period of intense visionary inspiration in the 1830s and 40s, the Shakers at the Shirley community in Massachusetts received an inspired message from Mary Magdalene, as they did from other biblical personages. Mary Magdalene conveyed a number of lessons to the Shakers which reveal, to a current reader, keen insights about the needs and struggles of the Shaker Believer who recorded the messages. One can also glean information about the educational background, biblical knowledge, and theological sophistication of the unknown Believer who joined the Magdalen legend to Shaker identity. Beyond the Shaker communities in ante-bellum New England, the Female Moral Reform societies were gaining strength, and so the Shaker claims to moral and sexual purity belong in a larger context where Mary Magdalene was equally valuable as an icon of purity, repentance, and reform. The Shakers did not, however, join the reforming forces as perhaps they should have.

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 **22-30**

**Helen Crovetto, Azusa, CA**

From Tiruvannamalai to Prescott and Bozeman: The Western Baul Lineage

The Western Bauls follow an iconoclastic form of Tantrism that incorporates many of the practices associated with both the medieval Bauls of Bengal and contemporary Baul communities in India. The guru-parampara runs from Yogi Ramsurat Kumar, to Lee Khepa Baul, to Purna Steinitz; with ashrams in Tiruvannamalai (India), Prescott, Arizona and Bozeman, Montana respectively. This paper introduces their lineage, beliefs, esoteric rites and sexual sadhana. Synchronous with the Baul manner, Lee and his disciples perform their songs in one of several Bands. The lineage members form a tight-knit community. This is a case in which the flow of spiritual ideas and practices has gone from East to West; experiencing some modification in the process, and yielding Western-style Bauls.

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 **21-111**

**Mark Csikszentmihalyi, University of Wisconsin, Madison**

Han through Six Dynasties: Portrayals of Ru in the Standard Histories

This paper is primarily interested in interrogating the category of Ru as it emerges from the Han period and develops over the “period of disunity” that ends in the Sui and Tang periods. By looking at both the typologies employed in the standard histories and their descriptions of eminent Ru, I will follow up forthcoming reflections by Michael Nylan and myself on Han lineages and the “Rulin” chapters of the Han standard histories. The nature of textual expertise and transmission may be fruitfully compared with that of early Chinese Buddhism and the early Celestial Masters transmission. Leading into the period identified by Kobayashi Masayoshi as formative for the self-identification of these traditions as “jiao” (teachings), an important background issue is to what extent transmission mechanisms were particular to lineages within each teaching, and to what extent common mechanisms served to construct the self-identity of each teaching as a whole.

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 **22-7**

**Lorena E. Cuevas, New York, NY**

"All My Love Is Here and Has Remained": Monuments as Tributes to Memory of September 11, 1973 in Chile

Do monuments obscure actual events of the past? Or do they hinder society from progress? Since the September 11, 1973 coup d'état, proponents of economic globalization in Chile emphasize the future and economic progress, arguing that Chile must not dwell in the past. Through the efforts of the opposition, the discourse on memory has flourished, accentuating that Chile should not repeat past wounds. This paper argues that monuments are symbols for future generations and are created based on how we reflect today on the events of the past. Monuments, like rituals, link Chile collectively to its past striving towards collective healing. Religious, spiritual, and political ramifications of memory are explored highlighting four different types of monuments in

Santiago, Chile: a) reclaiming and renaming of sites of torture; b) statues erected; c) destroying torture camps, building peace parks in their place; d) human installations -- the body as means of memory.

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**Lorena E. Cuevas, New York, NY**

From the End of the World -- Goods of the Earth, Goods for the People: The Mapuche of Chile Hold the World Leaders Accountable in the Age of Free Trade Agreements

The United States expects to enact the Free Trade Agreement of the Americas from Alaska to Chile on January 2005. Chilean politicians signed the FTAA which was a natural step to follow the already existing neoliberal model, installed through the coup d'état on September 11, 1973. One opposition group directly affected by the treaties is the largest indigenous peoples and the most silenced: The Mapuche. Chileans are unaware of Mapuche spirituality and conflicts with the government. After centuries of uprootedness, the Mapuche are subjected to police brutality, racism, and apathy from Chilean mainstream. The Chilean government boasts of “dialogues” with the Mapuche, when tactics of oppression are executed: deforestation, pacts with foreign corporations, and poverty. This paper focuses on systems of sovereignty that the Mapuche have implemented to counter the government’s tactics around globalization. Pertinent to this inquiry is how the Mapuche have organized themselves around land rights and development.

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**Jacob Dalton, British Library**

How to Formulate a Canonical Dhāranī: Comparisons of Two Chinese and Tibetan Dhāranīs from Dunhuang

This paper examines two dhāranī texts contained in the Tibetan canon. By comparing each work with materials from Dunhuang, much can be learned about the early history of this genre of canonical literature. Most scholars working on Dunhuang have focused on either the Chinese or the Tibetan collections; comparative work remains rare. Dhāranī texts in particular lend themselves to this kind of work, as they were clearly very popular during the period represented in the Dunhuang manuscripts. Also for this reason, this genre can tell us much about how Buddhism functioned and changed as it moved from India into China and Tibet. The first text examined is a Chinese apocrypha that made its way in the Tibetan canon. The second text was originally a ritual manual associated with a different dhāranī, and was later reformulated as a canonical work in its own right.

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**Jacob Dalton, British Library****A Rite of Human Sacrifice in Tibetan Buddhism: Religious vs. Secular Perspectives**

This paper focuses on a Buddhist ritual manual for the performance of human sacrifice. The unstudied tenth century Tibetan manuscript was discovered in the Dunhuang caves of central Asia. It provides detailed instructions on how to perform the notorious tantric rite of “liberation,” or ritual murder. Structurally, the liberation ritual resembles a sacrificial rite. Rites of animal sacrifice are documented among the Buddhists of the Himalayan regions. Comparisons between ethnographic descriptions of these rites and the Tibetan manual reveal striking parallels, similarities that suggest that the liberation rite was an adaptation of an animal sacrifice. In the same manuscript however, the ritual is justified using legal terminology drawn from the Brahmanical arthaśāstras. Thus the liberation rite may also be seen as a tantric form of capital punishment. This paper explores how these two perspectives on ritual murder—religious sacrifice vs. capital punishment—are thrown into question by this ancient rite.

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**Dyron Daugherty, University of Calgary****Hinduisms, Christian Missions, and the Tinnevelly Shanars: A Study of Colonial Missions in Nineteenth-Century India**

Robert Caldwell was a missionary to the Shanars of south India in the nineteenth century. His studies of the indigenous peoples illustrate a variety of issues pertaining to intercultural encounters between British missionaries and the local inhabitants. Caldwell's study demonstrates many lessons for teaching 'Hinduism' today. For example, he cautioned against placing all Indian religion under the rubric of 'Hinduism'. His study shows that not only do different gods rule over different territories in the minds of devotees, but also it was a rare case indeed that a Hindu imagined himself a pluralist in the religious landscape.

Caldwell's exploration of the varieties of Indian religion illustrate a rich, complex tapestry of religion united in geography---and little else! Scholars today would do well to investigate these early explorations of Hinduism on the part of Christian missionaries, rather than smugly dismissing them as 'orientalist.'

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**Maryellen Davis, University of North Carolina, Chapel Hill**

“Marylike” Women, “Marylike” Men: Marian Models of Gendered Performance in Roman Catholic Devotional Media

This paper explores the reconfiguration of gender roles along Marian lines represented in *Immaculata* and *The Miraculous Medal* magazines over the changing times of the 1950s-1970s. These media outlets (published by Roman Catholic devotional organizations) offered prescriptive notions of womanhood and manhood filtered through Marian theology and practice that both reaffirmed and challenged traditional gender roles in the Roman Catholic Church and American culture. These representations reflect a chronological progression of carefully crafted responses to cultural changes such as the women’s movement and the sexual revolution. The Militia of the Immaculata and The Central Association of the Miraculous Medal provide unisex opportunities for devotional participation that in some ways elided gender distinctions. However, gender distinctions remain important even as the Madonna serves as a perfect model of virtue for both genders. “Marylike” conduct becomes both women and men, but we discover that such virtue is often defined differently for each.



**20-103**

**Jessica De Cou, University of Chicago**

Drinking to the Dregs: An Exploration of Plath, Hesse, and Tillich toward an Ontology of Suicide

The purpose of this essay is to pursue a theological understanding of the self-negating instinct and its victims. Sociological definitions and medical classifications are insufficient in addressing this issue and a theological language of suicide will be explored, leading to a new understanding of what Fairbairn has called 'existential suicide.' Using Tillich’s ontology, this essay will outline a theological taxonomy of suicide which will then be applied to: Esther Greenwood from Plath's *The Bell Jar*, who experiences the suicidal temptation as an act of defiance, a way to take control of her own self in spite of the world which would deny her this freedom; and Harry Haller, Hesse's *Steppenwolf*, who experiences suicide as an uncontrollable force that threatens to act upon him. For Harry, suicide is the caging of man by wolf, whereas Esther views her suicide as a pilgrimage down the 'road to the open.'



**20-60**

**Joseph de León, Graduate Theological Union**

The Passion of Christ Pageant at the San Fernando Cathedral: A Theo-Catharsis of Love

This paper addresses a particular standpoint, that of theological aesthetics, as a variant of the classical philosophical, and theological discourse on the soteriological issues implicit in the Via

Crucis pageant presented at San Fernando Cathedral during Lenten Week in San Antonio, Texas. Widely cross-disciplinary in its sources, weaving together aesthetic, philosophical and theological voices, the study draws upon the oeuvre of the Catholic theologian Hans Urs von Balthasar and his work on Theodrama, and on Josiah Royce's theories on the intersubjective constitution of humanity's ultimate destiny. This paper will examine and argue the thesis that salvation, as per Von Balthasar, involves the mutual self-giving of Father and Son, that the Cross involves an "admirable commercium," where the cathartic activity of God is understood not as a purgative act of "admirable exchange", but rather one of a perfection of the relationship between an estranged humanity and God.

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 **20-124**

**Giselle De Nie, Halle, Netherlands**

"Inversion of the Order of Things": Some Early Medieval Miraculous Cures Seen in the Light of Modern Cognitive Theories

Thanks to modern studies of human symbolic activity and their physical as well as psychological effects, early medieval miracle stories--long regarded by historians as pious fabrications--can now be understood as traces of the Church's collective 'imaginaire' or 'dream' functioning as the source of healing strategies. This paper examines a late sixth-century catalogue of a saint's miracles and cures that emphasizes their various inversions of everyday reality as replications of central Christian paradoxes. It will be argued that these imaged stories are evocations of, and inducements toward, experiencing the mysteries of faith in an imagistically structured affective mode of awareness that can be accessed only--after relinquishing everyday common sense and intellectual pride--by visualizing-enacting-performing one's 'dream' of it: letting the images themselves of its not fully verbalized truths work as powerful transforming realities.

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 **21-6**

**James E. Deitrick, University of Central Arkansas**

E-Jing: Using Technology to Teach Classical Chinese Texts

This presentation centers around of the Shuhai Wenyuan Classical Chinese Digital Database and Interactive Internet Worktable, a web-based resource designed to give novice users the ability to work with ancient Chinese religious and philosophical texts in the original language. Through the use of this resource, students come more readily to understand and appreciate what Roger Ames calls the "paronomastic" quality of meaning-making in Chinese language, and through this understanding also come to appreciate more fully the centrality of context and relatedness among Chinese religions, persons, and culture. I will involve participants in a demonstration of this resource, provide tips and suggestions for how to use it effectively among undergraduate

students, and make available assignments I have designed for use in upper- and lower-division courses.

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 **21-123**

**Michael DeLashmutt, University of Glasgow**

The Shifting Form of Tillich's Theological Circle: A Ricoeurian Analysis

The theological circle is an essential and consistently advocated aspect of Tillich's method of correlation. Although Tillich only explicitly refers to the "circle" in Systematic Theology I, the notion of a "boundary line" or a demarcation within varying dimensions connotes the same idea in other Tillich sources. The problem with the circle, is that the nature of the world within is somewhat obscured. Though Tillich touches on the nature of the theological world within the circle, he fails to adequately expound upon the role of the subjective encounter with symbols and ultimate concern within. Greater clarity on this matter could be attained by enlisting the help of Paul Ricoeur, whose work on narrative epistemology and mytho-poetic language occludes Tillich's theological circle, giving added texture to the experience of the theological world within.

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 **21-70**

**Kelly Denton-Borhaug, Goucher College**

A Bloodthirsty Salvation: Behind the Polarized Popular Reaction to a Violent Atonement in Gibson's *The Passion*

Women's critiques of Christian models of redemption raise many questions in light of the cultural impact of Mel Gibson's *The Passion*. This presentation explores the interweaving of the film's violence (resulting not only from Gibson's 'meditations on the Passion as a kind of 12-step program' but also at least as much a product of consumerist, commercial trends in our culture) with the Christian metaphors of Christus Victor, Penal Substitution, and forensic images to interrogate the process of absorption of dominant Christian models of redemption in the popular American imagination. What do viewers think the film 'wants them to do'? What can viewer response tell us about the dominance particularly of the Christian atonement image of penal substitution in the American imagination, how it functions, what it influences, in what ways it intersects with other American values, practices and beliefs and to what kind of ends?

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 **23-1**

**Karen Derris, University of Redlands**

Reconsidering Paccekabuddhas: How Solitary Are "Solitary Buddhas"?

This paper focuses on one category of Buddhist enlightened subjects, the Paccekabuddha, in Theravadin literary sources. It considers the significance of the representation of the Paccekabuddha as both a solitary and a relational figure through an examination of the particular kind of community formed exclusively by Paccekabuddhas. In order to understand how the Paccekabuddha is conceived of as both an autonomous and a relational moral agent this paper argues that one must distinguish between the Paccekabuddha as a soteriological figure and as an ethical figure.

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**21-18**

**Nathaniel Deutsch, Swarthmore College**

Deconstructing the Maiden of Ludmir

The Maiden of Ludmir is popularly known as the only woman in the history of

Hasidism to function as a rebbe or charismatic leader in her own right. Yet

simply calling the Maiden a "woman rebbe" elides over the powerful otherness of women and the feminine within the Hasidic movement. Indeed, the description raises as many questions about the Maiden as it answers. What, for example, was the Maiden's relationship to the Shekinah, the feminine aspect of God? For male rebbes, the Shekinah was the object of devekut (mystical union). Was this erotic union also possible for a woman? Did the Maiden have to become male in some way in order to function as a spiritual leader?

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**20-107**

**James DiCenso, University of Toronto**

Kant's Hermeneutics of Religion: Between Ethics and Politics

Kant employs the ethical religion of reason as a tool for extracting the ethical from the non-ethical in historical religions. This project takes the form of a hermeneutics of religions in which ethics provides the interpretive key. This key is established not only by the universality of the categorical imperative, but also by the supplements of humans as ends in themselves and the social-political project of the realm of ends. The ethical reference provides strict criteria for analysing religions, and Kant's rigorous critiques of superstition and enthusiasm are essential to his ethical agenda. At the same time, Kant's inquiry indicates that the pure religion of reason is empty and ineffective without the specific representational structures of historical religions.

Because it seeks to address the fallible and situated nature of moral agents, Kant's hermeneutics of religions attends to historicity and its accompanying dynamic sensibility.

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 **20-110**

**Monika Dix, University of British Columbia-Dept of Asian Studies**

Women and Buddhism: Re-Reading Representations of Chūjōhime in Medieval Japanese Buddhist Narratives

Throughout the course of history, women have played a crucial role in Japanese religious traditions, but not much attention has been given to their stories. This is especially true in terms of interdisciplinary scholarship, which incorporates research on women, religion, performance, literature, and art in order to arrive at a new reading regarding the significance of women in Japanese cultural traditions. This paper examines various visual and textual representations of the legendary female figure, Chūjōhime, ranging from the Kamakura period (1185-1333) to the Muromachi period (1392-1573). The key questions underlying my paper are “How is Chūjōhime traditionally presented in religious traditions and performances? To what extent can these presentations be re-read on different levels? How do these representations enhance our understanding regarding the role of women in Japanese religious and cultural traditions from new perspectives.

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 **20-107**

**Andrew C. Dole, Amherst College**

The Changing Fortunes of Kant's Copernican Revolution

This paper will survey recent developments in Kant scholarship pertaining to philosophy of religion and argue that these developments challenge a popular view of Kant as a philosopher who decisively put to rest the enterprise of metaphysics—in particular, theistic metaphysics. This view is frequently invoked to justify the antimetaphysical tenor of much of the theology and one wing of the philosophy of religion of the recent period; the more moderate picture of Kant now emerging poses a problem for such appeals.

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 **20-69**

**Beth Dougherty, King's College, London**

When Rituals Go Wrong: Angry Goddess, Recalcitrant Reclaimers

In *Beginnings in Ritual Studies*, Ronald Grimes drew attention to the lack of scholarly work addressing ritual failure. The intent of this paper is to address the subject of ritual failure through the lens of the Witchcraft rituals practiced by the Reclaiming tradition during their Witchcamps. Witchcamps, one of the primary educational tools of this tradition, provide a one-week intensive experience in a sacred setting to transmit skills and build community ties through the use of rituals and classes. An ethnographically-situated example of ritual failure will be outlined and analysed using the dual approaches of an anthropologist and priestess. By outlining this one example of ritual failure, some of the factors leading to the success or failure of ritual will be explored.

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 22-65

**Neil Douglas-Klotz, Edinburgh Institute for Advanced Learning**

Languages of Experience: The Theory and Practice of a General Semantics Sufi

In his massive study of Western teachers in Eastern traditions, Rawlinson (1997) cites the modern Sufi-Buddhist teacher Samuel L. Lewis (d. 1971) as “one of the first exponents of experiential comparative religion.” Initiated as a Sufi shaikh by Indian-Pakistani Sufis and as a zen-shi by Korean Zen Buddhists, Lewis followed both paths for his entire adult life. Although the few studies of Lewis and his written work consider them either under the rubric of New Religious Movement (Webb 1995) or “hybrid Sufism“ (Hermansen 1996), Lewis considered himself fully “within” the traditions in which he studied. He did, however, under the influence of the General Semantics movement, de-construct the languages of the traditions in a consistent, phenomenological way. This paper examines Lewis’ published and unpublished writings with regard to the hermeneutic lens he constructed, and which he attempted to enact in his relationship to both the theory and practice of Sufism.

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 21-27

**Donald Dreisbach, Northern Michigan University**

Paul Tillich’s Response to Nietzsche

Tillich responds to Nietzsche’s proclamation of the Death of God not by denouncing or mourning it, but by celebrating the death of the God of Theism as a necessary step toward a healthy theology, and by replacing that God with the God above God. Does this God restore the moral horizon lost with the death of God? I argue that Tillich’s general ethic, though he is far from consistent, is one of self-fulfillment, not much different from Nietzsche’s, but moderated with concern for agape and some other quasi-absolutes. Tillich is also more concerned than Nietzsche with the possible pain and guilt of such a morality, and his God provides a basis for reconciliation, encouragement, and empowerment.

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 **20-54**

**David Drewes, Indiana University, Bloomington**

Medical Benefits of Mahāyāna Sutras

Mahāyāna sutras commonly claim that memorizing, reciting, and acquiring them can provide medical and other benefits. Such claims were likely a significant factor in the appeal and spread of these texts. What is perhaps most interesting about these claims is that they are almost always accompanied by more-or-less complicated, rationalized explanations. One sutra, for example, claims to be able to prevent illness and insanity because very powerful gods will come to worship it wherever it is kept, and their presence will frighten away the various sorts of spirits that cause such ailments. This paper examines a number of explanations like this one and argues that they can be read as devices that enable Buddhist authors to attribute medical potency to sutras while carefully avoiding the direct attribution of power to language that Brahmanical authors make when explaining the potency of the Vedas and other texts.

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 **22-103**

**Georges Dreyfus, Williams College**

The Two Methodologies of Tibetan Scholastic Education: A Few Considerations

When one looks at the landscape of 20th century Tibetan scholastic education is struck by the clear contrast between two types of monastic educational institutions: the commentarial of the non-Geluk schools and debating schools of the the Geluk tradition. In this paper I will contrast these two styles of education, arguing that they reflect diverging pedagogical methods and emphasis rather than differing contents or goals. Whereas the former emphasize the practice of commentary over that of debate, the latter reverses this order, giving debate a place of choice in the tradition. I will examine some of the underpinnings of these pedagogical choices, briefly describing the relation between commentarial and debating practices. I will also consider some of the historical developments that have led to the sharp polarization of the Tibetan scholastic field, arguing that the present Geluk model far from representing traditional Buddhist education is actually a fairly recent development.

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 **20-125**

**Musa W. Dube, Scripps College**

Teaching African Religions for HIV/AIDS Prevention

With the all-encompassing impact of HIV/AIDS, it is now acknowledged that the strategy for prevention should be a multi-sectoral approach. That is, every discipline, department and individual should seek to be part of the solution in the struggle against HIV/AIDS. Given that the continent of Africa is the most affected and infected by HIV/AIDS; and given that the cosmology of African Religion/s heavily influences communities' response to disease and disaster, this paper will explore how academic teaching of African Religion/s can positively contribute towards the reduction and final eradication of HIV/AIDS. The paper will attempt to highlight those aspects of African Religion/s that hinder effective prevention as well as highlight positive aspects, while it makes attempts to re-interpret the negative ones.

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**Erin Dufault-Hunter, University of Southern California**  
Understanding "Fanatics": A Hermeneutical Approach to Religion

This paper proposes that professors of religion and sociologists of religion adopt a hermeneutical—rather than “scientific”—lens by which to understand faith experiences. The paper experiments with this method by closely reading the text of an interview with converts to the Nation of Islam. In moves that might be surprising to some social scientists and professors of religion, the women model sophisticated hermeneutical skill, interpreting their experience not only in light of their own psychological, spiritual, and emotional needs, but also from within the wider historical context. In an era that celebrates diversity yet is punctuated by occasions of “fanatical” violence, we must develop sophisticated and thick understandings of religious experiences. By doing so, social scientists and professors of religion can contribute to our society’s future—hopefully, a future characterized more by mutual respect than by reductionistic disregard for the Other.

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**Ann Duncan, University of Virginia**  
The American Peace Society: Negotiating the Church-State Divide

Founded in 1828, the American Peace Society sought to speak to the Christian community about the evil of warfare while affecting real national legislation. Developing in the pre-Civil War era, the Society anticipated the Social Gospel movement in its response to growing religious enthusiasm and greater need to bring Christianity and modern problems into conversation. Its goal of uniting religious conviction with political action was often difficult to maneuver as the Society sought to be true to its Christian message while appealing to a wide enough audience to enact real change. Through the use of documents from the Swarthmore College Peace Collection, this paper examines the means with which the Society negotiated the Church-State Divide in its early years and became more accessible and successful than many other religious

pacifist organizations before or since, managing a real presence in Washington and winning concrete successes in legislation.

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**David Dunn, Olivet Nazarene University**

Perpetual Purgation: The Internal Logic of Apokatastasis

Gregory of Nyssa's doctrine of eventual, "universal," salvation--apokatastasis--is indispensable to his logic of perpetual progress in an infinite God (epektasis). This paper sets out to consider the radical doctrine of infinite spiritual progress, as powered by eros, and grounded in God's infinity. Following that presentation, it gives attention to Gregory's understanding of evil, as a parasite, having no existence in itself but attaching itself to human actions. Finally, it will be shown how both of those premises force Gregory to conclude that Hell must be purgative, otherwise evil would have existence unto itself.

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**Stephen N. Dunning, University of Pennsylvania**

Response to *Kierkegaard's Relation to Hegel Reconsidered*, by Jon Stewart

Jon Stewart's *Kierkegaard's Relations to Hegel Reconsidered* is an impressive analysis of Kierkegaard's "Hegelian" writings in order to demonstrate, against what Stewart calls the "standard view" of Niels Thulstrup and others, two points: that Hegel clearly had a positive influence on the young Kierkegaard, and that the works of Kierkegaard's "middle period" criticize not Hegel but his followers in Denmark. While agreeing with Stewart's assessment of Kierkegaard's "ambivalence" towards Hegel, this paper will argue that the treatment of texts is unduly constrained by the author's stated aversion to "immanent criticism," and that his judgments on and use of previous scholarship are lacking in some important respects. Rather than simply silencing Thulstrup and ending the reign of the mistaken 'standard view,' it is to be hoped that this work is the beginning of renewed scholarly inquiry into Kierkegaard's fascinating and complex works.

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**Madeline Duntley, College of Wooster**

Clergy, Discipline, and the Salem Witch-Hunt: Popular Stereotypes vs. Seventeenth-Century Ecclesiology

The Puritan clergy's involvement in the Salem Witch-hunts is here framed in terms of ecclesiology: as both a pastoral and theological crisis and dilemma. The first goal is to address the inaccuracies in popular stereotypes about church discipline at Salem, namely that 1) Puritan clergy were irrational witch-hunting inquisitors; 2) Puritan clergy wielded the power to damn or save through excommunication; and 3) Puritan church discipline was misogynistic and vindictive. The second goal is to ensure that academic explorations more seriously address the key theological dimensions for the clergy involved in the Salem Witch-hunt (i.e. ecclesiology, theodicy, and eucharistic theology).

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 **21-11**

**Jonathan Ebel, Texas Christian University**

Dying the Gospel: Imitatio Christi and the American Fighting Man, 1917-1918

This paper examines the notion, held by many American soldiers of the Great War, that the fighting, suffering, dying soldier was the supreme imitator of Christ and describes the theological developments and polemic with which this reading of the gospels was interwoven. At the heart of this paper is an interest in the intersection between religious and military cultures and their understandings of identity, authority, and duty. I will argue that far from the jingoistic fatuousness of which imitatio Christi language reeks in twenty-first-century nostrils, this meaning-making strategy was the outgrowth of decades-long attempts to bring young men back to 'feminized' churches, to re-code the Christian ideal as male (and vice versa), and the increasing valorization of progressive, aggressive masculinity.

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 **22-61**

**Rebecca Edmondson, Boston University**

When Religion and Bioethics Collide: Catholic Hospitals and Emergency Contraception for Victims of Rape

As Catholic and secular hospitals merge in the United States, access to a full range of reproductive health services for women has been limited or entirely eliminated in many areas. As a result of Catholic theological beliefs about contraception, victims of rape do not receive Emergency Contraception when rape kits are administered at Catholic hospitals. This paper explores the theological and ethical dilemmas occur when the public interaction of health care and religion collide within the bodies of the most vulnerable of women – rape victims. This paper examines the Boston, MA rape crisis system to discover what role the ten Catholic hospitals play in providing services to Boston rape victims. These findings explore the theological and ethical tensions posed for rape victims by operative Catholic hospital practices. Finally, a feminist theological and ethical analysis critiques the power dynamics at work when Catholic theology shapes public emergency room service.

**Rebecca Edmondson, Boston University**

Leaving the Ecclesial Closet Behind: The Evolution of the Lesbian Clergy Identity

As American society experiences the cultural clash over the issues surrounding gay rights, one focal point of the debate is the issue of gay and lesbian clergy. Many lesbian clergywomen have been at the forefront of this debate and demonstrate that the negotiation of being both lesbian and a cleric is considered a viable American self. The evolution of this identity construction and negotiation provides new insights into the intersectionality of identities once considered divergent. This paper presents a five-stage identity integration model, based around the four-step model proposed by McCarn and Fassinger, which examines the sociological factors that contributed to the viability of the lesbian clergy identity. Using the social theories of Berger, Faderman, Ammerman, and Giddens, this paper examines this new social identity created as the women's rights and gay rights movements of the 1970's and 1980's converged.

**Stephen Edmondson, Virginia Theological Seminary**

Sinews of the Body: Discipline and Repentance in Calvin

In this paper I argue that a healthy and fruitful exploration of a Reformed notion of Christian discipline can be grounded in a recovery of integrated understanding of Calvin's discussion of discipline in relation to the broader context of his theology in the 1559 Institutes. When we grasp the communal and pastoral themes that guide and suffuse his discussion of discipline in Book IV of the Institutes, apparent in his description of discipline as the sinews of the Church and in his primary attention to discipline as admonishment, not excommunication, we can then recognize the place of this doctrine in his construal of the Christian Life in Book III, as it forms an aspect of repentance in the mortification of the individual. We are thus opened to broader modalities in our understanding of Christian discipline as we discern the place for this Christian practice in the Church's contemporary life.

**James Egge, Eastern Michigan University**

Comparative Analysis of Religious Metaphor: Appreciating Similarity as well as Difference

This paper argues for the value of Lakoff and Johnson's cognitive metaphor theory as a general theory for the systematic comparative study of religious forms. According to this theory, most abstract concepts are structured by metaphors that emerge from our experiences of our bodies and physical environments. A few scholars of religion have used this theory as a method for recognizing differences between the metaphor systems that structure thought in the scholar's culture and in the culture under study; this paper argues that this theory is equally valuable in helping to explain and to understand cross-cultural similarities. This paper supports this claim with an analysis of the symbolism of bodily heat and coolness in South Asian discourses about asceticism, showing that comparison with English-language temperature metaphors for emotion clarifies the meanings of the Hindu and Buddhist metaphors by showing that they are similarly motivated by human physiology.

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 **20-110**

**Jennifer Eichman, Princeton University**

Sixteenth-Century Elite Chinese Male Buddhist Writings and What They Tell Us about Female Practice

My work contributes to our understanding of late sixteenth-century elite female Buddhist practices by analyzing the epistolary sources of an elite male who presents a detailed account of his mother's religious practices and spiritual attainments. Women were not literate, yet they had access to textual compilations through the reading and commentarial instruction they received from male members of the family. Though they inhabited different social spheres, male and female family members recited the same texts and cultivated a number of the same practices. At the same time, women appear in men's writings in the form of a literary trope, "the virtuous woman," "the pious woman" as a means to reprimand men for their lack of diligence.

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 **21-60**

**Jennifer Eichman, Princeton University**

Forging New Alliances: Huang Hui's Melding of Confucian and Buddhist Paths to Liberation

This paper argues that the sixteenth-century Chinese official Huang Hui (1554-1612) created his own unique understanding of how to cultivate the self and simultaneously achieve both Buddhist awakening and Confucian sagehood. A disciple of Zhuhong and follower of Yangming Confucian thought, Huang synthesized a number of Confucian and Buddhist ideas on cultivation to forge his own program for cultivating the mind. In his attempt to use Buddhist techniques to further the Confucian goal of expanding innate knowing, Huang, like a number of his friends, did not form a separate school. Rather, like them, he moved back and forth between conversations with monks and intellectual gatherings (jianghui) which met for the purpose of discussing Confucian ideas.

**Linda Ellison, Harvard University**

Abortion and the Politics of God: Patient Narratives and the Psychology of Religion

To borrow a phrase from the poet William Blake, I am interested in examining the "minute particulars" of religious women's multifarious experiences with abortion. My paper will combine feminist theology, medical anthropology and history to derive what Clifford Geertz refers to as a "thick description" of American women's abortion narratives. As Martha Minnow highlights, personal narratives open up an "alternative speaking space" for those formerly shamed into science. Such speaking space is not encapsulated only in the private sphere—it is also public and political. Talal Asad argues, for example, that religionists must focus not only on the private interactions of everyday life but also on the social hierarchies and inequalities they represent and the moral issues in which they are clothed. Toward this end my interest lies in examining the theological implications of religious women's abortion experiences by placing them at the intersection of symbolic systems, social structures, public theologies.

**Steven Engler, Mount Royal College**

Agency, Order, and Time in the Human Science of Religion

In *The Western Construction of Religion*, Daniel Dubuisson argues that the concept of 'religion' is too historically and culturally contingent to serve as the basis for a comparative discipline. He argues for a constructionist view of the human sciences, and proposes a replacement concept, 'cosmographic formations,' which refers to human attempts to place 'immediate experience' at 'the heart of an ordered, all-encompassing world.' This move frames religion usefully in terms of discursive constructions that link individuals to social and cosmic order. However, an ambiguous account of 'science,' in part, leads Dubuisson to neglect the concept of agency. This marginalizes the practical work of religion, its institutions and rituals, from his analysis. His concept of cosmographic formations needs more sociology and less theory of myth. Reframing his argument raises the possibility of a more defensible human science of religion, in which ties between agency and order are constitutive of 'religion.'

**Robert Erlewine, Rice University**

Kant's Conflicted Divinity: Contradictory Thrusts in Kant's Philosophy of Religion

This paper problematizes the oft-presupposed assumption that Kant presents a unified account of God in his philosophy of religion by arguing that Kant's accounts of God, as put forward in the *Critique of Pure Reason* and the *Critique of Practical Reason*, exist in tension with each other. Two discrete notions of God emerge in Kant's thought, the God of the transcendental ideal of reason as developed in the *Critique of Pure Reason*, and the God that is necessarily postulated in connection with morality, which is most fully developed in the *Critique of Practical Reason*. Kant's effort to reconcile these disparate notions is insufficient. I elucidate the disparities between these two notions of God that render them incompatible, and argue that this bifurcation of God renders the formulation of a coherent philosophy of religion expressive of Kant's thought highly problematic.

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**22-59**

**Robert Erlewine, Rice University**

Purging Myth, Purging Intolerance: Cohen, Assmann, and the Promise of Ethical Monotheism

Hermann Cohen's rationalist conception of Judaism, which centers around a monotheism that perpetually demythologizes itself, has been all but eclipsed by the less idealizing perspectives of Buber and Scholem, which are, among other things, more amenable to the role of myth in Judaism. However, recent critiques of monotheism, in particular that of Jan Assmann, which decry its intolerant tendencies, make manifest the need to consider anew Cohen's conception of Judaism as ethical monotheism. Cohen, particularly in *Religion und Sittlichkeit*, argues that it is mythic accretions that impede ethics and not monotheism itself, which when demythologized inherently nurtures interpersonal morality. I will read Cohen's *Religion of Reason* through the lens of the earlier *Religion und Sittlichkeit*, in order to demonstrate the continued relevance of Cohen's notion of an idealized, demythologized Judaism, in that Cohen's account of monotheism obviates Assmann's critique whereas other, less rationalistic conceptions of Judaism cannot.

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**21-104**

**Ken Estey, New York, NY**

The Streets Are Our Teachers: Activism as a Source for Social Ethics

The possibility that social ethics as a discipline not only reflects on but promotes skills for activism in the public sphere is of paramount importance. This paper will argue that the activist movements themselves are primary sources for social ethical reflection. The success of activist movements initiates a shift within the discipline to include the teaching of skills for direct engagement. One's knowledge of the history of engaged social ethical practices is immeasurably amplified when one also has the lived experience of participation in the same. In addition, the express promotion of skills for activism and direct advocacy is the best possible means for the

expansion of critical thinking skills in the field of social ethics rather than the diminishment of these skills.

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 **21-56**

**Wendy Farley, Emory University**

He Stripped Me of My Virtues: Mechthild of Magdeburg and Contemporary Women's Spirituality

This paper explores the writings of Mechthild of Magdeburg as a resource for feminist theology and spirituality. She provides a quite radical alternative to theologies of fall, guilt, atonement, and forgiveness. Instead of these she attends to the luminosity of the soul, identifies 'fear, shame, and external virtues' as obstacles, and focuses on desire as a path and fruit of contemplative practice. Resuscitating these themes helps overcome dualities of contemplation and action, of self-fulfillment and a concern for justice and compassion. At the same time, this recovery of Mechthild's theological and ethical significance is a corrective to historical constructions that isolate and so domesticate 'mystical' literature, depriving them of social and political relevance and reinforcing a stereotype of women's writing as private, subjective, and merely affective.

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 **22-69**

**Robert L. Fastigi, Sacred Heart Major Seminary**

Platonism as Divine Revelation according to Marsilio Ficino (1433-1499)

The Renaissance scholar, Marsilio Ficino, believed that both Platonism and Christianity were divinely revealed. This belief was based on a conviction that true philosophy and true religion converge on two essential truths: the immortality of the human soul and the soul's inclination towards divinization. Ficino's understanding of Platonism as divinely revealed involves three main features: 1) his understanding of Platonism as a philosophical preparation for the Gospel; 2) his belief in a primordial tradition of ancient theologians (prisci theologi) who share a common wisdom that goes back to ancient sages such as Zoroaster and Hermes Trismegistus; 3) his belief that there were historical links between Moses and Plato and the Neo-Platonists and John the Evangelist. Our final conclusion will be that Ficino approaches revelation, both philosophical and biblical, through a mystical lens that is both Platonic and Christian

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 **20-103**

**Steven Fink, University of Iowa**

**A Journey behind the Canvas: Bringing Tillich into an Interpretation of the Paintings of Kandinsky**

Unlike many other painters of the first half of the twentieth century, Wassily Kandinsky receives almost no mention in the works of Paul Tillich. Nonetheless Tillich offers an approach to visual art that has much to contribute to an interpretation of Kandinsky's paintings. While speaking to a biographer, Kandinsky declared, 'I should like people to see what is behind my painting (for this is really the only thing I care about).' This paper considers what Tillich's approach to visual art might say about what lies behind Kandinsky's paintings. The argument is made that based on Tillich's interpretive framework, what lies behind Kandinsky's paintings is an active dimension of depth that both attracts and repels the viewer. This paper concludes with comments on how bringing Tillich into an interpretation of Kandinsky's paintings might suggest some general possibilities for the interaction between religious thought and works of visual art.

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**Linford Fisher, Harvard University**

**“Such a Dore of Opportunity”: Roger Williams and Indian Conversion**

Although the standard narrative of Puritan-Indian relations is one of tragedy and conquest, on the borderlands of the official Puritan establishment one finds hints of what could have been. When Roger Williams fled from the Massachusetts Bay magistrates to Narragansett country in 1635, he entered a world of Indian culture and religion that was relatively familiar to him. His entrance into the Narragansetts' world, on their terms and on their land, created an interesting web of interdependency, cooperation, and religious exchange that was rather unique for the New England context. A major (and often overlooked) component of Williams' Indian encounters, however, involved a surprising degree of explicit missionary preaching and outreach. As the example of Wequash illustrates, there is some evidence that Williams was too modest in his assessment of his own missionary work.

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**Peter Foley, University of Arizona**

**Teaching Celtic Spirituality**

The subject of Celtic Spirituality has more popular appeal than it has academic unity. This one title should encompass as varied experiences as those of a Druid from ancient Gaul and Scottish shepherd of the eighteenth-century, or an Irish monk in eighth-century Kells. Despite this disparity, unity may be imposed by examining the three layers of appeal Celtic Spirituality offers to modern audiences. The early Church of England appealed to a Celtic Church as its ancestor

that had not submitted to Roman authority: hence the appeal Celtic Spirituality to Evangelical Christians. Roman Catholics appeal romantically to Celtic Christianity as a panacea against authority; originally English imperialism and now internal Church hierarchies. New age communities produce a witches' brew of all of the above. Placing these into the context of some excellent academic anthologies makes for an enlightening spiritual and academic experience for students.

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 **21-62**

**Andrew O. Fort, Texas Christian University**

Predisposing Consciousness: Vasanas in the Jivanmuktiveka.

The nature of consciousness, and its qualities and tendencies, is repeatedly addressed in Vidyananya's Jivanmuktiveka, a sycretic fourteenth-century work outlining the nature of embodied liberation and teaching the path to liberation via a combination of knowledge, yogic practice, and renunciation. My presentation will focus on the character of latent mental tendencies, or vasanas, according to Vidyananya. Vidyananya thinks a vasana is central to consciousness, and it is distinct from samskaras and vrttis. Briefly, vasana is defined as a subtle "sublimina" impression (samskara) dwelling in -or perfuming- the mind which causes particular mental activities (or transformations, vrtti) like anger. Thus, it is a particular kind of samskara associated with emotions/feelings which creates a habitual orientation in the mind toward certain virtuous or impure feelings and actions. I focus on Vidyananya's comments on two kinds of vasanas: good or pure and evil or impure, and his extensive descriptions of the latter.

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 **20-11**

**Danny L. Franke, Alderson-Broaddus College**

Graham Greene's *A Burnt-Out Case*: Lessons in Vocation and Spirituality/Religion for a Postmodern Society

Literature has the power to move us in ways traditional theological writings struggle with at times. This paper will explore the religious themes of vocation, suffering, and a hunger for a meaningful life evident in Graham Greene's *A Burnt-Out Case*. Greene's leading character, Querry, finds himself a victim of an attack of indifference in spite of being a world-famous architect. Querry goes to extremes to deal with this dilemma seeking to recapture a sense of vocation. This leads to the second theme of suffering evident when Querry goes to a leper colony, and the third theme of a hunger for a meaningful life. In this paper I will examine and compare each of these themes in light of both Greene's novel and other theological writings. Greene touches on the most profound sense of what it means to be a human being even in our contemporary culture of postmodernism.



**William P. Franke, Vanderbilt University**

Apophysis and the Neoplatonic Interpretation of Religious Revelation

This paper will present Neoplatonic apophatic mysticism (or theological philosophy) as a kind of natural revelation experienced by reason in transcending itself and every ground or principle for itself that it can conceive and articulate. By interpreting its own groundlessness, and the groundlessness of all that is, Neoplatonic thinking, most conclusively in Damascius, veers into a mystic mode of revelation not of the divine Word but of an inconceivable, unsayable divinity beyond every word. This is in one way a denial of the possibility of revelation of ultimate reality, but at another level it reinterprets all phenomena as indirectly a revelation of the ineffable source of reality that no Logos can articulate but that nevertheless is manifest in the fact that anything at all is. The paper will suggest why Neoplatonic apophaticism proved indispensable for revealed religions in giving a rational interpretation of their claims to a revelation exceeding reason.



**Georgia Frank, Colgate University**

Hell Overheard: Romanos the Melodist on the Death of Christ

This essay examines the legends surrounding the death and resurrection of Christ in the hymns of Romanos the Melodist (d. ca. 555). One prominent figure in his works is Satan, who narrates his perceptions of Lazarus's death, Christ's passion, descent to Hades, and resurrection. Such colorful commentary from an otherwise colorless character in the gospels formed part of extra-biblical traditions that examined the full extent of Christ's death for cosmic order (and disorder). Building on recent scholarship on dialogue hymns (e.g., Cunningham; Cameron; Brock; Harvey), this paper investigates the Romanos's creation of dialogue and its role in the formation of Christian lay congregations in sixth-century Constantinople. The paper will focus on Romanos's use of dialogue in his insertion of Satan into 'On the Victory of the Cross,' the kontakia 'On Lazarus,' and selected kontakia 'On the Resurrection.'



**Angela Franks, Boston College**

Corpus Christi: Suffering, Embodiment, and Sanctity in Graham Greene's *The End of the Affair*

Graham Greene's 1951 novel, *The End of the Affair*, takes a classic tragic theme, the unfaithful lover, and reworks it into a startling story of conversion. This paper will focus on the book's central theme, suffering, and how it relates to human wholeness, sexuality, and embodiment. The book's epigraph by Leon Bloy reads, 'Man has places in his heart which do not yet exist, and into them enters suffering in order that they may have existence.' This statement describes the journey of the female protagonist after she breaks off an affair with her great love. At the beginning of this journey, in a desert of puritanical self-rejection, she says, 'I'm a bitch and a fake and I hate myself.' Greene's novel challenges us to ask whether such a person can become a saint and therefore, more uncomfortably, whether we all can.

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 **20-61**

**Angela Franks, Boston College**

The Cosmos, the Temple, and the City: Biblical Visions and Contemporary Revisions

This paper will analyze selected texts of the Hebrew scriptures and the book of Revelation in order to show the unity between the cosmological, urban, and cultic elements within the biblical traditions. It will take up some writings of the 'new urbanism' and its critics in order to unpack issues related to ecology, population density, and urban planning. These topics will then be related to the unified biblical perspective, in the hope of promoting a healthy Christian attitude toward the possibilities of urbanism, which should be seen as complementary and not inimical to Christianity.

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 **21-108**

**David Freidenreich, Columbia University**

Jewish and Islamic Restrictions on Foreign Food: A Case Study in the Significance of Similarity

Islamic and Jewish law both contain detailed regulations regarding "foreign food," rules that extend beyond permitted and prohibited ingredients to govern whether foodstuffs may be prepared by members of other religions. These restrictions are strikingly similar. To explain this fact by positing "borrowing" from one tradition by members of the other, however, is overly simplistic and, in some instances, historically implausible. Rather, the similarities between Jewish and Islamic statements on this subject stem from the fact that the law in each tradition developed in response to religious values, pragmatic concerns, and principles of legal interpretation common to both. This case study demonstrates an important benefit of the comparative study of religious law: by reading works of one tradition in light of another, without presupposing an historical relationship between them, scholars of Islam and Judaism can identify the generic factors that shape the development of religious law within each community.

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 **21-61**

**Donna Freitas, St. Michael's College**

*I'm Spiritually Homeless! (and Ritually Invisible): Religion for the Bridget Joneses and Carrie Bradshaws of the World*

Those of us “spiritual, but not religious” are the spiritually seeking, but homeless, and the ritually invisible of our contemporary age. This presentation intermingles personal story with discussion of this new trend spreading wildly among youth in the west. I draw from popular culture to explore how younger generations are seeking new forms of community between friends, from weekly *Sex and the City* gatherings to identifying with fictional heroines like Bridget Jones, who at one point claims that self-help spirituality is a new form of religion. I also include discussion of how the experience of “spiritual homelessness” has lead some of us to find shelter in what the Boston Globe recently called the “God Squads” of the Evangelical youth movement. I conclude by proposing a series of questions for the audience to consider, challenging the audience to offer advice to those of us who find ourselves within this emerging trend.

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 **20-15**

**Carroll Ann Friedmann, University of Virginia**

*Brown vs. Board of Education: Blessing or Band-Aid?*

The University of Virginia’s Explorations in Black Leadership project, led by Professors Julian Bond and Phyllis Leffler, has interviewed over 15 living African-American leaders for an online archive. In each of these interviews, Professor Bond asks what impact the *Brown vs. Board of Education* decision has had on black leadership. The answers are not predictable, nor are they unequivocally positive. Brown’s legacy, and the importance it plays for individual leaders in the black community, seems to range from “landmark” and “seachange” to “sell-out” and “worthless conspiracy” depending on the unique perspectives of those interviewed. This paper will look seriously at the ambiguous legacy of the Brown decision.

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 **21-73**

**Burt Fulmer, Vanderbilt University**

*Identity Creation in Augustine's Theology of Love*

This paper explores Augustine’s theology of love and its implications for notions of identity, as well as for liberation theologies. His analysis of love suggests that identity develops through compassion and thus offers a critique of any society in which individuals are defined by competition and consumption. Through grace, the human will becomes one with itself and with

God. It is only through charity, which comes through the indwelling of the Holy Spirit, that human beings can truly develop identity. All other loves are disordered and result in a diminished sense of identity. The very process of creation continues through this indwelling, so that one becomes oneself through love. If one's creation develops through the love and acts of compassion that this indwelling inspires, then their absence is bound to result in a stunted sense of identity, which is indeed what is found in the midst of consumerism.

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 **20-67**

**Rick A. Furtak, Colorado College**

Ancient Passion, Modern Abstraction: Kierkegaard on the Hellenistic and the Hegelian Conceptions of Philosophy

In his recent book, Jon Stewart argues that Kierkegaard's disagreement with Hegelian philosophy was not based in a set of particular criticisms of their conceptual arguments, but in a radical divergence from their whole approach to philosophy. He goes wrong, however, in suggesting that Kierkegaard is therefore not a part of the history of nineteenth-century Continental philosophy. Explaining in more detail his relation to the Hellenistic and the Hegelian versions of philosophy, I show that it would be a mistake to omit Kierkegaard from the history of nineteenth philosophy just because of his attempt to revive a classical Greek notion of what philosophy is. Kierkegaard is trying to revive a conception of philosophy based upon the care of the self and the cultivation of practical wisdom. In doing so, he makes a distinctively valuable contribution to the Western philosophical tradition.

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 **22-115**

**Brantley Gasaway, University of North Carolina, Chapel Hill**

"Mr. President, You Should Be Ashamed": The Progressive Evangelical Critique of the Bush Administration

This paper analyzes the critique of President George W. Bush by progressive (or moderate) evangelical Christians. Unlike conservative evangelicals who comprise the Religious Right, progressive evangelicals champion concern for the poor and economic justice as vital public policies. Drawing upon the statements of Jim Wallis (Sojourners and Call To Renewal) and Ron Sider (Evangelicals for Social Action), this paper traces the increasing disappointment, opposition, and eventually moral condemnation of the Bush administration by progressive evangelicals. Bush had promised a compassionate conservatism and faith-based initiatives, but Wallis and Sider became gradually more and more disillusioned by a perceived neglect of the poor caused by tax cuts for the wealthy and military spending in the wars on terrorism and in Iraq. This paper demonstrates how the indivisible commitment of progressive evangelicals to

both social justice and personal faith shapes their political engagement and distances them from conservative public expressions of evangelicalism.

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**Paul Gavrilyuk, University of St. Thomas, St. Paul**

Universal Salvation in the Eschatology of Sergius Bulgakov

Following the universalist insights of Origen and Gregory of Nyssa, Bulgakov construed hell as a state of self-inflicted torment necessary to purify the resurrected individual from evil. He argued that the idea of a permanent separation between the saved and the damned was problematic because it entailed (i) ontological dualism of good and evil; (ii) that creaturely freedom could permanently limit divine mercy and grace; (iii) that the infinite punishment was given for a finite crime; (iv) that the sacrifice offered for all failed in the case of the damned; (v) an anthropomorphic and vengeful image of God; (vi) that the moral and ontological unity of resurrected humankind was permanently broken. The paper investigates the roots of these arguments in patristic thought, locates Bulgakov's universalism in the context of the nineteenth-twentieth century Russian eschatology and offers a critical evaluation of Bulgakov's position.

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**Holly Gayley, Harvard University**

The Divinization of Female Agency in a Tibetan Hagiography

This paper examines the construction of identity and agency in the hagiography of a female "treasure revealer" (gter ston) from the region of Golok. In *The Spiraling Vine of Faith*, Khandro Tāre Lhamo (b. 1938) is idealized as a dakini-in-action, performing minor miracles in response to local crises during the Cultural Revolution. Her biographer simultaneously affirms her gender through a past-life genealogy of predominantly female figures and also distances her from ordinary women and the "faults" attributed to them. From the very outset, she is identified as an emanation of female deities, and the hagiography foregrounds her compassionate intervention in the lives of others. I argue that strategies of idealizing and distancing, in tandem, carve out a cultural space for female religious authority. The rhetorical devices employed in this "divinization" of female agency are my primary concern.

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**Jerome Gellman, Ben-Gurion University of the Negev**  
Hasidic Mysticism as an Activism

Hasidic Mysticism has been characterised as involving an inner contradiction between 'quietist tendencies' and 'activist tendencies.' On this understanding, the quietistic pull is located in the Hasidic mystical experience of self-annihilation and in the Hasidic approach to petitionary prayer. The supposedly contradictory activist pull is expressed in the strict adherence to the performance of the commandments and in the Hasidic concept 'corporeal' service of God. I propose a different understanding of Hasidic mysticism in which it is a true activism colored by a particular sense of self.

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 **20-123**

**William P. George, Dominican University**

Nomos and Narrative in the Law of the Sea: Robert M. Cover and International Law

This paper extends Robert M. Cover's constitutional legal theory into the realm of international law. Drawing primarily on his substantive article 'Nomos and Narrative,' I argue that Cover's theory is helpful in illuminating the dynamics of the 1982 Convention on the Law of the Sea with its core principle of the 'common heritage of mankind,' a principle at once bitterly contested and rich in religious connotations. If Cover can shed light on a topic so central as sea law, then his theory can likely be applied to other established or emerging areas of international law. The theory is thus shown to have an explanatory and normative power that exceeds its original intentions.

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 **22-65**

**Timothy Gianotti, University of Oregon**

Knowledge Illuminating Practice, Practice Precipitating Knowledge: The Symbiotic Relationship of the Practical and the Theoretical in the Mystical Thought of Abu Hamid al-Ghazali

Working from several key passages from the Book of Knowledge and other texts from the *Ihya'*, this paper will explore al-Ghazali's mystical epistemology, where "knowledge" is used to signify both the practical and theoretical dimensions of the "Knowledge of the Way of the Afterlife" (*'ilm tariq al-akhira*). These two kinds of knowledge stand in a hierarchical and yet interdependent relationship to one another: the theoretical clearly superior to the practical while being, at the same time, dependent upon it. This is a crucial point that he makes again and again throughout the *Ihya'*. It also provides a framework in which to better understand the relation between the respective sciences of Right Practice (*al-mu'amala*) and of the Unveiling (*al-mukashafa*). The latter, being the more theoretical, is certainly deemed superior to its praxis-oriented sister, and yet it is, at the same time, absolutely dependent upon it.

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 **21-26**

**Robert Gibbs, University of Toronto**

Property in Persons: Rereading Scriptural Economics

The Torah's most radical justifications for forgiving debts, not taking interest, and releasing slaves focus on the conflict between God's ownership of people and any claim to own another (Leviticus 25: 35-43). God's claim arises from freeing people from slavery, and thus poverty is not permitted to reduce a person to a slave. Interest appears as a kind of wage slavery, transforming the one in debt into a kind of possession of the creditor. The distinction between persons and things, between what can be owned and what cannot, is at the core of economic theories of justice. Using social theory, particularly Marx and Weber, we can hope to clarify scriptural teaching about the limits on property in persons. Economic systems both transform and obscure the violence of owning persons. Developing this social-scientific perspective, we can read Hermann Cohen's account of justice and economy as a reiteration of the biblical critique.

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 **22-104**

**Julie Gifford, Miami University of Ohio**

The Art of Seeing the Invisible: An Interpretation of the Terraces atop Barabudur

This paper uses the cognitive theory of metaphor as outlined by George Lakoff and Mark Johnson (1980) to interpret the upper terraces of a ninth-century Javanese Buddhist monument called Barabudur. The architectural program on the terraces articulates visual metaphors that have analogues not only in Mahayana Buddhist texts, but also in the practices of visualization meditation and image worship. But just as the textual analogues do, the artistic program also "deconstructs" the visual metaphors because the knowledge that vision can reveal is not the ultimate Dharma. Thus, the ritual venue visually negates the soteriological value of vision, and therefore also paradoxically affirms it. This paper suggests that scholars might profitably use cognitive metaphor theory to interpret the relationships between texts, religious practices, and sacred architecture in other places.

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 **20-106**

**John Giggie, University of Texas, San Antonio**

Purchasing Freedom: Consumer Culture and Black Religion in the American South, 1865-1915

This essay explores the late-nineteenth century phenomenon of southern black preachers contracting with northern white manufacturers to sell consumer goods to their congregation. It shows that preachers, driven by a need to support nascent black churches, schools, and presses, pitched themselves as alternatives to the places or persons that ex-slaves would normally turn to when seeking manufactured goods, such as the white-owned general store, the plantation commissary, or the white traveling salesman. As a special type of broker between white manufacturers and the black population, they counseled followers on what to purchase, promised quality and discount prices, and assured that every sale directly benefited the black institutions. It will argue two basic points: first, that blacks played an important role in the spread of the consumer market across the South; and, second, that the increased involvement of African-Americans in the consumer market profoundly shaped new expressions of black sacred identity.

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 **20-69**

**Lee Gilmore, Graduate Theological Union**

Theater in a Crowded Fire: Ritualizing "Spirituality without Religion" at the Burning Man Festival

The Burning Man festival is a week-long eclectic arts celebration that draws over 30,000 individuals to northwestern Nevada's Black Rock Desert annually. By demonstrating how festival participants 'perform' religious and cultural themes and symbols--observable in the event's eclectic artwork, costuming, and performances, as well as in participant's narratives--this paper seeks to understand how and why this festival ritualizes the contemporary quest for 'spirituality without religion' within the larger rubric of New Religious Movements in the U.S. My analysis will illustrate how religious ideas thoroughly permeate our culture and are mapped onto individuals and communities, even as many seek 'alternative' venues for spiritual expression and experience, by examining its evocation and ritualization of overarching themes such as pilgrimage, sacrifice, transformation, 'primitivism,' communitas (Turner), and collective effervescence (Durkheim), among others.

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 **21-75**

**Fred Glennon, Le Moyne College**

The Ethics of Economic Border Crossings: Work, the Common Good, and Justice

This paper examines the ethical concerns that arise because of particular economic border crossings, the "insourcing" and "outsourcing" of jobs. Using the norms of good work, the common good, and commutative justice, the paper illustrates the ways current corporate practices and government policies place unfair burdens on most of the workers affected by these employment shifts. The paper concludes with suggestions about government policies needed to

restructure the conditions of labor markets in ways that promote good work, the common good, and just relationships.

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 **20-54**

**Andrew Goble, University of Oregon**

What's Buddhist about Buddhist Medicine?: The Case of Medieval Japan

This paper will examine developments in medical and pharmaceutical knowledge in medieval Japan, developments that were overwhelmingly the outcome of the writings and clinical activities of Buddhist priests (such as Kajiwara Shozen of Gokurakuji and Yurin of Nanzenji), in order to provide some suggestions for the way in which we may understand “Buddhist medicine.”

The exploration of this aspect of Buddhist medicine will provide an entry into contemplation of a number of issues relevant to “Buddhist medicine.” To what extent should “Buddhist medicine” be regarded as a uniquely definable entity, rather than as an evolving practice? How should we understand the (apparent theoretical) tension between the result-driven preferences of clinical medicine and the textual tradition in which prayer, ritual and invocation of cosmic healing forces are emphasized?

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 **22-56**

**Terry Godlove, Hofstra University**

Kant and the Quest for Modesty

What is the enduring importance of Kant's philosophy for religious thought? The answer lies in Kant's discovery (1) that experience is rule-governed, (2) that I must confine myself to the finite point of view made possible by my adherence to those rules, and (3) that, therefore, the notion of a God's-eye point of view is illusory. The enduring challenge Kant presents to religious thought is a kind of deep modesty. This claim sounds strange to readers for whom Kant is filtered through such critics as Dewey, Rorty and West. They have Kant pursuing what Dewey calls the “quest for certainty,” what Rorty terms, “an Archimedean point from which to judge all possible contributions to culture.” Which is it, a quest for certainty or for modesty? While I of course cannot settle this question, I hope to show that Kant's importance for religious thought depends crucially on its answer.

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 **20-104**

**Jonathan Gold, University of Vermont**

Sakya Pandita's Buddhicization of the Rasas: Sanskrit Poetics for a Tibetan Elite

The Gateway to Learning (Mkhas 'jug) by the great polymath of the Sakya tradition, Sakya Pandita Kun-dga' Rgyal-mtshan (Sa-pan), is Tibet's earliest and arguably most influential guide to the Indian scholarly sciences. This paper focuses on Sa-pan's introduction of poetic theory, arguing that his goal is to present traditional poetic concepts in a mode that will satisfy the likely tastes of a Tibetan Buddhist readership. Sa-pan's discussion of poetics is, like much of the Gateway, primarily a readable introduction to a variety of basic concepts. At the same time, however, a close reading of Sa-pan's section on rasa theory reveals that his desire to assimilate Indian literary practices with Tibetan expectations has issued in a new and distinctive Buddhist literary theory.



**Larry Golemon, Dominican University of California**

The Commodification of God under Global Capitalism

This paper explores three resources from the early Frankfurt School for restoring critical power to theological symbol lost with the rise of global capitalism. 1. First I explore the Frankfurters' movement from religion-critique to the critique of commodity form. Not only does God-discourse enter and help fund the system of exchange, it also reiterates the primal struggle with nature through an ongoing 'dialectic' of sacrifice and violence at the heart of the exchange-system. 2. They socialize the Kantian epistemology of the self crucial to dialectical theology's view of the self as either 'divided' or 'suspended' between ego and object. Their theory of radical antinomies between socially constructed 'subjects' and 'objects' creates a newly critical understanding of selfhood and its modes of knowledge resistant to commodification. 3. The Frankfurt School reorients the Hegelian understanding of the concrete through a double strategy of 'the preponderance of the object' and the 'dialectical image.'



**Philip Goodchild, University of Nottingham**

Who Needs Universalism?

This paper seeks to challenge the 'new universalist' politics emerging in the work of Alain Badiou, Slavoj Zizek and, to a lesser extent, Giorgio Agamben, as an alternative to postmodernism. Interrogating these authors' relations to the work of Gilles Deleuze, it will show how Deleuze's work opens up the possibility of a posthumanist politics, beyond postmodernism and universalism. Within this context, the eschatological framework of St. Paul's gospel takes on more political significance than its universalist dimension. In association with Deleuze's theory

of capitalism as machinic process and perpetual crisis, it will offer a radical politics grounded in eschatology.

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 **23-8**

**Elizabeth Goodine, Temple University**

The Power of Self-Differentiation as Seen in the Martyrdom of Blandina of Lyon

Focusing on the story passed down in Eusebius' Church History, this paper examines the process by which the second century martyr and slave woman, Blandina of Lyon, alters the relationships in which she is engaged, thereby ultimately turning the tide of power in her own direction. Using Bowen Systems Theory, this paper shows that Blandina's response to her situation is not, as it may appear on the surface, passive. Rather, it is an active response to persecution; one that involves an act of self-differentiation that is key to understanding the power that Blandina wields within her social system. It is suggested that through such a process of self-differentiation, even the most oppressed of individuals possess the capacity to affect relationships of power. The story of Blandina offers, then, not just a hope of life eternal in some other world. Rather, it offers a viable model for resistance even today.

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 **20-65**

**Jill Gorman, Rollins College**

Can the Subaltern (Slave) Speak? The Representation of Female Slaves in Late Antique Christian Imperialist Discourse

This paper examines the rhetoric surrounding female slaves in Christian literary sources in late antiquity. While much work has been done that contests the favorability of slavery within New Testament and early Christian discourse, less has been done on the figuring of slaves in the Christian literary imagination of the fourth and fifth centuries. This paper examines the ways in which subaltern theory provides a useful framework in analyzing this discourse.

The paper examines the representation of Rebecca, a Jewish female slave, in the fifth-century tale, the *Acts of Xanthippe and Polyxena*. The paper also uses Spivak's theory to unsettle representations of slaves in women's ascetic communities. Spivak contends that if "the subaltern has no history and cannot speak, the subaltern as female is even more deeply in the shadow." This paper contends that the subaltern as female as slave as forced religious convert falls deeper into the shadow still.

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 **21-18**

**Jill Gorman, Rollins College**

Screening Female Desire: The Representation of Love in *Trembling Before G\*d* and *Fire*

This presentation examines the construction of female desire in DuBowski's *Trembling Before G-d* and Mehta's *Fire*. Each film discusses lesbian women in places where traditionally there has been silence: Orthodox Judaism and Hinduism. This presentation will explore how '(un)natural' female sexual desire in these films becomes implicated in larger questions of religious identity and politics. First the paper examines the politics of love as they are represented in the films. Second, the presentation discusses the symbolic use of fire in each film and its corresponding link to female sexual desire. Finally, this paper explores the ways in which each film discusses the origin of female homosexual desire. Where DuBowski configures desire as unchangeable and, therefore, not subject to religious condemnation, Mehta has been criticized by many for depicting lesbianism as a choice. This presentation incorporates queer theory that provides resolution to these seemingly conflicting theories about female sexual desire.

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 **22-59**

**Michael Gottsegen, Harvard University**

Two Stages in the Development of Levinas's Political Theology

In this paper I explore the shift in Levinas's political theology from 'Totality and Infinity' to 'Otherwise than Being,' a shift mediated by the development of his conception of illeity, Levinas's term for the unknowable divine source of the affective force that invests me with responsibility for the other. I argue that this development entails a significant change in the meaning of the "social monotheism" that Levinas sets forth in 'Totality and Infinity,' and an important change in his political theology. I also argue that this theological shift corresponds to an equally significant shift in Levinas's evaluation of politics from the negative view that is developed in 'Totality and Infinity,' which in effect had lodged the possibility of ethical transcendence in the private sphere and denied it to public life, to a far more positive view of political life as a mode of ethical transcendence in *Otherwise than Being*.

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 **21-70**

**Mark W. Graham, College of Wooster**

Talk about *The Passion*: Articulating Christian Aesthetic and Religious Experience

This paper reports on interviews with a range of Christian viewers of Mel Gibson's *The Passion of the Christ*. The aim of the research is to represent, interpret, and understand the sources of

religious and aesthetic experience for at least some “typical” American Christians, and to explore the nature of a religious and aesthetic experience as shaped by and presented in a movie theater, another location for the making of a popular American Christian visual theology.

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 22-7

**Mark W. Graham, College of Wooster**

Memorializing May 4, 1970 at Kent State University: The Transformations of Public Art, from Representation to Abstraction and Religious Criticism to Spiritual Reflection

This paper examines the transformations of the May 4 Memorial at Kent State University, which memorializes the shootings by Ohio National Guard troops on May 4, 1970 of several persons protesting the Vietnam War. In the struggle to prepare an appropriate memorial, we see a case study of abstraction favored over representational sculpture, and of “spiritual reflection” favored over a more direct form of religious inquiry and critique of the events. The design choices made provide an example of the limits both of one means of using religious symbols for interpretation and critique of public events, and also of the limitations of abstract forms as a means of “inquiry, learning, and reflection.” The argument of this paper is that the choice of abstraction (while perhaps unavoidable, given the controversy) limits the possibilities for understanding these events. Thus, such choices for memory perhaps become locations of forgetting.

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 22-28

**Susan L. Graham, Saint Peter's College**

Justinian and the Politics of Space

Of all the building programs attributed to Emperor Justinian (527-565 C.E.) in and near the Holy Land, only one major edifice was erected in Jerusalem itself, the Nea Maria Church, an immense edifice situated on a difficult site at the southern end of the Cardo. The destruction of the site in late antiquity is remarked in ancient and medieval sources. This paper represents a continuing analysis of the Nea Church from the point of view of 'collective memory,' starting with the work of Maurice Halbwachs. This angle of investigation may fall nicely in with constructions of second space (and third space, perhaps) in the three-space continuum of E. Soja that the Seminar has been discussing. The ancient texts suggest that in constructing the Nea Maria, Justinian attempted to revise the legendary topography of Jerusalem as part of his imperial propaganda, founded on his self-understanding as Christian Emperor.

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 20-57

**Adam Graves, University of Pennsylvania**

On the (Im)possibility of a Phenomenology of Revelation: Jean-Luc Marion on the Anonymity of the Call

What would it mean for a phenomenological analysis of religion to acknowledge the contingency of its own discourse? What would be left of the phenomenology of revelation if the call and response structure itself turned out to be historically determined, rather than universal and ahistorical?

This paper examines the controversy surrounding Jean-Luc Marion's most recent analysis of the phenomenological figure of revelation. We will call into question the legitimacy of his argument regarding the anonymity of the call and the purity of givenness, and propose an alternative view of the finitude proper to the response offered by l'donné. Finally, we will explain how and why Marion's phenomenological analysis of revelation would benefit from incorporating a hermeneutical moment that would affirm a more radical notion of historicity.



**June-Ann Greeley, Sacred Heart University**

An Introduction to Islam in Image and Sound

Traditional pedagogy dictates that an introductory course on Islam should devote a significant portion of the course of study to the sacred and holy writings of the faith, including the Qur'an. However, an alarming percentage of the student population today demonstrates a palpable lack of familiarity with sacred texts of any faith, and a difficulty with engaging religious writing thoroughly and honestly. Moreover, students accord significant authority to pedagogy that incorporates the experiential: visual, auditory, and tactile instruction as an enhancement to purely textual tutorial. This paper suggests that the incorporation of varying modalities in instruction is especially helpful for introductory courses, in which the lack of familiarity with the content that most students bring to their study necessitates a deliberate but gradual engagement of the material, the process of which is best effected by the integration into the course of experiential, sensate dimensions of learning.



**Karlynn Greene, Azusa Pacific University**

Shall We Entreat the Lady: A Theological Question of Antidepressant Medication

This research examines the theology of antidepressant medication. It began with a desire to determine when it is right or wrong to use antidepressants. However, after the study examined the neurology of depression, it became clear that the underlying issue to be addressed was the

mind/body relationship. Nonreductive physicalism is next considered within the context of current treatments for depression. The paper then examines the Biblical text of 1 Kings 19: 1-18 from a nonreductive physicalist stance. The scientific narrative approach to this passage is then used to evaluate some common views toward depression. Finally, this paper offers practical guidelines to apply and integrate a nonreductive physicalist view of the mind/body relationship into Christian attitudes toward and treatments for depression.

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**Franz Volker Greifenhagen, Luther College**

"Clashism" Alive and Well? Some Recent Evangelical Christian Publications on Islam

The last few years have seen a proliferation of publications on Islam by evangelical Christian publishing houses in North America. Such publications enjoy a receptive market, some appearing on the Christian Booksellers Association best-seller list and selling in excess of 100,000 copies. Typically these publications are either promoted as honest portrayals of Islam or vilified as malicious distortions of the Islamic faith. This paper attempts to probe beyond such a simplistic dualism, looking for patterns common to a select number of these publications, and correlating them to recent analyses of the modern "clash of civilizations" discourse spawned by Samuel Huntington and Bernard Lewis. Special attention is given to the iconic role of women in these publications, especially in light of evangelical Christian gender ideology.

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**Greg Grieve, University of North Carolina, Greensboro**

Symbol, Idol, and Murti: Monotheism's Spiritual Legacy and the Rhetoric of Scripturalism

Monotheism's spiritual legacy creates the rhetoric of 'scripturalism'— a pattern of mediation that reifies texts as ahistorical and uses them to define the essence of religion. In scripturalism, the divine is viewed as spiritual: super-sensible, non-material, dichotomous, and self-creating. Scripturalism mediates through two strategies: symbolism and idolatry. Seemingly opposed, both are rhetorically similar because they erase the materiality of the god-images by supplementing them to scripture. In this paper, I argue that South Asian god-images challenge such scriptural rhetoric. Drawing on ethnographic accounts of everyday religious practice in Bhaktapur, Nepal, I argue that South Asian god images should be understood as "murtis," humanly constructed deities dominated by their material element. Scripturalism's rhetorics are not just an academic concern. While scripturalism may at one time have been solely the legacy of the West, in the 20th and 21st century its rhetoric has come to be used by Hindu fundamentalist groups.

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 **21-14**

**Frank Griffel, Yale University**

Determination and the Best of All Possible Word in the Early al-Ghazali

The book preserved in ms. London, British Library, Or. 3126 is – according to the author’s comment – a compilation of those teachings of the philosophers that he subscribes to, while those that he rejects, he writes, are treated in his work *Tahafut al-falasifa*. Stylistic and dogmatic comparisons with other works of al-Ghazali suggest that this book indeed represents an early stage of al-Ghazali’s later adaptation of philosophical teachings in, for instance, his *Mi‘yar al-‘ilm*. This paper will test the author’s statement regarding Ibn Sina’s teaching on divine providence (‘inaya ilahiyya). It analyses those passages from Ibn Sina that have been included in the book of ms. London and compares them both with al-Ghazali’s comments in the *Tahafut* as well as in his famous passage on the “best of all possible words” in the *Ihya’ ‘ulum al-din*, written a couple of years after these texts.

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 **20-60**

**Daniel Groody, University of Notre Dame**

An Undocumented Spirituality: Mexican Immigration and the Eucharist

This paper will explore some of the contours of the spiritual lives of undocumented Mexican immigrants along the U.S./Mexican border. Starting with the reality of human suffering and the judgment of the nations (Matthew 25:31-46), I will explore the relationship between undocumented immigrants and the Eucharist and bring to life the faith and spirituality of some of the most vulnerable people in society today. Drawing on more than 100 interviews with migrants, I will highlight some core spiritual narratives of immigrants and bring out some of their often hidden spiritual wisdom, which has much to offer to our understanding of Christian spirituality today.

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 **22-19**

**Elizabeth Groppe, Xavier University**

Authority and Ecstasis: The Church in the Power of the Spirit

Only the Spirit of God comprehends what is truly of God (1 Cor 2:11), Paul insists, but who comprehends what is truly of the Spirit? My exploration of this question takes as its frame of reference the trinitarian theology of Catherine Mowry LaCugna, who describes the Holy Spirit as God’s love and ecstasis, a pneumatology that has precedent in the tradition. I argue that the ecstatic character of the Holy Spirit offers an important lens through which to consider questions

of ecclesial authority. If the Spirit of Christ is the foundation of ecclesial authority, and if the Spirit of Christ is the Spirit of God's ecstasis, then ecclesial authority must also be ecstatic in character: other-centered rather than self-centered, self-transcending rather than self-referential, alive in the dynamic power of ecstasis toward another. I will illustrate this principle through discussion of several current issues in Roman Catholic ecclesiology.

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**22-74**

**Aaron Gross, University of California, Santa Barbara**

The Ethical Human Subject, Animals, and Dietary Ritual: The Case of Kashrut

Dietary rituals are a unique locus where religious traditions simultaneously mediate their view of animals, the “natural” world, and human ethics. This paper will explore how dietary rituals help define what it means to be an ethical human subject—in general and in specific relation to animals—by looking at the case of contemporary Liberal Judaism. Taking the case of Reform Jewish attitudes towards kashrut from the late 19th century onwards, I will examine how the Reform Jewish relationship with the dietary laws has been bound up with ethical concerns, particularly a concern with tzaar baalei hayim

(compassion for animals). Thinking out of this case, I will reflect on how religious traditions use their ethical stance towards animals to articulate their vision of the ethical human subject, and ask more broadly how religious dietary rituals can be good or bad news for actual animals in light of contemporary concerns with factory farming.

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**22-107**

**Jeffrey Gurock, Yeshiva University**

American Jewish Orthodox Social Norms as Viewed through the Vista of Sports, 1950-2004

This paper will examine how - for now more than 50 years - engagements and dis-engagements from the attractions and trappings of this country's athleticism marked off mile-posts - and even timed - evolving differences among the most committed segment of the Orthodox Jewish community; American yeshiva students and their families. The prime focus of this presentation will start with the 1950s where concerns, in some quarters, over, for example, cartwheeling female cheerleaders, in vogue at some Orthodox sports venues, reflected profound, incipient, differences within that community over Orthodox codes of female modesty. This study extends to the present-day where adherence to, or rejection of, Orthodox ground rules of modesty mandating that game-day settings must be for “women-only” serve as a way of differentiating among more modern elements as they react to social protocols, not of their own making, that originated within the so-called “right-wing” Orthodox community.

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 **20-10**

**Jannette Gutierrez, University of Georgia**

Adult Religious Education for Whom? Asian and North Asian Women Theological Educators Teaching in a White-Dominated Environment

While much has been written on feminist pedagogical issues, there has been a critical lack of research on the complex and multilayered power dynamics in the classroom when the teacher is an Asian or Asian North American woman. The complexity is a result of her multiple subject positions in the theological classroom: as a teacher, a theologian, she has some authority over the students, but as a racial minority woman, she is marginalized by the White mainstream.

Ways of knowing imply ways of teaching. Therefore, this presentation will focus on the salient characteristics that might emerge at the intersection of gender and race in the context of theological education, in a course prepared by an Asian and Asian North American woman instructor for a class that is predominantly non-Asian/Asian North American.

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 **20-54**

**Janet Gyatso, Harvard University**

The Word of the Buddha and the Eye of the Scientist: Early Modern Debates in Tibet, 1550-1750

In a climate in which Tibetan medicine was gaining professional and academic autonomy from the Buddhist monasteries, a debate arose that encapsulates a medical approach to authority and truth that differed importantly from that of the Buddhist institutions. This debate concerned the authorship of the root Tibetan medical text, the Four Tantras. While in some ways the debate followed arguments devised in other contexts concerning Buddhist apocrypha, the medical writers also introduced new kinds of reasonings that turned on climate, society, and a notable empiricism, allowing some to proclaim boldly that the attribution of the Four Tantras to the Buddha was a pious fiction. Even though the great polymath Desi refused this conclusion, an intellectual lineage of cutting-edge medical theorists were able to hold their ground, despite the political risks. This paper will explore what this debate says about views of authority beyond the pale of Buddhist ideology in Tibet.

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 **20-125**

**Beverley Haddad, University of KwaZulu-Natal**  
HIV/AIDS and the Church: Compassion or Damnation?

South Africa has one of the fastest growing incidence of HIV/AIDS in the world. In KwaZulu-Natal, with incidence rates as high as 35%, clergy conduct up to four funerals a week in certain parts of the province. This paper explores community perceptions of the response of faith-based organisations within Vulindlela, KwaZulu-Natal. By means of an administered questionnaire, members of the community were asked to identify whether or not their church leaders were speaking out about the epidemic. In so doing, attempts have been made to ascertain what was being said and on what occasions. All too often faith-based organisations have been accused of fueling HIV/AIDS stigma and discrimination. The paper will seek to address this issue based on the responses of over 500 respondents from the community. In conclusion, it will suggest ways forward for a compassionate and informed response by the church to the HIV/AIDS epidemic.

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**Mark Halperin, University of California, Davis - East Asian Languages & Cultures**  
This Buddhism of Ours: Buddhist Temples and Chinese Literati in Yuan China

Religious scholars have long noted the Yuan dynasty (1279-1368) in China as a period of unusual richness. Mongol emperors, abetted by their Tibetan Buddhist advisors, fashioned themselves as cakravartins, benevolent sovereigns over empires of colossal scope. Barred from positions of authority, Han Chinese literati, consolidated the Neo-Confucian orthodoxy bequeathed by the Song dynasty (960-1279) to preserve the Way under alien rule. Little attention, however, has been paid to the intersection of these trends. This paper investigates how literati represented Buddhism in their commemorative inscriptions for Buddhist temples. It demonstrates how writers emphasized the Chinese aspects of Buddhism to domesticate the religion and Mongol rule. At the same time this rhetorical turn identified Buddhist landmarks and eminent monks as essential elements of the Chinese heritage, which served as foils against the foreign clergy and their practices at the Mongol court.

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**Meredith Hammons, Vanderbilt University**  
More Than the Word: Images of Jews in Films about Jesus

In an interview regarding the controversy over his film, *The Passion of the Christ* (2004), director Mel Gibson stated, 'Critics who have a problem with me don't really have a problem with me in this film. They have a problem with the four Gospels.' This statement discounts the role of the filmmaker. Directors adapting the life and death of Jesus for the screen make myriad choices in order to transform the ancient text into a visual and dynamic medium. The purpose of

this paper is to use classical film theory to examine the ways films about Jesus, including *King of Kings* (1927), *Jesus Christ Superstar* (1979), and *The Passion of the Christ*, combine the elements of casting, costuming, make-up, and music to construct an image of the Jew that either exacerbates or neutralizes the idea of Jews as villains.

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22-124

**Brannon Hancock, University of Glasgow**

A Community of Characters: The Narrative Self in the Films of Wes Anderson

Given the location of this year's annual meeting, it is appropriate to reflect upon the work of filmmaker and native Texan Wes Anderson. Anderson's trio of films, *Bottle Rocket*, *Rushmore*, and *The Royal Tenenbaums*, while not explicitly theological, contain common thematic material which I assert provides fertile ground for theological reflection. This discussion will focus on two aspects of the characters that populate Anderson's mythopoetic world: 1) the construction of the narrative self, and 2) the vitality of community which fundamentally precedes authentic 'personhood.' Drawing primarily Zizioulas (*Being as Communion*) and Buber (*I and Thou*), I assert that Anderson's characters embody within the narrative world a fully consummated communitarian theology. Christian theology often misses the mark, failing to achieve the kind of universality and inclusiveness that Anderson's ontology suggests. In this way, Anderson's films emerge as a necessary supplement to theology proper, offering a unique corrective vision.

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22-62

**Wouter Hanegraaff, University of Amsterdam**

Mysteries of Incarnation: The Hermetic Animation of Statues in Christian Monotheism

This paper will explore the problematics of polytheism within Christian monotheism at the example of medieval and Renaissance debates about the so-called "god-making passages" in the Hermetic *Asclepius*. The Egyptian Hermes Trismegistus, was believed to have been one of the main pagan prophets of Christian truth. Although the hermetic message was interpreted as monotheistic, the *Asclepius* contained passages in which Hermes defended the practices by which the Egyptian priests used to "animate" their temple statues by drawing down the souls of higher beings into them. The extensive debate about this Hermetic idolatry provides us with a window on fundamental issues in Western religious history: monotheism versus polytheism, Christianity versus paganism, religion versus magic, magic versus science, docetist versus incarnational theologies, the role of spirit possession and exorcism, the role of visual imagery in the religions of the Book, and the Protestant rejection of Roman Catholic images.

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 **21-26**

**Daniel Hardy, University of Cambridge**  
Poverty and Debt-Release

The reading and study of Scriptural texts is central to identity-formation in all the Abrahamic faiths. But there is also an intimate link between their identities and the socio-political forms in which these are embodied, although this is frequently overlooked in the West. Furthermore, these socio-political forms are intimately associated with economic practices. In particular, there is a correlation between historical socio-political factors and the mobility of money, one that functions differently for Jewish, Christian, and Muslim texts and traditions as they appear in differing circumstances. In this paper, with the assistance of Weber and Mauss, we analyze the Scriptural triangulation of sociality, economics, and the Kingdom of God in two passages in Matthew's Gospel, 18:21-35 and 20:1-16.

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 **22-72**

**Douglas K. Harink, King's University College**  
False Universal? Badiou's Paul, sans Jesus, Israel, and the Church

In 'Saint Paul: Foundations of Universalism,' a remarkable tour de force of Pauline interpretation, Alain Badiou attempts to address some of the most difficult issues pressing upon French society and politics with the help of the apostle's thought. In this paper I provide a close reading and critique of Badiou's work, asking in particular whether the apostle's thought finally sustains the kind of social-political vision which Badiou desires to promote. I draw on several streams of recent Pauline scholarship and interpretation to show that while Badiou in many respects displays penetrating insight into Paul's thought, finally the apostle's own social-political vision moves in a very different direction from Badiou's and, in some very important senses, stands opposed to it.

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 **21-11**

**Matthew Harper, University of North Carolina, Chapel Hill**  
A Gospel of Respectability: The Manliness, Morality, and Decorum of the "Better Class" of Men in the African Methodist Episcopal Zion Church, 1880-1900

In the 1880s and 1890s, African Methodist Episcopal Zion (AMEZ) Church leaders in the South – despite substantial church growth – had reason to worry. White supremacy campaigns threatened their political rights, and many white ministers openly disparaged black Christianity. Black ministers interpreted these actions as assaults on their manhood. They responded to these

threats with a gospel of respectability. AMEZ ministers preached that black men could be, and indeed were, among the “best men” or the manliest men. Manliness, as defined by black ministers, demanded adherence to decorum and a strict moral code, behavior that, they argued, earned them the right not to be treated as women or children. Though scholars have claimed that black ministers were capitulating to white norms and classism, this paper examines how AMEZ ministers understood the gospel of respectability to be authentically black, authentically Methodist, and a form of resistance against white supremacy.

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**22-60**

**Melanie L. Harris, Union Theological Seminary**

A Womanist Look at Soteriology in the Gospel of Mary

The Gospel of Mary of Magdalene presents a soteriology that emphasizes knowledge of the true self and describes salvation as a process. This perspective, best articulated by Karen King, is valuable for scholarly dialogue with Womanist thought in that, the definition of “womanist” coined by Alice Walker, also emphasizes knowledge of the self and self-love. The third part of the “womanist” definition states; “Love yourself. Regardless.” This embrace of self-love mandates an ethical realization that the Black woman’s self has equal worth—worth that should be celebrated, discovered and loved. In relation to the soteriology expressed in the Gospel of Mary, the womanist journey towards self-discovery can be understood as the process towards salvation—true knowledge of the self. This paper invites a womanist theo-ethical voice into dialogue with voices in biblical scholarship.

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**21-68**

**John Hart, Boston University School of Theology**

Community and Commons: Brazilian Perspectives on Liberation and Creation

An analysis of the development of Christian environmental thought in Brazil in the last decades of the twentieth century, from its earlier liberation focus and advocacy of activist projects (such as non-violent land occupations) by the landless poor and indigenous peoples, through its evolution into a liberation-creation consciousness, with new visions and new suggestions for community engagement. The particular contributions made by Brazilian perspectives on liberation and creation is on people and place: a requirement to be solicitous of human communities and the human common good while seeking to eliminate environmental degradation and promote environmental well-being. Concern for humankind should be interrelated with regard for other members of the biotic community and respect for Earth’s abiotic elements. The local and the global will be related through an exposition of the relationship between issues in Brazil and Earth Charter principles: the local and the global will be integrated.

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 **20-119**

**Graham Harvey, Open University**  
Animals, Animists, and Academics

Bekoff's demonstration that animals are cognitively competent supports the evidence of other researchers (e.g. Jane Goodall and Christian de Quincey), will not surprise animists, and enters academic contests about consciousness and more. This paper will illustrate the fit between Bekoff's argument and the understanding of animists — here referring to the 'new animism' akin to personalism, not the Tylorian version. Following the work of Irving Hallowell, Nurit Bird-David and others, this animism is a worldview and lifeway concerned with appropriate relationships between persons, only some of whom are human. These cultures are predicated on the taught/learned (sometimes counter-intuitive) understanding that animals are conscious, communicative and cultural. The paper will not argue that Bekoff proves animism true, but that dialogue with animists may not only enhance understanding in this area but may contribute to reflection about research processes, protocols and methods.

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 **22-109**

**Mona Hassan, Princeton University**  
Delineating Islam: The Scholarly Activities of an Early Muslim Woman

Despite the centrality of knowledge in the Islamic tradition, seldom have the gender dynamics of Islamic learning and education received scholarly attention. This paper analyzes a female jurist and traditionist from the second generation of Muslims, 'Amrah bint 'Abd al-Rahman, with the aim of furthering our understanding of early Muslim women's scholarly activities and contributions. Based on extensive primary research, this paper questions the extent to which family connections and the prophetic household were essential in shaping 'Amrah bint 'Abd al-Rahman's career as a scholar, compares her activities with those of other male colleagues, and assesses her contributions to both the transmission of prophetic narrations (hadiths) and the formulation of Islamic law. Representative of what Muslims have deemed the best of generations for their proximity to the Qur'anic revelations both temporally and spiritually, this model of female scholarship retains both contemporary and historic relevance.

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 **22-30**

**Shaman Hatley, University of Pennsylvania**  
Mapping the Esoteric Body in Medieval Bengali Islamic Yoga

This essay investigates the early phase of Islamic translation of the esoteric body in pre-modern Bengal, drawing on practice manuals such as Yoga Qalandar, *Yoga for the Wandering Dervish*. Central to this Islamization process was the act of identifying the cakras of Tantric physiology with maqams, stations marking the journey on the Sufi spiritual path. Building upon this homology, Bengali Sufis translated yogic discipline and the subtle body within an Islamic frame of reference. This process is significant not only for understanding Islamization in Bengal, but also for raising issues significant for the field of Tantra Studies concerning the mobility and doctrinal malleability of Tantric disciplines.

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**Michael Hawley, Mount Royal College**

Encounters with Monotheisms: Radhakrishnan on Christian, Hindu, and Islamic Monotheism

This paper explores Sarvepalli Radhakrishnan's (1888-1975) encounters with and responses to three forms of monotheism: Christian, Hindu and Islamic. This paper explores Radhakrishnan's encounter with i) Christian monotheism during his early education in Christian missionary schools, ii) Rabindranath Tagore's "Hindu" monotheism, and iii) Islamic monotheism as Radhakrishnan understood it in his 1923 article, *Islam and Indian Thought*. The author draws from Radhakrishnan's formative and least studied work beginning with his 1908 Master's thesis. This paper proposes that Radhakrishnan responded differently to each of these monotheistic traditions as he understood them. While Radhakrishnan criticized each of these traditions, he nonetheless allowed them to contribute to the development of his own religious thought. Thus, Radhakrishnan's interpretations of these traditions reflect the development of his own religious thought. This paper contributes to the clarification of the role of monotheism in the construction of "Hindu" identity in the 20th century.

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**Nicholas M. Healy, St. John's University**

Authority in the Church: Some Constructive Suggestions from Thomas Aquinas

The paper discusses the issue of authority in contemporary ecclesiology, arguing that the over-reliance upon social theory therein renders its account of authority theologically inadequate. Thomas Aquinas is used constructively to offer a theological politics, and thus a more well-rounded account of authority both in and outside the church. How Thomas might be used to respond to more recent critiques of power and authority is also discussed.

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**21-50**

**Corliss Heath, Emory University**

A Womanist Approach to Understanding and Assessing the Relationship between Spirituality and Women's Mental Health

Regardless of socio-economic status, black women are continuously plagued with conditions of stress. However, many are incapable of articulating the stress that gnaws at their souls. So what is their source of survival in a society where they experience, either the combined or independent effects of oppression both internally and externally? Within the last decade, scientists want to know whether or not religion and/or spirituality have positive effects on one's mental health or well being. A growing body of evidence has recognized spirituality as a key element in delivering wholistic health care and enhancing mental and physical well being. However, assessing how spirituality functions continuously eludes health and scientific research. Clarification of the meaning and concept of spirituality is essential to health research and this poster will respond to that demand as well as contribute towards fostering an understanding of the relationship between spirituality and black women's mental health.

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**22-109**

**Paul Heck, Georgetown University**

No Monopoly of Salvation: The Case of Muhammad al-Habash (Damascus, Syria)

This presentation introduces the ideas of an emerging Muslim leader in Syria, Dr. Muhammad al-Habash, and his attempts to move beyond models of a clash of civilizations to one of dialogue via his argument for an Islamic rejection of any one religion's claim to a monopoly of salvation. Setting him apart from other calls for religious renewal, which are often based on a rejection of the tradition, is his embrace of the tradition to demonstrate the doctrinal, jurisprudential and legal pluralism within Islam. Recognition of an Islamic pluralism thus establishes the pre-condition for a dialogue with the non-Muslim other that is not merely functional but existential, recognizing the beliefs and values of the non-Muslim other. Dr. al-Habash not only expounds his ideas as a member of Syria's religious establishment, but also puts them into action as a member of Syria's parliament, offering a valuable model for a dialogue of civilizations.

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**20-106**

**Matthew Hedstrom, University of Texas, Austin**

How the Book Business Psychologized Spirituality, 1920-1950

This paper explores how the marketplace for religious books in the period 1920-1950 shaped subsequent understandings of spirituality. I focus on key promotional efforts, including religious book weeks, the Religious Book Club, and Armed Services Editions, and texts by authors such as Rufus Jones, Harry Emerson Fosdick, Joshua Loth Liebman, Howard Thurman and Thomas Merton, to examine how the expanding marketplace for religious books brought modern psychology into the mainstream of the middleclass reading public. The promotion of a psychological spirituality was part of a discursive battle waged by cultural elites, a battle to articulate a universal essence of the religious life, and to frame it in liberal Protestant terms. I argue that the ascendancy of the term "spirituality" in the late twentieth century, and the increasingly blurry line between spirituality and psychology, stem in important ways from the commodification of religion engendered by the book business of these decades.

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 **22-107**

**Andrew Heinze, University of San Francisco**

God's Partners or God's Servants? "Democratic Judaism" vs. "Autocratic Christianity" in American Popular Theology

The Judeo-Christian tradition allows for a distinctly ambiguous understanding of the relationship of the human person to God. People must be servants of the divine while also being in some sense God's collaborators on earth, without whom the work of redemption would be impossible.

In twentieth-century America that ambiguity has provided rich fuel for a polemic in which Jews claim that Judaism's view of people as God's partners in redeeming the world is worthy of a modern democracy, in contrast to the allegedly autocratic model of divine-human relationship in Christianity.

This paper will explore that polemic in American popular theology after 1945, focusing primarily on its exposition in the writings of rabbis Joshua Liebman and Harold Kushner, two of the most influential inspirational writers of the era.

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 **20-73**

**Peter Heltzel, Boston University**

"Cutting Off the Head of the King" in a Kingdom without One: Foucault, Moltmann, and American Empire

Foucault fiercely critiqued any political theory that concentrated power exclusively in state institutions. He argued that it was necessary to "cut off the head of the king" to excise this outdated monarchical conception of

authority. The political analysis of Christian theologians like Moltmann who critique constantinianism, the collusion of church and state, is focused on the sovereignty of the nation state. Yet contemporary globalization theorists like Hardt and Negri argue that the sovereignty of the nation-state has been displaced by global capitalism. If Hardt and Negri are correct, how should radical theology's critique of constantinianism be reformulated when "Constantine" is no longer the state but global capitalism? There is no longer a king to behead. After explaining the emergence of American Empire through an analysis of Hardt and Negri, I argue that Foucault's philosophy of resistance provides an important resource for the radical ethic that Moltmann's theology of hope demands.

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 **20-107**

**Jeffrey Hensley, Virginia Theological Seminary**

'Grace Dreamed Up in Slothful Trust': Kant on Moral Regeneration and Divine Assistance

Perhaps the most persistent problem for modern Christian moral theology is to talk coherently about human action in ways that maintain both the necessity of divine grace as a basis for salvation and the reality of human free agency as a basis for morality. This paper critically examines Immanuel Kant's creative and complex attempt to address this problem and gives a partial defense of his view against recent critics.

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 **21-113**

**Jakob Hero, Zagreb, Croatia**

Do We Really Need That T? Trans-Inclusion in Queer Communities of Faith

Through the teachings of transgendered theologians and spiritual leaders such as Justin Tanis, Vanessa Sheridan, Raven Kaldera and Patrick Califia this paper constructs an argument for transgendered inclusion in queer communities of faith. This is a response to the all too common supposition that adding the 'B' to 'GLBT' was itself problematic, and the 'T' is just too much. All too often transgendered people are subjected to claims that their issues are too extreme to be worthwhile. However, a deeper look into the mutually beneficial impact of trans-inclusion on queer communities of faith and on transgendered people makes clear that there is not only room for transgendered people, but also that transpeople are an essential element in queer theology.

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 **20-75**

**Juan Herrero-Brasas, California State University, Northridge**

Latin American Liberation Theology vs. the Just War Tradition: A Matter of Incompatibility or Interpretation?

Latin American Liberation theology justifies violent revolution under certain circumstances. However, in the texts of the Latin American Liberation theologians we don't find a systematic testing of their revolutionary theory by the traditional standards of Just War doctrine. Based on a variety of texts by Gutiérrez, the Boff brothers and other representative figures in the field of Latin American Liberation Theology, an attempt is made to interpret their revolutionary theory in the light of Just War ad bellum and in bello conditions. The suggestion is made that Latin American Theology's theory of justifiable war might better fit Holy War than Just War doctrine.

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**Juan Herrero-Brasas, California State University, Northridge**

Latin American Liberation Theology and the Struggle for Animal Liberation

The texts by Latin American Liberation theologians seem to be exclusively focused on the alleviation of human suffering. However, a concern for suffering in any living being cannot be totally alien to a theology that is genuinely concerned with the suffering of the 'other.' Taking this as a basis, it is possible to apply the fundamental tenets of Latin American Liberation Theology to the case for animal liberation. By using systemic analysis and the Foucaultian/post-modern perspective on the power/knowledge relationship a conceptual basis is proposed for the development of a Latin American Animal Liberation Theology.

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**Wakou Shannon Hickey, Duke University**

Two Buddhisms, Three Buddhisms, and Racism

Over the past three decades, observers of American Buddhism have created typologies to describe different categories of Buddhists in the United States. For example, one oft-cited taxonomy describes American Buddhists as 'elite' (meditation-oriented converts), 'ethnic' (Asian immigrants), or 'evangelical' (Soka Gakkai). The various taxonomies use different criteria to define their categories. Some focus on styles of practice, while others use degrees of institutional stability, ethnicity, modes of transmission to the U.S., and/or religious identity. Each taxonomy reveals some features of American Buddhism while obscuring others. Most blur important distinctions between processes of institutional development, styles of practice, and questions of religious identity. None accounts adequately for long-term changes within categories. This paper will examine various typologies, discuss some of the racial dynamics that underlie them, and

propose different ways of conceptualizing the diverse forms of Buddhism in the U.S. In particular, it will argue that ethnicity is an inappropriate category.

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**Rosemary Hicks, Columbia University**

The Debate over Gay-Marriage and the Relationship of Church and State

This paper interrogates the links between the gay marriage and church and state by inspecting the multiple meanings 'marriage' has accumulated in the American context, specifically as is evident in the recent debates and court battles over same-sex unions, and how these meanings relate to the politics of identity, tolerance, and freedom within the modern "secular" state. I assess how religious and legal discourses are appealed to in the struggle to advance particular definitions of identities and social practices. I scrutinize the use of law in identity politics, and examine the development of religious freedom legislation since the days of the early republic, while expounding on the ways it affects the current debates on same-sex marriage. Finally, I engage the arguments of theorists who discuss the relationships between sexual and religious freedom and religious and sexual disestablishment, reassessing the feasibility of authority over marriage being shared by church and state.

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**Hans J. Hillerbrand, Duke University**

Will the Real Martin Luther Please Stand Up: Reflections on Film and History

The medium of film has from the beginning embraced historical topics. Aside from the numerous Jesus films, there have been numerous other films of interest to historians of Christianity, such as *Man for All Seasons* on the confrontation between Thomas More and Henry VIII or *Beckett*, the confrontation between Thomas Beckett and Henry II. Recently, two major commercial films have dealt with figures from the sixteenth century -- Queen Elizabeth I and Martin Luther. This paper will explore the issue of historical accuracy in films on two levels -- that of specifics and detail, and that of broad interpretative patterns. The paper will also explore the use of historical films in the classroom.

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**Harvey Hill, Berry College**

Pragmatism in France: The Case of Edouard LeRoy

Around the turn of the twentieth century, many intellectuals in France struggled with the apparent irrelevance of the Catholic tradition to modern life. What could ancient doctrinal formulas teach modern people? Edouard LeRoy (1870–1954) played a significant role in this conversation. In 1905, he wrote a controversial article in which he argued that dogmas told human beings how to act, and that this pragmatic function gave dogmas their relevance in the modern world. Critics attacked LeRoy's pragmatic understanding of dogma, and he responded with *Dogma and Criticism* (1907) which the Vatican quickly condemned as part of its campaign against Modernism. This paper explores the controversy over LeRoy's pragmatic understanding of dogma as a means of assessing some of the competing views on pragmatism in France at the beginning of the twentieth century.

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 **21-57**

**Michael D. Hill, Drury University**

The Many Lives of Mama Coca: Andean Sacred Plants in the Context of Mystical Tourism and the New Age Movement

The coca plant, or 'mama coca,' has traditionally held rich cosmological and ritual value for highland Quechua and Aymara indigenous communities in the Andes. However, coca has also been appropriated and caught up in devastating extractive economies, not the least of which is the international drug trade. Drawing on ethnographic fieldwork on mystical tourism and the New Age movement in Peru and the U.S., this paper considers yet other ways in which coca has played a central role in economies of extraction. While the use of coca in these contexts may encourage greater cross-cultural awareness, it may also perpetuate ethnographic distortions and stratified class and racial/ethnic economies, as indigenous religious practices are commodified and converted into economic capital for white and mestizo New Age cultural brokers.

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 **21-73**

**Jennifer Hockenbery, Mount Mary College**

The He, She, and It of God: Translating Augustine's Gendered God-Talk into English

Currently, there is much ado about inclusive language and translation. Some classicists raise an eyebrow of concern when translators choose to change a literal translation of a gendered Latin or Greek term to be more inclusive than the original author intended in his native language. The philosophical meaning of the text can be impaired by this well-meaning but not well-reasoned change. The concern over translating gendered terms and pronouns is, also, raised when translators choose less gender inclusive terms than the literal translation would warrant. This is the case with most English versions of Augustine's *Confessions*. While Augustine, in Latin, sometimes uses the feminine pronoun, 'she' to refer to Christ, this pronoun has been universally translated as 'he' or 'it'. This paper attempts to discuss the advantages and disadvantages of literal

translation, concluding that there is philosophical and philological merit to rendering Augustine's original pronouns to their literal English counterparts.

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 **21-104**

**Richard A. Hoehn, Bread for the World**  
Seminaries and the Arts of Public Engagement

Education in the arts of civic engagement for political justice should become a seminary discipline in the twenty-first century equal and similar to the way in which pastoral care and CPE became core elements in the twentieth century. Seminary faculty, understandably, are not prepared to deal with complex national and international politics and policies, and, even when they attempt to teach in this area, sometimes may do as much harm as good.

The paper draws on history of the CPE movement, presents case studies of best practice in the arts of public engagement, describes implications for seminary education and claims that, from a pedagogic point of view, active engagement in the public sphere, in the context of organizations that know what they are doing, is the best path to learning what and how curricular changes might occur.

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 **21-65**

**Kevin Hoffman, Valparaiso University**  
Compassion and the Descent of Love: Reading Kierkegaard through Nussbaum

This paper examines Kierkegaard's *Works of Love* in light of three general criteria Martha Nussbaum argues a view of love in the ascent tradition of Plato's Symposium must pass in order to be a realistic source of motivation for and judgment about the larger social and political aims of liberal democracies. Historically, in the thought of Augustine and Dante, the Christian view of love has imperfectly improved upon the Platonic impulse to overlook our significant reliance on external goods and to devalue the importance of particular attachments. But sensitivity to these are precisely what legitimate forms of love assume and larger social aims require. Kierkegaard's voice in this matter would thus be part of a larger argument about the moral and political relevance of the emotions in general, and the Christian view of love in particular.

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 **22-116**

**Emily Holmes, Emory University**  
Incarnate Words in French Feminist Thought

Hélène Cixous, Luce Irigaray, and Julia Kristeva share a concern with the signification of female bodies within systems of representation. This paper engages their respective theories of *écriture féminine*, *parler-femme*, and the semiotic chora toward a feminist incarnational theology. French feminist thought opens a space for rethinking the incarnation by interrogating how female flesh and desire enters language, disrupts the paternal symbolic, and forces us to reconceive both word and flesh. A feminist theology of the incarnation thus begins with the female body rather than a transcendent male word and asks how that body signifies in language. I conclude my paper with a discussion of the incarnational theology of the thirteenth-century mystic Angela of Foligno, whose own body, desires, and incarnate words disrupt her Memorial and signify her relationship to God, which she understood in terms of the divine exchange: “my God became flesh in order to make me God.”

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**Jon Hoover, Near East School of Theology**

The Justice of God and the Best of All Possible Worlds: The Optimism of Ibn Taymiyya

This paper will elaborate Henri Laoust’s brief and largely unnoticed observation in 1939 that the Muslim theologian Ibn Taymiyya (d. 1328) upholds a theodicy of optimism. Through analysis of Ibn Taymiyya’s scattered writings on God’s justice (‘*adl*), it will show that his polemic against Mu‘tazili free-will theodicy and Ash‘ari divine voluntarism derives from his conviction that God’s justice means putting all things in their places according to God’s wise purpose. This locates Ibn Taymiyya among classical optimists such as al-Ghazali and Ibn ‘Arabi on this question. Additionally, in a text hitherto unnoticed by western scholars, Ibn Taymiyya affirms the Ghazalian claim, “There is nothing in possibility more wonderful than what is,” so long as it does not limit God’s power. Viewed against the backdrop of previous research on the medieval controversy over this statement, Ibn Taymiyya becomes one of the earliest Muslim thinkers after Ibn ‘Arabi to affirm al-Ghazali’s claim.

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**Anita Houck, Saint Mary's College**

But Did Jesus Laugh? Humor in the Religious Studies Classroom

Literature on the use of humor in teaching isn't abundant, but the claims it makes for humor--from enhanced comprehension and improved teaching evaluations to stronger immune systems--are. Humor is inherently bound up with relationship, and using it appropriately entails becoming conscious of how humor can affect the relationships teachers form with, and foster between,

students. In particular, humor affects relationships by reinforcing standards of behavior (asserting conventional power), challenging authority (asserting the power of the oppressed), and including and excluding from community (laughing with and laughing at). Because of its complexity, humor is ambiguous and easily misread. Moreover, because humor is dependent on shared knowledge and is culturally determined, introducing it into the classroom entails risks as well as benefits, in terms of both cognition and relationship. These concerns may be particularly pointed in the religious studies classroom, in which traditional reverence and cultural differences can play a large part.

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 **21-50**

**Natalie Houghtby-Haddon, George Washington University**  
Freed from Debt and Slavery: The Bent-Over Woman in Luke's Imagination

How might we think about poverty and debt today in light of the biblical witness of God's desire for the well-being of the creation? How might the Jubilee year's vision that the land belongs to God, and the sabbatical year's vision calling for the forgiveness of debt and the release of slaves inform our own social vision? I propose that it is possible to "think with" scripture about these issues by considering Luke's story of the Bent-Over Woman (Lk 13:10-17). By applying a "worldly" theory of the human imagination to the text, a reading of this story is possible suggesting the Woman embodies the liberation that Jesus proclaims as God's purpose in bringing to fruition the "kingdom of God." The poster uses a graphical representation of the theoretical model, supplemented by the technique of concept mapping, to draw out the implications of Luke 13:10-17 for our society.

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 **21-110**

**Wan-Li Ho, Emory University**  
Taoism and Sexuality

Taoism places a great deal of importance on certain aspects of sexuality. This emphasis differs notably from the other schools of thought in ancient China. For example, Taoists do not view sex as a 'dirty secret', like many other schools of thought and religions, but instead as a way to take advantage of the erotic energy. The sharing of yin-yang energies, believed to occur during certain sexual activity, was said to promote health, cure diseases, and prolong longevity. Therefore, traditional techniques believed to promote positive influence were purposefully preserved for the whole society.

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 **20-119**

**Nancy Howell, Saint Paul School of Theology**

"Going to the Dogs": Canid Ethology and Theological Reflection

Marc Bekoff, a scientist who works at the intersection of ethology and ecology, is a scholar who teaches his audiences to notice and understand canid behavior. The value of his observations lies in careful attention to the unnoticed, ordinary behaviors of dogs, which can be a window to the occurrence of important social behaviors, such as fair play. Bekoff's eye for complex canid social behaviors challenges assumptions about animals and humans common in earlier scientific research and still present in much theological scholarship. The purpose of this paper is to explore the assumptions about animals and humans, perhaps to demonstrate that 'going to the dogs' might be fruitful for theological reflection.

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 **20-113**

**Aaron W. Hughes, University of Calgary**

Haven't We Been Here Before?: Rehabilitating "Religion" in Light of Dubuisson's Critique

The first part of this paper will contend that Dubuisson offers an expurgated reading of the study of religion. Even though we have inherited the legacy of Eliade et al., it is not a simple inheritance. The second part contends that replacing 'religion' with 'cosmographic formation' is merely a matter of semantics. For Dubuisson, 'religion' must be studied anthropologically and/or culturally, minus the metaphysical. Yet, current trends in the field already do this. As a result, it seems to me that Dubuisson is calling for a revolution in the academic study of religion that has already happened. For younger scholars, like myself, this is the only theoretical world that many of us have inhabited: self-reflexive, self-critical, and attuned to our use of language and linguistic categories. This is what I call 'religion,' and I am not convinced, after reading Dubuisson's call to arms, that we need to change it.

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 **20-60**

**Jennifer Hughes, Graduate Theological Union**

Spiritual Practice vs. Art in a Mexican Cult

In a peasant community in the Mexican state of Morelos, the faith of the people rests upon their relationship to a miraculous crucifix. They esteem him as their beloved patron saint and as a sentient and reactive God -- paying him homage by lighting candles, blessing him with kisses, and carrying him on procession. But the Cristo Aparecido, like countless other objects of colonial sacred art, has also been designated part of the cultural patrimony of a decidedly secular

nation, under the jurisdiction of the the Instituto Nacional de Antropología e Historia (INAH). This paper will explore the friction between the Cristo's status as a "santo," a manifestation of the divine for the people of his pueblo, and his designation as an "obra de arte" (a work of art) with historical and material value that must be protected at times even from the loving ministrations of his own adoring devotees.

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 **20-121**

**John Hughes, University of Cambridge**

Unspeakable Utopia: Art and the Return to the Theological in the Marxism of Adorno and Horkheimer

This paper argues that the writings of Adorno and Horkheimer, through their concern with culture, represent a return to the suppressed theological roots of Marxism, particularly in contrast to the crudely anti-theological materialism of Soviet orthodoxy. This is traced particularly in their writings on aesthetics and the critique of instrumental scientific rationality. Then the explicit references to the theological roots of Marxist ideas and the contemporary radical potential of theology for social critique and utopian hope is explored. The 'Jewish' critique of Christianity is also discussed and is argued to be directed more at Hegel than at Christianity proper. Finally some questions are raised from a Christian theological perspective about whether the radical dialectical negativity of Adorno and Horkheimer's transcendence is capable of sustaining anything beyond a negative hope.

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 **22-28**

**Mary Huie-Jolly, Knox College, Dunedin**

Winnicott's Formation of Self and Lefebvre's Construction of Space

In Henri Lefebvre's Marxist perspective, daily life is dominated by human designs imposed upon physical space for the purpose of commodity production.

Conceived space dominates in Lefebvre's tri-alectic of space as material, perceived, and conceived (or constructed) space. This dominance is undermined when Lefebvre's tri-alectic is compared with Donald Winnocott's psychoanalytic theory of spaces in formation of the self. For Winnicott developmental spaces undergird formation of the self. Lefebvre's conceived (or constructed) space has the power of a blueprint. Like Winnocott's transitional object it creates its own bounded space. It generates structures around which daily patterns of life are formed. The body and the material of earth are vulnerable to the imposition of (transitional objects) or concepts of space. To juxtapose Winnicott's spaces alongside Lefebvre's tri-alectic is to undermine domination by conceived space. It revisits spatial construction as derivative from physical, emotional and spiritual attachment to the material world.

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 **20-14**

**Erica Hurwitz, University of Vermont**

The Model Church: Evangelicalism as Source and Model for Values in Bluegrass Lyrics

This paper addresses the parallels between secular and gospel lyrics in bluegrass. The evangelical values of the gospel songs shape the representations of love, hardship, family, and authenticity in the secular songs. Unlike “hard” country music, which bases its authenticity on a gritty hyper-realism concerning contemporary themes like divorce, alcoholism, job loss, and adultery, bluegrass relies on references to the “old-time” for its authentication. By using an evangelical gospel repertoire as its baseline for authenticity, bluegrass then incorporates an idealized evangelical morality into all of its songs, including songs about earthly love and loss. Songs about the persistent faithfulness of a lover who has been jilted by his sweetheart reflect not abjection or ambivalence about social distinctions between the lover and his beloved, but an undying love modeled on the divine love that Jesus shows towards both the righteous and the sinner.

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 **21-53**

**Amir Hussain, California State University, Northridge**

"A Message on the Wind": Incorporating Audio and Visual Materials into Courses on Islam

This paper discusses the incorporation of visual and aural material into courses on Islam. Many instructors are interested in supplementing textual material in courses on Islam with audio and visual materials. This paper, part of a larger presentation on these issues, will concentrate on the use of comic books, videos, and music cds. It will begin with an examination of how network television (which is often the sole information source for many of our students) constructs Islam and Muslim lives. It will be of interest to those who teach courses on Islam, as well as to those who are interested in the theoretical issues involved in teaching these courses.

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 **21-65**

**Keith Hyde, University of Saint Andrews**

Keeping Your Distance: Kierkegaard and Social Reform

This paper will explore the strengths and weaknesses of Søren Kierkegaard's method of 'indirection' in calling 'that single individual' to separate from 'the crowd', and its implications for societal reform. Since his approach, styled upon Socrates' maieutic pedagogy, entails the

reformer's commitment to distancing oneself from 'the other', the question is whether it is feasible to empower another person without direct, mutual relationality, or whether such 'isolating structures' represent a more clandestine means of domination. Although his intentions for individual differentiation were commendable, they were significantly undermined by his unique methods of implementation via the pseudonyms and other forms of authorial subterfuge.

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**Edward A. Irons, The Hong Kong Institute**

Lineage in Guangdong Quanzhendao: Construction, Loyalties, and Real World Effects

This paper will focus on seven primary sites of Quanzhendao transmission in China's southern province of Guangdong. These temples became closely associated with Quanzhendao only after its transmission to Guangdong by Wang Changyue. Many subsequent generation masters were instrumental in defining Lung Men branch Quanzhen and anchoring it in Guangdong. Today these sites have been refurbished and are involved in Quanzhendao activities, both domestically and internationally. This paper first describes the mechanisms of lineage creation and embedding in Guangdong Lung Men. Leadership questions will lead to broader considerations. What, for instance, is being constructed in the Quanzhendao lineage? What is transmitted? What discourse practices constitute lineage construction? Who was valorised and who was left out of the lineage discourse? Finally, I will relate how these lineage concerns play out in the current context of state direction of a generic Daoism.

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**Christopher Ives, Stonehill College**

What's Compassion Got to Do with It? Determinants and Parameters of Zen Social Ethics

Judging from pronouncements by contemporary 'engaged' Buddhists, one might conclude that Zen sits on the foundation of the precepts and the bodhisattva ideal. As Hakugen Ichikawa and other scholars have highlighted, however, the de facto systems of social ethics in Zen history have been shaped largely by other epistemological, metaphysical, and historical factors. This paper assesses Ichikawa's arguments about those factors, highlights other factors that have shaped Zen ethical stances, and concludes with a critique of the explanation Brian Victoria has offered for modern 'Imperial-Way Zen' and a discussion of the extent to which the prominent place afforded the precepts and bodhisattva ideal in Western Zen practice and 'engaged Buddhism' derives from a retrieval of these Mahayana constructs as opposed to an attempt to express certain non-Buddhist values and commitments in a Buddhist idiom.

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**Roy Jackson, King's College, London**

Avoiding the Deadly Boring God: Muhammad Iqbal's Admiration for the "Nietzschean God" of Islam

This paper has two interconnected aims. Firstly, it aims to demonstrate that, contrary to many perceptions on the matter, Friedrich Nietzsche is not the standard bearer for atheism. In fact, it shall be argued, both the man and his philosophy are imbued with a deep religiosity. Secondly, this paper argues that Nietzsche's philosophy has particular relevance for how Islamic identity is perceived in the modern world. What this paper sets out to determine is why Nietzsche felt inclined to be so generous towards Islam and, in the process of this determination, what this tells us about Nietzsche's own views on the importance of religion. In achieving these aims, this paper focuses on what is considered to be one of Islam's key paradigms: that of the Prophet Muhammad. This paradigm will be considered via the writings of the Muslim scholar Muhammad Iqbal; himself heavily indebted to Nietzsche's philosophy.

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**Slavica Jakelic, University of Virginia**

Considering the "Peacemakers" and "War Legitimizers" within Collectivistic Religions: The Role of the Roman Catholic Church in the Wars in Bosnia and Croatia

The analytic framework 'religion-collectivism/nationalism-violence' is widely accepted among scholars of religion and is useful for case-study comparisons. However, it has limitations for deepening our understanding of the relationship between religion, collective identity, and violence, and for recognizing the potential of the collectivistic religions in peacemaking processes.

Contrasting the role of the Roman Catholic elites in the Bosnian and Croatian wars, I look at the 'peacemakers' and 'war legitimizers' within the collectivistic tradition of Catholicism as a structural, rather than an individual, phenomenon. I suggest that the constant, vocal, and action-oriented peacemaking role of a central Bosnian Catholic institution—the Franciscan province "Silver Bosnia"—was largely overlooked as a result of two ideas: the concept of 'religious nationalism,' and notion that a universalist religious identity is the solution for the dangerous connection between collectivistic religion and violence.

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**Leslie R. James, DePauw University**

Back Wall and the Black Other Side of God: Lockup at Home and Abroad

This paper compares and contrasts the prison industry in global Africa by taking a critical look at the prison culture in contemporary America with that of Robben Island in South Africa, and the incarceration of the Grenada 17. Drawing on Mark L. Taylor's work, *The Executed God*, the paper offers a synoptic view of the role of incarceration in locking down the emergence of the Age of Blackness. The central argument of the paper revolves around the notion that there is a correlation between the inhumanity of the first century which resulted in the emergence of the Jesus Movement and a Christology that emphasized the death and resurrection of Jesus Christ. In bearing witness to and hosting a history of injustice, Black Theology, through reflection on contemporary incarceration participates in the struggle to create a culture with integrity for all.

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 **21-121**

**Thomas A. James, Union Theological Seminary**

Divine Causality, the Natural Order, and the Charge of "Occasionalism": Examining Schleiermacher's Interpretation of Creation and Preservation

Critics often dismiss Schleiermacher's interpretation of divine activity as 'occasionalist.' Schleiermacher's God, they charge, is the sole and direct causal agent behind every event. The result, the criticism continues, is that empirical explanations of events are rendered noninformative. A careful reading of the first part of *The Christian Faith*, however, shows that this criticism rests upon a misunderstanding of the role and status of theological or dogmatic language in Schleiermacher's substantive account of God's activity. Language about divine action in Schleiermacher does not function to offer unique explanations of events on par with other explanations, but to construe the overall context of events as dependent upon benevolent purposes. It is the promise of this way of understanding theological language for the ongoing debate over divine activity which warrants a fresh look at Schleiermacher's account of the creation and preservation of the world.

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 **20-68**

**James B. Jeffries, Colgate University**

Re-Claiming Religion: The Emergence of Orthodoxy among Native Americans in Seventeenth-Century New France

According to the early European observers around the Great Lakes and St. Lawrence River valley, the various indigenous peoples of this vast region did not revere spiritual beliefs, which they readily and unabashedly acknowledged were imprecise and inconsistent. By the second half of the seventeenth century, however, as these communities increasingly suffered from epidemics,

missionization, and warfare—the concomitant corollaries of European contact—Frenchmen began witnessing a call among natives in various communities to return to their traditional ways. In my presentation, I will argue that the early observations reflected a context in which, prior to European contact, religious reverence did not rest on orthodoxy—that is, on a reverential regard for spiritual beliefs. By retracing some of these early accounts of “revitalization” in New France, I will then highlight a shift that occurred among natives of New France toward defining and honoring their “proper” beliefs.

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 **21-13**

**Laura Jenkins, University of Cincinnati**

Political and Religious Apostasy: Lower Caste Religious Conversions from Hinduism

Dalits (untouchables) in India converted to Buddhism, Islam and Christianity in large numbers over the last century to escape the Hindu caste system. Dr. B. R. Ambedkar, a principle author of India’s constitution, was convinced that constitutional reform of caste alone would not empower his community. He vowed in 1935 that “I will not die a Hindu.” On October 14, 1956 he and between 300,000 to 600,000 other Dalits converted to Buddhism. The twenty years between Dr. Ambedkar’s announcement and conversion straddled India’s independence (1947) and new constitution (1950), a period in which the emerging Indian state and civil society constructed official majority and minority communities and codified rights. The Dalits' incipient departure from the majority Hindu community for an unspecified religion both challenged colonial policies that lumped untouchables in with Hindus and upset nationalist leader Mohandas Gandhi's hopes to maintain unity by reforming Hinduism from within.

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 **20-19**

**David Hadley Jensen, Austin Presbyterian Theological Seminary**

Depravity, Innocence, and Disease: Contested Understandings of Children and Sin in Christian Theology

Christian understandings of original sin in relation to children often have fluctuated between extremes of infant depravity and external corruption imposed on innocent babes. Both articulations of original sin neglect the complexity of children's lives. This paper contrasts the moral agency assumed by John Calvin and the innocence employed by Jean-Jacques Rousseau with the alternative language of disease captured in diverse strands of feminist theology and John Wesley's sermons. Reclaiming this language of sin as disease results in greater attention to the voices and experiences of children in an often violent world.

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**Tao Jiang, Southern Illinois University, Carbondale**

Rule of Ritual and Rule by Law: The Qing Code and Its Ritual Ground

Modern scholars of traditional China either ignore fa, or treat it as the opposite of or complimentary to the Confucian li. Such attitudes are reflective of the orthodox Confucian rhetoric against fa. In my article, I will reexamine the relationship between li and fa by investigating the legal reasoning behind the Qing Code. I will argue that the relationship between the two is more accurately characterized as li grounding fa. To characterize it this way has the clear advantage of answering the critics' charge that traditional Chinese legal code is formally irrational due to its lack of formalistic discussions of abstract principles. Even though fa is a separate conceptual category, it does not ground itself in traditional Confucian legal reasoning. Rather, fa is grounded in li. This means that legal reasoning needs to be located within ritual reasoning. Fa is only conceptualized as a response to the disturbance of li.

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**Munir Jiwa, Massachusetts Institute of Technology**

Muslim Visual Artists and the Boundaries of Muslim Identity

Muslim Visual Artists and the Boundaries of Muslim Identity

For Muslims in the USA, 9/11 forced a rethinking of Islam and the ambiguities of religious identity in a pluralistic society. This study explores this problem in the context of the works and lives of Muslim visual artists in New York City. Beginning with the art and art worlds within which these artists work, socialize and identify professionally and personally, we consider how Muslim artists contest not only art world boundaries in terms of reimagined identities, but also the diverse sites where they are forged. How has 9/11 altered artists' self-identification as "secular" or "religious" Muslims? How are these perceptions expressed in the art they produce and in the reception of their work by Muslims and non-Muslims? And finally, what impact are Muslim artists having on art world boundaries by reframing "Muslim identity" in the discourse of visual arts in the West?

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**Greg Johnson, Franklin and Marshall College**

Religious Language, Self-Determination, and the Native Hawaiian Recognition Act

This paper addresses pending legislation (the “Akaka bill”) designed to grant native Hawaiians “tribal” status vis-à-vis the state of Hawaii and the federal government. The paper will first address the diversity of sovereignty movements active in Hawaii today, which range from groups seeking complete autonomy to groups seeking limited sovereignty on the model of American Indian tribes. The paper then turns to explore the rhetorical stance marked out by a native group that opposes the bill, with particular attention to how the categories “religion” and “tradition” are used in their articulation of postcolonial indigeneity. The central thesis to be addressed is the contention that the question of sovereignty facing native Hawaiians strikes to the heart of the paradoxical promises and perils of liberal democracy as experienced by colonized indigenous peoples.

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**21-116**

**Lucas Johnston, University of Florida**

The Ethics of Restoration Ecology: Recovering the Value of Relationship

Restoration Ecology, as a practice, has been criticized by some environmental philosophers who claim either that the value inherent in nature cannot be reproduced in human artifacts, or that the intentions behind such restorations are indicative of the drive for human domination merely masked by the rhetoric of raised ecological consciousness. The majority of positions on the rightness of restoration still cling to an ontological distinction between nature and culture that is becoming increasingly difficult to uphold. This nature/culture divide must be overcome to promote a systemic approach to restoration ecology. Contemporary science suggests that the source of value may lie not in objects, but in the relationships between objects. Focusing on this new source of value may create a concrescence of policy platforms from the common causes of the powerful and affectively motivated environmental and religious communities of accountability.

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**22-110**

**Beth Felker Jones, Huntington College**

Body as Icon and Beauty Transformed

The paper explores the theology of aesthetic judgments relating to human embodiment. In contemporary culture, “aesthetics” has been appropriated under consumer capitalism. In the face of claims about the aesthetic that degrade those bodies which do not fit the standard of beauty proposed by plastic surgeons, theologians ought not flee the normative task of making claims about beauty. We can fruitfully conceptualize theological aesthetics by drawing on the intentionally restrictive character of the Eastern Christian tradition of icon painting. The paper proposes a theology of the beautiful body in which body becomes icon. It establishes the destructive nature of hegemonic cultural standards of beauty which intersect with gender, race,

and class. Paradoxically, it is precisely theological restriction which is requisite if we are to open the great diversity of created bodies to the appellation “beautiful.” The lived bodies of the faithful become material icons, revelatory of the Creator.

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 **21-66**

**Constance A. Jones, California Institute of Integral Studies**

**New Religions in China in the Early Twentieth Century: The Case of the True Jesus Church and the Little Flock**

Two new religious movements, the True Jesus Church and the Local Church, born in China in the ferment of the early twentieth century were selected for study in 2002. Expanding from China in the Post World War II era, they have since World War II become large international religious movements with centers throughout Southeast Asia, North America and Europe. Each has also

become the target of anti-cult reactions, based upon their new beliefs and practices, the former a non-trinitarian Pentecostal sabbatarian group and the later an anti-denominational group which has become the subject of two major lawsuits involving counter-cult organizations.

Questionnaires submitted to a selection of congregations in Southeast Asia and North America indicate the presence of a significant contingent of recently recruited young adults and variant success in breaking out of the Chinese community. These two groups call attention to the role of China as a religion-exporting nation.

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 **23-1**

**Ryan Bongseok Joo, Princeton University**

**The Study of Early Sixteen Arhat Images in Medieval China**

In spite of negative Mahayana rhetoric against arhats (such as in the Lotus Sutra), the cult of arhat has thrived in China. This paper attempts to trace the early stage of arhat cult through examining the iconic representations of the sixteen arhats from the 9th thru 13th Centuries while remaining sensitive to the historical and religious context of that era. By studying the arhat images, the paper seeks to answer three questions: 1) who was the arhat to medieval Chinese? 2) What contributed to the success of arhat cults in China? 3) What can the images of arhats tell us about Song dynasty Buddhism?

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 **23-5**

**Jeff Jordan, University of Georgia**  
Religion and Community Development

The purpose of this paper is to explore, whether, and how, religious activities affect people's participation in associations that can improve the social and economic development of communities. Using the theory of social capital, and its subset 'spiritual capital', the paper will look at relationships between church attendance, and other measures of religious activity, and involvement in networks of interpersonal relationships, political participation, and civic involvement. The paper will also explore whether motivations for ethical actions are influenced by religious activity and whether they are connected to participation in associational activities that can affect community development. The paper, following Geertz and Weber, suggests that the economic system, and its focus on the individual, appears to have a greater impact on forms of ethics and behavior than a sense of community developed in religious teaching. The nexus between religion and economics is the contribution this paper begins to make.

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 **21-50**

**Cameron Jorgenson, Baylor University**  
Visual Ethics: A Teleological Approach to Ethical and Faith Formation

Given the recent attention to standards of decency in visual popular culture, a theoretical question must be addressed: How does visual culture fit within an ethical framework? Drawing from the MacIntyrian tradition of virtue ethics and the Eastern Orthodox theology of icons, the connections between image, telos, and narrative will be explored, demonstrating the role of the visual in moral formation. Once a shape for visual ethics has been sketched, attention will be paid to how the community of faith can positively respond to popular visual culture while reengaging its own visual heritage. Drawing upon Robert Johnston's theology of film, it will be suggested that an approach characterized by "dialogue" and a sacramental openness to "divine encounter" are the most fruitful ways for the community of faith to interact with the broader culture.

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 **23-9**

**Norma Baumel Joseph, Concordia University**  
Food Gifts – Female Gift Givers: A Taste of Jewishness

On the holiday of Purim, Jews give food gifts to their neighbors. Small packages of pastries, fruit, candy, and grape juice fill the kitchen table. Mama prepares and assembles; Papa and kiddies deliver the gifts. This is the scene I wish to probe.

Aside from Temple sacrifices and tithing practices, there are few examples of directed food giving in Judaism. Food for human consumption was not perceived as a gift in Judaic lore. Moreover, a woman's role in the kitchen was not seen as religiously critical. Her sacred role and productive power is lost in the observers' gaze. By examining the Purim traditions, this paper investigates the ways in which women perform and maintain religious, familial, and social life through food gifts. The paper will interrogate the possibility that the preparation of meals can be perceived as her gift, perhaps her sacrificial offering or tribute, to her family and community.

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 **21-105**

**Daniel E. Joslyn-Siemiatkoski, Boston College**

“The People of That Time Too Were Christians”: The Maccabean Martyrs as Christians in Augustine’s Sermons

In a series of sermons concerning the Maccabean martyrs, Augustine claims these Jewish brothers, martyred under the reign of Antiochus IV Epiphanes, as Christians (cf. II Macc. 7). These sermons serve as an example of the other side of the supersessionist rhetoric of patristic Christian authors. Typically, authors applied supersessionism to present the people and institutions of Israel as a type fading away with the advent of Christ. Augustine applies this rhetoric to claim Jewish figures as Christians to the exclusion of competing contemporary Jewish claims. Thus, Augustine presents the Maccabean martyrs as Christians while submerging their Jewish identity. These sermons illustrate the competition between Jewish and Christian communities in late antique North Africa and ecclesiastical concerns about Christians experimenting with Jewish practices and observances. This analysis contributes to the on-going enterprise of locating the influence of Augustine in the development of western Christian teachings on Jews and Judaism.

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 **20-102**

**Tanja Juric, University of Toronto**

Negotiating Values: Moral Education in a Multicultural and Secular Context

In an attempt to be culturally neutral, public schools often avoid discussing the role that religious beliefs have in the formation of secular, moral ideals. I argue that the effect of this is a) students are not able to recognise and challenge culturally specific norms, which b) hinders the development of a legitimately multicultural educational system. This paper examines the seemingly irreconcilable approaches expressed by social criticism and religion in order to develop a critical approach to moral education that is challenged and enriched by religious traditions, rather than dismissive, or ignorant, of them. This approach builds upon the work of political theorist and liberal critic Stephen Macedo who puts forward a liberal educative project

that shapes diversity for civic purposes (i.e. goes beyond advocating tolerance to develop and promote shared liberal values and civic virtues).

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 **21-14**

**Ibrahim Kalin, College of the Holy Cross**

“Why Do Animals Eat Other Animals?”: Mulla Sadra on the Best of All Possible Worlds

The argument that the world in which we live is the best of all possible world-orders (ahsan an-nizam) that God could have created because God acts optimally is one of the central themes of theodicy in Islamic thought. As a response to the problem of evil, it defends the compatibility of the relative imperfection of the world with God’s power and goodness. Mulla Sadra (d. 1640) concurs with the traditional Kalam arguments in broad outlines but attempts to restate the problem in terms of his gradational ontology. This paper will look at the eight major arguments Sadra advances in defense of the best of all possible worlds position while considering Sadra’s overall criticisms of classical Kalam. It will also examine the extent to which Sadra’s transcendent wisdom (al-hikmat al-muta‘aliyah) may or may not go beyond the traditional Kalam arguments on the question of theodicy in Islamic thought.

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 **20-63**

**Dayna Kalleres, Stanford University**

Healing the Judaizing Christian: Disease, Dismay, and Division in John Chrysostom’s Congregation

Robert Wilken’s monumental study correctly recognizes John Chrysostom’s references to the “Judaizing disease” in his *Adversus Iudaeos* series as a castigation of Christians attending the synagogue and delegitimization of Jewish practice. Interpretations of this rhetorical construction of illness find concord with current interest in the ambiguity of late antique religious borders. However, preoccupation with the Judaizing Christian as religious hybrid deflects from an investigation of the dynamics between John and his listeners. This paper seeks to redress this crucial oversight by reconsidering the language of disease in light of recent studies addressing the contours of the audience and Chrysostom’s preaching practices. I examine Chrysostom’s dismay at the congregants’ indifference to their “diseased” brethren and his entreaties that they, as healthier members, locate and heal those ailing. Recasting congregants in the role of physician allows Chrysostom to manipulate contemporary conceptions of illness and healing to promote congregational cohesion, reciprocity and accountability.

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21-105

**Dayna Kalleres, Stanford University**

Christian Women and Jewish Seductions: Gender and Conversion in John Chrysostom's *Adversus Iudaeos* Homilies

In his *Adversus Iudaeos* series, John Chrysostom describes women who compromise their Christian conversion. They engage in an illicit act—movement between Christ's congregation and the synagogue. The question arises: did these events, which forefront a woman's transgression against her conversion, actually take place? Earlier conceptions of conversion as a deliberate turning point to a new religion have been challenged in recent scholarship. Scholars assert that early Christians understood conversion as a process. Rather than a dramatic moment, conversion involves the slow development of Christian identity. Implicit in conversion as process—and, hence, progress—is also the danger of reversal. This interpretive shift allows consideration of how conversion discourses function in debates regarding competitive religious communities. This paper, then, employs scholarship investigating gender categories in the construction of Christian identity to examine how gender is used to sensationalize the transgression against one's process of conversion into illicit religious practices.

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22-116

**Phyllis H. Kaminski, Saint Mary's College**

Daughters Thinking Religious Experience: Living the Difference(s) with and beyond Luce Irigaray

(1) I briefly explain why I choose the trope of the daughter in Irigaray and affirm her contribution to thinking women's religious experience. I sketch the evolution in Irigarayan texts and her turn to spiritual practice. (2) I then analyze in particular “La rédemption des femmes” from *Souffle des Femmes*, which expresses the daughter's becoming in relation to the divine, Irigaray's interpretation of Mary, and her fascination with and practice of yoga. (3) I turn to daughters 'living the difference' and third wave writers like Rebecca Walker, Paula Kamen, and Donna Freitas who take daughters (and their religious experience) further along the path of the 'not-yet-coded.' The examples they offer are intended to raise questions: How does privilege shape theory and practice? What are the cultural challenges to developing an interiority “proper to women”? How do we listen and speak across contexts, cultures, and generations?

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21-18

**Joel Kaminsky, Smith College**

Election and Otherness in Biblical and Rabbinic Literature

Recent scholarship has assumed that those streams of Israelite/rabbinic thought that emphasized Israel's unique election, viewed all non-Israelites/non-Jews as God's enemies. However, the idea of election presupposes three rather than two categories: the elect, the anti-elect, and the non-elect. The "anti-elect" are those few groups destined for destruction. Yet, most texts that affirm Israel's chosenness view the majority of foreign individuals/nations as members of the "non-elect." These peoples were considered part of the divine economy, and, Israel was to work out her destiny in relation to them, even if in separation from them. In this paper, I survey how ancient Israel's understanding of her elect status affected her understanding of the Other by attending to often overlooked textual details. Then I will outline a few of the

ways that rabbinic Judaism adapted the biblical concept of election to

changed circumstances introducing new nuances into the Jewish understanding of the Other.

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**David Kangas, Florida State University**

Which Hegel? Reconsidering Hegel and Kierkegaard

This paper explores the possibilities and limits of Jon Stewart's provocative thesis that Kierkegaard's authorship does not contain any fundamental polemic against Hegel. I ask which Hegel stands behind Stewart's interpretation and argue that, for him, Hegel is essentially a transcendental philosopher who therefore does not advocate any thesis of strong closure. Kierkegaard, however, did read Hegel that way--or so I shall argue. Hence the primary thesis of Stewart's book depends just as much on the interpretation of Hegel as Kierkegaard. If one reads Hegel as a thinker of totality, as I will argue Kierkegaard did, then, I suggest, Kierkegaard's authorship does engage in fundamental philosophical critique. To the extent one interprets Hegel's thought more openly, however, Stewart's thesis acquires greater force.

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**James B. Kantiok, Azusa Pacific University**

Women and Leadership in Pre-Islamic and the Early Years of Islam in Hausaland: Nature Spirits and Bori Practices in Northern Nigeria

This paper takes a look at the leadership role of women in the Bori cult of in Hausa society of northern Nigeria. Bori spirits are associated with the Hausawa view of the cosmos, with places like rivers, hills, trees, professions and trades peculiar to Hausaland. With the advent of Islam, the Maguzawa (traditional Hausa) re-classified spirits into two major categories, gona (farm) or tamed spirits and dagi (bus) or untamed spirits. With the arrival of Islam, leadership roles of

women were transferred to the Mallam (Mullah), and the Bori cult changed, too. There is a need to reexamine Islamic practices that subjugate women in this society

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 **21-62**

**Kaplan Stephen, Manhattan College**

Consciousness and Ignorance (Avidya), Simultaneous and Coterminus? A Holographic Model to Illuminate the Advaita Debate

Advaita Vedanta contends that atman/Brahman is sat, cit, non-dual reality, yet it must also explain the appearance of the world. The Advaita answer is avidya. Somehow avidya appears and does not alter the unchanging, pure consciousness of Brahman. While avidya is the central explanatory principle for Advaitins, its tenuousness is evidenced by all the internal and external debates that swirl around it. This paper will proceed to offer an analogy that will elucidate many of the quagmires associated with these debates, which previous analogies have left unsettled. The paper will utilize holography, the technique by which three dimensional optical artifacts are produced from an imageless, subjectless-objectless film as the basis to illuminate how cit can be simultaneous and coterminus with avidya.

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 **22-10**

**Susan Karant-Nunn, University of Arizona**

Gibson's *The Passion of the Christ*: Early Modern Models

To begin, I will briefly examine the late medieval Passion tradition, which feeds into the early modern Catholic tradition that clearly comes down to us, in part by means of Mel Gibson's *The Passion of the Christ*. Great detail was added to passion sermons in the sixteenth and seventeenth centuries, leaving nothing at all to the imagination. The departure from scriptural accounts is even more dramatic, including such features as brain oozing through each hole made by the crown of thorns, a thorn putting out one of Christ's eyes, and scabs forming and the wounds then being reopened as Christ goes from Annas and Caiaphas to Pilate and Herod and on up to Calvary. Anti-semitism in these sermons is intense, and occasionally one finds virtual incitement to violence against Jews. In short, this tradition of early modern Passion texts is the setting within which Gibson carries out his portrayal.

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 **20-106**

**Debra Renee Kaufman, Northeastern University**

"Being" and "Doing" Jewish in America: Surveys, Narratives, and Religious Identity

Concerns about the decline of an “authentic” Judaism and the worry over Jewish survival, although rarely acknowledged, play an important part in scholarly investigations. Several issues I wish to raise in this selective review of the identity literature concern both the models and the measures we use to investigate the place of Judaism (religiosity) and Jewishness (ethnicity) among contemporary American Jews. Specifically, for instance, extant identity data may reflect the political battle over who defines what is Judaic more than a decline or rise in religious or ethnic identity among contemporary Jews. Whose experiences, whose lives, whose “Judaism” serve as the yardstick from which we measure decline, intensity, or strength of identity? Therefore, until we address the academic and lay discourse from which religiosity and ethnicity take their measure and meaning, we cannot assuredly say much about religious identity among American Jews today.

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**21-104**

**Stephanie Kaza, University of Vermont**

Unlearning Consumerism: Everyday Activism for Ethical Awareness

Courses in Environmental Studies reveal a disturbing aspect of human life and its impact on the rest of the world -- the relentless consumption of natural resources. Confronting this suffering leads inevitably to complex ethical questions. In my "Unlearning Consumerism" course, we engage these issues to understand how our choices impact environments and people around the world. Each week students undertake a lab exercise to evaluate their energy, transportation, and food use. Students make an annotated ad collection and engage in a three-day technology fast. They study the range of moral critiques of consumerism and write a consumer autobiography and personal credo, laying out ethical principles regarding consumption. They work on group activism projects to develop skills in collaboration and communication. The students are quite willing to explore this territory in its ethical complexity and eager to find alternatives and promote sustainability and well-being as ethical imperatives for the future.

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**21-68**

**Laurel Kearns, Drew University**

What Does Justice Taste Like? The Churches and Fair-Trade Coffee as Eco-Justice Praxis

This campaign motto promoted fair trade coffee consumption at a Methodist seminary, inspired by the collaboration between Equal Exchange and a range of Protestant mainline denominations. This paper charts the theological understandings and uses of the term eco-justice and the breadth and dimensions of the religious involvement in promoting fair trade coffee to illustrate how this

campaign succeeded in educating religious participants both in the interconnectedness of ecology and economics, and in the central notion of eco-justice. The particular focus on eco-justice fair trade coffee will then be placed within /the specific context of Guatemala/ and the larger context of the efforts of Protestant churches to involve their members on ecological issues. The paper then concludes with an examination of how this campaign fits into a larger analysis of religious ecological activism that has been the most successful when it has relied on economic strategies and consumer choice.

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 **21-50**

**Steven Keates, Azusa Pacific University**

Extreme Sports, Mystical Experiences, and Elijah: Danger and the Experience of God

Extreme Sports are known for their exaggerated physical demands and high risk which create acute physiological changes within the mind/brain associated with an increased sense of wellbeing. These changes, resulting in a pleasurable "state of mind," are attracting multitudes to experience the 'high' that extreme sports have to offer. D'Aquili, Newberg and Rause's book, *Why God won't Go Away* argues that the common element of mystical experiences is a special sense of unity with God. This unity, they claim, is achieved by decreased activity in the posterior superior parietal lobe – which is said to provide consciousness of our bodies' separation from the external world. This paper considers parallels between Newberg and D'Aquili's findings and the excitation experienced by the participant in extreme sports. Then it reconsiders the story of Elijah's conflict on Mount Carmel to finally solidify a Christian response to extreme sports.

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 **22-72**

**Dennis King Keenan, Fairfield University**

Zizek, St. Paul, and Agape

According to St. Paul, the Law arouses one's sinful desire to transgress the Law. Obeying the Law seems to call for the sacrifice of one's sinful desire to transgress the Law, which bears witness to one's sinful desire, consequently making one guiltier (Romans 7:7-18). The basic point of Christianity (according to Zizek's reading of St. Paul) is the interruption of this vicious superego cycle of the Law and its transgression by means of agape. Agape is what St. Paul calls 'dying to the Law' (Romans 7:4-6). It is what Lacan calls 'symbolic death' or an authentic ethical act. Agape is the sacrifice of sacrifice. It is the sacrifice of the symbolic Law that arouses one's sinful desire to transgress the Law, and that calls for the sacrifice of one's sinful desire (in order to obey the Law). This 'symbolic death' opens up a 'new creation' (2 Corinthians 5:16-17).

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 **21-50**

**Kiki Kennedy-Day, Rutgers University**

Reconsidering Women as Prophets in Islam

Why should women be considered as prophets in Islam? It would certainly go a long way to resolving questions of gender discrimination. Evidence that some women, particularly Mary (Maryam), the mother of Jesus, may be considered a prophet includes: a surah is named after Mary (S. 19)-she is the only woman so honored, but many prophets have surahs named after them: Jonah, Hud, Abraham and Noah, for example. Furthermore, not all prophets (apostles) are reported, some perform their mission without recognition (S. 40. 78). God bestowed a son on Mary miraculously (S. 19. 19-21). In the previously mentioned ayat (S. 40. 78) God affirms no prophet is given a miracle without God's approval. Since Mary had a son without a human husband, this must be a miracle.

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 **20-115**

**Michael J. Kerlin, La Salle University**

Blondel and Pragmatism: Truth Is the Equation of Thought and Life

In his 1908 *Science et Religion dans la Philosophie Contemporaine*, Émile Boutroux gives a pragmatist interpretation of Maurice Blondel's religious thought. It was a reading, coming as it did from the director of his doctoral thesis *Action* (1893), that particularly annoyed Blondel. It was also a line of interpretation that he would never fully escape. In fact, Blondel himself had considered the label pragmatisme for his thought in the late 1880s before he had published anything. What is more, William James cited Blondel in *Pragmatism* (1908) as developing ideas similar to his own and around the same time wrote to Blondel for the loan of *Action*. So Boutroux's interpretation could not have been totally off the mark. The present paper involves an historical and philosophical consideration of the relationship between Blondel and pragmatism.

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 **20-72**

**Aaron Kerr, Duquesne University**

John and Charles Wesleys' "Hymns on the Lord's Supper": Their Appropriation and the Contestation of Methodist Ecclesial Identity

The United Methodist Church recently published 'This Holy Mystery,' a teaching document for Eucharistic practice. The text cites the Wesleys' one hundred and sixty-six Eucharistic Hymns as providing grounds for the Methodist sacramental heritage. Ultimately these hymns draw any interpreter of this heritage to the fact of early Methodist loyalty to the Church of England. The

Hymns on the Lord's Supper express the core of the Wesleyan ecclesial spirit, revealing a movement that functions best within a larger sacramental structure. This paper argues that, despite their recent use in 'This Holy Mystery' and their traditional rendering as providing 'Methodist' teaching on the Eucharist; the Wesleyan Hymns on the Lord's Supper efface a Methodist 'theology of the Church.' If placed in their proper historical and theological context, a genuine appropriation of these hymns will inevitably lead to the question of Methodist ecclesial identity.

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**21-24**

**Nathan Kerr, Vanderbilt University**

The Beauty of True Virtue: Jonathan Edwards, Divine Providence, and the Aesthetic Necessity of Discipline

This paper counters inadequate portrayals of discipline in Reformed ecclesiology by reconstructing the aesthetic priority given to virtue in the later writings of Jonathan Edwards. The aesthetics of virtue in Edwards emerges as a function of what is doctrinally most important in Reformed theology: a doctrine of providence which issues in a pattern of ecclesial living based upon the comprehensive paradigm of God's own salvific agency in creation. Edwards' late work, *The Nature of True Virtue*, together with its companion piece, *Concerning the End for Which God Created the World*, resituates discipline within the ontological context that this doctrine presumes -- a cosmology in which creation unfolds for the dual purpose of the apprehension and manifestation of divine beauty -- and allows for taking up again the question of discipline within the scope of a more Reformed vision of the world.

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**20-16**

**Flora A. Keshgegian, Episcopal Theological Seminary of the Southwest**

Beyond Borders? Eschatological and Redemptive Themes in Discourses of (Dis)location

A variety of disciplines (e.g., ethnic studies, diaspora studies, feminist studies, transnational studies) employ the language of borders, border crossings, and displacement to suggest not only locational movement, but a dislocation that is in some way threatening to identity and life itself. The interplays of margin and center, of home and diaspora and/or exile give further characterization to the sense of threat and of potential or real loss. Such language also points toward hope, either as return or as a claiming of new/renewed place. Christian theology has characteristically used similar language to describe both eschatological deliverance and the character of life on earth. This paper will explore the intersections and juxtapositions among these discourses and rhetorics of location, specifically those that attend to borders, crossings and displacements. It will engage in a critical analysis of the strategic rhetorical aims of such language and how redemptive claims are/are not furthered.

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 **22-24**

**Anne Key, California Institute of Integral Studies**

Birth and Death: The Cihuateteo in Mesoamerican Cosmology

The Cihuateteo (literally “women goddesses”) appear in the pantheon of Mesoamerican cosmology as women that died in childbirth and were deified. They are mentioned in many of the early writings by the Spanish clerics who recorded the belief system of the indigenous peoples of Mesoamerica, and they appear in the Mesoamerican 260 day ritual calendar. The deification of these mortal women that had died in childbirth parallels the deification of warriors slain in battle and reflects the beliefs regarding creation and sacrifice told through Mesoamerican creation stories. The Cihuateteo statues from the state of Veracruz, Mexico, are rich in iconography exemplary of the symbolic heritage of Mesoamerica. Through the poetry of the symbols, the statues express the cosmological principles of sacrifice, death, and life. This presentation explores the place the Cihuateteo held in Mesoamerican cosmology and the unique symbolism associated with their statuary.

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 **23-10**

**Alexei Khamine, Drew University**

Apocalyptic Discourses in Action: Nineteenth- to Twentieth-Century Russia

The scale of Russian cataclysms in the 20th century is apocalyptic indeed. I argue that Russian apocalyptic mentality contributed greatly to the various social cataclysms such as anti-religious persecutions in the Soviet Union. I analyze the dualism of Russian culture that may have contributed to the unprecedented influence of apocalyptic discourses, both religious and secular. My analysis of such diverse apocalyptic discourses as those of St Seraphim of Sarov and Nikolai Chernyshevky, reveal that a number of “binary oppositions” (Lotman’s term) such as East vs West, orthodoxy vs heresy etc have been reproduced and reinscribed in the apocalyptic discourses and practices of the 20th century Russia. Finally, I suggest that the same set of issues may help to understand contemporary Russian religious practices.

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 **22-20**

**Vladimir Kharlamov, Drew University**

Deification Innuendo in Gregory of Nyssa

This paper attempts to retrieve the content of human deification in the theology of Gregory of Nyssa. The author suggests that, in spite of rather scarce use of direct theosis language Gregory nevertheless not only occasionally refers to this notion, but systematically incorporates it throughout his theology. His “contextual deification” in very broad terminological language makes Nyssa’s contribution to the development of deification greater than even the enthusiasm of Athanasius and rhetoric of Gregory of Nazianzus. There are several grounds in Gregory’s understanding of creation, anthropology, Christology and asceticism that make deification possible for a human person and in a way even unavoidable. Gregory is very consistent in his implication of a the wide variety of deificational themes. His enthusiasm for the essential goodness of the human being, and the strong connection and participation of humanity into the nature of God, is remarkable.

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 22-66

**Andrew Eungi Kim, Korea University**

The Rituals, Beliefs, and Symbols of Korean Civil Religion: The Making of Korean Nationhood and Peoplehood

The concept of civil religion refers to a set of symbols, values, and ideas expressed in everyday life concerning the society’s ideals, national purpose, and its traditions. Because it celebrates and reinforces the nation’s culture—its language, religion, “peoplehood,” and “way of life”—civil religion is a source of powerful identity which promotes national unity and sustains individual commitment toward national goals.

The question is thus: Are there any symbols and cultural attributes in South Korea which provide a basis for the development of Korean civil religion? If so, what are its characteristics and how is Korean civil religion different from its counterparts in other countries? In view of these questions, this paper examines Korea’s national symbols, culture, history, and renewed traditionalism to identify the characteristics of Korean civil religion.

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 22-15

**Heup Young Kim, Kang Nam University**

A Tao of Interreligious Dialogue in an Age of Globalization

The dualism between logos and praxis is yet a root-cause of the contemporary theological and religious discourse. Consequently, interreligious dialogue is divided as a field either related to comparative theology or philosophy or in pursuit of a common action for social justice. Instead of the traditional logos and the liberationist praxis, hence, this paper will argue the Tao as an alternative paradigm that overcomes this dualism and is more germane to this age of globalization in the ecological crisis. It will propose three reconfigurations of interreligious

dialogue; 1) from an "either-or" mode of thinking to a "both-and" way of life (T'ai-chi), 2) from an epistemology of knowing to a discernment of the way toward life in and through sociocosmic narratives of the exploited life (ch'i), and 3) from an ideologically motivated action based on a historico-anthropocentric subjectivity to a participatory embodiment in an intersubjective communion with the cosmotheandric trajectory (Tao).

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 **22-66**

**Paul Hyoshin Kim, Little Falls, NJ**

Taksa Ch'oe Pyŏnghŏn and the Struggle for a "Christian-Korean" Identity

This paper argues that the traditional view of the incipient Korean Protestant church (1885-1910) as theologically conservative, politically inactive and culturally imperialistic needs to be revised because it denies subjectivity and agency to early Korean Christians. By examining the religious thought and political philosophy of Taksa Ch'oe Pyŏnghŏn who before his conversion to Christianity was a capable Confucian scholar, this paper shows that many early Korean Christians forged a new self-identity that fused their Confucian traditions and new great way of truth (chili taedo) to possess a new faith that is evangelical, indigenous and nationalistic.

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 **20-62**

**Youngmin Kim, Bryn Mawr College**

Individual Morality, Law, and the Political in the Confucian Tradition

This paper examines the critique of Neo-Confucianism by Wang Tingxiang (1474-1544) in order to explore how the political was conceived in the Confucian tradition, more specifically, how the significance of individual morality and law were sifted through it. Through the reworking of Mencius's famous thought-experiment—everyone commiserates when seeing a neighbor's child falling into a well—Wang suggested that we should acknowledge a realistic picture of the world in which different subjects and social groups recognize different moral necessities and ways of conceiving an ideal life. This new perception of the human condition allowed Wang to develop a vision that radically departed from Neo-Confucianism, the mainstream Confucianism of his times. An examination of Wang Tingxiang's new vision will shed light on such important issues as "rule of law", political obligation, the nature of an authoritative legislator, and the limits of ethics in the Confucian tradition.

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 **21-50**

**Martha Ann Kirk, University of the Incarnate Word**  
Women of Bible Lands: A Pilgrimage to Compassion and Wisdom

Early stories about and by Jewish, Christian, and Muslim women from the 19th century BCE to the 9th century CE can teach compassion and wisdom. The stories were originally in Hebrew, Greek, Latin, Coptic, Syriac, or Arabic and some have not been easily available. The recurring violence in human history, especially violence towards women, contrasts with the wisdom of peace. The modern world often emphasizes the divisions between the cultures of the Middle East, Africa, and Europe, or the divisions between Islamic, Jewish, and Christian countries. The compassionate image of the divine central in each of the religions of the book and the rise and fall of earthly empires call humans today to live in respect and peace. Ancient women's words and journeys strengthen modern readers for this challenging pilgrimage from the head to the heart where the family of humanity can be recognized.

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**Keith Knapp, The Citadel**

The Attraction of Filial Cannibalism: The Confucian Appropriation of the Sujati Jataka

Early Confucians held the body as ancestral gift that was not to be damaged in any way. Nevertheless, in the Tang dynasty, Chinese delighted in tales of exemplars who cut off their own flesh to feed their ailing parents. How could Confucians alter their beliefs so radically?

This paper argues that the Jataka tale of Sujati who fed his starving parents his own flesh enchanted many Chinese because of the importance they placed on filiality. Earlier filial tales emphasized that, to serve a parent, a child should be willing to sacrifice even life itself. This sentiment led to the Jataka's Confucian version in which the wife of Wang Wuzi, severs her own flesh to make medicinal soup for her ailing mother-in-law. This version domesticated the tale by changing the protagonist's gender – Confucians associated violent filial acts with women -- and by making her intentions solely devoted to filial piety.

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**Jennie S. Knight, Emory University**

The Black Madonna, Mary Magdalene, and the Goddess: Re-Mythologizing the Divine Feminine in Popular Fiction

The popularity of Dan Brown's *The Da Vinci Code* and of Sue Monk Kidd's *The Secret Life of Bees* is due in part to their re-mythologizing of the divine feminine within a Christian symbol system. Drawing upon my ethnographic research in Christian feminist spirituality centers, I argue that women who yearn to integrate their passion for the divine feminine with their

religious tradition are finding new myths for the divine feminine in popular fiction. The genre of popular fiction allows for a freedom to create new myths and enables readers to engage imaginatively with alternative images for the divine. Women often experience transformations of self-image, relationships with others, and spirituality when they embrace images for the divine as feminine and Black. The commercial appeal of “goddess” imagery reflects the growth of feminist spirituality and an awareness of the power, for women, of seeing themselves in the image of the divine.

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**Timothy R. Koch, New Life Metropolitan Community Church**

Choice, Shame, and Power in the Construction of Sadomasochistic Theologies

One of the constitutive elements of sado-masochistic interactions is the removal of the masochist’s choices, making it possible for both masochist and sadist to proceed in a spiritually powerful state of relative shamelessness. These axes of choice, shame, and spiritual power are especially relevant to the experiences of gay men. This paper will explore three episodes where these elements come to the fore: the Garden of Eden; the Crucifixion of Jesus; and the Inquisition. From here, this paper will address debates over whether homosexuality is volitional, the presence of shame in these discussions, and possible ramifications for gay men if we are constructed as persons without choice in terms of our sexual orientations. This heuristic submission analyzes each of these contexts theologically and politically.

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**Kenneth Koltun-Fromm, Haverford College**

Reading Practices and Religious Authority: Abraham Geiger's Biblical Criticism and the Study of Judaism

Abraham Geiger (1810-1874), the noted Jewish-German reform theologian, produced a remarkable exegetical breakthrough in his study of the Bible and rabbinic exegesis in his 'Urschrift' (1857). Here, Geiger examines a biblical text forever reworked by readers who project into the text all that they hope to get out of it: this is hermeneutical authority through revolution, a creation of meaning through radical revision. Jews discovered personal meaning by reading it into and within the biblical text. In Geiger's 'Urschrift,' the search for origins produces the authority of personal meaning as hermeneutical practice. It is a hermeneutic, I argue in this paper, that reveals how Jewish readers transform a text into an authoritative source of personal meaning. For Geiger, textual interpretation mirrors the movements of religious history and polemics. The study of Judaism would become, in Geiger's hands, a study in the authoritative reading practices of historical Jewish communities.

**Jyri Komulainen, University of Helsinki**

Is a Multi-Religious Identity Theologically Plausible? Some Post-Liberal Reflections

The paper discusses a question of multi-religious identity. First, it is observed that what we call "religions" are open-ended cultural traditions. Secondly, it is shown that religious traditions pursue different goals. The paper explores also the possibility of delineating Christian identity amid cultural and religious dynamics. Christianity could be defined as movement or historical dynamics inaugurated by Jesus of Nazareth. If the theological idea of incarnation is also taken into account, Christian faith entails contextualization. Since cultures display also religious dimensions, contextualization embraces also traditions that have been labeled as "religions." In the end, the paper surveys some instances of Hindu-Christianity. The conclusive argument is that Christian faith can adopt also "multi-religious" forms. The decisive factor is, however, whether the Christian narrative may provide the meta-narrative of multi-religious identity, i.e. the one that transforms other narratives in conflict situations.

**Gereon Kopf, Luther College**

The Ethical and the Non-Ethical: Nishida's Methodic Subversion

In his final essay on religion, the Japanese philosopher Kitarō Nishida seems to make a series of assertions that are designed to undermine traditional value systems and that culminate in the observation that god must contain absolute evil. However far from collapsing good and evil or rejecting the ethical project all-together, I think that Nishida systematically subverts the ethical project prior to the twentieth century in order to suggest a non-dualistic ethics. To bring out the full force of his systematic subversion and its applicability to contemporary issues, I will read Nishida's philosophy on the background of the Buddhist texts Nishida utilizes in support of his argument and explore its applicability to key concepts borrowed from Derrida's deconstruction. The result will not only propose a bridge between the Buddhist and the Continental philosophical traditions, it will, more importantly, introduce Nishida's unique contribution to contemporary ethical theory.

**Basit B. Koshul, Concordia College, Moorhead**

The "Economic" in Religion and the "Religious" in Economics: A Qur'anic-Weberian Perspective

Building on Marx's insight that religious life is a product of economic activity and Weber's observation that modern economic life is the product of a particular religious ethic, modern social-scientific reasoning has established that there is an intimate connection between religious life and economic life. An analysis of the Qur'anic narrative in the light of this social-scientific finding opens up worlds of meaning for both Qur'anic exegesis and social-scientific theory - meanings only vaguely perceived in pre-modern exegesis and modern theory. An analysis of the structure of the Qur'an 2:255-86 from the perspective of social-scientific theory enriches scriptural reasoning by laying bare the economic dimension of the religious life. Conversely, an analysis of social-scientific theory from the perspective of 2:278 and 2:282 enriches economic theory by laying bare the irreducible religious element in all economic activity.

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**Jeffrey Kosky, Washington and Lee University**

Clouds That Reveal: Mystical Theology and the Creative Habitation of Today's Global Blur

Can we live creatively within the global blur anticipated by the overcoming of spatial and temporal distance in the steam age and infinitely furthered by the 'second sun' of our telecommunication network? Since the question of making the world creatively inhabitable is the question of architecture, this essay asks: is an architecture that creatively inhabits today's global omnipresence and simultaneity? In other words, it asks if there is an architecture that can see what Paul Virilio calls the "apocalyptic phenomenon" of a contracting globe as revelatory? While this involves re-interpreting the task of architecture, it also involves discovering a model of religion that finds revelation in the cloud itself. Are there clouds that are revelatory not because their parting allows all to be seen clearly and distinctly, but because the divine is beyond clear and distinct place? The mystical theology of the cloud of unknowing provides such a model.

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**John Kozyra, Azusa Pacific University**

Conscience, Neuroscience, and Non-Reductive Physicalism

This research considers the neurology and theology of conscience from a non-reductive physicalist perspective. First, it briefly identifies current scientific understandings of the neurological structures and functions responsible for moral decision-making. Second, some morally significant examples of bottom-up and top-down neurological research will be

identified. Bottom-up research considers how manipulations of or changes in the brain's physical structure impact cognitive-affective processes. Top-down research examines how actions, feelings and thoughts change the brain's physical structure and functioning. After examples of these two research approaches are identified, implications for moral development will be considered. Particularly, bottom-up and top-down considerations will be compared with the description of moral development, or rather the moral disintegration described in Romans 1.18-32. Finally, this paper will suggest directions for further integration of science and theology in this field.

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 **22-124**

**Christine Kraemer, Boston University**

Self and (M)other: Apocalypse as Return to the Womb in *Neon Genesis Evangelion*

The science fiction anime series Neon Genesis Evangelion is soaked in Western philosophy, psychoanalysis, and religion, particularly Judeo-Christian eschatological imagery. In this paper, I will argue that against the tendency of Western apocalyptic belief, which tends to be politically and theologically regressive, Evangelion's psychological apocalypse has liberative potential. Through the adolescent Shinji's desire to return to the womb of his absent mother, a series of apocalyptic, world-shattering events occur, initiating him into an adult sense of identity, responsibility, and relationship. The resulting change in consciousness has implications for societies struggling with issues of nuclear proliferation and destruction in the apparent absence of a transcendent, law-giving god.

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 **21-50**

**Michelle Kraft, Azusa Pacific University**

Who's Raising Our Children?

As more mothers enter the work force, more and more children are being placed in full-day daycare. This new trend, causes many families to discuss whether or not to put their children in daycare and if so, how to go about it. This article will assess many sides of this issue looking specifically at a study done by the National Institute of Child Health and Human Development. How to interpret the findings of this study and how to apply it to one's life will also be discussed from a practical and theological perspective.

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 **22-20**

**Jennifer Kreis, Boston College**

Rethinking Gregory of Nyssa's Apophaticism: Understanding and Theology as Rational and Eschatological

The paper will consider the role of understanding in human knowing according to St. Gregory of Nyssa, concentrating upon the knowledge of God and theological inquiry. The method of theology as Gregory conceives it is not explicitly delineated for his readers; we must discover what theology is through his operation, his *modus vivendi*, rather than through any definition which he outlines. An account of Gregory's operation shows that understanding is distinct from, though not in opposition to, the judgments of doctrine to which Christians assent and by which they live. Understanding in theology is the attempt to penetrate into the darkness which is God himself. This type of inquiry has the characteristics of mysticism, but our contribution to the rethinking of Gregory's apophaticism will be an analysis of the rational and eschatological dimensions of Gregory's theological inquiry.

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**Joseph Kroger, Saint Michael's College**

Mexico's Madonnas of Conquest

Although Christian Madonna images are generally interpreted as symbols of maternal comfort and compassion, the Virgin Mother of God has also been seen in Christian history as a war goddess. This was certainly the case in Mexico, where today Mary has become a symbolic force more vital to the devotional life of the faithful than her son Jesus himself. Images of Mary were associated with warfare and conquest from the moment the conquistadors set foot on the shores of Mexico. The Virgin's role during the Spanish reconquest of the Moors and the goddesses role in Aztec devotional life contributed to the image of Mary as 'La Conquistadora'. Throughout Mexican history from colonial times to the present the Virgin has been honored for her military victories. Five images of the Madonna hold high military rank in the armed forces and remain distinctive today because of their association with conquest and domination.

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**Avron Kulak, York University**

Between God, Self, and Neighbor: The Twofold Ethics of *Fear and Trembling*

In my paper I examine the relationship between individual and social responsibility in *Fear and Trembling* by showing that de Silentio has – and, further, that he knows that he has – two absolutely different concepts of ethics, corresponding to which are two absolutely different concepts of the relationship between God and human beings. In setting de Silentio's thought within the context of Kierkegaard's concept of history – the distinctions between paganism,

Christendom, and Christianity – I argue that de Silentio’s double concept of ethics expresses the fundamental Kierkegaardian either/or. Either believe – in existence as paradox: as the faithful regaining of individual and social, God and human beings. Or be offended – by existence as contradictory: as annulled by teleological conceptions of individual and social, God and human beings. I argue overall that, for de Silentio as for Kierkegaard, absolute duty to God is no less social than individual.

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 **21-57**

**Seth Kunin, University of Aberdeen**

Structure and Identity Construction among the Crypto-Jews of New Mexico

This paper presents a neo-structuralist ethnographic analysis of the Crypto-Jews of New Mexico. While much of the arguments about Crypto-Judaism have focussed on authenticity, this paper instead examines the nature of identity as it exists among those people who identify themselves as Crypto-Jews and relates those identities with cultural practices and beliefs. The paper identifies a range of ideal types of identity constructions and examines the processes of transformation by which individuals move between different types -- it emphasises the fluid and contextual nature of identity. The paper also examines the relationship between the different "types" of identity and underlying structural forms. It demonstrates that the structural level is shaped by and plays a role in the negotiation of identity. It thus argues for a rethinking of underlying structure and provides an argumentative basis for agency within a structuralist theoretical model.

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 **20-124**

**Gary M. Laderman, Emory University**

Harvey William Cushing, Brain Surgeon, 1869-1939: The Cult of Doctors and the Modern Culture of Healing

This presentation begins with a general discussion of the current popular interest in exploring the links between religion, medicine, and healing before turning to a more focused discussion of the fundamentally religious role of the healer in different cultural settings and through time. It then touches on the profound transformations in medical culture at the turn of the twentieth century, an era traditionally understood as witnessing the triumph of science over religion. The bulk of the paper will focus on the pioneering brain surgeon, Harvey William Cushing, whose life and work both illuminates and contributed to the cult of doctors in the early decades of the twentieth century.

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**22-63**

**Shira L. Lander, St. Mary's Seminary and University**

“The Word Made Flesh”: Case Studies of Confluence and Conflict in the Shrines of the Terebinths of Mamre and the Maccabean Martyrs in Daphne, Syria

During the fourth century, the shrine of Abraham’s theophany in Terebinthus (Palestine) attracted pagan, Jewish, and Christian pilgrims. Eusebius reports that Constantine ordered local bishops to purge the site to prevent Christians from participating in pagan rituals. A later version of events by Sozomen portrays each group performing its respective rituals peacefully alongside the other, even after Constantine built a Christian shrine there. By contrast, references to the Maccabean martyrs’ shrine and that of Apollo in Daphne (Antioch, Syria) reveal conflict between Jews, pagans, and Christians, which first erupted during the reign of Julian. Physical contestation was matched by the construction of oppositional identities in sermons and letters, pitting one group against the other. This paper will explore the relationship between exegetical treatments of the Biblical figures venerated at each shrine and the character of the relations between Christians and non-Christians at their late Antique Palestinian and Syrian shrines.

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**21-107**

**Susan Landesman, Columbia University**

Goddess Tara and the "Great Secret"

Seeing reality from an ultimate viewpoint, the enlightened mind transcends notions of gender. However, from a conventional perspective, Goddess Tara is one of Buddhism's earliest female role models to promote women’s potentiality for enlightenment. Tara’s legendary past as the Princess "Moon of Wisdom" documents her conversation with an orthodox-minded monk who exhorted her to pray for rebirth as a man. In contrast to his advice, the princess vows to remain in female form in all subsequent lifetimes, working to alleviate suffering for as long as a single being remains in the continuous cycle of life and death. This paper will explore the Tibetan translation of a Sanskrit text, the Tara-mala-kalpa, which was the major source for the Tara cult's formative period in India, and argue that this text demonstrates the beginning stages in the development of feminist role models in seventh-century tantric Buddhist rituals, art, and thought.

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**20-106**

**John H. Lardas, Haverford College**

*Moby Dick* in the Age of the Moving Picture

As Martin Marty notes, 1920's America "reeked of religion," a time of profound conflict as both liberal and conservative Protestants sought to come to terms with an emerging mass culture and civic pluralism. But what did this period look like given that the interwar years also witnessed the rapid development of cinema and mass advertising strategies? This paper will argue that the Melville Revival of the 1920s sheds light on how such developments came to terms with, among other people, a white Protestant majority. As Paul Virilio writes of this period, "with the apocalypse created by the deregulation of perception came a . . . moment of panic when the mass of Americans . . . could no longer believe their eyes."

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**Amado Láscar, Ohio University**  
The Recuperation of the Word

Globalization, like other words of its kind--modernization, stabilization, or industrialization--connote neutral, if not humanitarian processes in the world of mass media and consumer culture; that is to say we take them for granted without seeing their morphology and ideological weight. Such words appeal to First World consciousness, and we accept them, act upon them, and live with them as though they were trees that express the passage of time, the four seasons, years. If we attend the words carefully, look at the meaning attached to each root, prefix, and suffix, and reinsert them into our memory and our narrative of time, we can reestablish the connection between word and deed, we can recover meaning. This paper addresses the ways in which indigenous communities of the Americas have emphasized lifeways and sacrality that recuperate the meaning of words as a strategy of resistance to globalization and its effects.

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**Amer Latif, Marlboro College**  
Mercy in Literalness: Ibn al-Arabi's Quranic Hermeneutics

This paper seeks to outline the argument that Ibn al-Arabi (d. 1240 CE) makes and the strategies he employs in the *Fusus al-Hikam* and the *Futuh al-Makkiyya* concerning Pharaoh's witnessing of faith at the time of his drowning. Ibn al-Arabi argues, contrary to common understanding, that Pharaoh died in a state of purity of faith and that God made him a sign of His mercy rather than of His wrath. Ibn al-Arabi's argument is based on a literal understanding of the Quranic text by taking each word to mean exactly what it says. The result is a surprising and illuminating display of a Quranic hermeneutic in which literalness, rather than withholding God's mercy, serves to extend its scope.

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 **21-22**

**Jerry Law, Claremont Graduate University**

Mystical Self, Activist Self: Religion and Emancipation in the Thought of Simone Weil

Recommendations for society's reform must address three questions: What is political good? How are we to attain it? Is its attainment possible? Simone Weil's late political thought depends upon a religious anthropology to answer the third of these questions affirmatively.

Weil's early 'Oppression and Liberty' critiques society so harshly that meaningful emancipation of persons from oppressive social conditions is impossible. However, in her late 'The Need for Roots' the introduction of a religious anthropology overcomes this obstacle by proposing that through mystical encounter with life's circumstances, even those intractably contrary to human good, what persons fundamentally seek – encounter with the *Ultimum* – can be attained. Weil's earliest and latest major works thus possess unity of purpose – pointing the way to political emancipation – with the mystical self introduced in the late work as the means by which the achievement of human and political good becomes really possible.

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 **20-112**

**Michael Lazich, Buffalo State College**

The Chinese Repository and the Missionary Origins of American Sinology

The studies and publications of American missionaries in China in the mid-nineteenth century served as a major source of information about the countries of East Asia for English-speaking Westerners. The most notable example of this was the Chinese Repository, a monthly journal that for nearly two decades functioned as the chief venue for scholarly investigations of China and neighboring countries. First published under the editorship of the American missionary E. C. Bridgman in 1832, and later by Bridgman's Congregationalist colleague, S. Wells Williams, the Chinese Repository was dedicated to vastly expanding the Western world's knowledge of East Asian history and culture. This study critically analyzes the roles of Bridgman and Williams as pioneering scholars and cultural intermediaries and assesses their larger impact in shaping American impressions of China throughout the earliest decades of U.S. involvement in East Asia.

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 **20-10**

**Frances M. Leap, Seton Hill University**

"Why Do They Hate Us?": Christian and Muslim Ethics Crossing Boundaries

Misconceptions about the hate of 'the other' for 'us' abound on both sides of the world. Two professors, one teaching in Egypt, the other teaching in Pennsylvania, paired students in their courses for an exercise in crossing boundaries. Voluntary participation was focused in common readings, class discussion, email, and discussion board exchange. Topics included ethno-nationalist conflicts, oriental, colonial and post-colonial concerns, justice, peace-making and terrorism, the ethics of humanitarian intervention, comprehensive security, principled foreign policy, America and the Muslim world, Islamic social ethics, Catholic social teaching, and clash and/or cooperation of civilizations. Professors observed and guided the dialogue. This paper summarizes the planning and process of the project and offers analysis of the results.

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**Boyung Lee, Pacific School of Religion**  
De-Spiritualization of the Body

This paper examines sexuality in Confucian contexts. I first talk about the body relative to sex and sexuality. After critically analyzing the Confucian notion of the body, I then focus on de-spiritualization of the body, arguing that de-spiritualization is fundamental to East Asian-American discussions about sexuality.

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**Hak Joon Lee, New Brunswick Theological Seminary**  
Systematic Distortion of Race: A Habermasian Analysis of the Korean-Black Conflicts in the U.S.

Utilizing Jürgen Habermas' critical social theory, this paper studies the Korean-Black conflicts in the US with its focus on the L.A. Riots. Challenging conventional interpretations, the paper argues that the conflicts between the two groups must be understood primarily in the context of the structural changes caused by the shift of the US capitalism and the manipulation of the white political hegemony, rather than cultural misunderstanding, differences and communication problems between Koreans and Blacks. To prove the case, the paper employs Habermas' notions of "systematic distortion of communication," "colonization of the lifeworld by the system." Attending to the shortcomings of Habermas in explicating the significance of race, gender, and religion for political struggles and public discourses, the paper studies the communitarian religious-cultural resources of the two communities in forging mutual understanding and political solidarity. The paper finally explores the implications of the study for other racial conflicts in the US.

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**Hyo-Dong Lee, Vanderbilt University**

Interreligious Dialogue as a Politics of Recognition: A Hegelian Reconfiguration of Interreligious Relationships in an Age of Globalization

My paper attempts to make a case for reconfiguring the idea of interreligious dialogue with the help of the Hegelian notion of 'mutual recognition.' The world today is characterized by a process of globalization in which religious communities are increasingly turned into co-inhabitants of a common economic, political and cultural space. My paper argues that, within such a context, the Hegelian notion of mutual recognition provides interreligious dialogue with both a renewed rationale and a reformulation in the form of a 'dialectic' of theology of religions and comparative theology. Such a reformulation, I argue, helps interreligious dialogue to be practiced as a political theology, i.e., as a 'politics of recognition' equidistant from postliberalism and radical orthodoxy on the one hand and multiculturalism and identity-politics on the other.

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**Solange Lefebvre, Université de Montréal**

Religion, Spirituality, and Youth

This presentation proposes to interpret the distinction, ever more commonly made, between religion and spirituality, as viewed on the horizon of two historical trends: (1) the West's post-war generations tend to have more individualized relations with religious institutions; and (2) concomitantly, secularization is opening up a broader and more diffuse experimental space of meaning. On this horizon, appears the following hypothesis: the expression "spirituality" means the capacity of persons to make meaning, to make a relational connection with the sacred or with transcendence, as grounded both in their henceforth more firmly asserted individuality and within a secularity whose space has emerged and expanded with the progress of secularization. The spiritual quests that we shall be examining among youth take paths that either converge with, complement, or oppose those of religious institutions and traditions.

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**Nancy Levene, Indiana University, Bloomington**

Nothing More Natural Than Culture: Vico and the Secular

Vico's "new science" of the common nature of nations is usually placed among the first attempts to enunciate a theory of history without theology. Vico's double claim is that what drives history is "divine providence" while what drives providence is nature itself. Providence, then, seems a

strategically theological name for what is in fact a science of social and political change, wherein God is a character, a human invention like any other. Yet read closely, Vico is not quite the champion of secularity he is often claimed to be. In my paper, I argue that what is most interesting in Vico—and most controversial—is his insistence that there is nothing more natural than culture; nothing more cultural than nature. It is Vico’s refusal to oppose these terms--and his positioning of providence between nature and history/culture--that makes his contribution to the contemporary relationship between religion, philosophy, and the secular most relevant.

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 **21-124**

**Miriam Levering, University of Tennessee, Knoxville**

Zen for the Women's Quarters: The Teachings of Soshin-ni (1588-1675)

Soshin-ni (1588-1675), a Zen nun of the early Tokugawa period in Japan, taught Zen to women in the Shogun's harem, or women's quarters. The Soshin-ni hogo, one of two texts by Soshin-ni now extant, collects the teachings that Soshin-ni offered to listeners who are assumed in the text to be persons who could not leave lay life, and who had to live together as a group. The content of the text suggests that it is likely these Zen teachings were designed to be of practical use to women whose lives were shaped by sexual servitude. The text offers an unusual opportunity to observe Zen teachings offered to lay women, and probably to lay women who had to endure the often sad and difficult life of the Shogun's women's quarters.

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 **20-57**

**Thomas A. Lewis, Harvard University**

Hegel’s Pragmatism?: Toward an Open-Ended Consummation of the Philosophy of Religion

Several recent interpretations of Hegel have stressed social practices and maintained that for Hegel the criteria for judgment are always immanent to practices of judgment rather than based in references to some standard independent of those practices. While elements of Hegel’s philosophy of religion may be in tension with this reading, pursuing this pragmatic thread enables us to view the consummation of religion as consisting in the recognition that the absolute is manifest in the practices of the religious community and that these practices express this initial recognition. This reading of consummation leaves this standpoint open to further development and thereby avoids the problems associated with claims to an “end of history.” In doing so, it both sheds further light on the resonance between Hegel and pragmatism—particularly that of Brandom and Stout—and suggests that Hegel provides greater resources for contemporary religious thought than is commonly appreciated.

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22-30

**Jeffrey Stephen Lidke, Berry College**

Towards a Theory of Tantra-Ecology

I seek in this paper to further Ian Whicher's theory of yoga as integration by thinking through Tantric conceptions of the body and visualization practice in a way that understands sadhana as the concrete and literal embodying of the ecosphere. This Tantra-ecology will be--ala J. Z. Smith--'foreignized' via Deep Ecological scholarship and 'familiarized' via a careful excavation of 3 categories of interrelated Sanskrit texts--Agama (the Nityasodasikarnava); Vimarsini (the Rjuvimarsini and the Artharatnavali); and Paddhati (particularly (Nepalese Tripura Paddhatis)--which in turn will all be contextualized within and informed by the oral traditions and practice of contemporary Parbatiya Sarvamnaya Sakta Tantrikas in the Kathmandu Valley.

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23-9

**Jeffrey Lidke, Berry College**

Cooking Consciousness: The Preparation and Transformation of Food in Four Hindu Contexts

Food is an ubiquitous category in Hindu religious practice, linking medical understandings of the body to Samkhyan theories of cosmogony, to cooking prohibitions, to dietary habits, to ritual practice, to ascetic codes, and to the harnessing of power in Tantric rituals. All foods comprise some combination of the fundamental strands of reality (the gunas) and are thereby classified as 'luminous,' 'energetic,' or 'heavy' accordingly. The specific impact of any given food is additionally calculated according to a number of interrelated determinants, including caste, gender, bodily constitution, and season. Furthermore, complex ritual injunctions regarding its preparation determine whether any given food is pure or impure, empowered or otherwise. This paper investigates these dynamics through the study of four Hindu practitioners: a housewife, a temple priest, a renunciate, and a Tantric yogin.

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20-63

**Vasiliki Limberis, Temple University**

Breads of Healing: Metabolizing Miracles and Metaphors in Fourth-Century Cappadocia

From a variety of texts of the Cappadocian Fathers, there is evidence of an elaborate theory that links curing of the diseases of the body and soul with the partaking of the Eucharist. From their comments on activities at martyr shrines and other extra-liturgical events, and from archeological evidence of bread seals, there is evidence about other therapeutic breads called "Eulogiai." While the latter were given outside of the sacramental context, they were nevertheless reputed to relieve

sickness and its suffering. Although Eucharistic bread has foundation in the New Testament, there is general consensus that the Christians' use of other bread for healing and blessings was borrowed from Greco-Roman custom. This presentation will address the several kinds of breads that Christians in fourth-century Cappadocia sought for the breads' healing powers. In addition, corroborating evidence will be given from the examples of fifteen bread seals, dated from 300-475 CE.

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**Kathryn Lofton, University of North Carolina, Chapel Hill**  
Religious Reunion and the New Spirituality

During the nineteenth century, religious intellectuals were possessed by the pursuit of the “universal religion.” This paper surveys the strongest proponents of this epistemological quest, including James Freeman Clarke, Charles William Eliot, Samuel Johnson, Harold Glenn Moulton, and Adolf von Harnack in an effort to extend historical interpretations of twentieth-century spirituality into the previous century. Rather than solely emphasize the Christian doctrinal insistence embedded within philosophies of “universal religion,” I will highlight the systemic breakdowns narrated within these texts. For intellectuals proposing “universal religion,” these new theological positions allowed portholes away from totalitarian Christianity. As much as their philosophies were elaborate justifications for the persistence of Christianity into modernity, they were also strategies of exile. If Christianity was the “universal religion,” than any other religious experience could be interpreted as a Christian act. Texts exhorting “universal religion,” then, were proposing no less than the respectful deconstruction of Christianity.

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**Kathryn Muller Lopez, Campbell University**  
Standing before the Throne of God: Critical Spaciality in the Judgment of the Wicked in Apocalyptic Literature

In apocalyptic recitations of history the most critical moment is the judgment of the wicked. It is after this judgment that a new stage of history is ushered in, and the world becomes a dramatically different place. The purpose of the change is fairly evident to the reader in that this is the historical moment in which the faithful will be rewarded for their faithfulness and will take their proper place in God's world. While the nature of this new space has been explored, the space of the judgment itself has not been as thoroughly addressed. In what space does this critical juncture of history take place? In the apocalyptic world, where do God and the wicked dwell during the judgment and how is this space arranged? Using several examples of apocalyptic judgment scenes, this paper will explore the ancient world's understanding of the critical spaciality of this "future space."

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 **22-19**

**Steffen Lösel, Emory University**

Guidance from the Gaps: The Holy Spirit, Ecclesial Authority, and the Principle of Juxtaposition

Recent ecumenical dialogues have focused on the question of ecclesiastical offices. At the heart of this debate lies the question of how to relate the Holy Spirit's guidance of the church to its structures. This paper argues that no ecclesial structure must be identified undialectically with the voice of the Holy Spirit, but that the church must discern the guidance of the Spirit in the context of the Christian assembly, as it emerges ever anew from the 'gaps' left open in the assembly's juxtapositions of texts, bath, and shared meal. I develop my thesis through a retrieval both of Karl Barth's christological principle that the church must always give witness to the "simple and unambiguous Yes" of God to humankind in Jesus Christ, and of Gordon Lathrop's principle of juxtaposition in the ordo of the liturgy.

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 **21-103**

**Gerard Loughlin, University of Durham**

*Rain, Fire, Water, Snow, Dew*: Seeing the Unshowable in Tarkovsky's Films

Andrei Tarkovsky's film, *Andrei Rublev*, famously ends with a color sequence of the great painter's icons, and it is the venture of this paper that the theology of the icon best helps us to understand Tarkovsky's attempt to produce non-symbolic "symbols", images that resonate with what cannot be seen and yet is fully in view. The paper pays particular attention to Tarkovsky's films *Solaris* and *Nostalgia*.

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 **20-118**

**Shanny Luft, University of North Carolina, Chapel Hill**

Satan on the Silver Screen

The Devil in Hollywood films exists, not necessarily as a symbol of evil, but as a collection of compelling, conflicting personalities--part trickster, apocalyptic villain, seductress, and cultural critic. Hollywood has culled theology, popular, and folk culture to offer a complex religio-scape of God's quintessential enemy. This paper considers late-twentieth century constructions of the Devil in mainstream film in order to analyze how the character has been adopted, adapted, and reinterpreted in popular culture. I argue that Satan in Hollywood articulates politically and socially conservative attitudes toward class, gender, and globalization.

**Joseph Lumbard, American University, Cairo**  
Koranic Inclusivism in a Broader Historical Context

Many verses of the Koran provide openings for interreligious dialogue and accepting the validity of other religions, while others appear as supports for strict exclusivism. Most Muslim exegetes have read the former verses in light of the latter, arguing for an exclusivist inclusivism that allows for the validity of other religions, but argues for their abrogation after the coming of Islam. Nonetheless, others have taken inclusivist verses as prooftexts for a perpetual Islamic universalism. This paper examines both perspectives in light of classical Koranic exegesis and the sayings attributed to the Prophet Muhammad. It proposes that a reading of the Koran as a continuation of the Biblical–Abrahamic tradition, as suggested by Muhammad and the Koranic text itself, provides a better framework for mitigating the apparent contradictions between the universalist and exclusivist verses of the Koran.

**Miaw-fen Lu, Academia Sinica, Taiwan**  
Religious Dimensions of Filial Piety Developed during the Late Ming

For many scholars, the Japanese worship of the Classic of Filial Piety clearly marks the difference between Japanese and Chinese Yangming learning. I wish to reexamine this conclusion by asking whether there were similar religious ideas and practices related to the Classic of Filial Piety in late Ming China. I approach this question through an indepth analysis of the religious practices and ideas developed by the late sixteenth-century disciple of Yangming Learning, Yu Chunxi. Yu conceived of filial piety as a cosmic principle. In some of his writings, Yu appears to conceive of filial piety as a personal spirit whose power can penetrate the human world. Yu's methods of cultivation are similar to mind cultivation found in contemporary Neo-Confucianism, Buddhism, and Daoism. This example will serve as further evidence for the Chinese genesis of new religious ideas and practices based on the Classic of Filial Piety.

**Dan Lusthaus, Boston University**  
Zhuangzi's Aporetic Ethics as a Response to Mohist and Confucian Ethics

Laozi and even more so Zhuangzi attempted to ground ethics in epistemology: What we do and how we do it is based on what we can't do and don't know. Laozi's approach is descriptive and prescriptive, but unsystematic. Zhuangzi, responding to sophisticated developments in ethical theory by Mohists and Confucians, devised equally sophisticated counter theories in a more systematic fashion (or at least his theories were systematized by his followers in chapters such as the "Autumn Floods"). In this paper I will show how Zhuangzi responds to specific issues raised by Confucians and Mohists, and then analyze his response. His response, somewhat unique, I have labeled "aporetic ethics." since its foundation is not a set of first principles, central axioms, precedents, nor injunctions, but rather the consequence of coming to terms with what we don't know and can't control.

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22-12

**Gordon Lynch, University of Birmingham**

The Role of Discourses of the Self in the Narration of Personal Faith and Spirituality in Contemporary Western Society

The narration of personal faith and spirituality is shaped by the range of discursive resources available to a person in their particular social context. Drawing on specific examples of faith narratives, this paper seeks to illustrate how contemporary accounts of personal faith and spirituality in the West reflect a particular network (or 'episteme') of discourses of self-hood. These discourses are described in terms of 'expressive', 'subsumed' and 'mystical' notions of the self. The paper explores how individual faith narratives can be formed both through positions positively offered by these discourses of the self as well as through reactions against feared aspects of them. The paper concludes by exploring the idea that we need a spectrum of self-discourses in the search for 'complex subjectivity' and for more complete understandings of what it means to be religious beings.

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21-58

**Emily R. Mace, Princeton University**

Beyond Discrimination: Religion, Ethnicity, and the Challenge of Temple Building

This paper examines the intersections between ethnicity, civic planning, and religious and secular communities, focusing on the process that precedes the building of a house of worship. In particular, I examine a south Indian Hindu group's efforts to build a regionally prominent temple in a rural New Jersey township, a situation that resulted in a clash between the Hindus and their supporters, and the townspeople who hoped to preserve the village's small-town, agricultural character. Would the community remain true to agriculture, or would they welcome regional attractions – Hindu temples or Home Depots – into their midst? I argue that attitudes that initially appear discriminatory are not necessarily so. The construction of a temple can be hindered by

racial or religious discrimination as well as by other secular concerns, in this case, farmland preservation.

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 **21-16**

**Lisa Swanson Madera, Florianopolis, Brazil**

Visions of Christ: Ayahuasca Use in Two South American Christian Communities

This paper examines the healing and revelatory role of ayahuasca within two contemporary South American Christian communities: the indigenous Evangelical community of Napo Runa in the town of Venecia, in the northeastern jungles of Ecuador and the Catholic Santo Daime community in Rio Vermelho, on Santa Catarina Island in southern Brazil. Both communities meld indigenous and Christian traditions and use ayahuasca within their healing ceremonies, but they do so in very distinct ways. The paper describes the role of place in each cosmology, tracing out Christian themes, and contextualizing the specific use of ayahuasca within the network of plant-human relationships. The presentation includes clips from 'Dreaming with Santo Daime,' part of the *Ilha da Magia: Nature, Spirit, and Belief on Santa Catarina Island, Brazil* documentary film project. 'Dreaming with Santo Daime' records interviews with devotees regarding the healing nature of their ayahuasca visions.

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 **21-68**

**Lisa Swanson Madera, Florianopolis, Brazil**

Mapping the Trash: The Sacred Cartography of Garbage and Ecological Devastation in the Ecuadorian Andes and on the Southern Coast of Brazil

What can we learn about a sacred landscape from the presence of garbage, deforestation, or ecological devastation? Through the lens of local myths, regional ethnographic research, and personal interviews, this paper traces out the sacred cartography of two distinct South American landscapes—the coastline of Ilha Santa Catarina in southern Brazil and the Andean highlands of Ecuador—and then explores the symbolic place of garbage and deforestation within the sacred life giving and life taking cycles of this sentient nature.

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 **21-16**

**Enrique Maestas, Flatonia, TX**

Cultural and Religious History of Texas Native Americans

I demonstrate cultural and historical affiliation and continuity of Native American religious observance in the forms of purification lodges, Native American dance societies, and the religious use of peyote in south Texas. I introduce evidence that these Native American religious practices are directly comparable to practices of prehistoric, colonial, and modern Texas Indians. This paper presents data in the form of historical and anthropological observations of purification lodges, Native American dance societies, and the religious uses of peyote in order to discuss the emergence of these forms of Native American ceremonial observance in south Texas.

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 **20-104**

**Derek Maher, East Carolina University**

Biography and Historical Context: Life Narratives of dGe lugs pa Textbook Authors

Narrative conventions relating to the Tibetan monastic textbook author of the dGe lugs School, Paò chen bSod nams grags pa (1478-1554), are investigated in an effort to see how biographical writings about him were influenced by evolving political circumstances. Accounts of his life are contrasted with those written about the much later 'Jam dbyangs bzhad pa (1648-1722), who thrived in an environment in which the dGe lugs School had achieved political dominance. Pre- and post-1642 biographical representations of Paò chen are also compared.

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 **20-19**

**Jason A. Mahn, Emory University**

Growing Out of Eden? Kierkegaardian Faith and "The Child"

Kierkegaard recycles the Romantic image of the “wise child” to express the “second immediacy” of faith. Childhood is characterized by innocence and joy but also by ignorance and lack of self-certainty. Human consciousness “falls” from this innocent immediacy into a fragmented and guilty, but knowing and dynamic, suffering. The uncertainty with which Kierkegaard includes “the child” within Christian faith therefore matches the ambiguity with which Romantics praise a “fortunate Fall.” In this presentation I depict Kierkegaard’s complex relationship with “the child” and retrieve it as resource for contemporary Christian theology. In it, I ask: Does Kierkegaard’s rhetorical uses of ‘the child’ to elicit moral maturity in his readers leave any independent theological value for actual infants and children? Has Kierkegaard so thoroughly appropriated the ‘the child’ as a metonym for the untested innocence of Eden that their theological importance remains anterior to categories of good and evil?

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 **22-10**

**Jason A. Mahn, Emory University**

A Lutheran Luther and a Christian Christ: The Function of Religious Imagery in Twenty-First-Century Film

In this presentation, I will examine two contemporary films, *Luther* (2003) and *The Passion of the Christ* (2004). Both films market themselves as historically accurate, including on their official websites links to historical scholarship. Moreover, both films answer objections, whether aesthetic in nature (*Luther*) or religious and political (*The Passion of the Christ*) by defending the historical accuracy of the film. I argue that this question of historical accuracy masks the way the imagery, characterizations, and plot sequences in *Luther* and *The Passion* function when viewed by faith-based audiences in twenty first century-America. If the films have nothing else in common, they are both made for and marketed to audiences that view them as 'religious'. Behind avowals of historical accuracy there reside depictions of mainstream Protestantism and evangelical Christianity that reinforce the self-images and commitments of the intended audiences.

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**20-103**

**Russell R. Manning, University of Cambridge**

Towards a Critical Reconstruction and Defense of Tillich's Theology of Art

My paper reconstructs and defends Tillich's (1886-1965) theology of art. I argue that Tillich's scattered reflections on art can be reconstructed – within the context of his original proposals for a theology of culture – as a coherent theology of art able to engage with the concrete reality of visual art faithful to both the theological standpoint and the situation of cultural embeddedness. Further, by reconstructing his theology of art within the framework of his theology of culture, my paper argues that it is *die neue Sachlichkeit* (neo-realism), not German Expressionism, that is the exemplar of the expressive religious style of art for Tillich. In conclusion, I argue that Tillich's theology of art can provide significant support for contemporary theological engagement with art, especially as a powerful corrective to the widely-held aesthetic positivism within the philosophy and history of art, according to which art is wholly and exclusively about itself.

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**21-123**

**Russell R. Manning, University of Cambridge**

Tillich, Taylor, Milbank, and the Prospects for a Postmodern Theology of Culture

This paper assesses the continued relevance of Tillich's proposals for theology of culture and art in the situation of postmodern theology at the outset of the twenty-first century by constructing a dialogue between two of the most prominent – and divergent – contemporary theological

responses to the postmodern philosophical-cultural critique of modernity, namely, Mark C. Taylor's "a/theology" and John Milbank's "radical orthodoxy." As a genuinely comparative study, this evaluation of Tillich's theology of culture in terms of contemporary postmodern theology will be accompanied by a critique of the leading exponents of contemporary theology in terms of Tillich's theology of culture. In this way, I argue that beyond both Milbank's refusal of the secular and Taylor's deconstructionist accommodation to postmodern superficiality the possibility emerges for a "Tillichian postmodern theology of culture" that is able to engage creatively with our contemporary situation and overcome the spiritually destructive cultural isolation of religion.

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 23-6

**Roxanne D. Marcotte, University of Queensland**  
Religious Freedom in Islam

This study will investigate how the concept of religious freedom is articulated in the works of An-Na'im and Kadivar. Both authors are dissatisfied with the traditional (shari'a) understanding of the concept, and both are trying to suggest ways in which an Islamic concept of religious freedom can be elaborated that is in agreement with contemporary understanding of rights from secularist and religious perspectives. This study will also raise some of the difficulties that such contemporary readings of the Islamic tradition encounter, in light of contemporary developments. This study will show how some contemporary voices are arguing for religious freedom in Islam in an attempt to bring it in line with principles of equality.

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 22-124

**Clive Marsh, Methodist Church in Great Britain**  
*Love, Actually?: Sentimentality as Problem and Opportunity in the Use of Film for Teaching Theology and Religion*

The paper examines the problems and opportunities provided by the film genre of romantic comedy in the teaching of theology and religion, using the three best-known film of Richard Curtis as case-material (*Four Weddings and a Funeral*, *Notting Hill*, and *Love Actually*). Using recent work on the role of sentimentality in the cinema by Ed S. Tan and Nico Frijda, within the 'cognitive turn' in film studies, and building upon the insights of John Lyden concerning the contemporary religious function of film in the West, the paper considers how the theme of love is explored in popular cinema. It is shown how the labelling of these films as 'sentimental' is misleading and fails to recognise their cultural function as contributions to society's discussion about commendable loving relationships. Such a function cannot but be of interest to theology and religion, and to those who teach in these fields.

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 **22-53**

**Hjamil A. Martinez Vazquez, DePaul University**

**Building a Borderland in the Classroom: Pedagogy for the Analysis of Religion in the Borderlands**

I propose the classroom as a borderland in order to understand the plurality of stories and meanings in the history of religion in the Southwestern United States. The classroom has to become a borderland in order to create the atmosphere and space that will offer the opportunity to students and teachers to get involve in the construction of knowledge. If the classroom becomes a borderland all the subjects involved become teachers and learners. In this sense, the classroom becomes an opened space for critical and challenging conversation where knowledge is not fixed but constructed as the interaction flows. This kind of atmosphere challenges the privacy of knowledge by promoting it as a communal exercise, and in constant production.

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 **22-23**

**Patrick Mason, University of Notre Dame**

**Mormonism and Miscegenation: A Study in Religion, Politics, and Culture**

American historians have typically understood the anti-miscegenation legislation eventually passed by 41 states to be a simple byproduct of cultural and institutional racism. However, this paper considers how religion played a crucial role in the creation of Utah's territorial statute against interracial marriage in 1888 (repealed in 1963). The paper analyzes the influence of LDS teachings concerning race and intermarriage on the shape of the Utah law. It also considers the local and national crusade against polygamy—from the Supreme Court ruling in *Reynolds v. U.S.* (1879) to federal legislation in the Edmunds-Tucker Act (1887)—that provided the religious and political impetus for the state's increased desire to monopolize its control over the institution of marriage. In so doing, this essay demonstrates some of the complex interactions of the local and national, and provides a valuable case study for the interplay of religion, politics, and culture.

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 **20-120**

**Timothy M. Matovina, University of Notre Dame**

**Patron Saints and Divine Providence: The Origins of Guadalupan Devotion in San Antonio**

Our Lady of Guadalupe's rise to prominence as the primary celestial patroness of colonial San Antonio illustrates the Spanish Catholic practice of local communities developing a unique ritual

calendar based on their own sacred history. From the vast array of feast days, saints, and Marian images in Roman Catholicism, devotees especially honored heavenly intercessors deemed to have a particular interest in their community. This paper complements previous studies on religion in Spain and its New World colonies, works in Latino/a theology that focus on Guadalupe and other faith expressions, and the expanding body of literature on lived religion in North America. Through an engagement of the San Antonio case, the paper examines the naming and celebration of local patron saints as a social process grounded in a belief in divine providence that has resonances with the lived religion of other local communities, even beyond the bounds of Hispanics and Catholicism.

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 **22-120**

**Carol Matthews, Johnson County Community College**

Between Two Worlds: Rituals of Mythic Identity and Crisis in a New Age Bookstore Community

This ethnography follows the approach used by Michael Brown in his study of New Age channels. Content is informed by conversations with customers, purchase as religious ritual, and New Age identity as an articulation of the politically conserving self as described by Robert Nelson and Slavoj Zizek. I examine the political, economic and communal environment of a business that simultaneously serves as a nexus for “unofficial” and “stigmatized” knowledge and a meeting place for individuals who solve issues of crisis and identity within this economic context. Focus is on two examples: the purchasing of Astrological Charts as a ritual of mystic/mythic self-construction and rituals of conversation, resolution and purchase: New Age customers share their intimate problems expecting a sales clerk to assist them in metaphysical solutions. Conclusions reflect on Michael Brown’s suggestion that academic discomfort with “New Agers” is due to similarity in demographics, concern and outlook rather than difference.

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 **20-15**

**Donald H. Matthews, University of Missouri, Kansas City**

The Science of Theological Ethical Racism and Its Impact on *Brown vs. Board of Education* and the Fourteenth Amendment

This paper examines the use of social scientific information in the Supreme Court rulings involving *Brown vs. Board of Education* and the Fourteenth Amendment. I argue that a misuse of social and natural science information led to legal decisions that were pro- and anti-segregation. The paper argues that the Warren Supreme Court should have attacked the theological ethical warrants that were generated by this pseudo-science and thus provided a public and practical discourse against racism.

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 **21-50**

**Alice Maung-Mercurio, University of Minnesota, Minneapolis**

“Feeding the Four Thousand”: Food Production and Consumption in Early Egyptian Monasteries, via Contemporary Analyses of the Physical and Social Organization

This paper views the ascetic life, with its self-denial, fasting, use of food for discipline and punishment, miraculous accomplishments and examples of spiritual “personal best,” honoring God’s gift of the body for effective individual use and as a blessing for others, and finally, as it turns out, discovers texts about some fairly healthy practices. The particular spirituality, physical and social organization and Christian leadership produced communities that could be relatively self-sufficient, and provide models for the later medieval monastic tradition up to this day, where numbers of convents and monasteries continue the experiment of devising a spiritual approach to a self-sufficient (economically) community life, and a model of brotherhood and sisterhood in the family of God.

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 **21-64**

**Trent Maxey, Cornell University**

The Politics of Belief in a Neo-Colonial World: The Urakami Problem, 1865-1873

The Urakami problem of 1865-1873 concerned the treatment of native Christians while the prohibition against Christianity remained in effect in Japan. Foreign protests against the arrest and internal exile of the native Christians are commonly credited with convincing the new Meiji state to adopt a policy of religious toleration and eventually to guarantee the freedom of belief in the Constitution of 1889. Recent scholarship has begun to question this prevailing view, and this paper seeks to further this reconsideration. In short, the Treaty Powers’ approach to the Urakami problem reflects how the boundary between “religion” and “areligion” remained unsettled and contentious for them as well. The Urakami problem provides a nexus wherein we can observe how negotiations of the boundary between “religion” and “areligion” took place within global cross-currents.

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 **20-116**

**Zeke Mazur, University of Chicago**

How Can One Attain the One-Beyond-Being? Reflections on the Penultimate Stage of Plotinian and Gnostic Mystical Ascent

This paper deals with the question of the parallels between the final phase of Plotinus' ascent towards union with the One and a corresponding stage of ascent in the Platonizing Sethian Gnostic texts. In both the Plotinian and the Gnostic accounts of visionary ascent, an atemporal moment of self-reversion, involving both stasis and autoepiphany, occupies a crucial liminal phase between independent subsistence at the level of the hypostatic intellect and undifferentiated unity with the hyper-ontic One. This parallel--occurring as it does at a crucial point of what present themselves as subjective experiential accounts--will raise the broader theoretical question of the complex relationship between ostensibly revealed texts and philosophical modes of expression, as well as the relevance of subjective experience to these accounts.

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 **21-66**

**James McBride, Schulte, Roth, and Zabel LLP**

Religious Persecution in the People's Republic of China: Falun Gong's Recourse to American Courts

Outlawed in July 1999 by the Chinese Communist government as a 'cult,' Falun Gong, whose adherents number in the millions, originated in the late 1980s as a Buddhist/Daoist-inspired qigong movement, based on the teachings of Li Hongzhi. In response to Falun Gong demonstrations in Beijing on April 25, 1999 to lift governmental restrictions, Jiang Zemin, China's Chairman and Party Secretary General, ordered a crackdown. An estimated 10,000-100,000 practitioners were sent to 'labor reeducation' camps. Falun Gong responded by filing suits against Party and government officials, including Jiang Zemin, in the United States. Although the State Department classified China as a 'CPC' ('country of particular concern'), i.e., an egregious violator of religious rights, under the International Religious Freedom Act, the Bush Administration opposed these lawsuits by challenging federal court jurisdiction and supporting Jiang's immunity from civil litigation. This paper explores the legal issues arising from the American government's contradictory positions.

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 **21-8**

**Richard D. McBride, Washington University in St. Louis**

Were Dhāranī and Spells Really Proto-Tantric in Medieval Sinitic Buddhism?

Zhoushu, "spell techniques," was one of the most prevalent translations of "dhāranī" used by Buddhists in medieval China (ca. 317–907). Seminal Buddhist literature describes an ordinary monk as a student of spell techniques and the acquisition of dhāranī as a prominent quality of a bodhisattva. The scholiast Jingying Huiyuan (523–592) promoted the view that spell-technique dhāranī were an ordinary by-product of meditation. The encyclopedist Daoshi (ca. 600–683) endorsed dhāranī rituals for all people and he used examples of the efficacious use of spells from

Buddhist and Taoist literature to demonstrate that dhāranī are just like native Chinese spells—only better. The Tantric master Amoghavajra (705–774), however, avoided the word “spell” in his imperially-sanctioned definition of dhāranī. Dhāranī were not proto-Tantric in medieval Sinitic Buddhism; in fact, as spells, they were a common component of mainstream Chinese religion.

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**Kathryn McClymond, Georgia State University**

You Are Where You Eat: Food, Utopia, and Hindus in America

This paper argues that in American Hindu temple life, food is one means by which Hindus negotiate multiple utopias. At one level, food brings 'there'--traditional India--'here'--to the United States. By maintaining traditional observances in temple life, Hindu Americans maintain religio-cultural ties to India through food interactions with the gods, with other devotees, and with outsiders. A kind of 'deferred utopia' is created by replicating (or in some cases, translating) traditional Indian food activity, creating a tangible tie to the auspicious landscape of India, which, in turn, links devotees to the means of liberation.

At the same time, adaptations in food preparation, practices, and distribution reflect American Hindus' broader adaptation to life in the United States. Food preparation and distribution often reveals an increasingly Americanized institutional identity. Two utopias--idealized traditional India and institutionalized American religiosity--coexist in dynamic tension with one another, with food at the center.

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**Douglas McCready, Kutztown, PA**

Now More Than Ever: The Just War Tradition in an Age of Terrorism

For more than a decade, western strategists and policymakers have debated how to respond to what is called asymmetric warfare. There is agreement about neither the nature of this form of warfare nor how to counteract it and its relative, transnational terrorism. The discussion of strategy and tactics has overshadowed considerations of the ethics involved. Much that is called asymmetric warfare is not new and has been dealt with by military ethicists and international law. What is new about asymmetric warfare and transnational terrorism challenges the very fabric of civilization. Some have suggested responses that reduce the defenders of western society to the barbarism of their attackers. This is neither moral nor effective. The Just War Tradition offers the most adequate framework with which to consider the new attacks and how to respond to them.

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 **20-119**

**Jay McDaniel, Hendrix College**

All Animals Matter: Marc Bekoff's Contribution to Constructive Christian Theology

Islam teaches that the healthy religious life consists of three dimensions: practice (islam), understanding (iman), and spiritual awareness (ihsan). This three-fold scheme is relevant to Christians as they seek to respond to Marc Bekoff's work on the minds of animals. How should humans treat other animals as individuals and as species? How can Christians understand themselves as one-among-many rather than one-over-many; and how might they likewise envision the divine reality as One-embracing-many, animals included? And how might an appreciative awareness of other animals – enriched by the insights of cognitive ethology and contemplative traditions -- be understood as a mode of spirituality in its own right. Among contemporary Christian perspectives process theology offers a particularly helpful response, animals play an important role in all three dimensions of Christian life. In addition, process theology offers a distinctive way of appreciating the minds of other animals.

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 **22-103**

**Justin McDaniel, University of California, Riverside**

Abbreviating the Buddha: Teaching the Dhammapada in Thailand

This paper examines how Buddhist pedagogical practices have shifted over time focusing on the teaching the Dhammapada in Thailand. The Dhammapada is one of the best recognized texts of Southeast Asian Buddhism. In pre-20th century Thailand it was a central subject of commentaries and sermons. Recently its has expanded into television programs, popular anthologies, self-help handbooks and avant-garde dramas. This paper will examine these changes and show that there was a pre-20th century emphasis on narrative commentarial sections as a pedagogical subject has been replaced by a valorization of canonical Dhammapada verses. Prior to the 20th Century, verses were largely ignored. Furthermore, the mediums and motivations for teaching the Dhammapada have changed in response to technological advances, the establishing of a single monastic curriculum, the influence of Western ideas of the Buddhist "original canon," the rise of the primacy of Pali over vernacular commentarial texts, and changing social concerns.

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 **20-120**

**Colleen McDannell, University of Utah**

Photography, the Saints, and the Dynamics of Devotion

In the past decade, scholars have increasingly paid attention to the physical dimension of the devotional lives of Christians. For Catholics, images of the saints have formed a critical part of both private and public worship. The advent of photography in the nineteenth century added another way that holy people, places, and events could be represented. This essay explores the photographic legacy of two Catholic saints, Bernadette of Lourdes and Theresa of Lisieux. It argues that the context in which these women were photographed shaped the quality of their representations, which in turn influenced subsequent devotions. The “truth” of the photograph becomes critical in asserting the authenticity of the holy person’s spiritual character and thus justifying devotion to the saints.

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**Richard J. McGregor, Vanderbilt University**

The Ontology of the Master-Disciple Relationship: The Shaykhs of the Wafa’iyya

The saintly founders of the Wafa’iyya sufi order, Muhammad Wafa’ (d. 765/1363) and his son ‘Ali Wafa’ (d. 807/1405), left over thirty separate mystical works between them. Their mystical roots had been in the Egyptian Shadhiliyya order, but new branch their teachings represented is best thought of as in the tradition of Ibn ‘Arabi. This paper will explore the Wafa’ development of the master-disciple relationship. Muhammad understands the sufi shaykh to be one of the divine self-disclosures, and thus a window onto the existential union of created beings and God. In ‘Ali’s writings this Akbarian existential reading of the master-disciple relationship is continued. Here the shaykh serves as a link between possible and necessary existence. Further, the shaykh plays the role in this relationship, of necessary existence to the aspirant’s contingent existence. The aspirant thus serves as an existential entification of his master.

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**Daniel McKanan, St. John's University**

Being Spiritual but Not Religious in Community: A Camphill Case Study

Is it possible to be “spiritual but not religious” in community? Many observers see that designation as symptomatic of an extreme American individualism, yet an increasing number of intentional communities use such language to describe themselves. This case study will examine some of the meanings “spiritual but not religious” has for members of Camphill, an international network of communities in which people with and without developmental disabilities share daily life. At Camphill, to be spiritual but not religious means allowing one’s spirituality to inform work and leisure activities on a daily basis, rather than only on Sunday. It means a non-dogmatic respect for freedom of conscience, even if one’s economic activities are governed by mutual dependence. It means being flexible about membership boundaries and ritual practices, without

abandoning these altogether. To sustain their identity as “spiritual but not religious,” Camphill communities must become more publicly articulate about all these meanings.

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 **22-61**

**Michael McKenzie, Keuka College**

"Noncompliant Patients" in Rural Health Care: The Need for the "Agapic Voice" in the Patient-Physician Relationship

The ethical issues and problems of the so-called 'noncompliant patient' have received increasing attention recently, suggesting a revision in the current way of framing the issue. When developed in the context of rural health care, the issues are exacerbated, often leaving certain patients with little or no recourse for proper health care.

The author presents a case study that suggests that it's time to take a new look at the patient-physician relationship, and how it affects the 'noncompliant patient.' Specifically, he suggests that the covenantal model espoused by Paul Ramsey offers a richer resource for both physicians and patients, and hope for assisting this particular type of patient.

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 **20-122**

**Elizabeth McKeown, Georgetown University**

A Little Further West: Religion among the Boasians

Under the leadership of Franz Boas, anthropological Americanists of the early twentieth century attempted what Robert Lowie called 'salvage ethnology'--the rescue of the ethnographic remains of Indian life in the American West after a century of Anglo occupation. These anthropologists used the harvest of native American remains to overturn the reigning evolutionary paradigm in science and to challenge the existing methods of comparison in the study of cultures. Their efforts created a rich legacy. This paper offers an account of the presence of 'religion' in Boasian anthropology by presenting the views of five Boasians on both native and Western traditions. It concludes with a reflection on Daniel Dubuisson's *The Western Construction of Religion* to identify some dimensions of the Boasian legacy in the history of the study of religion.

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 **21-106**

**Kristin McLaren, University of Ottawa**

The Underground Railroad Community and a New Religious Vision for North America

This paper examines the religious significance of the Underground Railroad migration, paying particular attention to mythic understandings of the Canada-U.S. border as a locus for human transformation. In the mid-nineteenth century, up to 30,000 African Americans who felt that freedom could not be achieved within the borders of the United States crossed into Canada. Here, they sought to purchase land, accumulate wealth and become free and independent persons under the protection of British anti-slavery laws. During the American Civil War, approximately twenty-five percent of these migrants returned to settle permanently in the United States. These Underground Railroad migrants sought to create a new human community in North America that would recognize the culturally diverse nature of this continent, while emphasizing the commonly held and inter-related American ideals of freedom, independence and the accumulation of property.

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 **22-123**

**Jason McMartin, Claremont Graduate University**

Compatibility Issues: Virtue Ethics and Sociobiology

I contend that inasmuch as virtue theory correctly identifies internal traits and characteristics as essential features of moral evaluation, it will be very difficult to realize the sociobiologist's goal of developing an ethical system derived from evolution. Virtue theory insists that moral motivation comprises a separate evaluative realm from actions and principles. Several evolutionary ethicists also recognize that motives are vital features of moral evaluation, but fail to show how these could arise from natural selection. Since evolution selects behavior, it seems unable to directly produce normative internal characteristics. I conclude by discussing the implications of the incompatibility between virtue ethics and sociobiology for religious ethical systems that contain a virtue component and suggest potential responses.

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 **22-22**

**Lara Medina, Claremont Graduate University**

Communing with the Dead: Public Ritual, Community Renewal, and Popular Culture in the Southwest

Days of the Dead celebrations have increased dramatically since 1970 in the Southwest and throughout the country. This ethnographic study examines the spiritual and political significance of *Días de los muertos* for Chicanos/Mexicanos in East Los Angeles. The annual public ritual renews and enlarges a collective historical memory giving life to past, present, and future generations. The communal nature of the ritual and its underlying Indigenous worldview defies mainstream attempts to silence a culture and a spirituality 'forged in the struggle against domination.'

This study conducted in 1998 examines two Días de los Muertos events: one at Self Help Graphics, a Chicano community art center, and another at Dolores Mission, a Catholic parish. Collaboration between the two sites allowed religion, art, culture, and politics to interface and produce the twenty-fifth anniversary ritual celebration. Urbanized Chicanos/as are transforming a traditional Mexican ritual and contribute to popular religion and popular culture.

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 **21-52**

**Anna Mercedes, Drew University**  
Kenotic Secularization

This paper primarily examines the work of Gianni Vattimo on secularization, but also engages the voice of Sarah Coakley. The overall intention of the paper is to deliberate where Christian religious communities stand in relation to “secularized” culture. Gianni Vattimo offers the intriguing proposal that the Christian incarnation catalyzes secularization. Vattimo construes his position through the concept of kenosis, or self-emptying. Read beside Vattimo, Sarah Coakley’s work on kenosis reveals the ways in which different readings of the Christian incarnation influence positions on secularization. These variant readings provide differing implications for human life, especially in terms of power, gender, and relationships between religious communities.

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 **20-102**

**Calvin Mercer, East Carolina University**  
“But the Bible Says . . .” Teaching Fundamentalist Christian Students

I offer theoretical orientation and practical advice to religion teachers who become frustrated and stymied at fundamentalist students whose theology, psychology, and misuse of the Bible prohibit the students from seriously entering into the material of the course. Drawing on my work as a religion professor and as a clinician, I suggest how a cognitive psychology model can help in understanding the psychology of the fundamentalist student and his or her spiritual and intellectual journey. My intent is to help professors (1) free students from the anxiety and resistance to learning, and (2) open up new possibilities for their spiritual journey. I provide a number of proven, specific strategies, many of them conversational suggestions that can be helpful. The presentation is relevant for professors in all specialties. I will provide a handout exploring case studies of some of the common specific questions/concerns that students have.

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 **20-19**

**Joyce Ann Mercer, San Francisco Theological Seminary**

Who Do You Say That I Am? Children's Identities, "Spiritual Capital," and Congregational Life

What impact do children have on congregations? Studies most often focus on how congregations influence children, addressing important questions such as faith formation. This paper instead explores how children shape the practices of the religious communities in which they participate. The mixed (often ambivalent) identities children hold within Christian congregations make churches complex spaces for the enactment of children's personal, social and religious agency. On the one hand, from the gospel accounts of Jesus' interactions with children, children receive a certain "spiritual capital" (cf. Bourdieu) giving them the potential for influence upon congregational life. On the other hand, children's marginal social status within faith communities defined in terms of their adult membership, along with certain distortions in the identities congregations ascribe to children, can restrict the agency of children there. Using congregational studies research I address how children use their "spiritual capital" to shape the practices of particular congregations.

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**Joyce Ann Mercer, San Francisco Theological Seminary**

A Madness to Our Method: Congregational Studies as a Cross-Disciplinary Approach to Contextualizing Teaching and Learning in Theological Education

Concern over contextualizing theological education has preoccupied seminary curriculum review committees and the literature of theological education over the past two decades. Yet little consensus exists about "best teaching practices" that can achieve contextualization, in part because of widely held assumptions about the discipline-specific nature of teaching practices in theological education. This paper explores the use of congregational studies as an important and valuable tool for teaching and learning across the disciplines in theological education, offering new possibilities for contextualizing teaching and learning throughout the curriculum. Congregational studies is the name given to a multidisciplinary approach to understanding religious communities. It has been embraced widely, both as a method of research by academicians and as a mode of self-study and analysis by congregations. Its potential as a valuable means of teaching and learning in theological education, however, is only beginning to be addressed by scholars.

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**Jeffrey F. Meyer, University of North Carolina, Charlotte**

Changing Meanings of Memorials and Monuments: Tiananmen and the Lincoln Memorial in Washington, D.C.

The architecture of monuments and memorials, by its very nature, creates the illusion of permanence. But in fact the meaning of most such commemorative structures has undergone change, often subverting the original intentions of the architects and builders. This paper, illustrated by architectural and historical photographs, examines the process of change of meaning in the history of two such structures, the Gate of Heavenly Peace (Tiananmen) in Beijing, and the Lincoln Memorial in Washington, D.C. It suggests that, in order to determine meaning, neither formal analysis, nor consideration of the intentions of the builders is sufficient. We must examine what is done at these sites. The paper suggests that it is ritual acts, performed by a committed or believing community, that changes (or preserves) meaning at commemorative sites.

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**Darren J. N. Middleton, Texas Christian University**

Greene, God, Greene-Eyed God: Sleuthing *The End of the Affair's* Literary and Theological Sources

An exercise in literary and theological sleuthing, this paper investigates the many and varied sources behind 'The End of the Affair,' Graham Greene's (1904-91) 1951 novel about ill-fated love in the ruins of World War II London. It shows how thinkers such as Thomas Hardy, Robert Browning, William Paley, Cardinal Newman, and Baron von Hügel, come together around one problem in Greene's writing, the notoriously intractable question of the existence, nature, and activity of Go, and second, it assesses whether or not Greene's answer, his imaginatively ironic portrait of the divine, should enlist our sympathy.

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**Gordon S. Mikoski, Princeton Theological Seminary**

From One Degree of Glory to Another: Baptism, Trinity, and Ecclesial Pedagogy in the Thought of Gregory of Nyssa

This paper will explore and elucidate the interconnections in Gregory of Nyssa's thought between the rite of baptism, the doctrine of God as Trinity, and practices of ecclesial pedagogy. These components formed a dynamic and differentiated whole in Gregory's thought and practice. Further, because these elements are so interconnected, to consider one element in isolation from the others runs the risk of interpretive distortion. This means that the current tendency to harvest Gregory's Trinitarian ideas abstracted and disembodied from the rite of baptism and practices by which people are formed into Christian faith would have puzzled Gregory and runs the risk today of perpetuating the false notion that the doctrine of the Trinity can be adequately treated apart from its liturgical and pedagogical contexts.

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 **21-106**

**D. E. Gene Mills, Jr., Florida State University**

The Death of a "God" and the Dynamic Nature of Religious Exchange: Post-Contact Kahuna Healing in Hawaii

Captain Cook's stopover at the island of Hawai'i in his exploration of the Pacific in 1779 proved to be a watershed event in the religious life of native Hawaiians. His death at the hands of the Hawaiians, its implications, and the subsequent contact with Europeans began the transformation of the religious worldview of the Hawaiian people. The questions of the truthfulness of the message of the kahuna led to the abandonment of the kapu system in 1819, one year before the arrival of Christian missionaries. The influx of new religious concepts through contact with Captain Cook and his successors, including the Christian missionaries of the nineteenth century, resulted in dynamic changes in the ideology and practice of kahuna lapaau in Hawai'i. The importation of Christian concepts and the re-shaping of traditional Hawaiian beliefs to mesh well with Christian doctrines led to new forms of religious healing ritual.

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 **20-15**

**Stephanie Y. Mitchem, University of Detroit Mercy**

Testing Inequality: Losing *Brown vs. Board of Education*, Maintaining Race

Since the *Brown vs. Board of Education* Supreme Court decision, 'separate but equal' is no longer a legal option for U.S. educational systems. Does this mean that education in the U.S. is equitable and fair for all children? Is parity possible, over time, with current policies? Is race no longer a factor for consideration, in education or elsewhere, in the U.S. today? This paper argues against these notions, positing that racial divisiveness has been increased by current educational policies and that racial inequities are both supported and masked by the general social climate. Arguing these positions will include: consideration of historical contexts since *Brown vs. Board*; analysis of sociopolitical constructions of education today; and exploration of the material effects in one school district in Texas. Questions of religious institutions' responses will be considered throughout the paper.

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 **20-56**

**Cynthia Moe-Lobeda, Seattle University**

Earth-Honoring Religious Ethics: Methodological Contours

This paper is a constructive proposal regarding method for Earth-honoring religious ethics. The method is inspired and informed by the work of Larry Rasmussen. Situated primarily in Christian ethical tradition, the proposed approach to ethics is relevant also to other religious and philosophical ethical traditions. While descriptive of the ethical method undergirding Rasmussen's movement toward Earth-honoring ethics, the account in this paper is constructive in purpose and in voice. The paper responds to a significant gap in the burgeoning body of literature in ecological ethics. That gap is the dearth of critical inquiry into 'method' in ecological ethics and constructive proposals regarding method. The paper identifies salient elements of Rasmussen's evolving method, augments each, and points to additional tasks and questions they beg. The importance of the paper lies in the import of methodological factors in the work of ethics. In religious ethics, method is content of utmost import.

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 **20-72**

**Mary Elizabeth Moore, Emory University**

Birth and New Birth: Toward a Feminist Reconstruction of Wesleyan Ecclesiology and Ministry

The purpose of this essay is to uncover conflicts in conceptuality and practice of birth and new birth, which obscure ecclesiology in the Wesleyan tradition and lead to circular discussions regarding ministry. The approach is through methods of practical theology, integrating the study of formal teachings with the study of practices, and through the critical perspectives of feminist theologies. The thesis is that a Wesleyan tradition of sacrality—the sacredness of life—can be brought into dialogue with conflicted traditions of birth and new birth to yield significant constructs for ecclesiology and ministry, grounded in the movements of God's grace through all creation, all birthings, and all of human life.

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 **22-74**

**Christopher Moreman, Indiana University of Pennsylvania**

The Symbolic Connection between Birds and Spirits of the Dead

The connection between birds and spirits of the dead is one that appears almost universally in religions and cultures around the world. Images of birds associated with the dead appear in hieroglyphic texts and the Homeric epics. Muslim martyrs are said to live on as beautiful birds, while the Holy Spirit of Christianity often appears in the form of a dove. Further, the Hindu Vedas include owls among the servants of Yama, the god of death, and modern Wiccans consider owls to be the guides of the underworld. In attempting to explain this pervasive symbol, Jung's theory of archetypes, might have something important to say on the subject. Through serious discussion of the source for an apparently universal archetype as that of the bird-spirit, we should come to some better understanding of how religio-cultural symbols come into being, and how they might pervade humankind regardless of time or place.

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 **21-111**

**Elizabeth Morrison, Middlebury College**

Reflections on the Emergence of Lineage in Chinese Buddhism

The idea of religious lineage, of descent from particular spiritual figures, is only one of many strategies Chinese Buddhists have used to claim authority, but it is both widespread and persistent. In this paper, I offer an overview and analysis of the emergence of religious lineage in Chinese Buddhist thought and practice. My aim is to consider lineage both as a strategy adopted by various Chinese Buddhist groups to define and justify themselves and as a way of conceptualizing the past, religious leadership, and the Buddhist path. I look closely at the varying contents and contexts of lineage claims made by a number of different Chinese Buddhist figures and traditions to appreciate the flexibility of the lineage trope. Finally, I consider how the emergence of lineage may be regarded as a response to widespread belief in the decline of the dharma.

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 **22-70**

**Ronney B. Mourad, Albion College**

Language Use as a Transcendental-Pragmatic Condition of Experience

According to Stephan Körner and Richard Rorty, the linguistic turn in pragmatism is incompatible with transcendental arguments about the necessary conditions for the possibility of experience. Körner argues that it is impossible to demonstrate the unique necessity of any particular categorial schema for differentiating experience. Rorty rejects any transcendental argument based on a distinction between the scheme and content of experience. My reply, inspired by Karl-Otto Apel, is that these arguments against the transcendental necessity of any categorial schema are sound, but they imply a hidden premise. This hidden premise asserts that the application of some categorial schema (although no particular one) is a necessary condition for the possibility of experience. Such a premise can only be justified if some kinds of transcendental arguments are acceptable. I sketch the basic characteristics of the requisite type of pragmatic transcendental argument.

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 **20-110**

**Anne Murphy, Columbia University**

Woman as Actor/Woman as Devotee: Women in Sikh Histories

This paper will trace the ways in which stories about women are woven into Sikh historiography within multiple forms of historical representation—including both textual historiography and material and visual representations, through several exemplary cases. The goal is to understand the ways in which the role of woman-as-devotee constitutes a form of agency for women within certain types of historical narration, at the same time acknowledging the limitations imposed on this agency by cultural constraints on the role of devotee as it has been available to women. The paper also addresses how women figure in alternative forms of historiography of the Sikh tradition, suggesting that particular modes of narration provide space for women's agency as-devotee, while other forms of narration—such as historiography that focuses on the formation of the sacred canon and the teachings of the Gurus alone—does not.

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 **22-113**

**Stephen Butler Murray, Skidmore College**

The Vocation of the Patriot as the Loving Critic: A Comparison in the Theological and Social Ethics of Dietrich Bonhoeffer and William Sloane Coffin

When we look to stalwart yet criticized patriots of the 20th century, clergy whose religious convictions brought them into open conflict with the countries they loved, it is easy to identify Dietrich Bonhoeffer and William Sloane Coffin. Bonhoeffer's martyrdom was a direct result of his impassioned prayer for the defeat of his country, which demanded his personal action to stand against both nation and ecclesia. Coffin's declaration that 'True patriots carry on a lover's quarrel with their country, a reflection of God's eternal lover's quarrel with the entire world,' displays his conviction that the Christian is called to stand against the unrighteousness that God stands against as well. I argue in this paper that for both Bonhoeffer and Coffin, the call for the patriot to be a loving critic of one's country takes on the dimensions of vocation, and explore the differences in the demands of this vocation.

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 **21-113**

**Andre Musskopf, Sao Leopoldo, Brazil**

"A Gap in the Closet": Gay Theology in Latin American Context

The paper offers an overview of what has been developed in Latin America around gay/queer theology through LGBTQ religious groups, non-governmental organizations and gay/queer theologians. It raises and discusses the question of why, in spite of the development and acknowledgement of Liberation Theology (and the recent diversification of liberation theologies), gay/queer theology remains mostly invisible. On the other hand it presents the challenges this particular theology faces in the Latin American context regarding being acknowledged and respected in the theological spectrum but also establishing a dialogue with other Latin American theologies and with the gay/queer theology developed in other contexts,

mostly in North America and Europe, and the possibilities in the present context and in the future. It also presents a summary of the book *Uma Brecha No Armário – Propostas para uma Teologia Gay* (*A Gap in the Closet – Proposals for a Gay Theology*).

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 **21-71**

**Adrienne Nagy, Boston College**

Head Scarves and Peyote: Questioning Religious Freedom in France and the United States

A study of the historical and political context of the French “head scarf” law helps to clarify the French understanding of religious liberty, particularly in relation to the distinctively French notion of secularity as “laïcité.” Such a study also raises important questions about the American conception of religious freedom and prompts an examination of the biases operative in American free exercise jurisprudence throughout the twentieth century. In spite of their constitutional ideals protecting “freedom of conscience” or the “free exercise” of religion, both France and the United States need to face the practical realities that imperil the freedoms of religious minorities within their borders.

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 **20-74**

**Carmen Marie Nanko, Catholic Theological Union, Chicago**

Béisbol at the Borders: Crossing the Lines of Faith and Popular Culture

Religious language and imagery abound in popular U.S. cultural appropriation of baseball, yet the storied Latino presence is ignored. Viewed primarily as a post-integration phenomenon, it is absent from specifically religious reflection, including *The Faith of Fifty Million: Baseball, Religion, and American Culture* (Evans & Herzog). This paper explores béisbol from an Hispanic perspective utilizing the insights of U.S. Latino/a religion scholars. Employing a postcolonial optic, daily lived experience is privileged, and the popular is elevated as worthy of critical reflection though not limited to overt expressions of religious devotion. In retrieving the stories of béisbol, the metanarrative of U.S. baseball and the religious assumptions that ground its communication are challenged. In the encounter with Latin America, baseball as manifestation of neo-colonialism is transformed by sub-alterns into béisbol, racial narratives are complicated, social justice is tested, and a hero becomes a saint.

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 **21-25**

**Carmen Marie Nanko, Catholic Theological Union, Chicago**

Living la Lengua Cotidiana: Deaf Latinas/os Negotiating the Borders of Language and Identity

In “Freak,” his autobiographical one man Broadway show, Latino comedian John Leguizamo introduces his uncle Sanny. Described as his “surrogate moms,” Sanny was “a little unconventional....what you’d call a triple threat: Latin, gay and deaf.” Sanny, using his Spanglish ASL, illustrates the deeper complexity of the U.S. comunidad latina. Living on the linguistic margins of our own Hispanic marginality, Deaf Latinos/as and the hearing children of Deaf Latino/a parents, further nuance an already complicated relationship in the triad of language-identity-culture. By their very existence, Hispanic Deaf people threaten assumptions of homogeneity that ground an understanding of U.S. Deaf culture, and Latino/a assumptions that ground a binary linguistic construction of culture and identity. In conversation with the works of scholars in Deaf culture, U.S. Latino/a religious and cultural studies this paper suggests directions for alliances across and within marginalized constituencies and explores the significance for religious communities.

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 **20-16**

**Michael Nausner, Drew University**

Crossing or Inhabiting Boundaries? A Theological Hermeneutic of the Boundary

This paper argues for the relevance of a theological hermeneutic of the boundary. Poststructuralist criticism has challenged any hermeneutics that understands itself as taking place within textual boundaries (Derrida). My reading of the boundary probes into the theological relevance of the instability of both textual and cultural boundaries. I am suggesting - in conversation with postcolonial critics - that neither a protection nor a crossing of these boundaries is viable, but that a patient dwelling at the boundaries bears the most promise for a theological hermeneutic. Starting with Tillich's intuition of the boundary as the best place for knowledge, I engage border theorists (Anzaldua, Rosaldo, Bhabha, Michaelsen/Johnson) and critical hermeneutic theology (Keller following Boyarin) to develop a locational hermeneutic that does not take textual or cultural boundaries for granted, but remains attuned to their shifting dynamics. The paper ends with a reading of the golden rule as a boundary activity.

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 **21-103**

**Susan L. Nelson, Pittsburgh Theological Seminary**

The Use of Religious Symbols in the Context of Auschwitz: A Theological Analysis of the Artwork of Marian Kolodziej

This paper reflects on the use of religious symbols by Auschwitz-survivor Marian Kolodziej in his recent exhibition “Plates of Memory.” Using slides from this exhibit, this paper will show

how the artist uses symbols of apocalypse, last judgment, and the way of the cross to render both the experience of evil and resistance to that evil. It will argue that there are several layers to the functioning of religious symbols in his work: the raw experience of the camps; the religious “framing” of those events as Kolodziej experienced them; the Kolodziej of those 50 years between his liberation and the construction of his exhibit; and the layer of Kolodziej – the set designer – who uses religious imagery in his reenactment of Auschwitz to evoke response from his viewers.

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**Quincy Newell, University of Wyoming**

Reckoning Kinship: Colonial Deconstruction and Reconstruction of Families at Mission San Francisco de Asís

The Franciscan missionaries’ imposition of a Hispanic Catholic model of family in the Alta California missions had far-reaching consequences for Indians in the San Francisco Bay area. Patrilineages, which had lived and worked together, became fragmented once various members began accepting baptism; the priests imposed their authority, compromising that of Indian parents; and alliances created through marriage disintegrated under the weight of restrictions placed on marriage partners, weakening the political, economic and social ties that bound the members of one lineage to other lineages, villages, and tribes on the San Francisco peninsula. This paper focuses on one village headman and his extended family to trace the fundamental restructuring of families that took place within Mission San Francisco de Asís, the gendered ways in which that restructuring affected women and men in the mission, and the political, social, and economic results of the changes that the missionaries imposed.

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**Yusuf Nuruddin, Brooklyn, NY**

Islam, Afrocentricity, and Urban Mythology: Syncretizing Qur'anic and Kemetic Cultures in the Inner City

Islam, Afrocentricity and Urban Mythology: Syncretizing Qur'anic and Kemetic Cultures in the Inner City

This paper examines the syncretism of Islamic and Afrocentric motifs in the mythology of two African American heterodox Islamic movements in New York City, the Five Percenters and the United Nuwaubian Nation of Moors. These movements view Islam as a counter-cultural alternative to the American mainstream, which they reject as dominated by white supremacist values. Adherents of both heterodox and orthodox Islamic groups vie for potential converts with rival counter-cultural movements, of which Afrocentricity is their chief competitor. This

movement asserts that blacks, whose enslavement led to their forced deculturalization, must reclaim their original cultural roots of the Classical Nile Valley Civilizations of Ancient Egypt (i.e., Kemetic) and Nubia. While orthodox groups have resisted the advances of Afrocentricity, the heterodox movements have embraced aspects of the movement to synthesize what have become distinctive urban movement mythologies.

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**Mary Ellen O'Donnell, University of North Carolina, Chapel Hill**

Apparitions and Interpretations: The Virgin of Guadalupe and American Cultural Catholicism

Centuries after visiting Juan Diego, the Virgin of Guadalupe continues to appear in various media outside the context of religious practice. In this paper, I will focus on such representations of the Virgin to show how Catholic images in art and literature reveal an emerging cultural Catholicism in the United States. Using examples from varied genres, I will show how Chicana/o authors and artists recognize the Virgin of Guadalupe as a pervasive and self-defining figure regardless of their position on the Catholic doctrine that surrounds her. Through a process of remembering, representing and reconstructing an image recognized and upheld by Catholic tradition, these authors and artists effectively evidence cultural Catholicism by appropriating its symbols outside its traditional practice. Acknowledging the complex national and ethnic importance she maintains throughout her history, I will emphasize the Virgin's affiliations with the Catholic Church and role as a key figure for American cultural Catholics.

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**Kevin Lewis O'Neill, Stanford University**

The Truth Will Set Us Free: The Practice of Christian Theology within Lay and Faith-Based Truth and Reconciliation Reports

This essay pays particular attention to the methodological tensions that exist between theology and the social sciences through a study of how truth and reconciliation commissions, both lay and faith-based, employ Christian theologies to make genocide a secular object of knowledge. More broadly, this essay also explores how the theological becomes inescapably interrelated with the social scientific within post-genocidal spaces of representation. My argument grows out of a textual analysis of the Roman Catholic Church's Recovery of the Historical Memory Project in post-war Guatemala and the published volumes of its secular counterpart, the United Nations Commission for Historical Clarification. The essay centers on a methodological discussion of Talal Asad's *Formations of the Secular* (2003) while moving through a comparison of the social construction and uses of systematic Christian theology within the bounds of Guatemala's two truth and reconciliation commissions.

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 **22-17**

**Kofi A. Opoku, Lafayette College**

*Ecology Is Religion: African Traditional Religion and the Environment*

The paper takes the position that traditional African attitudes to the environment are an expression of the consciousness of our oneness or connectedness with nature, and that the respectful attitudes to the environment expressed in the form of restrictions and taboos inexorably flow from this consciousness. African spirituality affirms that humans are part of the biosphere and not separate from it. The paper examines some creation narratives in a number of African societies and suggests that deeply embedded in these sacred narratives lies a profound human self-understanding that brings religion and ecology together meaningfully. A discussion and analysis of various rituals in connection with a number of occupations, such as farming, fishing, hunting, carving etc., follows. The encounter between ATR and Christianity and Islam, and the impact of Western education and technology are discussed. The contribution of ATR to the worldwide discussion of religion and ecology and points a way forward.

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 **21-58**

**Douglas M. Padgett, Indiana University, Bloomington**

*Lost and Found, Living and Dead: Rites for the Dead in Buddhist Little Saigon*

This paper explores the relationship between the dead and the living among the Vietnamese Buddhists of Southern California. While research on Asian American religions has increased in recent years, few, if any, have directly addressed death rituals in exile and, a related issue, the manner in which practitioners of religions centered on home-based rites, such as ancestor veneration, have adapted to their circumstances in the U.S. But, in attending to the demands of ethnography and "lived religions," few aspects of Buddhist practice are more in need of examination. Based on ethnographic research in Orange County, California, my paper focuses on the ways in which practices and discourses regarding death and the dead define social boundaries within and around the community and illuminate as well, the fragility and permeability of those boundaries for Buddhists.

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 **22-26**

**Tam K. Parker, University of the South**

*The Good Word, Spoken and Un/done: Ethical Rhetoric and Moral Reasoning in the Perpetration of Atrocity and Genocide*

Ethical rhetoric and moral reasoning function as a foundational tool in the social project of “building” a genocide. Far from abandoning moral paradigms, the genocidal society wields moral categories as weapon, hacking the bonds of civil inhibitions and constructively crafting a moral culture that justifies and mandates atrocity. Departing from intentionalist and functionalist arguments, this analysis of public moral rhetoric in Nazi Germany, Rwanda and the former Yugoslavia suggests that genocidal logic can begin unwittingly yet is often found at the outset of the rhetorical life of a genocidal movement, laying the groundwork for morally mandating genocide as a moral telos that must be accomplished. Genocidal logic should function as a tripwire for early detection and intervention. Moral reasoning and ethical rhetoric, slippery and lethal tools though they be, cannot be abandoned by those who would oppose genocide and atrocity, no matter how bloody, failed and relativized.

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 **22-11**

**Jin Y. Park, American University**

The Ethical in Derridean Deconstruction and Contemporary Discourse on Zen Buddhism

This paper is an attempt to describe the nature of ethics involved in contemporary Zen Buddhist discourse. The first section examines the ethical dimension of Zen Buddhism as discussed in American Zen Buddhist scholarship. The second section explores a possibility of applying Zen ethics in the teachings by contemporary Zen master in America, especially in the case of Seungsan. This will reveal a deconstructive nature involved in Zen Buddhist ethics, which will be examined in the third section as it outlines the meaning of the ethical in Derrida's deconstruction in connection with his reading of Levinas. The paper will demonstrate that the alterity of others which has been understood as a threat to one's freedom in a closed ethical system will be challenged in both Zen Buddhist and deconstructive ethics, and an inevitable and undeniable relationship of one to others will emerge as a foundation for the new ethics.

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 **22-66**

**Pori Park, Arizona State University**

The Development of Buddhist Nationalism during Japanese Colonial Rule (1910–1945)

The Korean Buddhist order launched on the modernization of Buddhism during the colonial period, focusing on reformation of the monks' education and proselytization. Korean Buddhists also attempted to present Buddhism as a source of national identity to prove the religion's worth for survival. They rationalized Buddhist reforms as an effort to refine Korean tradition. They began to consolidate their own identity as distinct from that of Japanese Buddhists and to write the history of Korean Buddhism. Yet their concept of nation was ambivalent, especially their relationship with regard to the state. Young clerics began to form their own organizations in the early 1920s and staged a protest against the state control of the Sangha and to seek the religion's

independence from politics. They could not, however, develop a movement influential enough to impose a potent form of resistance to the Japanese regime.

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**Michael Pasquier, Florida State University**

Our Lady of Tickfaw: The Making of a New Marian Cult in America

Observers of the Roman Catholic Church since the Second Vatican Council have identified a general downturn in the popularity of lay devotion to saints. The historical and ethnographic study of the cult of Our Lady of Tickfaw, located on a rural field fifty miles north of New Orleans, demonstrates the post-conciliar resilience of popular Catholic devotionism. In spite of institutional attempts to de-legitimize “new” cults of the Virgin Mary, thousands of American laypeople have established devotional sites modeled after the cult of the Our Lady of Medjugorje in Bosnia. Our Lady of Tickfaw represents the systematic separation of the devotional world from the ecclesiastical world and the formation of extra-liturgical arenas where individuals imagine the miraculous world of Marian devotionism.

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**Shubha Pathak, University of Chicago**

Reminding the Amnesiac Metaphor of “Epic”: A New Method for Critically Examining the Categories of Cross-Cultural Comparative Religious Study

In this paper, I will present a new method based on metaphor theories from the fields of literary criticism and philosophy that comparativists can use to examine critically their cross-cultural categories. I will apply this method by studying three implications of recognizing as a metaphor the assertion that the ancient Indian Ramayana and Mahabharata are epics. I will thus demonstrate how discerning the metaphorical quality of an equation of a set of data and a category can help comparativists to consider: 1) the original connotations of their categories; 2) the attributes of religious data that are discerned more readily upon their assignment to these categories; and 3) the shift in the significances of these categories as they are imported into new contexts. By casting into relief the differences as well as the similarities among the data of distinct cultures, my metaphorical method conduces to nuanced comparison.

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**Sara Patterson, Claremont Graduate University**

Disrupting Tradition Definitions: Using Religion to Complicate "Culture" in American Studies/American History Classrooms

Teachers in American Studies and American History classrooms have increasingly focused on the categories of race and ethnicity when defining culture. Religion, when it does appear, often does so in those cultures where race and religion are congruent (examples might be investigations of the Eastern European Jewish immigrants or Mexican American Catholic immigrants). This paper will work to complicate these simplified understandings of the relationship of religion to culture. This interactive presentation will propose various classroom techniques that will encourage students to take religion seriously as a category of culture and to complicate their own definitions of culture, immigration, race, and ethnicity.

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**20-110**

**Laurie Louise Patton, Emory University**

Let the Key Not Rust: Women Sanskritists at the Time of Indian Independence

As Sukumari Bhattacharji put it, "When Independence came, we thought we had come into our own. But when you have a key, you cannot let it get rusty or else the doors will not open." The "key" she refers to is the creative possibility of the study of Sanskrit during Indian Independence. This paper discusses the personal narratives of women Sanskritists between 60 and 85, who were learning as well as teaching Sanskrit during Indian independence. I explore three areas in which these women enacted, and now remember, Indian history: 1) their understanding of Sanskrit as a pan-religious phenomenon; 2) the relationship between activism and teaching Sanskrit; and 3) the integration of Sanskrit into their religious lives. While these women were nationalists, theirs was the nationalism of Gandhi, not of Advani, and the spirituality of the study of Sanskrit had cosmopolitan, cross cultural implications.

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**22-104**

**Laurie L. Patton, Emory University**

Laughter and the Creeper Mantra: Comparative Implications for the Category of Metonymy

This paper will deal with the comparative implications for the use of metonymy (as distinct from metaphor) in the study of ritual. I am concerned especially with the recitation of poetic text within ritual, and the use of metonymy as a category to analyze such recitations. I begin with an overview of recent work on metonymy from cognitive theory, particularly metonymy's properties of pragmatism, referentiality, identification, and prototypical thinking (Croft 1993; Panther and Radden 1999). After considering the specific example of metonymy in the mantras of a re-enacted Soma sacrifice in India, I go on to consider other cases of metonymic association,

particularly the application of Biblical verses in everyday Jewish and Christian contexts. The frame of metonymic thinking gives us a compellingly fresh view of both ritual actors and the self-consciousness of ritual actors in these cases.

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## 21-8

**Richard K. Payne, Graduate Theological Union**

The Clear Light Mantra: Religious Agency in Medieval Japanese Buddhist Ritual

In medieval Japan, one of the most popular Buddhist practices was the recitation of the “clear light” mantra: “on abogya beiroshanō makabotara mani handoma jimbara harabaritaya un.” Many monks propagated the practice, employing it in various ways in Buddhist practice. One of these is a fire ritual in which the chief deity is the clear light mantra, the “Kōmyō shingon goma shidai” attributed to Seizen. The primary power evoked in this goma is not an anthropomorphic deity, but rather a verbal expression. This ritual raises issues about Japanese Buddhist conceptions of agency, and theoretical concerns “worship” and “devotion” as universal categories applicable to all religions. Understandings of agency in medieval Japanese Buddhist practice were different from our contemporary ones, and require re-evaluating practice in the context of its own time and place. “Worship” and “devotion” connote a personal relationship between the worshipper and the deity—connotations inappropriate to this ritual.

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## 20-123

**Lucinda J. Peach, American University**

"Sex Slaves" or "Sex Workers"? Cross-Cultural and Comparative Religious Perspectives on Sexuality, Subjectivity, and Moral Identity in Anti-Sex Trafficking Discourse

The trafficking of human beings (mostly women and girls) for prostitution and other forms of commercial sex work (hereafter referred to as CSW) has become a multi-billion dollar global industry in recent decades. I will examine a main area of disagreement among the various actors involved in combating sex trafficking: namely, the morality of prostitution and other forms of commercial sex work. I will contend that the religious dimension of sex trafficking discourse has been inadequately attended to, both in the debates over prostitution within the anti-sex trafficking community, as well as in how anti-trafficking groups have considered the problems of sex trafficking and the commercial sex industry more generally. I will demonstrate this inattention by showing how anti-trafficking discourse is devoid of nonwestern religious perspectives, focusing on Thai Buddhism to illustrate how this discourse has ignored cultural differences in its analysis.

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**Joseph Pearson, Fordham University**

"The Wonder of the Ages": Mark Twain's *Joan of Arc* as History and Anti-Religious Fiction

Mark Twain's *Joan of Arc* (1895) is not the best-read of his novels nor well-regarded as a work of history. Nevertheless, the book's importance to Twain himself and to us is hard to exaggerate. It remains a rich source for understanding this most American of authors. Here, Twain celebrates the young visionary as victim, misunderstood in her struggle to redeem a nation. The mature Twain himself railed against religion and mass democracy; so also the narrator in this fictional chronicle represents Joan's death as the betrayal of a patriot-saint by a corrupt Church and amoral State. The historical value of Twain's book is independent of its reliability as an account of Joan's life. Rather, it documents the fascination of late nineteenth-century America with medieval religious culture. Its value thus depends as much on what it tells us about Victorian attitudes toward the Middle Ages as about Joan of Arc herself.

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**Lori K. Pearson, Carleton College**

Troeltsch and Theories of Culture

This paper explores the continuities between Troeltsch's conception of Christianity and sociological and anthropological theories of society, history, and culture in his own time and in our own. I turn first to *Die Soziallehren der christlichen Kirchen und Gruppen*, analyzing the way Troeltsch engages sociological theories as he strives to construe Christianity as an internally pluralistic historical phenomenon with complex relations to social, economic, political, and cultural forces. I then assess the influence of this model of Christianity on Troeltsch's conception of European culture as outlined in his volume, *Der Historismus und seine Probleme*. Finally, I identify points of continuity and discontinuity between Troeltsch's theory and current conceptions of culture.

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**Karen Pechilis, Drew University**

Feminist and Religious Readings of a Hindu Woman Saint's Story

This paper focuses on feminist and religious modes of reading a classical hagiography of a Hindu woman saint. Both modes create larger patterns of interpretation; feminism in its vision of patriarchal patterns, and religion in its vision of devotional patterns. What one "knows" through reading the story through a dominant pattern is problematized. This paper de-centers these larger

patterns by refocusing attention on the details of the story, in which issues of a gendered existence are brought into play with issues of defining and dedicating oneself to a religious path; the “effects of the real” intersect with the “effects of the supreal”. That this interplay devolves into alternative readings of the ending of the story highlights the distinctive contributions each reading makes, but the critical reading of the story’s details resists a hegemonic understanding of these contributions.

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**Ann Pellegrini, New York University**

A New Sex Wars?: Feminist and Christian Anti-Trafficking Activism

Over the past decade, a coalition of conservative Christians and feminist activists has come together to oppose the international sex trade. Much has been made in the U.S. media about the unlikeliness of these two groups, who are usually cast as bitter opponents in the so-called 'culture wars' at home, making common political cause. But, the strangeness of these political bedfellows has been exaggerated. In the 1980s and early 1990s, anti-pornography feminists in the United States found vocal support among American cultural and religious conservatives interested in enacting legislation to ban sexually explicit depictions. This earlier history of debate within the United States over pornography and sexual expression offers some instructive lessons, and disturbing cautions, over the ways in which feminist concerns about the exploitation of women can be appropriated and redeployed in ways that actually limit women's sexual agency.

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**Betsy Perabo, Yale University**

Soldiering, Obedience to Authority, and the Exercise of Conscience: Christian and Islamic Perspectives

Soldiers’ religious beliefs are manifested on the battlefield in a variety of ways. While the image of a soldier praying under fire might come most readily to mind, a soldier’s beliefs are also likely to affect how he views the everyday activities associated with soldiering. The tasks at hand may involve obedience to the authority he is set under, since religions often view hierarchical structures, particularly in the military, as necessary or even divinely sanctioned. However, the soldier may also be called to exercise his own conscience by disobeying the immoral or unlawful orders of one in authority. Both obedience and the exercise of conscience are religiously significant practices in several faith traditions. This essay will focus on Christian and Islamic views of these two practices.

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**Robert L. Perkins, Stetson University**

Jon Stewart's Mediated Kierkegaard

In his mammoth book, *Kierkegaard's Relations to Hegel Reconsidered*, Jon Stewart has deepened our perception of Kierkegaard's authorship. Using the term, *Quellenforschung* to characterize his method, Stewart limits his discussion to Kierkegaard's explicit references to Hegel and/or the Copenhagen Hegelians. This narrow focus makes it difficult to defend the adequacy of his presentation, for everything not attached to a reference to a Hegelian text is excluded from consideration. This severe censorship of Kierkegaard's text eliminates many of his salient anti-Hegelian ideas from consideration: such as life-development, life-view, the balance of the ethical and the aesthetic, and the Hegelian insights silently appropriated in the attack on Christendom. In his worse lapse from strict adherence to his method, Stewart suggests that the political assassin, Karl Ludwig Sand, is “analogous” to and “an interesting parallel to Abraham.” This important book and its claims must be carefully reconsidered.

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**Thomas V. Peterson, Alfred University**

S/M Rituals in Gay Men's Leather Communities: Initiation, Power Exchange, and Subversion

This paper uses S/M rituals within the gay men's leather community to explore how ritual may subvert cultural icons of violence by eroticizing power. No longer is power a means of excluding or destroying another individual, but of affirming his essential humanity. Those who exercise power and acquiesce to it in leather rituals meet as respected equals and negotiate the limitations of power according to mutual desires. Those involved in S/M rituals often talk about “power exchange” as the central part of the activity. Exploring the meaning of this complex and difficult notion not only helps explain how masculine icons of violence are subverted in the leathermen's rituals, but may help us understand how ritual activity in general transforms both individuals and cultures. Leathermen's rituals are here placed within Van Gennep's and Turner's theoretical structure of ritual—separation, liminality, and reintegration. But I will particularly center on the transformative process itself.

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**Rebecca Todd Peters, Elon University**

Lessons from the FTAA: Reorienting Economic Theory

The concept of “free trade” is foundation to neo-classical economic theory which posits not only that unfettered trade is possible, but that it is more efficient (i.e., more profitable) and hence preferable to trade fettered by regulations. The theory assumes that rising corporate profits will inevitably increase the opportunities available for all members of society. Using the Free Trade Area of the Americas as a case study, this paper will challenge this definition of “efficiency” and argue that not only is “free trade” a theoretical impossibility, but that the recent attempts to implement free trade policies have been destructive to human communities and their environment. Finally, it will argue that we need to radically reorient our economic theory in ways that allow humans to care for each other and their surroundings.

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**Amanda Pettikas, Azusa Pacific University**  
Women in the Friends Church

A study by the Barna Research Group showed that in 2001 only 7% of the clergy in the US are female. I seek to determine why the clergy is a male dominated profession. Through journal articles and Biblical texts I look at whether it is acceptable in God’s eyes for women to be in leadership. In today’s modern world denominations are a major factor on women in ministry. In looking specifically at the Friends church we see that women have been accepted and encouraged in the leadership of the church since it’s founding in 1652. By looking at the women in the past we are able to determine what steps need to be taken today in regard to women in ministry. Once we have evaluated current society we are able to determine steps to take to make a difference for Christ in regards women in ministry.

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**Joseph S. Pettit, Morgan State University**  
Five Rules for Teaching Social Justice

Too often, the teaching of social justice has little, if anything, to do with the actual pursuit of social justice. Consideration of concrete injustices, their history, social and political context, and opportunities for real change, are avoided, and replaced with theories of justice that shed little light on sociological, political, or human realities. The purpose of this paper is to identify five methodological rules that may help to correct this state of affairs and reinvigorate the power of ideas in public debates about social justice. Rule One: Differentiate between Unfortunate and Unjust Conditions. Rule Two: Avoid Misanthropy. Rule Three: Emphasize Incompletely Theorized Agreement. Rule Four: Put Actual Political Discourse Into Theories of Political Discourse. Rule Five: Opportunity, Opportunity, Opportunity.

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**Sarah K. Pinnock, Trinity University**  
New Directions in Post-Holocaust Theology

Christian post-Holocaust theologians hold that every aspect of faith must be interrogated to identify and remove the seeds of anti-Judaism, and the political passivity that made many ordinary Christians bystanders to Nazi genocide. The starting point for first generation thinkers, active as theologians during World War II, is the doctrine of Israel and rejection of Nazi ideology based on Christian ethics. For second generation theologians writing in the 1970s, the Holocaust is a crisis that creates a theological paradigm shift challenging traditional approaches to evil and divine omnipotence. This paper traces generational shifts in post-Holocaust theology in order to highlight the unique contributions of recent third generation thinkers, who are distinguished by their self-conscious sense of cultural standpoint, and critical contextual perspective on Jewish and Christian discourse. Locating myself as a third generation thinker, I build on their insights by proposing future directions for post-Holocaust theology.

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**Tracy Pintchman, Loyola University, Chicago**  
Good Mothers and Other Mothers, or Another View of Mothers? Reconsidering Maternal Sexuality in Krishna Devotion

The two devotional sentiments most often associated with Krishna devotion are the parental (vatsalya) and the erotic or amorous (madhurya). The conflating of these two sentiments in many forms of Krishna devotion has seemed problematic to some scholars, who interpret this conflation as signaling an inherently pathogenic sexual attraction between mother and son. Some have postulated a fundamental distinction between an idealized, non-sexual Good Mother, who represents what mothers ought to be, and the 'other' kind of Mother, the sexually devouring Bad Mother, who deviates from ideal motherhood. This essay calls this division into question, reconsidering the maternal/erotic nexus in the context of Krishna ritual devotions from a women-centered perspective. I argue that the conflation of maternal and amorous sentiments may simply reflect normal social, emotional, and physiological commonalities that many Hindu Indian women might tend to experience in their relationships with both real and imagined husbands and sons.

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**Richard Pizzi, Indiana University, Bloomington**  
The Prosperous Christian: Russell Conwell and Protestant Identity in the Era of High Capitalism

This paper discusses the economic teachings of Baptist pastor Russell Conwell, a prominent national lecturer during the late nineteenth and early twentieth centuries and a proponent of what was known as the “gospel of wealth.” I contend that Conwell has been misunderstood by many historians, and that his work should not be viewed as merely a religious justification for the greed of the Gilded Age’s “robber barons.” Still, Conwell formulated a powerful concept of the individual Christian’s relationship with money that both reflected and influenced American Christianity’s embrace of laissez-faire capitalism in the twentieth century.

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**22-70**

**William Plevan, Princeton University**

Democracy and the Jewish Tradition: Mordecai Kaplan and the Democratization of Judaism

This paper will seek to contribute to the delineation of a distinctly American tradition of democratic culture begun by Jeffrey Stout in *Democracy and Tradition* by considering the place of Mordecai M. Kaplan (1881-1983) in that tradition. While probably best known as the founder of the American Jewish movement known as Reconstructionism, Kaplan’s career as a rabbi, educator, social theorist and theologian was dedicated to transforming Judaism so that it could adjust to the democratic conditions of America. Kaplan developed a theory of religion based on an expressivist conception of norms which guided his theological and institutional program for the reconstruction, renewal and democratization of Jewish life. Kaplan’s reconstruction of Jewish life along democratic lines offers us a model for considering how cultural and religious groups who wish to maintain values and traditions foreign to or at odds with the broader culture can do so while embracing democratic norms.

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**21-106**

**Lisa J. M. Poirier, Miami University**

Jesuits and the Gendered Contexts of “Conversion” in New France

Employing Kenneth Morrison’s recent work interrogating the concept of the “conversion” of Native people in colonial contexts, I shall present evidence embedded in some of the texts produced by Jesuit missionaries in New France in order to argue that Wendat (Huron) female converts were not “converts” as the French priests would have understood the term. Rather, these women creatively responded to the cultural disequilibrium in which they found themselves by drawing upon the structures of traditional modalities of life. Wendat women did not so much “convert” as they established fictive kinships with other women, both Native and French. These connections enabled them to successfully negotiate the bereavements, displacements and disequilibriums of colonial contact and exchange.

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**F. Douglas Powe, Emory University**

Evangelism in the Wesleyan/Methodist Tradition: Is There One Message for Both Blacks and Whites?

Is there a 'united' evangelistic message within the American Wesleyan/Methodist tradition that appeals to blacks and whites? This paper will investigate the historical and theological circumstances surrounding the evangelistic message in its articulation and reception by blacks and whites. I will propose, historically, there were common threads that resonated with blacks and whites interested in the Methodist Movement. I will argue that, theologically, in the beginning of the Movement blacks and whites shared common interest, specifically the end of institutional slavery.

A chasm occurs, however, not only between the Methodist Episcopal Church North and South, but between blacks and whites within Methodism over the institution of slavery. The chasm created by slavery not only established historical differences between blacks and whites, but it caused a theological division between the two races. The question is, 'Has the chasm really been bridged given the historical and theological baggage between blacks and whites?'

**Lisa Powell, Princeton Theological Seminary**

Howard Thurman and Troeltsch's Third Type

This essay argues that Howard Thurman's mystical religion does in fact promote social change as it empowers individuals for action through recognition of their infinite value. Utilizing Ernst Troeltsch's much debated "Third Type" for discussions in sociology and mysticism, I will examine the mystical theology of Thurman, highlighting the many ways in which Thurman's thought corresponds with Troeltsch's Type. I will also identify, however, principles in Thurman's thought that are incorporated from the Black Church and not inherent to mysticism itself, which give his mysticism an element of social engagement. I will challenge the conclusion, therefore, that proving Thurman's mysticism as social active, renders obsolete Ernst Troeltsch's typology.

**Paul R. Powers, Lewis and Clark College**

Offending Man and God: Crime, Sin, and Expiation in Islamic Law

My paper explores the question of why manuals of Islamic law only sometimes discuss injurious actions as “sins” and inconsistently assign religious expiation alongside the worldly penalties. I first demonstrate that the remedy (i.e., retaliation/compensation) attached to injurious acts is determined by its place in a typology of intent (usually intentional, quasi-intentional, and accidental). I then show that expiation is sometimes omitted for the most serious offences and assigned for lesser acts, suggesting that some offences are too serious for atonement and that “religious” expiation can serve the function of social reconciliation. My findings add precision to our understanding of the Islamic legal approach to torts and crimes and suggest that some jurists attribute to God both a sense of outrage at intentionally causing injury and an abiding concern for the stability of community and for repairing disrupted social relations.

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21-23

**Laura J. Praglin, University of Northern Iowa**

"Spirituality" and "Religion" in the Helping Professions: Who's Defining the Terms?

My presentation will focus upon recent literature in the helping professions which insists upon an almost complete separation of the terms 'religion' and 'spirituality.' This terminological argument is largely alien to the field of religious studies, and appears to be motivated by a host of cultural, psychological, and ideological realities. Clients and practitioners may identify themselves as being 'spiritual,' but otherwise religiously unaffiliated seekers. Religion, moreover, may be perceived by both helper and counselee as a collection of rigidly dogmatic traditions and moralistic agendas, which run counter to the values of the helping professions, such as self-determination, non-judgmentalism, and egalitarianism. Idealized 'spirituality,' meanwhile, remains safe from such dangers and imperfections. By asking 'who's defining the terms 'spirituality' and 'religion' in the helping professions?' I will identify which scholars, ideologies, and traditions are relied upon most in the quest to keep distinctions between the terms 'religion' and 'spirituality' alive.

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23-3

**Kris Pratt, Baylor University**

Transforming the South: Race Relations in the Cotton Patch Version of the New Testament

Clarence Jordan – a progressive Southern Baptist preacher, farmer, and New Testament scholar who was driven, above all else, by a quest for justice – challenged the church’s acquiescence to the cultural norms of the South. Through his study of the Bible, Jordan became convinced that God commanded racial equality. In an attempt to convince southern Christians of this message, Jordan produced the Cotton Patch Version, a translation of the New Testament into a southern dialect. The theme of racial justice pervades this translation, which asserts that the life of Jesus and the early church clearly reflected the biblical mandate for racial equality. By adopting the

southern culture of the 1960s as the backdrop for the events of the New Testament, Jordan attacked the racial inequality of the American South in an effort to awaken the churches to the necessity of transforming southern culture.

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 **21-25**

**J. Eric Pridmore, Drew University**

Religion in Race and Disability: An Exploitive System Framed as "God-Given"

Race is a critically significant piece in the social and cultural fabric of the US. The vast theoretical work in ethnic studies has led to important developments in other disciplines, like disability studies. This essay focuses on the social construction of race via this question: How is an exploitive social system created, maintained, and internalized as "God-given"? With a social scientific perspective based primarily in the sociology of knowledge, I begin by exploring how race is socially-constructed. The operative role of religion is highlighted. In the second section, the question of religion is brought to the theorists. Some modern examples Protestant churches are explored. Section three compares and contrasts the theories on the construction of race with those on the construction of disability. The key question guiding this comparison is this: How can we be more open to diversity, not only in terms of race, but also disability?

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 **20-14**

**Leonard Norman Primiano, Cabrini College**

"It's Good to Be Here around the Body of God": Tradition and Innovation in the Music of Father Divine's Peace Mission Movement

This paper will discuss the over eighty-year-old tradition of religious songs composed and performed by the followers of the Peace Mission Movement, an American intentional religious community founded by the Reverend M. J. Divine, also known as 'Father Divine.' Always keen observers and critics of American popular culture, many early songs of the Peace Mission were freely borrowed by followers, and approved by Father Divine, from the popular music of the time be it Broadway show tunes, big-band rhythms, or African-American Gospel. Their tradition of performance will be noted, as well as the continuing composition of new religious songs to match the changing realities of this aging, celibate religious community. Of particular interest will be songs centered on the wedding of Father and Mother Divine, the dedication of the estate 'Woodmont' as the embodiment of spiritual perfection, and the spiritual destiny and fulfillment of the United States and its Constitution.

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**Leonard Norman Primiano, Cabrini College**

Building an Altar for St. Joseph: Healings, Miracles, and Vows in the Contemporary Catholic Reality of Italian-American Women

Working with professional photographer, Dana Salvo, I have been doing ethnographic work on the home altar tradition of 'Mother of Grace Club.' The Club represents an extraordinary social and religious alliance of Sicilian-American women who are primarily the wives of fishermen in Gloucester, Massachusetts. Inquiries into the reasons for the maintenance of the Gloucester altar tradition reveal not only a sentimental attachment to religious practices still found in Sicilian villages, but a vibrant and vital constellation of contemporary beliefs and practices surrounding the fulfillment of vows made in exchange for what is held to be the miraculous healings of spouses, children, grandchildren, and other loved ones in America. My paper, accompanied by Dana Salvo's remarkable photographs of this contemporary home altar tradition, analyzes this community's vernacular religious traditions, noting the significant institutional and vernacular dimension of the Catholicism in these women's lives.

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**Anne Pryor, Wisconsin Arts Board**

In Church There Is No Beer: Polka Mass as a Regional Devotion

Polka is the great vernacular music of the Upper Midwest and the polka Mass is an expression of that regional religious and ethnic identity. As a musical form, polka has been championed by regional scholars, especially of the Upper Midwest, and largely ignored by most others. Within this limited scholarship, the polka Mass has been noted but not addressed as a central focus. This paper will begin to remedy that oversight. It will trace the lineage of the polka Mass from its start in the 1970s to how it is part of Catholic regional devotion today. The presentation of the paper will include video and audio clips of polka Masses in Wisconsin performed by bands playing in the Dutchman, Czech, Slovenian, and Polish styles.

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**Anne Pryor, Wisconsin Arts Board**

Signs and Miracles: Supernatural Events at a Marian Apparition

In a series of Marian apparitions in Greater-Cincinnati, devotees frequently experience events that fit the common definition of "miracle." However, members of this community rarely assign the term "miracle" to these supernatural events. They reserve the term for events that indicate a

spiritual healing of the Catholic Church, thereby reflecting the reformist political dimension of these apparitions. This paper will offer a categorization of types of miracles experienced and observed by Marian devotees in Greater-Cincinnati with special emphasis on healing miracles and will discuss them in relation to tensions between official and popular religious devotions theorized by scholars of folk Catholicism.

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 **22-125**

**Thomas Quartier, Radboud University Nijmegen**

Roman Catholic Funeral Rites and Human Finitude: Empirical Explorations in a Modernized Context

Within this paper attitudes towards human finitude will be related to attitudes toward both ritual remembrance and hope among participants in Roman Catholic funeral rites in the Netherlands. This main question of this relation is raised by the changed situation in a modernized society, because of how the way people think about death and a possible afterlife is different from what it was in the past. At the same time the paper will show how the shape of rites and also the participation in funeral rites has changed: the rite is individualized, and one has to relate primarily to the deceased individual and not to a universal community. This is the reason for asking the question about how finitude relates to funeral rites. This question is addressed via data from empirical survey-research conducted among 250 participants in Roman Catholic funeral rites in the Netherlands.

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 **20-63**

**Charlotte Radler, Loyola Marymount University**

The Anatomy of Orthodoxy and Heresy: Tertullian's Rhetorical Strategies of Health and Disease

In late antiquity and the Middle Ages, Christian writers frequently depicted heresy and otherness in terms of disease and filth and juxtaposed them with the shining purity of orthodoxy. The glorious purity of the mainline church was contrasted with the impurity, polluting illness, and infected gashes of the dissenter; the symbolic power of purity underpinned its claims to authority. The rhetoric of illness and health, heresy and orthodoxy, necessarily concerns issues of identity and self-definition, otherness, and sameness. These categories thematize an anatomy of exclusive otherness and inclusive sameness. This paper examines Tertullian's rhetorical strategies of disease and health as theological, cultural, and social constructs of heresy and orthodoxy. It also analyzes Tertullian's paradox: on the one hand, he locates salvation and healing in the body, particularly the filth of the body; on the other hand, he links the categories of illness and disease with heresy.

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**Anantanand Rambachan, St. Olaf College**  
The Dilemma of Knowing the Knower

For the Advaita commentator, Sankara, the words of the Vedas are the valid means for knowing brahman, and the instrument of knowledge is the mind. While some contemporary Advaita commentators suggest a way of knowing that transcends the mind, such a position finds no justification in Sankara. If the mind, however, is proposed as the instrument of brahmajñana, a dilemma arises. As illumining consciousness, brahman is neither the object of a sense organ nor mind. How is it possible for the mind to become the instrument of knowing that which is never its object? This paper grapples with what appears to be a contradiction in Advaita, by considering the nature of self-ignorance, the entity that is subject to ignorance and the character of valid knowledge. The challenge is to establish the possibility of the mind being instrument of knowledge without implying that brahman, as consciousness, is ever a mental object.

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**Steven W. Ramey, University of North Carolina, Pembroke**  
Critiquing Borders: Teaching a Post-Colonial World Religions Survey

Attempting to simplify material for a World Religions survey or other introductory course, scholars often overlook the nuances within contemporary scholarship, and students miss an opportunity to develop the analytical skills to critique various representations of religions. In this presentation, I will introduce a course design that encourages critical thinking and engages contemporary critiques of traditional scholarship. Focusing on specific places, I combine chapters from a world religions textbook with carefully selected novels to help students understand religions within human experience more fully. In discussion, we analyze together the various representations in the textbook, novels, and other sources, allowing students to hone their critical thinking skills. After introducing this course design, I will demonstrate within the presentation several techniques and visual aids that help students grapple with the complex nature of religious experiences and alternative ways to understand religious borders.

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**Steven W. Ramey, University of North Carolina, Pembroke**  
"We Are Hindu!": Secularism, Tolerance, and the Marginalization of Sindhi Hindus

The challenges that Sindhi Hindus faced after Partition illustrate the marginalization of non-standard religious practices within India's administration of secularism and the limited Hindu

tolerance for internal diversity. In Lucknow, Uttar Pradesh, Sindhi Hindus enshrined the Guru Granth Sahib at the center of their temple. Since the government definition of Sikh/Hindu differences could have enabled Sikhs to petition for control of the temple, Sindhis changed it to conform to predominant understandings of Hinduism. Although the Hindu identification of Sindhis forced their migration after Partition, Sindhis ironically had to defend their Hindu-ness in India, as non-Sindhis dismissed their Hindu identification because Sindhis emphasized the Guru Granth Sahib. However, in conversation, Sindhis frequently shifted between their definition of Hinduism and non-Sindhi understandings that were predominant in Lucknow. These shifts undermined their assertions that they are “basically Hindu” and further marginalized the Sindhis.

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**Daniel Ramirez, Arizona State University**

Yanking Out the “Royal Telephone”: Convert Agency in Borderlands Methodism and Pentecostalism

Historians seeking to understand the relative success of Pentecostal versus mainline Christianities among Latinos and Latin Americans may benefit from closer study of the evolution of Latino religious musical cultural practice. Given the abundance of testimonial narratives in the broad swath of the borderlands, it is probable that a large proportion of the defections/removals from Methodism were to the upstart Pentecostal movement. The mobile religious proletariat voted with its ears as well as its feet, as much enchanted by the cultural musical repertoire as the charisma and power of the early tongues-speaking evangelists. Methodism’s flexibility in light of this restlessness determined the success of its missionary and church-building enterprise. This study examines this fluidity through the prism of conversion narratives, missionary discourse, and religious musical cultural practice. The latter, especially, represents an attempt to expand the newly critical historiography of Latino Methodism in the United States, Puerto Rico, and Mexico.

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**Chakravarthi Ram-Prasad, Lancaster University**

Auto-Luminosity (Svatah-Prakasata): The Role of Reflexive Consciousness in Advaita Metaphysics and Soteriology

This paper takes up three tasks: 1) An analysis of the three modes in which consciousness-as-self is understood by Advaita: jiva, atman and brahman. 2) A statement of Advaita's need to save the appearance of ordinary awareness; this because Advaita denies the ultimacy of the appearance of the individual and the world. 3) Presentation of the theory of "auto-luminosity" of consciousness as the tool that will help Advaita face the challenge in 2. The theory of auto-luminosity seeks to grant that the intentionality is possible without making consciousness dependent on objects.

Appearance is saved- there is intentionality, there is mental content (ordinary experience as being of the world of objects); but as consciousness is argued to be intrinsically free of objects for its functional existence, brahman-consciousness, free of the objectivity of individuality and world, is shown to be philosophically possible.

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 **21-111**

**Gil Raz, Dartmouth College**

Blood Rites and Pure Covenants: Lineage Construction in Early Daoist Ritual and Narrative

Even a cursory reading of Daoist texts reveals the importance of determining the correct source and proper transmission of practices. In fact, the earliest record of instructions for the prototypical Daoist jiao ritual is a transmission rite of the Five Lingbao Talismans. In other words, the main purpose of the ritual inscribed in the text is the proper transmission of the text itself. Proper textual transmission thus functions as the essential defining strategy of the lineage. The Daoist discourse of lineage construction originated with the technical fangshi traditions of the Han era. Daoists reformulated initiation rites and narratological practices to fit new cosmological and theological notions. I will examine three aspects of lineage discourse: 1) rites of transmission, 2) narrative modes of lineage construction, 3) the relationship between imagined lineages and actual lineages. By contrasting different transmission rites I will delineate differences between the fangshi

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 **23-5**

**Ayman Reda, Michigan State University**

Religious Charities and Government Funding

In this paper, we examine aspects of the relationship between religious nonprofits and the government. The government has the responsibility of providing a public good to its citizens. The government decides whether to award the funds to a religious nonprofit, secular nonprofit or produce the public good itself. Religious charities are willing to provide the public good at lower costs if they can use the funds as an opportunity to proselytize their doctrine. This is because they gain utility from preaching to more individuals which allows them to gain more adherents. This gives them a comparative advantage over non-religious providers of the public good and over rival religious charities. The choice of which religious denomination to award the funds to will determine the nature of the change in believers' preferences due to the proselytizing, which will in turn affect the religious 'balance of power' between denominations in the society.

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20-73

**Geoffrey Rees, University of Chicago**

Is "Sex" Worth Dying For? Exploring the Theological Implications of Foucault's Theory of Sexuality

Michel Foucault's theory of sexuality specifies a point where contemporary theological discourse of sexuality merits critique. That point is the investment of "sex", an historical, imaginative phenomenon, with non-negotiable divine significance. Appeals to God, when focused in "sex," are attempts to ascribe an absolute status to contingent forms of self-understanding. An Augustinian theology of sexuality and original sin, by contrast, asserts that every attempt to privilege a stable basis of the self as intelligible creature in relation to God is marked by incompleteness and ultimate failure. A theology of sexuality and original sin, informed by Foucault's theory of sexuality, therefore questions the finality of any definition of sexed identity. The contrast then emerges between "presumption of intelligibility" and "confession of unintelligibility;" between presuming one's "sex" as reliable basis of relationship to God, and "confessing" one's sinfulness, one's unintelligibility, before God, and seeking intelligible completion in faith in God.



20-112

**Eric Reinders, Emory University**

Church Missionary Society Publications as Sinological Resources

The Church Missionary Society and other Church of England organizations published a large volume of Sinology during the nineteenth and twentieth centuries, in publications such as *Church Missionary Gleaner*, *India's Women and China's Daughters*, *Torchbearers*, *Juvenile Instructor*, *A Quarterly Token for Juvenile Subscribers*, and many books and pamphlets. This paper discusses these materials, disseminated widely but ephemerally, which in various ways, became one of the foundations of Western Sinology. Yet scholars of Chinese religions are forced to negotiate the mixture of factual description and moral judgements. This paper describes the range of topics covered, with particular attention to the ethnographies and analysis of Buddhist and Daoist rituals. How do these publications differ from the better-known Western publications from that time, such as the translations of James Legge, or the works of J. J. M. de Groot? Can anything be "salvaged" from these sources? And what would such "salvaging" involve?



20-64

**Valerie Rempel, Mennonite Brethren Biblical Seminary**

"Almost Like God": Women and the Language of Submission in the Novels of Grace Livingston Hill

This paper uses the popular religious fiction of Grace Livingston Hill (1865-1947) as a case study for the way that Christian fiction can both challenge and reinforce the boundaries of evangelical theology and practice, particularly concerning the role of women within church and society. In the development of her novels, Hill frequently challenged the conventional notion of female submission to male authority by emphasizing the higher calling of submission to God. The language of submission thus became the language of liberation and empowerment. The paradox of her approach was that by embedding this message within the genre of romance fiction, Hill ultimately reinforced conservative Christian rhetoric about women and their place in the home. Hill's novels thus maintain the gate-keeping function so important to evangelically-oriented fiction.

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**Kenneth A. Reynhout, Bethel Seminary St. Paul**

Liberating Evangelical Spirituality

Contemporary popular evangelical spirituality, as exemplified by the writings of Dallas Willard, is in bondage to a form of individualism that tends to separate social justice from spiritual practice. This paper seeks to instead demonstrate that spirituality and social justice are indeed profoundly integrated. There is strong biblical warrant for connecting social concern with spirituality, as social justice was an important part of relating to God in both the Old and New Testaments. Although evangelicals have traditionally maintained strong practical links between spirituality and social action, these connections were lost with the rise of American fundamentalism. Evangelical spiritual theology therefore requires liberation from its self-imposed prison of self-absorption. The perspective of liberation theologians like Gustavo Gutiérrez, Jon Sobrino, and Robert McAfee Brown, who each attempt to integrate spirituality and social praxis, can assist in the articulation of an evangelical social spirituality that is both liberated and liberating.

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**James T. Richardson, University of Nevada, Reno**

New Religions in Former Soviet Countries: A Sociology of Law Analysis

This presentation applies major theories from the Sociology of Law to law-making and regulation of new religious movements in selected former Soviet countries. Dialectical process theory (William Chambliss) will be applied to law-making concerning minority faiths that has

occurred in the past 15 years. Donald Black's key concepts of status and intimacy developed in *The Behavior of Law* (1976) and the *Sociology of Right and Wrong* (1999) will be examined, as well as his theories on the role of third-party partisans. Discretion of key political officials and bureaucrats, as well as the degree of independence of judicial officials will also be examined, as will the normative role of the courts in religious regulation. Use of ideologically based concepts of social control such as 'brainwashing' diffused from the West to this region will also be discussed.

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**James T. Richardson, University of Nevada, Reno**  
Constitutional Courts and Religion in Former Soviet Countries

This paper reports on a case law analysis of religion in the Constitutional Courts of former Soviet countries. In a series of recent decisions, the Russian Constitutional Court has conferred credibility and legitimacy to some minority faiths, thus bringing into question portions of the more restrictive 1997 law. Whether this pattern will continue, and whether the political structure will support them remains to be seen at this 'time of testing' in Russian society. An analysis of religion cases in the Constitutional Courts of several other former Soviet countries is compared with this recent trend in Russia; explanations are offered for the patterns that are observed, and for differences that emerge. The relationship of these Constitutional Courts to the European Court of Human Rights is also examined.

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**David E. Riggs, International Research Center for Japanese Studies**  
The Zen Precepts of Soto Zen: Historical Arguments for the Transcendent, or Scholar-Monks in a Bind

The special precepts and ordinations unique to Japanese Sōtō Zen monks and laity were introduced by Dōgen but they were fully developed only during the eighteenth century reforms. These precept ordinations came to be the crucial ritual which established a unique identity for Sōtō clerics. The same set of sixteen precepts were also used in funerals and in lay ordination assemblies to include the lay members of the Sōtō community in the lineage of the Buddha and to engage their loyalty and continued support. This paper examines the development of this unique set of ceremonies and the controversies surrounding their interpretation which eventually ended with the conclusion that the taking of these precepts entails awakening itself. Thus the taking of the precepts was identified with the final goal of practice, rather than the beginning of life as a Buddhist.

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**Jari Ristiniemi, University of Gävle**

Politics of the Soul in Changing Society: Tillich's Political Pathos in the 1920s in the Light of Nietzsche's Moral Philosophy

The paper discusses Paul Tillich's political program during the 1920s in the light of Nietzsche's politics of the soul. Nietzsche used the strategy of saying "yes" and "no", a strategy used also by Tillich. Nietzsche thought that the structure of mentality is reflected in what we say: what we say and how we say it show what kind of people we are. A new people on Earth were in the making in Nietzsche. Even Tillich talked about the New promoted by the Religious Socialism. The purpose of the paper is to show something of the contours of the new society sketched by Tillich during the 1920s: to catch sight of the people and the society that Tillich said "yes" to.

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**Jeffrey W. Robbins, Lebanon Valley College**

Becoming Theological: Rethinking Philosophy of/and Religion

If there has been a "theological turn" in phenomenology, then just as assuredly, there has been a "phenomenological turn" in theology. This presents a certain irony – namely, that as more philosophers are talking about God and are drawing on traditionally theological categories such as revelation and faith, self-proclaimed theologians are becoming ever more secular. Unfortunately, however, this current within much of contemporary philosophical theology has been largely ignored or misunderstood by many if not most of the recent commentators on the "theological turn" of phenomenology. The result of this misunderstanding, as evidenced in Janicaud's seminal treatment of this topic, is twofold: first, it leads to a misdiagnosis of defining issues in the contemporary relation between philosophy and theology; and second, it leads to an unwarranted defensive posture on the part of the philosopher in his effort to preserve the integrity of the phenomenological method from the encroachments of theology.

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**Tyler T. Roberts, Grinnell College**

Philosophical Turnings to and from Religion: Badiou, de Vries, and Zizek

The paper explores two strategies for understanding the relationship between philosophy and religion that have emerged from Continental philosophy's renewed interest in religion. On the one hand, both Alain Badiou and Slavoj Žižek argue for a philosophical retrieval and formalization of theological figures and concepts such as Paul, agape, and grace. On the other

hand, Hent de Vries, working in a deconstructive mode, argues that the relationship between philosophy and religion should be understood in terms of “reverse implication” a paradoxical notion pointing to the mutual implication of the historical and transcendental, the empirical and the formal, and the religious and the philosophical. The paper seeks to specify the differences between these approaches and asks whether, in the end, Badiou and Zizek are successful in their secularizing philosophical strategy or whether de Vries leads us to question the possibility of doing philosophy of religion.

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 **22-27**

**Elaine Robinson, Texas Christian University**

Recovering Los Desaparecidos, Renewing Wesleyan Theology

This paper is a thought experiment in constructive Wesleyan theology, examining how conversation with cultures other than the U.S. and U.K. – in this case Argentina – can break open and renew Wesleyan theology and Methodism in the U.S. The question of Los Desaparecidos, the disappeared, is raised as a means of examining identity in a world where persons are forced to leave home and settle in places where their identity becomes unsettled and contested. 'The world is my parish,' takes on new urgency and compels Western Methodism and Wesleyan theology to enter into responsible dialogue with the realities of Two-Thirds World.

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 **22-124**

**David Rogers, Biscoe, AR**

The Post-Modern *Scooby Doo*: Paradigm Surrender in an Age of Media Bombardment

The Post-Modern *Scooby Doo*: Paradigm Surrender in an Age of Media Bombardment

Rev. David H. Rogers

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Abstract

Contemporary culture and society is bombarded by media images which have a formative effect upon the development of intellectual and ethical values. The cartoon and theatrical phenomenon known as *Scooby Doo* provides an illustration of how contemporary society takes one set of philosophical, ethical and religious premises and exchanges them for their polar opposites. A television series once exhibiting Modern philosophical presuppositions has become an

expression of Post-modern sensations. The requirement of constant change and improvement in media offerings comes as a result of a need to be entertained. The threat of boredom provokes a surrender of one philosophical and religious paradigm for another that may only provide temporary delight but little meaning. Religious scholars and community leaders must become aware of how media images both illustrate and promote contemporary societal concepts and values.

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**22-54**

**Noa Ronkin, Stanford University**

**Selfless Minds and Causal Relations: Revisiting the Theravadin Abhidhamma Analysis of Consciousness**

This paper explains the canonical Theravadin Abhidhamma doctrine of relations of causal conditioning (*paccaya*) that is elaborated in the *Patthana* as subject to the Abhidhamma analysis of mind and to its theory of the consciousness-process (*citta-vithi*). The Abhidhamma endorses the notion of a *dhamma qua* event as analytical primitive, and events, being properties of moments of time, are considered as concrete particulars of which nature and individuality can be determined by virtue of their causal origins. The *Patthana* explicates the conditioned nature of phenomena in terms of twenty-four *paccayas*. I show that this text in fact sets up a method of individuating the *dhammas*, thus explaining how the *dhammas qua* mental events condition in various ways one's stream of consciousness, and that in this sense the *Patthana* does not encompass a doctrine of causal production, but rather one facet of the Abhidhamma metaphysical theory of mental events.

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**20-16**

**Ruben Rosario-Rodriguez, Saint Louis University**

**A Rarely Crossed Border: Latino/a Protestantism Engages Guadalupan Devotion**

Crossing borders is a dominant theme in U.S. Hispanic/Latino theology. An under-explored theme remains crossing the border between Protestant and Catholic. For the sake of creating a unified theological movement, U.S. Latino/a theologians have tended to ignore important doctrinal differences.

Virgilio Elizondo, considered by many the progenitor of U.S. Hispanic/Latino theology, claims that the Guadalupe event marks the birth of Hispanic Christianity. He asserts that ceasing to participate in Latino popular religious practices (like Guadalupe) implies a loss of Hispanic identity. This paper argues that Hispanic/Latino identity is not monolithic and any understanding of *mestizo* identity that glosses over differences of ethnicity, nationality, gender, race, and religion demand critical scrutiny.

This paper, Protestant in its perspective, models a healthy way of crossing the borders between Protestant and Catholic Latino/as that neither glosses over important differences nor dismisses the genuine contributions of the other by exploring the doctrinal contributions of Guadalupan devotion.

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22-64

**Ruben Rosario-Rodriguez, Saint Louis University**

Popular Religion or Academic Movement? Reconsidering Teología en Conjunto

U.S. Latino/a theology has distinguished itself by advocating a communal methodology (called *teología en conjunto*) that incorporates insights from pastors, lay persons, and academic theologians. The stated goal is theology accountable to the community of faith that reflects the popular beliefs of Latino/as while offering a prophetic voice critique of dominant theological perspectives.

This investigation challenges the romanticized vision of a U.S. Latino/a theology as a homogenous community by arguing that our identity as a theological movement has been preserved by glossing over significant differences in doctrine and by ignoring more traditional aspects of Latino/a church life. Consequently, I argue that U.S. Latino/a theology risks becoming an insular academic movement—a top-down theology described by Gilbert Cadena unless it nurtures greater accountability to the faith community.

This paper models a healthy way of crossing the borders between Protestant and Catholic Latino/as by developing a more organic, grassroots model of theological accountability.

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20-118

**Michele Rosenthal, University of Haifa**

Religion, Media, and Culture in Israel: The Case of Tele-Rabbi Amnon Yitzhak

Using Rabbi Amnon Yitzhak and his organization Shofar as a case study, this research project explores Israeli popular religious practices as they intersect with media practices. Questions that will be addressed include: How does Shofar use the different forms of electronic media and do the contents and purposes differ from medium to medium? What kind of community is formed through this internet site, and what is the relationship (if any) of the online participants to an offline religious community? What kind of visual culture is created in the video and internet media and what is the relationship of the visual to the oral and written discourses? How do we understand these visual elements in relation to the longer Jewish tradition of iconoclasm? The paper will conclude with reflections upon the importance of researching contemporary popular

Jewish practices, particularly as they are mediated through contemporary communications technologies.

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 **21-27**

**Tabea Rösler, University of Heidelberg**

Anthropological Approaches in Paul Tillich's Mature Systematic Theology

In this paper I develop the Tillichian concept of personhood as we find it in Tillich's mature Systematic Theology, volume 3, specifically, in his pneumatology. My view at the present time is that Tillich's anthropology (that is, his ensemble of anthropological perspectives) is internally differentiated, if not internally non-homogeneous, because it contains a notion of life and history close to Whitehead, but also has a strong Hegelian ingredient. After discussing the positive and critical implications of Tillich's anthropological perspectives, I reach the preliminary conclusion that the Tillichian anthropology can be reinterpreted in the light of his doctrine of God (as in Systematic Theology, vol. 1), inasmuch as the Tillichian notion of 'heaven' can be (Christologically) redefined as 'availability' (Jenson). As a whole, my paper is close to feminist theories (M.A. Stenger; K. Grau; C. Keller). It also deals with Heideggerian influences on Tillich's concept of personhood.

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 **21-123**

**Jonathan Rothchild, University of Chicago**

Global Flows, Head Scarves, and Finite Freedom: Tillich on Globalization

There are three central sections of the paper: 1) an analysis of globalization and concomitant meanings of freedom through the works of Arjun Appadurai, Saskia Sassen and Amartya Sen; 2) an examination of Tillich's conception of freedom and its development from his 1933 *The Socialist Decision* and other earlier works to his later Systematic Theology; and 3) an investigation of a case study, the recent legislation restricting religious symbols in French public schools, and possible Tillichian rejoinders. My thesis holds that Tillich's conception of freedom, though informed by Kantian and Schellingian models and molded in a context where nationalism structures still reigned, remains instructive for the globalized context of disjunctures because it protects an irreducible character and freedom of the self (tantamount to a transcendent power over external circumstances), yet it also affirms this character and freedom as shaped by others (manifested as participation within particular relationships and communities).

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 **21-67**

**Lori Rowlett, University of Wisconsin, Eau Claire**

Religion, Heroism, and Vietnam: Constructions of Masculinity in Two Films about Disabled Veterans

In the films *Coming Home* and *Born on the 4th of July*, sexuality and masculinity are central issues. Both films feature male characters disabled by spinal cord injuries in the Vietnam War. Although the men start out as unquestioningly nationalistic, after returning to the U.S., they gradually realize the extent of the government's cynical mendacity in sending them to a war they were not supposed to win. In both films, the main character gradually revises his view not only of the government's cold war foreign policy, but also the nature of heroism and manhood.

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**23-12**

**Thomas Ryba, Purdue University, University of Notre Dame**

Religion Marked as Development: Tiele, Newman, and Developmental Biology in the Early Nineteenth Century

Newman's theory of doctrinal development has been an important influence on Christian theology in the twentieth century. But the chapter which has not been told is how Newman's theory has had an impact on Tiele's scientific study of religion. Moreover, no one--as far as I know--has attempted to discover this theory's origins in specific biological theories which preceded Newman's writing of the Essay.

In this paper, I will argue that the resemblances between the thought of Tiele and Newman suggests either a direct dependence of Tiele on Newman or a common source for their respective ideas of development in the vitalistic biology of the late eighteenth and early nineteenth centuries. I will identify the nature of this dependence, and--to the best of my ability--the specific biological theory (or theories) that gave rise to it.

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**22-56**

**Andrew Saldino, Syracuse University**

Foucault's Imperative for Theological Thinking

This paper asks what Foucault's contribution might be to theological thinking. Beginning with a definition of theology as the study of ultimacy, this essay seeks to illuminate a Foucaultian perspective on ultimacy. While Kant's concerns in the First Critique—of what one can know and how one knows—were seminal for both modern philosophy and theology, I submit that Foucault's reorientation of the questions of knowledge in terms of knowledge-power is equally paradigm shifting. Given the twentieth century critiques of ontotheology and logocentrism, as well as the ominous threats posed by technology and the concentration of power relations,

doesn't thinking itself demand that we take Foucault's new questions as seriously as we have taken Kant's? This paper concludes by reading two prominent contemporary theological texts, Dominique Janicaud's *Phenomenology and the Theological Turn* and Catherine Keller's *Face of the Deep: A Theology of Becoming*, in light of these Foucaultian themes.

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 **22-103**

**Jeffrey Samuels, Western Kentucky University**

Learning to Attract the Heart: The Aesthetics of Ritual Performance in Contemporary Sri Lanka

Scholars examining Buddhist monastic curricula have often focused on texts that figure prominently in monastic education, particularly the texts' content and/or meaning. While learning and memorizing texts forms a component to a monk's education, little attention has been paid to the pedagogical techniques employed in teaching monks how to "perform" texts in ritual contexts. Drawing on first-hand accounts of laypeople, head monks, and young novices about the very important protection (Pali: *paritta*; Sinhala: *pirit*) and Bodhipuja rituals in contemporary Sri Lanka, this paper examines how novices are taught about the aesthetics of ritual performance. More specifically, this paper investigates how young novices learn about ideas such as rhythm, volume, voice, pitch, and pause that are so important to the proper performance of protection and Bodhipuja rituals, as well as the role that "modeling" as a pedagogical technique plays in training novices how to attract the hearts of lay Buddhists.

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 **21-75**

**Julian Sanborn, Temple University**

Got the Time?: The Impact of Marx's Labor Theory of Value on Workers in the Global Garment Industry

Marx's mature critical theory has been reconstructed by historian Moishe Postone in his recent work *Time, Labor, and Social Domination*. The aim of his work is a reinterpretation of the basic categories of Marx's mature critique. This presenter elucidates how Marx's category of value, which operates like a spark, igniting the pace of production, is played out across women's bodies along the global assembly line in garment manufacturing. From the Dominican Republic where women sewing for the GAP are limited to two bathroom breaks a ten hour shift, contract severe urinary tract infections and can care barely walk, to Bangladesh where girls on the production lines sewing for Wal-Mart are slapped, beaten, cursed at, and thrown against the wall, to Guatemala where supervisors who do not understand the workers' language pull hair, slap faces, and beat heads to force faster production, Marx's category of value is made flesh in women's bodies.

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**22-57**

**Julian Sanborn, Temple University**

"Nothing for Ourselves Alone, but Everything for Everyone": How the Zapatistas Sparked a Global Resistance

On January 1, 1994, the Zapatista Army of National Liberation Front (EZLN) led by Subcomandante Marcos, sparked a movement from the state of Chiapas in southeastern Mexico, thus ushering in a global protest against free trade. This paper is aimed at presenting questions to social ethicists within the field of religion. Examining first the broad tapestry of international, so-called free-trade treaties, from NAFTA, to the GATT, to the more sinister and sequestered MAI as well as the recent failing attempts to pass the FTAA, this paper probes the content of resistance across the globe. The Zapatistas declare in their struggle, "nothing for ourselves, but everything for everyone." What are some possible contributions ethicists might make to the resistance movement? And how might an organization like the American Academy of Religion respond to the call from Chiapas, which is a global call, for dignity and justice, for democracy and human rights?

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**21-53**

**Kristin Sands, Sarah Lawrence College**

Crossing Borders: Teaching Transnational Islam through the Internet

This multimedia presentation will provide examples of how to use the Internet and other computer technologies to create classroom presentations and assignments that address a variety of issues. The way in which the nature of the Internet is changing modes of communication between Muslim groups will be demonstrated by political music-videos with Islamic themes taken from the web. Transnational borrowings of images and music will be illustrated through student projects studying jinn/genies, "Sufi" bellydancing, and Pakistani qawwali music. The technical issues involved in this kind of study will be discussed, as well as methodologies for teaching students how to critically engage with this kind of media and material.

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**21-115**

**Stuart R. Sarbacker, Northwestern University**

Herbs as a Means to Power in Patañjali's Yogasutra

In the fourth pada, or section, of the Yogasutra, Patañjali outlines five sources of mystical power, or siddhi. These include janma (birth), osadhi (herbs), mantra (incantation), tapas (asceticism), and samadhi (contemplation). The siddhis bear an ambiguous relationship with kaivalya or

'release' from samsara, or cyclic existence. In this paper, I will examine the role of the yogic siddhis demonstrated in the Yogasutra, with special attention to the meaning and purpose of the term osadhi. Through the examination of the notion of osadhi, sometimes translated as 'drugs,' I will provide examples of how the practice of yoga is intimately tied up with both worldly power and otherworldly liberation. The notion of osadhi will be connected to precursors of yoga within the Vedic tradition and successors of Patañjali in hathayoga traditions. I will lastly connect Patañjali's notions of siddhi, especially those arising from osadhi, with broader conceptions of religious experience and ecstasy.

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**Vanessa Rebecca Sasson, McGill University**

**Ambivalent Sainthood: A Look at the Buddha's Mother in the Pali and Sanskrit Literature of Early Buddhism**

Roughly twenty-five hundred years ago, the future Buddha scanned the many thousand world systems and chose a queen on the continent of Jambudipa named Maya to be the last mother he would ever have. That Maya was thus chosen surely raises her status above most ordinary beings, but was this status

high enough to qualify her for the category of sainthood? Using early Pali and Sanskrit sources, this paper will explore such issues as Maya's pregnancy, her early death, her passivity, and her intricate karmic relationship to the future Buddha. The ambivalence concerning her status in

the tradition will clearly emerge as a result.

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**Sarah Bowen Savant, Harvard University**

**Muhammad's Spiritual Ancestors and Their Blood Descendants: Charting Persian Identity in Medieval Islam**

This paper investigates how early Persian Muslims used genealogies of the prophet Muhammad's spiritual ancestors, especially Noah and Abraham, to assert a better place for the Persians in Islam. Neither the Qur'an nor the Hadith had provided the early Muslim community with detailed genealogies of the prophets who preceded Muhammad, even though from a very early date Muslims understood these prophets to represent the Prophet's spiritual, and in some cases, biological family. By the ninth and tenth centuries, however, genealogies of earlier prophets can be found in many sources, including historical narratives, poetry, and polemics. I argue that by including the Persians among the prophet Muhammad's extended family, Persian authors sought to capture for the Persians prestige at a pivotal point in Islamic history when the

Islamic community was deeply divided on the question of the cultural content of Islam and indeed, the whole direction of Islamic civilization itself.

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 **21-122**

**Kurtis Schaeffer, University of Alabama, Tuscaloosa**  
Avalokiteśhvara's Diary

The autobiography of the Fifth Dalai Lama of Tibet (1617-1682) is a rich portrait of court life at the Potala palace from the 1640s to mid-1681, a veritable mine of political, social and cultural detail. Yet the Fifth Dalai Lama is also considered by tradition to be the reincarnation of a previous Dalai Lama, as well as the incarnation of the bodhisattva Avalokiteshvara. Subsequent writers noted the potential impropriety of a transcendent figure such as Avalokiteshvara writing on worldly minutiae from the inherently partial perspective of a human actor. This paper explores Tibetan discussions of the relationship between the Dalai Lama as a mortal author writing about the mundane details of everyday life, and his status as both the reincarnation of a previous master and the incarnation of a transcendent being, paying particular attention to the arguments of his student and greatest biographer, Desi Sangye Gyatso (1653-1705).

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 **22-7**

**C. Hannah Schell, Monmouth College**

“On These Grounds”: American Sublime and the Process of Memorializing Tragedy

Recent discussions about how to memorialize the events of September 11th, 2001 invite a broader consideration of how Americans remember and memorialize tragedy. Memorials, once built, often become locations of pilgrimage and holy space -- they often blur the line between the secular and the sacred. This paper examines two American sites of memorialization, their design as well their use once built: the Vietnam War Memorial and the memorial at the site of the Oklahoma city bombing. Both express a sensibility of the American sublime . Then, the plans for the 9/11 memorial are examined in light of the issues of scale, site and use. The final plan for the memorial mixes the commercial and the memorial. It remains to be seen how effective it will be as a site for memorialization. (Presentation of paper will include slide images of buildings and plans of the memorials).

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 **21-113**

**Burkhard Scherer, Canterbury Christ Church University College**

Transgenderism, Homosexuality, and the Pandakas: Gender Identity and "Queer" Sexual Conduct in Early Buddhism and Beyond

In the context of sexual ethics, gender identity and the social history of Ancient India, this paper explores the implications of social constructions around transgenderism and homosexuality for Early Buddhist religious life and their implications for Modern Buddhism. After an assessment of sex-change in Buddhist and Indian non-Buddhist accounts, non-normative sexual conduct as described in the Pali canon is critically evaluated with special focus on homosexuality. Then the identity of the pandaka's is discussed: the Pali Buddhist canon repeatedly mentions this 'queer,' non-normative gender category. The argument shows that the term pandaka points generally to a psycho-biological and/or socio-emotive inadequacy to meet either male or female gender requirements. These historical findings are then contrasted with Modern Buddhist approaches towards transgenderism and homosexuality with special focus on Thailand. In conclusion a reevaluation of Buddhist approaches towards sexual orientation and gender identity is attempted.

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**22-113**

**Christine Schliesser, Fuller Theological Seminary/ Tuebingen University**

Accepting Guilt for the Sake of Germany: An Analysis of Bonhoeffer's Concept of Accepting Guilt and Its Implications for Bonhoeffer's Political Resistance

“Every man who acts responsibly becomes guilty.” Unfortunately, Bonhoeffer has never in a systematic manner laid out all his motives for his decision to not only “pray for the defeat of his country” but to actively engage in the preparations for a coup d'état. However, one aspect that is of particular importance here is his concept of accepting guilt for the sake of the other person. Perhaps due to the fact that Bonhoeffer has never developed this concept in a formal, conclusive manner, it has hardly been explored in Bonhoeffer scholarship. Given its significance for Bonhoeffer's ethics, his Christology and for him personally, this lack is surprising. As this paper will explore this concept in greater detail, its intrinsic connection with Bonhoeffer's perception of “doing the responsible deed” in the face of his Nazi-contaminated fatherland will become apparent. Furthermore, inconsistencies surfacing within his concept will be addressed as well.

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**21-19**

**D. Neil Schmid, North Carolina State University, Raleigh**

The Practice of "Cutting the Thigh": Gegu as a Buddhist-Confucian Conceptual Blend

At first glance, the Chinese filial practice of gegu, “cutting the thigh,” or gegu liaoqin, “cutting the thigh to cure one's parents,” appears to subvert Confucian dictates on maintaining the integrity of the body, the gift of one's parents. The logic of this practice becomes evident

however when understood in the context of Buddhist-Confucian interaction. Gegu appeals to Confucian filial sensibilities but does so in Buddhist terms—the corporealization of self-sacrifice modeled on the bodhisattva’s gift of the body. But how was such a radical rearticulation conceptually possible? This paper will examine the cognitive mechanics of reframing the Confucian body through the analysis of Buddhist proselytizing at Dunhuang. Dunhuang liturgical literature known as *yazuo wen*, “seat-settling texts,” and *yuanqi*, stories on “karmic circumstances,” for the first time provided an inclusive and legitimizing space for the propagation of narratives concerning both selfless bodhisattvas and selfless Confucians, and the correspondences between them.

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 **22-125**

**Jalane D. Schmidt, Oberlin College**

Catholic Gallstones and Santeria Squash: Displays of Dissonance at a Cuban Shrine

Pilgrimage has been and remains an important aspect of popular religious expression—and an important mode for the transmission of devotion—in the Cuban cult of the Virgin of Charity, Cuba’s Roman Catholic patron saint. Many Cubans intertwine their devotion to the Virgin with that to goddesses and spirits of other Afro-Cuban religions, such as the Santería (properly: Regla de Ocha) oricha Ochún. Some tension can be noted at the national sanctuary of the Virgin in El Cobre, Cuba, with regard to the phenomena of religious “syncretism.” While “communitas” may be one goal of pilgrimage, “anti-structure” does not necessarily occur upon arrival at the “sacred center,” because pilgrims impose different meanings upon the pilgrimage site, which then exhibits the continued presence of structured hierarchies that originate outside the shrine.

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 **21-105**

**Deborah Schoenfeld, Graduate Theological Union**

The Literal as Polemical: Rashi and the Ordinary Gloss on Genesis 22

Both the twelfth-century Christian commentary the *Glossa Ordinaria* and the late eleventh-century Jewish commentary of Rashi on Genesis 22 read the story of the binding of Isaac as, at least partially, about the primacy of their own religion over all others. To write this polemic, however, they use similar techniques of interpretation, including a similar approach to the literal sense. Both Rashi and the *Glossa Ordinaria* read the literal meaning of the verse as the meaning of the verse when read as God’s practically applicable message to all generations, and share a view of history which collapses the differences between Biblical times and their own. This sets them apart even from commentators of their own time such as Andrew of St. Victor and Rashbam, who, while valuing the literal sense, make a rigid distinction between the surface meaning of the text and God’s message which is hidden in it.

**Jonathan Schofer, University of Wisconsin, Madison**

Rabbinic Ethics and Rabbinic Authority: Tropes for Transformation through Torah

How do rabbis prescribe the transformation of their innate impulses and desires? Rabbinic literature expresses these concerns through figurative language rather than abstract terminology. Drawing upon heuristic tools drawn from the field of comparative ethics, this paper presents and analyzes rabbinic accounts of ethical transformation through Torah, particularly those that center upon metaphors of medicine, conflict and governance, and development. The examples are primarily drawn from the large ethical compilation entitled *The Fathers According to Rabbi Nathan*, but I situate this text within the broader span of rabbinic culture and note tropes found in other sources. The paper concludes with a discussion of contemporary categories appropriate for describing such an ethic, integrating notions of character formation with scholarship on subject formation.

**Caroline T. Schroeder, Stanford University**

Playing the Harlot in an Egyptian Monastery: The Rhetorics of Sexuality and Prophecy in Shenoute's Letters

In his earliest letters, the Egyptian monastic leader adapts the scriptural traditions of the prophets of the Christian Old Testament to style himself as a prophet for his community. He then uses the tropes of sexual promiscuity from the prophetic books to condemn sins in the monastery. Writing before he became the leader of the community, Shenoute represents himself as a prophet to critique his community and the authority of its second leader. This paper will argue that Shenoute's references to sexual sins should not necessarily be interpreted as references to violations of the monks' vows of celibacy. Rather, Shenoute uses prophetic rhetoric and applies specific Biblical passages to the monastery in order to construct the monastery as a highly sexualized feminine entity in need of discipline and punishment. The monastery, like the faithless Israel or Jerusalem in the prophetic books, has played the harlot in its faithlessness and disobedience.

**Shuly Schwartz, Jewish Theological Seminary**

They Married What They Wanted to Be: Rabbis' Wives as American Jewish Leaders

This paper explores the ways in which rabbis' wives succeeded in fostering consequential lives through the "wife of" role when direct avenues of power remained largely closed to them. An examination of the careers of Rebecca Brickner and Tamar de Sola Pool, two extraordinary mid twentieth-century rabbis' wives, highlights the qualities essential to their success. It also illustrates the various ways—teaching, speaking, writing, counseling, and entertaining—that they worked in partnership with their husbands to strengthen American Jewish life, particularly for its women. It also sheds light on the opportunities and limitations of marriage as a catalyst for furthering women's desires for power, status and meaningful work. Recognizing the contributions of rabbis' wives permanently alters our perspective on the complex nature of religious leadership and the significance of hidden careers in shaping the lives not only of women but also of community.

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 **21-70**

**Susan L. Schwartz, Muhlenberg College**

The Mysterious Powers of a Woman's Blood: The Case of *The Red Violin*

Francois Girard's 1998 film *The Red Violin* appears to unravel a multi-layered mystery regarding a violin, solved by an expert appraiser of string instruments. But here the word "mystery" takes on its ancient, religious significance, and refers to an active engagement with marginal and secret applications of esoteric and ostensibly irrational knowledge. This film is about the power of a dead woman's blood, discernable by occult means and transferable to the instrument whose varnish is mixed with it. What does this film suggest about the essence of a woman's blood? Is there evidence in the study of religion for related phenomena? How are blood and the color red linked to the powers of passion, danger, transformation, prophecy? The mystery of the Red Violin suggests that those powers are alive and well in our collective cultural mythology, but require specially prepared eyes, ears and narrative acumen to recognize them.

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 **22-112**

**Carl Andrew Seaquist, University of Pennsylvania**

The Cognitive Study of Ritual Action: Theorizing Agency

Cognitive theories of ritual have recently become popular, and it is now time to consider general questions about how such theories should be constructed. I focus my attention on agency in McCauley and Lawson's theory of ritual, and argue that it is a mistake for them to adopt Boyer's treatment of representations of superhuman figures in terms of their counter-intuitive properties. This means that the key to representations being religious representations does not lie in their mode of representation of religious agents, and more generally perhaps that the internal structure of action representations is not key to representations being ritual representations. Perhaps we should attend more to the representation of ritual action sequences instead.

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 **20-113**

**Robert A. Segal, University of Lancaster**

Daniel Dubuisson's *The Western Construction of Religion*

This paper will consider the following issues: (a) how does Dubuisson's critique compare with others, including McCutcheon's *Manufacturing Religion* and Fitzgerald's *The Ideology of Religious Studies*? (b) how does Dubuisson propose to distinguish between mere 'construction,' or invention, and outright discovery: is invention always mere invention? (c) what is the logical connection between the origin of a concept and the use to which the concept is put: does origin automatically dictate use? (d) what is the logical connection between the origin of a concept and the applicability of the concept: does origin do automatically limit applicability to the time and place of origin? (e) does the array of definitions of a concept like religion justify the abandonment of the concept rather than the specification or restriction of the definition?

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 **23-12**

**Robert A. Segal, University of Lancaster**

William Robertson Smith's Theory of Religion: Anthropological or Theological?

William Robertson Smith's accomplishments were multiple. He ventured beyond the Bible to Semitic religion, thereby pioneering the comparative study of religion. Smith helped pioneer the sociology of religion by viewing religion--more precisely, ancient and "primitive" religion--from the standpoint of the group. Smith pioneered a behaviorist approach to religion by viewing it as centrally a matter of practice, not belief.

In *Lectures on the Religion of the Semites* (1889), Smith lay the proverbial groundwork for approaches to religion that today are innocently taken as natural. I want to show how Smith's approach to religion seems outdated--in its comparison of ancient with "primitive" religion; in its rigid divide between ancient religion, which is assumed to be collectivist and ritualistic, and modern religion, which is assumed to be individualistic and creedal; and most of all in its invocation of God as a cause in the evolution from ancient to modern religion.

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 **21-24**

**Glen Segger, Drew University**

"*Reformatio Legum Ecclesiasticarum*": An Attempt to Restore Godly Discipline in the Church of England at the Reformation

It has already been established that Reformed theology deeply influenced the English Reformation. The practice of a Reformed pastoral discipline, however, was more difficult to introduce into England as the power of the keys ultimately rested in the hands of the bishop and the elaborate system of ecclesiastical courts inherited from the medieval church. Official attempts were nevertheless made to introduce local pastoral discipline into the existing hierarchal system of ecclesiastical justice. This paper examines one such attempt, the 1553 revision of canon law known as the “Reformatio Legum Ecclesiasticarum.” The “Reformatio” not only allows for the exercise of local discipline by the parish minister as outlined in the dominical injunction of Matthew 18, but also includes an elaborate rite of public reconciliation, a liturgy that can be described as exemplifying the best of the Reformed tradition.

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22-10

**Jonathan Seitz, Princeton Theological Seminary**

“But Is It True?”: Kingsolver’s *The Poisonwood Bible* on American Imperialism, Foreign Missions, and African Christianity

This essay poses the question “but is it true?” to Barbara Kingsolver’s representations of foreign missions, American intervention, and African Christianity in her novel *The Poisonwood Bible* (1998). Kingsolver uses the Price family—a Southern Baptist family of missionaries run by a tyrannical patriarch—to launch an extended criticism of America’s intervention in the Congo (Zaire) of the 1960s and later. *Poisonwood* relies on several able female protagonists to relate a complicated study. I argue that the emphasis on American neocolonialism is often overshadowed by the emphasis on American religious chauvanism. However, I am also interested in the four “archetypes” of mission that I find in her writing: the mainline liberal, the faith mission fundamentalist, the imperial Belgian priest, and the activist nun. I use these figures to study Kingsolver’s approach to missions more broadly, as well as the question of the rapid growth of African Christianity during the twentieth century.

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23-3

**Kathleen M. Self, Skidmore College**

Converter Queens and Caustic Pagans: Gender Roles in Medieval Conversion Narratives

This paper examines two gender roles in medieval conversion narratives, one represented by Queen Clotild, wife of Clovis I, and the other by Steinunn, an Icelandic woman. Clotild is a 'convert maker,' a woman who uses her influence to encourage her husband's conversion, and by extension the conversion of his kingdom. Steinunn is a pagan woman who opposes conversion and confronts one of the Christian missionaries to Iceland. Both are representations of women in conversion narratives, and in both, each woman is depicted as preserving or attempting to preserve her religion, and each does so primarily through speech. However, Clotild's speech is

private, domestic speech between husband and wife while Steinunn's speech, in particular the insult poem she composes against the missionary, participates in a public arena of reputation and gossip. These two gender roles forefront the speech of women and shed light on lingering scholarly assumptions about conversion.

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 **20-116**

**Gregory Shaw, Stonehill College**  
The Talisman

In *On the Mysteries*, Iamblichus' apology for the practice of theurgic divination and sacrifice, he explains to Porphyry that the greatest counter-spell against sorcery and misunderstanding is not a conceptual, emotional or a bodily kind of knowledge; it is an experience given by the gods to souls that possess the capacity to receive it.

This paper will explore Iamblichus' conviction that theurgy cannot be grasped intellectually but is a kind of gnosis gained only through practice and experience. I will attempt to explain the significance of theurgy in light of what Iamblichus perceived as the intellectual self-deception of the Greeks. The challenge he posed to the intellectuals of his own era may be just as relevant to intellectuals today.

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 **23-11**

**Julia Sheetz-Willard, Temple University**  
Getting Disoriented: Authority, Identity, and Mainline Protestant Debates over the Bible and Gay/Lesbian Ordination

An outpouring of ecclesiastical (both academic and pastoral) scholarship has emerged out of the ongoing debates over gay/lesbian ordination within mainline Protestantism. Central to this work of theological reflection is the question of how biblical authority is to be understood in a modern/postmodern cultural context. Using the Presbyterian Church (U.S.A.) as a case study, this paper will analyze the polarizing patterns in contemporary Protestant biblical interpretation regarding homosexuality, to demonstrate how the false binary of heterosexual-homosexual is, in practice, often reproduced in an equally false binary of conservative-liberal biblical interpretations. It will then utilize feminist theory to demonstrate how this polarity can be fruitfully complicated, suggesting the possibility of new alliances across lines of difference in understanding the use of the Bible in authorizing ecclesiastical practice. The paper will conclude with a brief discussion of the implications of this reframing for the ongoing struggle over gay/lesbian ordination.

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**20-115**

**John Shook, Oklahoma State University**

Early Responses to American Pragmatism in France: Selective Attention and Critical Reaction

The early French response to American pragmatism took a variety of forms, largely centered around key topics in epistemology, philosophy of science, metaphysics, and religion. A survey of French reactions, from welcoming to hostile, is developed that covers the years 1900 to 1914. Reactions by French philosophers primarily depended on three factors: whether a philosopher was already inclined towards pragmatism because he was already persuaded by native French pragmatic trends that predated the appearance of American pragmatism; whether the philosopher was strongly committed to some type of rationalism; and whether a philosopher took a conservative religious stance or upheld Thomism. The objections of the most hostile French critics are discussed, followed by a look at some philosophers who facilitated understanding of pragmatism in France.

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**22-70**

**John Shook, Oklahoma State University**

Dewey's Hegelianism and His Repair of the Religious/Secular Divide

Dewey's political liberalism invites religious experience and values back into public discourse and deliberation. He viewed this as a continuation of Hegel's project to integrate religion with all experience and life. Dewey also used some Hegelian-inspired positions to accomplish this re-integration. Dewey's social psychology and social epistemology breaks down excessive individualism, absolute personal rights, and the fact-value dichotomy, explaining how both ends and means can be reasonably modified. Modification of ends (even ultimate values) can be rationally recommended if necessary for solving social problems and conflicts, which Dewey regarded as the supreme function of Christianity. Quite unlike Rawls or Rorty, Dewey's political liberalism brings religion and values back into public life, but it simultaneously demands that Christians abandon sectarian quests for the one True faith and fixed traditional values.

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**21-23**

**F. LeRon Shults, Bethel Seminary**

Modeling Spirituality: Psychology, Religion, and the Dynamics of Transformation

The disciplinary expertise of both psychology and religious studies is required for understanding "spirituality," and it is possible to develop a model of spirituality that respects the integrity of both fields and illuminate the phenomena more adequately than either discipline can alone.

Rather than arguing this methodological thesis abstractly, this paper presents a concrete model for transforming spirituality that aims to demonstrate the claim materially through a transversal dialogue between developmental psychology and a theological reconstruction of the “ways” of spiritual formation in the Christian tradition (awakening, purgation, illumination, union). The model links the natural emergence of intentionality in human persons to the theological idea of the intensive infinite, and uses the traditional “ways” of spiritual formation as a pattern for understanding the intensification of the human desire to become wise, good, and free.

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**Monica Siems, University of California, Santa Barbara**

Joseph Renville's Bibles: The Presence and Shape of the Word among Early Dakota Christians

Like many other missionaries, representatives of the American Board of Commissioners for Foreign Missions who worked among the Dakota people in the nineteenth century placed a high priority on making the Bible available in the Dakota language. Before they learned the language, they relied on Joseph Renville, a half-French, half-Dakota fur trader who led the community of Lacquiarle, for translations. Renville was bilingual but illiterate, so the first Dakota gospels published were the missionaries' transcriptions of his oral renderings in Dakota of passages read to him from a French Bible he owned. The missionaries harbored persistent doubts about Renville's orthodoxy, which raises interesting questions about the theological messages his translations might have conveyed to Dakota readers. While little can be said with certainty, comparisons of Renville's gospel to later translations produced by the missionaries yield some interesting hints about the possible beliefs of the first Dakota Christians.

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**Laury Silvers, Skidmore College**

The Presence of Theoretical Sufism in the Early Period: With an Example of the Interrelationship between the Theoretical and the Practical from the Work of Abu Bakr al-Wasiti (d. ca. 320/928)

Sufi expression in the early period has been described in terms of “practical Sufism,” the language of a moral response to the message of God or “theoretical Sufism,” the language of ontology. It is not always obvious that the “moral imperative” is grounded in the “ontological imperative,” in other words, that moral actions are a response to the nature of reality. This paper will demonstrate that while it may be heuristically useful to use the terms “practical” and “theoretical” to describe the different emphases of expression of Sufi experience, Sufi moral and ontological imperatives are inherently interrelated. I will explain this interrelation through the work of the early Sufi Abu Bakr Muhammad b. Musa al-Wasiti (d. ca. 320/928), for whom the

act of repentance is only powerful when it is a turning of one's inner perception to see things as they really are from the perspective of tawhid.

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**John K. Simmons, Western Illinois University**

Neutral Enthusiasm Meets Biblical Studies: Maximizing Accessibility While Avoiding Difficulties

Though the Bible is a cultural cornerstone in American society, the academic study of the Bible in public education is fraught with irony and challenge; ironic in that the Bible is, at the same time, pervasive yet taboo, integral yet controversial, personal yet public. When teaching about the Bible, the challenge is to find an effective, resilient blend between pedagogical approach and learning-conducive classroom environment or the course inevitably degenerates into unproductive controversy and unstructured doctrinal debate. Creating a classroom environment characterized by neutral enthusiasm is the key to developing a success course on the Bible. This presentation explores three strategies used to engender neutral enthusiasm : a) mapping the Bible; b) crossing boundaries; c) creating cultural connections. Open discussion will follow the initial short presentation.

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**Kerry Martin Skora, Hiram College**

The Pulsating Heart and Its Divine Sense-Energies: Abhinavagupta's Embodied Phenomenology of Mantra-Consciousness

My paper is a study of the embodied phenomenology of Mantra-Consciousness of the Hindu Tantric visionary Abhinavagupta (c. 975-1025 C.E.). I focus on Abhinavagupta's multivocal metaphor of the pulsating heart and its divine sense-energies. I show that Abhinavagupta understood the body to be the primary locus for the central act of salvation, the recollection (vimarśa) of Being, or ultimate consciousness, depicted in various ways by Abhinavagupta, including as Mantra-Consciousness. Abhinavagupta evoked such consciousness most provocatively with the many-layered mytheme of the pulsating heart. In a hermeneutics of retrieval, Abhinavagupta drew on an earlier body of discourse and practice, the Kaula Trika substratum, whose pivotal ritual performance was one of sexual union. Abhinavagupta thus recovered the body for consciousness in a phenomenology that was both sensuous and erotic, so that vimarśa was understood precisely as the body's recollection of Being, the bodily-felt awareness of the Pulsating Heart, or Mantra-Consciousness.

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**22-70**

**Michael Slater, Brown University**

Does the Linguistic Turn Have Limits? Experience and the Scope of the Conceptual in Contemporary Pragmatism

The category of experience was a central feature of classical American pragmatism, both epistemologically and methodologically. In recent versions of pragmatism, however, the rejection of empiricism (and the endorsement of a “social” version of rationalism) has led to the rejection of claims for that category as either a constitutive or a constraining feature of human knowledge. In this paper I examine some of the reasons underlying the rejection of experience by certain contemporary pragmatists, and then lay out certain assumptions regarding the nature of experience and the “method” of experience held in common by James and Dewey. In the process I raise two cautionary questions. First, can we sensibly dispense with the category of experience in, and the recognition of experiential constraints on, knowledge? And second, are contemporary pragmatisms pragmatic if they dispense with presuppositions underlying any form of methodological instrumentalism, viz. the existence of empirical grounds and constraints?

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**22-120**

**David L. Smith, Central Michigan University**

The Authenticity of Alan Watts

Alan Watts is best understood not as a flawed representative of Taoism or Zen, but as a genuine exponent of a distinctive modernist spirituality, a version of “religion after religion.” Specifically, he represents the twentieth-century West’s appropriation of religious nondualism, an interest that emerged from both the internal dynamics of Western philosophy and the encounter of world religions. This paper will first present the core of Watts’ intellectual project—his exposition of the implications of nondualism for philosophy, theology, psychology, and culture—highlighting some of his typical rhetorical turns and examples. Second, it will show how that project, in its major phase, was structured by concepts appropriated from general systems theory, the creative amalgam of semantics, cybernetics, information theory, gestalt psychology, and ecological analysis that came together in the 1950’s. In sum, the paper will make a case for Watts as an “authentic” intellectual whose work repays humanistic study.

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**21-125**

**Warren Smith, Duke University**

Augustine and the Limits of Preemptive War

Focusing on key passages from *De Libero Arbitrio* and *De Civitate Dei* this paper will examine whether Augustine explicitly or in the logic of his position views preemptive or preventative war (to use Michael Walzer's distinction) as a legitimate and just military action. Ultimately, I will argue that while Augustine may very well allow for a preemptive but that he sees the quest for national security through preventative war (as in the case the Third Punic War) as unjust. Finally, it will examine how Augustine's view of preemptive and preventative war might be used to evaluate the so-called Bush Doctrine developed in the 2002 National Security Strategy.

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 **21-103**

**James K. A. Smith, Calvin College**

Picturing Revelation: Idolatry and the Aesthetic and Rosenzweig and Marion

In this paper I want to argue that Jewish thinker Franz Rosenzweig offers a more affirmative “creational” (even “incarnational”) aesthetic than that offered by a contemporary Christian theorist, Jean-Luc Marion. In particular, I will argue that, despite his “iconic” account of revelation, Marion retains a very iconoclastic aversion to finitude and embodiment. In contrast, Rosenzweig's thought revolves around an account of creation and revelation which fundamentally affirms finitude and embodiment, providing the framework for an affirmative aesthetic—perhaps even a Jewish iconography. I will first unpack Marion's critique of idolatry and his constructive account of the “icon,” demonstrating how his notion of the icon nevertheless remains linked to an aversion to finitude. I will then turn to Rosenzweig's analysis. My goal is to sketch a “creational” (i.e., “Rosenzweigisch”) critique of Marion and provide a constructive account of a religious aesthetic founded on an affirmation of embodiment and materiality.

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 **22-115**

**James K. A. Smith, Calvin College**

Empire, Ekklesia, and Evangelical Public Theology: A Critical Proposal

Evangelical public engagement, particularly in our post-9/11 era, is deeply intertwined with expressions of American patriotism and nationalism, continuing a model exhibited in the “culture wars.” This is often coupled with shrill cries about the dangers of “postmodernism”—calling forth concerted efforts in “apologetics” and the necessity for rehabilitating the natural law tradition in order to establish public morality. In this paper, I consider this mode of evangelical public engagement through a case study—what I will describe as the “Biola school,” particularly as exhibited in the work of its philosophers. I will demonstrate that this strategy of “apologetic” public engagement is a deeply Constantinian model that rests on a distinctly modern foundationalist epistemology which, in fact, is antithetical to biblical revelation. Drawing on N.T. Wright's account of empire and ekklesia, I will conclude by sketching an alternative paradigm of evangelical public engagement in the Reformed tradition.

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 **21-57**

**Saba Soomekh, University of California, Santa Barbara**  
The Cultural Journey from Tehran to Los Angeles

Los Angeles is home to the largest concentration of Iranians outside of Iran. What sets the Iranian Jewish community apart from other immigrant communities is the financial and human capital found within it. In this presentation, I will look at the Iranian Jewish community and discuss how their “ghetto mentality” and “suitcase mentality” mixed with financial capital has enabled them to remain insular and separate from the American Jewish community in Los Angeles. At first, this insularity hindered Iranian Jews from developing a civic identity or interest. Yet, my research reveals that through the community’s Zionist ideology, they have been impelled to use their financial and human resources and get involved in global politics. It is through their involvement in global politics that made Iranian Jews recognize that they can also make a difference in their own community, thus forming an Iranian Jewish civic identity.

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 **21-123**

**Henry W. Spaulding, Trevecca Nazarene University**  
The End of Modernity and Outwitting Nihilism: Preliminary Thoughts on the Appropriateness and Importance of a Tillichian Engagement with Radical Orthodoxy

The emergence of the postliberal critique of theology is for many a hopeful sign that liberalism and thus Tillich’s theology have come to an end. This conclusion is unwarranted and in fact there are many places for fruitful conversation between Tillich’s theology and one representative of postliberal theology, radical orthodoxy. Further, this conversation can take place along three boundaries. First, both call attention to the end of modernity and present constructive responses to it. Second, both see the possibilities and limits of dialectics. Third, both emphasize knowing as participation and transformation. While one should not minimize the differences between radical orthodoxy and Tillich it is possible that a substantial conversation between them might prove fruitful.

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 **20-72**

**Carole Dale Spencer, George Fox University**  
Holiness and Mysticism: The Love/Hate Relationship of John Wesley toward William Law and the Quakers

Two of the most significant and enduring religious influences in eighteenth century England, John Wesley and William Law, both wrote major works on Christian Perfection: Wesley's *Plain Account of Christian Perfection*, and Law's *Christian Perfection and A Serious Call to a Devout and Holy Life*. Law and Wesley were both dissenting Anglicans who developed a Protestant, puritan theology of perfection, yet took radically different spiritual paths. Wesley's separation of mysticism from evangelicalism severed his relationship to his mentor, Law, and dispelled his earlier admiration for Quakers. As Wesley contended with Law, Law absorbed the works of Jacob Boehme, and ironically (in light of Law's earlier repudiation of Quakers) Law evolved into the de facto theological interpreter of Quaker holiness. This paper examines the commonalities, connections, and contentions found within Wesley, Law, and Quakers in the eighteenth century.

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 **20-56**

**Daniel T. Spencer, University of Montana**

"Only Connect!": Exploring Ecological Restoration as a Case Study in Larry Rasmussen's Earth Ethic Centered in Sustainable Community

This paper accepts ethicist Larry Rasmussen's claim that sustainable community forms the heart of an earth ethic, and develops the implications of this for the emerging field of ecological restoration. To locate the discussion of ecological restoration in Rasmussen's framework of sustainable community, I first examine restoration as both a science of applied ecology and a philosophical grounding for environmental ethics, and explore the implications of practicing restoration within the cultural framework of modern technology. Distinguishing between technological and participatory approaches to restoration helps discern ways ecological restoration can be an important part of an emerging earth ethic. Grounding the practice of ecological restoration in the concept of ecological location, the social dimensions of human community are reintegrated into an ecological framework in accord with ethical norms of ecological sustainability, social justice, responsible human agency, and respect for the moral worth of nonhuman nature.

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 **23-9**

**Gregory Spinner, Central Michigan University**

Altar, Table, and Charity Plate: Food in the Rabbinic Practice of Gemilut Hasadim

This paper discusses food practices related to hospitality and charity, setting them within the broader rabbinic category of gemilut hasadim, acts of kindness. Both hospitality and charity explicitly involve feeding others--whether one is feeding travellers or the poor. The Talmud characterizes these acts of providing food as acceptable means of atonement, which are encouraged as substitutes for the discontinued cult. With the destruction of the Temple, sacrifices

and offerings are ritually displaced onto the home, synagogue, and social institutions; community service becomes a functional equivalent of priestly service. I argue that rabbinic notions of moral accounting remain embedded within a sacrificial economy, in that giving to those in need is discursively assimilated to the sacrifices that were once given to God. Finally, I hope to explore some of the slippage between rabbinic rhetoric and social reality by raising issues about the gendered division of labor involved with these food practices.

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 **21-57**

**Tulasi Srinivas, Wheaton College**

**Sacred Webs: Rethinking Globalization and Religion through the Transnational Sathya Sai Movement**

The study focuses upon the growth of a charismatic movement from a local rural religious movement, to a global religion, through a five year ethnography of the movement. I focus upon mechanisms of 'cultural translation,' that the Sai Movement uses to construct and maintain a global devotional base, in particular, the Sai ephemera which, I argue, extends Sai Baba's charismatic sacredness by a process of 'sacred affiliation' with other sacred and mythical figures. Issues are; the constructed religious experience through mechanisms of cultural translation, and the role of this religious experience in the construction of a new global based devotional (bhakthi) identity. I use the material to reflect upon the political and methodological implications for our comprehension of the processes of globalization.

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 **22-68**

**Tulasi Srinivas, Wheaton College**

**Bodily Betrayals: Desire, Identity, and Discipline in the Construction of Transnational Sai Devotion**

This paper explores the phenomenological and situated understanding of the bodily disciplines of devotion in a rapidly growing transnational Sathya Sai Baba Movement. I frame the concept of Sai 'embodiment' (Csordas: 1994) around three 'bodies': the 'charismatic body' of Shri Sathya Sai Baba, his sacred body, and the devotee's relationship to it; the body of the individual devotee, the 'body of abstention' due to the many rules that regulations that devotees subject their bodies to during their stay in the Sai ashram; the entire social 'body' of devotion, where the 'body' is used metaphorically and structurally, to encompass all the devotees. The central question that I pursue through this paper is how embodied devotion is constructed and maintained and the problematic and paradoxical role that desire and abstention play in the Sai way of understanding the body.

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**21-64**

**Nancy Stalker, University of Texas, Austin**

Spiritual Entrepreneurialism: Oomoto Enterprises in Pre-War Japan

Under the Meiji regime, the state dictated that Shinto “religion” would be the province of the thirteen state-controlled Shinto sects. However, the activities and growth of these sects were closely supervised by the state, preventing unlimited expansion and diversification and circumscribing behaviors viewed as “irrational and superstitious.” Under such a situation, only heterodox groups had the freedom to attract new audiences through offering innovative spiritual products and services.

The most successful non-state approved group was the Shintoist Oomoto, the only major new religion that remained outside the system of state management of Shinto shrines and sects. This paper examines several groundbreaking Oomoto activities that stretched the boundaries of the official, Protestant-derived definition of religion, providing an early example of an entrepreneurial, marketing-oriented approach among the new religions that has had a deep and lasting impact on contemporary proselytization practices.



**21-71**

**Lisa L. Stenmark, San Jose State University**

The Limits of Politics and the Role of the Church: Hannah Arendt on *Brown vs. the Board of Education*

In her controversial essay, “Reflections on Little Rock” Hannah Arendt argues that the decision in *Brown -v- the Board of Education* and the forced desegregation of public schools were problematic developments. Her reasons lie in the distinctions she makes between the realms of the “public,” “private” and “social.” According to Arendt, forced desegregation ignores these distinctions and undermines rights and disempowers people. While her analysis is sometimes troubling, it is also profound. It helps evaluate some of the failures of civil rights in the U.S. and provides the basis for developing new strategies for achieving equality and justice. In addition, her critique provides options for rethinking the role that religious values and institutions must play in social justice, and opening the way for an activist, progressive church and a constructive understanding of the relationship between church and state.



**21-50**

**Jason Steuber, University of Missouri, Kansas City**

Deus Ex Machina: Automobiles and Mobile Religious Spaces

Deus Ex Machina or "god from the machine" is a phrase borrowed from Greek theatrical performances explaining how stage machinery provided assistance to resolve a crisis, often by mechanically lowering the particular god directly into a scene. By focusing on materials other than traditional texts, my proposal presents how the designation and experience of religious spaces may be found along America's roadways. America's well-documented fascination and dependence upon the automobile have been slowly incorporated into the study of North American religions, such as the religious and ethical implications of an environmental movement for engines with less harmful exhausts. Automobiles, tractor-trailers, and motorcycles, as well as dashboard Bibles, roadside billboards, and impromptu accident site grave markers, have yet to be fully explored in terms of designating a particular vehicle or space as sacred. These examples illustrate the designation of mobile religious spaces by the integration of religious materials on automobiles, roadsides, and billboards. Subsequently, several states have enacted legislative actions addressing sacred religious spaces and profane state spaces. The presentation will offer examples that designate and communicate religious spaces to fellow motorists and suggest that mobile religious spaces need to be reconsidered.

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 **20-59**

**Raedorah Stewart-Dodd, Pasadena, CA**

God-Talk, God-Thought, and Christian Iconography in *In Too Deep*, *Training Day*, and *Shaft*, and the Socio-Religious Fascination with Criminal Power in the Black Community

God-talk and Christian iconography is as normative among criminals as it is among church folk. Irreverence to the Names of God and imitation of the

Nature of God emerges in the real and reel images of black men as powerful and powerfully violent. Expanding Mark Taylor's discourse on the demise of

"other gods" that the executed God rein as Liberator, I highlight divine language and icons in the three movies.

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 **22-19**

**Dan R. Stiver, Hardin-Simmons University**

The Fellowship of the Spirit and Dissent in the Free Church Tradition

The free church tradition has had a long tradition of emphasizing church, spirit, and authority, but it has included within these emphases a strong dose of individual judgment. This has been related to the priesthood of the believer (note the singular), the autonomy of the local church, and democratic church polity. In a modern, democratic state that emphasizes individual freedom and rights, this can easily lead to what distinguished Yale literary critic Harold Bloom has termed the

American religion. After considering a recent episode in my own free church tradition, I raise the question, How does one do justice to the church and the authority of Scripture and yet also to the freedom of the individual? What I argue is that these tense alternatives can be brought together with integrity, drawing both on strands of the free church tradition itself as well as revised postmodern accounts of the self.

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 **21-13**

**Valerie Stoker, Wright State University**

Harming the Common Good? A Kirpan Case in Québec

This paper explores an ongoing controversy in Montreal, Quebec over Sikh students' right to wear the kirpān, or ceremonial dagger, as a perpetual, mandatory marker of religious identity to public school. The paper considers why many non-Sikh objectors to the kirpan were just as disturbed by the kirpān's status as a "religious symbol" as they were by its potential use as a weapon. I argue that this concern about the impact of a religious symbol's presence on the public schools' mission reflects particular conceptions of secularism and multiculturalism that are rooted in the religious and educational history of Québec. I also explore how the local, national, and international Sikh communities have put forward their own perspectives on these issues and what role these perspectives play in shaping Canadian Sikh identity.

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 **20-66**

**Ken Stone, Chicago Theological Seminary**

“You Seduced Me, You Overpowered Me, and You Prevailed”: Religious Experience and Homoerotic Sadomasochism in Jeremiah

Biblical scholars have recently suggested that the covenant between Israel and Yahweh can be understood in relation to dynamics of sadomasochism. In light of those suggestions, this paper examines a passage from Jeremiah (20:7-18) in which Jeremiah not only accuses Yahweh of overpowering him but, as scholars have long noted, uses the language of sexual seduction to do so. While the passage is occasionally construed as a symbolic “rape” of Jeremiah, I consider whether the presence in this passage of, on the one hand, overpowering and humiliation; and, on the other hand, religious possession by and worship of the one who overpowers, can be construed more usefully as a kind of ritual S/M encounter between the male deity Yahweh and his male devotee. This possibility provides a lens with which to interpret both other passages in the book of Jeremiah and the dynamics of power and submission in religious experience.

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**Ivan Strenski, University of California, Riverside**

## Explaining Tiele's Shift from "History" to Phenomenology of Religion

Cornelis P. Tiele, arguably the first phenomenologist of religion, began his career as an historian of religion in the 1870s, but by the century's end had argued for the replacement of history of religion by the so-called

"science of religion," replete with an early form of morphology or phenomenology of religion. This turn toward "science," oddly enough, served as a vehicle for Tiele's subsequent attempts to theologize the study of religion. I shall seek first of all to interpret the reasons for Tiele's move from "history" to "science," and then try to make sense of how Tiele's theological enterprise took its rise from the very same intellectual move.

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**Michael F. Strmiska, Siauliai University, Lithuania**

## Putting the Blood Back in Blot: The Revival of Animal Sacrifice in Nordic Neopaganism

Asatru, sometimes called Heathenry, a Neopagan or Pagan Revival religious movement dedicated to the reconstruction of pre-Christian, Scandinavian, or Nordic religion, has established chapters in Iceland, Denmark, Norway, Britain, and in many other countries, including the United States. Some American Asatru adherents are involved in reconstructing one particular dimension of the original, pre-Christian Nordic religion that is highly controversial: animal sacrifice. Some Asatruar in the U.S. have set about reviving the old practice of the Blot, killing animals in elaborate ritual scenarios based upon ancient texts. This paper will explain the textual evidence on which the Blot is based, and then compare the modern reconstruction of Asatru animal sacrifice with bloodless forms of the Blot, with information gleaned from interviews with actual participants who both support and abhor 'putting the blood back into Blot.' The final discussion will also address animal sacrifice in other religious communities.

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**John S. Strong, Bates College**

## The Development of a Cult: The Arhat Gavampati in South and Southeast Asia

The arhat Gavampati, one of the lesser known disciples of the Buddha, is occasionally mentioned in the Pali Canon and Commentaries, but his legend and cult are much developed and featured in parts of Southeast Asia. This paper traces the formation of that expanded legend and cult by

isolating a number of themes in the Pali materials and showing their later development in Sanskrit sources and in Southeast Asian beliefs. As such, it seeks to make a contribution to the study of the growth of traditions about Buddhist saints.

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 **20-74**

**Don Surrency, University of South Florida**

Addressing a Methodological Deficiency in the Analysis of Sports as Religion: The Discovery of the Hidden Sacred in Sports

This paper is interested in problems related to the analysis of sports as religion. Despite the obvious fascination and genuine helpfulness of these inquiries in establishing a functional understanding of the role of sports in American society, it is the contention of this paper that such studies invariably leave a critical dimension of the inquiry unresolved: the definition of religion in general and the status (if any) of an ultimate power or ultimate reality specifically. This study will offer a solution to this problem, providing insight into an apparent void that has persisted in the scholarly literature up until now. The paper will proceed with this task by analyzing current scholarly theories on sports as religion, specifying the weaknesses of these theories in relation to the unresolved dimension mentioned above, and offering suggestions as to the nature of an ultimate power or ultimate reality in sports.

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 **20-16**

**Arthur Sutherland, Loyola College in Maryland**

Crossing By Faith: A Typology of Borders

There are five types of people who cross borders voluntarily and with joy: the migrant, the tourist, the adventurer, the truth seeker, and the missionary. It argues that their intent and the way they reflect on what their travel means differs in significant ways. The paper gives three examples of how the typology helps to clarify the religious experiences of three nineteenth-century African-American women who wrote travel narratives: Zilpha Elaw, Nancy Prince, and Amanda Berry Smith and demonstrates that while these travelers are unified by their gender, race, period of history, and means of travel, what they report of their events helps us to navigate the meaning of conscious and unconscious borders.

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 **23-3**

**Meghan T. Sweeney, Emory University**

Gender in Teresa of Avila and Its Role in the Conversion of Edith Stein

Edith Stein (1891-1942), the Jewish philosopher and convert to Christianity who was murdered by the Nazis at Auschwitz, and who controversially was canonized a saint in 1998 by the Roman Catholic Church, converted to Catholicism as a consequence of reading Teresa of Avila's *Book of Her Life*. Like Teresa of Avila, Stein herself was an independent, highly intelligent, and strong-willed individual whose talents and gifts were undervalued because she was a woman. Comparing the texts and lives of Teresa of Avila and Edith Stein, it will become evident that Stein's conversion to Catholicism, and her certitude about such a decision, are directly influenced by Teresa's theological experiences and insights as a woman, how such experiences and insights were rhetorically conveyed because she was a woman, and how Teresa's being a nun facilitated her religious experience and knowledge, and enabled her ecclesial leadership and religious writing.

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 **20-115**

**Charles J. T. Talar, University of St. Thomas, Houston**

Le Critique Malgré Lui: Marcel Hébert's *Le Pragmatisme*

Marcel Hébert is remembered for his involvement in Roman Catholic Modernism, engaging modern philosophy and pondering its implications for the understanding of dogma. His symbolist position finds popular expression in a novel by one of his former students, Roger Martin du Gard's *Jean Barois*.

While primarily preoccupied with the bearing of philosophy upon religion, Hébert's *Le Pragmatisme* (1908) had a more specifically philosophical focus than his other writings up to that point. Given Hébert's Kantianism and his moral valuation of religion, one would expect an openness to pragmatism on his part. However, his little book on the subject finds pragmatism insufficiently realist in its metaphysical commitments. William James discussed Hébert's book in an article that appeared originally in the *Journal of Philosophy* (1908) and was reprinted as part of *The Meaning of Truth* (1909), the sequel to his *Pragmatism*.

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 **22-23**

**Chris Talbot, University of Michigan**

Disciplining Mormons: Polygamy and the Legal Reification of Public and Private

This paper outlines the ways the federal government's campaign against Mormon polygamy worked to define and reify categories of public and private in American legal culture. I contend that the Mormon practice of polygamy transgressed the boundaries between public and private in

Mormon communities, rendering the categories essentially meaningless. Responding to the Mormon challenge, anti-Mormons claimed that because polygamy violated public/private boundaries the practice necessarily rendered Mormons un-American. Beginning in 1862, the federal government launched an unparalleled legislative and juridical campaign that deployed marriage law to discipline the Mormons in the appropriate practice of private and public life. In exchange for constitutional rights, the government required Mormons to submit to the division between public and private that normative monogamy upheld. In disciplining Mormons, the legal history of anti-polygamy disciplined and reified nineteenth-century notions of the nature and purpose of public and private in American culture.

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 **20-66**

**Justin Tanis, Metropolitan Community Church**

Ecstatic Communion: The Spiritual Dimensions of Leathersexuality

Spirituality plays a role in the lives of many contemporary leathermen and there is a strong interest in spirituality in segments of the leather community. This paper will describe and explore the experiences of spirituality within expressions of sadomasochism and in relationships of dominance and submission. It will also look briefly at the ways in which leather is a foundation for personal and spiritual identify formation, creating a lens through which the rest of life is viewed. This paper will draw upon resources and writings within the leather community that articulate spiritual experiences and learnings as well as parallel writings within the religious communities that explore such concepts as pain and power as spiritual forces. All of this based within the framework of a belief in the rights of individuals to erotic self determination with other consenting adults, rather than apologetics for those practices and lives.

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 **22-112**

**Ann Taves, Claremont School of Theology & Claremont Graduate University**

Where (Fragmented) Selves Meet Cultures: Theorizing Spirit Possession

Drawing on evidence from studies of hysteria and spiritualist mediums, late nineteenth century psychical researchers developed a psychological model that recast spirit possession in terms of the dissociation of the self. Although their model was eclipsed by psychoanalysis and behaviorism, research on divisions within the self resumed under a variety of different rubrics: hypnosis (clinical psychology), trance and spirit possession (anthropology), shamanism and ecstasy (religious studies), and dissociation and multiple personality (psychiatry). Anthropologists and clinicians managed a significant interdisciplinary breakthrough in 1994 when the American Psychiatric Association formally acknowledged that dissociative states were not inherently pathological. Although cognitive scientists have been slow to take up the issue of dissociation, the work of Damasio and Ramachandran points toward a more general theory that

provides neurological grounding for I. M. Lewis's sociological understanding of spirit possession, and, at the same time, a more nuanced view of the interface between neurology and culture.

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 **21-116**

**Bron Taylor, University of Florida**  
Disney Worlds at War

Walt Disney's theme parks, television productions, and motion pictures evoke strong feelings among those who attend and avoid them. Critics accuse Disney of promoting a hegemonic American empire and culture, and causing great environmental damage with its business enterprises. While the dominant Disney narratives do place a sacred canopy of legitimation over a globalizing empire and a techno-utopian Tomorrowland, these narratives are not immune from internal subversion. Some Disney World actors seek to subvert the dominant plot lines and environmental impacts by proffering a nature-oriented spirituality that may, over time, provide a significant counterweight to the dominant narratives and contribute to cultural impulses toward environmental sustainability. This paper argues and illustrates the thesis that Disney's Worlds are a contested ideological and spiritual terrain and that their impulses and impacts are not all pernicious, and may even promote environmentally salutary outcomes.

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 **21-50**

**Eugene Taylor, Saybrook Graduate School, Harvard University**  
Phil 6: Psychological Aspects of the Religious Life, 1901-02: Notes on the Only Graduate Course on the Psychology of Religion That William James Taught at Harvard University

Recent scholarship surrounding celebration of the centennial of William James's Varieties of Religious Experience (1902) has unearthed evidence concerning the only course that William James ever taught at Harvard University on the Psychology of Religion. Lists showing all the courses that James ever taught at Harvard then led to identification of this one course, Philosophy 6: Psychological Aspects of the Religious Life, taught during the spring semester, 1902. Examination of the Harvard Registrar's Returns, a list of all student grades in every course taught that semester, revealed a list of students who took Philosophy 6 under James. A search for living heirs of these students then produced a student notebook showing the contents of the course. Implications are drawn about the contents of this course and its close relation to James's Varieties of Religious Experience, the status of psychology of religion at Harvard around 1900, and the current dialogue between psychology and religion concerning the psychology of religion as a legitimate area of study today.

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**21-55**

**Laura Taylor, Vanderbilt University**

La Frontera: The Third Place

Stretching over 2,000 miles, la frontera, or the borderland, constitutes the national boundary between the United States and Mexico. In this essay, I explore both the physical and metaphorical constructions of the border culture, thereby illustrating the facility with which its inhabitants live in the ambiguity of opposing cultures and races, subsequently embracing their shifting and multiple identities. Locating my work at the crossroads of Latina theology and cultural, critical race, and postcolonial studies, I will illustrate the way in which Western, Christian theology has uncritically offered a monocultural approach to religious discourse, which has ignored the heterogeneity of Christian identities. Using Homi Bhabba's notions of hybridity and the Third Space, alongside Bill Ashcroft's postcolonial appropriation of place theory, I will attempt to (re)conceive the borderlands as a "Third Place" where new meanings can be imagined and re-imagined, laying the preliminary groundwork for the theological re-visioning of an intercultural dialogue.

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**21-116**

**Sarah M. Taylor, Northwestern University**

Ecologies of Hope and Horror: Activist Women, Ecofeminist Science Fiction, and the Prophetic Imagination

This paper compares the writings of two prominent women environmental activists and two ecofeminist science fiction authors, analyzing their strategic uses of 'the prophetic imagination' to map out creative pathways through the crossroads of contemporary religious, environmental, and cultural change.

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**22-106**

**Alan Terlep, University of Chicago**

Redeeming the Apostate: James Brookes in Missouri, 1858-1873

James Brookes (1830-1897) was a leading figure in American dispensationalism. As the organizer of the Niagara Bible Conference, Brookes was the center of gravity around which the dispensationalist movement coalesced and a key precursor of fundamentalism. Before this, as a Presbyterian pastor in St. Louis, he was involved in bitter struggles within the PC-USA during and after the Civil War. He left the denomination and called it "apostate," but eventually negotiated a compromise in which the PC-USA repealed a number of post-Civil War resolutions.

During this period, he developed theological positions and political tactics that are clearly similar to those of the fundamentalist movement that formed around the network he built. Thus, the experience of Brookes (and others) in border states during the Civil War can be shown to be a previously unrecognized formative influence on American fundamentalism.

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 **21-64**

**Sarah E. Thal, Rice University**

Surviving without Religion: The Dilemma of a State-Supported Shrine in the 1880s

In the 1880s, Meiji leaders issued two pronouncements that have shaped the actions and images of prominent Shinto shrines in Japan ever since: in 1882, they banned priests from acting as doctrinal instructors, and in 1887 they set in place a structure for eliminating official financial support for shrines. The need to separate Shinto from “religion” thus came at the same time as the need to expand income to severely strained shrines. The priests of Kotohira in Shikoku used the opportunity to cultivate a new donor base, in the process creating new roles for the shrine: first as a site of literary scholarship, then as a secular institution dedicated to national progress and the public good. The result of such actions at Kotohira and elsewhere was the creation of Shinto as both popular and public, anachronistic and innovative – straddling the boundary between religion and the secular world.

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 **21-6**

**Jeffrey Thibert, University of South Florida**

A Call for Reform in the Teaching of the Introductory World Religions Course: Proposal for a Dialogical World Religions Pedagogy

I propose that the proliferation of religious pluralism and religious conflict in the contemporary world necessitates a reform in teaching about world religions in an introductory course, developing teaching methods that locate the absorption of religious facts as secondary and the development of a dialogical process for encountering the world’s religions as primary. The problem of developing an introduction to world religions course that is based on dialogical pedagogy brings together three strands in the scholarly literature: introductory world religions teaching methodology, theory and practice of inter-religious dialogue, and theory and practice of dialogue in teaching. I employ insights from these strands to develop a syllabus for an introductory world religions course that could be adopted by instructors of introductory world religions courses to educate students on a dialogical process of religious encounter that can serve both to increase levels of interreligious understanding and to alleviate religious conflict.

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 **21-61**

**Owen C. Thomas, Episcopal Divinity School**

Spiritual but Not Religious: The Influence of the Current Romantic Movement

This paper will propose that a major reason for the emergence of the cultural phenomenon of people who are self-identified as spiritual but not religious is that the current spirituality movement which arose in the 1970s is largely the product of the Romantic movement which emerged in the 1960s and now influences all aspects of our cultural life. The new Romantic movement is very similar to the first Romantic movement of two centuries ago. Both involve a tendency to disparage organized religion and to seek a new religious perspective based in part on the perennial philosophy. The responsibility of those who participate in the tradition of Christian formation and in the spirituality movement is to bring them into greater coherence and harmony by reformulating the traditions of Christian formation in the light of new insights from the spirituality movement while avoiding its distortions.

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 **22-60**

**Deanna A. Thompson, Hamline University**

Jesus Loved Her More Than the Rest: Mary Magdalene, the Early Church, and What's Been Covered Up

Out of the pages of Dan Brown's *DaVinci Code*, Mary Magdalene rises to a level of stardom in church and popular culture never witnessed before. But is this hoopla about Mary's "true" identity good for feminist religious scholarship? At first glance, the evidence looks discouraging. But after lodging a critique of Brown, I offer an endorsement of his opening to scholars a way of talking about a different kind of cover-up of women in early Christianity. Traveling with Peter Brown and others into the ancient past, what is perhaps more accurate a cover-up than Mary Magdalene's wifely power is the power of female sexual renunciates and female martyrs in the early church. The power held by women in the early church has indeed been covered up and largely lost to contemporary consciousness, but in ways that may even shock Dan Brown.

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 **21-112**

**James H. Thrall, Duke University**

Life, Death, and the Bourgeoisie in Evelyn Underhill's *The Grey World*

Before establishing herself as a popular champion for Christian and specifically Anglican mysticism, Evelyn Underhill indulged an early interest in the occult in three now little-known novels. In *The Grey World* (1904), her first, Underhill uses the story of a young boy from the

London slums who dies and returns to life in a middle-class family to distinguish a preferred form of Catholic/Pagan mystic apprehension from among a plurality of life philosophies, including competing strains of occult spiritualism and non-mystical Protestant Christianity. Underhill also contrasts the resurrected boy Willie's personal experience of the "grey world" of death with his father's materialist reliance on scientific access to physical "reality," a reality which Willie recognizes is its own insubstantial "grey world." Underhill's underlying target is the smug, bourgeois class-consciousness that claims to represent modernity but actually resists what Underhill sees as a truly modern allegiance to a new, freer and higher consciousness.

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**Jennifer Thweatt-Bates, Princeton Theological Seminary**  
Particularity and the Evolution of Morality

Is there a connection between our sense of right and wrong and our evolutionary path? If morality is tied to biology in some way, exactly what does that mean? Do we subdue our brutish impulses in the name of morality, or is it that our biology supplies us with the tools to become moral in the first place? Investigating this question does not simply yield an abstract "better understanding of ourselves," but a specific advantage of better understanding both the limits and potentials of human morality.

The approach adopted here, built from the ethical thought of Emmanuel Levinas, argues that particularity and relationship, rather than the universality of moral concepts, form the basis of morality. Adopting Levinas' emphasis on the particular removes a significant explanatory obstacle for the evolution of morality in that the cognitive ability required to abstract and universalize moral concepts is no longer prior to the ethical dimension.

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**Christopher D. Tirres, Harvard University**  
Dewey at the San Fernando Cathedral

This paper examines the San Fernando Good Friday Passion play in San Antonio, Texas using John Dewey's pragmatism as an interpretive lens. I show how this highly public religious ritual is as equally aesthetic as it is ethical, both in its ability to heighten the senses as well as in its capacity to teach its participants about 'the renewal of the social continuity of life.' In bringing a Deweyan hermeneutic to bear on the San Fernando via crucis, I both critique Dewey for his truncated view of institutional religion as well as underscore the ongoing relevance of his concept of the 'religious' for religious studies and liberation theology alike.

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**Kyoko Tokuno, University of Washington**

“Translating” the Law of Karma and Rebirth into Confucian Language: A Buddhist Strategy for Cross-Cultural Persuasion in Medieval China

Introduction of Buddhism to China in the first century brought a vastly different worldview, ethics, metaphysics, and so forth, from those of the indigenous traditions. The differences inspired the cultural borrowing by the Taoists and Confucians at times that helped develop these traditions further, but they were also used as the basis of intra-religious rivalry, conflict, and even the persecution of Buddhism by the state with Confucian and/or Taoist instigation or support. The history of Buddhism, then, can be viewed as a series of Buddhist attempts at “translating” the differences into the language that can be understood by the Chinese. The proposed paper will focus on the doctrine of karma and rebirth and show how this Indian idea of causality was “translated” into the Confucian vocabularies by establishing correspondences between the five precepts of Buddhism and the five constant virtues and filial piety of Confucian tradition.

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**David Tombs, Trinity College Dublin**

The Politics of Forgiveness, Justice, and Reconciliation: The Religious Influence on Transitional Justice Debates in El Salvador and Chile

Political transitions in countries recovering from periods of conflict and human rights abuses have generated widespread interest in the interplay between justice, reconciliation and the ‘politics of forgiveness’. In Latin American societies, public debates of these issues are usually influenced by explicit or implicit Christian presuppositions. Competing claims over Catholic teaching on forgiveness, justice and reconciliation (both divine and human) are often central to the political debates. The purpose of this paper is to examine and theologically critique the different ways in which these political debates developed in two high-profile case-studies drawn from Chile and El Salvador. The first, focussing on the Pinochet prosecution in Chile, the second looking at the prosecution of the military personnel responsible for the murders at the Central American University in El Salvador.

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**David Tombs, Trinity College Dublin**

The Guatemalan Genocide and Reconciliation through Justice

Political violence in Guatemala during the thirty-six-year civil conflict (1960–96) resulted in 200,000 deaths, including up to 50,000 disappearances. In 1999 the UN Commission for Historical Clarification concluded that agents of the state committed acts of genocide against Mayan groups. Since then, the two military generals who presided over the genocide period — Lucas García (1978-82), and Ríos Montt (1982-83)— have faced legal cases brought by the Human Rights Legal Action Centre (CALDH). CALDH argue that reconciliation should be sought through justice, rather than at the expense of justice. This paper describes the progress of the prosecutions, assesses the political significance of the genocide charges in the 2003 election, and examines the moral and theological basis for CALDH’s commitment to ‘reconciliation through justice’.

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**20-61**

**Cat Ngoc Jonathan Tran, Duke University**

The Tale of Two Cities: Gift-Giving in the City of God

This paper tells the story of contemporary urban, suburban, and rural life as moments of the 'entangled' existence of the earthly and heavenly cities. The argument proceeds from Augustine’s City of God where he draws on an ontology of mediation as the rubric through which earthly citizenship is examined. After briefly reviewing Augustine’s major moves, the paper will shift to post-Enlightenment multiculturalism as a form of mapping multifarious spaces that both protects difference as separate-but-equal while maintaining old power constellations of mastery. Putting Augustine’s genealogical rhetoric to use, the paper will highlight how multiculturalism continues the western campaign of autonomy incarnated as the “American Dream” of sovereign spatiality. Against this, this paper imagines ecclesial gift-giving as the location whereupon a new urbanity might be enacted. This paper will draw on the work of theologians, philosophers, political theorists, and cultural anthropologists.

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**22-26**

**Cat Ngoc Jonathan Tran, Duke University**

The Politics of Re-Memory

This paper argues that truthful memory requires a politics of narrative and counter-narrative. Against claims for silence, this paper posits re-memory as a way to go on after holocaust. According to some post-Holocaust thinkers, theodical narratives are simply lies that attempt to conceal the suffering of being. Story-telling then becomes simply a set of assertions that stand invulnerable and inhospitable to the narrative of the other. The future imagined as such becomes a post-apocalyptic story-telling contest; whoever has the saddest story wins. Against these claims, this paper imagines futurity opened up by a politics of re-memory. Re-memory is constituted by telling and seeing, hearing and listening to strangers who bring strange new tales

that ruptures one's accustomed being in time. This paper will draw on accounts of narrativity as envisaged through ancient and contemporary Jewish and Christian theologians and from emergent radical democratic theory.

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 **22-69**

**Anders S. Tune, Wittenberg University**

Augustine's Theological Use of the "Books of the Platonists"

One of the most important interlocutors in the encounter between Biblical revelation and Neoplatonic reason was Augustine, whose thought was influenced by both, and underwent change and development from his earliest to his latest works. What was the nature of the creative tension in his theology between the revealed wisdom of Scripture and the insights of Neoplatonic reason? An analysis of Augustine's understanding of divine immutability reveals that he gradually critiqued an essentially Neoplatonic paradigm of immutable Being in relationship with mutable beings, by a Scripturally-formed perspective of the triune Creator saving creatures through the incarnation. This critique led him to new insights regarding the triune relations and the salvific unity of natures in Christ. In this way Augustine's critical engagement with the predominant philosophical worldview of his time helped 'dehellenize' the early Christian doctrine of God, and provided an apologetic bridge to a larger intellectual and cultural framework.

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 **20-62**

**Karen Turner, College of the Holy Cross**

The Roots of Confucian Resistance to Law

Confucian preference for rule by moral men like themselves and their disdain for the rule of law in government is a theme that sinology has accepted without question. This paper does not seek to challenge this paradigm but instead will explore the roots of early Confucian worries about the consequences of adopting formal, written laws to measure and punish deviance. Passages from the Lunyu contain clues that suggest that its authors valued oral communication over written rules. I will draw from a range of texts from the Warring States era to examine the tension between the Confucian commitment to serve the bureaucratic establishment and their worries about the consequences of severing ties with kin and local communities, and potentially facing judgment themselves by impersonal, written laws.

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 **22-112**

**Thomas Tweed, University of North Carolina, Chapel Hill**  
Organic Channels and Cultural Currents: Theorizing Spatial Representation

We should respond to most either-or questions with a both-and. We should invoke the hyphen. That strategy is helpful for considering the relation between mind and culture. However, it does not solve all interpretive problems: we still need to say more about the complex crossings at the point of the hyphen. To try to say more, I first consider the ways that some interpreters have tried to resolve the issue. Then focusing on one function of religions—to provide spatial and temporal orientation—and appealing to examples from one case study—Cuban American devotion at a Miami shrine—I suggest that it can be helpful to talk about religions as organic-cultural flows in which constraining organic channels interact with shifting cultural currents. I illustrate by considering how neural pathways meet migratory routes in the autocentric and allocentric reference frames produced by transnational migrants at Our Lady of Charity's Miami shrine.



**Emmanuel K. Twesigye, Ohio Wesleyan University**  
AIDS and the Movement for the Restoration of the Ten Commandments of God

This paper analyzes the complexity of the religious, cultural, medical, and political dimensions of the AIDS pandemic led to the rise of a the puritanical Movement for the Restoration of the Ten Commandments of God (MRTCG) within the Catholic Church in Uganda. In order to prevent HIV/AIDS, the MRTCG proscribed alcohol, sexual intercourse and dissolved existing marriages for all its members. Out of desperation over the failed prophecies that the world would end on January 1, 2000, the MRTCG leaders ritually killed their loyal followers and buried them in mass graves. Later, seven hundred more were killed in a deliberately set Church-fire in Kanungu, Southern Uganda, in order to save them from the supposed “evil world of AIDS,” wars, and suffering and thereby deliver them to God in Heaven and eternal life.



**Patrick Uhlmann, University of California, Los Angeles**  
Chan Master Zhikong in Korea: The Collaboration of Buddhist Monks and Confucian Literati in the Creation of an Icon

Several eminent Buddhist monks in fourteen century Korea were affiliated with Zhikong, a Chan master of Indian origin who spent most of his life in China, but had a lasting impact in Korea, where he was, and still is, perceived as having brought 'the light of Indian Buddhism' to Korea. Based on the examination of extant primary sources, I argue that this image of Zhikong is a

fiction and a concrete example of the intimate interaction between Buddhism and Confucianism during the Late Koryŏ and Early Chŏson period.

By asking Confucian literati, men who increasingly controlled the written word, to compose memorials on Zhikong, Buddhist monks enhanced their prestige, claiming the inheritance of a Chinese and Indian Dharma-lineage. Complying with these requests, prominent literati, most of them members of the bureaucracy, created the image of Zhikong as a Confucian gentleman in Buddhist robes, preaching self-cultivation and condemning shamanistic practices.

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 **21-108**

**Raquel Ukeles, Harvard University**

Comparing Religions One at a Time: Juxtaposing Jewish and Islamic Law to Illuminate Islamic Normative Practice

Does Islamic law permit devotional practices that developed after the formative period of Islam? Despite tremendous diversity within Muslim popular practice, many in the field of Islamic studies assume that the boundaries of normative devotional practice were fixed and closed from an early period. By juxtaposing scholarship on Jewish law, demonstrating the deep extent to which rabbis were engaged in the devotional lives of their communities, with that of Islamic law, I am led to question whether Islamic jurists really remain insulated from popular Islam?. An investigation of the legal debates over defining bid'ah (innovation) reveals a spectrum of responses regarding whether Islamic law permits devotional innovations. Through case studies on the Prophet's birthday festival (mawlid) and the prayer of desirable gifts (salāt al-rahā'ib), I demonstrate that medieval debates about devotional innovations reflect diverse approaches to conceptualizing the Prophet's Sunnah as a paradigm for normative devotional practice.

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 **22-107**

**Ellen M. Umansky, Fairfield University**

From Christian Science to Jewish Science: Spiritual Healing and American Jews

During the late nineteenth and early twentieth centuries, thousands of American Jews were drawn to the teachings of Christian Science. Viewing such attraction with alarm, members of the American Reform rabbinate sought to counter its appeal by formulating a Jewish vision of happiness and health that became known as Jewish Science. Unlike Christian Science, it acknowledged the benefits of modern medicine, yet sharing its belief in God as the true source of healing, similarly emphasized the power of visualization and affirmative prayer. Formal affiliation with Jewish Science remained small. Yet its emphasis on the connection between mind and body influenced scores of rabbis and thousands if not hundreds of thousands of

American Jews, predating contemporary Jewish interest in spiritual healing by more than seventy years.

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 **22-74**

**Anne Vallely, University of Ottawa**  
Animals, Jainism, and the Religious Imperative

Animals, it could be argued, are the most fundamental Other for the human Self. All religious traditions posit a unique space for human creation. Humans are never just one lifeform among many; they are always special in some vitally important way. Above all else, religious traditions flatly deny the limits of human 'creatureliness'. I will discuss Jain asceticism in terms of this religious imperative to establish a unique space for human beings among the broader non-human (animal) environment. In particular, I will argue that asceticism can be understood as an attempt to limit, and eventually, transcend the obstacles of creatureliness. My theoretical concerns will focus on what this particular example reveals about the significance of the nonhuman in the construction and understanding of what constitutes the human.

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 **21-122**

**Sam van Schaik, The British Library**  
Oral Teachings and Written Texts: Transmission and Transformation in Dunhuang

Buddhist teachers travelling to and from China and India usually passed through the frontier town of Dunhuang and often stayed in one of its many monasteries for some time. Dunhuang became for many centuries a pivotal point in the long-range transmission of Buddhist doctrine. This paper is based on a selection of manuscripts from Dunhuang that appear to be notes on oral teachings. These notes would probably have been taken down from teachers passing through Dunhuang. Therefore the manuscripts provide an opportunity to examine the process of oral transmission and the transformation of scriptural material in this process. Having set out the arguments for considering these manuscripts as notes on oral teachings, the paper focuses the Sarvadurgatipari'sodhana tantra and its transformations in one of the Dunhuang manuscripts. This may help us to understand a little better how texts are transformed in the very process of transmission.

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 **21-50**

**James Van Slyke, Fuller Theological Seminary**

Theology in the Flesh: The Role of the Body in Religious Experience

Within the Christian tradition, using a title like ‘Theology in the Flesh’ immediately brings to mind the words of Paul the Apostle, who called on the church in Romans 8:5 to live according to the spirit not the flesh. So doing theology in the flesh at first seems counterintuitive. My hope is to convince the reader otherwise. By “flesh” I am not speaking of living in a sinful or evil way, but rather pointing out that religious experiences are experiences of material persons who are bodies. The move I intend to make is a revision of the dualistic anthropology developed by Augustine, in favor of a physicalist view of the person, which proposes that the soul is an embodied aspect of the physical person.

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**Zsuzsanna Varhelyi, Boston University**

Praying for Health: The Role of the Peer Community in Elite Healing in the Roman Empire

This paper explores how the elite custom of medical discussions and prayers for health together with their understanding of the divine shaped the religious sense of healing in the late first and second centuries CE. Recent scholarship has linked, in the person of Aristides, contemporary obsession with physical complaints and the quest for their divine cure with a developing sense of the “self” as a suffering body under divine control. In contrast I argue that, in the world of the elite, there was a unique context of peers (as the solliciti of Seneca or the fellow therapeutae at Pergamon), which acted as an interpretative community of medical symptoms and advice (whether divine or not). As the symptoms of participants became the subject of mutual prayers, supplementing the generally positive yet abstract role played by the gods, such a community provided both context and control over the religious sense of healing.

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**Marilyn Notah, University of California, Santa Barbara**

The Ideology of the Diné in Relation to Their Land

In this paper I propose to demonstrate how the land is the foundation for the Diné’s (People) culture, beliefs and traditions. Da’jí’nii (It is said), that through the mythological teachings of the Diné, that the people were instructed to live within the boundaries of the four major mountains, designated for them by the Diné Di’ yin’ii. (Holy People). There is an embodiment with all living entities in the universe and it is exemplified by an integrated and reciprocal relationship between the people and the land. For the Diné, living within the boundaries of the four sacred mountains is an integral part of their identity and beliefs. The four sacred mountains are significant land sites that are not only considered sacred in the Diné’s myths, prayers, rituals and ceremonies, but

also in their creation story and philosophical teachings of “Sa’ah Naághai Bik’eh Hozho doo K’é.

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 **21-124**

**Brian Victoria, Binghamton University**

The Ethical Implications of Zen-Related Terrorism in 1930s Japan

In theory, Buddhism would appear to be the last place to look for doctrines justifying theorist acts. Yet the historical reality is that in 1930s Japan three terrorist acts were clearly influenced by Zen doctrine and practice, not to mention additional terrorist acts committed by adherents of the Nichiren school such as General Ishihara Kanji.

This paper will identify the ethical issues raised by Zen’s involvement in the three terrorist acts, focusing in particular on the Blood Oath Corps Incident (Ketsumeidan Jiken) of Spring, 1932, led by Zen-trained layman Inoue Nissho and condoned by the noted Rinzai Zen master, Yamamoto Gempo.

Although unable to provide satisfactory answers to the ethical issues it raises, the paper will identify those questions that must be addressed if Zen is to avoid once again finding itself in a situation in which it is employed in support of terrorism, let alone state-initiated military aggression.

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 **22-67**

**Ludger Viefhues, Yale University**

On Grace, Sissies, and Exploding Manholes: Normative Masculinity and the Impossible Theology of Boyhood of Focus on the Family

This paper argues that an embodied theology of grace is contained in how the influential Christian lobbying organization Focus on the Family produces normative Christian boyhood. I focus on Focus’s rhetorical constructions of two distinct homosexualities and on their function to co-produce normal Christian boyhood as being in a permanent crisis mode. In this crisis mode the Christian boy has to learn to navigate in his body the conundrum of agency typical for Christian theologies of grace: he has to be actively engaged as a leader and aggressor in the world and passively submissive toward God. In the sexual matrix of Focus on the Family this means that the boy has to be both masculine and feminine, thereby making his body the landscape in which the tensions of self-power and other-power are played out, tensions which are typical for many Christian visions of grace.

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**Kocku von Stuckrad, University of Amsterdam**

European Polytheism Revisited: From “Pagan Dreams” to Visual Culture in Renaissance Studies

This paper argues that we have to reassess our concept of ‘religion’ in order to understand the negotiation of monotheistic and polytheistic identities. To substantiate this thesis, reference will be made to Joscelyn Godwin’s “The Pagan Dream of the Renaissance” (2002), in which an almost religionist thread is discernable that juxtaposes ‘belief’ and ‘action’. Contrasting this notion, it is argued that scholars should draw on methodological considerations elaborated on the field of visual or material culture. These approaches provide a framework of analysis that is needed to study religion as something that cannot be separated from the public sphere, from art, experience, body, or performative action. The Renaissance is one of the best examples of a visual culture. It will be explored how the terms ‘visuality’ and ‘materiality’ can be used for a better understanding of the formation of polytheistic identities beyond — or, sometimes, within — institutionalized monotheistic religions.

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**Kevin Vose, University of Virginia**

Knowing the Ultimate: Debates in the Eleventh- and Twelfth-Century Revival of Candrakirti’s Madhyamaka

Candrakirti’s (570-640) eleventh and twelfth century rise to prominence in India and Tibet, following over three hundred years of obscurity, primarily concerned his revivers’ interpretation of his views on how one knows the ultimate, how one becomes a Buddha, and what relationship Buddhas have with the conventional world. These views, when propagated in Tibet, touched off debates on a series of issues concerning the nature of Buddhahood and how to attain it. Detractors of this new movement saw it as espousing a Buddhahood entirely cut off from human existence, impossible to attain and ultimately useless. Supporters maligned their opponents’ “substantialist” views that accorded too strong a status to both conventional and ultimate existence and held too great an esteem for human intellect. These two sides’ positions gave birth to two competing schools of exegesis, Prasangika and Svatantrika, and cast the issues for much of Tibetan exegesis over the ensuing centuries.

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**Mark Wagner, New York University**

Jewish Mysticism on Trial in a Muslim Court

In the early decades of the twentieth century, a heated debate over the legitimacy of Jewish mystical texts, foremost among them the *Zohar*, divided the Jews of San'a', the Yemeni capital, into two camps. In 1913, one Jewish faction took the other to a Muslim court. There a Muslim jurist heard arguments for and against Jews' study of the *Zohar*. The resulting fatwa (legal opinion) sheds light on this fascinating moment of inter-religious dialogue. At issue here is the extent to which the Jewish litigants framed their arguments in Islamic terms and the ways in which the Muslim jurist and his employer, Imam Yahya Hamid al-Din, the theocratic ruler of Yemen, understood Judaism in terms borrowed from contemporary debates on Islamic sectarianism. The centrality of this fatwa in later permutations of the schism within Yemeni Judaism will be addressed as well.

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**Donna Wallace, Santa Clara University**  
Goddess in the Academy: Why Do We Fear?

The past thirty years have seen the advent and rapid growth of Goddess spirituality, a grass roots movement which places female divinity at the center of religious expression. Despite its feminist contouring, many women academics in the field of religious studies have been reluctant to accept it as a serious spirituality or a legitimate academic endeavor. This paper will attempt to explore the issue by citing five aspects of Goddess spirituality which are problematic for many women academics: (1) emphasis upon the body, particularly the birth process; (2) subjective religious experience; (3) cross cultural appropriation; (4) myth of ancient matriarchies; (5) disassociation from institutional religion. At the conclusion of this paper, I will suggest some ways in which these issues can be resolved.

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**Vesna Acimovic Wallace, University of California, Santa Barbara**  
The Body as a Tantric Text: A Buddhist Tantric "Genome Project"

In this paper I will discuss the concepts of mantra and tantric text as they are dealt with in Indian Buddhist tantric discourses on the body as a sacred text, specifically, as the body of mantra and as a tantric text. Likewise, I will demonstrate that in the context of the unexcelled-yoga-tantras, esoteric Buddhist practices of the alchemical transmutation of the physical body, which consists of the five psychophysical aggregates accompanied by cognitive and afflictive obscurations into the body of an empty form, can be seen as a process of translation from the mundane text with a provisional meaning to the supramundane text with the definitive meaning. In this paper I will also show that the Buddhist tantric view of the body as a text has its precursors in the expositions on the appropriation and embodiment of a sacred text found in some Mahayana texts.

**Joseph Walser, Tufts University**  
Nagarjuna in the Region of Mathura

While traditional accounts of the life of Nagarjuna place him in a wide range of locales, from Srinagar in the North to Dhanyakataka in the South, from Kosala in the East to Mount Dhanka in the West. This paper reopens the question of Nagarjuna's place of residence through the examination of internal evidence from his *Mulamadhyamakakarika*. Through a close examination of how he positions himself vis-a-vis the abhidharma systems of Sarvastivada, Sammitiya, and Mahasanghika, this paper will argue that the *Mulamadhyamakakarika* may have been composed in or around Mathura. The paper will then explore the specificities of this regional context for our understanding of Nagarjuna's philosophy.

**Brian Walsh, University of Toronto**  
"At Home in the Darkness, but Hungry for Dawn": Global Homelessness and a Passion for Homecoming in the Music of Bruce Cockburn

Themes of homecoming in the face of the forces of homelessness have been ubiquitous in the lyrics of singer-songwriter Bruce Cockburn over his thirty-five year career and twenty-seven albums. Whether the forces that render people homeless are identified with militarism and imperialism dominant themes in Cockburn's early work or with the neo-liberal forces of global capitalism in the more recent albums, the critique is the same. But such homelessness can only be countered by a radical vision of homecoming. The imperial eschatology which is 'hooked on avarice' can only be demythologized by an alternative vision of hope directed to homecoming. This paper will investigate the religious symbolism and iconography of homecoming in the face of globalization throughout Cockburn's work, with special attention given to his most recent album, *You've Never Seen Everything* (2003).

**Michael Walsh, Vassar College**  
Wickedness in High Places: Missionary Descriptions of a Buddhist Monastery

For most nineteenth-century British missionaries, Chinese Buddhist monks were at once friendly, despicable, and dangerously close in appearance and manner to Christian monks.

Whether to criticize, convert, chastise, or "pray for China," British missionary descriptions of visits to Chinese Buddhist monasteries provide us a wealth of information about nineteenth-century perceptions of Chinese religiosity and the way in which this has impacted the cultural history of the study of Buddhism. This paper will focus for the most part on one Buddhist monastic site, Tiantong Monastery in eastern Zhejiang province, and discuss some of the following questions: What did the missionary, or in some cases, the envoy, see? What did they not see? What features struck them as particularly noteworthy and what might their value judgments have to offer contemporary scholars of religion? How might descriptions of a single monastic site inform us regarding missionary/colonial activities in the wider region?

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 **21-56**

**Diana Walsh-Pasulka, University of North Carolina, Wilmington**  
Saint Clare on the Air: Mother Angelica and the Catholic Church

Rita Antoinette Rizzo, known as Mother Angelica to millions of television viewers, is the creator and director of the largest Catholic television and radio station in the world. Significant to her success are the ways in which she negotiated gender roles and stereotypes within a male-dominated hierarchy. The challenges she faced are woven into a narrative of struggle and redemption that fortifies a significant segment of disenfranchised men and women of the Catholic Church. I propose to examine the major texts that constitute the "story" of Mother Angelica and her television/radio station, Eternal Word Television Network, revealing that the overarching theme of this narrative is one of struggle against a male dominated Church, providing a significant resource for many within the Catholic Church who question and challenge some of its basic tenets. The he story of Mother Angelica is a significant counter-narrative to the dominant hegemony of the Catholic Church.

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 **21-65**

**Sylvia I. Walsh, Stetson University**  
Godly and Ungodly Women: Gender and Sexual Politics in Kierkegaard and American Fundamentalism

Taking its point of departure from two recent analyses of first and second wave fundamentalism in America, this paper uses the category of gender as a lens through which to consider the topic of Kierkegaard and American Fundamentalism and the political agendas implied or advocated by their respective views vis-à-vis the role of women in society. It seeks to point out certain similarities as well as some profound differences between the two ideologies, suggesting that Kierkegaard's perspective is not fundamentally congenial with that of fundamentalists even though he and his pseudonyms share with them the same (Victorian) gender ideology in some

basic ways. Rather, the thrust of his authorship is toward a rejection of the kind of patriarchal domination and religious exclusion of women represented by the fundamentalist movement.

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 **22-11**

**Youru Wang, Rowan University**

Deconstructing Karma and the Aporia of the Ethical in Hongzhou Zen

The Hongzhou Zen Masters are famous for their deconstruction of good/evil. One example is their deconstruction of the concept of karma. The traditional privileging of good karma over bad, even the soteriological goal over karmic bondage, is radically overturned. However, the masters sometimes do return to the teaching of karma after deconstructing it. How should we understand it? What is the ethical meaning of their deconstruction? Would this deconstruction reinforce or obstruct the ethical of Buddhism? I will argue that the Hongzhou deconstruction reinforces the ethical dimension of Buddhism in the following ways. First, it suspends the reified concepts of good karma, discipline or cultivation by exposing the impossibility of any isolated or fixed “good” and its inevitable overturning. Second, although this deconstructive attitude toward good/evil seems to discourage normative ethics, it nonetheless strengthens the ethical through a trans-ethical opening of the ethical, bringing forth what makes the ethical possible.

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 **21-121**

**Ward Daryll, Kettering College of Medical Arts**

Causality and Schleiermacher's Living God

Schleiermacher's pains to distinguish divine causality from natural causality offer the material for our investigation. I will examine his doctrine of divine preservation as that doctrine can be understood in the context of his treatment of the divine attributes and human freedom. As B.A. Gerrish has pointed out, divine and natural causality cannot be identical for Schleiermacher because God grounds the entire system of nature. It is apparent that it is necessary to recognize that Schleiermacher's use of causality and Kant's use of the concept are significantly different. Nevertheless, assuming the accuracy of Julia Lamm's characterization of Schleiermacher's theology as 'post-Kantian' in that, among other things, '...Schleiermacher was the first to attempt a Christian doctrine of God within the limits set to reason by Kant's philosophy...', it remains to be seen whether the alternative understanding of causality employed by Schleiermacher does indeed overcome the obstacles thrown up by reason's limits.

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 **21-122**

**Cameron David Warner, Harvard University**  
Divine Agency and Identity in the Biographies of Srong Btsan Sgam Po

In the seventh century CE, Tibet entered history for the first time as a central Asian military power under the leadership Srong btsan sgam po. Centuries later Tibetan historiographers refer to him as Tibet's first Buddhist king and a reincarnation of the bodhisattva of compassion, Avalokiteśvara. These biographies and supposed autobiographies reflect the degree to which Tibetan identity became ever increasingly "Buddhist" in orientation. Additionally, Srong btsan sgam po's constructed identity set-up a religio-political framework which was later reworked by many men seeking to be political and/or religious leaders of Tibet. The Dalai Lama is the most famous example of this phenomenon. This paper will explore the construction of Srong btsan sgam po as Avalokiteśvara in previously unexplored sources, as well as consider issues of authorship and divine agencies in these texts.

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**Alan Watt, New Braunfels, TX**

Religious History in the Borderlands: A Comparison of California and Texas in the Context of the Farm-Worker Movement in the 1960s

This paper compares the convergence of three Christian traditions in the farm-worker movement in the 1960s, as it unfolded in two regions of the United States West. The paper examines the interactions of mainline Protestantism, Mexican devotional Catholicism, and the Roman Catholic Church, both in the UFW strike in California and in Texas. In California a liberal Protestantism transplanted from the urban East Coast, UFW leader Cesar Chavez's creative combination of elements of both Mexican devotional Catholicism and the civil-rights movement, and the pro-labor wing of the Catholic church helped lead to the 1970 grape contract. A socially conservative Protestantism, transplanted from the rural United States South, dominated Texas. Although a few liberal Catholic and Protestant clergy supported a farm-worker strike in Texas, both religious groups later retreated. Significantly, no indigenous leader approaching Chavez's caliber led local efforts. So, among many other factors, the Texas strike failed.

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**Isaac Weiner, University of North Carolina, Chapel Hill**

One Nation under Buddha?: Buddhism in American Jurisprudence

The controversies surrounding Chief Justice Moore's Ten Commandments statue in Alabama and the Supreme Court's consideration of the inclusion of the phrase "Under God" in the Pledge of Allegiance reflect the ongoing debate concerning the place in American society for the non-theistic and the non-religious. As the religious landscape of America has changed in dramatic

ways, courts have been forced to consider the extent to which constitutional protection extends to religious traditions outside the Christian faith, such as Buddhism. This paper examines the American courtroom as a contact zone in the engagement of Buddhism with American society. Through an analysis of four court decisions, I study the ways in which Buddhism has posed a particular challenge both to American ideals of unity and social cohesion and for the courts' understanding of religion. I argue that the entrance of Buddhists into a broadly conceived American community remains a work in progress.

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 **20-104**

**Albert F. Welter, University of Winnipeg**

Context and Motive: Literati Influence over Chan Buddhism in Early Song China

The present study investigates the secular motives and contexts underlying the compilation of Chan denglu (transmission records): the Jingde Chuandeng lu (c. 1004) and Tiansheng Guangdeng lu (c. 1029). While denglu are frequently read for the yulu (recorded sayings) style contents contained in them and the spiritual message that they bear, little regard has been given to the factors leading to their compilation, and how these factors affected the contents. In the current study, I evaluate the role Song literati, especially Yang Yi (974-1020) and Li Zunxu (988-1038), played in defining Chan tradition in the context of the conceptions of wen (literature) influencing interpretations of Song culture.

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 **22-120**

**Christopher Glen White, Georgia State University**

A Mind “Intensely Unsettled”: Problems of Faith and Spiritual Assurance in Nineteenth-Century American Culture

This paper examines how nineteenth-century pastors used psychological sciences to better understand and solve spiritual problems. It examines the history of popular psychological sciences in particular, from phrenology to the newer psychologies of William James and his (religious) disciples, looking in particular at how new models of the mind and body led to new ways of thinking about faith and spiritual assurance. My argument is that Christians unable to understand (or conform to) their parents' Calvinism—unable, in most cases, to experience the emotions of conversion in particular—borrowed newer psychological sciences in order to develop new ways of talking about sin, the self and conversion. I will also point out that practical innovations came along with these conceptual ones: Pastors and theologians used new psychological techniques to map out the mind's faculties, diagnose its infirmities and prescribe remedies.

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**David G. White, University of California, Santa Barbara**

A Reflection on the First Consultation in Tantric Studies: The Tantric "Body"

This paper will begin with a response to the five papers presented to the consultation. It will continue with some reflections on methodology and classification. One way of classifying Asian religions traditions is to plot the relative importance they accord the body (half of the mind-body complex) as a channel to the goal of salvation. What gives Tantra (Buddhist Tantra, for example) its specificity over and against other forms of the major Asian religions (non-Tantric Buddhism, for example) is, precisely, the primacy it affords to the body over the mind. This response paper will propose a deductive set of guidelines for mapping out the psychosomatic landscapes of Tantra, and for plotting those landscapes against or within the more mind-specific models of non-Tantric forms of the Asian religious 'mainstream.'

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**Harvey Whitehouse, Queen's University, Belfast**

The Evolution and History of Religion: Theorizing Religious Transmission

This paper distinguishes two projects in the cognitive science of religion designed to respond to distinct aspects of religious transmission. The first project, which draws heavily on the findings of evolutionary psychology, concerns 'cognitively optimal' religious concepts, including somewhat simple notions of supernatural agency. A second kind of project, to which the theory of modes of religiosity contributes, deals with religious concepts that are much more costly to transmit. Such transmission is most effectively explained in terms of cumulative developments in cognitive ecology, in historical rather than evolutionary time. The theory of modes of religiosity takes us beyond evolutionary explanations of cognitively optimal religion, towards an historically and ethnographically grounded explanation of more complex, mutable, and cumulative religious traditions, thus providing the foundations for a 'cognitive historiography of religion'.

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**Melissa M. Wilcox, Whitman College**

Subject, Object, Sacred, Profane: Kristeva and Otto as Tools for Theorizing Religion and Social Power

Unlikely companions though they may be, feminist theorist Julia Kristeva and foundational religious studies scholar Rudolf Otto have something in common: they are both interested in the

ultimate Other. For Otto, that Other is the numinous, the “mysterium tremendum et fascinans” of which he makes much in his *The Idea of the Holy*. For Kristeva, it is the abject: a category rejected and “othered” by the socially normative, which in that very rejection is itself constitutive of the normative. Both scholars describe their absolute Other as horrifying yet alluring, as something from which one recoils and something from which one cannot ultimately turn away. This paper offers an analysis of the surprising (perhaps Freud would say “uncanny”) similarities between the numinous and the abject, and considers the usefulness of this theoretical intersection for the study of religion and social power.

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 **20-123**

**Megan Williams, University of Michigan, Ann Arbor**  
Religion and the Rhetoric of Late Roman Imperial Law

Roman imperial law partook a variety of legal and literary genres, and participated in ancient rhetorical culture. Scholarship on how Roman imperial rule functioned has shown that persuasion was essential to the successful maintenance of Roman hegemony. The appeal to the culture common to the Roman administration and to the civic elites who mediated Roman rule to the provinces was a primary mode of persuasion. This paper will investigate literary and rhetorical elements of Roman legal enactments from two points of view. First, I will examine Roman laws dealing explicitly with religion from the second through the sixth centuries, with the goal of determining how the rhetoric of Roman law on religion changes during that period. Second, I will examine specific Roman laws from the third to sixth centuries that invoke religion to justify what seem to us non-religious enactments, with a focus on centrally promulgated edicts.

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 **21-58**

**Jeff Wilson, University of North Carolina, Chapel Hill**  
"There's No Such Thing as Not My Buddhism": Cross-Sectarian Buddhist Hybridity in the American South

This paper examines inter-group interactions in the Buddhist community of Richmond, Virginia, in an effort to complicate the received story of how Buddhists in America understand sectarian identity. Far from a rational set of separate and coherent sects, attention to lived religion in my ethnographic project suggests that many Buddhists do not make firm distinctions between such categories as Theravada, Mahayana, and Vajrayana. Indeed, such distinctions may be more the currency of Buddhist Studies academics than the stuff of ordinary Buddhists' religious experiences and understandings. From the Tibetan Kalachakra symbol hanging in the Cambodian shrine room to the Jodo Shinshu minister who invited Zen and Vipassana groups to share his temple, my paper examines the boundary-crossings and hybridity that characterize Buddhist

practice in the American South, delineating specific factors that increase or decrease sectarian identity formation in both Asian-American and other Buddhist temples.

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 **20-54**

**Pamela D. Winfield, Meredith College**

Curing with Kaji: Healing and Esoteric Empowerment in Japan

This paper will introduce the esoteric Buddhist practice of kaji (Skt. *adhithana*), the mutual exchange of universal energy between self and Buddha. According to Shingon's esoteric theory, this term indicates an enlightened state of religious awakening in which I enter Buddha, Buddha enters me (*nyūga, ganyū*). In applied practice however, kaji can indicate a powerful healing modality in which a trained esoteric master ritually conducts Buddha's universal energy into a willing and receptive patient. This paper will examine both the theory and practice of this traditional Buddhist healing technique, and provide an altogether modern vision of how it is being used and understood in Japan today.

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 **22-27**

**Philip Wingeier-Rayo, Pfeiffer University**

The Class Meeting: Base Christian Communities and Pentecostalism in Cuernavaca, Mexico

Base Christian Communities of the liberation theology tradition, and Pentecostalism, of the holiness tradition are often juxtaposed, however in Latin America they use discipleship groups which appear to have parallels to John Wesley's class meetings. This ethnographic and historical study utilizes the participant-observer methodology to examine a Base Christian Community and a Pentecostal Church in a poor barrio in Cuernavaca, Mexico. In addition, historical research places these two contemporary movements in dialogue with eighteenth century Methodist class meetings. Specifically, the study examines social engagement, the poor and empowerment. In spite of Base Christian Communities' commitment to the poor and social engagement, Pentecostal members surprisingly come from lower socio-economic backgrounds and show as much awareness of social issues. Both movements, however, utilize discipleship groups leading to personal transformation, empowerment and lay leadership—especially women—and social influence in the community at the micro level, thus demonstrating similarities to early Methodism.

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 **22-64**

**Philip Wingeier-Rayo, Pfeiffer University**

The Search for an Evangelical Identity of Social Engagement: The Church in Cuba

After difficult years of survival, the Cuban church is experiencing rapid church growth. New Christian converts have left behind an atheist ideology for an evangelical faith. The author combines personal experience in Cuba, interviews with key church leaders with theological dialogue partners like H. Richard Niebuhr. Using Niebuhr's typologies of Christ and Culture, the author explores past and present models of Christian identity, and how evangelicals are responding to new social responsibilities that come with a growing church at a critical time for Cuban society. Trying to avoid juxtaposed typologies of Christ against culture and Christ and culture, the Cuban church forges its own identity accompanying its people in an attempt to be faithful to God and 'patria' (homeland).

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 **22-69**

**David Wisdo, Columbus State University**

Exegete and/or/as Philosopher: Origen on Self-Knowledge in the Commentary on the Song of Songs

In a puzzling passage in his Commentary on The Song of Songs Origen treats the perennial Platonic issue of self-knowledge. Commenting on the Song 1:8, Origen uses the text as an opportunity to consider the Platonic and Middle Platonic worries about the nature and destiny of the soul, which he first articulated in his Treatise on First Principles. This raises a host of interesting and perplexing questions that call for further investigation. The first question centers on Origen's understanding of self-knowledge and the extent to which his articulation of this concept draws on the Middle Platonist tradition. One is forced to ask what place these kinds of philosophical speculations might have in a commentary of this kind. In other words, how should we understand the relationship between Origen's practice of exegesis, understood in light of its Christian and Platonic context, and his practice of philosophy?

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 **23-8**

**Constance Wise, Metropolitan State College of Denver**

Every Woman Creates the Meaning of Woman: A Process Thought Alternative to Gender Essentialism

Despite generally held feminist wisdom that gender essentialism inevitably disadvantages women, essentialistic views of gender periodically reinsert themselves into feminist scholarship. Gender essentialism is exactly the type of theoretical problem that Carol Christ has suggested feminists can avoid though philosophical analysis based on process thought. In this paper I critique two recent strategies for overcoming the problematic results of gender essentialism:

Melissa Raphael's three-pronged defense of her concept of female sacrality and Cynthia Eller's interpretation of "woman" as a marker of only one essential quality - membership in the second sex. I will then propose a third solution that follows Christ's turn to process thought. This process approach, I believe, avoids difficulties inherent in each of the other two responses. A feminist process view of gender would posit creativity involved in each woman's subjective appropriation of inherited events enmeshed in the concept of gender.

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 **22-56**

**Wendy Wiseman, University of California, Santa Barbara**  
Rending the Veil: The Kantian Sublime and Nietzsche's Dionysus

Nietzsche's profound antipathy to Kant, evident in his mature works, covers over an originary collusion, an intimacy, evident in Nietzsche's first work, *Birth of Tragedy*. Kant's analytic of the beautiful and sublime in *Critique of Judgment* provides the structural outlines for Nietzsche's dual artistic deities, Apollo and Dionysus, and ultimately, through the medium of Schopenhauer, for Nietzsche's "artist's metaphysics." Nietzsche's scorn is born of a fundamental, irreconcilable difference between Kant's formulation of what is revealed by the sublime—moral order springing from the noumena, an intimation of one's "supersensible destiny"—and his own: that "only as an aesthetic phenomenon is existence and the world eternally justified." By tracing the kinship of Kant's sublime and Nietzsche's (early) Dionysus, we witness the birth of an insoluble antinomy.

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 **20-60**

**Claire Wolfteich, Boston University**  
Practical Theological Approaches to Research and Teaching in Spirituality: A Case Study of Devotional Practices in the Farm Worker Movement Led by Cesar Chavez

The paper analyzes the relationship between prayer and public engagement and proposes a practical theological approach to research and teaching of spirituality. Specifically, the paper proposes a case study method, illustrated with a case study of devotional practices in the farm worker movement led by Cesar Chavez. Under Chavez' leadership, traditional Mexican Catholic practices such as fasting, devotion to Our Lady of Guadalupe, pilgrimage, and the celebration of the Mass became integral components of the public struggle for justice. Such an integral relationship between prayer and the farm worker movement produced quandaries and tensions internal and external to the movement, intensifying as the workers gained powerful political advocates and a pluralistic support base. By exploring such a case, spirituality scholars and students employ multidisciplinary, contextual analysis and wrestle with live theological questions. Immersion in the case itself is formative, as it insists on the dialogical relationship between theology and practice.



**Simon Wood, University of Nebraska, Lincoln**

Islamic Da'wah and the "Religion of the Other": Rashid Rida's Revision of Islamic Exclusivism

In this paper, I will challenge the interpretations of several authors who claim that the origins of 'Islamic fundamentalism' may be traced to the career of Muhammad Rashid Rida (d. 1935). In making my case, I focus

especially on Rida's early writings on Muslim-Christian relations. I argue that, rather than seeking withdrawal into a self-contained Islamic 'enclave,' Rida attempted to engage in meaningful dialogue and discourse with his Christian opponents. This is seen in his revisionist

interpretations of Islamic da'wah and din al-fitrah or 'natural religion'



**Kerry Wynn, Southeast Missouri State University**

The Deafness of Walter Rauschenbusch

Walter Rauschenbusch, whose thought was central to the formation of the Social Gospel movement, lost his hearing as an adult. While this is often attributed to his ministry in Hell's Kitchen in New York City, it is more likely to have resulted from a genetic condition. This paper will examine Rauschenbusch's experience with his Lutheran grandmother's deafness in Germany and his own experience with his loss of hearing as a German-American Baptist at the turn of the twentieth century. The social construction of deafness in turn of the century America and Germany will provide the context for understanding his experience. The engagement /disengagement of his disability with the development of his theology as well as the impact of a normative hermeneutic on his self-understanding and the interpretation of his experience with deafness by his primary biographers will be reviewed.



**Zhihua Yao, University of Hong Kong**

Would Dignaga Agree with the Higher-Order Perception or Higher-Order Thought Theory?

This paper examines the Buddhist contributions to the issue of higher-order consciousness, one of the most controversial issues in the field of consciousness studies. It focuses particularly on a

Buddhist philosopher Dignaga. He classifies the reflexive nature of consciousness as a type of perception, but, at the same time, an attribution of mental consciousness. He sounds like a HOP (Higher-order Perception) theorist at the first sight, but as a matter of fact, I argue, he can be classified as a HOT (Higher-order Thought) theorist. This discussion will be especially interesting to those who engage in the on-going HOP and HOT debate in the field of consciousness studies.

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**Donna Yarri, Alvernia College**

**Animals as Kin: The Religious Significance of the Work of Marc Bekoff**

Marc Bekoff's work, while primarily in the field of cognitive ethology, has considerable significance for a religious approach to and understanding of animals. Several themes emerge in his work with regard to his understanding of animals as kin (physiologically, mentally, and evolutionarily) that has implications for both religion and ethics. First, he undermines the traditional hierarchical approach to the created order and instead emphasizes the connections between humans and animals. Second, he focuses on the importance of all animal species, even those not usually favored. Third, he believes that animal cognition can be helpful in instructing us better in how to relate to each other. Fourth, we share an emotional connection with animals that should manifest itself in terms of respect, empathy, caring, sharing and compassion. Finally, he challenges individuals to be activists with regard to the protection of and work on behalf of animals.

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**Negin Yavari, New York, NY**

**Reconstructing the Past: The "Founding" Texts of a Sufi Revivalist Movement in New York City**

**Reconstructing the Past: The "Founding" Texts of a Sufi Revivalist Movement in NYC**

How do Muslim communities in the West negotiate their Middle Eastern roots, and how do they appropriate history to articulate a vision of their present? How are distinct identities defined in their concurrent attempts at assimilation into a new society? In this paper, we examine the founding texts of a Sufi revivalist movement, the Ostad Elahi group, to compare them with the new editions of the texts issued in the US, adapting them to a western and non-denominational audience. Focusing especially on the modifications related to the status of women in society, the paper considers the hybrid identities assumed by first generation immigrant women active in the Ostad Elahi group. By so doing, the paper traces the "conversion" of this movement from a full-fledged mystical Muslim order, with seventeenth century roots, to a transnational "new age" supra-religious organization.

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 **21-50**

**Glenn E. Yocum, Whittier College**

Cosmologies: Combining Religious Studies and Science to Enhance Students' Understanding of Time and the Cosmos

This poster maps the experience of pairing two undergraduate courses taken by students simultaneously to satisfy a general education requirement. "Time and Creation," taught by a geologist, focused on scientific cosmology. "Humans and the Cosmos," taught by a faculty member in religious studies, surveyed various religious constructions of the cosmos and humans' place within it. The two faculty members were present in each other's classes. Some common readings were assigned in both courses. There were two common papers. And there was a joint field trip to Death Valley. Pairing these courses was an effective way to bring religious studies and science into conversation with each other in ways both students and faculty found fruitful and stimulating. Certainly, controversies and conflicts were not avoided; but connections--and indeed some commonalities--were also noted. Altogether, we found it a good way to break down stereotypes about 'science and religion,' not to mention curricular compartmentalization.

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 **20-64**

**Young Hoon Yoon, Drew University**

The Puzzle of the Origins of WWJD?: Charles Sheldon's *In His Steps* and American Evangelicalism

Through the lens of today's popular Christian slogan, WWJD?, the historical relationship between evangelicalism and social gospel is explored. It is a puzzle how people read and interpret the origin and nature of WWJD? There are significant distinctions between the original and the later WWJD? This caused confusion for Timothy Miller, the biographer of Charles Sheldon, who discussed in his words, "Liberal Sheldon and evangelical readers?" Most major scholars evaluate Sheldon's bestseller, *In His Steps*, as a product of the American Social Gospel movement. However, today's ordinary readers recognize the message of *In His Steps* as an evangelical(?) moral challenge. Sheldon's position embedded in his message is far too complex to be categorized in a single direction. This study attempts to define Sheldon's legacy, WWJD? as valid representation of the evangelical social gospel through the examination of his texts and career.

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 **21-68**

**Laura Yordy, Duke University**

Nature as Commodity, Nature as Gift in *The Aguero Sisters*

Cristina García's novel about two Cuban sisters who were separated during the Revolution vividly presents nature's commodification and potential recovery as gift. Teeming with living creatures and their sensory environments, the story comes to life through the particular materiality of earthly existence. Nature, never a single generic thing, is always multiple and particular, a necessary condition for its giftedness. But particularity alone is insufficient to prevent nature's commodification in either Cuba or the U.S. In Cuba, centuries of exploitation have supplanted abundance with scarcity. Miami, though, brims with material abundance produced (for the rich) by unfettered capitalism. Almost anything can be purchased in Miami; hence, nothing can be appreciated. However, in the space between the opposing yet mutually sustaining regimes of Cuba and Miami lie hints that nature might escape destructive commodification through human enjoyment and gratitude for particular natural phenomena.

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**Laura Yordy, Duke University**

An Eco-Critical Reading of Athanasius' *Life of Saint Anthony*

Athanasius' *Life of Saint Anthony*, written in the 4th century A.D., is a well-known early Christian text, familiar to scholars for its depiction of the beginnings of monasticism. It is also, however, a fascinating source of attitudes toward nonhuman animals and their natural environment. Most of the document describes Anthony's struggles against the devil, who frequently uses wild animals to attack and demoralize Anthony. Moreover, Anthony undertakes a lengthy journey away from the city until he finds a place in the wilderness that is 'loved by the Lord.' Anthony's story reveals complex and nuanced relationships between God, nonhuman creation, and human beings. It is a story that challenges any notion that early Christians understood 'dominion' to mean human rule over an antagonistic natural world. At the same time, it challenges any romantic view of holy living automatically bringing inter-species harmony.

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**Kevin York-Simmons, Vanderbilt University**

Thinking Theologically about CAFTA: A Proposal for a North American Response to Free Trade

This paper proposes a North American theological response to free trade based on an analysis of the social, political, economic, and theological implications of free trade in light of contemporary debates surrounding the Central American Free Trade Agreement and the tenth anniversary of the North American Free Trade Agreement. In this paper, I engage contemporary theological

voices of resistance to free trade from Central America, as well as recent economic and sociological assessments of free trade.

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 **21-115**

**Glenn Young, University of Missouri, Kansas City**

The Sound of Silence: Quasi-Mantric Prayer in Modern Christian Mystical Practices

This paper will discuss what might be called 'quasi-mantric' prayer methods in two present-day Christian mystical practices—Christian Meditation and Centering Prayer—which teach meditation exercises that utilize the repetition of a word, or mantra. First, this paper will describe the mantric practices found in Christian Meditation and Centering Prayer. Second, it will examine a number of differences between these two traditions in the way the mantric method is employed. Third, it will attempt to interpret this Christian mantric prayer in light of what is known about mantras in Indo-Tibetan religious traditions. This paper will suggest that these modern Christian mystical practices may be cause for a reconsideration of the category of 'mystical sound,' in that these traditions emphasize a silent, rather than auditory, application of a mantric method. Similarly, these practices are oriented toward a mystical experience which is silent, in the sense of transcending thoughts and perceptions.

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 **21-58**

**Benjamin Zeller, University of North Carolina, Chapel Hill**

The God in the Geo-Dome: Ethnic and Spatial Dynamics at an ISKCON Temple

New Goloka temple in Hillsborough, North Carolina, is a microcosm of the shifts in the American religious landscape during the past decades. Part of the International Society for Krishna Consciousness (ISKCON), or the "Hare Krishnas," the temple began almost two decades ago as a commune for mostly Anglo-American convert members of this American branch of Indian Hinduism. Yet in the past eighteen years, New Goloka has transformed from an isolated outpost of a countercultural religion to a Hindu temple catering to a majority of first and second generation Indian-Americans alongside the American "Hare Krishna" converts. In this study, I consider the changing demographic dynamics at New Goloka temple and the ensuing shifts in the temple's spatial practices.

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 **21-70**

## **Beringia Zen, Pacific School of Religion**

Rebirthing Technology and Orbital Strikes: PlanetSide and the Creation of an Ideology of Non-Consequential Violence

PlanetSide is an extensive multiplayer online action game. Using graphical images, electronic music and semantic references, the story line of the game reinforces contradictory themes of rebirth, immortality, destruction and death. It is a game where no one dies. Yet, the object of the game is to kill as many people as possible. As a result, the game demonstrates a systematic ideal where violence has no consequence. With analysis, this virtual world becomes a mirror that reflects back a non-virtual ideology of non-consequential violence.

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**22-71**

## **Lili Zhang, Emory University**

Sudden Enlightenment in *The Platform Sutra*

The paper explores the meaning of sudden enlightenment and the debate between the Sudden School and Gradual School in the history of Chan Buddhism in China. Through a close reading of the text, *The Platform Sutra*, the paper argues that what sudden enlightenment rejects is the assumption in the Gradual School that there exists an ideal mental state that can be causally determined by cognitive practice. What the Sudden School concerns is the question “What is thinking?” and its answer is that thinking means its ever self-consciousness of its limit, not mistaking representation for the thing in itself. Such thinking is the non-duality of practice and enlightenment.

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**20-64**

## **Valarie H. Ziegler, DePauw University**

Someday My Prince Will Come: Genesis 1-3 and Gender Roles in Evangelical Marriage Manuals

What does it mean to be a man or a woman? I offer a typology and a critique of popular Evangelical guides to marriage that depict God as the 'Creator of Romance.' Authors of interest include Elisabeth Elliot, Joshua Harris, John Eldredge, and Eric and Leslie Ludy. Some authors see in Genesis 1-3 the delineation of a gender hierarchy. They demand wifely submission, promise that Christian sex is the most ecstatic sex, and fear that even married Christian will be overpowered by lust. Those who see in Eve and Adam the primeval princess and prince charming emphasize marriage as romantic worship (of Jesus as well as of one's spouse). They laud marriage as an opportunity for shared public ministry. Both models claim biblical support; I will demonstrate how they also depend upon extrabiblical sources. Since these authors reach a huge audience (including many undergraduates), the academy ought to study them.



**21-75**

**Yvonne Zimmerman, University of Denver**

Sexual Exploitation/Gendered Migration: Theorizing Women in Discourses of Human Trafficking

The proliferation of human trafficking has received increasing amounts of international attention. This paper examines how typical trafficking discourses cast all gendered forms of migration as issues of sexual exploitation. When seen only as sexual exploitation, trafficking is typically criminalized in order to protect its potential victims. This response, however, collapses gendered migration into sexual exploitation. The unintended consequence of this collapse is, often, that migration becomes more difficult and dangerous for women. I argue that an analysis of human trafficking whose commitments are rooted in liberatory frames must account not only for intersections of gender and immigration, but also must consider how economic realities intersect with and shape gender and immigration patterns in an increasingly globalized world. Thus, rather than focusing exclusively on overlaps between human trafficking and sexual exploitation, the current project develops a theoretical model that can account for both the convergence and divergence of these factors.



**20-68**

**Michael Zogry, University of Kansas**

The Cherokee Trail of Tears and the Persistence of Cherokee Religious Traditions: A Critique of the Concepts of Revitalization and Perseverance

This paper will juxtapose and critique the concepts of “revitalization” and “perseverance” as they pertain to the indigenous religious system of the Eastern Band of Cherokee Indians. Standard American religious history narratives typically are rooted in the presupposition of the inevitable colonization of North America and the concomitant degeneration of Native American cultures. Native American peoples often appear sporadically, usually at the beginning and briefly at the end of the narratives. For example, the nineteenth-century forced migrations of southeastern nations (if discussed at all) characteristically are portrayed as isolated and inevitable events; yet they were neither. Furthermore, they were significant not only to the communities involved, but also in terms of the religious history of the United States. As this paper will demonstrate, Cherokee people continually have employed a variety of identity maintenance strategies, including the continuation of religious traditions and the production of history, despite assessments to the contrary.

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**Laurie Zoloth, Northwestern University**

Living under the Fallen Sky: Biotechnology, Escatology, and Forbidden Knowledge

We stand on the edge of a rigorous understanding of molecular biology and bioethics has turned its attention to the fear of a future utterly out of our control. A fearful polity, a fearful response to new biotechnology is a commonplace. What is at stake when moral philosophers write about a 'post-human future' and seek to convince science policy makers to stop basic research as a genre of forbidden knowledge? Why do calls for a return to natural order often emerge just at the moment that science forces new relationships of knowledge and power? How can such claims be best evaluated? What normative course is suggested by this science? I will discuss two case studies: the stem cell research debate and nanotechnology, looking at contemporary literature of science, the Presidential Bioethics Commission, and classic texts of the Jewish tradition that suggest a praxis of duty to 'the world to come.'

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**Brian C. R. Zugay, Parsippany-Troy Hills, NJ**

Making Church Building "Universally Popular": Frontier Church Extension and the Institutionalization of Architectural Practice in American Evangelical Protestantism

This paper focuses upon the development and operations of church-extension agencies within the Congregational, Presbyterian, Baptist, and Methodist Episcopal Churches between 1840 and 1880. It argues that the American frontier was a crucial space around which fundamental issues concerning evangelical church architecture were first openly considered in national and "denominational" contexts. Specifically it examines the many frontier church-building problems that impeded successful missionary expansion for decades and discusses the intensifying competition which finally compelled denominations to address these problems through radical organizational means at mid-century. The paper explores how the agencies defined basic principles of church architecture, established design standards, and disseminated architectural models for frontier congregations to use. The new church-extension agencies quickly filled a much-needed architectural role within each denomination, beyond their stated purpose of financially assisting frontier church construction. In the end, they succeeded in effecting widespread reform in church-building design and practice throughout nineteenth-century America.

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**Laurel Zwissler, University of Toronto**

Right Action: Uses of Ritual in Anti-Globalization Protests by Neo-Pagan, United Church, and Catholic Activists

This paper explores some of the roles religious ritual plays within anti-globalization demonstrations, such as expressing peaceful intentions, providing personal focus, asking for divine assistance, influencing other protestors, and creating community. My main sources are ethnographic interview material from feminist Neo-Pagan, Catholic, and United Church women who identify their activism as being religiously motivated. I have also included published personal narratives of religiously motivated activists and media coverage of anti-globalization protests. Considering several different ritual expressions, such as vigils, public prayers, and spiral dances, I analyze how global justice activists utilize these expressions within protest environments.



**21-102**

**Academic Teaching and the Study of Religion Section and Evangelical Theology Group**

Faith in the Academy Today: Responses to *Scholarship and Christian Faith: Enlarging the Conversation*

The goal of this session is to reflect on the current state of faith in the academy. Its purpose is to explore the positive connections that exist between faith and intellectual reflection (including both scholarship and teaching) in light of recent developments that seem to indicate a new openness within the academy to issues of faith/spirituality and a new willingness on the part of scholars to discuss the role of faith in their own work. The presentations will focus on Christian faith - and more pointedly on where Catholics have moved post-"Ex Corde" and where evangelicals have moved post-Geroge Marsden's "outrageous" proposal about Christian scholarship - but the discussion will be wide ranging. \**Scholarship and Christian Faith: Enlarging the Conversation*\* by Douglas Jacobsen and Rhonda Hustedt Jacobsen (Oxford, 2004) will serve as a common point of reference.



**23-14**

**Academic Teaching and the Study of Religion Section**

Teaching Black/Being Black: Influences of Blackness on Best Teaching Practices

Race in and of itself is a highly emotional and contested issue in any classroom. Grappling with issues of race can thwart critical thinking and/or it can also be transformative for both teacher and learner. Issues of race can be the impetus for modeling pedagogical excellence and innovation with controversial or combustive questions. When is pedagogy considered race-ed, class-ed, or gender-ed? What does it mean to innovate teaching practices when the professor is a

Black religious scholar in a context that is predominately White? What if Black scholars have a Black hermeneutic? If this is the case what do Black teaching practices look like and feel like? In what ways does university culture about race create barriers to best teaching practices by Black faculty? Case studies from classroom experiences of Black faculty in order to illumine the ways in which race conflict informs (and deforms) sound pedagogy and robust learning.

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### **Arts, Literature, and Religion Section**

San Antonio Ritual Drama and Dance: Hispanic Roots and Contemporary Flowering

Spain has had one of the most continuous traditions of liturgical drama and dance from the movement of the seventh-century Mozarabic Mass to the dance still done in the Seville Cathedral. From early Easter liturgical dramas, through medieval mystery and morality plays, to pageants in the streets today, faith shines through the arts. Spanish colonies continued this incarnate approach to Christianity. In San Antonio, early Spanish Franciscan missions had dance and drama and these have continued.

Through images, videos, and live performance we will explore contemporary drama and dance in 1) the rituals of San Fernando Catholic Cathedral performed during Holy Week, the Easter and Christmas seasons, and the feast of the Virgin of Guadalupe (including Masses with Flamenco and Folkloric Dance); 2) dramatic rituals performed in various places to oppose violence, war, racism, sexism, domestic violence, and to build solidarity with oppressed peoples.

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### **Arts, Literature, and Religion Section**

Twenty Years of Religion and Literature: A Review

The study of literature and religion (or theology) became more coherent and focused in the 1980s in North America and the UK, indicated by the flourishing of a number of journals, publications and conferences. It has survived but in a very changed form, and its very marginalized position in the academy has allowed it to be a critical gauge for thought in the field of religion (and literary studies) as it has faced massive changes in cultural, theoretical, intellectual and social patterns during the past two decades. The panel will focus upon the work of three journals – Literature and Theology, Religion and Literature, and Christianity and Literature – as they have adapted to these changes as academic registers seeking to be both reflective and cutting edge.

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**20-54**

### **Buddhism Section and Tibetan and Himalayan Religions Group**

#### **Buddhism and Healing**

Buddhist institutions played an important role in the development of medical traditions throughout Asia. On the one hand, Buddhist texts, rituals, and other practices offer perspectives on illness and claim healing powers; on the other, many Buddhist clerics were involved in the advancement of clinical practices and in the spread of pharmaceuticals. This session will bring together a rich group of studies on Buddhist medicine in various historical and regional contexts. The papers suggest that while a certain tension often emerged between explicitly Buddhist theories of medicine and other, often more empirical, views of medicine, the line between religion and science is both blurry and contested. In raising the question of what is “Buddhist” about Buddhist medicine, the session will also offer a discussion of more general concerns, such as the “non-religious” aspects of Buddhist culture and the relationships between traditional practices and modernity in these specific Asian contexts.



**21-8**

### **Buddhism Section**

#### **Spells in Buddhism**

Despite their ubiquity in all traditional Buddhist cultures, spells (dhāranī, mantra, paritta, etc) and the rituals and literary genres associated with them, have not received their due share of scholarly attention. Several reasons have been adduced for this strange fact, most prominently perhaps a still-lingering view of Buddhism that takes it to be a rationalist soteriology essentially opposed to practices thought to be “occult” or “supernatural.” Though it is clear that few scholars of Buddhism would explicitly endorse such a view today, contemporary scholarly practice continues to downplay the central role of spells. These papers demonstrate that spells have always been found by Buddhists to be “good to think.” Investigation into the ways spells have been seen to work in Buddhism, as well as attention to their resonances with other traditional forms of language and action, opens up heretofore little-noticed realms of practical thought that enrich our understanding of Buddhism.



**22-8**

### **Buddhism Section**

#### **Buddhism in the Dark: What Monks and Nuns, Lay People, Artists, Patrons, and Others Did in Buddhist Cave-Temples in India, Central Asia, Tibet, and China**

Buddhist temples were carved into rock cliffs in India, Central Asia, the Himalayas, and China. Long the preserve of art historical study, cave-temples have seldom been the subject of investigation in religious studies. This panel brings together researchers from a variety of disciplines to focus on one question: What activities occurred in cave-temples? Possible answers include: Monks lived in caves. Patrons commissioned caves as memorial spaces for their deceased family members. Monks performed rituals in caves. Tantric initiates engaged in ritual identification with deities. Monks led lay people through caves as part of merit-making activities. Monks and entertainers told stories. Monks preached to lay people. Artists produced spontaneous sketches in a process akin to ritual performance. The panel is designed to maximize discussion across disciplinary lines. Several geographical regions are included, and participants come from a variety of disciplines. The second half of the panel is an open discussion.

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 **22-103**

**Buddhism Section**

Buddhist Education: Teaching, Texts, and Bodies in Tibet, Sri Lanka, China, and Thailand

Scholars in Buddhist Studies have begun to look more closely at the way in which Buddhists across Asia have designed, implemented, and imagined their own education as “Buddhists.” The panelists look at the nature of pedagogical practices, the bodily expressions of a proper education, the rhetorical tools of textbooks, debaters and lecturers, and the detailed content of Buddhist curricula. These scholars seek to combine the methods of anthropology and textual history to see the manner in which socio-economic and intellectual processes have constituted and been constituted by educational practices over time. Bridging the divide between the past and the present and the worlds in and outside of the text, the participants link research from Tibet, East, South, and Southeast Asia through a comparative examination of Buddhist education within the context of networked relationships, mutually constituted by students, teachers, and embodied practices, as well as economic and political forces.

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 **23-1**

**Buddhism Section**

Buddhist Saints and Sainthood

The panel brings together four papers dealing with four different examples of Buddhist sainthood from four different textual, cultural, and historical traditions. Here the figures of Maya (the Buddha’s mother), of various pratyekabuddhas (so-called solitary buddhas), of the arhat Gavampati (a disciple of the Buddha), and of the 16 luohan (whose cult became prominent in Medieval China) are all reexamined together in the context of a discussion of what does sainthood mean in Buddhism? How do traditions about Buddhist saints emerge and change over time and as they move through different contexts?



### **Comparative Studies in Religion Section**

Animals and Religious Ritual: Spanning the Globe

They are blessed, sacrificed, hunted, meditated upon, mimicked, praised, and even cursed. Other-than-human animals (“animals” from this point forward) play roles in human religious rituals throughout the world. This panel examines some of the different places that animals fill in religious ritual from a variety of cultural perspectives. The perspectives offered are varied and the interpretation of what constitutes “ritual” is provocative. Traditions engaged by panelists include: Orthodox Christianity, Buddhism, American Indian Traditions, Indigenous Traditions of New Guinea, Australia, and Africa, and contemporary Christianities in America.



### **Comparative Studies in Religion Section and Hinduism Group**

Monotheisms in Theory and Practice: Hindu and Comparative Insights

“Monotheisms in theory and practice” explores monotheism in theory, linguistic usage, and social context, examining the nature of deity, religious practice, and implied social and cultural positioning. Each paper instantiates “monotheisms in theory and practice” by reflection on monotheism in relation to a particular religious or intellectual community, including notional and practical stances toward religious others. Examples include: monotheisms in ancient, premodern, and modern theology; F. Max Mueller and the nineteenth debate over monotheism and alternatives; the theory and practice of monotheism in medieval Srivaisnava theology; monotheistic discourse with respect to Allah in the Qur’an and Krsna in the Bhagavata Purana. Though focused on particulars, the papers highlight broad issues: conceptions of deity, kinds of arguments supportive of monotheism, motives underlying appeals to a single deity, and the affective and practical implications of monotheisms in the life ways of religious and political communities.



### **Comparative Studies in Religion Section**

Rethinking Comparative Ethics: Toward Cross-Cultural/Traditional Understanding(s)

Given humanity’s diversity, how to calibrate properly, cross-cultural/traditional ethical discourses? This panel probes intersections of indigenous nations with non-indigenous

interlocutors and legal/human rights protocol, asking: How might an understanding of sacrality, spirituality, land, role inhabitanancies, creative processes and community internal-relations cultivate authentic modes of discourse? How might this reconfigure protocol? And within such protocol, what hinders or enhances expression and communication? How to foster respectful and comprehensive dialogue? In exploring these questions, we re-conceptualize “comparative” ethics beyond earlier universalizations and homogenizations—toward creative, fruitful encounters. Scholars from diverse approaches, areas and methods collocate voice and vision in the service of cross-cultural/traditional communication, understanding and peace.

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### **Comparative Studies in Religion Section**

**Stop in the Name of God! Wayside Shrines in South Asian, Southeast Asian, and North American Traditions**

Distinct from both institutional shrines and domestic or household shrines as regards ritual performance, leadership, authority, and sacred power, the wayside shrines constitute a third distinct comparative religious category worthy of scholarly attention and scrutiny. Our panel explores this unexplored phenomenon in light of fresh ethnographic data drawn from a select of number South Asian, Southeast Asian, and North American religious and secular traditions. Each panelist will examine the role wayside shrines play in popular religiosity, their role in the laity's construction of identity, the laity's conceptions, definitions, and constructions of sacred space as supplementary and/or alternative sacred sites, the power relations between the religious elite and the laity, and the role wayside shrines play in promoting or disrupting dialogue across religious boundaries. Thus, the panel highlights the growing scholarly interest in the study of religion “on the ground” as a valid and legitimate enterprise.

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### **Comparative Studies in Religion Section**

**Methods of Metaphor and Metonymy in New Comparative Studies of Religions: Turning from West to East and Back**

Our paper session will examine through the lenses of metaphor and metonymy theories two types of construction that comparative religion concerns: the structuring of religions by their adherents and the creation of categories by scholars seeking to understand such structures better. By bringing Western trope theories from the fields of literary criticism, philosophy, and linguistics to bear on religious texts, art, and practices from South and Southeast Asia, we will illuminate the tropes' Asian analogues and the theories' versatility, and will supplement the methodologies of scholars who look across cultures. As we bridge disciplinary and cultural divides in our own work with these trope theories, we hope to contribute to their increasing influence.

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 **20-13****Ethics Section**

An Evaluation of *A Companion to Religious Ethics*

With the publication of *A Companion to Religious Ethics* (Blackwell's 2004), scholars from a variety of disciplines now have the opportunity to use, engage, and evaluate new developments in ethics. This session will be composed of a panel of selected contributors to the *Companion*. Each will speak about the volume as a whole, and also about her/his reflections on a particular issue. More specifically, the presenters will speak to basic issues in moral theory, developments in the study of particular religious ethical traditions, and the use of religious sources in addressing contemporary moral and political problems.

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 **22-105****Ethics Section**

Christ Sets You Free, Indeed!: The Christian Case for (Radical) Democracy

This panel continues the conversation generated at the 2003 AAR over Jeffrey Stout's *Democracy and Tradition*, by testing the proximity of Stanley Hauerwas' 'new traditionalism' to some visions of radical democracy, as represented by political theorists like Sheldon Wolin. This year Professor Hauerwas will discuss how Wolin's vision of democracy has been a resource for him in his ongoing invective against the endorsement of Rawlsian political liberalism he detects in American churches today; Professor Stout will continue to probe the place of unapologetically religious voices in democratic political engagements; and Professor West will reflect on the differences and similarities between Wolin's and Dewey's democracies. Romand Coles, a radical democrat who teaches political philosophy at Duke University, will respond to the three panelists.

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 **20-105****History of Christianity Section**

Reviewing Mark Noll's *America's God: From Jonathan Edwards to Abraham Lincoln*

In our debates on the appropriate role of religion in current American public life, it's easy to be oblivious to how much Christian theology has already been adapted to American political thought and moral reasoning, and to the significant role it has thus been able to have in public life. In his ground-breaking *America's God: From Jonathan Edwards to Abraham Lincoln*, Mark

Noll has analyzed a wide range of eighteenth- and nineteenth-century theological, primarily evangelical, sources to trace those developments, and to arrive at a characterization of nineteenth-century Protestant evangelicalism that "differed from the religion of the Protestant Reformation as much as sixteenth-century Reformation Protestantism differed from the Roman Catholic theology from which it emerged." This panel will feature four assessments of Noll's work by historians of American Christianity and a response by Professor Noll.

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### **History of Christianity Section**

Gospels of Mammon and Manhood: Religious Identity and Authority in America, 1870-1920

This session examines Gilded-Age and Progressive-Era interpretations of the demands of the Christian life and focuses on the intersections among these interpretations and understandings of religious, social, and cultural identity and authority in America. The papers in this session will reach beyond current historiographical perspectives on the Gospel of Wealth, the African Methodist Episcopal Zion Church's Gospel of African-American manhood, and the faith of American soldiers of the Great War, and attempt to understand more completely what their Christian messages were and why they took the shape that they did.

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### **North American Religions Section**

Finding Islam in New York City

Based on findings from the Muslims in New York City Project of Columbia University, this panel contributes to current scholarship on Islam in the United States. With the ever-increasing "racialization" of the Muslim "other" in the aftermath of 9/11, how are Muslims, both indigenous and foreign-born, negotiating religious identity, adapting their institutions to meet new realities, and challenging the boundaries of "orthodoxy" and "heterodoxy" in Islamic belief and practice? How are Muslims in New York City engaged in the production of social and symbolic capital, and how is this production forging new momentum towards the social incorporation of Muslims into the plural, multicultural mosaic that constitutes life in the city? Finally, how are Muslim women in the city influencing the social, cultural and political agendas of Muslim interest groups as well as reconceptualizing Western feminist discourses on women's empowerment within an "American Muslim" framework?

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## **North American Religions Section and Study of Judaism Section** New Directions in the Study of American Judaism

To mark the 350th anniversary of American Jewish life, four senior scholars in the field of American Judaism offer papers based upon their forthcoming books. Together these papers illustrate new directions in the study of American Judaism that are in each case relevant to the larger study of North American religion. The four papers deal with (1) The Jewish Science Movement and the emergence of spiritual healing in Judaism; (2) The debate over the relationship of human beings to God in American popular theology, and how the Jewish inspirational writers Joshua Loth Liebman and Harold Kushner fashioned a polemic that pit 'democratic Judaism' against 'Autocratic Christianity'; (3) Rabbis' wives as American Jewish leaders -- the significance of 'hidden careers' and of marriage as a means of furthering women's desires for power, status and meaningful work; and (4) the cultural clash between Orthodox Judaism and American sports.

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### **Philosophy of Religion Section**

Deconstruction and the Ethical in East Asian Thought

Inspired by recent discussions of deconstruction and the ethical in continental philosophy, this session will probe the ethical of deconstruction in East Asian thought. Although the papers will deal with different contexts, they will explore the same issue by examining the following aspects. First, they will demonstrate how Zen Buddhists, Daoist Zhuangzi or Nishida suspend the reified conceptual hierarchy of good/evil. Second, they will investigate the underlying themes of such deconstructive operations, which involve profound ethical significance. Third, they will argue that the deconstruction of normative ethics calls for a rethinking of the ethical rather than obliterating the ethical. It reveals the trans-ethical condition that limits the ethical and makes it possible. The session will not only attempt to offer contemporary answers to an old question in Asian traditions, but will also echo the recent ethical turn in continental philosophy by articulating the other perspectives on the same issue.

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### **Religion and the Social Sciences Section**

Religious Responses to the Impact of Free Trade

This session analyzes the intersection of free trade/global economic development and religions in two ways: first through exploration of the assumptions and impact of the recent Free Trade Area of the Americas agreement and second through case studies that demonstrate complex local forms of action/reaction, with special attention to the religious dimensions of these responses.

**Religion and the Social Sciences Section****Religious Groups and Social Engagement: Some Methodological Reflections**

This session explores a variety of methodologies helpful for studying ways religious groups and institutions participate in society.

**Religion in South Asia Section****Teaching Inside-Out: Demographic Changes and Methodological Challenges in Teaching the Religions of South Asia**

The recent change in demographics has meant that teachers of the religions of South Asia may be members of the traditions that they are teaching themselves and/ or may have students who are also members of those traditions. Do these new types of students pose any challenges for teachers, whether they are insider or outsiders to the tradition that they are teaching? What about teachers who are committed Hindus and who teach in a church-related educational institution or one where students are committed members of other religious traditions? Does the content of the class change in any way? Should it? What kinds of concerns do scholars of Islam face when teaching Muslim students? How about scholars of Jainism or Buddhism? In this panel, scholars from a variety of academic backgrounds and experiences, confront a very timely issue by addressing the methodological and practical problems that arise in such pedagogical environments.

**Religion in South Asia Section****South Asian Religious Expression and the Secular State**

The papers in this session explore the role of state structures in shaping both the discourse of religious freedom and actual religious practice among diverse South Asian communities. By considering this issue in a range of locations and time periods, the panel not only examines specific, local, and often conflicting understandings of the proper management of religious diversity, but also the broader processes by which the categories "religion" and "secularism" get defined. Because these papers document how legal and other state structures determine religious communities' modes of self-representation, they challenge essentialist and apolitical definitions

of religion. At the same time, the panel also considers how notions of state secularism are historically and socially constructed and respond to perceived and actual pressures from religious and other cultural groups.

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 **21-107**

**Religion in South Asia Section and Feminist Theory and Religious Reflection Group**  
Feminist Theory in the Study of South Asian Religions

This paper session critically explores the application of feminist methodology to the study of south Asian religions. The panel explores feminist approaches with respect to a number of interpretive discourses, including literary and historical, environmental and activist, philosophical and linguistic, and ethnographic and postcolonial, and with respect to a number of south Asian religious traditions in which those discourses are operative, with papers on the hagiography of a classical Hindu woman saint, the development of feminist role models in seventh-century Tantric Buddhism, Muslim women practitioners of possession, and the Tantric mantra. Each paper problematizes specific, though interrelated, issues in the feminist study of south Asian religions, in order to reflect critically on how we know what we know about women and feminine images, while offering fresh interpretations of south Asian religious materials.

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 **22-58**

**Religion in South Asia Section**

Can Muslims Talk to Hindus? An Exploration of Islamic Categories for Hindu-Muslim Dialogue

This panel explores the relationship between Hinduism and Islam based on textual and doctrinal commitments placed upon each tradition. One issue which has affected interrelations between Hindus and Muslims in the past is the Islamic notion of the 'People of the Book' (ahl al-kitab). The Qur'an uses that term to refer to Jews and Christians. Historically, several Muslim rulers in India considered Hindus as People of the Book based on their view of the Vedas and Upanishads. A dialogical approach would be to see in what terms Hindus have been considered as such. The second concept on which to focus in dialogue is monotheism (tawhid). One attempt to bring Hindus and Muslims to dialogue was made by Dara Shikoh (1615-1659) who regarded the Upanishads as the 'source' of all monotheism thus raising the question of the logic and sustainability of the argument based on his understandings of the Qur'an.

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 **22-108**

## **Religion in South Asia Section and Hinduism Group**

### Unwritten Hinduism

This panel addresses a spectrum of unwritten phenomena of a vast religious complex covered under the label Hinduism and argues that such unwritten religious practices are often either silenced or over-written by what is presented now as Hinduism. The power of the written word and the textual

orientation of Western religions gave impetus to bring the label religion and the name 'Hinduism' to a wide array of practices and texts and privileged the latter. Four papers present evidence of the processes through which unwritten

religious practices were over-written by a dominant language of textual religion when they were called Hinduism. Four papers present, respectively, the marginalization of unwritten practices in textbooks, transformations of a regional goddess tradition as it encounters an increasingly literate/textual dominant culture, the traces of unwritten Hinduisms in

Buddhist sources unavailable in Hindu written sources, and finally, the internal conversion of unwritten practices into a textual Hindu religious ideology.



## **Comparative Studies in Religion Section and Religion in South Asia Section**

### Revealing and Creating through Miracles: Ethnographic Encounters with the Wonderous in South Asian Traditions

Our panel grapples with the category 'miracle,' nuanced variously in the languages, cultures, and religious worldviews of South Asia. Panelists recount instances of the miraculous in contemporary Catholicism and Islam in south India, Buddhism in north central Sri Lanka, and Hinduism in north India and the United States. Miracle narratives gleaned from our respective ethnographical endeavors offer a forum from which to illuminate an array of religious issues and debates. In each of the presentations we find that miraculous worldviews, reputations for miraculous events, and miracle narratives well circulated provide the brick and mortar of religious structures, practices, and ideologies. Miracles thus emerge as foundational indigenous categories that scholars of religion, typically working with analytical tools that keep such events at arm's length, often manage to avoid addressing directly. Our panel is thus both straightforward and complicated; it is a challenge to which we look forward.



## **Study of Islam Section**

### Thinking beyond Books: Exploring Media in Teaching Islam

In a world in which the dominance of the written text is receding, our students more often than not are way ahead of us in their recognition of the significance of media other than books. This session will offer multimedia presentations demonstrating various ways in which other forms of media and experiential learning can be incorporated into the teaching of Islam. The courses and projects discussed will demonstrate a variety of approaches in such areas as the use of feature films, comic books, site-visits, the Internet and other computer technologies in the classroom. It will also suggest ways in which educators can design courses and projects that address the many issues raised by media and site visits, helping students to develop the same kind of critical thinking skills expected in response to written texts.

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## **Study of Islam Section and Study of Judaism Section**

### Law in Judaism and Islam

In focusing on a common formal aspect of Judaism and Islam -- the fact that revelation is expressed through the structure of law (halakha, shari'a) -- the panelists will argue that the category of law can serve as a possible bridge concept in Jewish-Muslim relations. The similar accounts of the relationship between revelation and law promise to lead to a more productive account of how a lived relationship between Islam and Judaism might be possible, an account in which members of the two traditions can recognize each others' traditions as structurally similar. In addition, the panelists will discuss the ways in which the process of reasoning through halakha/shari'a in situations for which there is no legal precedent (as occurs often, e.g. in contemporary bioethical issues) allows Jews and Muslims to act in a manner that is both consistent with tradition and grounds their participation in the public sphere.

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## **Study of Islam Section**

### Recasting Prophet Muhammad and the Qur'an

This panel will examine some various engagements with the legacy of Prophet Muhammad and the Qur'an in pre-modern Islamic thought.

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## **Study of Islam Section**

Test Cases and Contestations of Islamic Law

This panel will look at particular test cases of Islamic law, as well as the contestations of the authority of Islamic jurists throughout time.

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## **Study of Islam Section**

Contemporary Islam in a Contested World

This session discusses a variety of Islamic and Christian views about the religious 'Other.' Papers range from presenting inclusive and exclusive ideologies about the other, to developments of intra-Muslim dialogues that attempt to accommodate or incorporate non-Muslims.

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## **Study of Judaism Section**

Jewish Feminism and Political Theology

Feminism and political theology seeks to showcase contemporary work on women and ethics and law and assess the extent to which this work contributes to contemporary Jewish political theology. The session will diagram and examine the impact of feminist considerations and retrievals of natural law and virtue ethics in challenging social contract theory, contemporary legal studies as well as models of political utopianism. The session is, in part occasioned by and seeks to examine these issues as they are raised in the recent publication of *Women and Gender in Jewish Philosophy*, (ed. Hava Samuelson, Indiana University Press, 2004).

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## **Study of Judaism Section**

Augustine and Judaism

The recent renaissance of interest in the work of St. Augustine prompts re-consideration of Augustine's position on Judaism and the effect that his position has had for Jewish-Christian relations broadly construed. The panel seeks to examine this question through an interdisciplinary inquiry that mixes the work of patristic and medieval historians with the work of contemporary constructive theologians.



### **Study of Judaism Section**

#### Maimonides's Political Theology

To commemorate the 800th anniversary of Maimonides's death, this panel focuses on Maimonides's political theology as a means of identifying the resources in Maimonides for addressing the frequent perception of a rift between liberals and traditionalists.

The first panelist will contextualize Maimonides's political theology through examining it alongside the account of the relation between society and the individual in the Islamic philosopher ibn Tufayl (d. 1185). The second panelist will argue that the central role of negative theology in Maimonides's writings provides a basis for a liberal-democratic political order that is inherently neutral with regards to metaphysical claims. The third panelist will argue that the theory of prophecy in Maimonides's *Guide of the Perplexed* should lead readers to recognize that while Maimonides's political theology can support the modern liberal democratic state, it also requires figures from outside any political system who disrupt it and lead it towards proper worship.



### **Study of Islam Section and Theology and Religious Reflection Section**

#### Theodicy and the Problem of Evil in the Islamic Tradition

Celebrating the twentieth anniversary of the 1984 publication of the only major study of theodicy in the Islamic tradition, this paper session will re-examine the history of theodicy through attention to four well-known Muslim intellectuals: al-Ghazali (d. 1111), Omar Khayyam (d. ca. 1123), Ibn Taymiyya (d. 1328), and Mulla Sadra (d. 1640). Each paper addresses an issue or figure not considered in the aforementioned 1984 monograph, and the papers thus make an important contribution to expanding our understanding of theodicy in Islamic thought. These papers will be of interest not only to specialists in Islam but also to those fascinated by how believers in one all-powerful and just God wrestle with the problem of evil more generally. This session will thus provide a unique opportunity to become familiar with Islamic idioms for discussing theodicy and to begin more intelligent comparative work between Islamic thought and other religious traditions.



## **Women and Religion Section**

### Writing Women into Religious History/ies

The aim of this panel is to explore the practices by which women were written into and as religious histories—either as authors themselves or as characters/actors within historical narratives. Our goal is to consider the multiple ways in which women’s religious experiences and agency are accounted for within historical narrative, particularly (but not exclusively) in the pre-modern or early modern periods, in order to explore the dynamics of exclusion/inclusion that at particular junctures and in specific contexts have allowed for women to be included into the histories that constitute religious traditions. The panel intentionally brings together material that deals with “woman as author” and “woman as historical representation” to allow for a productive dialogue of these two paired modes of understanding women’s agency. Papers will represent various religious traditions from South and East Asia, to provide a forum for dialogue across religions and regions within Asia.

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## **Women and Religion Section**

*Sexual Violence: The Unmentionable Sin* Twentieth Anniversary, 2nd Edition (Pilgrim Press), by Marie Fortune

*Sexual Violence: the Unmentionable Sin* was published in 1982 by Pilgrim Press. It was the first work in feminist religious studies to address sexual violence theologically, ethically, and pastorally. The book has been used well beyond the Christian tradition as an impetus to similar reflection in other religious traditions. It is a classic in the field, a springboard for many efforts to eradicate violence.

After being in print for 21 years, the author has now completely revised and updated *Sexual Violence* to incorporate new insights in theory and practice as well as to extend her original thinking and practice. This panel will reflect critically on the groundbreaking contribution of the book to a discourse on this subject in faith communities and in society during the last two decades, and to critically analyze efforts in the prevention of violence. Panelists will offer strategies concerning next steps for academic and advocacy work.

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## **Women and Religion Section**

Untold or Silenced Knowledge? Ethnographies on Neo-Pagan Goddess Spiritualities and the Academy

This panel critically examines the question "Why are contemporary studies of goddess revivals 'as social and discursive phenomena' so utterly non-fashionable in the academy, even among feminists?" in two intertwined moves. First, by examining resistance to scholarship on goddess spirituality practiced in (neo)Pagan communities. Second, the panel will present chosen highlights from their own studies to elucidate important scholarly contributions to this field. All panelists share an ethnographic methodological approach to the subject. Yet their theoretical framework, transdisciplinary proclivities, and focus groups differ, providing a stimulating mixture and representation of this genre in religious studies. As the panelists and respondent discuss themes of resistance and alternative paradigms, they will primarily try to answer these questions: Why is knowledge gained from (neo)Pagan goddess studies not incorporated as common academic knowledge when it, most likely, has something crucial to add to conventional theories on religious formation, ritualizations and gendered subjectivity?

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### **Afro-American Religious History Group**

The Legacy of C. Eric Lincoln and the Study of Islam in North America

More than four decades have passed since the initial publication of C. Eric Lincoln's *The Black Muslims* in America, and yet the negotiation of gender and the construction of identity continue to be clearly nuanced in the lived experiences of African American Muslims, particularly those with ties to the Honorable Elijah Muhammad and the original Nation of Islam. This panel celebrates the legacy of Lincoln, the first scholar to draw critical attention to the ideological stances of African Americans and their claim to the religion of Islam, and points us to differing visions of agency and empowerment as Muhammad's twenty-first-century progeny define for themselves what it means to be Muslim.

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### **Afro-American Religious History Group**

Survival, Resistance, and Transmission: New Historiographical and Methodological Perspectives for the Study of Slave Religion

This panel is inspired by the contributions and legacy of Albert Raboteau's *Slave Religion: The 'Invisible Institution' in the Antebellum South*. Drawing upon a variety of methodological and historiographical perspectives, its presentations will explore 19th century religious innovations and adaptations across the broad geographical expanse of the African Diaspora. Dr. Raboteau will serve as respondent.

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 **21-57****Anthropology of Religion Group****Preservation and Appropriation in the Transnational Trading of Religion**

This panel focuses on aspects of transnationality in the movements and transformations of religions. “The Cultural Journey from Tehran to Los Angeles” tracks the transformation of Iranian Jews as they form a new civic identity. “Sacred Webs: Rethinking Globalization and Religion through the Transnational Sathya Sai Movement” focuses upon the mechanisms of “cultural translation” in the growth of a charismatic movement from a local to a global religion. “Between Two Worlds: Rituals of Mythic Identity and Crisis in a New Age Bookstore Community” examines a business that simultaneously serves as a nexus for “unofficial” and “stigmatized” knowledge and a meeting place for individuals who solve issues of crisis and identity within this economic context. “The Many Lives of Mama Coca: Andean Sacred Plants in the Context of Mystical Tourism and the New Age Movement” considers ways in which coca has played a central role in economies of extraction.

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 **22-112****Anthropology of Religion Group****Where Minds Meet Cultures: Organic Processes and Cultural Practices in the Study of Religion**

This session addresses a central issue in a number of recent conversations in anthropology, psychology, and religious studies, especially recent discussions about cognitive science: how should we imagine the intersection of brains and cultures? Each presenter offers some suggestions about how we might imagine that interaction in the study of religion. To add some precision and texture to the analysis, each also focuses on one theme. Harvey Whitehouse theorizes religious transmission. Ann Taves theorizes dissociative states. Tom Tweed theorizes spatial representation. Carl Seaquist theorizes agency. Taken together, then, the papers identify four themes that might help us probe the complex interactions between minds and cultures.

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 **21-58****Asian North American Religion, Culture, and Society Group****The Ethnography of Identity and Boundary Negotiation: Case Studies of Hindu and Buddhist Communities in North America**

This paper session presents specific ethnographic projects relating to contemporary Asian religions in North America. The first paper discusses the evolving identity dynamics at an ISKCON temple, paying attention to changing demographics and the role of spatial mapping.

The second paper examines the clash between a rural community besieged by modern American culture, and the Hindu group that sought to build a large temple in their midst. The third paper uncovers the substantial hybridity found within American Buddhist practice and identity, complicating the usual typologies scholars use for classification. The final paper investigates rituals for the dead in a diasporic Vietnamese community and how they affect boundary formation. The presenters will discuss ethnography as a tool for examining Asian communities in North America, particularly in relation to shifting notions of identity, boundary formation and transgression, the built environment, and practice.

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 **20-59**

**Black Theology Group**

*The Executed God: Crime and Christology*

This session explores Mark Taylor's book, *Executed God*, and also addresses black male incarceration in broader terms.

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 **21-59**

**Black Theology Group**

Naming Black Women's Diasporic Experience: Womanist? Black? Or . . . ?

While black women's theological discourse across the "Black Atlantic" speaks to diversity, questions remain concerning the naming of this enterprise, as well as naming the space where black men participate as collaborators. This panel explores, from various perspectives, issues related to the various ways black women define and name their theological discourse and religious experience, and the ways black men participate therein.

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 **20-111**

**Bonhoeffer: Theology and Social Analysis Group**

Memory and Legacy: Bonhoeffer in Film

This session will include the screening of the 2003 documentary *Bonhoeffer* (Journey Films). Following the screening, four panelists, including the filmmaker, will give responses to the film. There will be time for audience questions, comments, and discussion as well. We hope that this session will elicit dialogue not only on Bonhoeffer's life but also on the role of film in shaping dimensions of personal and communal memory, the role of Christian resistance in complex

contemporary situations, and the mutual significance of the U.S. context for Bonhoeffer and Bonhoeffer for the U.S.

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 **22-113**

**Bonhoeffer: Theology and Social Analysis Group**  
Resistance and Patriotism: Re-Examining Bonhoeffer

The papers in this session will explore Bonhoeffer's acts of resistance against the Nazi regime in light of his willingness to accept guilt in undertaking those actions as well as the possibility of understanding Bonhoeffer's position against the state as one of authentic vocation and patriotism. The first inquiry examines the importance of guilt for Bonhoeffer's ethics, christology, and personal choices. The second inquiry compares Bonhoeffer to William Sloane Coffin, the US clergyman and civil rights activist who claimed, 'true patriots carry on a lover's quarrel with their country.' Craig Slane, author of *Bonhoeffer as Martyr: Social Responsibility and Modern Christian Commitment* (Brazos, 2004), will respond to the papers.

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 **20-112**

**Chinese Religions Group**  
Re-Evaluating Missionary Sinology

During the nineteenth and early twentieth centuries, Protestant missionaries produced detailed, even intimate, descriptions of the daily lives of Chinese. Many missionaries spent decades in China, itinerating through villages, and learning the languages. Missionaries laid the foundations for modern Sinology through research and publications on Chinese culture, geography, literature, politics, and especially religions. Their representations were not, of course, neutral, but part of broader Orientalist and colonial discourses, which assumed their own religious and cultural superiority. Images of China were mostly framed in terms of difference and diametrical opposition. How did the value judgments of missionaries affect their perceptions and representations, and what is the relevance of these accounts to contemporary scholars of religion? This panel examines one major missionary Sinologist (John Nevius) two major missionary publishing programs (the Chinese Repository, and Church Missionary Society publications) and varying missionary reports on a particular religious site (Tiantong Monastery near Ningbo).

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 **21-60**

## **Chinese Religions Group**

Spiritual Seekers in a Fluid Religious Landscape: The Creation of New Religious Practices in Late Ming China

This panel seeks to explore the complex processes through which received tropes of tradition in late-Ming China (1373-1644) were reworked into new configurations of religious meaning, tradition, and authority. How did Ming elites balance an established, and in some respects overburdening, exegetical tradition with the exigencies of their personal religious lives, including an apparent need to find their own voice? The figures on which this session will focus did not set out to create "new religions." They forged paths to liberation and religious identities within a milieu of dynamic mixing and matching of techniques and ideas drawn from a well-known textual corpus. Educated in the Confucian classics, these spiritual seekers moved in the interstices between what we think of as distinct religious traditions, combining Confucian, Buddhist, and Christian ideas into vitally new configurations of religiosity.

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## **Chinese Religions Group and Confucian Traditions Group**

Lineage Construction in Chinese Religions

The construction of religious traditions as lineages was pervasive throughout much of Asia. In China, proponents of Daoism, Buddhism, and Confucianism/Ru often construed their traditions as hierarchically defined – and relatively closed – domains of doctrinal and ritual transmissions. Scholarly work in the past several years has focused on particular instances of lineage construction within one or another of these traditions. This panel proposes to consider this distinctive phenomenon in broader comparative contexts in order to better understand these genealogical practices both within and across particular traditions.

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## **Christian Systematic Theology Group**

The City of God and Earthly Cities

St. Augustine provided the Church with one of its most resilient ecclesiological metaphors in his descriptions of the "City of God" and the "Earthly City." This session attempts to draw together the metaphorical and literal uses of the word "city," and to consider their interrelationship. How does the vision of the Church as the Body of Christ shape the way we live together in an increasingly urban culture? How might that vision address the atomization and privatization associated with contemporary city life? Topics to be addressed include theologies of the gift, the New Urbanism movement, and the emerging Anglo-American school of Radical Orthodoxy.



**Christian Systematic Theology Group**  
Church, Spirit, and Authority

In contemporary ecclesiology (and in theology more broadly), the question of authority has become a pivotal (and frequently contested) point of conversation. How is authority shaped by the Holy Spirit, institutional ecclesial structures, and the whole people of God? How do these sources of authority cohere? Our presenters will address this question from a wide range of denominational perspectives.



**Christian Systematic Theology Group and Roman Catholic Studies Group**  
Ekklesia and/as Koinonia: The Ecclesiological Influence of Latin American Theologies in North America

This panel will explore the important influence of Latin American theologies (whether of a distinctly liberationist character or otherwise) on ecclesiological theory and practice in the North American setting. Our panelists are scholars who currently make their homes in the United States but who have been deeply influenced by Latin American theologies and ecclesial practices. Their contributions will focus on the ecclesiological insights that Latin American and North American theologians have gleaned from one another, and on what they might continue to learn from one another in the future.



**Confucian Traditions Group**  
Confucianism and the Rule of Law

The papers in this session explore various aspects of traditional Confucian attitudes toward the rule of law: the roots of early Confucian worries about the consequences of adopting formal, written laws to measure and punish deviance, the relationship of legal codes to ritual obligations, the nature of political obligations, and the limits of ethics in the Confucian tradition.

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 **21-19****Confucian Traditions Group**

Benevolence and Bodhisattvas: Confucian and Buddhist Accommodations in Medieval China

Upon its arrival in China, otherworldly, austere, and self-denying Buddhism came into a land whose people deemed precious the sensory world, family life, and social engagement. How Buddhism not only gained entry into, but flourished in this seemingly opposite world has long attracted scholarly attention. What has not yet been examined in much depth, though, are the nuts and bolts of how Confucians and Buddhists themselves tried to accommodate the popularity of each other's ideas and rituals. Consequently, this panel explores the practical conceptual means by which medieval Chinese tried to reconcile and diminish the differences between Buddhism and Confucianism.

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 **20-113****Critical Theory and Discourses on Religion Group**

Critical Perspectives on Dubuisson's *The Western Construction of Religion*

In *The Western Construction of Religion*, Daniel Dubuisson argues that the concept of "religion" is too historically and culturally contingent to serve as the basis for a comparative discipline. He argues for a constructionist view of the human sciences, and proposes a replacement concept, "cosmographic formations." This move frames religion usefully in terms of discursive constructions that link individuals to social and cosmic order. The papers in this session critically evaluate Dubuisson's arguments and relate them in the broader currents in the theory of religion.

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 **22-62****Critical Theory and Discourses on Religion Group**

Monotheism(s) and Polytheism(s): Rhetorics and Legacies

The terms 'monotheism' and 'polytheism' have played significant roles as classifying terms in the study of religion. The papers in this session analyze the conceptual work of these labels by considering two cases in Renaissance Europe and two in twentieth-century South Asia.

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 **20-65**

**Feminist Theory and Religious Reflection Group**  
Subaltern/Gendered Subjectivity

This session examines subaltern/gendered subjectivity through the particular lenses of slavery and trafficking of women.

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**Feminist Theory and Religious Reflection Group**  
Religion in French Feminist Thought

This session examines and continues the work of Religion in French Feminist Thought, edited by Morny Joy, Kathleen O'Grady and Judith Poxon.

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**Gay Men's Issues in Religion Group**

Power and Submission, Pain and Pleasure: The Religious Dynamics of Sadomasochism

These papers consider various intersections between a particular type of sexual experience/encounter and religious traditions. The sexual experience in question involves some form of sadomasochistic or bondage/dominance practice (sometimes also referred to as 'leather sexuality'), and while not by any means restricted to gay male experience, it nevertheless offers a particularly potent location for reflecting on gay men's issues in religion.

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**Gay Men's Issues in Religion Group**

Differing Accents: Queering White, Gay, Male Religious Discourse

The work of the Gay Men's Issues in Religion Group has generally traced the pattern offered by gay and lesbian theological and religious studies. In recent years we have attempted to expand this vision to include perspectives from the still emerging field of "queer theory." These papers continue in that trajectory in the attempt to "queer" both gender assumptions and the perspectives of white, North Americans.

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**Hinduism Group**

## Consciousness Theories in Advaita Vedanta

One panelist discusses the question whether "avidya" (ignorance) can exist in the same locus as "cit" or pure consciousness, which is the only Reality in Advaita Vedanta in his paper *Consciousness and Ignorance, Simultaneous and Coterminus?*. Holography, in his view, can illuminate how "cit" can be simultaneous and coterminus with "avidya." In *Auto-Luminosity (svatah-prakasata): The Role of Reflexive Consciousness in Advaita Metaphysics and Soteriology*, another presenter solves the conundrum of realizing brahman without the necessity of brahman being reduced to an object.

The third paper deals with *The Dilemma of Knowing the Knower* and establishes the possibility of the mind being the instrument of knowledge without implying that brahman, as consciousness, is ever a mental object. The fourth titled *Predisposing Consciousness: Vasanas in the Jivanmuktiviveka*. It deals with the role that "vasanas" play in coloring consciousness and the methodology to get rid of them so that one can achieve liberation or moksha.

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**Indigenous Religious Traditions Group**

## Indigenous Thought, Ethics, and Modernity

The papers explore indigenous ethics as forms of moral systems. It will examine how ethics relate to indigenous religious worldviews and thought and how these traditions respond to modernity. Individual papers will focus on traditions and practices such as Fox possession in Japan, Oglala Sun dance in North America, and indigenous religions of the the Ammatooa of Sulawes, and Kahanringan traditions of Dayak people of indonesia

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**Study of Islam Section and Islamic Mysticism Group**

## Discourses of Early Sufism

Early Sufism includes a variety of genres that deploy strategies of writing to convey particular experiences, concepts of authority, and interpretations of major Islamic texts and themes. This panel addresses prominent early Sufi discourses pertaining to the religious sciences, hagiography, gendered notions of selfhood, and scriptural exegesis.

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 **22-118****Islamic Mysticism Group**

Transformations of Islamic Mystical Traditions

Islamic mysticism, while often associated with mainstream Sunni institutions in the Middle East, is a category that applies broadly to cultural and doctrinal configurations of many different types. This panel examines mystical currents of Sufism in Chinese translation, and displays variations on major Sufi themes in Shi'i contexts including Fatimid Egypt, post-Mongol Isma'ilism, and contemporary Turkish Alevi-Bektashi circles.

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 **21-64****Japanese Religions Group**

Negotiating the Boundaries of Religion in Modern Japan

The problematic relationship of church and state has long plagued modern states. In Japan, where the creation of modern Shinto as a set of ideologies and rituals of the state coincided with the introduction of ideas of the constitutional separation of religion and government, the dividing line between "religion" and "not religion" has plagued both the politics and the study of Shinto ever since. Several studies in recent years have focused on the development of the concept of religion in Japan. This panel, in contrast, turns its focus to the demarcation 'on the ground' of separate realms of religion and areligion, examining how people negotiated the shifting boundaries between the two in both policy and practice.

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 **22-119****Japanese Religions Group**

Viewing the World and the Academy through Japanese Religions

How can perspectives and insights gained by those who study Japanese Religions inform or illuminate concerns for those in other disciplines or areas? This is the question to which four Japanese Religion scholars will respond. William LaFleur will discuss how Japan's bioethicists, often more upfront than their American counterparts about religion's role in this domain, also point out what is not universalizable in Western approaches to life, medicine, and death. Jim Heisig will focus on the notion of 'context' and the different meanings it has for academics in Japan and the US. Mary Evelyn Tucker will raise the question of what role Japanese religions play in creating an ethics of sustainability for the future of the global environment. Helen

Hardacre explores the topic of civil society in the context of the contemporary situation of Buddhism in Japan, especially peace activism in opposition to the US wars in Iraq and Afghanistan.

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 **20-67**

**Kierkegaard, Religion, and Culture Group and Nineteenth-Century Theology Group**

Jon Stewart's *Kierkegaard's Relation to Hegel Reconsidered: Critique and Appreciation*

This joint session between the Kierkegaard, Religion, and Culture Group and the Nineteenth-Century Theology Group is a critical review of Jon Stewart's new book, *Kierkegaard's Relation to Hegel Reconsidered* (Cambridge, 2003).

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 **21-65**

**Kierkegaard, Religion, and Culture Group**

Kierkegaard and Constructions of Society and/or Gender

Papers address issues of the construction of society and/or gender as these may apply to: 1) questions of individual and social responsibility, 2) gender politics and identity, or 3) justice and movements of social reform.

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 **21-114**

**Korean Religions Group**

The Absolute and the Individual in Modern Korean Religiosity

This panel will trace distinctively Korean trend in religiosity by looking at concepts of the Absolute in eighteenth and nineteenth-century Korea, paying particular attention to Korean Neo-Confucianism, the Practical Learning of Dasan, and the Donghak religion. We will identify patterns of change in visions of the Absolute as well as in how the relationship between the Absolute and the individual was conceived. We will focus on the religious implications of these changes in the concept of the Absolute, discussing how a shift from philosophy to theology led to changes in how individuals conceived their individuality and in the how they conceived the possibilities for self-transformation and transcendence. Our papers will identify some of the distinctive foundations of the modern Korean value system and religiosity, since how a culture defines the appropriate relationship between individual human beings and the Absolute is a core defining feature of any religious value system.

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 **22-66****Korean Religions Group**

Religion and National Identity in Modern Korea

This session is to discuss topics related to “Religion and National Identity in Modern Korea.” As a response to the problems of modernity, Korean identity has gone through various changes. Religion has played an important role in the formation of these identities. This has often meant that reinterpretations of traditional religions such as Confucianism, Taoism, Buddhism, Shamanism and non-traditional religions as well (not limited to Christianity) were required to respond to the problems posed by modernity and the issue of a national identity.

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 **20-114****Lesbian-Feminist Issues and Religion Group**

Gay Gene? Religious and Policy Implications of a Possible Genetic Basis for Sexual Orientation

The panel will address: 1) the state of the science of genetic orientation today and likely directions for future research; 2) the current state of attitudes toward homosexuality in Judaism, Christianity, and Islam. To what extent are more tolerant attitudes associated with a belief that sexual orientation is not chosen (or at least that it is immutable)? What are the bases for intolerance of homosexual acts within these three traditions? 3) elements within the religious traditions that will be brought into play as each tradition grapples with the challenge of incorporating or rejecting scientific knowledge about the bases for sexual orientation; and 4) the public policy and legal implications of a change in religious attitudes toward homosexuality.

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 **21-21****Men's Studies in Religion Group**

Suffering Manhood: A Response to Mel Gibson's *The Passion of the Christ*

Mel Gibson's film, *The Passion*, is an idiosyncratic portrayal of the last twelve hours of the life of Jesus. Singularly driven by Gibson's religious and creative sensibilities—as well as his financial resources—it is a film that has sparked significant dissent and support. Among the many responses to this film are those that have wondered to what extent 'The Passion' is perhaps best understood as a religious treatise on masculinity. What is Gibson trying to tell us about men and masculinities and his religious world view? What does the film say about the importance and nature of sacrifice? Further, what might a gendered reading of the controversies and celebrations

surrounding the film tell us about ourselves as a culture saturated with religious ideology? About violence, anti-semitism, somatophobia?

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**Men's Studies in Religion Group and Childhood Studies and Religion Consultation**  
Making Boys: Religion and the Gender Construction of Boys

This session examines the impact of religion and religious practices on boys' ways of being and behaving and our shared notions of boyhood. Paper topics include: the childhood of Jesus as portrayed in the Infancy Gospel of Thomas; James Dobson's roadmap to godly, evangelical manhood; embodiment, grace, and normative christian boyhood as promoted by Focus on the Family; religion and boys in a postpatriarchal context. This is a joint session of the Men's Studies in Religion Group and the Childhood Studies and Religion Consultation.

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**Islamic Mysticism Group and Mysticism Group**  
In Theory and in Practice: Sufi Thinkers on the Integration of Ontology and Ethics

In discussions of Sufism the distinction has long been made between theory and practice. Theory includes such concerns as the nature of existence, cosmology, divine existential overflowing, or the existential medium of light. Discussion of the practice of Sufism evokes themes such as the teaching master, the struggle against the lower self, and techniques for the remembrance of God. The papers making up this panel take a closer look at this distinction, and find that the dividing line is often not as clear as one might expect. The discipline to which an adept subjects herself, the ethical system taught by a sufi master, or submitting oneself to a required discipline, according to a number of important Sufi thinkers are not categorically distinct from mystical ontologies and epistemologies.

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**Person, Culture, and Religion Group**  
Spirituality: Psychology? Religion? Both? Neither? Part I: Issues of Practice

This is Part I of two sessions devoted to consideration of the appearance of "spirituality" on the landscape of psychology and religion that has troubled the categories of psychology and religion, pastoral care, pastoral theology, health care, etc. In this first session, papers will trace various

migrations and transformations of the term 'spirituality' from a variety of disciplines and cultural and practice locations.

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**Religion and the Social Sciences Section and Person, Culture, and Religion Group**  
Narrative Methods in Psychology and Religion

The term "narrative" has multiple meanings and uses. It arises in a variety of theoretical discourses, in both psychology and religion. This session will present a variety of approaches to narrative, working at the intersect of psychology, ethnography, and religion studies, with an accent on methodology.

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**Person, Culture, and Religion Group**  
Spirituality: Psychology? Religion? Both? Neither? Part II: Issues of Philosophy and History

This is Part II of two sessions devoted to consideration of the appearance of 'spirituality' on the landscape of psychology and religion that has troubled the categories of psychology and religion, pastoral care, pastoral theology, health care, etc. In this interdisciplinary session, papers will explore historical and philosophical issues in relation to 'spirituality' from a variety of perspectives including history of religion and the social sciences, philosophical aesthetics, and sociological inquiry.

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**Pragmatism and Empiricism in American Religious Thought Group**  
Secularization, Norms, and Traditions: Responses to Jeffrey Stout

Jeffrey Stout's *Democracy and Tradition* (Princeton, 2004) argues for rapprochement between American secular liberals and their opponents whom he identifies as the "new traditionalists." Stout's concern is that the philosophical antagonism between these two groups is heightened now by rhetorical posturing and mutual refusal to grapple with the consequences of the opponents' intransigent convictions. Stout works to identify possible terms of negotiation between them. We highlight three of these terms in order to organize our critical analyses of Stout's contribution -- secularization, expressive norms, and tradition. The purpose of the panel is to generate critical

engagement with this important new work, assessing both the contributions and the limitations of a pragmatic approach to political contest in a pluralistic democracy.

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 **20-117**

**Reformed Theology and History Group**

The Place of the Bible in Reformed Theology

The Bible has always been linked with Reformed theology. In the sixteenth century, Calvin argued to the council of Geneva that the planned school needed two theologians – one for Old Testament, and one for New Testament. In the twentieth century, Karl Barth contended that humans found their safest guidance in the Word of God. But if the fact of the Bible's prominent place in Reformed theology can be assumed, the nature of that place cannot. The different uses of the Bible by Reformed thinkers points this out; Schleiermacher and Barth may both be Reformed, but their approaches to scripture are hardly identical. Given this question, the panel seeks to engender conversation by having scholars from different disciplines, such as New Testament, Church History, and Systematics, address the question.

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 **21-24**

**Reformed Theology and History Group**

The Role of Discipline in the Reformed Tradition

The Reformed Theology and History Group will consider the role of discipline in the Reformed tradition. This aspect of Reformed church life has been celebrated, maligned, caricatured, and forgotten in various ways since the sixteenth century. The presenters will offer historical and theological analyses, and consider contemporary implications.

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 **21-25**

**Religion and Disability Studies Group**

Ethnic and Disability Diversity in Religious Experience

"Disability" is a socially constructed category that links otherwise diverse groups such as physical, perceptual, psychological, developmental, and learning disabilities. This session will address the religious experience of diverse disability groups as that experience interacts with diverse ethnic or cultural group experiences. Questions will be raised regarding whether certain

group experiences should be identified as disabled or cultural and how such decisions impact the religious experience.

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**Religion and Disability Studies Group**  
Disability Diversity, Religion, and Identity

"Disability" is a socially constructed category that links otherwise diverse groups such as physical, perceptual, psychological, developmental, and learning disabilities. This social construction has major significance for people with this range of characteristics and how they integrate or do not integrate this construct into their self-identities. This session will examine the impact of integration or non-integration of disability identity for representatives of diverse disability groups and how this impacts on their religious experience.

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**Religion and Disability Studies Group and Biblical Scholarship and Disabilities Consultation**

Experiences of Disability and the Teaching of Religion: A Roundtable Discussion

Whether working with students with disabilities, teaching about disability, or experiencing disability themselves, instructors often face issues for which they have little practical or theoretical background. Because of the multiplicity of the category, disability is a topic for which conversation and shared reflection is especially helpful. This interactive session will explore issues of accessibility and inclusion as well as ideas for incorporating disability studies and disability issues into teaching practice in various disciplines across the fields of theology and religious studies. The panel, made up of students and instructors with disabilities, instructors who work with students with disabilities, and instructors who teach about disability, will present first-person accounts and reflections on the interaction of religious studies, teaching/learning, and disability, emphasizing pedagogical practices that contribute to an inclusive learning environment. Audience interaction is encouraged, and time will be allotted for discussion of practical concerns raised by those in attendance.

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**Religion and Ecology Group**  
Beyond the Borders: Religion and Ecology in Latin America

The globalized economy has created numerous unanticipated environmental problems, both Latin America and particularly in areas adjacent to the U.S. border with Mexico. This gathering of scholars will investigate models for eco-liberation in Brazil, ecological devastation along the equator in South America, cooperative movements across the border for environmental healing, and the social-economic justice quest to encourage sustainable cultivation of coffee.

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 **21-116**

**Religion and Ecology Group**

Building Meta-Ecological Worlds: The Cultural Production of Environmental Awareness

Literature, recreation, and ethical and historical reflections all contribute to the reshaping of cultural norms. This session explores a range of newly crafted expressions designed to heighten ecological sensitivities, from theme parks to popular literature.

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 **21-112**

**Christian Spirituality Group and Religion and Popular Culture Group**

Religion, Spirituality, and Modernity

Using diverse historical sites, this panel looks at late nineteenth-, early twentieth-, and early twenty-first-century cultural constructions of "spirituality" as universalizing and specifically modern supports for and escapes from an otherwise exclusive Christianity. One paper identifies roots of contemporary understandings of "spirituality" in the advocacy of "universal religion" by late nineteenth-century Anglo-American authors, an advocacy that touted Christianity as "the" universal religion, but in so doing undercut Christianity's totalizing claims. A second paper considers Evelyn Underhill's efforts to chart a modern form of "higher consciousness" as an antidote to banal bourgeois existence in her novel *The Grey World* (1904), a text caught in the pre-war period's fraught investment in occult spiritualism, medieval Catholic sensibility, and "disenchanted" rationalism. A third paper examines some of the fruit of these earlier explorations of "spirituality," assessing the popularity of *Revolve* magazine, an effort to make biblical texts attractive to teen girls through niche marketing.

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 **22-122**

**Religion and Popular Culture Group**

Listening Party: Serious Reflections on Religion and Music

Religion and Popular Culture will experiment with a more open, participatory format in this session. Our designated speakers will give brief comments on specific musical selections, then we will ask audience members to play and comment on a song of their choice, trying to include as many volunteers as possible. So bring some tunes and come to our serious, scholarly listening party.

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 **21-118**

**Religion and Science Group**

The Ethics of Exploration: Theological and Ethical Issues in Space Travel

New calls for space travel, new machines on Mars, and dramatic loss at the core of the space program have marked this year. Is the pursuit of space travel an unjust pursuit, taking scarce resources from a vulnerable social world? Or can space travel be justified as a moral activity? This panel will present the theological and ethical issues of space travel, and will include participants from both NASA crew and the ethicists and theologians who have consulted with NASA about space and ethical issues. We will engage in a vivid debate about how the human future is shaped by our decision to either go forward or to turn away from this social/ scientific/ political/ ethical endeavor.

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 **21-69**

**Religion in Latin America and the Caribbean Group**

Transmodern Dialogues: A Panel in Celebration of Enrique Dussel's 70th Birthday

Enrique Dussel is one of the most prolific and influential philosophers, historians, and theologians in Latin America. He is the premier historian of the Latin American liberation theology movement and one of the founders of liberation philosophy. His work has been fundamental for the articulation of radical ethico-political visions and critical cosmopolitanisms in Latin America, the Caribbean, the Middle East, Africa, the United States, and other regions. This panel brings together postcolonial scholars, philosophers of religion, as well as Jewish and Muslim theological and philosophical voices to celebrate and engage his work in his 70th birthday.

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 **21-119**

**Religion in Latin America and the Caribbean Group**

Latin American Liberation Theology: The Next Generation

This panel introduces new voices in Latin American Liberation Theology and critically explores such areas as economy, politics, and gender in relation to recent scholarship in these fields.

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**Indigenous Religious Traditions Group and Religion in Latin America and the Caribbean Group**

Re-Inventing America at the Borders

This panel focuses on the critical revision of hegemonic spatial imaginaries in the Americas from African diasporic, indigenous, Latin American, and Latina/o perspectives. The panelists consider contemporary practices and alternative imaginaries of religious communities.

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**Religious Freedom, Public Life, and the State Group**

Taking Religious Pluralism Seriously: Toward a Democratic Spiritual Politics

The debate about the role of religion in public life in America is mired in the clash between the religious right and the secular left, thus ignoring the potential positive contributions of other religions. How can the myriad of new and minority religions, together with “mainstream” religions, contribute to building the good society, while still preserving a political system based on the principle of separation of church and state?

The presenters will explore the answer to this question from a variety of religious perspectives, using the framework set out in *Rediscovering America's Sacred Ground: Public Religion and Pursuit of the Good in a Pluralistic America* (SUNY Press, 2003) by Barbara A. McGraw. That framework accepts religious activity by all faiths at two tiers of the public forum—the civic public forum and the conscientious public forum—but in different ways in accord with the underlying principles of each tier.

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**Religion and Ecology Group and Religious Freedom, Public Life, and the State Group**

Religion, Ecology, and the Politics of 2004

Environmental issues play a key role in American politics of 2004, particularly the presidential campaign. The role of religions in these environmental issues has become increasingly

significant and complex, but also highly ambiguous. This panel will consider a number of questions: What is the relationship of different forms of Christianity to the politics of the environment? Can certain types of spirituality provide a base for liberal and progressive attitudes toward the environment, in response to the strong political voice of fundamentalism? What is the religious significance of environmental justice, and how can religion help integrate issues of human rights and the environment? How can religious perspectives impact our understanding of economic policies, and how does economics affect spirituality? How can an eco-Womanist perspective help extend and shape the role of religion in environmental politics? How can spirituality enrich and strengthen the Green Movement?

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### **Ritual Studies Group**

#### Ritual Failure: Mistakes in Ritual and Ritual Dynamics

The Collaborative Research Centre "Dynamics of Ritual" of Heidelberg University presupposes that change, adaptation, and reinvention are more the norm for rituals than the exception. The panelists have focused their attention on cases of "mistakes", "failure" or even the "death" of rituals. Examples of "failure" and "mistakes" give an indication of the decisive norms: rules for rituals are established reflexively through their performance, while they simultaneously receive confirmation through their enactment. An approach focusing on "ritual failure" is an extremely fruitful tool for analysing the dynamics of ritual. The panellists address the areas of "categories of failure", and how failures are dealt with, and will give examples from their respective fields. Furthermore, they will address the question of "failure of performance and agency", "meaning and failure", "failure and efficacy," etc. Panelists disciplines represent the range of study undertaken in this project including South Asia Studies, Ancient History and Religious Studies.

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### **Roman Catholic Studies Group**

#### Meanings of Mary in Grassroots Catholicism

Three perspectives are presented on the significance of various manifestations of the Virgin Mary in grassroots Catholicism. Fr. Virgil Elizondo presents the deep meanings of the "Guadalupe event" in the creation of a new humanity in the Americas and a Church converted to the inclusion of new spiritual modes. Charlene Spretnak examines the great debate over Mary at Vatican II, the clash of mysticism and modernity, and the left/right polarization over Mary in the subsequent 40 years. She also assesses the contemporary grassroots Marian resurgence, which seeks to rebalance the biblical with the "biblical-plus." China Galland presents a slide lecture on her research among social-change activists for whom a version of Mary is of central importance in their movement. She gathered data in Poland, Haiti, Argentina, Brazil, and south Texas.

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 **21-121****Schleiermacher Group**

Part I of Schleiermacher's *The Christian Faith* as the First Year of a Three Year Investigation of the *Glaubenslehre*

This session is the first of a long term (three year) sustained discussion of Schleiermacher's magnum opus, *The Christian Faith (Glaubenslehre)*. This year the focus is on Part I--its content and its relation to the whole work. There are four papers with a response by John E. Thiel. Next year the Schleiermacher Group will focus on Part II, and the year after on the Introduction. Papers will be available in advance via the AAR-Schleiermacher E-Group: join at <http://groups.yahoo.com/group/AAR-Schleiermacher/> (please identify self and institutional affiliation).

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 **21-26****Scriptural Reasoning Group**

Poverty and Debt-Release: Scriptural and Social-Scientific Reasonings

This session arises from the ongoing work of the Society for Scriptural Reasoning, bringing together Jewish, Christian, and Muslim scholars for the close study of scriptural texts in relation to contemporary philosophical, ethical and political questions. The society's approach is conversational, and it is hoped that the session will reflect and take forward an ongoing dialogue between the presenters.

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 **21-76****Scriptural Reasoning Group**

Learning and Teaching in the Abrahamic Traditions

This session brings the three Abrahamic traditions into dialogue on the topic of "teaching and learning" The topic interacts on several levels with the actual performance of the session. 1)Three scholars will explicate Qur'anic, Biblical and New Testament texts about the way humanity receives and transmits instruction in the divine word. 2)The scholars will engage each other as co-learners, reasoning together about tensions as well as overlapping concerns among the three scriptural traditions. 3) The scholars will invite the entire audience to join them as co-learners: inviting audience members to join small study groups, each facilitated by a member of the Society for Scriptural Reasoning. In this way, all participants should have ample time to

discuss texts from all three of the traditions. 4) These discussions should contribute to the presenters' final, theoretical reflections on the primary characteristics of teaching and learning in the Abrahamic traditions.

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### **Theology and Continental Philosophy Group**

St. Paul and Philosophy

This session will be comprised of three papers discussing the recent interest in a Pauline universalism in the work of Zizek and Badiou, with a response attending to both theological and philosophical stakes in these works.

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### **Tibetan and Himalayan Religions Group**

Authoritative Discourse in Tibetan Literary Production

This session presents a concerted effort to explore discourse authorizing strategies present in the production of Tibetan Buddhist texts. As the study of Tibetan Buddhism has become increasingly focused on indigenous texts, scholars have begun to gain insight into the dialectical relationship between Buddhist ideas and Tibetan literary practices. In handwritten notes of oral teachings we can see Indian Buddhism transformed, word by word, into Tibetan Buddhism. In early historiography, we see authors inserting the language of their new devotion into the mouths of authority figures who through their established charisma, added legitimacy in a competitive religious environment. The motifs established in texts about these early saints and divine figures are reworked, most notably in the case of the Fifth Dalai Lama, to fit new political landscapes. The rhetorical devices employed in the "divinization" of female agency carve out a cultural space for female religious authority.

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### **Arts, Literature, and Religion Section and Tillich: Issues in Theology, Religion, and Culture Group**

Tillich, Literature, and the Arts

One paper in this session presents a fresh, critical reconstruction of Paul Tillich's theory of art, especially as he developed it during his intense involvement with artists in Weimar Germany.

This paper, evolving from a 2003 dissertation, breaks new ground, especially as to interpretations regarding Tillich's indebtedness to German Expressionism. An accompanying paper gives a Tillichian interpretation of the paintings of Kandinsky, also from the Weimar period, an interpretation that Tillich never ventured, although resonances between Tillich and Kandinsky invite profound comparisons. The third paper moves the investigation into literature, examining two ontologies of suicide in the light of Tillich's thought concerning human being and not-being. One ontology is that of Sylvia Plath: suicide is freedom. The other is that of Herman Hesse: suicide is being caged by the wolf. A respondent then teases out themes, highlights connections, and shapes issues for the general discussion that follows.

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### **Wesleyan Studies Group**

Contestations over Basic Wesleyan Values

Papers are invited that explore from historical and/or systematic theological perspectives contests that have been or are now carried on over basic Wesleyan values. Examples include,

but are not limited to, understanding of mission (social or evangelistic); use of scripture; ethnic, racial, and gender inclusion/exclusion; worship practices; or other points of contest.

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### **Wesleyan Studies Group**

Latina/o Studies and Wesleyan Studies

Latino Studies and Wesleyan Studies: Papers are invited which illuminate Wesleyan missions and traditions in Latin America, Latino Methodisms in North America, Latino influences on worldwide Methodism, or other studies exploring the intersection of Wesleyanism and Latino culture.

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### **Womanist Approaches to Religion and Society Group**

A Dialogue among Womanist, Mujerista, Asian, and Native American Women on the Impact of HIV/AIDS Both Nationally and Internationally

The impact of HIV/AIDS on African American women and women of color both nationally and internationally has been devastating. Women all over the world are contracting the disease at alarming rates often with little to no resources to combat the disease. More often than not, these women do not have access to adequate education, health care, information on sexual health, and economic advancement. In some communities, adherence to various traditional religious and cultural practices has also served to perpetuate the disease especially among women and girls. Consequently, the status of women in many communities often leaves them vulnerable to both the disease and the stigma associated with the disease.

This panel will invite womanist, Mujerista, Asian, and Native American women to examine the impact of HIV/AIDS on women within their respective communities.

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### **Womanist Approaches to Religion and Society Group**

A Real Woman with a Dollar in Her Shoe: Black Women and Theologies of Prosperity

In this session, a panel of womanists will respond to a paper by Dr. Stephanie Y. Mitchem in which she explores the meaning of theologies of prosperity in African American women's lives. In the paper, Dr. Mitchem contends that although these theologies are not new, their impact on the lives of African American women in the late twentieth century is earmarked by a driving consumerism that effects all sectors of U.S. society. The paper thus explores how the dynamics of this consumerism impacts the spirit and spiritualities of black women by contrasting past and present understandings of prosperity in the construction of gender roles; identifies some aspects of African American women's socioeconomic status in relation to an analysis of some recent negative theologies of prosperity; and considers some sources of resistance and hope.

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### **Constructions of Ancient Space Seminar**

Critical Spatiality and/in Representations of the Past, Present, and Future

Papers will be posted by September 1, 2004, on our web site, <http://www.cwru.edu/affil/GAIR/Constructions/Constructions.html>. Papers will not be read at the meeting.

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**Zen Buddhism Seminar**  
Zen Ethics and Practice

The session focuses on the practical dimension of Zen Buddhism. It combines anthropological, historical, and conceptual methodologies and focuses particularly on women practitioners, monasticism, and the ethical problems raised by militarist tendencies within modern Japanese Zen Buddhism.

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**Animals and Religion Consultation**

Animals as Subjects, Objects, and Symbols

This session compares animals and religion in Jainism, Judaism, Christianity, Hinduism, Native Traditions and Islam. Topics range from the symbolic role of birds and spirits of the dead to Latin American liberation theology to Eco-Kashrut.

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**Augustine and Augustinianisms Consultation and Religions, Social Conflict, and Peace Consultation**

Augustine, Just War, and Terrorism: Application or Irrelevance?

Given the transnational/asymmetrical character of many current world conflicts, we pose the question: how would Augustine, the father of just war theory, and his interpreters respond? Our papers grapple with the effectiveness (or not) of Augustinian just war theories in light of current conflicts.

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**Cultural History of the Study of Religion Consultation**

Missionaries, Anthropologists, and the Study of Religion

Papers and commentary examine the roles of missionaries and anthropologists in the formation of the study of religion and religions in the nineteenth and early twentieth centuries.

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**Foucault Consultation**

Foucault in Contemporary Theological and Religious Studies

The Foucault Consultation, a new program unit within AAR, marks the twentieth anniversary of the death of Michel Foucault by featuring four papers that, while far from exhausting the field, exemplify some Foucaultian approaches in contemporary theological and religious studies.

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**Lesbian-Feminist Issues and Religion Group and Law, Religion, and Culture Consultation**

Religious Values and the Legal Construction of American Marriage

Recently we have witnessed intense political battles over the appropriate role of religious values in American marriage law. While scholarship often segregates the study of law from religion, as if church-state separation were a reality rather than a theory, this panel seeks to analyze law and religion together, establishing a historical framework for contemporary discussions of marriage. Four papers analyze court documents and legislation, and underlying theoretical constructs, to explore how LDS teachings influenced the creation of Utah's 1888 anti-miscegenation statute; how the federal government's campaign against Mormon polygamy defined and reified categories of public and private; how Catholic belief played into the legal arguments in California's 1948 *Perez v. Lippold* decision; and how historical shifts in the meanings of marriage and religious freedom relate to current discussions of same-sex marriage. Together these papers demonstrate that the influence of religion on law is at once clear and problematic, historical and contemporary.

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**Open and Relational Theologies Consultation**

What It Means to Say That God Is Relational

Open and relational theologies affirm that God is love. Because love implies relations, God must be, in some way, relational. In this session, the Open and Relational Theologies consultation explores how God's relations with creation might affect formulations of the Trinity and how formulations of Trinity might affect conceptions of the God-creation relationship. In particular, the long-standing doctrine of *creatio ex nihilo* will be examined, being affirmed by some session presenters and denied by others. Presenters and respondents will address the mode and extent of God's relationality – both within the Godhead and with nondivine others – and God's role as Creator.

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 **22-75****Religion in Central and Eastern Europe Consultation**

From Traumatic Memory and Violence to the Quest for Peace and Tolerance: Religious, Ethical, and Legal Dimensions

As East-Central European countries adapt to emerging structures in the “New Europe,” religion continues to play a central role, both in the interpretations of controversial points in recent history and in the quest for inter-ethnic and inter-religious reconciliation and peace. But East-Central Europe is not the only region where this is happening; Central America is another important site for memory work and reconciliation. This session explores the religious dimension of memory, identity, and trauma/violence by examining transitions in East-Central Europe and Central America; presenters will assess the potential contributions of ethical and legal initiatives towards inclusivity and integration.

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 **21-74****Religion, Media, and Culture Consultation**

Author Meets Critics: *From Angels to Aliens: Teenagers, the Media, and the Supernatural* by Lynn Schofield Clark

This panel critically examines a new book that employs interviews and cultural analysis to explore the meanings of popular culture in young peoples' changing understandings of religion and spirituality. Lynn Schofield Clark's *From Angels to Aliens: Teenagers, the Media, and the Supernatural*, which has been named the 2003 Best Scholarly Book by the National Communication Association's Ethnography Division, examines questions of secularization and religious identity-formation within a media-dominated landscape, highlighting the perspectives of contemporary young people themselves. With particular attention to what Clark terms the "dark side of evangelicalism," or the angels and demons of the horror genre, Clark makes the controversial claim that part of the appeal of the supernatural lies in the fact that evangelicals themselves have protested against such images and stories so fervently.

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 **20-75****Religions, Social Conflict, and Peace Consultation**

Looking for Justice in Latin America: Balancing the Demands of Justice and Peace

The struggle for justice and peaceful conflict resolution in Central and South America works within a variety of religious cultures and postcolonial political dynamics. This session treats the different ways justice has been sought in contemporary Latin America (1970-present), drawing out debates between religious pacifists, just war theorists, just revolutionaries, and formal forgiveness and reconciliation commissions.

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### **Sacred Space in Contemporary Asia Consultation** Siting Asian Identities

This panel is dedicated to investigating how Asian sacred sites are being constructed and reconstructed today as a means of reclaiming religious identity. Mountain pilgrimage sites such as Qingchen and Wudong in China are rebuilding their Daoist identities after the Cultural Revolution in a variety of ways: econ/eco-tourism, UNESCO World Heritage site protection, and the general reputation generated by films such as *Crouching Tiger, Hidden Dragon*. Other sites have multiple identities; Bhaktapur, Nepal builds up governmental, tourist, and Buddhist mandala mappings, and Oslo, Norway is the locus for extending and consolidating Indian religious identity by establishing Hindu tirthas. Taken together, these papers demonstrate how various Asian sacred spaces have navigated the challenges of post-industrial society. They speak to the compelling power of place, and the significant role that sacred sites play in the (re)construction of religious identity.

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### **Japanese Religions Group and Sacred Space in Contemporary Asia Consultation** Screening and Panel Discussion of Documentary Film *Opening the Gates to Heaven: A Pilgrimage to Oyama* by Barbara Ambros

This panel presents and discusses a film entitled *Opening the Gates to Heaven: A Pilgrimage to Oyama* (32 min., in English and Japanese with English subtitles). The documentary on the contemporary cult of Mt. Oyama (Kanagawa, Japan) deals with the role of sacred space in a yearly summer festival, which attracts many pilgrimage confraternities from the larger Tokyo area. The film focuses on the Ohana Confraternity from central Tokyo and chronicles their two-day visit to the mountain in the summer of 2000. The documentary not only addresses changing notions of sacred space in the contemporary Oyama cult but also the cult of sacred mountains and pilgrimage in Japan in general. The screening of the film will be followed by responses from the panelists including the filmmaker.

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20-7

### **Special Topics Forum**

Navigating the News Interview: Scholars as Primary Sources

Journalists are increasingly seeking religion scholars to add context and expertise to stories they write. The Religionsource Web site, sponsored by the AAR, has made it easier for journalists to contact scholars to interview and quote in their stories. In this session, learn how journalists work and how to handle journalists' questions. Reporters and scholars participate in this interactive session. No registration is required. Contact Kyle Cole at [kcole@aarweb.org](mailto:kcole@aarweb.org) for more information.

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20-8

### **Special Topics Forum**

Planning Your Retirement Income

This workshop is for people who are considering retirement within the next three to five years or who are interested in learning more information about managing money prior to retirement. The workshop is designed to help the participants learn: how Social Security works and how much you might be able to count on; what you need to know about your Required Minimum Distributions; what you need to know about your Retirement Plan Distributions; ways to keep your money at work after you retire; financial planning tactics during retirement; ways to protect your retirement nest egg; and how to provide yourself with a stream of income during retirement. Ample time will be provided for questions.

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20-9

### **Special Topics Forum**

Interviewing: A Behind-the-Scenes Look

In addition to advice about formal interviewing procedures, PhD students entering the job market also appreciate hearing stories about actual interviewing experiences from those who have successfully navigated the troubled waters of academic interviewing and from those who have served on search committees (the other side of the interview process). This session's panel includes religion professors who have fairly recent experience in the job market, those with experience interviewing at multiple institutions, and others who bring valuable experience from their service on search committees. This session offers personal stories and advice about what is not usually covered in preparing students for interviewing: a behind-the-scenes look at the process.

**Special Topics Forum**

AAR Student Luncheon: Alternative Careers for Religion Doctoral Students

Religion doctoral students possess transferable skills and abilities highly valued in the world beyond the academy, skills that may bring even greater financial rewards in nonacademic careers than comparable academic positions. Successfully landing an alternative career, however, necessitates approaching the job search in a way tailored to nonacademic interests and expectations: learning to assess realistically one's own interests and qualifications; researching available positions and companies; and presenting oneself to best advantage both on paper and in person. This session will outline these basic steps, present personal stories from panelists with doctorates in religion who currently work in nonteaching positions, and offer suggestions about current job opportunities for religion graduates beyond the academy. This session is limited to the first 100 students who register at [www.aarweb.org/students/](http://www.aarweb.org/students/).

**Special Topics Forum**

When Reconciliation Fails: Global Politics and the Study of Religion

This forum continues the conversation started last year in the session "Contesting Religion and Religions Contested." In this session, our international panel will discuss how the study of religion enters into real global political struggles that are violent, often intractable, and seemingly impervious to negotiations. Do religious traditions offer something more than any other narrative in order to mend the fragile bonds between humans? Or is this merely triumphalist sentiment that privileges religion above other discourses? Given that the political and the religious overlap in innumerable ways in today's world, the question can be posed whether religion and religious communities have a role to play in reconciliation between communities, societies, and cultures. If so, how is such reconciliation envisaged? Or we could perhaps ask the more alarming question: given the level of global conflict, has reconciliation already failed? This panel wishes to provoke a range of questions to interrogate this issue.

**Special Topics Forum**

Hidden Spectacles: Disabled/Disability Viewings of Gibson's *Passion*

Mel Gibson's *The Passion of The Christ* and its place in the context of contemporary religion has been widely discussed. One aspect of the movie that has not been examined, however, is the wide range of disability concerns that play a role in the movies impact. These issues will be examined through the role of suffering in spirituality, contemporary pop culture and film, biblical scholarship, and the emerging field of disability studies. It is hoped that this session will encourage religion scholars to explore disability concerns where they may not seem relevant on first examination.

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### **Special Topics Forum**

AAR Excellence in Teaching Forum: A Conversation about Teaching with Timothy Renick, Winner of the AAR Excellence in Teaching Award

This new session will focus on discussion of materials about teaching (e. g. a personal statement, sample syllabi and assignments, etc.) posted on the web site of the AAR's Virtual Teaching and Learning Center by Timothy Renick, Georgia State University, winner of the 2004 Excellence in Teaching Award. Attendees are encouraged to review the materials and come prepared to participate in an interactive session with a colleague who has been recognized for excellent teaching.

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### **Special Topics Forum**

Latinas' Experiences and Lives in Literature and Theology: A Reading by Sandra Cisneros

Latina women's lives and experiences are central to the work of Latina theologians and writers of novels and short stories. In this panel, we will first hear a reading by reknown novelist Sandra Cisneros, author of *Caramelo*. She will then engage Latinas who teach theology, ethics, literature, and biblical studies in a conversation about the use of Latinas' experience in her work and the work of Latina theologians. Latina culture is alive in the experiences of its women. Sharing these experiences is a perfect vehicle for teaching the broader society Latina values and way of life.

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## **Special Topics Forum**

Racial and Ethnic Minority Scholars and the Relation between the Study of Religion and the Study of Scriptures

The recent decision by AAR to hold stand-alone meetings beginning in 2008 has raised many issues, both professional and intellectual, for racial and ethnic minorities in the AAR and SBL. This special topics forum addresses the following: What does the study of scriptures contribute to the study of religions as living traditions? What influence has the low representation of racial and ethnic minorities in the study of sacred texts had on the larger field of religion and in the panelists' own contexts as scholars? Panelists include Charles H. Long, emeritus, University of California, Santa Barbara; Rita Dasgupta Sherma, Binghamton University; Kwok Pui-lan, Episcopal Divinity School; Daniel Boyarin, University of California, Berkeley; Tazim Kassam, Syracuse University; Vincent L. Wimbush, Claremont Graduate University; Nikky Singh, Colby College; and Rüdiger Busto, University of California, Santa Barbara.

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## **Special Topics Forum**

Religion and Public Life in the Southwest/Southern Crossroads Region

Featuring the authors of a new volume in the *Religion by Region* series, this session focuses on the religious heritage of the Southwest/Southern Crossroads region and the ways in which that heritage finds expression in public life. Historically, the region is an area of intersecting and conflicting national and cultural boundaries, including boundaries delineating Indian territory from the United States, as well as Spanish and French domains from their Anglo-American counterparts. The religious heritage and the ways in which that heritage finds expression in regional public life reflect certain characteristics that set the Crossroads apart from other areas. Both cultural exchange and cultural clash are evident in the religious patterns of the Crossroads, where a pronounced fusion that is not so strongly evident in the Southeast characterizes religious and cultural life, and where a heritage of frontier voluntarism and religious conflict also decisively shapes the religious character of the area.

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## **Special Topics Forum**

Cross-Disciplinary Collaborative Teaching: Challenges and Successes in Co-Teaching Courses in "Religion and \_\_\_\_\_"

This session will address pedagogical issues and questions that arise in the process of cross-disciplinary co-teaching when study of religion is involved. Roundtable speakers will initiate discussion by reflecting on their experiences of teaching courses with colleagues from such

disciplines as anthropology, art history, studio art, chinese language and culture, economics, English, history, law, literature, martial arts, political science, science, and sociology. Participants will address the conceptual and practical challenges that arise when working with colleagues to plan and teach cross-disciplinary courses, as well as the rewards and benefits of these experiences. They will share strategies for developing syllabi and assignments, and will reflect on negotiating differences in discipline-specific methodologies and pedagogical styles. The members of the Teaching and Learning Committee invite and encourage Annual Meeting attendees who have co-taught across disciplines, or would like to do so, to join this discussion.

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 **21-50**

**Special Topics Forum**  
Posters Session

New this year, AAR is pleased to present a posters session. Posters allow the presenter an opportunity to go beyond the textual and into the graphic and interactive. Posters will be available to view beginning Saturday afternoon through Monday morning. Presenters will be on hand to explain their work in-depth on Sunday from 1-3:30 pm.

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 **21-51**

**Special Topics Forum**  
Introducing the Teaching Portfolio

A candidate's teaching portfolio plays an important role in the evaluation process for doctoral students (and others) interviewing for academic positions. It can also be a useful tool for thinking about and improving your teaching practice. This session will identify and explain the various components of teaching portfolios and will provide practical advice for assisting job applicants in compiling portfolios that best demonstrate their own teaching qualifications. The presentation will include review and critique of sample teaching portfolios.

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 **21-77**

**Special Topics Forum**  
Future of the AAR Annual Meeting: New Programs and Initiatives

Join the chair of the Program Committee and the Annual Meeting Program Director for an informal chat about the guidelines and policies for proposing a new Annual Meeting program unit.

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 **21-100**

**Special Topics Forum**

Professional Development: Religious Studies' Contribution to Professional Service

How far can the study of religion reach? Does it need to be incorporated into professional school curricula. The understanding of religions can and even should play a role not only in the public square of discourse, but also in the public and private offices of professionals where people from different religious backgrounds also meet. Not only are clientele now more diverse, so are the professionals themselves. In other words, the study of religions can ease professional relationships and services by avoiding misunderstanding through extending understanding of different ways people view the world. Beyond that, although world-views differ, religions share a good deal ethically. To understand what religions share serves to break down barriers to understanding and good professional service.

The panel will address these issues with panelists who are professors in professional schools.

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 **21-101**

**Special Topics Forum**

Critical Reflections on the Status of Women in the Profession

In this session, the Academy's Committee on the Status of Women in the Profession will highlight its newest initiative: mapping the status of women in the field. Panelists will reflect on their perspective on how things have changed for women in the profession over the last fifteen years during which membership by women in the AAR has grown significantly but the percentage of women members has remained constant. Areas of focus will include challenges women face today in the corporatized world of higher education especially regarding hiring and tenure, diversity issues, publishing, parenting, and many other factors central to the status of women in the profession today.

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 **21-126**

## **Special Topics Forum**

Ask the Experts: Turning the Dissertation into a Marketable “Scholarly Trade” Book

As university presses feel the squeeze of financial constraints and the library market shrinks with each passing year, young scholars face more pressure than ever as they launch their careers and face the old admonition to “publish or perish.” In this special publishing session, a panel of acquisition editors and authors will discuss the topic of turning a dissertation into a marketable “scholarly trade” book, answering some of the most common questions posed by young scholars: what is a “publishable” dissertation topic? How can I find and query a publisher? How should I revise my dissertation to make it more accessible to a general audience? Should I broaden my topic? What are the hot projects right now that editors are seeking to acquire? This panel will be useful to young scholars who are currently revising their dissertations for publication, but also to graduate students who are still choosing a topic or writing their dissertations. At least half an hour will be devoted to an “ask-the-experts” session where panelists will answer audience members’ questions.

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## **Special Topics Forum**

Academic Freedom and Academic Responsibility in the Study of Religion

In a number of recent instances people identifying with various religious communities or beliefs have responded quite forcefully to works written about them by scholars who may not personally have been aligned with those traditions or views. Each case has been different, but a common element in each is that people from within the particular religious community have felt offended by the scholarship and have said that it misrepresents, dishonors, or degrades their religious sensibilities. A key issue here for us as a scholarly and professional organization centers on the sometimes difficult relationship between the imperatives of academic freedom and the responsibility to those whose religion is under study. In this forum, widely-respected scholars will present their thoughts on this question and ample time will be given to audience participation. One of our objectives is to envision and articulate the Academy's proper role regarding this important issue.

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## **Special Topics Forum**

Contested Sacred Space: The National Park Service in San Antonio and Beyond

This session focuses on the National Park Service's interpretation of sacred sites at the San Antonio Missions National Park and nationally. Some of the issues to be addressed include

access to sacred sites by religious groups, church/state controversies, and how religion fits into the interpretive narratives of historical sites.

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**Special Topics Forum**

Latin American Discourse: Contributions to the Study of Religion

The academic study of religion in Latin America has developed in the context of vibrant and critical scholarship in such areas as liberation theology and postcolonial studies and increasing social scientific studies of rooted indigenous and healing traditions and new evangelical movements. This panel provides a forum for reflection and discussion on the critical role of Latin American thinkers in shaping discourse that influence the study of religion. How has the study of religion in Latin American socio-historical environment influenced the study of religion among intellectuals in centers of learning in Latin America? In reflecting on the field of religious studies in several Latin American countries, this forum will highlight particular contributions and approaches to the study of religion that will be discussed in relation to the internationalization of religious studies.

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**Special Topics Forum**

Publishing in the Five AAR/OUP Book Series

The AAR publishes five books series with Oxford University Press: Academy Series; Cultural Criticism; Reflection and Theory in the Study of Religion; Teaching Religious Studies; Texts and Translations. This forum provides an opportunity to become familiar with the five series and to meet the series editors. Those attending will be able to determine if their current or proposed book project might fit into one of the series, and learn the steps needed to submit a book proposal.

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**Special Topics Forum**

The Marty Forum: A Conversation with Huston Smith

World religions scholar Huston Smith, Syracuse University, emeritus, recipient of the 2004 Martin Marty Award for outstanding contributions to the public understanding of religion, will discuss his work and career with journalist Diane Connolly.

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 **22-101**

**Special Topics Forum**

Rethinking Religious Education and Plurality in Europe and the United States

The role of religion in primary and secondary education has been addressed in various ways throughout western culture. In recent history, however, the subject has been significantly affected by the explosion of pluralism in its many forms, particularly by religious diversity. Approaches to religion and ethnicity, moral and civic education, state funding for religious education, and religious literacy are among the most crucial of the issues raised by pluralism. This panel will focus on these challenges in Europe, particularly the U.K., as they are described in Robert Jackson's book *Rethinking Religious Education and Plurality: Issues in Diversity and Pedagogy*. Panelists from Denmark, South Africa, and the U.S. will discuss the implications for education about religion in their home countries.

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 **20-21**

**Plenary Address**

TEXTureS, Gestures, Power: Orientation to Radical Excavation

Vincent L. Wimbush is professor of religion and director of the recently established Institute for Signifying Scriptures (ISS) at Claremont Graduate University. His teaching and research interests include: the “New Testament” and “Early Christianity” as ancient and modern literary-rhetorical-ideological formations; the ideologies and politics of ancient and modern asceticisms and renunciations; and the practices and politics involving the making and engagement of “scriptures.” For eight years Wimbush directed the New York City-based African Americans and the Bible Research Project. In Claremont he has expanded upon this project with the establishment of the ISS, whose agenda is to facilitate research into “scripturalizing” across communities world-wide, with focus upon historically dominated peoples. Recent publications include: *The Bible and African Americans: A Brief History* (2003), editor, with the assistance of Rosamond Rodman; *African Americans and the Bible: Sacred Texts and Social Textures* (2000, 2001), co-editor, with Richard Valantasis; and *Asceticism* (1995, 2003).

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 **20-128**

## **Plenary Address**

President's Address and Awards Ceremony: Reading the Qur'an with Fidelity and Freedom

Jane Dammen McAuliffe is dean of Arts and Sciences at Georgetown University and professor in the Department of History and the Department of Arabic. She came to Georgetown in 1999 from the University of Toronto where she was chair of the Department for the Study of Religion and professor of Islamic Studies in the Department of Near and Middle Eastern Civilizations. McAuliffe has published primarily in the areas of Qur'anic studies and Muslim-Christian relations. Recent titles include *Abbasid Authority Affirmed: The Early Years of al-Mansur* (SUNY, 1995) and *With Reverence for the Word: Medieval Scriptural Exegesis in Judaism, Christianity and Islam* (Oxford, 2003). Presently she is the general editor of a five-volume *Encyclopaedia of the Qur'an* (Brill, 2001 - ). McAuliffe's work has been supported by a National Endowment for the Humanities fellowship (1992), a Mellon Foundation fellowship (1994), a Rockefeller Foundation fellowship (1996), and a Guggenheim Foundation fellowship (1997).

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## **Plenary Address**

Islam in the West: The North American Context

Tariq Ramadan lives in Geneva, Switzerland, where he was born. He studied as imam in Cairo and, back in Switzerland, took an undergraduate degree in French literature and two doctorates, in Islamic studies and the philosophical thought of Friedrich Nietzsche. He teaches at the University of Geneva and the University of Fribourg and is the Luce Professor of Religion, Conflict, and Peacebuilding at the University of Notre Dame this year. Since 1993, he has dedicated himself with growing intensity to preaching in Switzerland, France, and Belgium, with frequent engagements in the United States. He is the author of over a dozen books; the one entitled *To Be a European Muslim*, published in 1999, has been translated into 14 languages. He is listened to as an expert at the European Parliament.

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## **Plenary Address**

A God of Incredible Surprises

Father Virgilio Elizondo, a Mexican-American theologian from San Antonio, Texas, has had a worldwide impact upon Hispanic religion through his writings, lectures, and internationally televised bilingual worship. As rector of his city's San Fernando Cathedral for over 12 years, Elizondo became a leader in bringing Mexican religious customs and traditions into the Catholic service. Still, Elizondo struggled with the church's paternal attitude toward Mexican Americans and vowed to go beyond simply elevating cultural traditions in church services. His most

influential and widely accepted book to date, *The Future of the Mestizo – Life Where Cultures Meet* (2000), discusses the outcome of the blend of Mexican, Spanish, indigenous, and Anglo cultures in the U.S. and its effect upon the Catholic Church. As a founder of the Mexican American Cultural Center in San Antonio, he has built a model for community-based religious education that extends worldwide. In 1997, Elizondo was honored with the highest honor a Catholic can receive in the United States, Notre Dame's Laetare Medal, becoming the first Latino given this honor. As the author of 12 books and editor of many others, Elizondo has introduced new and creative ways to teach Americans the concepts of peace, acceptance, and faith through art and the teachings of the Bible.

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### **Plenary Address**

The Science and Religion Dialogue: Where It Stands Today -- and Why It Matters

George F. R. Ellis, the 2004 Templeton Prize Laureate, is professor of Applied Mathematics at the University of Cape Town. He is a leading theoretical cosmologist renowned for his bold and innovative contributions to the dialogue between science and religion. Ellis has advocated balancing the rationality of evidence-based science with faith and hope, a view shaped in part by his firsthand experiences in South Africa as it transformed from apartheid to multi-racial democracy without succumbing to civil war. He describes that history as a "confounding of the calculus of reality" that can only be explained as the causal effect of forces beyond the explanation of science, including issues such as aesthetics, ethics, metaphysics, and meaning. He is the author of *The Large Scale Structure of Space-Time* (with Stephen Hawking), *On the Moral Nature of the Universe* (with Nancey Murphy), and editor of *The Far-Future Universe*, examining cosmological, biological, human, and theological aspects of the future.

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### **Program Unit Chairs Breakfast Meeting**

Program Unit Chairs Breakfast Meeting

All program unit chairs should attend this important informational session with the AAR's Program Committee.

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**AAR Annual Business Meeting**  
AAR Annual Business Meeting

AAR members are encouraged to join the AAR Board of Directors for the annual business meeting of the Academy.

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 **19-102**

**Arts Series/Films: *What Do You Believe? American Teenagers, Spirituality, and Freedom of Religion***

*What Do You Believe? American Teenagers, Spirituality, and Freedom of Religion*

In this engaging and poignant new documentary, a religiously diverse group of teens reveal their most personal struggles and beliefs about faith, morality, suffering and death, prayer, the purpose of life, and the divine. Without a hint of dogma these intelligent, thoughtful youth candidly discuss everything from hormones to heaven, deflating misperceptions and stereotypes at every turn, and making a strong case for a more tolerant America. *What Do You Believe?* weaves in-depth portraits of Buddhist, Muslim, Pagan, Native American, Jewish, and Catholic teens with perceptive and humorous commentary from scores of young people. It paints a broad picture of the religious and spiritual lives of American teens, and at the same time delves deeply into the issues that are at the heart of being human.

Directed by Sarah Feinbloom, 2003, 50 minutes (color, USA).

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 **20-6**

**Arts Series/Films: *The Holy Artwork***

*The Holy Artwork*

German video-artist Christian Jankowski approaches a religious leader in the San Antonio area and poses the ultimate question: what makes a work of art holy? The video piece is formed by the ensuing dialogue between artist and minister, each bringing their expertise and experience to the conversation. Leaving room for poetics, humor, irony, and sincerity, the work addresses questions of spirituality and the divine. What may seem an unlikely topic for contemporary art in the Twenty-First century generates a larger narrative about artistic inspiration and transformation. Videotaped in the format of an evangelical television program, *The Holy Artwork* evokes the legacy of religious art while presenting a contemporary take on the religiosity of art (or perhaps the art of religiosity) in today's society.

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 **20-129****Arts Series/Films: *The Passion of the Christ***  
*The Passion of the Christ*

The Passion of The Christ, released amid tremendous controversy, went on to set box office records. It focuses on the last twelve hours of Jesus of Nazareth's life. The film begins in the Garden of Olives where Jesus has gone to pray after leaving the Last Supper. Jesus is then seen resisting the temptations of Satan. Betrayed by Judas Iscariot, Jesus is then arrested and taken within the city walls of Jerusalem where leaders of the Pharisees confront him with accusations of blasphemy and his trial results in condemnation to a death that is filmed in a very graphic manner. One might consider the fervor surrounding the making of the film as more interesting than the film itself.

Directed by Mel Gibson, 2004, 127 minutes (color, USA; Aramaic with English subtitles).

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 **20-130****Arts Series/Films: *Santitos (Little Saints)***  
*Santitos (Little Saints)*

This is a magical film from Mexico that deals with religion, love, loss, and women's lives. Esperanza is a young widow whose teenage daughter Blanca dies under mysterious circumstances at a hospital in Vera Cruz, Mexico. St. Jude appears to Esperanza to tell her that her daughter is not dead, but alive. Esperanza believes that Blanca has been sold into sexual slavery, and she becomes a prostitute in order to infiltrate brothels to find her daughter. Her journey takes her to Tijuana and then to Los Angeles before returning home to Vera Cruz. In the end, faith and love prevail in this wonderful story.

Directed by Alejandro Springall, 1999, 105 minutes (color, Mexico; Spanish with English subtitles).

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 **21-129****Arts Series/Films: *Alambrista***  
*Alambrista*

Robert M. Young's critically acclaimed 110-minute film *Alambrista* (1977) depicts the harsh realities of Mexican life on both sides of the border. Following the birth of his first child, a young Mexican slips across the border into the United States in search of the American dream

for himself and his family. He finds heartbreak, exploitation, and disappointment, but also friendship, affection, and help along the way.

When first released, *Alambrita* received critical praise and a number of awards, including a Camera d'Or at the Cannes Film Festival. For the University of New Mexico Press release, a distinguished group of scholars has packaged a new director's cut of the film with a book of essays devoted to immigration and the U.S.–Mexican borderlands.

Directed by Robert Young, 1977, 110 minutes (color, Mexico; Spanish with English subtitles).

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 **21-130**

**Arts Series/Films: *Luther***  
*Luther*

A film about the sixteenth century priest Martin Luther, who led the Christian Reformation and opened up new possibilities in the exploration of faith. The film begins with his vow to become a monk, and continues through his struggles to reconcile his desire for sanctification with his increasing abhorrence of the corruption and hypocrisy pervading the Church's hierarchy. He is ultimately charged with heresy and must confront the ruling cardinals and princes, urging them to make the Scriptures available to the common believer and lead the Church toward faith through justice and righteousness.

Directed by Eric Till, 2003, 113 minutes (color, USA; Latin/English).

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 **21-132**

**Arts Series/Films: SAVAE (San Antonio Vocal Arts Ensemble)**  
SAVAE (San Antonio Vocal Arts Ensemble)

Ancient Echoes From the Middle East: SAVAE (San Antonio Vocal Arts Ensemble)

Ancient Echoes From the Middle East: SAVAE (San Antonio Vocal Arts Ensemble)

Efforts to recover the devotional music of the ancient Middle East have had several groundbreaking proponents such as A. Z. Idelsohn and Suzanne Haik-Ventoura. Now to these we add Christopher Moroney and SAVAE. With "Ancient Echoes," Moroney and SAVAE attempt to recreate music of the Judeo-Christian-Muslim Mediterranean world. The texts that SAVAE sings come from the Dead Sea Scrolls, the Torah, the Peshitta, and the Qur'an — sung in ancient dialects of Hebrew, Arabic, and Aramaic. SAVAE also accompanies itself on reproductions of ancient instruments. Angela Mariani, producer of the nationally syndicated radio program

"Harmonia" said: "In 'Ancient Echoes' we find one of those rare instances in which scholarly research, abundant creativity, and a high level of musicianship have been combined to create an important work of historical interest, sheer musical beauty, and great spiritual depth."

<s>Mexican Folklorico Liturgical Dance</s> CANCELLED

Mexican folklorico dance flourishes in San Antonio where the majority population is Hispanic. Examples of folklorico liturgical dance will be given

with some explanations of how local Christian worship has been enriched by these traditions for over twenty-five years. There will also be examples of difference dances peculiar to states of Mexico.

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 **22-128**

**Arts Series/Films: *Ilha da Magia: Nature, Spirit, and Belief on Santa Catarina Island, Brazil***  
*Ilha da Magia: Nature, Spirit, and Belief on Santa Catarina Island, Brazil*

This film project documents the interaction between religion and nature at a variety of sites on Santa Catarina Island in Southern, Brazil. Three films from the project---one in its entirety and clips from the other two, will be screened. *Dreaming with Santo Daime* is about a post-colonial Christian sect indigenous to Brazil that melds popular Catholicism and nineteenth-century European Spiritualism with native and Afro-Brazilian traditions. *The Healing Words of the Benzedeiros* is about the Benzedeiros, literally “Blessers”, who heal through a form of incantation or verbal blessings inspired by the Holy Spirit. *Surfing with Yemanjá* documents Brazilian surfers as they prepare for the world famous Direitas do Campeche, a tricky winter swell formed by Antarctic currents that cause long undulating waves to move north along the Campeche coastline on Santa Catarina Island in southern Brazil.

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 **20-126**

**Friends of the Academy Reception**  
Friends of the Academy Reception

Individuals whose generosity allow us to continue many of our programs are invited to a reception hosted by the AAR Board of Directors.

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 **20-127**

## **Racial and Ethnic Minority AAR Members Reception**

### Racial and Ethnic Minority AAR Members Reception

The Status of Racial and Ethnic Minorities in the Profession Committee invites interested persons to a reception celebrating the contributions of racial and ethnic minority scholars in the Academy.

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## **Women's Caucus Reception**

### Women's Caucus Reception

Interested persons are invited to a reception honoring women's contributions to the Academy.

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## **Wabash Student-Teacher Luncheon**

### Wabash Student-Teacher Luncheon

The Wabash Center cordially invites student attendees to gather for conversation and a light lunch. Attendance is limited to the first 75 students who sign up. Please RSVP online at [www.aarweb.org/students/](http://www.aarweb.org/students/).

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## **Mentoring Session with the Status of Women in the Profession Committee and the Women's Caucus**

### Mentoring Session with the Status of Women in the Profession Committee and the Women's Caucus

The Status of Women in the Profession Committee and the Women's Caucus invite women who are graduate students and new scholars to a brown bag lunch with over 30 feminist mid-career and senior AAR and SBL scholars, including Lara Donaldson, Rita Gross, Ann Matter, Margaret Miles, Vasudha Narayanan, Judith Plaskow, Jennifer Rycenga, Emilie Townes, and Karen Trimble Alliaume.

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 **21-127****AAR Retired Members' Reception**

AAR Retired Members' Reception

All members of the AAR who are retired from full-time employment are cordially invited to an open house hosted by Barbara DeConcini, executive director, and Jane Dammen McAuliffe, president.

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 **21-131****JAAR Editorial Board Reception**

JAAR Editorial Board Reception

JAAR Editorial Board members are invited to a reception in their honor.

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 **22-1****International Members' Continental Breakfast**

International Members' Continental Breakfast

All AAR international attendees are invited to an information session and continental breakfast hosted by the International Connections Committee.

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 **22-129****AAR Program Unit Chairs and Steering Committee Members' Reception**

AAR Program Unit Chairs and Steering Committee Members' Reception

Program unit chairs and steering committee members are invited to a reception in their honor hosted by the Program Committee.

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 **19-1**

## **Chairs Workshop - Being a Chair in Today's Consumer Culture: Navigating in the Knowledge Factory**

Chairs Workshop - Being a Chair in Today's Consumer Culture: Navigating in the Knowledge Factory

The workshop will revolve around the themes in Richard Ohmann's influential book, *Politics of Knowledge: The Commercialization of the University, the Professions, and Print Culture* (Wesleyan University Press, 2003). The workshop will deal with the increasing privatization of education and the increasing corporatism of higher education. The increasing commercialization of the universities is challenging the relative autonomy of all academic disciplines. "Increasingly, universities rank their internal colleges and departments on the basis of productivity schemes designed to measure activities that generate revenue even as they produce new knowledge." Changes such as these have challenged the relative autonomy of all academic disciplines to determine what is worth investigating. The privatization of human knowledge for business profit is constraining and de-skills professional knowledge workers. This commodification of knowledge and how chairs can administer and promote their departments within this culture, will be the focus of the workshop.

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**19-3**

## **Religion and Media Workshop - Film and the Possibilities of Justice: Documentary Film in and out of the Classroom**

Religion and Media Workshop - Film and the Possibilities of Justice: Documentary Film in and out of the Classroom

This day-long workshop brings several scholars and documentary filmmakers to the AAR who are concerned with issues of social justice. The day's events will include lectures, a film screening, and plenty of time for questions, answers, and further conversation. Topics covered include: relation of religious studies to documentary filmmaking; how to be objective while simultaneously being an "activist" media-producer; and several insights on the use of documentary film in the religious studies classroom and in community groups.

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**19-4**

## **Women's Caucus Workshop**

Women's Caucus Workshop

This annual workshop, sponsored by the Women's Caucus, provides an excellent opportunity for women to network with other women in the field. Bring your lunch and learn strategies in the following areas: *Writing the Dissertation while Balancing Family and Academia*, Grace Kim; *Getting Published*, Barbara McGraw; *Finding a Job in the Academy*, Harriet Luckman; *Using*



### **Genes, Ethics, and Religion: A Blueprint for Teaching**

Genes, Ethics, and Religion: A Blueprint for Teaching

Everything you ever wanted to know about genetics but were too busy to ask!

In this workshop you will learn about ethical, legal and social issues that bring religious concerns together with genetic ethics. The goal of the workshop is to enable you to include material about genetic ethics in your current curricula and course offerings. This “small bite” approach will help you get started and will give you the resources you need. For more information, please go to [Dena Davis’s webpage](#).

Panelists:

Dena S. Davis, Cleveland-Marshall College of Law, Presiding

Michael J. Dougherty, Hampden-Sydney College

Suzanne Holland, University of Puget Sound

Sondra Wheeler, Wesley Theological Seminary

There is no registration fee. Through a generous grant from the National Institutes of Health, we are able to offer each participant a \$150 stipend and free materials. We are limited to 25 participants so please register early. Registration is required.

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### **EIS Center Orientation**

EIS Center Orientation

The EIS Center orientation will feature a short presentation which will include an overview of the Center, an explanation of how to best utilize the Center, and a question and answer session. After the presentation, the Center will be open for use, with the exception of the Interview Hall. Employers will be able to review candidate credentials, leave messages for registered candidates, and make reservations for booth space. Candidates will be able to pick up their copy of the Annual Meetings Special Edition of Openings, and leave messages for employers. The Center

will also be accepting onsite registrations at this time. Employers and candidates are encouraged to participate in orientation but are not required to attend.

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### **Bus Tour of San Antonio Religious Sites**

Bus Tour of San Antonio Religious Sites

San Antonio is a noteworthy center of Latino/a Catholicism, civil religion, and increasing religious diversity. Popularly known as "the Alamo City" in

honor of the shrine that memorializes the famous 1836 battle, it is also home to Spanish colonial missions, the recently-renovated San Fernando Cathedral, and the private shrine of La Capilla de Nuestro Señor de los Milagros, all of which predate the Alamo battle by as much as a century. This year's tour will feature all these sites, along with St. Joseph's Catholic Church, a nineteenth-century structure known both for its role in the large community of Germans who migrated to San Antonio as well as its parishioners' staunch resistance to relocation during the development of the city's Riverwalk and Rivercenter Mall.

Bus tour is by reservation only; please have your ticket ready. Tour tickets will be mailed with the name badge materials.

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