

## 2007 AAR Online Program Book (San Diego)

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### Program Book Text

**Time and room assignments are subject to change; final time and room assignments are available in the onsite *Annual Meeting Program At-A-Glance*.**

Location Key: **CC** San Diego Convention Center  
**GH** Manchester Grand Hyatt  
**MM** San Diego Marriott Hotel & Marina



**A16-100**

#### **Chairs Workshop: Best Practices: Diversifying Your Faculty – Honest Conversations**

☐ **Friday - 9:00 am-4:30 pm**  
**CC-24A**

Sponsored by the Academic Relations Committee and the Status of Racial and Ethnic Minorities in the Profession Committee

Miguel A. De La Torre, Iliff School of Theology, Presiding

Panelists:

Edwin David Aponte, Lancaster Theological Seminary

Grace Ji-Sun Kim, Moravian Theological Seminary

Akintunde Egunolu Akinade, High Point University

Sharon Watson Fluker, Fund for Theological Education

Stacey Floyd-Thomas, Brite Divinity School

Fumitaka Matsuoka, Pacific School of Religion

Separate registration is required.

**Abstract**

**Chairs Workshop: Best Practices: Diversifying Your Faculty – Honest Conversations**

Sponsored by the Academic Relations Committee and the Status of Racial and Ethnic Minorities in the Profession Committee

The workshop will deal with issues on how to diversify the academic institution, specifically the student body and the administration. Based on the *Career Guide for Racial and Ethnic Minorities in the Profession*, the program will be an honest and open discussion on good practices to follow along with pitfalls to avoid. Plenary, panels, and interactive break-out sessions will be featured. Featured speakers include Sharon Watson Fluker, Stacey Floyd-Thomas, Edwin Aponte, and Fumitaka Matsuoka. Breakout sessions will be led by Edwin Aponte, Grace Ji-Sun Kim, Akintude Akinade, and Miguel A. De La Torre.

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**A16-101**

**Leadership Workshop: The Religion Major and Liberal Education**

**Friday - 9:00 am-4:30 pm**  
**CC-24C**

Timothy M. Renick, Georgia State University, Presiding

Panelists:

Richard M. Carp, Appalachian State University

Nadine S. Pence, Wabash Center for Teaching and Learning in Theology and Religion

Stephen Prothero, Boston University

Separate registration is required.

**Abstract**

**Leadership Workshop: The Religion Major and Liberal Education**

Amid changing global and academic contexts, what is the nature and role of the religion major? What are its goals, and how do they relate to the goals of a liberal education? How do we know if we are succeeding in meeting these goals? The workshop will bring together a distinguished group of experts to lead a day-long and interactive discussion of the religion

major. Through plenaries, panels, and breakout sections, participants will explore and share challenges, best practices, success stories, and failures. The workshop is part of an eighteen-month-long joint AAR/Teagle Foundation project to study the religion major.

Preliminary Agenda:

Introduction: Why Religious Studies?

Establishing the Religious Studies Major: Stories from the Trenches (interactive session)

Religious Studies Across the Curriculum: The Interdisciplinary Nature of the Major (panel discussion)

Lunch

The Major in Different Institutional Contexts/Different Models for the Major (interactive session)

What has worked? What has not? (panel discussion followed by a break-out session)

Summary: What Have We Learned (as a Discipline and Today)?

The workshop will be of benefit to a range of participants: faculty, administrators, and graduate students. The goal is to bring a diverse group of AAR members together in a lively and open discussion about what it means to major in religion, what our field contributes (and should contribute) to the education of our students, and how we can be better at what we do.

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 **A16-103**

### **AAR Board of Directors Meeting**

**Friday - 9:00 am-5:00 pm**  
MM-Manchester

Jeffrey L. Stout, Princeton University, Presiding

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 **A16-106**

### **Society for Buddhist-Christian Studies**

**Friday - 9:00 am-11:30 am**  
GH-Edward C

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**A16-107**

**North American Paul Tillich Society**

☐ **Friday - 9:00 am-11:15 am**  
**GH-Manchester A**

Marcia MacLennan, Kansas Wesleyan University, Presiding

Theme: *Paul Tillich and Jewish Thought*

Bryan Wagoner, Harvard University

*Judaism in the Life and Thought of Paul Tillich*

Anne Marie Reijnen, Faculté Universitaire de Théologie Protestante, Brussels, Institut Catholique de Paris

*Liberal Theology, Zionism, and Christian Nationalism: A Topical Inquiry into the Dialogue between Paul Tillich and Martin Buber*

Stephen Butler Murray, Skidmore College

*The Relevance of Paul Tillich to the Future of the Jewish-Christian Dialogue*

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**A16-104**

**Religion and Media Workshop: Religion and New Media -- Old Tools or New Trajectories?**

☐ **Friday - 10:00 am-6:00 pm**  
**CC-25A**

S. Brent Plate, Texas Christian University, Kaley Middlebrooks Carpenter, Princeton Theological Seminary, and Jenna Tiitsman, Auburn Theological Seminary, City University of New York, Presiding

Jeffrey Sharlet, New York University

Eddo Stern, Los Angeles, CA

Tracy Fullerton, University of Southern California

Heidi Ann Campbell, Texas A&M University

Separate registration is required.

☐ **Abstract**

**Religion and Media Workshop: Religion and New Media -- Old Tools or New Trajectories?**

From stone tablets to scrolls, printing presses to the Internet, artists, journalists, and believers of all stripes have used the advanced technology of their age. However, the question arises as to whether these new media are merely tools, or actually arbiters of religious change itself. This day-long workshop begins with questions such as: How is the representation of religion effected in new media incarnations, from the Internet to gaming? How is new media changing traditional journalism, and what are the effects on religion reporting? Could new media even be changing religion itself, in terms of what it means to those who practice it--or even how it is practiced? These are some of the issues covered in presentations by Jeff Sharlet (writer/editor of *The Revealer*, *Harpers*, *Rolling Stone*; Eddo Stern (Game Designer; Tracy Fullerton (Game Designer, USC); Ryan Bolger (co-author, *Emerging Churches*); and Heidi Campbell (author, *When Religion Meets New Media*).

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**A16-108**

**North American Paul Tillich Society**

☐ **Friday - 11:30 am-1:15 pm**  
**GH-Manchester A**

Loye Ashton, Tougaloo College, Presiding

Theme: *Paul Tillich as Biblical Theologian*

Ron MacLennan, Bethany College

*Paul Tillich: Biblical Theologian of Connectedness*

Francis Ching-Wah Yip, Chinese University of Hong Kong

*Tillich as a New Testament Theologian?*

Matthew Lon Weaver, Duluth, MN

*The Existential Reception of Revelation: Paul Tillich as Biblical Theologian*

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**A16-105**

**Women's Caucus Workshop**

☐ **Friday - 12:00 pm-3:00 pm**  
**MM-Columbia 2**

Sponsored by the Women's Caucus

Julie J. Kilmer, Olivet College, Harriet Luckman, College of Mount St. Joseph, and Paula Trimble-Familetti, Chapman University, Presiding

Melissa Stewart, Adrian College  
*Intersections between Women's Studies and Religious Studies*

Barbara J. Searcy, Lee University  
*Organizing Women's Groups on College Campuses*

Mary Keller, University of Wyoming  
*Online Teaching: What Five Years Have Taught Me*

Ruth Fitzgerald, Grand Ledge, MI  
*Distance Learning—More Than Theology: A Student Perspective*

Nancy L. Eiesland, Emory University  
*Accessing Feminist Theology: The Missing Subjectivity of Women with Disabilities*

Kathryn A. Lyndes, Chicago Theological Seminary, Elmhurst College  
*Contemporary Strategies for Adjunct Classroom Teaching*

☐ **Abstract**

**Women's Caucus Workshop**

Sponsored by the Women's Caucus

Includes three mini-sessions on Strategies for Women in the Profession, Women and Online Teaching, and Women in the Classroom.



**A16-200**

**International Bonhoeffer Society: Editorial Board, Annual Meeting, Board of Directors**

☐ Friday - 1:00 pm-6:30 pm  
MM-Marina G

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 **A16-201**

**North American Association for the Study of Religion**

☐ Friday - 1:00 pm-3:30 pm  
CC-23A

Theme: *Ritual Transformation of Agency*

Jens Kreinath, Wichita State University and University of Heidelberg

*Mimesis, Fractal Dynamics, and Agency in Yoruba Spirit Possessions*

Gustavo Benavides, Villanova University

*Priestly, Institutional, and Material Agency in Roman Catholic Sacramental Practice*

Steven Engler, Mount Royal College and Pontifícia Universidade Católica de São Paulo

*Patronage and Distributed Agency in Brazilian Spirit-possession*

Responding:

Ivan Strenski, University of California, Riverside

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 **A16-202**

**Society for Buddhist-Christian Studies**

☐ Friday - 1:00 pm-3:30 pm  
GH-Edward C

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 **A16-203**

**Thomas F. Torrance Theological Fellowship**

☐ Friday - 1:00 pm-3:30 pm

**GH-Betsy B**

1:00 pm Business Meeting

2:00 pm Eric G. Flett, Eastern University

*Persons, Powers, and Pluralities: Thomas F. Torrance's Trinitarian Ontology of Culture*

See [www.tftorrance.org](http://www.tftorrance.org) for more information.

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**A16-205**

**Person, Culture, and Religion Group**

☐ **Friday - 2:00 pm-6:30 pm**  
**CC-29B**

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**A16-204**

**North American Paul Tillich Society**

☐ **Friday - 2:15 pm-4:00 pm**  
**GH-Manchester A**

John Thatamanil, Vanderbilt University, Presiding

Theme: *Paul Tillich and Religious Pluralism*

Christian Danz, University of Vienna

*Christianity and the Encounter of World Religions: The Contribution of Paul Tillich to Current Discussions in the Theology of Religion*

John Starkey, Oklahoma City University

*The Human Predicament and Salvation in Tillich and Thatamanil*

Andrew Yan, Hope College

*Paul Tillich's Encounters with Buddhism: An Implication for His Systematic Theology*

Luis Pedraja, Middle States Commission on Higher Education

 **A16-300**

**North American Association for the Study of Religion**

☐ **Friday - 4:00 pm-6:30 pm**  
**CC-23A**

Theme: *Novelty, Presence, and History: Brief Pre-Modern Discourses on Method and Theory*

Alison Frazier, University of Texas, Austin

*Saintly Presence: The Wager of Latin Hagiography in Renaissance Italy*

Nancy Levene, Indiana University, Bloomington

*Traces of History in St. Anselm*

Constance Furey, Indiana University, Bloomington

*Utopian History*

Responding:

Nathan Rein, Ursinus College

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 **A16-301**

**Society for the Study of Christian Spirituality**

☐ **Friday - 4:00 pm-6:00 pm**  
**MM-Marina D**

Theme: *Teaching for Justice: Research and Teaching Strategies in Higher Theological Education*

Given that we are to live and work toward justice within most faith traditions' perspectives, how does our scholarship and practice encourage "teaching for justice" within institutions of higher education? A panel of scholar-teachers will respond to this question with observations (via programming, syllabi, and/or course assignments) from their research and teaching of spirituality. For more information, please contact Anita Houck at [ahouck@saintmarys.edu](mailto:ahouck@saintmarys.edu).

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 **A16-302**

**Society for Buddhist-Christian Studies**

☐ **Friday - 4:00 pm-6:30 pm**  
**GH-Manchester G**

Harry Wells, Humboldt State University, Presiding

Theme: *In or Out: Homosexuality, the Church, and the Sangha*

Robert Fastiggi, Sacred Heart Major Seminary, Detroit

*The Catholic Church and Homosexuality*

Ilene Stanford, Harvard University

*In or Out? Marriage as a Social Practice*

José Ignacio Cabezón, University of California, Santa Barbara

*Is Homosexual Sex "Sexual Misconduct"? Critical Reflections on Some Classical Indo-Tibetan Sources*

Michael Sweet, University of Wisconsin, Madison

*Shameless Discretion: Insider and Outsider Perspectives of Homoeroticism in the Sangha*

Responding:

Richard Reilly, St. Bonaventure University

6:00 pm Business Meeting

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 **A16-303**

**Polanyi Society**

☐ **Friday - 4:00 pm-6:00 pm**  
**GH-Edward B**

Jere Moorman, Polanyi Society, Presiding

4:00 pm William Coulson, Center for Studies of the Person

*On Having Misread Polanyi's Theory of Personal Knowledge*

Responding:

Dale Cannon, Western Oregon University

Philip Rolnick, St Thomas University

5:15 pm William Kelleher, La Canada, CA

*Personal Knowledge as Pure Self-Reflection*

Responding:

Phil Mullins, Western Missouri State University

Diane Yeager, Georgetown University

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**A16-304**

### **Karl Barth Society of North America**

☐ **Friday - 4:00 pm-6:30 pm**  
**CC-29C**

Mark McInroy, Harvard University

*Karl Barth and Personalist Philosophy: A Critical Appropriation*

John McDowell, Edinburgh University

*Christology and Prayer in Karl Barth's Theology*

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**A16-305**

### **North American Paul Tillich Society**

☐ **Friday - 4:15 pm-6:30 pm**

## **GH-Manchester A**

David Nikkel, University of North Carolina, Pembroke, Presiding

Theme: *Paul Tillich, Ethics, and Theology*

Daniel Puchalla, University of Chicago

*The Limits of Love, Power, and Justice: Tillich's Ontology and Theology against "Full-Spectrum" Military*

Annekatrien Depoorter, Katholieke Universiteit Leuven

*Doing Theology in a Context of Religious and Cultural Pluralism: A Comparison and Evaluation of Paul Tillich's Method of Correlation and the Theological Method of Edward Schillebeeckx*

Jennifer L. Baldwin, Lutheran School of Theology at Chicago

*Erotic Play: A Trip into the Secret Lives of Girls, Feminist Theologies of the Erotic, and the Theological Thought of Paul Tillich*

Sigrídur Gotmársdóttir, Drew University

*The Apophatic "God above God": Tillich and the Poststructuralist Critique of Negative Theology*

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**A16-306**

## **Søren Kierkegaard Society Banquet**

☐ **Friday - 6:00 pm-10:00 pm**  
**Offsite**

Athens Market Taverna

109 West "F" Street

6:00 pm Social Hour

7:00 pm Banquet (Contact Lee Barrett at [lbarrett@lancasterseminary.edu](mailto:lbarrett@lancasterseminary.edu))

8:00 pm K. Brian Soderquist, Søren Kierkegaard Center, University of Copenhagen

 **A16-400**

**EIS Center Orientation**

**Friday - 7:00 pm-9:00 pm**  
**GH-Elizabeth**

Sponsored by the EIS Advisory Committee

Shelly C. Roberts, American Academy of Religion, Presiding

**Abstract**

**EIS Center Orientation**

Sponsored by the EIS Advisory Committee

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 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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 **A16-403**

**Society for the Arts in Religious and Theological Studies Reception**

**Friday - 7:00 pm-8:30 pm**  
**MM-Coronado**

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 **A16-404**

**Society for Hindu-Christian Studies**

**Friday - 7:00 pm-11:00 pm**  
**GH-Molly B**

Theme: *How We Do Hindu-Christian Studies*

This panel seeks broad audience participation in a discussion of methods, theories, and approaches in the field of Hindu-Christian studies. Panelists will make brief remarks based on papers that will be made available in advance on the HCS listserv, and audience members will then be invited to join in the discussion. To sign up for the listserv or to get copies (after Nov. 2), please email: [cbauman@butler.edu](mailto:cbauman@butler.edu).

T. S. Rukmani, Concordia University, Presiding

Harold Coward, University of Victoria

*Hindu-Christian Studies: A Retrospective*

Susan Abraham, Harvard Divinity School

*Theological Approaches to Hindu-Christian Studies*

Brian K. Pennington, Maryville College

*Historical-Critical Approaches to Hindu-Christian Studies*

Arvind Sharma, McGill University

*Hindu-Christian Studies through the Lens of Ethics*

Catherine Cornille, Boston College

*Missiology and Hindu-Christian Studies*

Kristin Bloomer, University of Chicago

*Ethnography and Hindu-Christian Studies*

Responding:

T. S. Rukmani, Concordia University

*The Future of Hindu-Christian Studies*

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**A16-405**

**Society for the Study of Christian Spirituality**

☐ **Friday - 7:00 pm-9:30 pm**  
**CC-24B**

Theme: Dying to Live: *A Film and Conversation about Spirituality on the Borderlands*

How does “crossing the border” affect one's spirituality? In this session, the short film *Dying to Live* will be shown, followed by a panel discussion with Mexican migrants and others whose lives are profoundly shaped by the tense reality of the U.S.-Mexican border. All are welcome to attend and to stay after the discussion to view displays and share conversation. For more information, please contact Anita Houck at [ahouck@saintmarys.edu](mailto:ahouck@saintmarys.edu).

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 **A16-401**

**Arts Series/Films: *Jesus Camp***

☐ **Friday - 7:30 pm-9:00 pm**  
**GH-Betsy B**

Sponsored by the Religion, Film, and Visual Culture Group

Rachel Wagner, Ithaca College, Presiding

☐ **Abstract**

**Arts Series/Films: *Jesus Camp***

Sponsored by the Religion, Film, and Visual Culture Group

This documentary film provides a window into life at the Pentecostal youth camp "Kids on Fire" and by extension also portrays some of the most controversial religious and political aspirations of evangelical Christians in America today. Discussing the making of the film, the directors have expressed their affection for the people they filmed; however, the barrage of heated commentary surrounding the film has raised questions about the objectivity of the filmmakers in their selection and presentation of material. The film therefore provides a window not only into a segment of conservative Christianity but also into the challenges of religious documentary filmmaking. Directed by Rachel Grady and Heidi Ewing, 2006

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 **A16-402**



**Arts Series/Films: *King of Masks***

☐ **Friday - 7:30 pm-9:00 pm**

## **GH-Betsy A**

Sponsored by the Women and Religion Section, Confucian Traditions Group, and Daoist Studies Consultation

Jonathan Herman, Georgia State University, Presiding

### **Abstract**

#### **Arts Series/Films: *King of Masks***

Sponsored by the Women and Religion Section, Confucian Traditions Group, and Daoist Studies Consultation

This touching and provocative film, set in a remote part of China during the 1930s, tells the story of an elderly street performer who makes a marginal living by plying a unique craft which has passed from father to son for generations. Mindful that he has failed his familial duties by having no male heir, the old man reluctantly visits a harrowing black market, where he adopts/purchases a young boy to carry on the family name, as well as the ancient family art of silk masks. However, the boy is hiding a secret, one which challenges the old man's most deeply ingrained beliefs. *King of Masks* offers an intriguing glimpse into Chinese family values, gender relations, and the sometimes dysfunctional legacy of Confucian ethics. In Mandarin Chinese, with English subtitles. Directed by Tian-Ming Wu, 1996.

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## **A17-1**

### **AAR Regional Officers Breakfast**

**Saturday - 7:00 am-8:45 am**  
**CC-29A**

Jacqueline Z. Pastis, La Salle University, Presiding

### **Abstract**

#### **AAR Regional Officers Breakfast**

The Regional AAR Officers Breakfast Meeting is scheduled for Saturday morning, 7:00-8:45 am, at the AAR annual meeting in San Diego. AAR Executive Director Jack Fitzmier will offer brief comments followed by a report from the Regions Committee. We will then open the floor for discussion and networking.

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## **A17-7**

## International Schleiermacher Society

☐ **Saturday - 7:00 am-11:30 am**  
**GH-Emma B**

8:00 am Coffee and breakfast (bring your own)

9:00 am Wendy Farley

*"Mind Reduced to the Necessity of Seeking": Opportunities for Buddhist -- Christian Dialogue in Schleiermacher's Theological Anthropology*

10:00 am *Ethics Series I*: (papers pre-distributed beginning in July; contact Ted Vial, [tvial@iliff.edu](mailto:tvial@iliff.edu))

Peter Foley, University of Arizona

*Schleiermacher's Critique of Previous Ethical Theories in the 1803 Grundlinien*

Jeffery Kinlaw, McMurray University

*Schleiermacher's Critique of Fichte's Political Philosophy*

11:15 am Planning

11:45 am-12:45 pm Adjourn to nearby restaurant for lunch

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**A17-134**

## Society for the Arts in Religious and Theological Studies

☐ **Saturday - 7:00 am-11:30 am**  
**CC-30D**

9:00 am Welcome

Wilson Yates, SARTS President

9:10 am Presentations by 2006 SARTS Fellowship Award Winners:

Maureen O'Connell

Stephen Lösel

Rebecca Davis

David Friend

Winners of the 2006 SARTS Fellowship Awards will present their projects, ranging from murals in inner-city Philadelphia to the music of Mozart, and from the cuadros of Peruvian women to Reformation architecture in Europe.

10:50 am Break

11:00 am Business Meeting

For additional information regarding this session, visit us online at [www.SARTS.org](http://www.SARTS.org), or contact Kimberly Vrudny at 1-651-962-5337, [kjvrudny@stthomas.edu](mailto:kjvrudny@stthomas.edu).

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 **A17-2**

**Theological Education Steering Committee Meeting**

**Saturday - 7:30 am-9:00 am**  
**GH-Mohsen A**

John Thatamanil, Vanderbilt University, Presiding

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 **A17-3**

**Academic Relations Committee Meeting**

**Saturday - 7:30 am-9:00 am**  
**MM-Encinitas**

Fred Glennon, Le Moyne College, Presiding

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 **A17-6**

**Student Liaison Group Annual Business Meeting**

**Saturday - 7:30 am-9:00 am**  
**GH-Ford BC**

Davina C. Lopez, Eckerd College, Presiding

**Abstract**

**Student Liaison Group Annual Business Meeting**

Student Liaison Group members will gather to discuss business.

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**International Members' Breakfast**

**Saturday - 7:45 am-8:45 am**  
**GH-Manchester A**

Richard M. Jaffe, Duke University, Presiding

**Abstract**

**International Members' Breakfast**

All AAR international attendees are invited to an information session and continental breakfast hosted by the AAR's International Connections Committee.

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**Publications Committee Meeting**

**Saturday - 8:00 am-11:30 am**  
**GH-Madeleine A**

Francis X. Clooney, Harvard University, Presiding

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**Special Topics Forum**

**Saturday - 9:00 am-11:30 am**  
**MM-Point Loma**

Sponsored by the Academic Relations Committee

Fred Glennon, Le Moyne College, Presiding

Theme: *What's My Job? Academic Citizenship and the Well-being of Schools, Departments, and Programs*

Panelists:

Mark Schwehn, Valparaiso University

Elizabeth Conde-Frazier, Claremont School of Theology

Jane Dammen McAuliffe, Georgetown University

Louis A. Ruprecht, Georgia State University

☐ **Abstract**

**Special Topics Forum**

Theme: *What's My Job? Academic Citizenship and the Well-being of Schools, Departments, and Programs*

Sponsored by the Academic Relations Committee

Professors' jobs are often described as "three-legged stools," supported by scholarship, teaching, and "service." This session reframes "service" as "citizenship" and what it means to be a good citizen of the academy. Topics will include understanding and effectively engaging in shared governance, collaboration and collegiality, and representing the Academy in/to the public. As a special focus, we will ask about the impacts of the growing percentage of part-time and temporary faculty members in our institutions (e.g., how does this affect the citizenship requirements of the shrinking tenure-line faculty, what citizenship responsibilities accompany part-time and temporary faculty work, what responsibilities do tenure line faculty have toward part-time and temporary faculty as fellow citizens of our institutions?).

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**A17-101**



**Special Topics Forum**

☐ **Saturday - 9:00 am-11:30 am**  
**MM-New York**

Sponsored by the International Connections Committee

Jin Hee Han, New York Theological Seminary, Presiding

Theme: *Studies of World Religions in Mainland China, Hong Kong, and Taiwan*

Panelists:

Archie Lee, Chinese University of Hong Kong

Weichi Zhou, Chinese Academy of Social Sciences

Yen-zen Tsai, National Chengchi University

Mu-Chou Poo, Academia Sinica

Responding:

Kwok Pui Lan, Episcopal Divinity School

☐ **Abstract**

**Special Topics Forum**

Theme: *Studies of World Religions in Mainland China, Hong Kong, and Taiwan*

Sponsored by the International Connections Committee

Visiting scholars participating in the China Focus will speak about the state of the field in China in the study of various religious traditions, including Chinese religious traditions, Christianity, and Islam. The participants will include Archie Lee, Weichi Zhou, Yen-zen Tsai, and Mu-chou Poo. Kwok Pui Lan and Jin Hee Han will moderate the session.

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**A17-102**

**Academic Teaching and the Study of Religion Section**

☐ **Saturday - 9:00 am-11:30 am**  
**CC-23A**

Rodger Nishioka, Columbia Theological Seminary, Presiding

Theme: *What Happens When a Body Teaches a Body?*

Joel Dubois, California State University, Sacramento

*Teaching Religion in “Real-time”: Applying the Calendrical Approach to Asian Religious Traditions*

Stanford J. Searl, Union Institute and University

*Embodied Knowledge: Teaching and Listening as Informed Spiritual Practices*

Lynne Westfield, Drew University

*Teaching in the Flesh: Experimenting with Incarnational Practices in Seminary Classrooms*

G. William Barnard, Southern Methodist University

*Stepping across Boundaries: Ritual Praxis Inside (and Outside) the Religious Studies Classroom*

Jack A. Hill, Texas Christian University

*The Borderlands as Liminal Context of Revelatory Experience: Embodied Pedagogies from Faculty of Color*

## ☐ **Abstract**

### **Academic Teaching and the Study of Religion Section**

Theme: *What Happens When a Body Teaches a Body?*

This session addresses one of the hottest but most contested subjects in the teaching of religious studies: embodied learning. The presenters will cover a range of teaching situations, hands-on ideas for classroom application, and pedagogical issues dealing with the body-learning of students and body-identities of teachers.

### **Teaching Religion in “Real-time”: Applying the Calendrical Approach to Asian Religious Traditions**

Joel Dubois, California State University, Sacramento

Scholars are increasingly recognizing that the study of religious ideas and history needs to be balanced with the study of lived religion. But many religion courses taught in academic settings continue to feature historical periods and key ideas, with only secondary reference to practice, place, and time, making it particularly important to disseminate information about alternative models for teaching about lived religion. This presentation features the calendrical approach modeled by Professor Jon Levenson's "Judaism: the Liturgical Year" course at Harvard Divinity School. Using samples of primary source readings, the presentation demonstrates that the calendrical approach can be applied with equal success to Asian religions and is well suited to a variety of student audiences and institutional contexts. Instructors of Asian religion interested in experimenting with the method will also be directed to online lists of relevant resources.

### **Embodied Knowledge: Teaching and Listening as Informed Spiritual Practices**

Stanford J. Searl, Union Institute and University

This will be an experiential presentation that invites participants to worship together, creating a pedagogical version about what it can mean to engage in a process of sacred inquiry through worship sharing and listening. Drawing upon the theoretical frameworks from psychology and spirituality, including the work of Carl Rogers, Eugene Gendlin, and George Kalamaras, this will be an active, embodied, and participatory session that investigates, in some collaborative manner, the potential for a worship-sharing process of inquiry and

learning. This session will have particular relevance to teachers interested in how to apply the concepts of embodied knowledge, with particular attention to active and spiritually informed listening as a way of teaching.

### **Teaching in the Flesh: Experimenting with Incarnational Practices in Seminary Classrooms**

Lynne Westfield, Drew University

This essay analyzes a three-year pilot project concerning teaching practices and syllabus design for incarnational pedagogy. While many educators are aware of Benjamin Bloom's taxonomy (1956) concerning educational behavior, few are aware of his three-pronged theory which moves beyond knowledge and includes affect and body as necessary behaviors of learning for adults. The irony, in theological education, is that while much attention is given to explaining and critiquing incarnational theologies, little attention is given to incarnational pedagogical practices for body, mind, and spirit. With the premise that sound education for competent church leadership must include body, mind, and spirit, the essay discusses the development of this intensive course titled "Ministry and Imagination" and the learnings we have gained about teaching with, through, and to the body. The essay extrapolates principles and practices of incarnational pedagogy from the pilot project research and suggests implications for seminary curriculum.

### **Stepping across Boundaries: Ritual Praxis Inside (and Outside) the Religious Studies Classroom**

G. William Barnard, Southern Methodist University

During the past two decades, I have utilized a variety of experiential and participatory pedagogical modalities in my Religious Studies classes. For example, at various times students have, among other activities, made masks, drummed, watched their breath, or practiced Chi Kung. All of these non-orthodox activities are offered as a way to underscore and enliven the copious (and crucial) intellectual content that students must grapple with when taking one of my classes. In this paper, I will discuss in some detail two of the more complex and strikingly non-orthodox activities that I have integrated into two separate classes over the years. I will examine some of the difficulties and rewards of utilizing these techniques within a university setting, and I will also explore some of the ways in which a willingness to incorporate these types of exercises into the classroom challenges several current academic pedagogical assumptions.

### **The Borderlands as Liminal Context of Revelatory Experience: Embodied Pedagogies from Faculty of Color**

Jack A. Hill, Texas Christian University

This paper argues that the borderlands--flashpoints of encounters with persons of different races, cultures, and classes--constitute potentially rich, liminal spaces for teaching and learning. It is based on recent qualitative interviews with religion and theology professors of color at colleges, universities, and seminaries throughout the U.S. who are committed to integrating experiences of marginalization into their teaching. The paper explores how

faculty can more fully embody their teaching by transparently modeling multifaceted identities, deepening our awareness of dynamics of oppression, and providing insights for overcoming resistance to encounters with "the other" in the global neighborhood. The paper suggests how the use of creative teaching activities, texts from the margins, and personal metaphors of embodiment can liberate us from captivities to hegemonic paradigms. It concludes by proposing a list of "borderlands competencies" for educators who seek to take students to thresholds of new visions of self and community.

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**A17-103**

## **Christian Systematic Theology Section**

**Saturday - 9:00 am-11:30 am**  
**CC-23B**

Stephen G. Ray, Lutheran Theological Seminary, Philadelphia, Presiding

Theme: *Sin*

Amy Carr, Western Illinois University

*Enduring Radical Distrust: Sin and Redemption among the Sinned Against*

Chris Boesel, Drew University

*Contextualizing That by Which We Are Contextualized: The Aporiatic Predicament of a Systematic Treatment of Sin*

Brian Robinette, Saint Louis University

*Transfiguring the Victim: Jon Sobrino, René Girard, and the Resurrection*

Krista Hughes, Drew University

*Moving Violation: A Feminist Reclamation of the Incurvatio*

**Abstract**

## **Christian Systematic Theology Section**

Theme: *Sin*

### **Enduring Radical Distrust: Sin and Redemption among the Sinned Against**

Amy Carr, Western Illinois University

Emerging Christian discourse about the “sinned-against” seeks to correct the tendency of Christian language about sin to address us primarily as sinners whose own actions are the source of a broken relationship to God. But Christian depictions of sin as distrust complicate efforts to distinguish our subjectivity as sinners and sinned-against, for one of the spiritual

effects of being traumatized by another's sin is precisely difficulty trusting God. Yet, how can theologians characterize such distrust as sin without implying that the sinned-against could have acted to prevent this sin from afflicting them? Building on biblical precedents for such naming, Flora Keshgegian's arguments against speaking of the sinned-against as innocent, and Luther's insights about God providentially stirring despair (and asking Christians to discern and endure the seemingly demonic masks of God), I will suggest several ways to enrich an account of sin and redemption from the perspective of the sinned-against.

### **Contextualizing That by Which We Are Contextualized: The Aporiatic Predicament of a Systematic Treatment of Sin**

Chris Boesel, Drew University

Kierkegaard and Barth are enlisted to tease out a certain aporiatic predicament facing a systematic treatment of sin. Sin is a necessary theological category that resists efforts to define it and employ it as a theme for systematic ends as if the reality of sin were determinable by and contextualize-able within the work of Christian doctrine. It can, nevertheless, become "unhelpful" if and when (as too often happens) its necessity is allowed, systematically, to take on a disproportionate centrality in determining the doctrinal witness to the "Christian message" of Trinitarian activity. What is needed is a systematic approach to sin that both acknowledges the extent to which its reality as undomesticate-able, uncontextualize-able mystery exceeds the systematic intentions, efforts, and capacities of the theologian (and the reader of theology), while simultaneously witnessing to the limits of sin as contextualized by the Trinitarian activity to which Christian systematic theology attempts to point.

### **Transfiguring the Victim: Jon Sobrino, René Girard, and the Resurrection**

Brian Robinette, Saint Louis University

This paper examines two distinctive, though complimentary proposals regarding the status of the victim in Christian theology. Engaging the work of Jon Sobrino and René Girard, it shows the importance of holding together in closest unity the themes of justice and forgiveness in Christian soteriology. The paper argues that the dialectical schema of victim/victimizer favored by Sobrino remains necessary to speak of God's eschatological justice, but insufficient in accounting for God's forgiveness and eschatological hospitality offered to both victims and victimizers. This is crucial to affirm since victimization is fiercely cyclical, as Girard's work has shown. Only by receiving God's offer of forgiveness in the risen victim can we perceive the depths of our guilt and complicity in the production of victims, even when bearing the mantle of justice. The "apocalyptic imagination" that energizes Sobrino's project must be contextualized within the "paschal imagination" we find in the work of Girard.

### **Moving Violation: A Feminist Reclamation of the *Incurvatio***

Krista Hughes, Drew University

How might contemporary theology rethink sin as it is employed to describe the fundamental

post-lapsarian character of humans as inescapably sinful? Starting from the confession that we understand sin only in light of divine grace, I seek to reconfigure this anthropological image according to a conception of grace that is thoroughly relational and dynamic and takes seriously the term's aesthetic connotations. I focus my reflections through the figure of the homo incurvatus in se ipsum. While honoring feminist critiques of the *Incurvatio*'s appropriateness for describing woman's sin, I suggest the *Incurvatio* does have applicability for women's self-understanding as persons thirsting for grace, for it limns a self-consciousness and anaesthesia that bind women and men. If grace is that which nurtures our "knowing and feeling with" God and world, then sin names the flow of violating events -- toward the divine, the world, and ourselves -- that render us relationally insensible.

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**A17-104**

### **Comparative Studies in Religion Section and Religion in South Asia Section**

**Saturday - 9:00 am-11:30 am**  
**MM-Torrance**

George Pati, Valparaiso University, Presiding

Theme: *Encounters in Ethnography Today*

Panelists:

Amy Allocco, Emory University

Neil Dalal, University of Texas, Austin

Karen Pechilis, Drew University

Bruce M. Sullivan, Northern Arizona University

Corinne Dempsey, University of Wisconsin, Stevens Point

Janet Gunn, University of Ottawa

Tracy Pintchman, Loyola University, Chicago

Selva J. Raj, Albion College

**Abstract**

**Comparative Studies in Religion Section and Religion in South Asia Section**

Theme: *Encounters in Ethnography Today*

Ethnography is not new to historians of religions, but such scholars have enthusiastically embraced this method in recent years. Factors that seem to encourage and validate today's expanding interest include globalization, issues of authenticity, the conjoining of fieldwork with home, and the pervasiveness of mediated classrooms. This panel, whose members all study South Asian religious traditions, especially Hinduism, explores current issues in ethnographic discourse, including: practice's reframing of text; home as field; and biography and ethnography. Short individual presentations will provide detailed observations of an ethnographic encounter and the significance it has for addressing wider issues in the understanding and practice of religion and ethnography. There will be ample time after the presentations for audience members to share their experiences as we work together as a group to find further connections among all the encounters that will help us determine what the experience of ethnography is teaching us today.

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**A17-105**

## **History of Christianity Section and North American Religions Section**

☐ **Saturday - 9:00 am-11:30 am**  
**CC-24C**

W. Clark Gilpin, University of Chicago and Harry Stout, Yale University, Presiding

Theme: *War and Religion in North America*

Panelists:

Edward J. Blum, San Diego State University

Ira Chernus, University of Colorado

Brandi Denison, University of North Carolina, Chapel Hill

Jonathan Ebel, University of Illinois, Urbana-Champaign

Andrew Murphy, Valparaiso University

☐ **Abstract**

## **History of Christianity Section and North American Religions Section**

Theme: *War and Religion in North America*

This interactive discussion, featuring Professors W. Clark Gilpin and Harry Stout as

moderators, explores the intersection of religion and war in the history and life of the United States. American historians have long seen wars as turning points in the American journey. From the “radicalism” of the American Revolution to the current “war on terror,” wars have fueled dramatic changes in the social, economic, and political lives of Americans. Yet many narratives of religion in the United States do not see war as a primary component in the making of American religion. Just how have wars shaped religious life and practice in the United States? And how, in turn, has religion shaped war, including its military, social, and cultural dimensions? This lively session asks its participants to muster their expertise in service to a critical issue in the life of the AAR and its members.

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**A17-106**

### **Philosophy of Religion Section**

☐ **Saturday - 9:00 am-11:30 am**  
**MM-Torrey 2**

Joseph Prabhu, California State University, Los Angeles, University of Chicago, Presiding

Theme: *G.W.F. Hegel: 200 Years after The Phenomenology of Spirit*

Thomas A. Lewis, Brown University  
*Projection in Hegel's Phenomenology of Spirit*

Christopher Roberts, Reed College  
*From the Slaughterbench of History to the Golgotha of Absolute Spirit: Hegel's Sacrificial Rhetoric and Philosophy's Sublation of Religion*

Andrew Hass, University of Stirling  
*Hegel and the Art of Negation*

Alison Bjerke, University of California, Santa Barbara  
*Love and the Dialectic*

☐ **Abstract**

### **Philosophy of Religion Section**

Theme: *G.W.F. Hegel: 200 Years after The Phenomenology of Spirit*

#### **Projection in Hegel's *Phenomenology of Spirit***

Thomas A. Lewis, Brown University

Hegel's treatment of religion in the *Phenomenology of Spirit* offers a striking early account of religion as projection. Where philosophy presents spirit in the concepts of thought,

religion portrays spirit through representations, consisting largely of images, allegory, and metaphor. Through its images, religion represents spirit as an other, so that even the religious community in which spirit is present remains “burdened with the antithesis of a beyond.” The *Phenomenology* — much more than the later *Lectures on the Philosophy of Religion* — stresses the need to move beyond religious representations to philosophical concepts. The subtlety of Hegel’s view of religion, however, appears in its much greater appreciation of religion’s importance than that found in most projectionist theories. While religion is to some degree alienating, Hegel portrays it as having a necessary and potentially positive social impact, rather than the deleterious consequences Feuerbach highlights.

### **From the Slaughterbench of History to the Golgotha of Absolute Spirit: Hegel’s Sacrificial Rhetoric and Philosophy’s Sublation of Religion**

Christopher Roberts, Reed College

This presentation argues that, as Hegel attempted to demonstrate this movement from religion to philosophy (or, from religion’s viewpoint, to effect philosophy’s usurpation of religion’s rightful place in society), he deployed in various ways a sacrificial rhetoric that reformulated key notions such as piety, devotion and authority. To achieve this change, Hegel had to reconceive the very history of Christianity, and, along with this, notions of sacrifice in relation to a rather unorthodox conception of Geist. To examine Hegel’s claims to be a Lutheran, I will turn to the culminating pages of *The Phenomenology of Spirit*. This dense instance of sacrificial rhetoric provides a rich hermeneutical resource for understanding Hegel’s attempt to validate a great deal of religion’s influence in modern society, but at the same time carve out a distinct space for philosophy as its translator in the university and in society as a whole.

### **Hegel and the Art of Negation**

Andrew Hass, University of Stirling

This paper will argue that Hegel’s *Phenomenology* presents a view of art that allows us to think of it beyond its subservience to either religion or philosophy, and beyond its aestheticization as “fine art” which we find in the later works. Out of its enmeshment with religion – “religion in the form of art” – we might think of a more originary “art” that returns us to the creative activity at the heart of consciousness and its coming to being in and for itself, as earlier sections describe. But this generative activity turns out to be, paradoxically, a negating force. The paper questions then whether, conceived as an originary movement, this creative negation, “art” in its most generative sense, also disrupts our received notions of religion and philosophy, and forces us into new interdisciplinary ways of thinking, in which art, religion, and philosophy might be radically reconceived even beyond Hegel.

### **Love and the Dialectic**

Alison Bjerke, University of California, Santa Barbara

Hegel’s dialectic has inspired whole fields of poststructuralist analysis that pivot around the question of desire, but matters are otherwise regarding the question of love. The paucity of scholarship on the role of love in Hegel’s thought is striking in light of the fact that love

provides the model for Hegel's earliest dialectic, and the dialect arguably ends in a love relationship in Hegel's latest published lectures on religion. Furthermore, it is significant that the *Phenomenology of Spirit* culminates in a moment of forgiveness. Reading the *Phenomenology* in conversation with Hegel's early ruminations on love shows that forgiveness is the operation of love. By exploring the connection between love and forgiveness, I will argue that the Spirit ultimately returns to itself thanks to the mystical impulse of love. This reading of love has implications for debates within political theology because it suggests that forgiveness, not recognition of right, achieves freedom.

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**A17-107**

## **Religion and the Social Sciences Section**

**Saturday - 9:00 am-11:30 am**  
**CC-24A**

Carol B. Duncan, Wilfrid Laurier University, Presiding

Theme: *Religion and Food*

Lynne Gerber, Graduate Theological Union

*The Christian Dieter's Dilemma: Navigating Abundance and Restriction in Christian Weight Loss Programs*

William Schanbacher, Claremont Graduate University

*Food Security and Food Sovereignty: Poverty and the Material Foundations of the Global Politics of Food*

Laura Hartman, University of Virginia

*Let Them Eat Cake: Food Prices, Fair Trade, and Christian Ethics*

Mary Ann Clark, Prescott, AZ

*There Is No Orisha As Lucky As The Stomach: Feasting and Feeding within Santería Ritual Practice*

**Abstract**

## **Religion and the Social Sciences Section**

Theme: *Religion and Food*

**The Christian Dieter's Dilemma: Navigating Abundance and Restriction in Christian Weight Loss Programs**

Lynne Gerber, Graduate Theological Union

Christian weight loss programs call on people to develop seemingly ascetic practices in the name of pleasing God by getting thin. But they also want to affirm a God who provides all good things to His people and who would never deprive them, especially of food. In order to be effective both as weight loss and as religious groups, these programs have to find a way to navigate this fundamental tension. This paper will examine two distinctive approaches to resolving it: abundance within strict food guidelines and extreme restraint with the most pleasurable of foods. It will argue that this tension is reflective of the affinity between evangelical Christianity and consumer culture and the resulting reluctance of Christian weight loss groups to critique one of the primary sources both of abundant food opportunities and cultural dictates that define bodily control in the face of abundance as a virtue.

### **Food Security and Food Sovereignty: Poverty and the Material Foundations of the Global Politics of Food**

William Schanbacher, Claremont Graduate University

As emergent topics in the social sciences and discussions on global poverty, this paper evaluates and contrasts the “food security” and “food sovereignty” movements. This evaluation addresses two methodological concerns: (1) How the social sciences and religious studies approach the study of food in general and (2) How a reflective concern for food sovereignty in specific can supplement discussions in the social sciences pertaining to food in a wide variety of cultural and religious contexts. Through a brief survey of key WTO policies and UN Human Development Reports, this paper contends that current trends in neo-liberal and developmental global food policy are endangering the basic material (i.e. food) foundations of religious and cultural traditions for a majority of the world's poor.

### **Let Them Eat Cake: Food Prices, Fair Trade, and Christian Ethics**

Laura Hartman, University of Virginia

Controversy over food pricing is not new to Christian ethics. Long before “fair trade” advocates argued that coffee sold at the lowest prices often is produced at the expense of badly-paid workers, Quaker abolitionist John Woolman was contemplating the price of sugar and molasses because of its complicity in the slave trade. Martin Luther, two centuries prior, at the dawn of capitalism, saw such economic abuses in his time that he called for state-determined prices, not trusting sinful individuals to trade fairly on their own. Contemporary feminists write of pricing in a context of mutuality, calling not only for fair wages and prices, but also for economic decisions based on the Christian norm of neighbor-love. This paper uses a method of historical Christian ethics, informed by an understanding of economics, politics, and ecology, to evaluate and assess the contributions of Christian thought to the question of appropriate food prices.

### **There Is No Orisha As Lucky As The Stomach: Feasting and Feeding within Santería Ritual Practice**

Mary Ann Clark, Prescott, AZ

Three ritual practices can be used to understand why food—its preparation, presentation and consumption—form important ritual activities within Orisha worship communities. Within

these traditions, rituals of blood sacrifice are commonly described with a metaphor of feeding and feasting enacted by the devotees for the Orisha. The fact that many rituals are either preceded or followed by a meal shared by the participants extend this metaphor beyond the principal ritual space. During other ritual occasions, fresh fruit and cooling desserts are presented to deities and devotees. What do these food choices tell us about these traditions and their theological understandings?

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**A17-108**

## **Study of Islam Section**

☐ **Saturday - 9:00 am-11:30 am**  
**MM-Santa Rosa**

James W. Laine, Macalester College, Presiding

Theme: *Tradition, Reform, and Modernity in South Asian Islam: Perspectives on the Deoband Madrasa*

SherAli Tareen, Duke University

*Internal Debates on Democracy, Pluralism, and Secularism in the Islamic Tradition: The Case of the Deoband Madrasa in India*

Brannon Ingram, University of North Carolina, Chapel Hill

*An Indian Scholar between Tradition and Modernity: The Fatawa of Rashid Ahmad Gangohi (d. 1905) on the Sufis*

Kelly L. Pemberton, George Washington University

*An Islamic Discursive Tradition on Reform as Seen in the Writing of Deoband's Maulana Taqi Uthmani*

Fareeha Khan, University of Michigan

*Madhhab Structure as Tool for Reform: Maintaining Interpretive Authority While Redefining Women's Right to Divorce*

Fuad Naeem, International Islamic University

*Sufism and Revivalism in South Asia: An Evaluation of Their Relationship in the Light of the Writings of Were Mawlānā Ashraf 'Alī Thānvī of Deoband and Mawlānā; Ahmad Raza Khān of Bareilly*

Responding:

Ebrahim Moosa, Duke University

## □ Abstract

### **Study of Islam Section**

Theme: *Tradition, Reform, and Modernity in South Asian Islam: Perspectives on the Deoband Madrasa*

Recent years have witnessed a spate of journalistic writing on the North Indian madrasa known as Deoband after it was reported that the Taliban considered themselves spiritual and intellectual descendants of the Deoband school. Established in 1867, the Deoband madrasa was created with the goal of instituting religious education and reform as a means of reinvigorating the diminished social and political prestige of the Indian Muslims in the aftermath of the abortive revolt against British authority in 1857. Despite the media attention lavished on Deoband today, we still lack critical scholarship on the institution's founding figures. The field of madrasa studies in general, and the study of Deoband in particular, remains largely unexplored and little understood. This panel hopes to redress this problem by examining four key figures in the history of Deoband and their responses to questions of law, gender, democracy, and Islamic mystical religiosity in the modern era.

### **Internal Debates on Democracy, Pluralism, and Secularism in the Islamic Tradition: The Case of the Deoband Madrasa in India**

SherAli Tareen, Duke University

Lately, questions relating to Islam's compatibility with democracy, or the question of why Islam seems incompatible with Western notions of secularism and democracy, have generated a considerable amount of interest in both scholarly and journalistic communities. This paper is not concerned with answering the question of whether Islam is or is not compatible with democracy. Rather, it is primarily interested in presenting a set of illustrations from modern Muslim discourses that demonstrate the variety of responses to this issue with regard to one important school of Muslim reformist thought, Deoband. More specifically, this paper is based on a comparison between the thought of two major Deoband thinkers, Maulana Ashraf Ali Thanavi (d. 1943) and Maulana Ubaid Ullah Sindhi (d. 1943).

### **An Indian Scholar between Tradition and Modernity: The Fatawa of Rashid Ahmad Gangohi (d. 1905) on the Sufis**

Brannon Ingram, University of North Carolina, Chapel Hill

A major target of South Asian reformist thought has been Sufism, historically the pre-eminent source of the very interior self-formation that the reformists have claimed to advocate. Reformists, like the Sufis, upheld the Prophet Muhammad as the foremost pious exemplar. Many of the most vehement attacks on Sufism, in fact, were made by reformists who were themselves Sufis. How did this curious turn of events in the history of South Asian Islam come about? My paper provides one perspective on this question by examining the writings of a seminal figure of the Deoband school, Rashid Ahmad Gangohi (1829-1905), focusing on his collection of his legal responsa (fatawa, sing. fatwa) in Urdu, the *Fatawa-yi Rashidiyya*, as well as supplementary literature in Urdu by other Deobandis and secondary

studies in English.

**An Islamic Discursive Tradition on Reform as Seen in the Writing of Deoband's Maulana Taqi Uthmani**

Kelly L. Pemberton, George Washington University

This paper critically analyzes a cross-section of the jurisprudential works and “perfecting the faith” texts produced by one of the most renowned scholars to emerge in recent history from Deoband: Maulana Muhammad Taqi `Uthmani. While assessing `Uthmani's contribution to what might be termed a “contemporary discursive tradition” of Islamic reform, I focus upon two key tensions that emerge in his writing: between the idea of a “universal” Islam guided by the principles of Shari`a and the particularities of Hanafi jurisprudence in contemporary Pakistan; and between Uthmani's own apparently contradictory uses of taqlid (imitation of precedent) and ijihad (independent reasoning). The paper argues that 'Uthmani's teachings carry broader implications for a recasting of reformist movements in Islam today, one that envisions them as part of an ongoing dynamic construction of religious authority.

**Madhhab Structure as Tool for Reform: Maintaining Interpretive Authority While Redefining Women's Right to Divorce**

Fareeha Khan, University of Michigan

This paper investigates the interconnections between reform, gender, and religious authority in the intellectual history of the Deoband madrasa. More specifically, it deals with the discourses on Muslim divorce law of Maulana Ashraf 'Ali Thanavi, the renowned Indian Hanafi scholar and Sufi of the Deoband school. One of the most startling aspects of Thanavi's collection of fatwas is that he advocates the transference of the right of divorce to women. The unilateral right to divorce is often portrayed as a jealously guarded privilege afforded to the man alone, with Muslim women usually being allowed only recourse to court action if severe breaches of marital rights could be proven. By advocating the transferal of this right to the wife, Thanawi shows that even the most taboo Muslim ideas could be challenged, as long as this challenge was posed in a way that could fit within existing frameworks of Muslim legal discourses.

**Sufism and Revivalism in South Asia: An Evaluation of Their Relationship in the Light of the Writings of Were Mawlānā Ashraf 'Alī Thānvī of Deoband and Mawlānā; Ahmad Raza Khān of Bareilly**

Fuad Naeem, International Islamic University

Scholarly and popular discourse has often considered modernists and puritanical reform movements as the primary catalysts of change in the Islamic world over the last two centuries. This discourse as well as supposed dichotomies between Sufism and revivalism or between traditionalism and change are challenged upon closer analysis of how Sufism has often been at the center of Islamic revivalism in the modern era and how tradition has been reinterpreted, reformulated, and reinvented to assert new modes of Islamic identity in the modern world. In the context of South Asia, the two major orientations of Sunni Islam over the last century, the Deobandī and the Barelvī are represented by 'ālim-Sufis Mawlānā Ashraf

'Alī Thānvī (1860-1943), and Mawlānā Aḥmad Raza Khān (1856-1921), respectively. Despite differences, they utilized Sufi ideals to reformulate Islamic practice and self-identity in the modernizing milieu of Muslim India under British rule.

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 **A17-109**

**Theology and Religious Reflection Section**

☐ **Saturday - 9:00 am-11:30 am**  
**MM-Coronado**

Hjamil A. Martinez Vazquez, Texas Christian University, Presiding

Theme: *Sighting Whiteness: The Presence in Absence of Whiteness in White Theology and the Academy*

Panelists:

James W. Perkinson, Ecumenical Theological Seminary

Elaine Robinson, Brite Divinity School

Mary McClintock Fulkerson, Duke University

Responding:

Dwight N. Hopkins, University of Chicago

Namsoon Kang, Brite Divinity School

☐ **Abstract**

**Theology and Religious Reflection Section**

Theme: *Sighting Whiteness: The Presence in Absence of Whiteness in White Theology and the Academy*

This panel will explore the ways in which Anglo/White theologians ignore, obscure, or deny the questions of race and racism, especially in terms of their own whiteness (in both the ontological and geopolitical senses). How does this lack of vision take shape in theology and the academy? How can Anglo theologians work toward sighting/citing/site-ing whiteness in transformational ways?

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 **A17-110**

## Women and Religion Section

☐ **Saturday - 9:00 am-11:30 am**  
**GH-Windsor**

Jung Ha Kim, Georgia State University, Presiding

Theme: *Women in the American Religious Imagination*

Jeannine Hill Fletcher, Fordham University

*“This Woman Is a Pagan, but a Very Good Friend”*: *Chinese Women in the American Religious Imagination*

Judith Plaskow, Manhattan College

*Embodiment, Elimination, and the Role of Toilets in Struggles for Social Justice*

Nami Kim, Spelman College

*From “Helpless Heathens” to “Deserving Victims”*: *“Asian Women” in the American Religious Imagination*

Wilis Rengganiasih Endah Ekowati, Florida International University

*Official DeNUNciation: Theravāda Buddhist Nuns in Indonesia Struggling to Define Identity*

Responding:

E. Ann Matter, University of Pennsylvania

Business Meeting:

Jung Ha Kim, Georgia State University, Presiding

☐ **Abstract**

## Women and Religion Section

Theme: *Women in the American Religious Imagination*

### **“This Woman Is a Pagan, but a Very Good Friend”**: **Chinese Women in the American Religious Imagination**

Jeannine Hill Fletcher, Fordham University

Among the archives of the Maryknoll Sisters (Ossining, New York) are papers from their work in Chinese missions. Their letters, diaries, and published works reflected and shaped the religious imagination of 1930s and 1940s America. A caption on an otherwise unmarked photograph will serve as the touchstone for this investigation into the conflictual representation of Chinese women. It reads: “This woman is a pagan, but a very good friend.” The conflicted nature of the representation of Chinese women will emerge from culling

portraits like this one from the many writings of Maryknoll. However, the unique experience of Maryknoll sisters allowed them to come to know Chinese women as friends. Their writings help to fill out the portrait of Chinese women held in the American religious imagination.

### **Embodiment, Elimination, and the Role of Toilets in Struggles for Social Justice**

Judith Plaskow, Manhattan College

Despite four decades of feminist discussion and reclamation of the body, the subject of elimination as a fundamental aspect of body experience has received little attention. This paper will use the issue of women and toilet space in the U.S. as a starting point for mapping a larger project that takes seriously both theoretical issues around elimination and embodiment and the relationship between adequate toilet facilities and access to full public participation and citizenship. After looking at public toilets as a site of women's marginalization and incomplete resistance, I will consider the questions of why the demand for sufficient bathroom space has not been part of a broader feminist analysis and agenda and why it is important to end the silence around this issue.

### **From “Helpless Heathens” to “Deserving Victims”: “Asian Women” in the American Religious Imagination**

Nami Kim, Spelman College

This paper examines the images of “Asian women” in the American religious imagination by comparing the nineteenth century US Christian missionary discourse with the contemporary “faith-based” human rights discourse. There are interesting parallels found between the two in relation to the components of what is called the “fairy tale” that characterizes the story of victim in human rights crisis. The components are victim who deserves “rescue,” the villain, and the savior who rescues the victim. In the missionary discourse during the so-called golden age (1880-1920) of American Protestantism, it was the image of helpless “heathen” women that kindled light on “Western” people's imagination about “Asian women,” thus motivating Christians to support the mission movement both ideologically and materially. Similarly, oppressed and deprived “Asian women” who need “rescue” from the “ungodly” regimes is one of the images that mobilizes Christians to support the new faith-based movement both ideologically and materially.

### **Official DeNUNciation: Theravāda Buddhist Nuns in Indonesia Struggling to Define Identity**

Wilis Rengganiasih Endah Ekowati, Florida International University

The Theravāda Buddhism basic reasoning for prohibiting women from the Sangha is the historical accident: the fading away of the Bhikkhuni Sangha, the order of nuns, in the eleventh century CE due to war and famine in India and Sri Lanka. This paper will examine the controversy over the bhikkhuni ordination taken by Indonesian Theravādin women and rejected as invalid by the Theravādin monastic governing body in Indonesia. Based upon the author's field research and interviews, as well as the author's experience as a Theravādin woman in Indonesia, the paper's main focus is the Indonesian-context discourse. Drawing

upon the Eightfold Path, the bhikkhunis and their supporters plea: with “right speech,” “right understanding,” “right thought,” and the “right action,” the first step might be taken now to liberate all, including women, in this very lifetime.

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**A17-111**

## **Afro-American Religious History Group**

**Saturday - 9:00 am-11:30 am**  
**MM-Del Mar**

Kamasi Hill, Garrett-Evangelical Theological Seminary, Presiding

Theme: *Go West: African Americans and Religion in the West*

Larry G. Murphy, Garrett-Evangelical Theological Seminary  
*Thematic Prisms for Exploring African American Religious History in the US West*

Julius Bailey, University of Redlands  
*Imagining the American West: Benjamin T. Tanner and the Politics of Racial Destiny in the AME Church*

Lerone Martin, Emory University  
*"It Is Wonderful!" out West: Father Divine, the Peace Mission Movement, and California*

Responding:

Randi Jones Walker, Pacific School of Religion

Business Meeting:

Moses N. Moore, Arizona State University, Presiding

**Abstract**

## **Afro-American Religious History Group**

Theme: *Go West: African Americans and Religion in the West*

**Thematic Prisms for Exploring African American Religious History in the US West**  
Larry G. Murphy, Garrett-Evangelical Theological Seminary

Though black people had resided in the trans-Mississippi West since Spanish colonial days, the mid-nineteenth century saw a significant movement of US-based blacks into this region. Along with this influx came the institution created decades before amidst white oppression

on the farms and white discrimination in the cities - the black church. The church and its clergy leadership held a pivotal position in black community life. This paper identifies hermeneutical lenses for discerning an understanding of the nature and mission of black church bodies established by clergy as well as laity in the procreant environs of the US West. It thus addresses the challenge of new frontiers; the West as “land of promise;” as El Dorado; as alternative to the violent racial stigmatization of the South, while yet a space of continuing racial animus; as “a man’s world” where women excelled; as home missions opportunity; as site of black ecumenism.

### **Imagining the American West: Benjamin T. Tanner and the Politics of Racial Destiny in the AME Church**

Julius Bailey, University of Redlands

During his tenure as editor of the *Christian Recorder* from 1868 to 1884, through editorials, articles, and letters, Bishop Benjamin T. Tanner of the AME Church made political, economic, biblical, and scientific arguments for the “Americanness” of blacks and the appropriateness of their migration to the site of the quintessential American spirit, the West. Tanner’s unbridled passion for the American West and its potential role in the future of the race and complicated re-framing of the central homeland for African Americans provides a useful counterpoint to the prominent “Back-to-Africa” advocates such as Edward Blyden and Henry McNeal Turner, undermines the strict dichotomy between nationalist and assimilationist perspectives in African American religious history, and illumines the distinctiveness of the imagined space of the West in the politics of racial destiny.

### **"It Is Wonderful!" out West: Father Divine, the Peace Mission Movement, and California**

Lerone Martin, Emory University

The scholarly treatment of the Peace Mission Movement has primarily focused on two aspects of the movement: Father Divine’s claims of divinity and his controversial financial affluence. With the exception of a few texts, the racial reform efforts of the movement have been forgotten. Furthermore, This interpretive lens is primarily applied to the movement’s activity on the east coast, namely New York and Philadelphia. However, approximately a third of the movement’s branches existed west of the Mississippi, with California being the home to the majority. Whites comprised roughly 70 percent of the Peace Mission Movement’s membership in California. Further investigation into the career of the Peace Mission Movement in California will reveal often overlooked aspects of the Movement, in particularly the movement's myriad of efforts and activities aimed at racial equality.

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**A17-112**

**Bonhoeffer: Theology and Social Analysis Group**

☐ **Saturday - 9:00 am-11:30 am**

## CC-24B

Martin Rumscheidt, Atlantic School of Theology, Presiding

Theme: *Appraising Bonhoeffer: Pastoral Resistance*

Peter Frick, St. Paul's College, University of Waterloo  
*Who Is Bonhoeffer: Theologian, Philosopher, Exegete, or Pastor?*

Rachel Payne, Baylor University  
*Chronos, Kairos, and Jubilee in Dietrich Bonhoeffer and André Trocmé: Nonviolent Revolution Realized through Eschatologically Reading Scripture*

Nancy Lukens, University of New Hampshire  
*The Language of Non-Religious Interpretation in Bonhoeffer's Prison Writings*

### □ **Abstract**

#### **Bonhoeffer: Theology and Social Analysis Group**

Theme: *Appraising Bonhoeffer: Pastoral Resistance*

Throughout his life, Dietrich Bonhoeffer assumed many roles; he was, among other things, a theologian, a philosopher, a poet, an exegete, and a pastor. The papers in this session will examine and assess these roles in different ways: by looking at the broad sweep of Bonhoeffer's life and the various roles he played over time; by placing him in conversation with Nazi-era French pastor and pacifist André Trocmé; and by exploring Bonhoeffer's creation and use of non-religious language in his prison writings. At stake in this appraisal of Bonhoeffer is not only our understanding of Bonhoeffer in his own context, but an understanding of Bonhoeffer that informs current use (and current misuse) of his work and legacy. This session will also interest those who wish to explore the role of pastor in resistance and in constructive Christian responsibility.

#### **Who Is Bonhoeffer: Theologian, Philosopher, Exegete, or Pastor?**

Peter Frick, St. Paul's College, University of Waterloo

The main objective of this study is to clarify the various professional roles Bonhoeffer assumed over his lifetime and to examine how these roles functioned in their uniqueness and how they were correlated among each other. Who was Bonhoeffer? A theologian, a philosopher, an exegete, a pastor? Was he primarily one of these, or did his life bear witness to the fact that he was simultaneously some or even all of these? I will argue that Bonhoeffer understood himself as embodying all of these roles. For him, these four roles are mutually correlated in a manner that is progressive from theologian to pastor. Ultimately, being a pastor was the most valued for Bonhoeffer. It is possible to hold the three first roles without being a pastor; but it is impossible to be a pastor without also being a theologian, philosopher, and exegete.

## **Chronos, Kairos, and Jubilee in Dietrich Bonhoeffer and André Trocmé: Nonviolent Revolution Realized through Eschatologically Reading Scripture**

Rachel Payne, Baylor University

Faced with the horror of the Nazi regime's violent agenda, Dietrich Bonhoeffer and André Trocmé both relied on an eschatological reading of the Sermon on the Mount to inform and justify their revolutionary actions. In their published works, both emphasize the role of the church community as a means of perpetuating a nonviolent social ethic, but only the Frenchman largely succeeded in equipping his congregation to perform practical work toward realizing social justice on earth by redeeming victims of oppression. My aim in this paper is to highlight the references that each man makes to the constancy of God's timeline as opposed to the capriciousness of human history. I will show that the small but significant differences between their readings of chronos and kairos--particularly with regard to how they interpret Jesus' radical re-readings of Jewish models of eschatology--suggest the reason for their divergence in praxis.

## **The Language of Non-Religious Interpretation in Bonhoeffer's Prison Writings**

Nancy Lukens, University of New Hampshire

This paper considers implications for today's reception of Bonhoeffer's May 1944 statement: "Our church... is incapable of taking the word of reconciliation and redemption to humankind and the world. Our earlier words are therefore bound to lose their force..." Bonhoeffer affirms a "new language, perhaps quite non-religious, but liberating and redeeming." The paper examines the prison poems, particularly "Jona" and "Von guten Mächten," as expressions of Bonhoeffer's non-religious interpretation, linking these writings with the "view from below" and "costly grace," which contrast sharply with rhetorical misappropriations of Bonhoeffer on the religious Right. It argues with Jürgen Henkys that precisely because of Bonhoeffer's experience of the loss of credibility of religious language in the church and in the culture around him, his poetry in particular becomes his ultimate expression of non-religious interpretation of Christian faith and cannot be responsibly read as rooted in individualistic piety or self-righteous civil religion.

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**A17-113**



### **Buddhist Philosophy Group**

☐ **Saturday - 9:00 am-11:30 am**  
**MM-Columbia 3**

A. Charles Muller, Toyo Gakuen University, Presiding

Theme: *Dignāga in China*

Zhihua Yao, Chinese University of Hong Kong

*Empty Terms in Buddhist Logic: Dignāga and His Chinese Commentators*

Dan Lusthaus, Brookline, MA

*Dignāga's Saṃvitti Re-examined through the Chinese Sources*

Chen-Kuo Lin, National Chenchi University

*The Object of Cognition in Dignāga's Ālambanaparīkṣāvṛttihi: On the Controversial Passages in Paramārtha's and Xuanzang's Translations*

Junjie Chu, University of Vienna

*Dignāga on the Object of Cognition*

Business Meeting:

A. Charles Muller, Toyo Gakuen University, Presiding

John D. Dunne, Emory University, Presiding

☐ **Abstract**

**Buddhist Philosophy Group**

Theme: *Dignāga in China*

Despite the monumental importance of Dignāga for Buddhist philosophy and Indian philosophy in general, most of his important works survive in complete form only in Chinese and/or Tibetan translations. The Chinese translations of his Ālambana-parīkṣā (one of which includes the only extant version of Dharmapāla's commentary) display interesting and suggestive differences of interpretation that shed light on how key elements of Dignāga's epistemology were understood. Nyāyamukha is extant only in its two Chinese translations. Roughly a dozen texts in the Chinese canon discuss passages from the Pramārasamuccaya. Several other Dignāga texts are also preserved in Chinese. The papers will focus on important issues in the interpretation and analysis of Dignāga's thought: epistemological and logical issues, questions of language and the status of cognitive objects, Dignāga's impact on Indian and Chinese Buddhism, how he was interpreted, and contributions of his thought to contemporary philosophy.

**Empty Terms in Buddhist Logic: Dignāga and His Chinese Commentators**

Zhihua Yao, Chinese University of Hong Kong

The present paper will explore how Dignāga, the founder of Buddhist logic, deals with the issue of empty subject terms. On the one hand, he proposed a method of paraphrase, which resembles Russell's theory of descriptions. On the other hand, his use of his apoha theory tended toward a pan-fictionism. Subsequently, Dharmakīrti's efforts made the latter approach become more acceptable among later Indian and Tibetan Buddhists. In contrast, the Chinese Buddhists, who were free from the influence of Dharmakīrti, dealt with the issue in three different ways: 1) adhering to Dignāga's method of paraphrase; 2) allowing exceptions for non-implicative negation; and 3) indicating the propositional attitude of the given

proposition. The variety of the Buddhist approaches to the problem of empty terms will enrich our understanding of the philosophical issues related to empty terms.

### **Dignāga's *Sasaṃvitti* Re-examined through the Chinese Sources**

Dan Lusthaus, Brookline, MA

Dignāga, in both the *Pramārasamuccaya* and *Nyāyamukha*, includes *svasaṃvitti* (Ch.: *zizheng*) as an intrinsic and necessary component of *pratyakṣa* (cognitive sensation). What does *svasaṃvitti* mean, and how does it help provide Dignāga's formulation of *pratyakṣa* with the requisite qualities of a *pramāra*? The discussion will explore two hypotheses: (1) Redefining *pramāra* in Dignāga's usage from "justification" or "truth" to "what undeniably conveys novel knowledge;" this distinction may not be trivial. (2) Evidence in the Chinese sources that *svasaṃvitti* originally meant something other than "cognition cognizing itself" and that this later meaning (already partially entertained in the *Cheng weishilun*), when imported back into Dignāga, introduces more confusion than light. For Dignāga, *svasaṃvitti* may have meant something akin to the Pāli terms: *sacchikiriya* (realization, experience), *sacchikaroti* (to see with one's own eyes, to experience for oneself); *sacchikaraṇīya* (able to be experienced [in four ways: by *kāya*, *sati*, *cakkhu*, and *paññā*]).

### **The Object of Cognition in Dignāga's *Ālambanaparikṣavṛtti*: On the Controversial Passages in Paramārtha's and Xuanzang's Translations**

Chen-Kuo Lin, National Chenchi University

In this paper, I will examine how Dignāga's *Ālambanaparikṣavṛtti* was differently received in Paramārtha's and Xuanzang's translations. Following Dharmapāla's Commentary, Xuanzang claims that the object of cognition in *Ālambanaparikṣavṛtti* refers to five kinds of sensory objects. By contrast, in Paramārtha's translation the object of cognition refers to six kinds of objects. Why was the object of *mano-vijñāna* left unexamined in Xuanzang's translation? In order to solve the interpretive controversy between Paramārtha and Xuanzang, I will also address the following questions: Is it legitimate to read Dignāga's *Ālambanaparikṣavṛtti* in light of "consciousness-only"? Or is it better to read it in light of Dignāga's later logico-epistemological works, such as *Nyāyamukha* and *Pramārasamuccayavṛtti*? How is the object of *mano-vijñāna* related to the other five sensory objects? Does it have to do with *mānasa-pratyakṣa* or "mano-vijñāna arising simultaneously with five sensory objects" (*wu-chu-yi-shi*)? Those questions will be examined in my paper.

### **Dignāga on the Object of Cognition**

Junjie Chu, University of Vienna

In the *Pramāra-samuccaya* with its *Vṛtti* Dignāga states that perception is free from conceptual construction and that its object is the *svalakṣara* – usually translated as "particular" while cognitive objects other than those in perception are either conventionally existent or imagined. However Dignāga does not offer a clear explanation of this *svalakṣara*. Dharmakīrti interprets it as a real thing that can fulfill a purpose. In this paper, after an analysis of Dignāga's thought about the object of cognition in his earlier works, I will examine his statement in *PS(V)* about *svalakṣara* and demonstrate that Dignāga, unlike

Dharmakīrti, is consistently an Internalist (antarjñeya-vādin), so that his svalakṣaṛa should be understood as being internal in nature.

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**A17-114**

## **Comparative Religious Ethics Group**

**Saturday - 9:00 am-11:30 am**  
**MM-Carlsbad**

Anne E. Monius, Harvard University, Presiding

Theme: *Current Work in Comparative Ethics: Religious Liberalism, Moral Virtuosity, and the Experience of Limits*

Elizabeth Barre, Florida State University

*The Possibility of Religious Liberalism: The Common Good and Civil Society in Catholic and Islamic Political Thought*

Nathaniel Barrett, Boston University

*Musicality and Ren: An Examination of the Early Confucian Ideal of Moral Virtuosity and Its Applicability to Multicultural Societies of Late Modernity*

Peter T. C. Chang, Harvard University

*Comparative Study of Conscience: Joseph Butler and Wang Yang-ming*

David Clairmont, University of Notre Dame

*Persons as Religious Classics: Green, Tracy, and the Theology of Bridge Concepts*

Responding:

Sumner B. Twiss, Florida State University

**Abstract**

## **Comparative Religious Ethics Group**

Theme: *Current Work in Comparative Ethics: Religious Liberalism, Moral Virtuosity, and the Experience of Limits*

**The Possibility of Religious Liberalism: The Common Good and Civil Society in Catholic and Islamic Political Thought**

Elizabeth Barre, Florida State University

Given the current religious conflicts taking place in the Middle East, many are beginning to

wonder whether the values associated with democratic liberalism might be fundamentally incompatible with Islam. Indeed, Muslims themselves often argue that Islam—unlike Christianity—cannot recognize a separation between religion and politics. Is this accurate? By comparing certain aspects of Catholic and Islamic political thought, I will show that this assertion betrays a misunderstanding of both Islam and Christianity. In fact, there turn out to be many ways in which Islamic struggles with liberalism mirror the struggles of the Catholic Church. More specifically, I will argue that notions of the “common good” and “civil society” play similar roles in the political arguments of both traditions. Yet, I will also show that subtle differences have important implications for understanding the different ways in which liberalism might (or might not) take root in the Islamic world.

### **Musicality and Ren: An Examination of the Early Confucian Ideal of Moral Virtuosity and Its Applicability to Multicultural Societies of Late Modernity**

Nathaniel Barrett, Boston University

This paper explores some of the unique resources and possible limitations of early Confucian moral philosophy through an examination of a conspicuous trope of early (pre-Qin) Confucian texts: refined musical performance as a metaphor for moral virtuosity, or ren. With special attention to Xunzi’s essay, “Discourse on Music,” the paper unpacks the many ways in which musical metaphors serve to clarify some of the most compelling traits of Confucian moral philosophy – especially its emphasis on the aesthetic and spontaneous aspects of moral conduct – as well as some of its liabilities. In particular, musical metaphors alert us to the issue of the importance of cultural commonality for the development of moral virtuosity, an especially important issue for those who wish to adapt Confucian ideals to our late-modern, multicultural setting.

### **Comparative Study of Conscience: Joseph Butler and Wang Yang-ming**

Peter T. C. Chang, Harvard University

Joseph Butler and Wang Yang-ming exalted conscience (or liang-chih, in Wang’s terminology) as the individual person’s moral guide. While elevating the authority of conscience, Butler and Wang were mindful that this faculty does err; hence, one’s invocation of conscience in moral decision-making may yet serve as an excuse or cover for erroneous convictions. In my paper, I analyze how Butler and Wang dealt with the dilemma of moral fallibility and the complex reality of erroneous conscience. I will show that in light of human finitude, these two thinkers pleaded for a degree of toleration of people’s diverse and even faulty opinions. Yet they also expected strict conformity to a set of core values considered foundational to the moral order. My ultimate aim is to show that Butler and Wang upheld a moral framework that allowed them to accommodate diverse, even erroneous, conscientious views without surrendering to extreme subjectivism.

### **Persons as Religious Classics: Green, Tracy, and the Theology of Bridge Concepts**

David Clairmont, University of Notre Dame

This paper examines the early comparative work of Ronald Green to uncover missed comparative opportunities in his Kantian program. Specifically, it focuses on the notion of

limits as uniting the distinctly moral and religious domains of human life. To develop the importance of reflection on moral and religious limits for comparative ethics, this paper turns to the work of David Tracy on the religious classic to examine how the moral person as one who confronts her or his own moral and religious limits has the capacity to bear a "surplus of meaning" in the unfinished nature of their moral lives. Outlining the person as religious classic offers a new place for historical and theological voices to come together in constructive comparative conversations.

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**A17-115**

## **Feminist Theory and Religious Reflection Group**

**Saturday - 9:00 am-11:30 am**  
**GH-America's Cup**

M. Gail Hamner, Syracuse University, Presiding

Theme: *Discussion of Saba Mahmood's The Politics of Piety: The Islamic Revival and the Feminist Subject*

Panelists:

Janet R. Jakobsen, Columbia University

Amina Wadud, Virginia Commonwealth University

Kathleen Roberts Skerrett, Grinnell College

Responding:

Saba Mahmood, University of California, Berkeley

Business Meeting:

Rosemary P. Carbine, College of the Holy Cross, Presiding

**Abstract**

## **Feminist Theory and Religious Reflection Group**

Theme: *Discussion of Saba Mahmood's The Politics of Piety: The Islamic Revival and the Feminist Subject*

Saba Mahmood's recent book, *The Politics of Piety: The Islamic Revival and the Feminist Subject* has generated prolific excitement and debate across numerous discourses. This panel

discussion includes papers from three scholars from three different subfields of religious studies. The paper presentations will be followed by a response from Professor Mahmood.

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## Hinduism Group

### ☐ Saturday - 9:00 am-11:30 am GH-America's Cup

Brian A. Hatcher, Illinois Wesleyan University, Presiding

Theme: *Producing Vaishnavism: Texts, Practices, and Devotees in the Colonial Context*

James P. Hare, Columbia University  
*Garlanding Hinduism: Nabhadass's Bhaktamal in the Colonial Context*

Rebecca Manring, Indiana University, Bloomington  
*Advaita's Nineteenth-Century Reconstruction*

Varuni Bhatia, Columbia University  
*Instructions for Worship: Vaishnava Ritual Manuals and Everyday Practice in Colonial Bengal*

Jason Fuller, DePauw University  
*Bhaktivinoda Thakura and the Recovery of Gaudiya Vaisnavism in Late Nineteenth-Century Bengal*

Business Meeting:

Timothy Lubin, Washington and Lee University, Presiding  
Vijaya Nagarajan, University of San Francisco, Presiding

### ☐ Abstract

## Hinduism Group

Theme: *Producing Vaishnavism: Texts, Practices, and Devotees in the Colonial Context*

The late nineteenth century marked a critical moment in the emergence of Vaishnavism, and Hinduism more generally, as a marker of religious and political identity. While a trend toward consolidation dates from prior to the colonial era, the colonial encounter served as a catalyst for the establishment of Hinduism as a religious tradition comparable to Christianity and Islam. Out of specific sectarian contexts a pan-Indian concept of Vaishnavism took hold and came to define a Hinduism centered on monotheistic bhakti devotionism. The four

papers in the session will address themes such as religious reform, print, the emerging middle-classes, the rise of new intellectuals, and the spread of capitalism to shed light on Vaishnavism in the late nineteenth and early twentieth centuries. As a session, we hope to show that the new institutions and contexts of the colonial environment directly or indirectly shaped the transformations within Vaishnava traditions during this period.

### **Garlanding Hinduism: Nabhadasi's *Bhaktamal* in the Colonial Context**

James P. Hare, Columbia University

Composed in the late sixteenth- or early seventeenth-century, Nabhadasi's *Bhaktamal* occupies a central position in the consolidation of Hinduism. Although composed in a Ramanandi context, this text presents a catholic view of Vaishnavism that cuts across boundaries of sect, region, caste, and gender. An extensive commentarial literature has formed around this text. The earliest and most influential commentary is Priyadas's 1712 CE *Bhaktirasabodhini*, which has itself become the subject of commentary and exegesis. This paper examines the reception and publication of the *Bhaktamal* and *Bhaktirasabodhini* during the late nineteenth and very early twentieth centuries. These decades saw numerous translations, commentaries, and retellings of the *Bhaktamal*, culminating in Sitaramsharan Bhagwan Prasad "Rupkala's" exegesis and edition, published in the first decade of the twentieth century. In the supra-sectarian framework of the *Bhaktamal*, Rupkala and others found an ideal location for the construction of a non-sectarian Vaishnavism.

### **Advaita's Nineteenth-Century Reconstruction**

Rebecca Manning, Indiana University, Bloomington

Advaita Acharya, the elder statesman and forerunner of the Gaudiya Vaishnava tradition, lent the young movement his gravitas and respectability in its formative years. Four hundred years later, he (or at least, newly discovered hagiographies) appeared to uphold conservative, Brahmanical values in a world now governed by European rationalists. Clearly his summoners were consciously using him as a weapon in an ideological battle, but was it a battle against colonialism or something else entirely?

### **Instructions for Worship: Vaishnava Ritual Manuals and Everyday Practice in Colonial Bengal**

Varuni Bhatia, Columbia University

This paper will analyze two manuals of Gaudiya Vaishnava ritual and worship: *Gauranga Puja Paddhati (A Method for the Worship of Chaitanya)*, which appeared in print in 1906, and *Vaishnaviya Sadhan Paddhati (A Manual of Vaishnava Practice)*, which was published in 1935. It will look at how these manuals operate in the religious world of the emerging Bhadrak (middle-classes) of Bengal. What kind of practices do they propagate? What kind of an adjustment among time, work, and worship can be seen in these manuals? Who is their target audience, and how do the authors understand themselves influencing their readership? This paper will show how the coming of print, the concept of the workday, and the critiques of missionaries and other educated Indians created the conditions wherein Vaishnava practices had to be disciplined in accordance with theological challenges as well as secular

concerns.

## **Bhaktivinoda Thakura and the Recovery of Gaudiya Vaisnavism in Late Nineteenth-Century Bengal**

Jason Fuller, DePauw University

In late nineteenth-century Bengal, religious modernizers and social reformers attacked Gaudiya Vaisnavism for its sectarianism, irrationality, and intellectual inadequacy. Responding to the challenges of a universalizing Christianity and Brahmo reform movements, a well-respected Deputy Magistrate named Bhaktivinoda Thakura took up the defense of Gaudiya Vaisnavism at the end of the century. Over the course of thirty years Bhaktivinoda distinguished himself as the leading defender of Vaisnavism in Bengal. His greatest contributions to Vaisnava faith and practice were ideas which emerged out of his unflinching confrontation with the proponents of secularism and religious modernization during the colonial period. In this paper I will address Bhaktivinoda's "modernization" of Vaisnavism through an investigation of the ways in which he employed emerging technologies and middle-class discursive practices in his rearticulation of Gaudiya Vaisnavism for a new urbane bourgeois audience in the latter half of the nineteenth century.

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**A17-117**

### **Law, Religion, and Culture Group**

☐ **Saturday - 9:00 am-11:30 am**

**MM-Leucadia Oceanside Pacific Point Loma Leucadia**

Russell T. McCutcheon, University of Alabama, Tuscaloosa, Presiding

Theme: *Authority and Representation in Legal and Religious Contexts*

Loriliai Biernacki, University of Colorado, Boulder

*Miming Manu: Women and Authority in Relation to Manu's Law Book*

Greg Johnson, University of Colorado, Boulder

*Social Lives of the Dead: Contestation and Continuities in Hawaiian Repatriation*

Ruth Mas, University of Colorado, Boulder

*Sedimenting Secularity in Contemporary France: Law and Muslim Bodies that Matter*

Paul R. Powers, Lewis and Clark College

*"When the Scrolls Shall Be Unrolled": Turning Deeds into Words in Classical Islamic Legal and Eschatological Thought*

Responding:

Bruce Lincoln, University of Chicago

☐ **Abstract**

**Law, Religion, and Culture Group**

Theme: *Authority and Representation in Legal and Religious Contexts*

This paper session is composed of three papers that cohere around themes pertaining to authority and representation in religiously consequential legal (con)texts. The papers share an analytical focus on issues surrounding ways discourse, language, and rhetoric function in such contexts, with particular attention to subaltern voices. While exploring common themes, these papers take on diverse contexts, including *Manu's Law Book* and its subversion, repatriation conflicts surrounding the royal dead in contemporary Hawai`i, the formation of secular Muslim subjectivities in relationship to the structuring force of the French state, and the interaction of legal categories and eschatological literature in classical Islam.

**Miming Manu: Women and Authority in Relation to Manu's *Law Book***

Loriliai Biernacki, University of Colorado, Boulder

For the past several decades much of the debate about women's roles across the spectrum of religious traditions has focused upon locating women as agents, within the religious practices of particular traditions. Recently, however, some feminist scholars of Hinduism and Indian culture have suggested that the idea of agency may not be such a useful category. This is particularly the case in view of sources available for understanding pre-colonial Indian women. In this paper I offer an alternative strategy for mapping a presence of women as subjects in this context. I suggest that we find responses to legal texts, specifically to well-known maxims (*nyāyas*) within the legal text, cropping up elsewhere. These responses take the form of an imitation of the legal maxim, which then subvert its meaning. Thus we find convenient versified quips performing a kind of mimicry which radically undermines dominant tropes defining women and their roles.

**Social Lives of the Dead: Contestation and Continuities in Hawaiian Repatriation**

Greg Johnson, University of Colorado, Boulder

This paper explores an under-analyzed relationship between Western law and native cultures—one where law has, in potent respects, stimulated “traditional” cultural activities, even when these activities take the form of contestation and outright intra-cultural conflict. The specific context addressed is repatriation politics in contemporary Hawai`i, with particular attention to examples of the Polynesian postmortem in the present: the 1994 “theft” of royal caskets from the Bishop Museum and the ongoing Kawaihae dispute that involves fourteen Native Hawaiian organizations in a struggle over numerous ancient objects. This paper analyzes how contemporary articulations of Hawaiian identity, however embattled and divisive, illustrate the ways in which micro-political discourses in the present stand in a relationship of marked continuity with the “stabilized” Hawaiian past. To dismiss present

claims to tradition as “inauthentic” due to their manifestly political content, it is argued, is to commit a basic category mistake in the study of tradition.

### **Sedimenting Secularity in Contemporary France: Law and Muslim Bodies that Matter**

Ruth Mas, University of Colorado, Boulder

I examine modalities of secular Muslim subjectivity in relation to the structuring force of the French state. Specifically, I focus on how epistemologies about Muslims are reconfigured throughout the ongoing “war on terror” and then inscribed by law onto Muslim bodies in France. The contemporary securing of law as an element of the architecture of global empire has also been crucial to regenerating France’s colonial terms of “exception” into the present through France’s complicity with the “war on terror.” One of the most public strategies in consolidating French sovereignty has been to rationalize and thus legitimate, amidst the recent debates over the wearing of the hidjab, the deployment of laïcité in France’s colonies. I examine this debate, and the polemics that ensued in order to examine how they constitute the splitting and fragmenting of the grounds on which Muslim feminine subjects are constituted in relation to the French state.

### **“When the Scrolls Shall Be Unrolled”: Turning Deeds into Words in Classical Islamic Legal and Eschatological Thought**

Paul R. Powers, Lewis and Clark College

Pre-modern Islamic eschatological accounts prominently depict a heavenly book or tablet in which every deed of every living person is recorded in writing, to be reviewed on Judgment Day, determining each individual’s eternal fate. Such tropes portray the prospect of representing an entire human lifetime, imagined as consisting of a set of discreet actions, in a comprehensive written text. I argue that Islamic law functions in part to provide a named category of action-type for each human act, helping to complete a worldview in which actions are conceptualized as discrete units capable of corresponding to items on a written list. Islamic legal and eschatological literatures thus interact symbiotically, together defining both how to act and what is at stake in acting. Exploring this intertextual nexus shows that “putting Islamic law into practice” can happen in a variety of ways, including in practices of reading accounts of the afterlife.

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**A17-118**

### **Platonism and Neoplatonism Group**

☐ **Saturday - 9:00 am-11:30 am**  
**GH-Betsy C**

Gregory Shaw, Stonehill College, Presiding

Theme: *Foundations of Neoplatonism*

John Bussanich, University of New Mexico  
*The Triumph of the Archaic: Peter Kingsley on Orphic-Pythagorean Mysticism*

John Peter Kenney, Saint Michael's College  
*Pagan Monotheism and the Foundations of Christian Platonism*

Dylan Burns, Yale University  
*Hellenic-Christian Polemics between Pseudo-Dionysius' Celestial Hierarchy and Julian's Contra Galileos*

Sarah Pessin, University of Denver  
*Tracking the Ps. Empedoclean "First Element": Revising the Plotinian Cosmos in Judeo-Islamic Neoplatonism?*

Business Meeting:

Willemien Otten, University of Chicago, Presiding

## ☐ **Abstract**

### **Platonism and Neoplatonism Group**

Theme: *Foundations of Neoplatonism*

This session contains papers that reflect on the principles of historic Neoplatonism

### **The Triumph of the Archaic: Peter Kingsley on Orphic-Pythagorean Mysticism**

John Bussanich, University of New Mexico

This communication examines Peter Kingsley's provocative reconfiguration of the mystical dimension of ancient philosophy and religion. On his view the intuitive symbolic poetry of Parmenides and Empedocles, which encodes Orphic-Pythagorean magical and meditative practices, was eclipsed by the rationalistic turn of Classical and Hellenistic philosophers. I shall argue that despite notable differences in the use of language and pedagogical methods, all these thinkers make a similar distinction between supra-rational awareness and discursive philosophical thinking, which is reflected in their insistence that degrees of spiritual experience correspond to the hierarchical structure of reality. I shall discuss the "spiritual history" developed by the later Neoplatonists to support the view that one finds more continuity than discontinuity from archaic to classical and post-classical figures.

### **Pagan Monotheism and the Foundations of Christian Platonism**

John Peter Kenney, Saint Michael's College

This paper has two purposes: to re-examine the origins of Neoplatonism in reference to recent scholarship on pagan monotheism and then to consider anew the foundations Christian Platonism, especially the thought of Augustine.

## **Hellenic-Christian Polemics between Pseudo-Dionysius' *Celestial Hierarchy* and Julian's *Contra Galileos***

Dylan Burns, Yale University

This paper draws attention to an intriguing, overlooked passage of the *Celestial Hierarchy* as an example of Denys' engagement with Neoplatonic polemics. The passage (CH 260C-261A), a commentary on Dt 32: 8-9, is a complex meditation on providence and free will: specifically, the question of why God selected first the Jews as his chosen people and then sent his universal savior to them in a relatively remote part of the world. The paper will argue that this passage attempts to rebut a well-developed critique of Christian theodicy stemming from Platonists as early as Celsus, but reaching the form Denys responds to only in Julian's *Contra Galileos*. The observation that the pseudo-Areopagite was familiar with Julian's polemic (or an epitome of it) has important ramifications for recent discussions of Denys' identity and the orientation of the corpus as a whole.

## **Tracking the Ps. Empedoclean "First Element": Revising the Plotinian Cosmos in Judeo-Islamic Neoplatonism?**

Sarah Pessin, University of Denver

Through an investigation of the notion of an "Empedoclean" cosmic "First Element" in various tenth-fourteenth century traditions, I aim to better elucidate the foundations of Jewish and Islamic Neoplatonism in way of uncovering nuances in their understanding of the Neoplatonic cosmos, the role of Universal Intellect, and the process of emanation. In particular, I focus on three issues: (1) I examine the relation of the "Empedoclean First Element" to Plotinus' own doctrine of intelligible matter, (2) I consider the relationship of these ideas to Empedocles' own notions of Love and Strife (with special recourse to the eleventh century Neoplatonism of Solomon Ibn Gabirol), and (3) I explore the implications of this First Element doctrine on the emergence in Jewish Neoplatonism of the idea of emanation as a play of light and shadow (with a focus on the tenth century works of Isaac Israeli).



**A17-119**

### **Practical Theology Group**

☐ **Saturday - 9:00 am-11:30 am**  
**CC-25A**

Dale P. Andrews, Boston University, Presiding

Theme: *Worship Practices and Social Activism*

Claire Wolfteich, Boston University

*Division in the Body: Prayer and the Public Struggle over Abortion*

Peter R. Gathje, Memphis Theological Seminary  
*Rituals of Resistance: Creating Conversion and Community for Abolition of the Death Penalty*

Peter Gordon Slade, Ashland University  
*Grits and Grace: Mission Mississippi's Interracial Ecumenical Prayer Breakfasts as a Practice of Racial Reconciliation and Social Transformation*

Jeremy Posadas, Emory University  
*"I Have a Dream," "People Power," "¡Sí, se puede!": Worship, Politics, and Repertoires of Performed Public Life in US and Philippine Contexts*

Responding:

William T. Cavanaugh, University of Saint Thomas

## ☐ **Abstract**

### **Practical Theology Group**

Theme: *Worship Practices and Social Activism*

### **Division in the Body: Prayer and the Public Struggle over Abortion**

Claire Wolfeich, Boston University

The struggle over abortion rights is a persistent part of the American culture wars, amply studied from political and sociological perspectives. What is less researched is the way in which various forms of prayer and worship are integrated into both sides of this debate. Prayer is quite visible in the pro-life movement but also has played a role in shaping the pro-choice movement. This paper will explore the practice of prayer in both the pro-life and pro-choice movements, looking particularly at how prayer shapes a community, sends it forth to political action, and is understood as means of social transformation. The paper will explore the integral role of prayer in the public struggle over abortion, identify practical theological dilemmas, and point to the need for careful, communal reflection upon the practice of prayer and the issue of abortion.

### **Rituals of Resistance: Creating Conversion and Community for Abolition of the Death Penalty**

Peter R. Gathje, Memphis Theological Seminary

Ritual can be defined as religious theater designed to help us connect with the Divine, or a power/purpose beyond ourselves, a larger story/meaning to which we belong. Rituals are stylized and usually repetitive acts that take place at a set time and location. They almost always involve the use of symbolic objects, words, and actions. This paper describes and analyzes rituals of resistance to the death penalty that address the emotional, religious, and moral attachments to the death penalty. The rituals of resistance include vigils and fasting on cathedral steps before scheduled executions, and a weekly public demonstration at busy city

intersection. Attention will be paid to how these rituals envision and practice an alternative worldview through ritually reconfiguring space, time, and symbols and words within the Christian faith to both create a community of abolition and invite people to move from support of the death penalty to opposition.

**Grits and Grace: Mission Mississippi's Interracial Ecumenical Prayer Breakfasts as a Practice of Racial Reconciliation and Social Transformation**

Peter Gordon Slade, Ashland University

Mission Mississippi, perhaps the largest model of intentional ecumenical church-based racial reconciliation work in the United States today, proclaims its twice weekly prayer breakfasts are the essential core of its work to “change Mississippi.” Exploring this claim using the incites of theologians (Dietrich Bonhoeffer, Jürgen Moltmann, and Miroslav Volf) and sociologists (Michael O. Emerson and Christian Smith), this paper argues that the unspectacular early-morning gatherings of African American and white Christians around coffee, biscuits and prayer, is in fact a practice and discipline of Christian reconciliation with the power to re-shape participants racialized political and religious attitudes.

**"I Have a Dream," "People Power," "¡Sí, se puede!": Worship, Politics, and Repertoires of Performed Public Life in US and Philippine Contexts**

Jeremy Posadas, Emory University

This paper offers one contribution to continue filling the persisting lacuna between liturgical practice and political practice as scholars theorize them. Three actual instances of the practice of nonviolent mass demonstration - the 1963 US March on Washington, the 1986 Philippine People Power Revolution, and present-day public actions of faith-based community organizing groups - are analyzed as explicit conjunctions of politics and worship, from which one can articulate some of the mutual relationships between liturgical and political action. Upholding practical theology's impulses to critical correlation (broadly understood), this work does not make either liturgical action or political action derivative from the other; instead, it considers political action and liturgical action as two repertoires of performed and enacted public life that necessarily overlap, at least for those who regularly practice worship. This provides richer possibilities for a liturgical (-practical) theology of politics, or a political liturgical (-practical) theology.

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**A17-120**

**Pragmatism and Empiricism in American Religious Thought Group**

☐ **Saturday - 9:00 am-11:30 am**  
**MM-Columbia 1**

David Lamberth, Harvard University, Presiding

Theme: *Richard Bernstein's Pragmatism*

Curtis Hutt, Brown University

*Bernstein, Rorty, and Dewey on the Ethics of Historical Belief*

Deborah Whitehead, University of Colorado, Boulder

*Continuing the Argument: Tradition, Plurality, and Bernstein's "Engaged Pragmatism"*

Kevin Schilbrack, Wesleyan College

*Moral Realism, Metaphysics, and Pragmatism*

Responding:

Eddie S. Glaude, Princeton University

## ☐ **Abstract**

### **Pragmatism and Empiricism in American Religious Thought Group**

Theme: *Richard Bernstein's Pragmatism*

#### **Bernstein, Rorty, and Dewey on the Ethics of Historical Belief**

Curtis Hutt, Brown University

Richard Bernstein, as noted by Nancy Frankenberry, isolates "proto-positivism" and "fideism" in the work of Richard Rorty who also proposed a "neat apartheid" between public and private spheres. This unfortunately, when co-opted by "new confessionalists" has served to insulate religious beliefs from challenges. Agents whose beliefs are determined intra-traditionally need not rebut the questions of outsiders who do not share their own basic beliefs. I will not only argue that Bernstein fairly amends Rorty but that John Dewey would have taken Bernstein's criticisms one step further.

#### **Continuing the Argument: Tradition, Plurality, and Bernstein's "Engaged Pragmatism"**

Deborah Whitehead, University of Colorado, Boulder

In this paper I first sketch out Richard Bernstein's notion of an "engaged pragmatism" and outline some of its implications for how we conceptualize pragmatist tradition and history, indeed even the very definition of the term "pragmatism" itself. I then move to discuss some of the ways in which this notion can be applied to feminist critiques of pragmatism and feminist "argumentative retellings" of pragmatism's origins. I argue that the Bernsteinian focus on plurality, diversity, and conflict in the interest of maintaining the vitality of the pragmatist tradition is helpful in destabilizing dominant forms of the tradition, but should be supplemented by critical feminist analysis in order to fully open up the tradition to address the complicated dynamics of gender, race, class, and other power dynamics in the construction of pragmatism.

## **Moral Realism, Metaphysics, and Pragmatism**

Kevin Schilbrack, Wesleyan College

Jeffrey Stout and Franklin Gamwell are two contemporary religious ethicists whose accounts of moral realism are apparently diametrically opposed. Stout argues that moral realism does not require metaphysical claims about reality as it is in itself. In fact, “ethics without metaphysics” is one of Stout’s slogans. In contrast, Gamwell argues that moral convictions have no validity unless they are grounded in the ultimate nature of things. “No ethics without metaphysics” might be his slogan. This paper seeks to explore the extent to which these two views might be reconciled. This paper argues, first, that Gamwell's metaphysical approach actually is pragmatist, in the sense that for Gamwell metaphysics involves the reflection on the norms implicit in practices and, second, that Stout's critique of metaphysical realism does not apply to Gamwell's position. If the paper is successful, the end result is an understanding of moral realism that is both pragmatist and metaphysical.

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**A17-121**

### **Religion and Popular Culture Group and Religion, Media, and Culture Group**

☐ **Saturday - 9:00 am-11:30 am**  
**MM-Marriott Hall Salon 2**

Gregory Grieve, University of North Carolina, Greensboro, Presiding

Theme: *Born Digital and Born Again Digital: Religion in Virtual Gaming Worlds*

Brian Moynihan, University of North Carolina, Chapel Hill  
*Born Digital*

Vincent Gonzalez, University of North Carolina, Chapel Hill  
*Born Digital*

Rabia Gregory, University of Missouri, Columbia  
*Born Digital*

Pamela Mullins Reaves, University of North Carolina, Chapel Hill  
*Born Again Digital*

Shanny Luft, University of North Carolina, Chapel Hill  
*Born Again Digital*

Anne Blankenship, University of North Carolina, Chapel Hill  
*Born Again Digital*

## ☐ Abstract

### **Religion and Popular Culture Group and Religion, Media, and Culture Group**

Theme: *Born Digital and Born Again Digital: Religion in Virtual Gaming Worlds*

To walk on water in a videogame is not a miracle, the imagination of game designers being the only natural law in these new worlds. A growing class of games, however, labors to harmonize their internal realities with religion, creating in-game situations that reward and impart religious training. The result is an interplay of discipline and belief affecting (and effecting) the player even after they turn off the game. This session includes two papers, and closes with an interactive arcade/poster session featuring several key games. The first paper, a diachronic study of evangelical Christian videogames, will investigate the ongoing negotiation of technologies and theologies which bring out-game realities in. The second, a synchronic study of three religious moments that emerged along with their media, will emphasize how individual religiosities are shaped by religious gaming, bringing in-game realities *out*.

#### **Born Digital**

Brian Moynihan, University of North Carolina, Chapel Hill

When religion is born under the constraints of new media, it manifests novel modalities of practice, text, and community. This paper presents a synchronic examination of three games which demonstrate new technological frames for imagining religion. The first case study investigates how technological and disciplinary practice functions in *The Journey to Wild Divine*, a meditation-based game that sacralizes biofeedback. The second explores *kabbalah.com*'s introductory courses as a previously unthinkable scripturality that crafts player dependence through embedded, interactive parables. The final study concerns the rhetoric of virtual holy war in multi-player gaming worlds. Often complete with “bibles” and liturgy, these discourses raise questions on what qualifies as “real” religion and religious community. The composite image of these new religious forms demonstrates how technology affects religion, and how technologized religion affects the religious, exploring both the player’s digital incarnation in new religious worlds and the technologies that make it possible.

#### **Born Again Digital**

Pamela Mullins Reaves, University of North Carolina, Chapel Hill

This three-part paper examines the scriptural basis of a series of evangelical Christian video games, including Wisdom Tree games, N’Lightning’s *Catechumen*, and *Left Behind: Eternal Forces*. Collectively, we characterize these games as “born-again digital.” After briefly considering the general development of these games over time, we explore the way these evangelical games employ scriptural material and thus reflect biblical literacy. By examining the function of scripture in each game, we evaluate how the features of the Christian gaming genre—including technological advancements and competition with secular counterparts—impact the potential significance of scripture in the games. We propose that as games become

increasingly action and graphic oriented, the role of scriptural passages diminishes. While biblical material continues to inform the settings of the games, biblical literacy is not necessarily required. This transition leads us to reflect how, if at all, these games might be considered a form of religious practice.

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## **Religion in Latin America and the Caribbean Group and Pentecostal-Charismatic Movements Consultation**

**Saturday - 9:00 am-11:30 am**  
**MM-Atlanta**

### **New Program Unit**

Nelson Maldonado-Torres, University of California, Berkeley, Presiding

Theme: *Research Sites, Opportunities, and Problems in Borderlands Pentecostalism*

Arlene Sanchez Walsh, Azusa Pacific University  
*Strangers at Our Gates: Latino Pentecostal Migrants and the Assemblies of God in the Borderlands*

Daniel Ramirez, Arizona State University  
*Yanking Out the "Royal Telephone": Borderlands Pentecostal Musics*

Ethan Sharp, University of Texas, Pan American  
*Conjunto Conversions: Musical Adaptations in Mexicano Pentecostal Communities*

Responding:

Jesse Miranda, Vanguard University

**Abstract**

## **Religion in Latin America and the Caribbean Group and Pentecostal-Charismatic Movements Consultation**

Theme: *Research Sites, Opportunities, and Problems in Borderlands Pentecostalism*

Surveys of religious history in North America have given short shrift to Latina/o Pentecostalism and have forced most Latino religious history into westward and northward flows. Scholarship on Pentecostalism has not been exempt from this bias in its attention to movement centers and in its privileging of standard historical sources. In terms of both space and methodology, borderlands Pentecostalism has been relegated to the geographic and

epistemic periphery. Similarly, the bulk of social scientific studies of pentecostalismo have been undertaken in Latin America, resulting in the foisting of extraneous templates upon U.S. Latina/o Pentecostals. This interdisciplinary panel seeks to situate the state of the question squarely within the U.S.-Mexico borderlands and to signal new directions for research. The vantage point at the interstices of two countries will allow for new mappings and soundings of a religious cartography that reflects people's experience and movement through spaces both real and imagined.

### **Strangers at Our Gates: Latino Pentecostal Migrants and the Assemblies of God in the Borderlands**

Arlene Sanchez Walsh, Azusa Pacific University

For the Assemblies of God, revisioning their relationship with Mexicano converts in the early years of the movement (1915-1935), the past must be usable, particularly when their early history is so rife with paternalism, racism, and anti-Catholicism. One way to accomplish this is to juxtapose Henry C. Ball, the missionary boss, with Alice Luce, the genteel matron. This is usable, but is it accurate? This paper contends that the growth of the Mexican Assemblies of God was more a product of the contemporary cultural milieu: anti-Catholic, premillennial dispensations that viewed the training of Mexican "laborers" necessary to contest Roman Catholicism and Communism—in Mexico, not the U.S.; that the Mexican Assemblies grew and thrived in the U.S., not as a product of evangelism, but rather church growth occurred by sheer demographic will, despite repatriation, despite marginalization, growth occurred in spite of attitudes, meager resources, and often from one Mexicano convert to another.

### **Yanking Out the "Royal Telephone": Borderlands Pentecostal Musics**

Daniel Ramirez, Arizona State University

This interdisciplinary study examines Pentecostal music as a tool for cultural maintenance, ideological resistance, and social solidarity in the U.S.-Mexico borderlands. The contemporary evangélico growth among Latino and Latin American populations requires a precise historicization that takes into account the experience of migration and the impact of migrating cultural and symbolic goods, including, especially, musical ones. The fecund production of early borderlands Pentecostal composers stands—and sounds—in stark aesthetic contrast to that of Mainline precursors. Their aesthetic choices allowed Pentecostals to capture the popular sonic sphere with a repertoire that reflected most of the popular musical genres of Mexican/Chicano society as well as the migrating and melancholic experience of a mobile proletariat and peasantry. The very peripheral nature of the borderlands afforded a measure of freedom and agency away from guardians of doctrinal and liturgical orthodoxy.

### **Conjunto Conversions: Musical Adaptations in Mexicano Pentecostal Communities**

Ethan Sharp, University of Texas, Pan American

This paper considers some of the musical styles that Mexicano Pentecostals use and adapt for church services, from a perspective rooted in the disciplines of folklore, cultural anthropology and ethnomusicology. I evaluate the symbolic capacities of these styles, and

engage scholarly discussions that attempt to determine ways in which Pentecostals are engaged in social changes associated with late capitalism, transnationalism and globalization. I argue that the diverse repertoire, including the consistent use of styles derived from the conjunto tradition, within Mexicano Pentecostal churches reveals not a contradictory or double consciousness, as some scholars have suggested, but an awareness of multiple subjectivities. (Through attention to multiple subjectivities, I relate my analysis to theories and commentary about lives on the border). Through conjunto, as well as "modern" styles of praise and worship, Pentecostals imagine and pursue diverse possibilities for relating to God, fellow believers, and the complex world outside the church building.

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**A17-123**

## **Science, Technology, and Religion Group and Cultural History of the Study of Religion Consultation**

**Saturday - 9:00 am-11:30 am**  
**GH-Molly A**

Elizabeth A. Clark, Duke University, Presiding

Theme: *Soap, Coal, and Rayon: Miraculous Elements of Modern Industry*

Kathryn Lofton, Indiana University, Bloomington  
*Saving Suds: Soap Promotions and the Moral Culture of American Cleanliness*

Richard J. Callahan, University of Missouri, Columbia  
*The Power of Coal: Development and Enchantment in Central Appalachia*

Chad Seales, University of North Carolina, Chapel Hill  
*Chemical Fluid to Rayon: The Miracle of Industrial Conversion in the Modern American South*

Responding:

John Corrigan, Florida State University

**Abstract**

## **Science, Technology, and Religion Group and Cultural History of the Study of Religion Consultation**

Theme: *Soap, Coal, and Rayon: Miraculous Elements of Modern Industry*

This panel addresses the religious enchantment of modern industry in the United States. Each paper focuses on the production and consumption of a specific industrial element: soap, coal,

or rayon. Presenters describe the language of industrial production, tracing a common grammar of miraculous conversion. The presenters then reflect on the theoretical and methodological implications of these material practices for the study of religion in America.

### **Saving Suds: Soap Promotions and the Moral Culture of American Cleanliness**

Kathryn Lofton, Indiana University, Bloomington

Few objects encapsulate the ambivalent moral tenor of modernity better than soap. With the development of vegetable oils in the mid-nineteenth century, and the concomitant founding of Procter and Gamble in 1837, soap gained its promotional footing alongside the processes that define modern objectification. This paper is an analysis of the Protestant language embedded within the sale of soap, the ways Christian moral imperatives goaded soap into the stratosphere of modern business. Although “cleanliness is next to godliness” was an axiom popularized by Wesleyan itinerants in the antebellum period, it was not until the emergence of a diverse, immigrant-clogged industrial America that clergy became committed to a specifically accessorized moral cleanliness. Product placement in late-nineteenth century sermons, collaborations between Protestant social reformers and specific soap companies, as well as the formation of the Cleanliness Institute form the documentary basis for this exposition on the sudsy mission to an unwashed populace.

### **The Power of Coal: Development and Enchantment in Central Appalachia**

Richard J. Callahan, University of Missouri, Columbia

This paper explores coal as a material substance that not only fired the furnaces of industry, but also fired the religious imagination. The discovery of coal under the Central Appalachian Mountains in the late nineteenth century and the development of industrial mining produced mythic as well as economic dreams. The source of electricity and economic potential, coal was imagined by industrialists, travel writers, missionaries, and others as an enchanted power that would unleash the progress of history and civilization that had been held back in the mountains, bringing education, religion, and material and cultural development to a “backwards” region. Examining coal as metaphor, promise, and transformational power by missionaries, industrialists, and journalists, this paper considers how ideas of religion, morality, civilization, and progress were bound together in the industrialization of Central Appalachia's coal fields. It further considers counter-meanings for mountain residents who experienced coal as a different symbol and reality.

### **Chemical Fluid to Rayon: The Miracle of Industrial Conversion in the Modern American South**

Chad Seales, University of North Carolina, Chapel Hill

Despite the abundance of religious and technological mixtures in the modern American South, such as the *Old Time Gospel Hour*, scholars have, with few exceptions, considered industrialization at odds with antebellum religious practices. Southern evangelicals, though, used industrial technology for more than just a vehicle to distribute the sacred. For some, industry itself was religiously enchanted. To illustrate this point, I focus on “Miracles of Supervision,” a keynote address delivered by Southern Baptist minister George D. Heaton to

the Southern Industrial Relations Conference in 1949. In this speech, Heaton declared industrial conversion of elements to products, such as chemical fluid to rayon, “as miraculous a thing as modern life witnesses.” Such religious language suggests that industrial conversion was a southern Protestant equivalent of a Roman Catholic science of transubstantiation. If this is true, then the “real presence” of postbellum Protestantism is found in the factory, not in the congregation.

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**A17-124**

## **Western Esotericism Group**

☐ **Saturday - 9:00 am-11:30 am**  
**GH-Ford A**

Allison P. Coudert, University of California, Davis, Presiding

Theme: *Esotericism and Transgression*

Wendy Rachele Terry, University of California, Davis  
*"Outside the Court of Your Secrets": Marguerite Porete's Transgression*

Geoffrey McVey, Miami University, Ohio  
*Acceptable Transgressions: Mysticism and Esotericism at the Margins*

Taylor Hines, University of California, Santa Barbara  
*Conservative Transgression: Swedenborgian Sectarianism in Unitarian Boston*

Matthew Rogers, Northwestern University  
*Black Magic in British Columbia*

Grant H. Potts, University of Pennsylvania  
*Creativity, Exchange, and Institutionalization in a Ritual Magic Lodge*

The Western Esotericism Group's Business Meeting will be held Sunday, 6:30 pm-8:00 pm in the Program Unit Chair's Lounge (MM-Business Suite 1)

☐ **Abstract**

## **Western Esotericism Group**

Theme: *Esotericism and Transgression*

Western esoteric currents are not infrequently depicted as "transgressive" with respect to the religious, social, and political standards of mainstream culture. This panel will focus on the forms that transgression can take in esoteric movements and the reasons for it. Papers will

reflect on the theoretical possibilities for an alliance of esotericism and transgression. Others will examine specific historical cases where transgression is made manifest in the context of esoteric thinking.

### **"Outside the Court of Your Secrets": Marguerite Porete's Transgression**

Wendy Rachele Terry, University of California, Davis

Marguerite Porete (d.1310) wrote a book “which sounds clearly of heresy”—“quod manifeste sonat in heresim,” and continued to circulate it after censure. Documentation of her and her self-appointed advocate Guiard de Cressonessart trials show that Guiard and Marguerite underwent similar prosecution. Guiard, who confessed, was imprisoned for life for teaching that there were two churches and denying papal primacy. Marguerite refused to confess and was executed. She was subsequently labeled a “pseudo-mulier,” literally fake woman. Her book, *Mirror of Simple Souls*, was quickly disassociated with her. Excerpts from the *Mirror* formed the foundation of condemnation against antinomianism at the Council of Vienne (1311-12) while the *Mirror* continued to circulate anonymously as an accepted spiritual treatise. Careful analysis of the *Mirror* taken in conjunction with Marguerite's proximity to Guiard demonstrates that her esoteric teachings, not just those which were ultimately labeled antinomian, were significant in her "transgression."

### **Acceptable Transgressions: Mysticism and Esotericism at the Margins**

Geoffrey McVey, Miami University, Ohio

The boundaries between mysticism and esotericism are not a matter of content but of their acceptability within the discourse of religious studies. Both present methods of transgressing the limits or definitions of the self, but where mysticism has found a place within scholarship, esotericism has not. This paper is intended to demonstrate that the separation of the two categories is, despite very similar content, grounded in the valuation of origins, and ultimately in the representation of the esoteric as a field defined by otherness.

### **Conservative Transgression: Swedenborgian Sectarianism in Unitarian Boston**

Taylor Hines, University of California, Santa Barbara

This paper explores the changing status of a small group of elite Swedenborgian sectarians in Unitarian Boston from around 1815 through the middle decades of the nineteenth century. Originally labeled mentally unbalanced and subjected to petty persecution, the Swedenborgians went on to become extremely successful and well-respected. While in their first years this group implicitly challenged central epistemological planks in the early Unitarian synthesis, they also embraced many conservative doctrines, practices and concerns. By the 1840s and 50s they no longer seemed particularly radical, especially when placed next to the Transcendentalists whose revolt they had anticipated and fed.

### **Black Magic in British Columbia**

Matthew Rogers, Northwestern University

The emic definition of “black magician” varies significantly from occultist to occultist, and

often even within the works of a single writer. The acclaimed novelist Malcolm Lowry was a friend and pupil of the occultist Charles Stansfeld Jones, who was himself a disciple of Aleister Crowley. Lowry combined himself and Jones to develop the anti-hero of his magnum opus *Under the Volcano*, Geoffrey Firmin, whose brother jokes about him, "Maybe he's a black magician!" Not only the principal figures of this magical lineage, but related works of secondary scholarship engage the "black magic" distinction. Notions of "black magic" can profoundly illuminate the ethical and metaphysical dimensions of occult practice when used by magicians themselves and by those who study them. This paper explores that concept within the particular case history of magical filiation that eventuated in the tragic demise of Malcolm Lowry.

### **Creativity, Exchange, and Institutionalization in a Ritual Magic Lodge**

Grant H. Potts, University of Pennsylvania

Based on a year of fieldwork on Portland, Oregon based Sekhet Maat Lodge of the Ordo Templi Orientis (OTO), this paper examines the question of integration and exchange in an esoteric fraternity on two levels, the liturgical and the institutional or bureaucratic. It looks at two rituals: the autumn equinox ritual performed at the lodge in September of 2006 and the ongoing weekly performance of Aleister Crowley's Gnostic Mass. These rituals show two avenues through which integration takes place: the doctrine of signatures inherited from the esoteric tradition and an ideology against collective interpretation of practice that is coupled with a meticulous obsession with correct practice. The paper concludes by examining the relationship between the integration of religious information on a liturgical level and the integration of institutional practices from other religions and from secular institutions.

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**A17-125**



## **Religions in Chinese and Indian Cultures: A Comparative Perspective Seminar**

☐ **Saturday - 9:00 am-11:30 am**  
**MM-Anaheim**

Tao Jiang, Rutgers University, Presiding

Theme: *Rituals in Indian and Chinese Cultures*

Panelists:

Chakravarthi Ram-Prasad, Lancaster University

Frederick M. Smith, University of Iowa

Kathryn McClymond, Georgia State University

Thomas A. Wilson, Hamilton College

Paul R. Goldin, University of Pennsylvania

Tanya Storch, University of the Pacific

Business Meeting:

Chakravarthi Ram-Prasad, Lancaster University, Presiding

Tao Jiang, Rutgers University, Presiding

☐ **Abstract**

**Religions in Chinese and Indian Cultures: A Comparative Perspective Seminar**

Theme: *Rituals in Indian and Chinese Cultures*

This year the seminar theme is rituals in Indian and Chinese cultures. Our panelists will address aspects of rituals as follows: What in classical Indian and/or Chinese contexts do we identify as ritual and how does that affect any theory of ritual? What are the sources of ritual authority and how are they interpreted? What issues does the performance of rituals address? How are rituals articulated and presented?, etc. We are concentrating on ritual theory in the normative contexts of Vedic and Confucian ritual, as well as the meditative qualities apparent in the history of Buddhist ritual (but we quite understand the possibility of opening up the comparative understanding of ritual through more "popular" modes, while not being able to accommodate them here). A key feature of the seminar is to facilitate discussions among the panelists and with the audience at the conference.

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**A17-126**

**Animals and Religion Consultation**

☐ **Saturday - 9:00 am-11:30 am**

**GH-Madeleine C**

Forrest Clingerman, Ohio Northern University, Presiding

Theme: *Visioning Animal-Human Relationships through the Religious Studies Looking Glass*

Sarah Pike, California State University, Chico

*"Liberation's Crusade Has Begun": Hare Krishna Hardcore Youth and Animal Rights Activism*

Micheline Pesantubbee, University of Iowa

*"Bearly" Understandable: Transformation from Human to Bear and Man to Woman*

Joanne Pierce, College of the Holy Cross

*The "Rainbow Bridge": Animals as Sharers in Human Immortality (or Eternal Life in Cyberspace)*

Aaron Gross, University of California, Santa Barbara

*The Animal, Critical Theory, and the Study of Religion*

Responding:

Ines M. Talamantez, University of California, Santa Barbara

Business Meeting:

Laura Hobgood-Oster, Southwestern University, Presiding

## ☐ **Abstract**

### **Animals and Religion Consultation**

Theme: *Visioning Animal-Human Relationships through the Religious Studies Looking Glass*

This session examines the multi-faceted implications of the human-animal relationship in religious experiences. From radical animal rights activism to seeking connections in the afterlife through the internet to understanding the bear in Cherokee traditions, the session deliberately attempts to cover the increasingly broad range of human-animal studies in religion.

### **"Liberation's Crusade Has Begun": Hare Krishna Hardcore Youth and Animal Rights Activism**

Sarah Pike, California State University, Chico

In 2006, Hare Krishna hardcore band "108" contributed to a benefit for imprisoned animal rights activist Peter Young. This is just one of many examples of the connection between Krishna Consciousness, hardcore music, straight-edge youth culture and radical animal rights activism, a connection completely left out of scholarly literature on religion and animals, youth culture, and the animal rights movement, as well as news media accounts of animal rights terrorism. This paper explores the ways in which Krishna Consciousness has shaped hardcore youth culture and animal rights activism. Drawing on interviews with activists and Krishna hardcore musicians, music lyrics, fanzines, and MySpace band sites, I argue that the point of convergence of hardcore music, Krishna Consciousness and radical activism represents an important subculture within which young adults negotiate and construct religious and activist identities.

**"Bearly" Understandable: Transformation from Human to Bear and Man to Woman**

Micheline Pesantubbee, University of Iowa

This paper draws on images of bears through myth and song to provide insight into Cherokee historical responses to men who behaved like women. The issue of Cherokee traditional thought arises from an amendment made to the Cherokee Nation Marriage and Family Act in June 2004 that bans same-sex marriage. One council member who urged passage of the amendment stated that “The Tribunal has made it quite clear that it is the Council’s position to clarify what the Cherokee peoples [sic] traditions and beliefs are.” In response to the petition to ban same-sex marriages a Cherokee scholar argued that “there is overwhelming evidence for the historic and cultural presence of multiple gender roles and same-sex relations” including marriage between same-sex couples among the Cherokee. Bear stories and songs provide a lens by which to examine Cherokee understanding of humans who exist outside normative boundaries for human behavior.

### **The “Rainbow Bridge”: Animals as Sharers in Human Immortality (or Eternal Life in Cyberspace)**

Joanne Pierce, College of the Holy Cross

The consideration of animals and their roles in human lives has often, in the past, raised the question of their sentience and participation in a human afterlife. Recently, I began a study of the internet phenomenon of religious narrative and funeral memorials of animals (usually pets) on a series of internet sites linked in a Webring: the Rainbow Bridge. This presentation will offer some analysis of the following points: the roots of the Rainbow Bridge narrative; the question of animal sentience and “salvation,” especially in connection with Christian tradition; the need (at least for some Americans) to ritualize the passing of a pet, and the form of this ritualization; thus, the content of memorial epitaphs and eulogies on the Rainbow Bridge; finally, the function of cyber space as a kind of “eternal life” or immortality.

### **The Animal, Critical Theory, and the Study of Religion**

Aaron Gross, University of California, Santa Barbara

Though it is not generally acknowledged, certain ways of imagining animals and the human-animal border have been crucial to the theoretical basis of the field of religious studies since its inception. I critically analyze this under-examined theoretical heritage and consider how a perspective from the “animals and religion” discourse might challenge such foundational assumptions of the field. I highlight the broader theoretical significance of this question through a brief consideration and problematization of the thought of Emile Durkheim and later sociologists and historians of religion influenced by his conception of religion as an essentially human (and not animal) phenomena. I propose to explicate the limitations of this theorization of religion through a consideration of the question of the animal as it has emerged in critical theoretical discussions of subjectivity in the thought of Jacques Derrida and Giorgio Agamben.



## Childhood Studies and Religion Consultation

☐ **Saturday - 9:00 am-11:30 am**  
**MM-Manchester 1**

Judith Gundry-Volf, Yale University, Presiding

Theme: *Children and Sacred Texts*

Jennifer E. Beste, Xavier University

*Catholic Children's Encounter with the Bible through "Catechesis of the Good Shepherd"*

Russell Dalton, Brite Divinity School

*Children's Bible Texts of Terror: Abraham and Isaac, Jephthah's Daughter, and Elisha and the She-bears in U.S. Children's Bible Storybooks, 1860-2006*

Laurel Koepf, Union Theological Seminary

*Calling for Children: A Childist Interpretational Hermeneutic*

Annemie Dillen, Katholieke Universiteit Leuven

*Good News for Children? Towards a Biblical Hermeneutic of Texts of Terror*

Responding:

John Carroll, Union Theological Seminary and Presbyterian School of Christian Education

Business Meeting:

Barbara Pitkin, Stanford University, Presiding

☐ **Abstract**

## Childhood Studies and Religion Consultation

Theme: *Children and Sacred Texts*

### **Catholic Children's Encounter with the Bible through "Catechesis of the Good Shepherd"**

Jennifer E. Beste, Xavier University

The purpose of this paper is to explore how Catholic children encounter and relate to the Christian Scriptures within the context of a faith formation program called "Catechesis of the Good Shepherd." The aim of this method is to provide sacred space to "fall in love" with God by allowing children to encounter Scripture on their own terms. Besides drawing on the literature by founder Sofia Cavalletti and other catechists, analysis will be based on my ethnographic field research observing three to five year olds in a Catholic parish every Sunday and six to eight year olds at a Catholic Montessori school. The second main section

of this paper will contrast this method of encountering Scripture with the more widespread traditional religion class that relies on a textbook with Scripture stories. I will draw on my field research observing four traditional second grade religion classes as a point of contrast.

### **Children's Bible Texts of Terror: Abraham and Isaac, Jephthah's Daughter, and Elisha and the She-bears in U.S. Children's Bible Storybooks, 1860-2006**

Russell Dalton, Brite Divinity School

Children's bible storybooks have been among the most popular and influential types of religious publications in the United States over the past 125 years, providing many with their first impressions of Bible stories. These storybooks lend insight into the American church's changing assumptions about the lessons children need to learn and the nature of the Bible. This paper focuses on the ways that three troubling stories about children, Abraham and Isaac, Jephthah's daughter, and Elisha and the she-bears, have been retold for children. The stories of Isaac and Jephthah's daughter, for example, are often revised in ways that celebrate their obedience and total submission to their fathers, even to the point of passively allowing their fathers to kill them without complaint. The story of forty-two children being mauled by bears is retold to teach children a variety of lessons. Illustrations from these storybooks will be shown and discussed as well.

### **Calling for Children: A Childist Interpretational Hermeneutic**

Laurel Koepf, Union Theological Seminary

Increasingly, methodologies for the interpretation of sacred texts recognize and value the presence of the interpreter's voice in her or his interpretation, as well as the ways in which his or her voice is influenced by social location. Largely though, the diversity of interpretational voices has been limited to those of adults. The voices of children as interpreters of sacred texts must be recognized as a part of the plurality of interpretational voices and brought into conversation with other methodologies for textual interpretation. To do so without disempowering children, it is necessary not only to search for the presence and voices of children in sacred texts, but also to seriously engage children as interpreters in their own right. These two elements of childist interpretation are used to engage 1 Samuel 3:1-4:1. The methodologies employed by three children of different ages are considered in a child-centered interpretation of the text.

### **Good News for Children? Towards a Biblical Hermeneutic of Texts of Terror**

Annemie Dillen, Katholieke Universiteit Leuven

After all the recent research about images of children in the Bible, the question now is how can we deal with texts about children that raise moral questions in our contemporary context. I distinguish three ways of dealing with problematic texts about children, namely diabolization, banalization and ethicization. Diabolization means considering scriptural texts as absolutely bad. Banalization means relativizing the meaning and the relevance of these scriptural passages. Ethicization refers to an attitude whereby the content of the scriptural texts is interpreted in a new way so that these texts take on a more positive meaning. At the end I will provide building blocks of a liberating biblical hermeneutic, referring to the

method of "resistant reading." The models of reasoning developed can also be applied to other difficult biblical texts, and therefore also offer us insights into possible positive ways to make and deal with children's Bibles.

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**A17-128**

## **Death, Dying, and Beyond Consultation**

**Saturday - 9:00 am-11:30 am**  
**GH-Edward D**

Kathleen Garces-Foley, Marymount University, Presiding

Theme: *Continuing Bonds with the Dead*

Stephen Potthoff, Wilmington College

*Refreshment and Reunion in Paradise: Near-Death Experiences as Vehicles of Individual and Communal Healing in Early North African Christianity*

Robert Ross, University of Massachusetts, Boston

*The Dead among the Living: The Presence of Ancestors in the Music of a Culture*

Melissa Kelley, Weston Jesuit School of Theology

*Continuing Bonds and Attachment to God*

Rhon Manigault, Wake Forest University

*Talking to the Dead: Performative Memory as Living Practice among Gullah/Geechee Women*

Business Meeting:

Christopher Moreman, St. Francis Xavier University, Presiding

**Abstract**

## **Death, Dying, and Beyond Consultation**

Theme: *Continuing Bonds with the Dead*

### **Refreshment and Reunion in Paradise: Near-Death Experiences as Vehicles of Individual and Communal Healing in Early North African Christianity**

Stephen Potthoff, Wilmington College

Throughout human history, religious systems have served to provide hope and meaning in the face of death. From the third through the seventh centuries CE, early Christians in the

North African city of Carthage embraced hope and meaning at life's boundary through the construction of a paradisaal realm for the departed in the cemetery. Early Christian martyrs, whose tombs attracted the graves of ordinary Christians seeking the postmortem company and protection of the martyrs in paradise, had embarked in the darkness of prison on visionary otherworld journeys, during which they visited resplendent gardens and partook of paradisaal banquets. Such visions of paradise, in many ways the internal counterpart to the imaginative act of creating a paradisaal realm in the cemetery, provided blueprints and images from the spirit realm, which stonemasons sculpted into a culturally shared sacred landscape where all Christians could experience healing and hope across the boundary of death.

### **The Dead among the Living: The Presence of Ancestors in the Music of a Culture**

Robert Ross, University of Massachusetts, Boston

This presentation examines how the power of ancestors makes its presence known through distinctive themes in the music of Creole-Zydeco and Cajun cultures of Southwest Louisiana. Both the music itself, and various social rituals expressed in the music, become vehicles through which there is established a continuing bond between the living and the dead. The presentation is dynamic and interactive, including both a theological analysis of the role of the dead in the religious and 'folk religious' practices of these cultures, and live performances of the representative music discussed.

### **Continuing Bonds and Attachment to God**

Melissa Kelley, Weston Jesuit School of Theology

This paper will present the concept of attachment to God as an important consideration for the ongoing study of continuing bonds with the deceased. While attachment theory is a familiar frame for considering the experience of grief, including continuing bonds with the deceased, the area of attachment to God is still largely neglected. After an overview of current conceptual and empirical work in attachment to God, this paper will explore ways that one's style of attachment to God may influence both the nature and the function of one's continuing bonds with the deceased. Important questions for future theorizing, empirical research, and strategies of care will be proposed.

### **Talking to the Dead: Performative Memory as Living Practice among Gullah/Geechee Women**

Rhon Manigault, Wake Forest University

Women in the South Carolina low-country profess to "talk to the dead all the time," a practice of ongoing communication between the living and the deceased. This paper explores the layered meanings of this practice and engages the ways talking to the dead challenges literal appropriations of the terms "talking" and "dead." In one of its specific formations, talking to the dead is the transmission of communal memory through ritual performance. This performative memory is readily featured in multiple practices in low-country culture – the creation of sweetgrass baskets, the use of folklore by local storytellers, and the performance of sacred music. For women of the low-country, the deceased, though physically transitioned, are very much alive.

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**A17-129**

## **Rethinking the Field Consultation**

☐ **Saturday - 9:00 am-11:30 am**  
**CC-28E**

Davina C. Lopez, Eckerd College, Presiding

Theme: *Religion, Theology, and the Arts*

*Part 1: A Dynamic Method in Religious and Theological Aesthetics*

*Part 2: Theology and Film: Challenging the Sacred/Secular Divide*

Panelists:

Cecilia Gonzalez-Andrieu, Loyola Marymount University

Naoko Frances Hioki, Graduate Theological Union

Bobbi Dykema Katsanis, Graduate Theological Union

John Handley, Graduate Theological Union

Jenny Patten Gargiulo, Graduate Theological Union

Frank Burch Brown, Christian Theological Seminary

Alejandro Garcia-Rivera, Jesuit School of Theology, Berkeley

Sara Anson Vaux, Northwestern University

Christopher Deacy, University of Kent

Gaye Williams Ortiz, Augusta State University

Maia Kotrosits, Union Theological Seminary

Responding:

S. Brent Plate, Texas Christian University

Business Meeting:

Bradley L. Herling, Marymount Manhattan College, Presiding

☐ **Abstract**

**Rethinking the Field Consultation**

Theme: *Religion, Theology, and the Arts*

*Part 1: A Dynamic Method in Religious and Theological Aesthetics*

*Part 2: Theology and Film: Challenging the Sacred/Secular Divide*

This year's Rethinking the Field session examines Religion, Theology, and the Arts by bringing together two inter-related panels. The first is devoted to developing a method that brings theology and critical theory together around common criteria. The panel will urge scholars in the arts and in religion to work across a number of disciplines, allowing the theological insights embedded in artistic expression to shine through. The second focus of the session will be religion, theology, and film: the panel will attempt to advance the conversation within this subdiscipline by stimulating awareness of a range of methodological and theoretical issues that go along with examining filmic texts. In particular, these speakers will suggest that film provides a necessary and vital element in the dialogue between theology and popular culture, particularly when it is pursued in a positive, enthusiastic, yet critical manner.

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**A17-135**

**Søren Kierkegaard Society**

☐ **Saturday - 9:00 am-11:30 am**  
**CC-26B**

Tamara Monet Marks, Florida State University, Presiding

Theme: *Kierkegaard in Dialogue with Non-Christian Religions*

K. Brian Soderquist, Søren Kierkegaard Center, University of Copenhagen

*Kierkegaard's Understanding of Non-Christian Religions*

Andrew J. Nicholson, State University of New York, Stony Brook

*Hinduism-Buddhism: Skillful Means and Bold Assertions*

Karen C. Carr, Lawrence University

*Daoism: Sin, Spontaneity, Nature, and God*

Jennifer Pouya, Texas Christian University

*Kierkegaard and the Jewish Shadow*

Adam Buben, University of South Florida

*Background for a Congruence: Kierkegaard and the Samurai*

Abraham Khan, University of Toronto

*Kierkegaard and Muhammad Iqbal on Becoming a Self*

Responding:

Erik Ziolkowski, Lafayette University

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**A17-136**

### **La Comunidad/The Community**

☐ **Saturday - 9:00 am-11:30 am**  
**GH-Maggie**

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**A17-137**

### **North American Association for the Study of Religion**

☐ **Saturday - 9:00 am-11:30 am**  
**CC-28A**

Theme: *Taxonomies in the Study of Religion*

Craig Martin, Syracuse University

*Strategic Uses of "Religion": Taxonomy and Metonymy in Political Discourse*

Leah Payne, Vanderbilt University

*Time on Their Side: Using Philosophy of Time to Understand Distinctions between Early*

*American Pentecostals and Fundamentalists*

Thomas B. Ellis, Appalachian State University

*Spirituality Redefined, Self-esteem Misrecognized*

Responding:

Aaron Hughes, University of Calgary

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**A17-138**

**Society for the Study of Christian Spirituality**

☐ **Saturday - 9:00 am-11:30 am**  
**CC-30C**

9:00 am 2007 Presidential Address

Stephanie Paulsell, Harvard University

*Lost in the Mystery of God: Childhood and the History of Christian Spirituality*

10:30 am Business Meeting

Mary Frohlich, Catholic Theological Union, President-elect, Presiding

All are welcome. For more information, please contact Anita Houck at [ahouck@saintmarys.edu](mailto:ahouck@saintmarys.edu).

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**A17-139**

**Person, Culture, and Religion Group**

☐ **Saturday - 9:00 am-11:30 am**  
**CC-29B**

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**A17-140**

**North American Paul Tillich Society and Polanyi Society**

☐ **Saturday - 9:00 am-11:30 am**  
**GH-Oxford**

Walter Gulick, Montana State University, Billings, Presiding

Theme: *How Tillich's Recently Retrieved Paper, "Participation and Knowledge: Problems of an Ontology of Cognition," Engages Polanyi's Thought*

Co-Presenters:

Durwood Foster, Pacific School of Religion

Richard Gelwick, Bangor Theological Seminary

Responding:

Donald Musser, Stetson University

Robert Russell, Center for Theology and the Natural Sciences

11:15 am Business Meeting:

Walter Mead, Illinois State University, Presiding

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**A17-141**

**Karl Barth Society of North America**

☐ **Saturday - 9:00 am-11:30 am**  
**CC-26B**

George Hunsinger, Princeton Theological Seminary, Presiding

Theme: *Discussion of Alyssa Lyra Pitstick, Light in Darkness: Hans Urs von Balthasar and the Catholic Doctrine of Christ's Descent into Hell (Wm. B. Eerdmans, 2007)*

Panelists:

Paul J. Griffiths, University of Illinois, Chicago

David Lauber, Wheaton College

John Webster, Aberdeen University

Responding:

Alyssa Lyra Pitstick

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 **A17-142**

**Society for Hindu-Christian Studies**

☐ **Saturday - 9:00 am-11:30 am**  
**GH-Mohsen B**

Michael McLaughlin, Presiding

Theme: (Re-)Constructing Advaita: Rambachan's *The Advaita Worldview* and Thatamanil's *The Immanent Divine in Conversation*

9:00 am Panel and Discussion

Panelists:

Michelle Voss Roberts, Rhodes College

Michael McLaughlin, St. Leo University

Joseph Prabhu, California State University

Responding:

Anantanand Rambachan, St. Olaf College

John J. Thatamanil, Vanderbilt University

11:30 am Business Meeting

Corinne Dempsey, Presiding

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 **A17-130**

**San Diego Zoo Tour**

☐ **Saturday - 9:30 am-1:00 pm**  
**Offsite**

Sponsored by the Science, Technology, and Religion Group

Separate registration required.

**Abstract**

**San Diego Zoo Tour**

Sponsored by the Science, Technology, and Religion Group

The San Diego Zoo is a world-famous destination with more than 4,000 animals and 800 species in residence. The tour offers a great mini-introduction to the zoo's mammal, bird, and plant collections. It includes a 90-minute private bus tour and one off-exhibit area. The tour is led by a zoo guide and is appropriate for ages 3 and up. Tour fee includes zoo ticket, transportation, and special behind-the-scenes access to the zoo.

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**A17-131**



**San Diego Chinese Historical Museum Walking Tour**

**Saturday - 10:30 am-1:00 pm**  
**Offsite**

Sponsored by the Chinese Religions Group

Separate registration required.

**Abstract**

**San Diego Chinese Historical Museum Walking Tour**

Sponsored by the Chinese Religions Group

The San Diego Chinese Historical Museum is a nonprofit organization whose mission is to collect, preserve, and share the Chinese-American experience and Chinese history, culture, and art to educate the community and visitors. The museum was founded in 1996 by the San Diego Chinese Historical Society. Since opening, the museum has presented more than thirty-nine exhibits highlighting the rich tradition of Chinese culture and history in San Diego and the world. The museum also features a library on Chinese culture and a tranquil garden with a koi pond.

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**A17-132**

**Plenary Address**

☐ **Saturday - 11:45 am-12:45 pm**  
**CC-20D**

Eddie S. Glaude, Princeton University, Presiding

Theme: *The Covenant with Black America*

Panelists:

Tavis Smiley, Los Angeles, CA

Responding:

Emilie M. Townes, Yale University

Cornel West, Princeton University

☐ **Abstract**

**Plenary Address**

Theme: *The Covenant with Black America*

From his celebrated conversations with world figures, to his work to inspire the next generation of leaders, as a broadcaster, author, advocate, and philanthropist, Tavis Smiley continues to be an outstanding voice for change. Smiley hosts the late night television talk show, *Tavis Smiley* on PBS, and radio show, *The Tavis Smiley Show* on Public Radio International, making him the first American ever to simultaneously host signature talk shows on both public television and public radio. He also created the Tavis Smiley Foundation, whose mission is to enlighten, encourage and empower black youth, as well as Tavis Smiley Presents, a subsidiary of The Smiley Group, Inc., that brings ideas and people together through symposiums, seminars, forums, and town hall meetings. In addition, he has authored ten books, and he made publishing history when the book he edited, *The Covenant with Black America*, reached #1 on the New York Times bestseller list.

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**A17-133**

**Special Topics Forum**

☐ **Saturday - 11:45 am-1:00 pm**  
**GH-Manchester E**

Sponsored by the Graduate Student Committee and American Theological Library Association

Kimberly Bresler, St. Joseph's University, Presiding

Theme: *ATLA Career Alternatives Luncheon: Focus on Religion and Journalism*

Panelists:

Debra Mason, Religion Newswriters Association

Jason Byassee, *The Christian Century*

Sandi Dolbee, *San Diego Union-Tribune*

Separate registration is required at

[www.aarweb.org/Meetings/Annual\\_Meeting/Current\\_Meeting/RSVP/ATLA/](http://www.aarweb.org/Meetings/Annual_Meeting/Current_Meeting/RSVP/ATLA/).

**Abstract**

**Special Topics Forum**

Theme: *ATLA Career Alternatives Luncheon: Focus on Religion and Journalism*

Sponsored by the Graduate Student Committee and American Theological Library Association

Students in religion and theology often find creative and rewarding career alternatives to the life of a professor. This year, our ongoing Career Alternatives series focuses on the intersection of religion and the media: what career opportunities exist for people interested in both religion and communicating ideas about religion using the expanding varieties of news media? Come listen to talented and experienced writers about their lives in religion and journalism.

AAR student members interested in attending must RSVP online ASAP (first-come, first-served basis) at [www.aarweb.org/Meetings/Annual\\_Meeting/Current\\_Meeting/RSVP/ATLA/](http://www.aarweb.org/Meetings/Annual_Meeting/Current_Meeting/RSVP/ATLA/). Online registration deadline is noon on Wednesday, November 15.

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**A17-200**

**Special Topics Forum**

**Saturday - 1:00 pm-3:30 pm**  
**GH-Betsy A**

Sponsored by the Graduate Student Committee

Kimberly Bresler, St. Joseph's University, Presiding

Theme: *Introduction to the AAR*

Panelists:

Richard Amesbury, Claremont School of Theology

Davina C. Lopez, Eckerd College

Bradley L. Herling, Marymount Manhattan College

Maurice Lee, Harvard University

Myesha D. Jenkins, American Academy of Religion

## ☐ **Abstract**

### **Special Topics Forum**

Theme: *Introduction to the AAR*

Sponsored by the Graduate Student Committee

The American Academy of Religion sponsors a broad umbrella of programs, affiliations, and sub-groups: the Theological Programs Initiative, mentoring programs for women and ethnic minorities, the Graduate Student Committee and Student Liaison Group, a multitude of associated regional meetings, the Employment Information Service, and various publishing enterprises, to name just a few. If you're confused by the AAR's alphabet soup (TPI, REM, SWP, GSC, SLG, EIS, and more) or if you've ever wondered what else the AAR does besides the annual meeting, come hear about the wide range of programs and opportunities for service offered to all AAR members.

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**A17-201**

### **Special Topics Forum**

☐ **Saturday - 1:00 pm-3:30 pm**  
**MM-Marina G**

Sponsored by the AAR Academic Relations Committee, AAR Theological Education Steering Committee, and SBL

David Rhoads, Lutheran School of Theology, Chicago and Laurel D. Kearns, Drew

University, Presiding

Theme: *Sustainable Theological Education*

Panelists:

John B. Cobb, Claremont School of Theology

Rosemary R. Ruether, Claremont Graduate University

Calvin DeWitt, University of Wisconsin, Madison

Sallie McFague, Vancouver School of Theology

Norman Habel, Flinders University

Larry Rasmussen, Union Theological Seminary, New York

☐ **Abstract**

### **Special Topics Forum**

Theme: *Sustainable Theological Education*

Sponsored by the AAR Academic Relations Committee, AAR Theological Education Steering Committee, and SBL

As the declining health of the earth reaches a critical point, religious people from a wide variety of traditions are beginning to respond. It has been forty years since Lynn White issued what many saw as a wake up call. Institutions of theological education should be providing vigorous, visionary leadership on this issue, but are they? Six of the prophetic voices that have encouraged both churches and seminaries to address the worsening ecological crisis have been asked to reflect on the significant role of theological education in leading the faith community to respond. What leadership can seminaries provide through scholarship, academic programs, community life, building and grounds, and institutional practices? What unique opportunities and challenges does theological education face in meeting the environmental challenge? Ample time will be allowed for discussion. See [www.webofcreation.org](http://www.webofcreation.org) for more on this session and what some schools are already doing.

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**A17-202**

### **Religious Implications of Extreme Longevity Wildcard**

☐ **Saturday - 1:00 pm-3:30 pm**

**CC-25A**

**New Program Unit**

Calvin Mercer, East Carolina University, Presiding

Theme: *Radical Life Extension: Implications for Eschatological Visions of the Religions*

Panelists:

Aubrey de Grey, Methuselah Foundation

Shawn Arthur, Appalachian State University

Ronald S. Cole-Turner, Pittsburgh Theological Seminary

Derek Maher, East Carolina University

Terence L. Nichols, University of St. Thomas

Arvind Sharma, McGill University

Brent Waters, Garrett-Evangelical Theological Seminary

☐ **Abstract**

**Religious Implications of Extreme Longevity Wildcard**

Theme: *Radical Life Extension: Implications for Eschatological Visions of the Religions*

Advances in medical sciences raise the possibility that biomedical technology could indefinitely extend healthy human life. The most optimistic predictions envision significant breakthroughs within two or three decades. If the science of “arrested aging” or “practical immortality,” sometimes referred to with the more technical and operational term “engineered negligible senescence,” were realized, it could have implications more radical than any other development in human history. Calls for dialogue and debate about the implications for society of extreme longevity -- the indefinite extension of healthy human life -- are being heard from several quarters (e.g., President’s Council on Bioethics, Hastings Center, leading scientists). The panel will open with a summary presentation by a scientist who is conversant with current scientific research. A panel of experts, from various religious traditions, will examine how the eschatological visions of religions might be impacted by the development and widespread use of radical life-extension technology.

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**A17-204**

## Arts, Literature, and Religion Section

☐ **Saturday - 1:00 pm-3:30 pm**  
MM-Torrey 3

Jonathan Ebel, University of Illinois, Urbana-Champaign, Presiding

Theme: *Images and Narratives of Violence*

S. T. Campagna-Pinto, California State University, Bakersfield  
*Veiled Perception: Religion and Violence in Photographic Images from the Revolutionary Association of Women of Afghanistan*

Kathryn Reklis, Yale University  
*"Torture Education" and the Imagination of Redemption: Suffering Heroism in 24*

J. Cayenne Claassen-Luttner, Emory University  
*Pure and Violated Female Bodies: Martyrdom Images, Pornography, and Imitation*

Alexei Khamin, Drew University  
*Ignatius of Antioch: A Postcolonial Reading*

☐ **Abstract**

## Arts, Literature, and Religion Section

Theme: *Images and Narratives of Violence*

The Arts, Literature, and Religion Section's session on "Images and Narratives of Violence" analyzes the relationship between representations of violence and religious beliefs and practices. Discussing images ranging from photographs from the Revolutionary Association of Women in Afghanistan to the television show *24*, and representations of martyrdom, crucifixion, and torture in genres ranging from accounts of the saints to pornography, presenters think about the complex ways in which humans represent and respond to images of suffering bodies and violence, and how religion shapes our viewing and responses to such images.

### **Veiled Perception: Religion and Violence in Photographic Images from the Revolutionary Association of Women of Afghanistan**

S. T. Campagna-Pinto, California State University, Bakersfield

The RAWA photo exhibit "Under the Veil" presents documentation of the violence and oppression experienced by the women and men of Afghanistan under siege from Islamic Fundamentalists and American military saviors. The subjects of these photographs are real persons suffering torture and death; the enormity of their dignity and value go far beyond the documentation of their suffering. These real human persons cannot be aware of the interpretive gyrations of an audience reposing in the comfort of reflection. Thus the

relationship of revelation to images of violence displays the veiled perception that works to obscure rather than reveal engagement with the oppressed. Photography as representation of human suffering thus gives knowledge but fails to create acknowledgement of "the neighbor with an unconscious." The religious dimensions of these photographs thus rests in their creation and not in their viewing, in their critique of those who gaze.

### **"Torture Education" and the Imagination of Redemption: Suffering Heroism in 24**

Kathryn Reklis, Yale University

Once a week over 10 million Americans watch Jack Bauer, the hero of the Fox television show *24*, lead a disturbing trend in post-9/11 television: the use of torture as a terrorist-fighting device. Amnesty International's Alistair Hodgett claims that *24* provides "torture education" to an otherwise naive audience. I want to suggest that the education provided can be understood, in theological terms, as opening a fantastic space where the horror of torture is not only tolerated, but even desired as a site of redemption through the creation of Jack as a suffering hero. Jack's redemptive suffering, however, stems from his ability to inflict pain on others, and only secondarily from his ability to suffer it himself. A theological tradition that has at its heart a crucified savior is poised both to reveal the account of redemption found in the suffering body of a torturer, and also to challenge it.

### **Pure and Violated Female Bodies: Martyrdom Images, Pornography, and Imitation**

J. Cayenne Claassen-Luttner, Emory University

Since the earliest accounts of the *Acta Martyrum*, images and narratives of Roman Catholic martyrs have often had an erotic component. This pattern has continued through the twentieth century, becoming radically apparent in the martyrdom narratives of Saint Maria Goretti, who was canonized in 1950. In this paper I contrast several Catholic representations of sexual violence as martyrdom: authoritative narratives of Saint Maria Goretti, pietistic images of Goretti, the role of pornography in narratives about Goretti's sexual assault, and Sue Coe's 1984 collage entitled "Wisconsin Rape." My paper points out the overlapping relationship between representations that enact dehumanization (and are thought to morally disable the viewer), and those holy representations that are meant to inspire empathetic identification and faithful imitation.

### **Ignatius of Antioch: A Postcolonial Reading**

Alexei Khamin, Drew University

Postcolonial inquiry provides additional layers of insight into the letters of Ignatius of Antioch, a second century Christian martyr. Ignatius, who is eager to die in Rome, recognizes it as the universal center of colonial power, but in his letters he attempts to de-center and interrogate this power. Ignatius's presentation of his journey as a triumphant procession is a case of colonial mimicry and even mockery. Ignatius uses his authority of a martyr-to-be to construct the novel Christian identity, Christianismos via separation from and opposition to what Ignatius calls Ioudaismos, Jewishness, which is a fluid identity in this period. This strategy involves the construction of the Other as a source of one's identity, which is defined in opposition to the Other. Yet this strategy is a source of ambivalence, instability and fear of

adulteration because the new identity, Christianismos, finds its being in the gaze of the Other.

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**A17-205**



## **Buddhism Section**

☐ **Saturday - 1:00 pm-3:30 pm**  
**MM-Torrance**

Stephen F. Teiser, Princeton University, Presiding

Theme: *Chinese Scholarship on the Dunhuang Manuscripts: New Perspectives on Buddhism*

Panelists:

Chunwen Hao, Capital Normal University

Victor Mair, University of Pennsylvania

Xin Yu, Fudan University

Responding:

Paul Copp, University of Chicago

☐ **Abstract**

## **Buddhism Section**

Theme: *Chinese Scholarship on the Dunhuang Manuscripts: New Perspectives on Buddhism*

The cache of more than 40,000 manuscripts discovered near Dunhuang (Gansu province, northwestern China) in the early 1900s casts new light on the complex religious life of a large Buddhist community on the Silk Road that flourished between 400 and 1000 C.E. Despite a century of study, the Dunhuang corpus remains under-studied, even by specialists in Chinese Buddhism. Since 1980, a new generation of scholars in China has pushed the field in new directions. This panel takes the Dunhuang region as an example of one particular Buddhist cultural formation in the medieval period, asking what it can tell us about the study of Buddhism elsewhere. Specific topics include Buddhist congregations of laypeople organized by local monks acting as priests, concepts of morality and karmic retribution that filtered into secular poetry written in the vernacular language, and the intermixing of Buddhist deities and gods deriving from the local pantheon.

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**A17-206**

## **Christian Systematic Theology Section**

☐ **Saturday - 1:00 pm-3:30 pm**  
**MM-Coronado**

Kathlyn A. Breazeale, Pacific Lutheran University, Presiding

Theme: *Cross Examinations: Interrogating the Cross and Atonement for Their Meaning Today*

Panelists:

S. Mark Heim, Andover Newton Theological School

Joanne Marie Terrell, Chicago Theological Seminary

J. Denny Weaver, Bluffton University

Cynthia Moe-Lobeda, Seattle University

Rita Nakashima Brock, Faith Voices for the Common Good

Responding:

Marit Trelstad, Pacific Lutheran University

Business Meeting:

Cynthia Rigby, Austin Theological Seminary, Presiding

☐ **Abstract**

## **Christian Systematic Theology Section**

Theme: *Cross Examinations: Interrogating the Cross and Atonement for Their Meaning Today*

Based on the volume *Cross Examinations: Readings on the Meaning of the Cross Today* (Fortress, 2006), this panel presents theologians whose recently published books have helped define the conversation concerning atonement and redemption as they have addressed the role of the cross in racial and gender oppression, in human or environmental experiences of suffering, and lastly, as tool of imperialism, violence and peace. In the past thirty years, the cross has been both heralded and critiqued by Christian theologians. Critics claim that the cross reinforces victim passivity and violent oppression. Other theologians claim that a

theology of the cross is crucial because it encourages one to know reality through suffering and respond to the world compassionately. The panel includes both perspectives and considers atonement theories and the cross as symbol. All in all, this conversation signals emerging models of atonement and reveals common assumptions that inform current “cross examination.”

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**A17-207**

## **Ethics Section**

☐ **Saturday - 1:00 pm-3:30 pm**  
**MM-Solana**

Ronald Green, Dartmouth College, Presiding

Theme: *Innovative Methods in Religious Ethics: Social Scientific Perspectives*

Ulla Schmidt, Centre for Church Research

*Understanding “Religious Ethics”: A Case-Study of the Relevance of Social Scientific Perspectives to Religious Ethics*

John Senior, Emory University

*What to Do with Practice? Interpreting Ethnographic Data in Constructive Theological Ethics*

Kerry Danner-McDonald, Graduate Theological Union

*How Cognitive Linguistics Supports a Virtue Method*

John Teehan, Hofstra University

*Religious Ethics: An Evolutionary Analysis*

Business Meeting:

Jane Hicks, Colgate Rochester Crozier Divinity School, Presiding

Miguel A. De La Torre, Iliff School of Theology, Presiding

☐ **Abstract**

## **Ethics Section**

Theme: *Innovative Methods in Religious Ethics: Social Scientific Perspectives*

**Understanding “Religious Ethics”: A Case-Study of the Relevance of Social Scientific Perspectives to Religious Ethics**

Ulla Schmidt, Centre for Church Research

This paper uses an empirical, social scientific study of moral communication among informants identifying with a protestant, Lutheran context as a case for discussing the relevance of social scientific perspectives to religious ethics. It claims that not only morality, but also (religious) ethics can be viewed as a practice and therefore meaningfully subjected to social scientific studies, and that the results of such studies might inform theoretical accounts of religious ethics. This is exemplified by showing how informants engage their religious tradition in ways that resonate with a question prominent in current debate: how to understand the notion and phenomenon of “religious ethics” (exemplified in W. Schweiker’s and S. Hauerwas’s / Wells’ introductions to Blackwell companions on religious respectively Christian ethics). This example is used as a basis for a general discussion of possible connections between social scientific insights into ethics as a practice, and theoretical approaches to ethics.

### **What to Do with Practice? Interpreting Ethnographic Data in Constructive Theological Ethics**

John Senior, Emory University

There is growing interest in the use of ethnographic research methods as an approach to constructive religious ethics. But there hasn’t been much sustained reflection on what work different empirical models actually do (or don’t do) for the constructive theological ethicist. I offer an example of an incarnational theological framework informed by three sociological approaches to religious experience. My first section is a critical one in which I respond to the influence of the virtue ethics of Alasdair MacIntyre on constructive practical theology. In the second section, I begin on the level of human experience, drawing on Michael Jackson’s existential anthropology. In the third section, I move to the level of culture and social institution, looking to Ann Swidler and Pierre Bourdieu. In conclusion, I move back into a theological framework which juxtaposes these moments as necessary for thinking about the incarnational presence of God in the world.

### **How Cognitive Linguistics Supports a Virtue Method**

Kerry Danner-McDonald, Graduate Theological Union

Jesus rarely provided clear-cut answers to moral issues. Rather, he told stories and parables that were insightful to the degree the listener examined/engaged their personal and cultural inferences and images. Findings from cognitive linguistics provide a way to cull out the patterns embedded in Scripture, our various cultures, and individual discourse. This paper brings these insights to bear on a virtue ethics approach. Framing, conceptual metaphors systems, prototype effects of categorization, and conceptual blending help decipher the complex interaction of patterns of Scripture, individuals, and culture(s) that shape moral vision, character and give substance to virtues. An analysis of the story of the Good Samaritan, informed by cognitive linguistics, demonstrates various ways one story may be personally appropriated. Looking at how these patterns interact fosters moral growth and points toward increased dialogues with cognitive scientists and social scientists.

## **Religious Ethics: An Evolutionary Analysis**

John Teehan, Hofstra University

The thesis of this presentation is that religious ethical traditions can be understood as cultural expressions of underlying evolutionary processes. It begins with a discussion of elements of evolutionary accounts of morality, specifically kin selection, reciprocal altruism and commitment theory, and then discusses some recent work on the evolution of religion, setting out those features of religion that prepare it to take on a moral function in society. In order to support this thesis the theoretical framework will be used to analyze the Decalogue as a cultural expression of an evolved moral psychology— focusing on the prohibitions against murder and adultery. Suggestions will be made as to how this framework may be applied to Christianity and its implications for understanding religious violence.

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**A17-208**

### **History of Christianity Section**

☐ **Saturday - 1:00 pm-3:30 pm**  
**MM-Carlsbad**

Teresa M. Shaw, Claremont Graduate University, Presiding

Theme: *Contested Texts and Contexts: Exegesis in the History of Christianity*

Russell C. Kleckley, Augsburg College

*Following the Star: Matthew 2 as Guiding Light in Early Modern Theology and Natural Philosophy*

Franklin Harkins, Valparaiso University

*Inscribing Supersessionism into the Scriptural Text: Esau and Jacob in the Glossa Ordinaria*

Ariel Bybee Laughton, Duke University

*Avoiding the Bridegroom: Negotiating Masculinity in Ambrose of Milan's De Isaac vel Anima*

Cameron Partridge, Harvard University

*Teleios Anthropos and "No Male and Female": The Exegesis of Galatians 3:28 in Maximus the Confessor*

Jeffrey W. Barbeau, Oral Roberts University

*Thoughts "Too Refined to be Popular": Sara Coleridge, Biblical Exegesis, and Theological Method*

Business Meeting:

Teresa M. Shaw, Claremont Graduate University, Presiding  
Nathan Baruch Rein, Ursinus College, Presiding

☐ **Abstract**

**History of Christianity Section**

Theme: *Contested Texts and Contexts: Exegesis in the History of Christianity*

**Following the Star: Matthew 2 as Guiding Light in Early Modern Theology and Natural Philosophy**

Russell C. Kleckley, Augsburg College

Early modern theologians and natural philosophers alike looked to the star of Bethlehem of Matthew 2 as a sign of God's action in the past and as a precedent for continuing divine communication through the "book of nature." While existing knowledge of nature informed interpretations of the text, the text also shaped assumptions about the order of nature and its relationship to God and humanity. Theologians such as David Chytraeus and Matthias Hafenreffer, along with mathematicians and astronomers such as Tycho Brahe and Johannes Kepler, used the star as a point of reference in their own understanding of the theological and natural significance of the cosmos. Their perspectives anticipated the emerging worldview of the modern period while illuminating the thinking and faith of their own time.

**Inscribing Supersessionism into the Scriptural Text: Esau and Jacob in the *Glossa Ordinaria***

Franklin Harkins, Valparaiso University

From the early twelfth through the sixteenth century, the *Glossa Ordinaria* was the definitive reference edition of the Bible used in the schools and universities throughout Western Europe. Surely because the *Glossa Ordinaria* is largely a compilation of patristic and early medieval interpretations, scholars of medieval exegesis have paid relatively little attention to the hermeneutics of the *Glossa*. The proposed paper aims to begin to fill this scholarly lacuna by investigating the exegetical practice revealed in the glosses on Esau and Jacob (Gen. 25 and 27, and Rom. 9). We will argue that the glossators or editors of the *Glossa* on Genesis and Romans, by adopting and adapting patristic and early medieval commentaries, not only read Esau and Jacob allegorically as the Jewish people and the church, respectively, but in so doing also inscribed supersessionism into the very text of Scripture.

**Avoiding the Bridegroom: Negotiating Masculinity in Ambrose of Milan's *De Isaac vel Anima***

Ariel Bybee Laughton, Duke University

Following Marcia Colish's assertion that Ambrose of Milan's treatises on the patriarchs functioned to instruct baptismal candidates in appropriate social behaviors, this paper argues that they also served to reinforce proper Greco-Roman conceptions of masculinity among

catechumens as they prepared to become part of the church at Milan. This is manifest most clearly in *On Isaac or the Soul* where Rebecca becomes a dominant figure in Ambrose's allegorical exposition of the soul's moral progress toward unity with Christ. Ambrose heavily draws upon imagery from the Song of Songs to compensate for the lack of detail concerning the life of Isaac in the Genesis account, but preserves Isaac from emasculating bridal language by employing Rebecca as a type for the soul in passages where the soul must act passively toward the Bridegroom. Thus Ambrose is able to preserve Isaac as an exemplar of Roman virtue and masculinity for his audience.

### **Teleios Anthropos and “No Male and Female”: The Exegesis of Galatians 3:28 in Maximus the Confessor**

Cameron Partridge, Harvard University

In this paper I argue that the seventh century C.E. Byzantine theologian Maximus the Confessor's exegesis of Galatians 3:28 takes up the early Christian topos of "becoming male." He elaborates this process by arguing that the human person "shakes out of nature in every way the distinctive, natural properties of male and female" (*Ambiguum* 41). To Maximus, however, this state of "no male and female" does not equal the end result of "becoming male," however. Rather, it unfolds a process explicitly of "becoming human." This humanizing process is the first step in a fulfilling the unique human vocation of unifying the entire cosmos. Ultimately, although this abolition of sexual difference appears to trouble Maximus' characteristically integrative, unity-with-distinctions methodology, the Confessor's vision of the human person as a "laboratory" and "bond" of the entire created whole carries forward this vision in a consistent manner.

### **Thoughts “Too Refined to be Popular”: Sara Coleridge, Biblical Exegesis, and Theological Method**

Jeffrey W. Barbeau, Oral Roberts University

Sara Coleridge (1802–1852) remains almost wholly unknown in studies of modern Christian history and theology. Overshadowed by her famous father S. T. Coleridge, titanic figures of the age such as John Henry Newman, and prominent friends whose published writings set the tone of Victorian theology (including F. D. Maurice), Sara Coleridge concealed her reflections on the Bible and the Christian faith by limiting her productions to brief notes and long appendixes to editions of her father's works in the 1840s. In this paper, I recover Sara Coleridge's unique work on the Bible. Sara develops a critique of historic conceptions of biblical authority and explores a full account of the nature of redemption through careful exegesis of the Apostle Paul. Sara Coleridge's private correspondence, defense of her father's writings on the Bible, and extended treatise *On Rationalism* reveal her distinct contribution to the history of biblical interpretation.



**A17-209**

**Study of Islam Section**

**Saturday - 1:00 pm-3:30 pm**  
**GH-Manchester B**

Dorothea Kahena Viale, Claremont Graduate University, Presiding

Theme: *Women's Religious Authority, Islam, and Agency*

Zahra Ayubi, Atlanta, GA

*"Of All the Lawful Acts the Most Detestable to Allah Is Divorce": American Muslim Women Challenging Traditional Views and Reinterpreting Islamic Divorce*

Bahar Davary, University of San Diego

*A Twentieth-Century Shi'a Mujtahida: Images and Self Images*

Jamillah Karim, Spelman College

*American Muslim Youth Networks: Negotiating Sisterhood, Gender, and Generation*

Sara Omar, Harvard University

*Al-Qubaysiyat: A Female Religious Authority in Damascus*

Joni Podschun, Wesley Theological Seminary

*Diverse Sisterhood: Ethnographic Research with Muslim Women in Central Arkansas*

Responding:

Juliane Hammer, University of North Carolina, Charlotte

**Abstract**

**Study of Islam Section**

Theme: *Women's Religious Authority, Islam, and Agency*

Common impressions of Islam include assumptions of patriarchal domination in many domains of Islamic discourses, particularly those of law and theology. In this panel, the speakers present multiples sites of contestation in which Muslim women, some scholars and some lay, are asserting their own agency to contest interpretations of Islam through authoritative discourses of their own.

**"Of All the Lawful Acts the Most Detestable to Allah Is Divorce": American Muslim Women Challenging Traditional Views and Reinterpreting Islamic Divorce**

Zahra Ayubi, Atlanta, GA

Drawing on my field interviews with divorced American Muslim women, I discuss a range of experiences that reveal ways Muslim women in the US incorporate Islamic law into their lives and negotiate legal, religious, and social aspects of their divorces. In the absence of Islamic courts in the US, some immigrants tightly hold onto family law, marriage and

divorce practices of their home countries, while others, including many mainstream Muslim leaders, consult traditional fiqh to determine the permissibility of divorce and Islamic divorce terms. In doing so, imams, community elders, and sometimes people from women's social circles discourage or prevent female initiated divorce, while implicitly supporting men's unrestricted ability to pronounce talaq. Driven by belief in gender justice in Islam and having access to Islamic legal debates and egalitarian interpretations of scripture, some women re-define Islamic divorce for themselves and challenge traditional, patriarchal practices.

### **A Twentieth-Century Shi'a Mujtahida: Images and Self Images**

Bahar Davary, University of San Diego

It is often cited that women have had little share in developing the textual tradition of Islam, that their voices have been marginalized, and that if women were interpreting the law, things would have been different. These assertions raise some questions: How would things be different if women were to interpret the law? Would their interpretations be radically different? A twentieth century Shi'a woman, known as Banoo Amin composed a fifteen-volume commentary on the Qur'an. Her expertise in fiqh and usul earned her the title Mujtaheda, the only one known in the recent history of Ja'fari law. How is her commentary different than that of her male counterparts? To what extent is her representation of Shi'a woman affected by the views of male commentators? Does this have any bearings on Shi'a women's assessment of their own self-worth and role within the private and public domains?

### **American Muslim Youth Networks: Negotiating Sisterhood, Gender, and Generation**

Jamillah Karim, Spelman College

In this paper I portray the experiences and voices of African American and South Asian Muslim women college students. The ideal of Islamic sisterhood creates a space for these young women to cross ethnic boundaries; but it means navigating gender expectations and parents' expectations. On college campuses, Muslim women are often exposed to a range of possibilities for interethnic friendship and marriage. Exposed to these possibilities more than their parents, young Muslims rethink and challenge many of their parents' expectations at the same time that they accommodate some of their expectations. As Muslim women form interethnic friendships, they also encounter different gender norms. Different gender norms between cultures sometimes challenge cross-ethnic friendships or relationships; other times, they function as the space for interethnic exchange.

### **Al-Qubaysiyyat: A Female Religious Authority in Damascus**

Sara Omar, Harvard University

The continued ascendance of Islamic revivalist groups throughout the Muslim world poses two important research questions: How do these new groups establish their religious authority when founding their groups? And, do they claim exclusive adherence to medieval Islamic thought, reinterpret canon, or exercise a mixture of these two approaches as a means of gaining such authority? This study will apply these questions to one of the most influential revivalist groups in Syria, known as al-Qubaysiyyat. Based in Damascus, the group is exclusive to women, and attracts a transient student body from throughout the world. While

their subject of study and outward appearance may appear to conform to a highly taqlid-oriented approach, they are also highly unusual within the context of traditional Islamic revivalist groups. As an entirely female group, they escape traditional understandings of gendered authority and are consequently able to organize themselves in novel and innovative ways.

### **Diverse Sisterhood: Ethnographic Research with Muslim Women in Central Arkansas**

Joni Podschun, Wesley Theological Seminary

Drawing on anthropology and feminist theory, I add ethnographic detail to the study of women in Islam by focusing on the participants of an English-speaking halaca (or Sisters' Circle) in a Little Rock mosque. The halaca provides a shared space for the study and practice of Islam for a diverse group of women. Despite the similarities they share as practicing Muslims, the women's choices and beliefs about appropriate dress, marital relationships, women in the labor force, parenting, other religions, and American culture differ dramatically. The juxtapose profiles of two sisters demonstrate the diversity of faith within the halaca and the Little Rock Muslim community as a whole. Secondly, I elucidate the ideology and hermeneutic of the halaca. My research demonstrates that the women's activities and views, though diverse, serve as an example of their agency as they reevaluate their practices, Qur'anic reading, and learning within the framework of patriarchal Islam.

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**A17-210**

### **Augustine and Augustinianisms Group**

☐ **Saturday - 1:00 pm-3:30 pm**  
**MM-Point Loma**

Kim Paffenroth, Iona College, Presiding

Theme: *Augustine and Psychology*

Rachel Sophia Baard, Villanova University

*Ubuntu and Augustine's Understanding of the Self: A Comparative Exploration*

Nathan Hieb, Princeton Theological Seminary

*The Great Physician: Augustine's Soteriology in Dialogue with Modern Psychology*

John Penniman, Emory University

*Pilgrims in the Valley of Weeping: Augustine and the Function of Sorrow in the Life of Faith*

Howard B. Rhodes, University of Iowa

*Augustinian Moral Psychology and the Purposes of Law: A Reading of Augustine's De*

Trinitate

Business Meeting:

Robert P. Kennedy, St. Francis Xavier University, Presiding

☐ **Abstract**

**Augustine and Augustinianisms Group**

Theme: *Augustine and Psychology*

**Ubuntu and Augustine's Understanding of the Self: A Comparative Exploration**

Rachel Sophia Baard, Villanova University

The purpose of this paper is to point to similarities between Augustine's perspectives on the self and the African concept of ubuntu. Interpretations of Augustine's view of the self in terms of the individual's "inward journey" fail to notice the fact that, imbedded especially in his view of the moral agent in the doctrine of original sin, there is a view of the self that is strikingly similar to African views of the imbedded and relational self. This self exists in solidarity with other living humans in their separation from the divine, and is tied to an ancestral heritage that goes back to our common human origins. Such a view of the self calls the faithful to a deeper responsibility than is possible in individualistic moralism: within such a moral vision, it is not possible to live life without reference to others.

**The Great Physician: Augustine's Soteriology in Dialogue with Modern Psychology**

Nathan Hieb, Princeton Theological Seminary

Augustine's soteriology employs two models that display convergence with the contemporary psychological fields of object relations theory and trauma theory. Through a deepened understanding of the relation of these conceptual frameworks, the resources possessed by theology for interdisciplinary dialogue may be demonstrated. First, Augustine speaks of the healing of our inner wound of pride through the incarnation of Jesus Christ. Second, Augustine describes our healing as the lifelong journey of ascent towards God culminating in the visio Dei and the perfection of our internal imago Dei. Patterns of convergence emerge between Augustine's thought and psychology based upon similar dialectical movements regarding the interiority and exteriority of the healing process of the self. This paper argues that Augustine's first soteriological image shares such a pattern with object relations theory and that the second does so with trauma theory.

**Pilgrims in the Valley of Weeping: Augustine and the Function of Sorrow in the Life of Faith**

John Penniman, Emory University

The function of grief in Augustine's theology has garnered increasing attention recently. Much of this scholarship looks almost exclusively to the *Confessions*. While the *Confessions* may represent a first word on the subject of sorrow, it is certainly not the last. This paper

suggests that Augustine's most poignant words on Christian sorrow may be found within his sermons on the "Psalms of Ascent." In dialogue with the previous scholarship, we will examine how grief – particularly a threefold grief rooted in the inevitability of death, the persistence of sin, and the obscured vision of the life of faith – emerges in Augustine's *Expositions of the Psalms* as an essential disposition of the Christian life. Ultimately we will consider how Augustine not only allows for sorrow within the life of faith, but baptizes it as the affection which most fully embodies Christian growth in eschatological hope.

**Augustinian Moral Psychology and the Purposes of Law: A Reading of Augustine's *De Trinitate***

Howard B. Rhodes, University of Iowa

Augustine's conception of moral psychology is often interpreted in such a way that it reserves no role for public law to aid in the proper formation of the self. This judgment is well-supported by passages from Augustine's *City of God* and other works. However, this paper will argue that recent studies of the masterful work of Augustine's maturity, *De Trinitate*, point toward an appreciation of the "public dimensions" of Augustinian selfhood in a way that invites new considerations of the pedagogical purposes of public law. Can the directives of public law make a valuable contribution to the reformation of the self as the *imago dei*? Focusing on *De Trinitate*, this paper will offer a revised Augustinian account of the place of law in the journey of the self from deficiency and deformity to perfection. The argument addresses debates over Augustinian moral psychology, liberalism, and religious coercion.

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**A17-211**

**Buddhist Critical-Constructive Reflection Group**

☐ **Saturday - 1:00 pm-3:30 pm**  
**CC-23A**

Frances Garrett, University of Toronto, Presiding

Theme: *Methods for the Study of Women and Buddhism*

Danielle Lefebvre, University of Toronto

*In and Out of Feminism: Defining the Terms for the North American Study of Women in Buddhism*

Alice Collett, York St. John University

*Contextual, Rhetorical, and Unbecoming Hermeneutics: Interpretive Strategies in the Study of Women in Buddhist Literature*

Sarah Jacoby, Columbia University

*Reading Tibetan Women's Religious Auto/biography: Reflections on Methodology*

Karma Lekshe Tsomo, University of San Diego

*Ethnology and Activism: Reassessing Methodologies for the Study of Women and Buddhism*

Responding:

Janet Gyatso, Harvard University

Business Meeting:

John J. Makransky, Boston College, Presiding

Roger Jackson, Carleton College, Presiding

☐ **Abstract**

**Buddhist Critical-Constructive Reflection Group**

Theme: *Methods for the Study of Women and Buddhism*

This panel consists of four papers presenting new research on methods for the study of women and Buddhism, offering a timely critical analysis of changing methods in this fluid and relatively new field. The presentations address feminist influences on methods for the study of women in Buddhism in North America, hermeneutical strategies that have been or could be utilized in an assessment of Buddhist texts concerned with women, the use of biographical and autobiographical sources as a bridge between doctrinal and ethnographic research methodologies, and the combination of classical approaches to ethnography and phenomenology with Buddhist typologies and social activism. The panel will conclude with a response from one of the major figures in this field, an author whose own work will have been discussed in several of the papers.

**In and Out of Feminism: Defining the Terms for the North American Study of Women in Buddhism**

Danielle Lefebvre, University of Toronto

Is the study of women in Buddhism necessarily a feminist one? Are there methodological tools and theoretical perspectives that, while rooted in specific feminist discourses, now occupy positions outside of explicit feminist projects? In this paper I will trace feminist influences on the developing methods for the study of women in Buddhism in North America. Reflecting on this relationship, I will draw attention to an often assumed connection between feminism and the study of women in Buddhism and suggest that explicit ties to feminist discourses, while frequently found in earlier contributions to the field, are becoming more problematic.

**Contextual, Rhetorical, and Unbecoming Hermeneutics: Interpretive Strategies in the Study of Women in Buddhist Literature**

Alice Collett, York St. John University

In this paper I will look briefly at eight hermeneutical strategies which have been, are or could be utilized in our assessment of Buddhist texts concerned with women. The eight strategies are: a hermeneutics of resonance; a hermeneutics of affection/devotion; a hermeneutics of value; (the denial of) a hermeneutics of agency; a hermeneutics of suspicion; comparativist hermeneutics; synchronic and diachronic hermeneutics and revisionist hermeneutics. I will structure my exploration of these interpretive strategies around a fourfold classification of: those that have been utilized in the past but are problematic; those that have been utilized in the past and are problematic but have sound underlying presuppositions that could easily be transmuted into something more thoroughly useful; those that have been used successfully in the past; and, lastly, those not yet utilized – i.e. new strategies.

### **Reading Tibetan Women's Religious Auto/biography: Reflections on Methodology**

Sarah Jacoby, Columbia University

This paper seeks to evaluate the ways in which biographies written by and about Tibetan Buddhist women have been and should be read as resources contributing to understanding the status of women in Tibetan Buddhism. I suggest that analysis of biographical and autobiographical sources can serve as a bridge between doctrinal and ethnographic research methodologies that have tended to hypostasize the scriptural ideal and often disappointing reality of Tibetan women's religious opportunities. My analysis of methodological approaches to the study of women in Tibetan Buddhism through the lens of auto/biographical writing draws on insights gained from interdisciplinary studies on hagiography and autobiography. In particular, the paper will focus on the Treasure revealer Sera Khandro's (1892-1940) previously overlooked autobiography as well as the current interest in publishing women's biographies in Tibetan areas.

### **Ethnology and Activism: Reassessing Methodologies for the Study of Women and Buddhism**

Karma Lekshe Tsomo, University of San Diego

Research methodologies developed in the fields of anthropology and sociology are frequently applied to the study of women in religion, with little input from scholars of women in religion. Recognizing the limitations of uncritically applying categories across cultures suggests that other ways of interpreting data may be equally valuable for understanding Buddhist women's lives and religious experience; for example, methodologies and theoretical categories derived from Buddhist thought and the lives of actual Buddhist women. In this paper, I will explore new possible directions for the study of women in Buddhism and argue that, rather than imposing theoretical structures derived from cultures and eras, categories useful for an understanding of Buddhist women today may emerge on their own. To this end, I will consider a range of theoretical and empirical research methods, as well as the possibility of combining classical approaches to ethnography and phenomenology with Buddhist typologies and social activism.

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A17-212



## Confucian Traditions Group

☐ **Saturday - 1:00 pm-3:30 pm**  
**GH-Edward D**

Mark Halperin, University of California, Davis, Presiding

Theme: *The Power of “Religion” in China*

T. J. Hinrichs, Cornell University

*Northern Song (960-1126 CE) Policies to Transform Southern Peoples*

Sarah Schneewind, University of California, San Diego

*The Religious Vocabulary of Local Honors for Ming Magistrates*

Ya-pei Kuo, Tufts University

*Before the Term: Confucianism, “Religion,” and Redefinition of Orthodoxy, 1890-1911*

Rebecca Nedostup, Boston College

*Contesting Ritual in the Age of Chinese Mass Politics*

Responding:

Robert Campany, University of Southern California

☐ **Abstract**

## Confucian Traditions Group

Theme: *The Power of “Religion” in China*

In its most basic sense, “ordering the world” is a shared goal of neo-Confucian officials and bureaucrats of the modern nation-state, even if that goal proceeds from radically different premises. It is therefore not surprising to find across Chinese history a superficial resemblance in state-sponsored projects to categorize and demonize religious “others” in the name of enhancing governmental power and fostering social cohesion. It is the aim of this panel to compare four examples from the Song to the Republic in order to look beyond surface commonalities and discover why, at certain critical moments, political actors rewrite religious categories and ritual actions as a way of creating new power relationships and forming new political identities. By discussing these cases collectively we seek to bridge the putative divide posed by “modernity” and the appearance of the vocabulary of “religion,” while keeping historical context in mind.

## **Northern Song (960-1126 CE) Policies to Transform Southern Peoples**

T. J. Hinrichs, Cornell University

The first century of the Northern Song (960-1126 C.E.) saw the development of concerted official efforts to educate diverse southern peoples and “transform their customs and mores.” Most prominent among these were improper marriage and mourning rituals, and preference for “shamanic” healing over medicine. Local officials and the court sought to bring these into accord with, and in the process demarcate central imperial norms. Besides posting exhortations to the local populace, officials destroyed “demonic” shrines, rounded up and flogged the “shamans” who cared for them, and produced and distributed ritual and medical texts. Officials constructed new operational conceptions of orthopraxy and deviance in family ritual, healing, geography, and, for want of a better term, ethnicity. These policies further reconfigured and extended Confucian strategies of transformative governance and reconstituted elite identity.

## **The Religious Vocabulary of Local Honors for Ming Magistrates**

Sarah Schneewind, University of California, San Diego

In the high Ming (roughly 1470-1550), about a hundred magistrates and prefects, attacked popular religious institutions. Surprisingly, some destroyers, according to both local gazetteers and the official Ming history, were locally honored. Locals wept along the roads when they left; petitioned for their return; sent money to their families decades later; sang ditties praising them; and enshrined them both before and after death. This project explores how local subjects passed judgment on their rulers using shrines, reports of omens and portents, and popular ditties. I will explore whether the relationships these signs suggest between locals and magistrates have political implications within the county and central bureaucracy; but also why specific forms of honor were chosen in specific contexts. How, and at which political levels, were local ritual gestures understood? Even if expressions of popular approval were falsified, Why one kind of shrine, one kind of omen, rather than another? Is there any precision in the ritual grammar of public approval?

## **Before the Term: Confucianism, "Religion," and Redefinition of Orthodoxy, 1890-1911**

Ya-pei Kuo, Tufts University

This paper examines emergence of the modern construction of "religion" in late Qing China (1890-1911). Going beyond the "term question," I argue that the basic characteristics of the construction took shape under the shadow of Christianity, and situate its beginning in the re-encounter between China and the expanding Christian world in the late nineteenth century. Before the term *zongjiao*, the modern Chinese term for religion, was formally coined at the turn of the twentieth century, the process of construction had started. The story of religion in China is not complete without this prehistory.

## **Contesting Ritual in the Age of Chinese Mass Politics**

Rebecca Nedostup, Boston College

In China, the introduction of “religion” (*zongjiao*) and “superstition” (*mixin*) as discrete

categories of analysis was attended by the rise of mass politics and the de-legitimation of the imperial system and its cosmological underpinnings. The redefinition of religious practice therefore occurred simultaneously with the redefinition of the polity and the political roles of both persons and rituals. Such transitions were difficult, however, as manifested in the linked efforts of the Nationalist Party during the 1920s and 1930s to eradicate “superstitious” rites such as the spring and autumn sacrifices to Confucius and install in their stead secularized ceremonies honoring the Sage as one of an array of national heroes. Reactions included traditionalist outrage, iconoclast derision, assaults on local officials and a variety of appearances of new national symbols in local ritual repertoires. Together these reveal that new categories of political and religious practice inspired not ritual hegemony but new ritual conversations.

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**A17-213**

### **Ecclesiological Investigations Group**

☐ **Saturday - 1:00 pm-3:30 pm**  
**CC-28D**

Michael A. Fahey, Boston College, Presiding

Theme: *Communion and Otherness: Contemporary Challenges of "Impaired Communion"*

Travis Ables, Vanderbilt University

*Other and Not-Other: On the Logic of Western Pneumatology and the Communion Ecclesiology of John Zizioulas*

Radu Bordeianu, Duquesne University

*Communion Ecclesiology as a Response to Eucharistic Ecclesiology: Zizioulas and Staniloae*

Eddy Van der Borgh, Vrije Universiteit Amsterdam

*Ethnicity and "Impaired Communion": an Evaluation of the Work of Miroslav Volf*

Richard Clutterbuck, Edgehill Theological College

*The Irish Churches and the Possibilities for Koinonia in the Midst of Otherness*

Wendy Dackson, Ripon College

*Integrity, Alternative Aggressions, and Impaired Communion*

Brian Flanagan, Boston College

*Jean-Marie Tillard's Communion Ecclesiology as a Resource for Intra-denominational Otherness*

Georgia M. Keightley, St. Anselm College

*The "Otherness" of the Church's Laity: "Gifts that Differ" or Source of Division?*

☐ **Abstract**

**Ecclesiological Investigations Group**

Theme: *Communion and Otherness: Contemporary Challenges of "Impaired Communion"*

Communion as an ecumenical challenge between churches and an ecclesiological challenge within churches - with a focus on constructive proposals for the present. Papers are also included which critically assess recently published studies such as Zizioulas' *Communion and Otherness*.

**Other and Not-Other: On the Logic of Western Pneumatology and the Communion Ecclesiology of John Zizioulas**

Travis Ables, Vanderbilt University

This paper will offer a critical evaluation of the communion theology of John Zizioulas. Taking Zizioulas' main claim to be that the distinctive contribution of Orthodoxy theology to ecclesiology is that of a communion ecclesiology grounded in an ontology of person-in-relation, as based upon Cappadocian trinitarian personalism, I will seek to respond to Zizioulas' thought with pneumatology as the guiding thread to this complex of ideas. Countering his claim that Augustinianism is to blame for Western individualism and ecclesial fracturing, I will argue that the notion of person-in-relation perpetuates the modern problem of individualistic subjectivity and will suggest that Augustinian theology offers precisely the resources for a robust pneumatological anthropology that grounds a vision of church as communion. Contra Zizioulas' claim that the Western self forecloses the possibility of a robust pneumatological ecclesiology, I will argue instead that it is in fact its condition of possibility.

**Communion Ecclesiology as a Response to Eucharistic Ecclesiology: Zizioulas and Staniloae**

Radu Bordeianu, Duquesne University

In his eucharistic ecclesiology, Afanassieff contends that the local eucharistic assembly is fully autonomous and represents the Church in its fullness. Both Catholic and Orthodox churches celebrate the same Eucharist—a sign of their already-existing unity despite canonical disunity—and therefore Afanassieff suggests the practice of intercommunion. In response, Zizioulas' communion ecclesiology criticizes intercommunion and maintains the inseparability among Eucharist, communion among bishops, and unity of teaching, emphasizing especially the role of the bishop. In *Communion and Otherness*, Zizioulas attempts to further Afanassieff's work. Also in response to eucharistic ecclesiology, Staniloae argues that the Orthodox and Catholic churches, although both having a valid Eucharist, cannot have eucharistic communion because they do not share in the same faith, especially concerning papal primacy. He concentrates on achieving doctrinal unity through open sobornicity, a task of the ordained and non-ordained alike. I conclude by analyzing the

strengths and weaknesses in Afanassieff, Zizioulas, and Staniloae.

**Ethnicity and "Impaired Communion": an Evaluation of the Work of Miroslav Volf**  
Eddy Van der Borcht, Vrije Universiteit Amsterdam

As a contribution to the study of ethnic factors in impaired communities, I offer to present a paper in two parts. The first part will provide an overview of traditional Protestant and ecumenical approaches to ethnicity as a marker for church identity. The second part of the paper will evaluate whether the Protestant theologian with Croatian roots, Miroslav Volf, offers new perspectives about this issue in his publications that deal with the problem of ethnicity and church identity — *Exclusion and Embrace: A Theological Exploration of Identity, Otherness, and Reconciliation* (1996), *Trinität und Gemeinschaft: eine ökumenische Ecclesiology* (1996), and, recently, *The End of Memory: Remembering Rightly in a Violent Word* (2006)—or whether it is merely a repetition of the traditional Protestant stance on this issue.

**The Irish Churches and the Possibilities for Koinonia in the Midst of Otherness**  
Richard Clutterbuck, Edgehill Theological College

The social context of Irish Churches makes koinonia particularly elusive. This paper will address this challenge in four steps: first, by describing the ecclesiology of the main Irish Churches, secondly, by critiquing the Eucharistic theology and practice that hinders rather than facilitates a move to closer communion, and third by employing a Eucharistic theology of "mediated otherness" to re-envision the link between Eucharist and koinonia. The fourth and final step will be to identify signs of growing communion in some recent developments in Ireland and to propose theological and practical resources to enable churches in Ireland to make the Eucharist a fuller witness to Koinonia.

**Integrity, Alternative Aggressions, and Impaired Communion**  
Wendy Dackson, Ripon College

First and foremost, this is not a paper about sexuality. The paper is a discourse analysis of what it means to be in or out of communion with churches of the same theological tradition, focusing on recent and current concerns in the Anglican Communion. Discourses examined will be the 2003 Windsor Report, theories of alternative aggressions, explorations of what it means to have theological integrity, and coping with difference within a single ecclesiastical tradition. The focal post-Windsor event is the January 2007 Primates Meeting in Tanzania. Questions of who/what constitute an ecclesial "communion" will be raised, as well as the "on the ground" implications for actions and decisions taken at the highest and most public levels of a body of Christians claiming to be international but without a centralised focus of authority parallel to that of Roman Catholicism.

**Jean-Marie Tillard's Communion Ecclesiology as a Resource for Intrad denominational Otherness**  
Brian Flanagan, Boston College

The argument of this paper is that the use of communion in ecclesiology to negotiate questions of ecumenical diversity and otherness in the twentieth century provides theoretical and practical resources for addressing questions of intradenominational diversity today. First, it summarizes the experience of otherness as divisive within Christian denominations in North America and globally. Secondly, the understanding of communion developed in response to interdenominational ecumenical disunity, primarily as advanced by Jean-Marie Tillard, O.P., serves as a foundation for analyzing and responding to intradenominational diversity and division. Tillard's "unified theory" of ecclesial communion was a theoretical tool for analyzing ecclesial diversity both ecumenically and within his own Roman Catholic church. The third and final section of the paper follows this trajectory of Tillard's thought by exploring how the practical skills and institutions developed in the ecumenical movement can be of use in addressing intradenominational otherness.

### **The "Otherness" of the Church's Laity: "Gifts that Differ" or Source of Division?**

Georgia M. Keightley, St. Anselm College

Following the distinction J. Zizioulas makes between "otherness" as a creative difference and "otherness" as a source of division, this paper proposes that since the term "laity" actually functions to divide the church, it can no longer be a useful term for ecclesiology. The argument is made by exploring church documents and practices that confirm that the laity constitute a different class of Catholic and thus "other". By removing "laity" as a term of reference in ecclesiology, however, creative new approaches to naming/describing ecclesial reality become possible.

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**A17-214**

### **Gay Men's Issues in Religion Group**

☐ **Saturday - 1:00 pm-3:30 pm**  
CC-28E

Donna Berman, Charter Oak Cultural Center, Presiding

Theme: *Virtual Sex, Virtual Identities: New Erotics and Religious Perspectives in the Age of the Internet*

Panelists:

Paul J. Gorrell, Stockton, NJ

King Mott, Seton Hall University

Peter Savastano, Seton Hall University

Terry Todd, Drew University

Responding:

Mark D. Jordan, Emory University

☐ **Abstract**

**Gay Men's Issues in Religion Group**

Theme: *Virtual Sex, Virtual Identities: New Erotics and Religious Perspectives in the Age of the Internet*

This panel explores the possibilities created by the internet for shifting notions of sexual identity, sexual practice, religious identity and experience. We will analyze the impact of the internet on identity and practice, both sexual and religious -- unstable and constantly shifting as they may be -- thanks to the emergence of the worldwide web. The internet has had an important impact, at the microcosmic level, on religious and sexual identity. Numerous chat-rooms and web-portals have made it possible for individuals to deconstruct and reconstruct their sexual/gender and religious identities, along with other markers of identity such as age, race, ethnicity, biological sex, profession, and geographical location. As a result, the word "performance" has taken on a new meaning as it pertains to identity. Identity, once seen as being somewhat consistent over time, has now morphed into a temporary inhabitation, a momentary performance dependent upon the context.

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**A17-215**

**Latina/o Religion, Culture, and Society Group**

☐ **Saturday - 1:00 pm-3:30 pm**  
**GH-Madeleine AB**

Carmen Marie Nanko-Fernandez, Catholic Theological Union, Presiding

Theme: *Teologías en Conjunto: A Fiestaschrift Celebrating the Work of Orlando Espín*

Panelists:

Alejandro Garcia-Rivera, Jesuit School of Theology, Berkeley

Daisy L. Machado, Lexington Theological Seminary

Jorge A. Aquino, University of San Francisco

Nestor Medina, University of Toronto

M. Shawn Copeland, Boston College

Robert J. Schreiter, Catholic Theological Union

Maria Clara Lucchetti Bingemer, Pontifícia Universidade Católica, Rio de Janeiro

Responding:

Orlando Espin, University of San Diego

☐ **Abstract**

**Latina/o Religion, Culture, and Society Group**

Theme: *Teologías en Conjunto: A Fiestaschrift Celebrating the Work of Orlando Espín*

Roberto Goizueta observes that for Latinos/as fiesta functions “as a thanksgiving for having received life.” Fiesta “reflects and expresses a profound sense of the human in relationship to the Sacred.” The provocative, indeed pioneering, work of Orlando Espín frames important challenges for the ongoing agenda of theological and religious studies both within and beyond Latino/a contexts. His attention to the faith of the people, his insights on the development of intercultural and ecumenical theologies, his understanding of the implications and responsibilities of hybridity, his re-imagining of traditioning are among the key contributions he brings forward. This panel will explore the trajectories explicitly articulated by and implicit within the corpus of Espín’s scholarship.

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**A17-216**

**Mysticism Group**

☐ **Saturday - 1:00 pm-3:30 pm**

**CC-24A**

Laura Weed, College of Saint Rose, Presiding

Theme: *Art and Music in Mysticism*

Ann M. Caron, St. Joseph College

*Devotion to the Face of Christ and the “Veronica”: Image and Word*

Thomas Cattoi, Jesuit School of Theology, Berkeley

*Bodies of Perfection: Byzantine Representations of Theosis and Tibetan Visualization*

## *Practices*

Arianne Conty, University of California, Santa Barbara  
*The Medieval Icon: Showing the Invisible*

Patricia Margaret Alice Davis, Graduate Theological Union  
*The Mystical Gift of Songs in Dreams*

Business Meeting:

June McDaniel, College of Charleston, Presiding

### ☐ **Abstract**

#### **Mysticism Group**

Theme: *Art and Music in Mysticism*

This session will examine the roles of art and music as media for expression of mystical insights and understandings. Each of the four papers will explore the use of some artistic or musical technique either to induce religious experiences or to attempt to record, communicate or explain them. The first paper discusses devotion to the face of Christ in the spirituality of four women mystics: Mechtild of Hackeborn, Gertrud of Helfta, Julian of Norwich and Therese of Lisieux. The second compares Tibetan and Byzantine visualizations of divinity, through meditation on Tantric Buddhist deities and the use of icons. The third analyses the creation of sacred space in medieval icons through altered perspectives and horizons, and the fourth considers mystical dreams as sources of music and song.

#### **Devotion to the Face of Christ and the “Veronica”: Image and Word**

Ann M. Caron, St. Joseph College

This essay will examine devotion to the face of Christ in the spirituality of four women mystics: Mechtild of Hackeborn, Gertrud of Helfta, Julian of Norwich and Therese of Lisieux. The paper has three parts: (1) a brief overview of the history of the Veronica before the thirteenth century, (2) an analysis and discussion of selections from the women's writings and (3) conclusions that highlight changes in interpretation of the image and so in spirituality.

#### **Bodies of Perfection: Byzantine Representations of Theosis and Tibetan Visualization Practices**

Thomas Cattoi, Jesuit School of Theology, Berkeley

The purpose of this paper is to highlight the points of contact as well as the differences between the theology of icon veneration as developed by the Christian East and the Tantric tradition of deity visualization as practiced in Tibetan Buddhism. My discussion will begin with an overview of the *Antirrheticus* and the treatise *On the Holy Icons* by Theodore the Studite (758-826), a Byzantine thinker who construes the pictorial representation of Christ as

an intimation of the eschatological deification of humanity. The Tibetan understanding of deity visualization will then be introduced through the work of Bokar Rinpoche, a contemporary Tibetan master of the Kagyu School known for his *Chenrezig: Lord of Love*. A joint reading of these two authors will show how analogous, yet distinct theologies of the sacred image reflect and sustain different theologies of the role and purpose of the body in spiritual practice.

### **The Medieval Icon: Showing the Invisible**

Arianne Conty, University of California, Santa Barbara

This article sets out to rehabilitate the medieval icon as a visual paradigm, seeing it not as a primitive attempt at painterly perspective and the verisimilitude it sought to achieve, but as a sophisticated symbolic system with an entirely different intention, one that will be compared to the apophatic nature of certain mystical texts. The "inverse perspective" that typifies the icon creates the impression of a figure actively gazing out of the frame at the viewer, calling him or her to witness an intention that is not depicted on the panel but that haunts it from an invisible dimension beyond. Seeing this intention requires that the witness be able to move by means of contemplation beyond the pigment and egg-yolk of the panel toward the invisible archetype. Finally, I hope to show that this invisible iconic movement provides a valid alternative to the stasis of our postmodern saturation of visibility.

### **The Mystical Gift of Songs in Dreams**

Patricia Margaret Alice Davis, Graduate Theological Union

It is generally assumed that historical Christian religious texts that identify dreams or visions as the origins of particular religious music are pious fictions created to enhance authority. However, current research on the dreams of contemporary musicians supports the possibility of dreams as the source of original musical compositions. In addition, current research on the dreams of contemporary British school children documents the experience of auditory messages received in dreams, which the children perceived as being of divine origin. In this paper, the monk Bede's description of the origins of the song attributed to 7th century Anglo-Saxon Caedmon of Whitby is used as a case study and presented and explored in conjunction with the current research. While the paper cannot resolve the question of divine source, it does underscore the need to reevaluate scholarly assumptions regarding this category of mystical experience.

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 **A17-217**

## **Nineteenth-Century Theology Group**

☐ **Saturday - 1:00 pm-3:30 pm**  
**MM-Cardiff**

Lori K. Pearson, Carleton College, Presiding

Theme: *Nineteenth-Century Interpretations of Earliest Christianity*

Darrell Jodock, Gustavus Adolphus College

*Albrecht Ritschl's Portrait of the New Testament and the Early Church*

Claudia Setzer, Manhattan College

*"A Pinch of Common Sense": Nineteenth-Century Feminist Biblical Interpretation*

James Swan Tuite, Bates College

*Friedrich Nietzsche's Uses of Jesus, Paul, and Priestly Judaism in Der Anti-Christ*

Ward Blanton, University of Glasgow

*Provincializing Europe's Damascus Road: Modernity's Paul as a Response to Nascent Globalization*

The annual business meeting of the Nineteenth-Century Theology Group will be held Sunday morning at 7:00 am in the Program Unit Chairs Lounge (MM-Business Suite 1). Please bring your own breakfast; coffee will be provided.

☐ **Abstract**

**Nineteenth-Century Theology Group**

Theme: *Nineteenth-Century Interpretations of Earliest Christianity*

**Albrecht Ritschl's Portrait of the New Testament and the Early Church**

Darrell Jodock, Gustavus Adolphus College

In 1850 Albrecht Ritschl published a study of the first three centuries of Christianity, utilizing the configuration of parties developed by Ferdinand Christian Baur. In a revised edition seven years later Ritschl abandoned these categories and developed a new interpretive framework. Instead of two ideationally based parties, Ritschl located a mainstream religious consensus, exhibiting the sociological differences of a Jewish or a Gentile setting. Whereas Baur had assumed history was propelled forward by the interplay of conflicting and reconciling ideas, Ritschl portrayed it as a perpetual interplay of a religious vision and varying contexts. The vision needed to be embodied, but each embodiment threatened to trap it in a penultimate form. This paper analyzes Ritschl's portrait and seeks to assess its significance as a turning point, redirecting study away from the ideational emphasis of the early nineteenth century toward the socio-historical emphasis of the latter part of the century.

**"A Pinch of Common Sense": Nineteenth-Century Feminist Biblical Interpretation**

Claudia Setzer, Manhattan College

This paper will look at ways in which nineteenth century advocates of women's equality employed the Bible; how they dealt with Jesus' relative silence regarding women, Paul's multiple, mixed statements, and took the occasional anti-Jewish turn in exegesis by absolving Jesus and Paul of patriarchal attitudes by blaming their Jewish or Pharisaic backgrounds.

Interpreters like Sarah Grimké, Frances Willard, and the editors of the *Women's Bible* varied in their evaluation of the Bible, but shared certain bibliocentric attitudes and methods. Working at the same time that "higher criticism" was developing, they showed little direct awareness of it, but paralleled these developments in their awareness of different sources, an anti-literalist perspective, and a recognition of the effect of culture on interpretation.

### **Friedrich Nietzsche's Uses of Jesus, Paul, and Priestly Judaism in *Der Anti-Christ***

James Swan Tuite, Bates College

In *Der Anti-Christ*, Friedrich Nietzsche offers his most detailed conceptions of Jesus, Paul, and their connections to priestly Judaism on major themes such suffering, decadence, and broader comparison of Christianity and Buddhism. Drawing on this late conception of Paul, this paper suggests that in *Der Anti-Christ* Nietzsche modifies his notorious account of resentment from essay one of *Zur Genealogie der Moral*. Where *Zur Genealogie der Moral* presents resentment as creative cultural innovation that revalues good/bad as good/evil, *Der Anti-Christ* emphasizes the socio-cultural continuities between priestly Judaism and Paul's invention and re-narration of Jesus as "the crucified." In adding this back story to the origin of Christian resentment, Nietzsche uses Jesus, Paul, and priestly Judaism as a narrative background to illuminate his conception and critique of Christian morality and its secular analogues.

### **Provincializing Europe's Damascus Road: Modernity's Paul as a Response to Nascent Globalization**

Ward Blanton, University of Glasgow

Extending an analysis of the role played by modern New Testament scholarship started in *Displacing Christian Origins: Philosophy, Secularity, and the New Testament*, this presentation will sketch major trends within the nineteenth-century history of this field, showing how the interpretive trends relied for their performative force on a transformed sense of place due to new markets and unprecedented mass media.

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**A17-218**

### **Reformed Theology and History Group**

☐ **Saturday - 1:00 pm-3:30 pm**  
**MM-Columbia 2**

Robert Sherman, Bangor Theological Seminary, Presiding

Theme: *Open Table: Cheap Grace or Gospel Imperative?*

David Stubbs, Western Theological Seminary

*The "Gospels" behind the Arguments: Biblical Arguments for and against Allowing*

## *Communion before Baptism*

Oliver Crisp, University of Bristol

*Jonathan Edwards and the Closing of the Table: Must the Eucharist be Open to All?*

Robert Vosloo, University of Stellenbosch

*The Welcoming Table? Reforming Body Practices*

Gordon S. Mikoski, Princeton Theological Seminary

*On the Pedagogical Implications of Moving the Fence: From Unfinished Reforms to Mystagogical Catechesis in the PCUSA*

### ☐ **Abstract**

#### **Reformed Theology and History Group**

Theme: *Open Table: Cheap Grace or Gospel Imperative?*

For nearly five centuries Reformed communities have debated lay access to the Lord's Supper. What led to these various positions on how closed or open the Table should be? Does the history of restricted or fenced tables influence contemporary practice? How might modern churches ritually integrate past confessional stipulations or the perspectives of access to and efficacy of this sacrament articulated by various Reformed theologians? What about children's participation in communion? Should "closed" practices and beliefs be "reformed" or remain binding? This session's papers will address many of these issues.

#### **The "Gospels" behind the Arguments: Biblical Arguments for and against Allowing Communion before Baptism**

David Stubbs, Western Theological Seminary

To gain traction in debates concerning allowing those not baptized to participate in the Lord's Supper, proponents for and against such a practice analyze biblical passages that suggest central meanings of Baptism and Eucharist and their relationship to one another. In analyzing recent contributions to this debate, I identify two primary "tellings of the gospel" that partially determine which biblical passages are used and what "meanings" are emphasized. The primary difference between them surrounds the role and visibility of the church and what its holiness entails. I argue for the telling of the gospel that suggests the norm for church practice should be Baptism before Eucharist. But based on the biblical insights of those for an "open table," I suggest a principle for adjudicating faithful exceptions to the norm that can inform our definition of regular practice and guide possible exceptions to it.

#### **Jonathan Edwards and the Closing of the Table: Must the Eucharist be Open to All?**

Oliver Crisp, University of Bristol

One of the most important, but least explored contributions made by Jonathan Edwards (1703-1758) pertains to the communion controversy that erupted in the Northampton church,

were he ministered for much of his career. Edwards argued, amongst other things, that the "half-way covenant" introduced by his grandfather, Solomon Stoddard, was not tenable, and that communion must be restricted to members of the Church, which must comprise only those who have made a profession of faith. This controversy, and Edwards's position, raises important issues for contemporary theology. These have to do with whether, or to what extent the Eucharist should be "open" to those who have not necessarily professed faith but are in the church community. But it also raises wider, ecclesiological issues, to do with whether a "closed" communion table is tenable for churches that have a parish system, or something functionally equivalent as arguably Edwards's situation did, despite being Congregationalist.

### **The Welcoming Table? Reforming Body Practices**

Robert Vosloo, University of Stellenbosch

This paper discusses Michael Welker's claim that the Lord's Supper is an event of unconditional acceptance for all the participants, asking the question of how we relate this hospitable event to church practices that seek to protect the integrity of the meal through modes of "exclusion." This paper investigates this tension, particularly against the backdrop of the divisive role the sacrament of the Lord's Supper played in the Dutch Reformed church family in South Africa. The main body of the paper engages with Michael Welker's discussion of how the misuse of the meal can be prevented in light of the unconditional acceptance of all participants, as well as with Calvin's discussion of the relation between church discipline and the Lord's Supper. The last section of the paper affirms the importance to protect the integrity of the Lord's Supper by making the unity of the body visible through disciplined practices.

### **On the Pedagogical Implications of Moving the Fence: From Unfinished Reforms to Mystagogical Catechesis in the PCUSA**

Gordon S. Mikoski, Princeton Theological Seminary

The Presbyterian Church (USA) affirms that baptized children - under certain circumstances - may be admitted to Communion prior to a public profession of faith. With this 1970s shift in Presbyterian practice, the longstanding knowledge requirement - which effectively fenced the Table for baptized children - was significantly reframed. Inasmuch as this change significantly altered the baptism-instruction-Communion pattern of formation derived from John Calvin's pedagogical vision, this shift should have been accompanied by fundamental rethinking of the character and position of the church's educational ministry. Instead, confusion now reigns in the PCUSA as there are three answers given in the polity to the question of when and under what circumstances baptized children should be admitted to the Lord's Table. I argue for pushing the relocation of the fence to its logical conclusions and I call for and outline a concomitant rethinking of the theory and practice of the church's educational ministry.



## Religion, Media, and Culture Group

☐ **Saturday - 1:00 pm-3:30 pm**  
**GH-Manchester G**

Diane Winston, University of Southern California, Presiding

Theme: Sleeper Cell: *Viewing Religion, Race, and Terrorism in a Post-9/11 World*

Panelists:

Kamran Pasha, Santa Monica, CA

Horace Newcomb, University of Georgia

Amir Hussain, Loyola Marymount University

Anthea Butler, University of Rochester

Business Meeting:

Gordon Lynch, Birkbeck, University of London, Presiding

Sean McCloud, University of North Carolina, Charlotte, Presiding

☐ **Abstract**

## Religion, Media, and Culture Group

Theme: Sleeper Cell: *Viewing Religion, Race, and Terrorism in a Post-9/11 World*

"Until you make peace with Islam ... on our terms." The tagline for the Showtime series, *Sleeper Cell* is a provocative entree into the world of a group of Los Angeles-based extremist Muslims and the FBI agent assigned to infiltrate them. Drawing on contemporary events, the show animates discussions on religious freedom and religious fears. Kamran Pasha, co-producer and writer for *Sleeper Cell*, will be joined by television and religious studies scholars to discuss the series' history and development, as well as the politics of religious and racial representation. Questions which the panel will explore include: How does the series contribute to the discourse on Islam and terrorism? Does it simply project the fears of its audience? Or does it offer a chance for dialogue? What role does television play in shaping public attitudes and civil religious debate, especially in relation to hot-button issues such as the War on Terror?

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 **A17-220**

## Religions, Social Conflict, and Peace Group

☐ **Saturday - 1:00 pm-3:30 pm**  
**GH-Annie**

Marla J. Selvidge, University of Central Missouri, Presiding

Theme: *Revolutionary Approaches to International Peace-Making*

James L. Rowell, Flagler College  
*An Islamic Gandhi*

Mita Cut, Florida International University  
*Mixing Religious Rituals and Mystical Experience with Modern Democracy: Indonesia, Sultan, and Religious Peace and Tolerance*

Devin Kuhn, Claremont Graduate University  
*Making Peace Trendy: Fashion and Material Culture as Modes of Resistance*

Paul Alexander, Azusa Pacific University  
*Praise the Lord but Don't Pass the Ammunition: Pentecostal Pacifism and Resistance to Imperialism*

Lane Van Ham, University of Arizona  
*Sanctuary Revisited: Central American Refugee Assistance in the History of Faith-based Immigrant Advocacy*

☐ **Abstract**

**Religions, Social Conflict, and Peace Group**

Theme: *Revolutionary Approaches to International Peace-Making*

This session contains diverse and creative papers on peace-making that cross national and denominational boundaries. We have encouraged presenters to deliver their papers in a Power Point or visual format.

**An Islamic Gandhi**

James L. Rowell, Flagler College

Can the twenty-first century be witness to the first “Islamic Gandhi?” In the midst of a great conflict between Islam and the West, the emergence of “an Islamic Gandhi”, who could criticize the powers and conscience of the West, while simultaneously inspiring Muslims to a higher moral level, would be an invaluable stepping-stone towards peace. Gandhi’s non-violent satyagraha was practiced also by Martin Luther King Jr., but are the religious resources of Islam amenable to non-violence at this current stage in history? How was Gandhi’s own legacy received by prominent Muslims of his day, such as Muhammad Ali Jinnah, and the non-violent Pathan Muslim Abdul Ghaffar Khan? Asking this question is of

incalculable importance to defusing the crisis and opening the door to new and more powerful alternatives to Islamist Jihad. Islam is capable of supporting a non-violent political ethic, and current historical factors make this difficult, but not impossible.

### **Mixing Religious Rituals and Mystical Experience with Modern Democracy: Indonesia, Sultan, and Religious Peace and Tolerance**

Mita Cut, Florida International University

Religion is the most divisive, even violent, issue dividing Indonesians both in the past and today. Nevertheless, my research explains how the western-educated Sultan's mystical experiences and religious rituals were used as tools for creating democratic traditions, preserving peace and religious tolerance in religiously diverse Yogyakarta, the national educational center. As the Muslim King and reigned the Mataram kingdom from 1940-1988, Sultan strived to combine elements of rationality with both his Muslim faith and Javanese mysticism. He primarily invoked traditional Javanese ethics and mysticism, rather than Islamic orthodoxy, to appeal to the cultural legacy of the indigenous citizenry, and invoked western democratic values to reassure the Indonesians from other provinces and foreigners engaged in Yogyakarta's colleges and universities. Research findings explain how the Sultan shared the particular worldview with many educated/uneducated persons, in which there is no conflict between modern scientific education and a traditional religious worldview and practice.

### **Making Peace Trendy: Fashion and Material Culture as Modes of Resistance**

Devin Kuhn, Claremont Graduate University

This paper examines the relationship between material culture and peacemaking through a framework of antimilitarist, social change and feminist theories, highlighting some of the tensions between a consumer-driven and highly militarized society and creative ways to challenge such a scenario. However, by focusing on the material culture of CODEPINK, this paper demonstrates the ways in which employing fashion and material culture as forms of activism can also be a form of Butlerian gender play that subverts militarization while embracing an activist ethic of joyful resistance.

### **Praise the Lord but Don't Pass the Ammunition: Pentecostal Pacifism and Resistance to Imperialism**

Paul Alexander, Azusa Pacific University

First, I employ historical evidence garnered from primary sources to suggest that early Pentecostals held to pacifist theology and practice to a greater degree than is often believed. My primary dialogue partner is Grant Wacker of Duke University. Second, I interpret the theological rationale for the Pentecostal peace witness by identifying three key elements: a Christocentric hermeneutic, reliance on spirit empowerment, and radical egalitarianism. Third, Pentecostal Christianity (with six hundred million mostly non-American adherents) is primarily a religion of the urban poor, possibly "because it resists the unjust structures of global capitalism, and glossolalia is the language of such resistance." Early twentieth century Pentecostal pacifists resisted nationalism and war; twenty-first century Pentecostals in the

majority world are resisting imperialism. Since Pentecostal tongues-speech and majority world resistance to unjust structures is often “castigated as mad,” I hope my analysis encourages and strengthens ecumenical and interfaith cooperation on justice and peace-building initiatives.

### **Sanctuary Revisited: Central American Refugee Assistance in the History of Faith-based Immigrant Advocacy**

Lane Van Ham, University of Arizona

The Sanctuary movement of the 1980s has been seen as part of liberal religious resistance to the Reagan-Bush administrations’ policy in Central America. In this paper I draw on fieldwork among immigrant advocates in the birthplace of Sanctuary, Tucson, Arizona to argue that Sanctuary was not just a self-contained phenomenon of the ‘80s, but also contributed to the development of a greater trajectory that can be called faith-based immigrant advocacy. Previous to Sanctuary, the immigrant work churches and religious organizations carried out merely involved providing services to state-sanctioned political refugees. A manifold of current advocacy efforts, though, provide material aid to undocumented immigrants and actively critique government policy. In tracing the history of faith-based immigrant advocacy, Sanctuary indexes a transformation whereby churches and other organizations sought to complement their charitable activities with demands for systemic change.

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**A17-221**

### **Roman Catholic Studies Group**

☐ **Saturday - 1:00 pm-3:30 pm**  
**GH-Windsor**

Daniel Speed Thompson, Saint Mary's University, Presiding

Theme: *Catholicism in Asia: Historical and Theological Engagements*

Adam Darlage, University of Chicago

*Mass Conversions or "Going Native?": The Missionary Strategies of St. Francis Xavier in India, Indonesia, and Japan (1542-1551)*

David Grumett, University of Exeter

*De Lubac, Christ, and the Buddha*

Naoko Frances Hioki, Graduate Theological Union

*Wu Li (1632-1718) and the Beginning of Chinese Catholic Poetry in the Early Qing China*

Paul Crowley, Santa Clara University

*Transcendental Thomism and the Pacific Rim: Rahner Revisited*

Business Meeting:

Vincent J. Miller, Georgetown University, Presiding

Daniel Speed Thompson, Saint Mary's University, Presiding

☐ **Abstract**

**Roman Catholic Studies Group**

Theme: *Catholicism in Asia: Historical and Theological Engagements*

**Mass Conversions or "Going Native?": The Missionary Strategies of St. Francis Xavier in India, Indonesia, and Japan (1542-1551)**

Adam Darlage, University of Chicago

Francis Xavier's voyage to Japan in 1549 and his missionary activity until 1551 has been lauded not only as the first sustained western contact with the Japanese but also as the inauguration of a new Jesuit strategy of mission and conversion. Many scholars depict Xavier as a forerunner, a pioneer in new mission techniques that Matteo Ricci would perfect in practice a generation later. This new strategy was that of acculturation and adaptation, or "going native," all ideas that signify a new level of respect for the non-Christian other. This paper seeks a more balanced appraisal of Xavier's work by comparing his Indian and Indonesian missions with this later Japanese mission. I conclude that Francis Xavier was in many respects a typical Christian missionary of the sixteenth century, because although many of his strategies were new, he still shared many assumptions and goals with the conquistadors in the New World.

**De Lubac, Christ, and the Buddha**

David Grumett, University of Exeter

De Lubac's groundbreaking studies of Buddhism have received scant scholarly attention. In fact, they mark an important phase in his intellectual development and in the growth of Catholic-Buddhist Studies. He regards Amidism (Pure Land Buddhism) as the variety of Buddhism with greatest affinity to Christian belief, particularly in its conception of human personality. De Lubac argues that Christian-Buddhist encounter is necessarily an encounter between historic Western culture and Buddhism, in the course of which their boundaries are defined, dissolved and redefined. He nevertheless defends the universality of faith in Christ in whom the supernatural desire of nature for God given to humanity by God is fully expressed and realized.

**Wu Li (1632-1718) and the Beginning of Chinese Catholic Poetry in the Early Qing China**

Naoko Frances Hioki, Graduate Theological Union

This paper explores the poetry of the Chinese Jesuit, Wu Li and his doing Chinese Catholic

theology through art-making. Besides being one of the first native Catholic priests in China, Wu Li was also a professional artist and a critic of western aesthetics. This paper focuses on two of Wu's poems and analyzes the interaction of Chinese and Christian religious symbols. Through his artistic talent and profound insight into religions, Wu set up a space where China and Christianity engaged in an intimate conversation, and he orchestrated the religious symbols from East and West to create a new harmony. His poetry is an outstanding example indicating the creative dynamics of inculturation – that the inculturation does not have to end at the transmission of the Gospel, but it could also create a new horizon for doing new theology.

### **Transcendental Thomism and the Pacific Rim: Rahner Revisited**

Paul Crowley, Santa Clara University

This paper explores the possibilities and shortfalls of trying to bring Karl Rahner's theological project, particularly his transcendental underpinnings, into conversation with the theological problems raised for Christianity by a pluralism of religions. The Pacific Rim presents a particular instantiation of the problem, where Christian faith encounters Asian religious traditions and where questions are raised both about the uniqueness of Christianity and for Christian claims of salvation in Jesus Christ. The encounter between Rahner and this contemporary multi-religious reality also raises methodological challenges and opportunities for the relationship between theology and the disciplines of religious studies, especially for Catholic theologians.

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**A17-222**

### **Science, Technology, and Religion Group**

☐ **Saturday - 1:00 pm-3:30 pm**  
**MM-San Diego A**

Lisa L. Stenmark, San Jose State University, Presiding

Theme: *Perspectives on Gender and Sexuality: Evolutionary Biology and Religion*

Panelists:

Joan Roughgarden, Stanford University

Teresa J. Hornsby, Drury University

Patricia Beattie Jung, Loyola University, Chicago

Wesley Wildman, Boston University

## ☐ Abstract

### Science, Technology, and Religion Group

Theme: *Perspectives on Gender and Sexuality: Evolutionary Biology and Religion*

Tensions between evolutionary theory and religious views on human origins—real and invented—have been well publicized. But, evolutionary theory also has a lot to say about sexuality and reproduction. In this panel, we bring together an evolutionary biologist (Joan Roughgarden, Professor of Biological Sciences and of Geophysics at Stanford University and author of *Evolution's Rainbow: Diversity, Gender, and Sexuality in Nature and People*, and *Evolution and Christian Faith: Reflections of an Evolutionary Biologist*), a biblical scholar, and ethicist and theologian to introduce the current state of affairs for their discipline, and to discuss the intersections and challenges of their disciplines. This panel will explore oppositions, identify overlaps and trace the possible intersections these discourses. What does evolutionary biology say—and not say—about gender and sexuality? What contributions and challenges does this pose for biblical studies, ethics and theology? What contributions and challenges do biblical studies, religion and ethics pose for evolutionary biology?

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**A17-223**

### Signifying (on) Scriptures Group and Signifying (on) Scriptures and Signifying (on) Scriptures Group

☐ **Saturday - 1:00 pm-3:30 pm**  
**MM-Mission Hills**

Vincent L. Wimbush, Claremont Graduate University, Presiding

Theme: *Ethnologies of Scriptural Readings among Communities of Color in the United States*

Panelists:

Efrain Agosto, Hartford Seminary

Tat-siong Benny Liew, Pacific School of Religion

Velma Love, Florida A&M University

Andrea Smith, University of Michigan, Ann Arbor

Matthew Stiffler, University of Michigan, Ann Arbor

Responding:

Gerald O. West, University of KwaZulu-Natal, South Africa

Linda E. Thomas, Lutheran School of Theology, Chicago

☐ **Abstract**

**Signifying (on) Scriptures Group and Signifying (on) Scriptures and Signifying (on) Scriptures Group**

Theme: *Ethnologies of Scriptural Readings among Communities of Color in the United States*

This year's session programming will focus on "Ethnologies of Scriptural Readings among Peoples of Color in the United States," an interdisciplinary research project of the Institute for Signifying Scriptures. At the center of the project is an exploration of particular groups' engagements with "scriptures" and the ways in which such engagements reflect, contribute to, or undermine social and identity formation with respect to society, culture, and power. All are welcome to this discussion relating to the Institute for Signifying Scripture's major national collaborative research project, which examines scriptural practices in five racial-ethnic minority communities: African Americans, Arab Americans, Asian Americans, Latino/as, and Native Americans. Five research directors will constitute a panel reporting on the progress of their ethnographic research and data collection. The panel will be moderated and include two respondents.

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**A17-224**

**Wesleyan Studies Group**

☐ **Saturday - 1:00 pm-3:30 pm**  
**GH-America's Cup**

K. Steve McCormick, Nazarene Theological Seminary, Presiding

Theme: *Tercentenary Celebration: Charles Wesley*

S. T. Kimbrough, United Methodist Church  
*The Holistic Soteriology of Charles Wesley*

Kenneth Loyer, Southern Methodist University  
*Memorial, Means, and Pledge: Eucharist and Time in the Wesleys' Hymns on the Lord's Supper*

Jason Vickers, United Theological Seminary, Ohio  
*'And We the Life of God Shall Know": Appreciating Charles Wesley as Theologian at the Tercentenary of His Birth*

Responding:

Richard P. Heitzenrater, Duke University

Business Meeting:

Sarah Heaner Lancaster, Methodist Theological School, Ohio, Presiding

## ☐ **Abstract**

### **Wesleyan Studies Group**

Theme: *Tercentenary Celebration: Charles Wesley*

Papers will explore Charles Wesley's contribution to the Wesleyan movement, especially how his hymns provide a theological understanding of the person and work of Jesus Christ.

### **The Holistic Soteriology of Charles Wesley**

S. T. Kimbrough, United Methodist Church

This paper explores the holistic soteriology and the eschatology of fulfilled love reflected in the sacred hymns and poems of Charles Wesley, which point the way toward a contemporary ecumenical theology of mission and evangelism. In the past history of western Christianity, and still today, an emphasis upon the renewal of the whole of creation is often sacrificed to an over emphasis on human redemption. Charles Wesley shapes a more balanced view. He espouses a view of all creation being renewed by God's ongoing creative process. The earth, as well as its creatures and nature, is created anew. This emphasis is found in many eastern religions, particularly Orthodox churches, and has long been emphasized by Native Americans. Charles Wesley's holistic soteriology and eschatology of fulfilled love are seminal for Wesley studies, the life of the church, and contemporary ecumenical relationships.

### **Memorial, Means, and Pledge: Eucharist and Time in the Wesleys' *Hymns on the Lord's Supper***

Kenneth Loyer, Southern Methodist University

In *Hymns on the Lord's Supper*, John and Charles Wesley express in poetic verse the threefold temporal reference of the sacrament, to past (memorial), present (means), and future (pledge). The Lord's Supper is simultaneously (1) a memorial insofar as it represents the past sufferings of Christ; (2) a means of grace in that it conveys the first fruits of these sufferings to believers in the present; and (3) a pledge of the future consummation of God's saving purposes because of the assurance it provides of the glory to come. The Wesleys creatively weave together threads representing elements of the past, the present, and the

future into a single, multihued fabric revealing the richness of the Eucharist as the intersection of all modes of time in the eternal Christ. The relationship between Eucharist and time has important implications for developing a eucharistic theology that is both authentically Wesleyan and constructively ecumenical.

**'And We the Life of God Shall Know': Appreciating Charles Wesley as Theologian at the Tercentenary of His Birth**

Jason Vickers, United Theological Seminary, Ohio

This presentation will examine the vital link between the doctrine of God and the doctrine of salvation in Charles Wesley's theology. The presentation will pay special attention to the soteriological orientation of Charles Wesley's understanding of the Incarnation and the Trinity. The presentation will also locate these dimensions of Charles Wesley's work in the wider context of English Protestant theology in the long eighteenth century.

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**A17-225**

**Womanist Approaches to Religion and Society Group**

☐ **Saturday - 1:00 pm-3:30 pm**  
**GH-America's Cup**

Evelyn L. Parker, Southern Methodist University, Presiding

Theme: *Bound for Justice: Engaging Womanist Theory and the Parallel Concerns of How Women's Bodies Are Signified from Womanist, Latina, Asian, and White Feminists' Perspectives*

Panelists:

Melanie L. Harris, Texas Christian University

Teresa Delgado, Iona College

Rachel A. R. Bundang, Santa Clara University

Kate Ott, Union Theological Seminary, New York

Jenna Tiitsman, Auburn Theological Seminary, City University of New York

☐ **Abstract**

**Womanist Approaches to Religion and Society Group**

Theme: *Bound for Justice: Engaging Womanist Theory and the Parallel Concerns of How*

*Women's Bodies Are Signified from Womanist, Latina, Asian, and White Feminists' Perspectives*

This panel will engage womanist theory to examine the parallel concerns of how women's bodies are signified as bound: bound in a restrictive sense, as in to bind something (naming oppressive forces), and bound in a forward movement, as in bound for a new location (naming liberative practices). We will ask how womanist theory assists scholars from a variety of feminist identities, to create a more holistic approach to the textured issues raised by the intersectionalities of women's lives. The engagement of womanist, latina, asian, and white feminists in a collective third-wave project signals the use of socially located theories, and womanist theory, as necessary when discussing liberation of women bound for justice. Each panelist will address a different aspect of how women's bodies are signified in the context of environmental, racial, health related, and media infused circumstances.

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**A17-226**

## **Contemporary Pagan Studies Consultation**

☐ **Saturday - 1:00 pm-3:30 pm**  
**GH-Molly A**

Chas S. Clifton, Colorado State University, Pueblo, Presiding

Theme: *Pagan Borderlands*

Barbara Davy, Ottawa, ON  
*Reading Ourselves into the Land*

Candace Kant, Community College of Southern Nevada  
*Sacred Land in the Midst of Modernity: The Temple of Goddess Spirituality Dedicated to Sekhmet*

Anne R. Key, California Institute of Integral Studies  
*co-presenter with Candace Kant*

Wendy Griffin, California State University, Long Beach  
*Borders and Badlands: The Goddess Temple of Orange County*

Laurel Zwissler, University of Toronto  
*Paganism as Interfaith and Every Faith: Christian Ritual Borrowing*

Business Meeting:

Michael York, London, United Kingdom, Presiding

Wendy Griffin, California State University, Long Beach, Presiding

## ☐ **Abstract**

### **Contemporary Pagan Studies Consultation**

Theme: *Pagan Borderlands*

This session of Contemporary Pagan Studies on “Pagan Borderlands” will address the various ambiguities of the liminal edge – whether as a porous bridging area between diametrically different identities, a defensive bulwark against intrusion or loss, or as the very “edge of chaos” where innovation and dynamic change arise. Mirroring Paganism’s own perception of the lethal dangers and sacred gifts of nature, the Pagan navigates the “land at the border” as an awesome zone of both vulnerability and fecundity.

### **Reading Ourselves into the Land**

Barbara Davy, Ottawa, ON

The appropriation of Native American traditions by non-Natives is suspect, but the traditions of European Pagans may not be appropriate for the practice of nature religion in North America. What happens to the old gods and other divinities when Europeans immigrate to North America? How are significant places recognized religiously? These questions of cultural appropriation and syncretism are explored in the fantasy literature of writers such as Charles de Lint and Neil Gaiman, which in turn influence the development of Paganism. De Lint and Gaiman’s novels illustrate the difficulties of, and offer some creative solutions for Euro-Americans who want to practice Paganism as earth religion. Further, they provide an answer to J. Edward Chamberlin’s question, attributed to various indigenous peoples, “If this your land, where are your stories?” Pagan stories are fantasy, more specifically, mythic fiction rooted in folklore such as de Lint and Gaiman’s writings.

### **Sacred Land in the Midst of Modernity: The Temple of Goddess Spirituality Dedicated to Sekhmet**

Candace Kant, Community College of Southern Nevada

A pagan temple located at the crossroads of modernity is the context for an examination of the concept of sacred space as liminal space. Drawing upon a variety of scholars from diverse fields, a definition of sacred space is developed. Using this definition, the paper looks at the ideas of “land” and “sacred” in contemporary U.S. thought and analyzes the seeming absence of the concept as applied to North American land itself. The process of constructing sacred space as well as what functions such sacred space offers is studied in relation to the Temple of Goddess Spirituality dedicated to Sekhmet in Cactus Springs, Nevada. The study uses field survey research consisting of a comprehensive survey of participants at the Temple, and looks at how those who visit the space affect it and are in turn affected by it.

### **Borders and Badlands: The Goddess Temple of Orange County**

Wendy Griffin, California State University, Long Beach

In back of an industrial center, in an area referred to by liberals and locals alike as “behind the Orange Curtain,” lies the Goddess Temple of Orange County. This is the heart of conservative Southern California, where the median price for a single family home is \$665,000. It is not a place where one expects to find a temple full of “Women of the Sacred Feminine.” Begun three years ago in one woman’s living room, the Temple now covers 3,500 square feet and has an annual budget of \$79,000. It is home to a cross section of women, including liberal Christians, Buddhists, and contemporary Witches. Using in-depth interviews with Temple members, participant observation during membership meetings, and the results of a written survey, this paper examine the two major challenges facing the Temple today: the routinization of charisma and the role of men in Goddess Spirituality.

### **Paganism as Interfaith and Every Faith: Christian Ritual Borrowing**

Laurel Zwissler, University of Toronto

While there is much discussion of ritual borrowing by Pagan groups, there is little work on the use of Pagan ritual elements by more “mainstream” religious traditions. Based on ethnographic work within three religious groups – Catholic, Protestant, and Pagan - this project explores ways in which the similar worldviews and understandings of ritual shared by these groups not only allow for self-improvement as a legitimate function of ritual, but also provide possibilities for playing with ritual elements from other religious traditions. Pagan ritual is chosen to express the cosmology of relationship each group holds as central to spiritual engagement with the world. It also serves as a universal system to express personal connection to the sacred. In this sense, Paganism provides a ritual repertoire for personal “spirituality,” or relationship to the sacred, which is understood to be found beyond and between particular “religions,” or denominations and institutions.

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**A17-227**

### **Mormon Studies Consultation**

☐ **Saturday - 1:00 pm-3:30 pm**  
**CC-23C**

#### **New Program Unit**

Laurie Maffly-Kipp, University of North Carolina, Chapel Hill, Presiding

Theme: *Teaching Mormon Studies: Theory, Topics, and Texts*

Panelists:

Mathew N. Schmalz, College of the Holy Cross

Thomas W. Simpson, Carthage College

Jana Riess, *Publishers Weekly*

Brian Birch, Utah Valley State College

Stephen Taysom, Indiana University

Business Meeting:

Grant Underwood, Brigham Young University, Presiding

☐ **Abstract**

**Mormon Studies Consultation**

Theme: *Teaching Mormon Studies: Theory, Topics, and Texts*

In recent years courses on Mormon Studies have begun to appear at various universities across the country. This broadening interest is reflected in the panel where four of the five participants teach at institutions outside the Intermountain West. As Mormon Studies begins to take its place alongside Jewish Studies or Catholic Studies, how will it be impacted by the particular theoretical issues that influence these sub-disciplines as well as by recent theorizing in the study and teaching of religion generally? How might Mormonism best be studied from an interdisciplinary perspective or from the vantage point of comparative religion? In the context of exploring these questions, panelists will also address nuts-and-bolts issues of framing topics and selecting texts as they discuss their own experiences in designing and implementing Mormon Studies courses. In the end, a clearer picture should emerge of both the opportunities and the challenges of teaching Mormon Studies.

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**A17-228**

**Religion and Colonialism Consultation**

☐ **Saturday - 1:00 pm-3:30 pm**  
**GH-Madeleine C**

Caleb Elfenbein, University of California, Santa Barbara, Presiding

Theme: *Formations of Religion and State in Colonial and Postcolonial Contexts*

Mayfair Yang, University of California, Santa Barbara

*Sovereignty and Disenchantment: Religion, Modernity, and the State in China*

Khurram Hussain, Yale University

*Secularism and Other Political Rituals: Religion, Power, and the Sacred in the Post-colonial Indian State*

Raja Abillama, City University of New York

*Religious Sensibility and Secular Sovereignty: The Order of Personal Status in Lebanon*

Lindsey Harlan, Connecticut College

*On Hindu Weddings: A Legacy of Insecurity in Trinidad*

Business Meeting:

Mark Elmore, New York University, Presiding

## ☐ **Abstract**

### **Religion and Colonialism Consultation**

Theme: *Formations of Religion and State in Colonial and Postcolonial Contexts*

### **Sovereignty and Disenchantment: Religion, Modernity, and the State in China**

Mayfair Yang, University of California, Santa Barbara

Although modern China was never subjected to a full colonial administration by any Western power, nevertheless, its experience of semi-colonialism and the adoption of Western Enlightenment thought, social evolutionism, and hostility towards traditional religious culture by Chinese nationalist elites make China an important and distinctive example of the effects of Western cultural colonization and self-Orientalism. This paper will seek to understand the radical state secularization of China through some powerful concepts of critical theories of modernity, such as "sovereign power" and "governmentality." Chinese sovereignty was threatened by the West and Japan, and in reaction, it sought to build up its strength through deploying new techniques of governmentality for social engineering to build new state subjects. These governmentalist technologies include: thought reform, political study, confession, and peer surveillance alongside welfare provisions. In these processes, Chinese subjects had to be weaned from attachments to traditional religious imaginaries.

### **Secularism and Other Political Rituals: Religion, Power, and the Sacred in the Post-colonial Indian State**

Khurram Hussain, Yale University

The particular brand of secularism deployed by the Indian state in the aftermath of independence is the necessary framework within which to understand the recent rise of the Hindu nationalist movement in Indian politics. The independence movement relied on the discursive development of the notion of a united India in which the different religious and cultural groups served as the necessary markers of the "nation" that sought liberation from colonial rule. The post-colonial Indian state sought to control these religious and cultural identities through its own discourse of secularism that defined the "Indian" as a transcendent subjective identity for the practice of politics. This initial inability, and reluctance, to

conceptually and politically reconcile these two distinct sets of identities (“Indian” and “religious/cultural”) and to provide adequate avenues for representation has therefore led to claims to power based on these “communal” identities in modern Indian politics.

### **Religious Sensibility and Secular Sovereignty: The Order of Personal Status in Lebanon**

Raja Abillama, City University of New York

This paper discusses the religious and the secular in Lebanon. In 1998, the president of the Lebanese Republic proposed a draft secular family law that would have made it possible, for those who so wished, to marry in civil courts instead of religious ones. Various Christian and Muslim religious authorities converged in a unified front rejecting the draft law. Some saw it as a continuation of imperial domination through secularism. Opposing them stood secularist political parties and civil society groups that saw the law as a step forward in the secularization of the state and the completion of its sovereignty. Seen from the viewpoint of the secularization thesis, this case could be interpreted as either confirming or refuting the latter. Instead, I argue that both sides use concepts embedded in a series of historical practices that are inseparable from the formation of the modern secular state, i.e., from empire.

### **On Hindu Weddings: A Legacy of Insecurity in Trinidad**

Lindsey Harlan, Connecticut College

This paper examines the legacy of insecurity bequeathed by the issue of marriage registration in Trinidad. Before 1945, marriages performed by Hindu priests did not achieve legally what Hindus certainly assumed or wished they did ritually. The priests did not, in the eyes of the British, perform ceremonies transforming unmarried Hindu men and women into husbands and wives. As a result, the issue of these unrecognized ceremonies, samskars, were held to be illegitimate. If parents married only by samskar died in testate, the children had no legal claim to their parents’ property and the government seized the their land. The paper examines reasons that Hindus both desired the protection afforded by registration and yet frequently chose not to register their marriages because civil registration re-encoded marriage in ways unacceptable to many Hindus, including granting inheritance rights to brides.

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**A17-229**

## **Space, Place, and Religious Meaning Consultation**

**Saturday - 1:00 pm-3:30 pm**  
**GH-Ford A**

**New Program Unit**

David Bains, Samford University, Presiding

Theme: *Spatial Constructions of Religious Identity Across World Traditions*

Jared Lindahl, University of California, Santa Barbara  
*The Production of Buddhist Spaces in Modern Mongolia*

Brian Campbell, Emory University  
*Mapping Power at Stone Mountain, Georgia: Nature, Culture, and the Commodification of a Southern Sacred Site*

Juan Campo, University of California, Santa Barbara  
*Negotiating Muslim and Hindu Identities at a Shared South Indian Pilgrimage Center*

Responding:

Kathleen Malone O'Connor, University of South Florida

Business Meeting:

Jeanne Halgren Kilde, University of Minnesota, Presiding  
Leonard Norman Primiano, Cabrini College, Presiding

☐ **Abstract**

**Space, Place, and Religious Meaning Consultation**

Theme: *Spatial Constructions of Religious Identity Across World Traditions*

The papers in this session examine a range of spatial practices across several world religious traditions in an effort to generate a critical conversation about the specific contexts and roles of religious space and the current methodological creativity in its scholarly study. The papers draw upon a variety of methods—from ethnographic fieldwork to textual analysis of documents, Internet sites, and blog material—to access the ways religious identity is spatially constructed through ritual and other practices. Exploring the interface of space, practice, and meanings surrounding identity, the papers map relationships of power, point to strategies of conversion that negotiate group identities, and apply theoretical constructs illuminating the function of space in the production of human and, specifically, religious meaning.

**The Production of Buddhist Spaces in Modern Mongolia**

Jared Lindahl, University of California, Santa Barbara

In this paper, I intend to demonstrate that the spatial theory of Henri Lefebvre provides us with a means of articulating the logic of religious conversion, the implicit discourse of ritual practices, and the conscious appropriation of representational spaces. I offer a corrective to previous scholarship on religion in Mongolia by articulating the precise logic that Buddhists used in transforming the representational spaces of non-Buddhist ritual specialists. I argue that the historical appropriation of space and production of a Buddhist spatial code is embedded in the narrative of ritual texts and their associated spatial practices performed at

sacred mountains, which were designed to invoke the communal memory of the historical conversion of the Mongols from “Shamanism” to Buddhism. However, shamans have followed a similar logic of appropriation in an attempt to utilize Buddhist representational spaces within the framework of their own spatial practices and representations of space.

### **Mapping Power at Stone Mountain, Georgia: Nature, Culture, and the Commodification of a Southern Sacred Site**

Brian Campbell, Emory University

This paper examines the relationships among a variety of religious communities for whom Stone Mountain is significant: Native Americans, the Ku Klux Klan, Easter sunrise worshippers, creationist geologists, eco-spiritual New Agers, tourists, outdoor enthusiasts, and African-American civil rights activists. Each of these groups negotiates its own sense and practice of place in relation to three prominent meanings of Stone Mountain – as a place that is Southern, natural, and commodified. Viewing several examples of how these meanings are contested, I will map the power relationships that authorize and restrict the ways these groups share Stone Mountain as a sacred site. The paper utilizes “cultural” and “phenomenological” approaches to the study of place, while stressing the value of two related approaches underutilized in religious studies: cultural materialist geography and ecological phenomenology.

### **Negotiating Muslim and Hindu Identities at a Shared South Indian Pilgrimage Center**

Juan Campo, University of California, Santa Barbara

This paper proposes to contribute to a recent body of work on Muslim and Hindu interactions and constructions of identity by focusing on the pilgrimage to Sabarimala. Sabarimala is a major pilgrimage site in the Western Ghats of Kerala that attracts millions of pilgrims between mid-November and mid-January each year, mostly from South India. Devotees like to proclaim that the presiding deity Ayyappa is a “secular” god, and that people of all religions and castes are welcome to participate in the pilgrimage, including Muslims. This paper will examine how Muslim identities are constructed and deployed in relation to this pilgrimage, and in relation to Hindu participation in it. Three transactional levels will be considered: ritual practice, mythic discourse, and the architectural landscape. The effects of Islamist reformism and Hindu nationalist ideologies on the pilgrimage will also be addressed.

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**A17-230**

### **The Religion Major and Liberal Education Wildcard**

☐ **Saturday - 1:00 pm-3:30 pm**  
**GH-Mohsen**

**New Program Unit**

Timothy M. Renick, Georgia State University, Presiding

Theme: *The Religion Major and Liberal Education*

Katherine Janiec Jones, Wofford College

*The Religious "Other" and the Goals of the Liberal Arts*

Anthony Mansueto, Collin County Community College

*For Sapiential Literacy: The Role of Religion at Public Colleges*

David C. Ratke, Lenoir-Rhyne College

*The Place and Purpose of Religion at a Church-Related College*

Steve Young, McHenry County College

*Out of Sight, Out of Mind: Religious Studies and the Community College*

David Reinhart, DePaul University

*A Reconnaissance of Religious Studies in Three Settings: Developing Discursive Values*

☐ **Abstract**

**The Religion Major and Liberal Education Wildcard**

Theme: *The Religion Major and Liberal Education*

With the rapid growth of the major in religion, the unique and evolving place it occupies in the modern academy, and significant changes in the national and global contexts in which Americans view religion, there is a need to reassess the relationship between the goals of the concentration and those of liberal education. Papers for this special session -- part of an AAR/Teagle Foundation initiative -- will discuss challenges to the major and successful responses: How can the religion major better prepare students to meet the needs of liberal education, the professions, and society? Papers will discuss challenges, strategies and innovations at individual institutions, as well as examine these issues more conceptually. Members interested in this session may also be interested in registering for the day-long Leadership Workshop in the Religion Major and Liberal Education to be held on Friday, November 16.

**The Religious "Other" and the Goals of the Liberal Arts**

Katherine Janiec Jones, Wofford College

This paper unpacks and builds upon the argument that the primary goal of a liberal arts education is the cultivation of students' dual capacities for what I call "unsentimentalized empathy" and what Stephen Carter, in his book *Civility: Manners, Morals, and the Etiquette of Democracy*, calls "civil listening". It is my contention that other articulations of the nature and goals of a liberal education (e.g., that it should teach one to think critically; that it should serve as training for life in a democratic society) are predicated upon, and in fact entirely dependent upon, the successful cultivation in our students of the capacity for

unsentimentalized empathy. The paper then goes on to argue that the field of religious studies is particularly well-placed to serve as a stepping stone on the path towards a liberal arts education – indeed, that it is vital to it.

### **For Sapiential Literacy: The Role of Religion at Public Colleges**

Anthony Mansueto, Collin County Community College

This paper will argue that the study of religion is integral to a liberal education— and belongs in the core curriculum as a separate field of study, as well as a dimension of courses in the historic disciplines of the humanities, even at public institutions such as community colleges. The paper will begin with a brief consideration of the nature of the liberal arts, arguing that they are the arts necessary to life as a free human being and citizen. It will then go on to argue that the sapiential disciplines, those which address fundamental questions of meaning and value, are central to such an education. While philosophy is probably the foundational sapiential discipline, it is impossible to fully engage fundamental questions without an introduction to historical critical method, theological reflection, and a study of the complex interaction of religion and society.

### **The Place and Purpose of Religion at a Church-Related College**

David C. Ratke, Lenoir-Rhyne College

The place and meaning of the religion major at church-related college can no longer be taken for granted. This paper seeks to explore the challenges for programs at such colleges as well as the opportunities. It will then suggest that the religion major, like their sponsoring church bodies, can continue to play a vital role in academic and cultural life if they rethink their role in creative and generative ways that take account of their changing contexts.

### **Out of Sight, Out of Mind: Religious Studies and the Community College**

Steve Young, McHenry County College

Almost half of American college students are attending community colleges, completing the bulk of their general education courses prior to transferring to four-year institutions. Despite this fact, religious studies is doubly invisible in relation to community colleges. On the one hand, religious studies is largely invisible within the community college curriculum. On the other hand, community colleges are largely invisible to religious studies academic societies. This paper discusses a number of factors on both sides of the equation that affect this dual-invisibility. Factors include: the mission of community colleges; background of instructors; articulation agreements and assessment; and the contested nature of religion in public institutions; emphasis on teaching over research; as well as the cultures of the academic societies themselves. Nonetheless, enhancing mutual awareness of religious studies in the community college environment offers rich possibilities for the religion major.

### **A Reconnaissance of Religious Studies in Three Settings: Developing Discursive Values**

David Reinhart, DePaul University

This paper proposes that the religion major relate to the general humanities for its

foundational approach and educational goals. This general humanities foundation is able to bridge rival approaches of social science and theology by using story-telling and a classroom discourse that can produce an appreciation of the deliberative values needed in a pluralist and just society.

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 **A17-231**

### **Christian Theological Research Fellowship**

☐ **Saturday - 1:00 pm-3:30 pm**  
**CC-29B**

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 **A17-300**

### **Special Topics Forum**

☐ **Saturday - 4:00 pm-6:30 pm**  
**GH-Manchester H**

Sponsored by AAR Program Committee, AAR Critical Theory and Discourses on Religion Group, and SBL

Dale B. Martin, Yale University, Presiding

Theme: *Interdisciplinary, Theoretical, and Ideological Implications of the AAR and SBL Split*

Panelists:

Elizabeth A. Clark, Duke University

Jorunn Jacobsen Buckley, Bowdoin College

Gregory D. Alles, McDaniel College

Karen L. King, Harvard University

Responding:

Gustavo Benavides, Villanova University

☐ **Abstract**

## Special Topics Forum

Theme: *Interdisciplinary, Theoretical, and Ideological Implications of the AAR and SBL Split*

Sponsored by AAR Program Committee, AAR Critical Theory and Discourses on Religion Group, and SBL

This session examines the theoretical, ideological and interdisciplinary implications of the decision to discontinue joint meetings of the AAR and SBL. The four panelists reflect on the origin and history of the decades-long relation between these two important professional associations and implications of the upcoming shift in that relationship. This involves discussing the historical development of Religious and Biblical Studies as academic fields and of parallels and contrasts in their methodological and theoretical allegiances.

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**A17-301**

## Special Topics Forum

**Saturday - 4:00 pm-6:30 pm**  
**GH-Molly B**

Sponsored by the Status of Racial and Ethnic Minorities in the Profession Committee

Grace Ji-Sun Kim, Moravian Theological Seminary, Presiding

Theme: *Race and Environmental Justice*

Panelists:

Melanie L. Harris, Texas Christian University

Ruben L. F. Habito, Southern Methodist University

Laura Stivers, Pfeiffer University

Carlton Waterhouse, Florida International University

Responding:

Larry Rasmussen, Union Theological Seminary, New York

**Abstract**

## Special Topics Forum

Theme: *Race and Environmental Justice*

Sponsored by the Status of Racial and Ethnic Minorities in the Profession Committee

This panel will explore the intersections between race and environmental justice. While the field of environmental ethics often raises themes of sustainable community, and nature/animal quality of life, religious and theological perspectives on how racism contributes to environmental injustice are not often addressed. Panelists will discuss theological perspectives on environmental racism by providing an overview of current discourse in the field, and discuss intersections between environmental racism, economic injustice and globalization. Methodologies from eco-feminist and eco-womanist perspectives will uncover parallel oppressions faced by women around the globe and endured by the earth. These perspectives as well as a critical Buddhist ethical response will offer new constructive models of earth-care that can be applied to resist environmental racism.

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**A17-302**

### **Arts, Literature, and Religion Section and Christian Systematic Theology Section**

☐ **Saturday - 4:00 pm-6:30 pm**  
**MM-Coronado**

Jeffrey F. Keuss, Seattle Pacific University, Presiding

Theme: *Spectacles of Crucifixion*

Sarah Sentilles, Harvard University

*“He Looked Like Jesus Christ”*: *Crucifixion, Torture, and the Limits of Empathy as a Response to the Photographs from Abu Ghraib*

Gerard Loughlin, Durham University

*The Blood and the Beauty: On Watching Gibson Torture Christ*

Kent Brintnall, Emory University

*The Crucifixion of Masculinity: Georges Bataille, Robert Mapplethorpe, and the Cross*

Anne-Marie Korte, University of Tilburg

*Carnal Blasphemy or Incarnational Imagination? Visualizing Female Crucifixion in Western Culture*

☐ **Abstract**

## **Arts, Literature, and Religion Section and Christian Systematic Theology Section**

Theme: *Spectacles of Crucifixion*

Each year the Christian Systematic Theology Section organizes its sessions around a general theme, which this year is Sin, Grace, and Redemption. These interlinked topics include reflection on the death of Jesus Christ, whose crucifixion is central for much Christian thought and culture. Our co-sponsored session with the Arts, Literature, and Religion Section looks at "Spectacles of Crucifixion." Presenters will discuss various images of Christ's torture, the effects of looking at them, their afterlife in the work of artists ranging from Mel Gibson to Robert Mapplethorpe (by way of Madonna), and their perceived resonance in the photos of torture at Abu Ghraib.

### **"He Looked Like Jesus Christ": Crucifixion, Torture, and the Limits of Empathy as a Response to the Photographs from Abu Ghraib**

Sarah Sentilles, Harvard University

The reception of the photographs from Abu Ghraib reveals the durability and power of crucifixion in current iconography. Although viewing Iraqi prisoners as "Christ" figures seems to subvert the good/evil distinctions constructed by the United States government, reading the photographs from Abu Ghraib as crucifixion images violates victims of torture in three crucial ways: it exacerbates abuse designed to transgress religious taboos, renders the photographed violence salvific, and transforms viewers' outrage into ineffectual empathy. The reception of the Abu Ghraib photographs raises vital questions for viewers of photographs depicting violence about the assumed links between witnessing, empathy, and beneficent action.

### **The Blood and the Beauty: On Watching Gibson Torture Christ**

Gerard Loughlin, Durham University

Using Mel Gibson's film *The Passion of the Christ* (USA 2004) as its chief example, this paper focuses on the conjunction of suffering and beauty in the portrayal of Christ's death, and asks about the ethics of viewing torture in contemplative contexts, in communal Christian worship and private meditation. We are often told, and told by Christians, that watching simulated violence has a deleterious effect on its viewers, and yet such viewing has a long history in Christian tradition, and received new legitimacy with the "devotional" response to Gibson's film. This essay explores the aestheticisation of mystical identification with Christ's sufferings – whether as victim or torturer, or both – in the practice of meditation before the crucifix, whether in church or cinema. When torture is rendered beautiful, we want to watch, and go on watching; go on torturing.

### **The Crucifixion of Masculinity: Georges Bataille, Robert Mapplethorpe, and the Cross**

Kent Brintnall, Emory University

Relying on Georges Bataille's understanding of the effect of sacrificial rituals and violent images on the viewing subject, this turns to Robert Mapplethorpe's photographs of

sadomasochistic practices as a means of defamiliarizing the cross. This reading of the cross appeals to Bataille's notion of the sacred and the formal composition of Mapplethorpe's images to demonstrate how the crucifixion can be interpreted as a denunciation of hegemonic masculinity.

### **Carnal Blasphemy or Incarnational Imagination? Visualizing Female Crucifixion in Western Culture**

Anne-Marie Korte, University of Tilburg

This paper is part of a project exploring the role and meaning of gendered corporeality in contemporary accusations of blasphemy and sacrilege. Its starting point is Madonna's controversial "crucifixion scene" in her 2006 Confessions tour. This scene will be related to three contexts of visualization of female crucifixion in western culture: 1) late Medieval paintings and devotional sculptures of St. Wilgefortis; 2) late 20th century Christa sculptures and paintings; 3) 21st century feminist works of art by a.o. Renee Cox and Alma López. I will analyze the controversial aspects of these works, discuss their religious symbolics and examine their various gender strategies: gender bending and gender ambiguity, feminist iconoclasm, and female identified self positioning. By discussing these issues this paper seeks to answer the question of whether and how the offensive as well as the redemptive power of visualized female crucifixion is related to gendered corporeality.

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**A17-303**

### **Buddhism Section**

☐ **Saturday - 4:00 pm-6:30 pm**  
**CC-26B**

Ronald M. Davidson, Fairfield University, Presiding

Theme: *Rethinking the Forest-Village Dichotomy in South Asian Buddhism*

Oliver Freiberger, University of Texas, Austin

*Beyond the Middle Way: Buddhist Ascetics in the Early Pāli Texts*

David Drewes, University of Manitoba

*Mahayana Outside the Forest*

Daniel Boucher, Cornell University

*Wilderness Dwelling in the Early Mahayana: A Sociological Perspective*

Jeffrey Samuels, Western Kentucky University

*In Awe of the Forest? Ambivalent Attitudes toward the Forest Monastics in Contemporary*

*Sri Lanka*

Responding:

John S. Strong, Bates College

Business Meeting:

Janet Gyatso, Harvard University, Presiding

Charles Hallisey, University of Wisconsin, Madison, Presiding

☐ **Abstract**

**Buddhism Section**

Theme: *Rethinking the Forest-Village Dichotomy in South Asian Buddhism*

Two categories that have often been used to understand Buddhist monastic culture are forest-dweller and villager-dweller. While these two terms have often been taken as an important descriptive for Buddhist monastic culture, the very idea of the forest and forest dwelling monasticism needs to be re-envisioned. This panel questions the nature and function of this forest-village bifurcation. Through a close look at early Mahāyāna texts, Pāli and Brahmanical texts, and attitudes toward the forest in contemporary Sri Lanka, the panel draws our attention not only to how the very idea of the forest functions as a rhetorical strategy adopted by early Mahāyāna Buddhists, but also to the presence of ambivalent attitudes regarding the forest in early Buddhist texts and contemporary society.

**Beyond the Middle Way: Buddhist Ascetics in the Early Pāli Texts**

Oliver Freiberger, University of Texas, Austin

The paper suggests that the canonical Pāli texts contain two competing ideas of an ideal Buddhist lifestyle that represent two segments of the early Buddhist community: one ascetic, one moderate. It argues that the term "forest-dweller" refers to only one among several practices that Buddhist ascetics performed. The existence of "Buddhist ascetics" seems to conflict with the Buddha's concept of the Middle Way, which rejects extreme ascetic practices. But a close look at the textual accounts of some Buddhist monks' lifestyle demonstrates that the same "extreme" practices that are condemned in formulations of the Middle Way were, according to other canonical passages, performed by members of the saṅgha. The paper tries to show how moderate Buddhist circles used the concept of the Middle Way as a tool to attack not only non-Buddhist ascetics but also Buddhist ones. This includes a discussion of the politics of identity-formation in early Buddhism.

**Mahayana Outside the Forest**

David Drewes, University of Manitoba

In recent years a number of scholars, taking issue with old lay-origin theories, have drawn attention to several Mahayana texts that advocate forest-dwelling and other ascetic practices.

On the basis of this material, some have advanced versions of what one scholar has called the “forest hypothesis,” the thesis that forest-dwelling renunciants were the central agents of early Mahayana. This paper examines the other side of the story: material found in a range of early sutras that explicitly denies the importance of forest-dwelling and, in some cases, depicts even the most basic forms of Buddhist morality, especially prohibitions against sexual activity, as irrelevant. It argues that it is not possible to link the early Mahayana to any one specific lifestyle or moral or doctrinal perspective and suggests an alternate approach that may help to make better sense of it.

### **Wilderness Dwelling in the Early Mahayana: A Sociological Perspective**

Daniel Boucher, Cornell University

This paper is an attempt to flesh out the function of wilderness dwelling in the rhetorical strategy of an early Mahayana sutra called the *Rastrapalapariprccha* (*The Questions of Rastrapala*). My discussion will focus particularly on how this motif serves to critique the monastic status quo known to its authors and the authors of related texts. In the process, I hope to offer some methodological reflections for thinking about the social worlds of early Mahayana literature.

### **In Awe of the Forest? Ambivalent Attitudes toward the Forest Monastics in Contemporary Sri Lanka**

Jeffrey Samuels, Western Kentucky University

Numerous scholars of Sri Lankan Buddhism have suggested that the laity commonly find the forest monks to be irresistible. Although conversations with lay Buddhists from three villages in upcountry Sri Lanka certainly point to a wish to give to virtuous monks, those same conversations about merit and the forest-dwelling monks point to much more complex visions about these ascetically-leaning, nibbāna-faring monks. Grounded within an historical context yet drawing heavily on interviews with novices, monks, and lay people, this paper provides alternative images of forest monastics than previously presented. In situating the conversations with lay people about forest-dwelling monastics within larger discourses of decline and revival, this paper seeks to expand on previous conversations about reform and regeneration that have, up to this point, largely focused on the monastic disciplinary code or Vinaya.



**A17-304**

### **History of Christianity Section**

☐ **Saturday - 4:00 pm-6:30 pm**  
**GH-Ford A**

Arun W. Jones, Austin Presbyterian Theological Seminary, Presiding

Theme: *Saints and Social Worlds: Historical Perspectives on Christian Holy Folk*

Patricia Appelbaum, Amherst, MA  
*St. Francis in the Nineteenth Century*

Amy Slagle, University of Pittsburgh  
*All-American Saints: Depictions and Meanings of Eastern Orthodox Sainthood in Contemporary North America*

Jennifer Hughes, University of California, Riverside  
*Romero Present! Popular Devotion to Saint Oscar Romero*

Anna Harrison, Loyola Marymount University  
*"Thousands and Thousands of Lovers": The Holy Dead and the Nuns of Helfta*

Mark S. Clatterbuck, Catholic University of America  
*From Savage Demons to Indian Saints: The Quest for a Native American Catholic Utopia*

Laura Grimes, California State University, Fullerton  
*Mothers and Martyrs in Early Christianity: The Contested Legacy of Perpetua and Felicity*

## ☐ **Abstract**

### **History of Christianity Section**

Theme: *Saints and Social Worlds: Historical Perspectives on Christian Holy Folk*

#### **St. Francis in the Nineteenth Century**

Patricia Appelbaum, Amherst, MA

The figure of St. Francis of Assisi emerged into public consciousness among non-Catholics in the Anglophone world over the course of the mid- to late nineteenth century. Large-scale cultural currents and particular characteristics of Francis were factors in the acceptance and appropriation of this saint. The image that emerged during that process was not uniform, nor was it identical with the popular image of Francis today.

#### **All-American Saints: Depictions and Meanings of Eastern Orthodox Sainthood in Contemporary North America**

Amy Slagle, University of Pittsburgh

This paper explores the ways that images and vitae of Eastern Orthodox saints of North America are used to construct and convey meanings of ethnic and American identities in contemporary Orthodox Christian culture in the United States. Drawing upon hymnography, iconography, and popular Orthodox literature, I argue that these saints present a view of ethnicity and American-ness as co-existent and mutually affirming. Also, a common feature of these depictions is a kind of "multiculturalism" in which sensitivity to other cultures, whether Native American or that of other Orthodox peoples, is celebrated in the

words and actions of the saint. How these images of American Orthodox sanctity play into debates over Orthodox jurisdictional unity will also be treated.

### **Romero Present! Popular Devotion to Saint Oscar Romero**

Jennifer Hughes, University of California, Riverside

The development of popular devotion to Romero marks the religious landscape of urban San Salvador where a series of shrines and pilgrimage sites draw visitors from throughout the country and even abroad. His body lies in the basement of the cathedral; and there, in the presence of his tomb, a large liberationist mass is held each Sunday morning, overshadowing (and outnumbering in parishioners) the traditional mass held in the sanctuary-proper. In these devotions, the character of the miraculous in a post-liberationist religious setting emerges as salient. Romero's status as a "folk saint" underscores and simultaneously subverts the formal process of his canonization. That is, as a Latin American "folk saint", he shares certain characteristics with other similar figures in the history of Latin America. It is within this Latin American historical context, that Romero's "sainthood" is thus best understood and interpreted.

### **"Thousands and Thousands of Lovers": The Holy Dead and the Nuns of Helfta**

Anna Harrison, Loyola Marymount University

The focus of my paper is the relationship between the saints and the living as this is depicted in the literature of the thirteenth-century noble Benedictine/Cistercian monastery at Helfta. The nuns conceived of their relationship with the holy dead as marked by reciprocity. The sisters perceived the saints as conspiring to move them toward the sort of intimacy that they, the holy dead, enjoy with Christ; and the nuns were confident in their own ability to increase the joy of the saints. Such a sense of reciprocity made porous, for the nuns, the boundaries separating the living from the dead, inching together heaven and earth within the confines of the cloister.

### **From Savage Demons to Indian Saints: The Quest for a Native American Catholic Utopia**

Mark S. Clatterbuck, Catholic University of America

Catholic missionary images of the American Indian as bloodthirsty devil worshiper or feathered spectacle are well known to students of the Catholic Indian Missions project at the turn of the twentieth century. Less well known, however, are parallel images - also widely disseminated by missionary pens - of American Indians as inherently religious, naturally pure in soul, and at times nothing short of saintly in their Christian devotion. It was a vision closely related to long-standing Catholic hopes for establishing a kind of indigenous Catholic Utopia on the American frontier. This paper explores the origins of this tradition, the ways it was perpetuated in early 1900s Catholic missionary literature, and how imagery of the Indian Saint depended upon imagery of the Indian Demon for its rhetorical effectiveness. The ongoing campaign for the official canonization of Kateri Tekakwitha draws the story of the Indian Saint into our own time.

## **Mothers and Martyrs in Early Christianity: The Contested Legacy of Perpetua and Felicity**

Laura Grimes, California State University, Fullerton

This paper will examine the changing reception of the earliest Christian text known to have been written by a woman: the prison journal of Vibia Perpetua, a young North African matron martyred in 202 with Felicity, a pregnant slave, and several male catechumens. One of the most fascinating features of the narrative is its focus on the gendered physical experiences of the two saints. The text spiritually valorizes the woman's bodily experiences of motherhood, linking Perpetua's breastfeeding to eucharistic milk and love-feast images, and Felicity's labor to her imminent death in imitation of Christ. This forms a sharp contrast to most patristic writing on female holiness--which strongly emphasizes ascetic self-denial through deprivation of food, sleep and, above all, sexual activity.

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**A17-305**

### **North American Religions Section**

☐ **Saturday - 4:00 pm-6:30 pm**  
**CC-24C**

Stephen J. Stein, Indiana University, Bloomington, Presiding

Theme: *Author Meets Critics: Catherine L. Albanese's A Republic of Mind and Spirit*

Panelists:

Mary F. Bednarowski, United Theological Seminary, Minnesota

John Corrigan, Florida State University

Tracy Fessenden, Arizona State University

Stephen Prothero, Boston University

Grant Wacker, Duke University

Responding:

Catherine L. Albanese, University of California, Santa Barbara

Business Meeting:

Philip K. Goff, Indiana University/Purdue University, Indianapolis, Presiding

Kathleen Flake, Vanderbilt University, Presiding

☐ **Abstract**

**North American Religions Section**

Theme: *Author Meets Critics: Catherine L. Albanese's A Republic of Mind and Spirit*

This panel will feature five scholarly responses to a recently published cultural history of American metaphysical religions.

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**A17-306**

**Religion in South Asia Section**

☐ **Saturday - 4:00 pm-6:30 pm**  
**CC-25A**

Mary McGee, Columbia University, Presiding

Theme: *Embodying Bhakti: Devotional Bodies, Fertile Bodies, and Bodies of Desire*

Barbara A. Holdrege, University of California, Santa Barbara

*Bhakti and Embodiment: Embodying Kṛṣṇa in Text, Place, Image, and Performance*

Steven P. Hopkins, Swarthmore College

*Bodies of Desire, Bodies of Lament: Marking Emotion in a Messenger Poem of Medieval South India*

Tracy Pintchman, Loyola University, Chicago

*Fruitful Austerity: Embodied Devotion in Women's Vrata Performances*

Vasudha Narayanan, University of Florida

*Body of the Deity, Embodiment of the Devotee: Temple Traditions in South India, Cambodia, and the United States*

Responding:

John Hawley, Columbia University

☐ **Abstract**

**Religion in South Asia Section**

Theme: *Embodying Bhakti: Devotional Bodies, Fertile Bodies, and Bodies of Desire*

Hindu traditions provide extensive, elaborate, and multiform discourses of the body, and a sustained investigation of these discourses can contribute in significant ways to scholarship on the body in the history of religions as well as in the human sciences generally. This session is concerned with interrogating the manifold ways in which the body has been represented, disciplined, regulated, and cultivated in bhakti (devotional) traditions. The session comprises four papers, together with a response, that examine discursive representations and practices pertaining to embodiment in a variety of bhakti contexts. The four papers employ various methodologies (historical, textual, ethnographic) in order to explore the connections between bhakti and embodiment in diverse religious communities in different historical periods (medieval to contemporary) and different geographic regions in India (Bengal, Uttar Pradesh, Tamilnadu) and the diaspora (Cambodia, United States).

### **Bhakti and Embodiment: Embodying Kṛṣṇa in Text, Place, Image, and Performance**

Barbara A. Holdrege, University of California, Santa Barbara

This paper interrogates the role of embodiment in bhakti (devotional) traditions. I explore the Gaudiya Vaisnavas' multileveled discourse of embodiment, which celebrates the deity Kṛṣṇa as assuming limitless forms that encompass all aspects of existence: as Bhagavan, the supreme personal Godhead, who is endowed with a nonmaterial absolute body; as Paramatman, the indwelling Self, which on the macrocosmic level animates the cosmos body and on the microcosmic level resides in the hearts of all embodied beings; as Brahman, the impersonal ground of existence, which is the radiant effulgence of the absolute body; and as the avatarin, the source of all avatāras, who descends to earth and assumes a succession of forms in different cosmic cycles. I also examine five mesocosmic forms assumed by Kṛṣṇa—sastra (scripture), lila (play), dhaman (place), murti (image), and naman (name)—that are ascribed a central role in the Gaudiya regimen of practices for constituting a “devotional body.”

### **Bodies of Desire, Bodies of Lament: Marking Emotion in a Messenger Poem of Medieval South India**

Steven P. Hopkins, Swarthmore College

This paper focuses on the charged emotional landscapes of divine, human, and animal bodies in Veṅkaṭeśa's *Hamsasandeśa* (*The Goose Messenger*), one of the finest sandeśa-kavyas, or messenger poems, of medieval South India. Veṅkaṭeśa's *Hamsasandeśa* not only valorizes sacred landscapes, marking holy rivers, mountains, and shrines, but also eloquently marks emotional landscapes—the powers of erotic love and the turbulence of desire—onto the bodies of lover and beloved and onto the body of the messenger, in this case a royal goose. I explore ways in which Veṅkaṭeśa refashions the story of Rāma and Sītā, using motifs of love-in-separation, vulnerability, loss, lament, and violent emotion that inhere in his own South Indian bhakti (devotional) tradition, along with a vision of union and time regained that generates auspiciousness, blessing, and well-being (śreyas). The austerities of love-in-separation in the sandeśa will ultimately bear “fruit,” generating good fortune and luck for the listener/reader.

### **Fruitful Austerity: Embodied Devotion in Women's Vrata Performances**

Tracy Pintchman, Loyola University, Chicago

This paper examines the role of embodiment, and of embodied devotion, in women's vratas, or votive rituals. Rather than focusing on the goals of vrata performance, I interrogate the practice of vratas themselves in relation to the religious management and regulation of householder women's bodies. Drawing on my recent field research, I focus on one particular vrata, *Ḍāla Chath* or *Sūrya Ṣasthī*, as it is performed in the city of Varanasi in North India. This arduous vrata is celebrated exclusively by married women. The paper argues that vratas like the *Ḍāla Chath* vrata function as a performative field in which religiously managed models of the householder's body come together with unique salience. In particular, I analyze three paradigms of the religiously regulated body that emerge in the performance of this vrata: the fertile body, the ascetic body, and the devotional body.

**Body of the Deity, Embodiment of the Devotee: Temple Traditions in South India, Cambodia, and the United States**

Vasudha Narayanan, University of Florida

What narratives of embodiment do Hindus employ when they build temples? Drawing on Sanskrit and vernacular texts, local customs and practices, and folklore, this paper explores the connections between bhakti and embodiment through an analysis of the discourses of embodiment that are employed in the building of specific Vaisnava and Saiva temples in South India, Cambodia, and the United States. My analysis focuses in particular on four discourses, in which the temple is envisioned as embodying the cosmic being Purusa, the temple deity, the cosmos, and the temple patron devotee. Like the construction of the bird-shaped fire altar in the paradigmatic Vedic sacrifice, the agnicayana ceremony, the construction of the temple is at times represented as a means of constituting and interconnecting the divine body, the cosmos body, and the human body

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**A17-307**

**Theology and Religious Reflection Section**

☐ **Saturday - 4:00 pm-6:30 pm**  
**CC-23B**

Karen Jo Torjesen, Claremont Graduate University, Presiding

Theme: *Women's Interreligious Dialogue in a Polarized World*

Panelists:

Maura O'Neill, Chaffey College

Ursula King, University of Bristol

Zayn Kassam, Pomona College

Liora Gubkin, California State University, Bakersfield

Responding:

Karma Lekshe Tsomo, University of San Diego

Allison Stokes, Women's Interfaith Institute in the Finger Lakes

☐ **Abstract**

**Theology and Religious Reflection Section**

Theme: *Women's Interreligious Dialogue in a Polarized World*

While many recognize that political tensions in today's world are wrapped in religious ideologies, and while dialogue groups address these issues, this panel holds that such dialogues fall short of being effective tools of understanding because their participants fall on the progressive end of the religious spectrum. If we are to truly understand the religious nature of the current political controversies, dialogue must engage both the conservative and progressive members of the world's religions. It is being proposed that women are more likely to have success in such a dialogue due to a feminist approach to the other. To conduct such a dialogue women need motivation, a methodology and topics for an agenda. This panel will pose suggestions for all three of these issues and illustrate by research and examples how an interreligious dialogue, which includes both conservative and progressive women in the world's faiths, can bring about change.

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**A17-308**

**Women and Religion Section and Asian North American Religion, Culture, and Society Group**

☐ **Saturday - 4:00 pm-6:30 pm**  
**CC-30B**

Rita Nakashima Brock, Faith Voices for the Common Good, Presiding

Theme: *Off the Menu: Asian and Asian North American Women's Religion and Theology*

Panelists:

Kwok Pui Lan, Episcopal Divinity School

Rachel A. R. Bundang, Santa Clara University

Katie G. Cannon, Union Theological Seminary and Presbyterian School of Christian Education

Tat-siong Benny Liew, Pacific School of Religion

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**A17-309**



## **Chinese Religions Group**

**Saturday - 4:00 pm-6:30 pm**  
**MM-Manchester 1**

Jonathan A.C. Brown, University of Washington, Presiding

Theme: *Self-Representation/Misrepresentation: Muslims in the Chinese Cultural Context*

Kristian Petersen, University of Washington  
*The Seven Subtleties of the True Heart: A Spiritual Physiology by Wang Daiyu*

Yufeng Mao, George Washington University  
*“Chinese Islamic Progressive Association” and Muslim Activism in Early Republican China*

Haiyun Ma, Georgetown University  
*Ahun Rebellions in Eighteenth-Century Northwest China*

James Frankel, Columbia University  
*Eclecticism and Syncretism in the Sources and Theories of Liu Zhi*

Responding:

John Voll, Georgetown University

**Abstract**

## **Chinese Religions Group**

Theme: *Self-Representation/Misrepresentation: Muslims in the Chinese Cultural Context*

This panel explores Islam in China through the literary sources of the Muslim elite and the historical writings of officials. China’s distinctive circumstances in history have caused some scholars to represent Chinese Muslims as retaliatory to or assimilated in the Chinese world order. Our papers challenge this “conflict or concord” interpretation. One half of the panel explores the self-representations of the first influential Han Kitab author, Wang Daiyu (ca.

1590-1658), and the most prolific, Liu Zhi (ca. 1660-1730). The other half of the panel argues that the representation of Muslims as violent or anti-Chinese is inaccurate. These papers examine Chinese Muslim organization in the nineteenth century, the Jahriyya Sufi order, and transformations of social groups, the Chinese Islamic Progressive Association, within the early modern period. These papers allow Chinese Muslim self-expression and challenge previous scholarship that (mis)represented them as either clashing or acculturating with Chinese society.

### **The Seven Subtleties of the True Heart: A Spiritual Physiology by Wang Daiyu**

Kristian Petersen, University of Washington

*The True Explanation of the Orthodox Teaching (Zhengjiao zhenquan)*, published in 1642 by Wang Daiyu (c. 1590-1658), is the oldest extant text in the Han Kitab (c. 1600-1750), a Sino-Islamic canon. In this work Wang analyzed the spiritual nature of the heart, dividing it into three aspects and seven levels. These seven levels are suggestive of the seven subtleties (lati'if) developed by the Kubrawi Sufi order, under the direction of Najm al-Din al-Kubra (d. 618/1221) and 'Ala' al-Dawla Simnani (659/1261-736/1336). Previous work on Wang Daiyu focused on the reliance of the school of Ibn al-'Arabi for his interpretations. This paper attempts to establish the influences from alternative Sufi thought on Wang's explanation of Islam. Through an analysis of Wang's spiritual taxonomy of the heart, I attempt to determine the relationship between the terminology employed by him and the Kubrawi authors.

### **“Chinese Islamic Progressive Association” and Muslim Activism in Early Republican China**

Yufeng Mao, George Washington University

This paper discusses the first nation-wide Muslim association, “Chinese Islamic Progressive Association” in China, established in 1912. Through a study of goals and activities of this association, this paper examines urban Muslim intellectuals' strategy for fitting into Chinese society during the transition from imperial to republican China. This paper shows that these Muslim intellectuals had different ambitions, ranging from pan-Islamicist ideals to secularist agendas. Yet, as this paper shows, they were united by a common vision about the need of Muslims to assert their rightful place in the “Chinese nation.” This paper concludes that the history of the association represented an effort by urban Muslim elites to collaborate with the Chinese state in the nation-building project.

### **Ahun Rebellions in Eighteenth-Century Northwest China**

Haiyun Ma, Georgetown University

By exploring genealogical connections and geographic distributions of Sufi Muslim religious leadership, ahun, and their religious and social implications respectively to Muslims and the state, this presentation presents a history of violence between the Qing state and Muslims under this particular leadership. This paper attempts to answer how and why the Islamic leadership and institution of “ahun” became problematic in the eyes of the Qing since the eighteenth century that it was politicized and criminalized, and how and why the criminality

of the category of ahun had evolved from previous "rebellion or/and treason" (nifan) to "rootless rascal" (guanggun). This presentation argues that the Qing political reading of and concern over the category of the Muslim leadership of ahun laid not in their religiosity but in the ahuns' growing numbers, geographic proliferation, and social mobility in northwest frontiers.

### **Eclecticism and Syncretism in the Sources and Theories of Liu Zhi**

James Frankel, Columbia University

This paper examines influences on the thought of the Liu Zhi (ca. 1660 – ca. 1730), a Chinese Muslim literatus of the Qing period who wrote about Islam in classical Chinese as part of a canon known as the Han Kitab. He attempted to express his distinct religious beliefs and cultural identity in a manner consonant with the dominant Confucian ideology. Liu Zhi's work represents the most systematic and sophisticated attempt to harmonize Islam with Chinese thought. He found in Sufism a bridge between the religio-philosophical traditions of East and West. A study of this influence provides a sense of the eclectic sources of his syncretism. In particular, it reveals traces of the Ibn al-'Arabi school of thought and Wahdat al-Wujud (Oneness of Being) theory and his use of Neo-Confucian, Daoist and Buddhist concepts to approximate mystical ideas long debated in the Islamic world.

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**A17-310**

### **Christian Spirituality Group**

☐ **Saturday - 4:00 pm-6:30 pm**  
**MM-Santa Rosa**

Wendy Wright, Creighton University, Presiding

Theme: *Christian Spirituality and Multiple Religious Belonging*

Francis X. Clooney, Harvard University

*Multiple Religious Belonging and the Practice of Interreligious Reading*

Christian Krokus, Boston College

*History, Method, and Co-orientation in the Catholic and Islamic Spirituality of Louis Massignon*

Beverly Lanzetta, University of Arizona

*Intercontemplative Dialogue: Spiritual Pluralism and Global Theosis in Thomas Merton and Bede Griffiths*

Christopher Denny, St. John's University, New York

*Trinity and Interreligious Belonging in the Writings of Raimundo Panikkar*

## ☐ Abstract

### **Christian Spirituality Group**

Theme: *Christian Spirituality and Multiple Religious Belonging*

### **Multiple Religious Belonging and the Practice of Interreligious Reading**

Francis X. Clooney, Harvard University

Multiple Religious Belonging (MRB) is often treated theoretically: what is the meaning of such belonging? Is it appropriate in dialogue? It is also considered as autobiography, regarding individuals who by experience find themselves possessed of multiple belongings. A third dynamic occurs when we cultivate a “religious other” by careful reading. Such reading works interreligiously, infusing new ideas, images, affects, even fostering incipient participation in another tradition. MRB thus conceived reflects ordinary scholarly practice, and can be documented by experiments, wherein reading in one’s own tradition and reading in the other tradition meld, cooperate, perhaps clash. Interreligious reading as MRB is illustrated here by a reading of the *Treatise on the Love of God* of Francis de Sales (1567-1623) with the *Essence of the Three Mysteries* of Vedanta Desika (1268-1369) on surrender to God. Where are we, when we have studied these classics together?

### **History, Method, and Co-orientation in the Catholic and Islamic Spirituality of Louis Massignon**

Christian Krokus, Boston College

Taking his scholarship as a profound and concrete expression of his spiritual life, this paper examines three aspects of the work of Louis Massignon (1883-1962) and discovers therein evidence for a Christian spirituality that witnesses profound correspondence and co-ordination with Islamic spirituality, through holiness, and that subsequently offers an honest assessment of the possibilities for spiritual pluralism. We find in Massignon a unique perspective on the academic study of spirituality, particularly regarding the insider-outsider problem in understanding the other. We proceed in three sections. First, we examine his doctrine of “apropaic sanctity” and its corresponding eschatological understanding of history. Second, we examine his clearest statement on the theological relationship between Christianity and Islam. Third, we examine Massignon’s method, which rejects the claim of neutrality in the academic study of spirituality. We conclude by considering some of the most pointed critiques of Massignon’s Catholic approach to and affinity with Islam.

### **Intercontemplative Dialogue: Spiritual Pluralism and Global Theosis in Thomas Merton and Bede Griffiths**

Beverly Lanzetta, University of Arizona

These last decades have witnessed a ground swell of interest in the dialogue of religious experience, especially among monastic, religious, and spiritual practitioners. Rooted in the techniques of spiritual enlightenment (prayer, meditation, and emptiness), participants in what is referred to as “intermonastic” or “intercontemplative” dialogue find that by sharing

practical experiences and learning from each other's traditions they uncover new spiritual paths for humanity. While intercontemplative dialogue has been practiced with increasingly regularity in both formal and informal settings, there has been very little study of the intradialogic process itself—that is, the transformative process of faith an individual undergoes in opening oneself to multiple sacred domains. This new intercontemplative experience provides a forum in which to pursue two compelling questions that continue to challenge religious inquiry today: the epistemic foundations of multiple religious experience, and the content or subject of spiritual pluralism.

### **Trinity and Interreligious Belonging in the Writings of Raimundo Panikkar**

Christopher Denny, St. John's University, New York

In a 2003 article in *Theological Studies*, Peter Phan defined multiple religious belonging as referring to "the fact that some Christians believe that it is possible and even necessary not only to accept in theory . . . but also to adopt and live the beliefs, moral rules, rituals, and monastic practices of religious traditions other than Christianity." How is this possible for Christians? The contentions of this presentation are a) the writings of Raimundo Panikkar demonstrate that multiple religious belonging ultimately depends upon an intrapersonal reconfiguration of the idea of selfhood; and b) Panikkar's writings on the Trinity provide an existential key to understand how genuinely multiple religious belonging can only occur if it is "interreligious belonging." That is, one can only coherently belong to multiple religious traditions if one ceases to identify one's personhood with the modern Western ego, simultaneously transcending the boundaries demarcating religions.

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**A17-311**

### **Comparative Religious Ethics Group**

☐ **Saturday - 4:00 pm-6:30 pm**  
**GH-Edward A**

Lee H. Yearley, Stanford University, Presiding

Theme: *What Does It Mean to Do Comparative Religious Ethics? A Panel Discussion on Aaron Stalnaker's Overcoming Our Evil: Human Nature and Spiritual Exercises in Xunzi and Augustine*

Panelists:

Erin M. Cline, University of Oregon

Weichi Zhou, Chinese Academy of Social Sciences

Kurt Anders Richardson, McMaster University

Andrew Zhonghu Yan, Hope College

Fei Lan, University of Toronto

Responding:

Aaron D. Stalnaker, Indiana University, Bloomington

Business Meeting:

Aaron D. Stalnaker, Indiana University, Bloomington, Presiding

☐ **Abstract**

**Comparative Religious Ethics Group**

Theme: *What Does It Mean to Do Comparative Religious Ethics? A Panel Discussion on Aaron Stalnaker's Overcoming Our Evil: Human Nature and Spiritual Exercises in Xunzi and Augustine*

For students of comparative religious ethics, Aaron Stalnaker's *Overcoming Our Evil: Human Nature and Spiritual Exercises in Xunzi and Augustine* is a welcome contribution. He demonstrates to us that complex as it is, comparative religious ethics can be done and done very well. His judicious choice of the two thinkers to be compared, sophisticated methodology employed, and vision for the normative impact of this academic endeavor all have our sympathy and commendation. This work has its limitations too, as we examine it in larger contexts of scholarship such as Xunzi studies, Augustinian studies, and method and theory in the study of comparative religious ethics, as well as its potential impact on non-Western scholarship in comparative ethics. We will assess its strengths and weaknesses from various perspectives in terms of how it is related to the basic questions of what to compare, how to compare and why to compare.

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 **A17-312**

**Islamic Mysticism Group**

☐ **Saturday - 4:00 pm-6:30 pm**  
**CC-23C**

Jamal J. Elias, University of Pennsylvania, Presiding

Theme: *Sufism and Philosophy*

Scott Girdner, Boston University

*Philosophical Content in Qur'ānic Context: The Significance of Philosophy in al-Ghazālī's Mishkāt al-Anwār (The Niche of Lights)*

Kenneth Garden, Yale University

*Towards a New Narrative of the Life and Thought of Abū Ḥāmid al-Ghazālī*

Nahyan Fancy, DePauw University

*Soul and Spirit in Ḥayy ibn Yaqzān: Aristotelianism, Monistic Mysticism, and the Problem of Individuation*

G. A. Lipton, University of North Carolina, Chapel Hill

*Muhibb Allah Illahabadi's The Equivalence Between Giving and Receiving (Al-Taswiya bayna al-Ifada wa-l-Qabul): Avicennan Neoplatonism and the School of Ibn `Arabi in South Asia*

Yuan-Lin Tsai, National Chengchi University

*The Construction of Islamic "Mind-Nature" (Xin-Xing) Philosophy in Liu Zhi's Tianfang Xingli: A Creative Dialogue between Neo-Sufism and Neo-Confucianism*

## ☐ **Abstract**

### **Islamic Mysticism Group**

Theme: *Sufism and Philosophy*

#### **Philosophical Content in Qur'ānic Context: The Significance of Philosophy in al-Ghazālī's *Mishkāt al-Anwār (The Niche of Lights)***

Scott Girdner, Boston University

Al-Ghazālī's *Mishkāt al-Anwār* provides an interpretation of the "Light Verse" (Qur'ān, al-Nūr/24:35) integrating a ḥadīth concerning veils of light and darkness. This presentation will argue that al-Ghazālī attempted to simultaneously incorporate the ideas of the Neo-Platonic Aristotelian philosophers and limit their scope in the *Mishkāh*. That is, while the work's philosophical content is apparent, it subordinates the authority of philosophy to the authority of the Qur'ān and mystical experience. Contrary to the readings of previous scholars and by emphasizing the contexts in which al-Ghazālī presented his philosophical content, this presentation will demonstrate that the *Mishkāh* does not represent a significant departure from al-Ghazālī's position in his autobiography, *Munqidh min al-Dalāl*, nor his earlier critique of philosophy in *Tahāfut al-Falāsifa*.

#### **Towards a New Narrative of the Life and Thought of Abū Ḥāmid al-Ghazālī**

Kenneth Garden, Yale University

This paper will propose a new narrative of al-Ghazali's life and thought based on his letters, a little read work titled *The Composition on the Problems of the Revival*, and a re-reading of al-Ghazali's own such narrative, *The Deliverance from Error. The Deliverance* and the

scholarship it has inspired—especially that of Montgomery Watt—presents a vision of al-Ghazali’s life and thought that cannot be reconciled with the contents of his writings or with the views of his contemporary critics. Drawing on a large body of recent scholarship, this new narrative presents al-Ghazali not as a simple Sufi, but as a proponent of a hybrid of Sufism and philosophy. It centers not on his interior spiritual crises depicted in the *Deliverance*, but on his public promotion of his masterpiece, *The Revival of the Religious Sciences*, in the face of determined opponents.

**Soul and Spirit in Ḥayy ibn Yaqzān: Aristotelianism, Monistic Mysticism, and the Problem of Individuation**

Nahyan Fancy, DePauw University

Ibn Ṭufayl’s commitment to the larger framework of Ibn Sīnā’s philosophical system is well-known. He adheres to the basics of a cosmological emanation scheme, he defends the principle of the self-sufficiency of reason, he denies bodily resurrection, and so on. However, the differences in the specific details of their respective arguments have not been emphasized as much. In this paper, I will proceed to show how Ibn Ṭufayl departs from Ibn Sīnā’s specific understanding of the soul (nafs) and spirit (ruh). These departures in turn reveal Ibn Ṭufayl’s greater commitments to a monistic mysticism and a particular Aristotelian understanding of the soul-spirit-body relationship. Moreover, this new formulation of the soul-spirit-body relationship also allows Ibn Ṭufayl to proffer a solution to the classic Avicennian problem of the individuation of the soul after death.

**Muhibb Allah Illahabadi’s *The Equivalence Between Giving and Receiving (Al-Taswiya bayna al-Ifada wa-l-Qabul)*: Avicennan Neoplatonism and the School of Ibn `Arabi in South Asia**

G. A. Lipton, University of North Carolina, Chapel Hill

Although known as India’s “Second Ibn `Arabi,” Muhibb Allah Ilahabadi (d. 1648) is rarely mentioned in contemporary scholarship on Sufism. This paper focuses on his unpublished Arabic treatise *The Equivalence (al-Taswiya)*, highlighting its status as one of the most original and controversial Neoplatonic interpretations of Ibn `Arabi’s metaphysics written in India. In particular, I argue that *The Equivalence* evinces a deeply Avicennan Neoplatonic idiom in terms of: (1) Avicennan ontology of the Necessary Being; (2) Avicennan angelology, which identifies the Active Intellect with the Angel Gabriel; and (3) Avicennan interiorization of the Divine Intellect within the Prophet. Muhibb Allah utilizes Avicennan Neoplatonic imagery as an allegory for Ibn `Arabi’s conception of the Muhammadan Reality qua Divine Logos, which governs the cosmos. *The Equivalence* demonstrates the diverse nature of Muhibb Allah’s intellectual milieu and may imply connections to other contemporaneous currents of Avicennan Neoplatonism, thus suggesting opportunities for further research.

**The Construction of Islamic “Mind-Nature” (Xin-Xing) Philosophy in Liu Zhi’s *Tianfang Xingli*: A Creative Dialogue between Neo-Sufism and Neo-Confucianism**

Yuan-Lin Tsai, National Chengchi University

Liu Zhi (1660-1730) is the most prolific Chinese Muslim scholar in the Ming-Qing era. He carries out the comparative study and inter-religious dialogue between Islam on the one hand, and Confucianism, Buddhism and Taoism on the other hand, which is initiated by Wang Dai-yu (1657), attaining a high level of intellectual maturity. This paper focuses on *Tianfang Xingli* (*The Islamic Principle of Nature*, 1710), Liu Zhi's most esoteric and philosophical text. My interpretation of *Tianfang Xingli* deals with the following three questions: (1) Why does Liu Zhi depart from the exclusivist position held by other Jingtang scholars and turn to make a creative dialogue with the three Chinese religions? (2) How does Liu take a specific position toward the Neo-Confucian philosophy of "mind-nature"? (3) How does Liu understand the Buddhist non-theistic belief, re-interpret the Buddhist anti-essentialist philosophy and reconcile Nirvana with Haqq?

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**A17-313**

### **Kierkegaard, Religion, and Culture Group**

☐ **Saturday - 4:00 pm-6:30 pm**  
**MM-Del Mar**

Wanda Warren Berry, Colgate University, Presiding

Theme: *Sources of Religious Pluralism in Kierkegaard's Writings*

David J. Gouwens, Brite Divinity School

*Kierkegaard on the Universally Religious and the Specifically Christian as Resources for Interreligious Conversation*

Avron Kulak, York University

*Between Singularity and Plurality: Kierkegaard and the Paradox of Absolute Difference*

Lee Barrett, Lancaster Theological Seminary

*Kierkegaard on Conversing with "Mystical" Religions*

Timothy Dalrymple, Harvard University

*Kierkegaard on Suffering: A Basis for Interreligious Dialogue?*

Carl Hughes, Emory University

*The Constructive Significance of The Book on Adler in an Age of Pluralism*

Responding:

Christopher Nelson, South Texas College

Business Meeting:

Andrew J. Burgess, University of New Mexico, Presiding  
Marilyn Piety, Drexel University, Presiding

Members of either the Kierkegaard Society or the AAR Kierkegaard, Religion, and Culture Group may obtain by mid-October a bound copy of the papers for the sessions of both units by contacting Andrew Burgess, aburgess@unm.edu, or David Possen, dp@uchicago.edu. The cost for the papers will be \$20 (\$15 for members of the Kierkegaard Society).

## ☐ **Abstract**

### **Kierkegaard, Religion, and Culture Group**

Theme: *Sources of Religious Pluralism in Kierkegaard's Writings*

This session explores themes within Kierkegaard's writings that may provide resources for interreligious conversation. Participants include David J. Gouwens (Brite Divinity School), on the universal religious; Avron Kulak (York University), on the paradox of absolute difference; Lee Barrett (Lancaster Theological Seminary), on mysticism; Timothy Dalrymple (Harvard University), on the concept of suffering; and Carl Hughes (Emory University), on the concept of revelation. The respondent is Christopher Nelson (South Texas College).

Members of either the Kierkegaard Society or of the AAR Kierkegaard, Religion, and Culture Group may obtain by mid-October a bound copy of the papers for the sessions of both units by contacting Andrew Burgess (aburgess@unm.edu) or David Possen (dp@uchicago.edu). The cost for the papers will be \$20 (\$15 for members of the Kierkegaard Society). Those attending the session are encouraged to read the papers in advance.

### **Kierkegaard on the Universally Religious and the Specifically Christian as Resources for Interreligious Conversation**

David J. Gouwens, Brite Divinity School

Given its purpose of reintroducing Christianity into Christendom, Kierkegaard's account of immanent religion (Religiousness A) and transcendent religion (Religiousness B or Christianity) initially appears unhelpful for interreligious conversation. Nonetheless, it actually suggests two avenues toward constructive interreligious dialogue. First, immanent religion presupposes only universal human nature, allowing sympathetic conversation among religious faiths. Second, even Kierkegaard's Religiousness B finds knowledge of God in immanent religion, while still maintaining the particular claims of Christian pathos beyond immanent religion. Kierkegaard's accounts of immanent and transcendent forms of religion are dual strategies that suggest how interreligious conversation may avoid an exclusivism that denies knowledge of God in other religions, an inclusivism that attributes "anonymous Christianity" to non-Christian religious believers, or a pluralism that rules out, as a condition for conversation, any claims to unique revelation.

### **Between Singularity and Plurality: Kierkegaard and the Paradox of Absolute**

## **Difference**

Avron Kulak, York University

In the context of distinguishing between different approaches to difference – between those that support the difference of the other and those that do not – Kierkegaard writes that, just as no one must separate what God has joined, so no one must join what God has separated. When he then makes central to faith the incommensurability of single individuals, he indicates that the inviolable singularity of both self and other is the one principle that can be true for all – the one principle that can be plural – since it is the one principle that makes all true. In my paper I shall argue through Kierkegaard that the singular is plural and the plural singular: the single individual exists only in absolute relation to the other as absolute; the plural exists only insofar as it involves the commitment to the singular standard that can be true for all.

## **Kierkegaard on Conversing with "Mystical" Religions**

Lee Barrett, Lancaster Theological Seminary

Kierkegaard's emphasis of the uniqueness of Christian existence might appear to make him an unhelpful resource for inter-religious conversation. Nevertheless, his writings do show an appreciation for a type of religiosity that is not restricted to Christianity, a type generally called "mystical" in his context. Consequently, hints can be found in his thought for the identification of certain family resemblances between some forms of Christianity and some world religions. These points of contact are evident in Kierkegaard's nuanced and sometimes ambivalent assessments of such "mystical" or "spiritualist" writers as Johan Arndt, Jacob Boehme, and Franz von Baader. Kierkegaard's attitude toward these writers is particularly significant because he does associate aspects of their works with themes from other world religions. Because his familiarity with world religions was not extensive, his treatment of these heterodox Christian authors exemplifies how the identification of overlapping themes could ground an inter-religious conversation.

## **Kierkegaard on Suffering: A Basis for Interreligious Dialogue?**

Timothy Dalrymple, Harvard University

Kierkegaard articulated a subtle grammar of suffering, differentiating the varieties of suffering and the varieties of their effects on the life of the human spirit. In the later writings Kierkegaard treats specifically Christian suffering, which suffers in the imitation of Christ and makes possible a being-present with him. Then in the "Attack on Christendom" Kierkegaard extends this analysis from the individual to the community, critiquing Christian society for falling short of the witness of the martyrs. This analysis of suffering was not, however, manufactured from whole cloth. Kierkegaard reaches progressively further back toward the origins of Christianity, drawing finally on mystical and patristic theologians to understand suffering and martyrdom. Finally, how might Kierkegaard's views of suffering be employed in interreligious dialogue? There are parts of Kierkegaard's model that are claimed to be common to all of human nature, and forms as well that are purportedly unique to the relationship to Christ.

## **The Constructive Significance of *The Book on Adler* in an Age of Pluralism**

Carl Hughes, Emory University

In this paper I will propose a reading of *The Book on Adler* — in which Kierkegaard evaluates the claim of Adolph Peter Adler to have received a new revelation from God — that focuses on the methodology Kierkegaard employs to assess Adler's claim. This methodology, I will suggest, both anticipates a number of the central concerns in recent theoretical debates about comparison in the field of religious studies, and offers valuable resources to Christian theologians writing in the context of religious pluralism. The same emphases common to Kierkegaard and contemporary comparative theorists—the incommensurable difference of the religious other, the need to analyze this other immanently, and the importance of acknowledging one's own social and normative location in relation to it—can, in a theological context, provide ways of conceiving the encounter with the other as deepening, rather than threatening, one's own religious commitments.

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**A17-314**

### **Men's Studies in Religion Group**

☐ **Saturday - 4:00 pm-6:30 pm**  
**CC-25B**

Mark Justad, Guilford College, Presiding

Theme: *Competing Models of Men in Religion and Describing and Defining Men's Studies in Religion*

C. John Powers, Australian National University

*Manly Monks and Lustful Ladies: Images of Masculinity, Sexuality, and the Body in Indian Buddhism*

Nathan Schneider, University of California, Santa Barbara

*New Manhood and New Order: Gandhi and bin Laden against the Great Powers*

Devan M. Hite, Yale University

*Pursuing the "Root of Jesse": Investigating the Male Relationships of David and Jesus Post-Psychopathia Sexualis*

Panelists:

Stephen B. Boyd, Wake Forest University

Garth Kasimu Baker-Fletcher, Texas College

David James Livingston, Mercyhurst College

Business Meeting:

David James Livingston, Mercyhurst College, Presiding

☐ **Abstract**

**Men's Studies in Religion Group**

Theme: *Competing Models of Men in Religion and Describing and Defining Men's Studies in Religion*

Competing notions of masculinity from different religious traditions and distinct modes of masculinity will be explored. Distinct religious models of masculinity as diverse as Gandhi and Bin Laden as well as Jesus, the Buddha and King David will be assessed in the first half of this session. The second half of the session will be a panel presentation on the methods used in Men's Studies in Religion comparing methodological issues with Feminist theology, Queer theory, and Gay Men's Studies in Religion. The panel will also examine the future directions and questions that need to be addressed by Men's Studies in Religion.

**Manly Monks and Lustful Ladies: Images of Masculinity, Sexuality, and the Body in Indian Buddhism**

C. John Powers, Australian National University

This paper will explore a range of images of normative masculinity in Indian Buddhist literature, art, and inscriptions, as well as Indian medical texts and brahmanical works. I will examine the figure of the Buddha as the “ultimate man” (puruṣottama), how his body is presented as the ideal of male beauty, and why this is considered to be religiously and theologically significant. A central question will be why celibate monks are presented as paradigmatically manly and how this relates to social expectations. As a number of contemporary discussions of masculinity have argued, masculinity is both culturally determined and performative, and this paper will examine how this relates to Indian Buddhism, and to some extent ancient Indian society in general.

**New Manhood and New Order: Gandhi and bin Laden against the Great Powers**

Nathan Schneider, University of California, Santa Barbara

In this paper I explore the similarities, which are as striking as they are surprising, between the political and personal lives of Mohandas K. Gandhi and Osama bin Laden. On a day to day level, I argue, both fought unfathomably vast global powers through an austere and sexually regimented way of life fashioned at a very small scale. This life, drawn in both cases from religious grammars, consists in an austerity of existential urgency and the image of recovered manhood. The task, on the one hand, is to clarify the connection in both cases between political and local bodies. Finally, though, I turn to both figures with a more personal critique of their shared project of new manhood: the conceit that the whole world can be remade according to one's own plan, starting most especially with its imposition on

one's home.

**Pursuing the "Root of Jesse": Investigating the Male Relationships of David and Jesus Post-Psychopathia Sexualis**

Devan M. Hite, Yale University

Common assessments toward the narratives that display what appears to be a highly eroticized account of the relationships of Jesus and St. John, as well as David and Jonathan usually grant that both partnerships exhibit homosexual practices between men. However, convincing arguments are advanced by Susan Ackerman and David Halperin, which disclose the error of superimposing modern sexual categories on antiquity. Taking such works as veritably demonstrated, I am arguing that the modern temptation to oversexualize relationships between men unduly limits the prospect of realizing possible alternative conceptualizations of masculinity, and ultimately impedes the work of scholarship to be had on men's issues in religion.

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**A17-315**

**Native Traditions in the Americas Group**

☐ **Saturday - 4:00 pm-6:30 pm**  
**GH-America's Cup**

Diana L. Eck, Harvard University, Presiding

Theme: *Native American Religious Traditions: The Future of the Field and the Influence of Inés Talamantez*

Panelists:

Micheline Pesantubbee, University of Iowa

Chris Jocks, Fort Lewis College

Mary C. Churchill, University of Colorado, Boulder

Lawrence W. Gross, Bemidji, MN

Michael McNally, Carleton College

Responding:

Ines Hernandez-Avila, University of California, Davis

## ☐ Abstract

### **Native Traditions in the Americas Group**

Theme: *Native American Religious Traditions: The Future of the Field and the Influence of Inés Talamantez*

This panel will inspire a discussion of the state of the study of Native American religious traditions with reference to the work of one of the field's most influential founders and teachers. Panelists will present substantive aspects of their current original research in the study of Native American religious traditions with an eye toward the significance to their work of the scholarship, pedagogy, and example of Inés Talamantez. This effort is meant to honor Talamantez's contribution even as it claims the moment to take stock of efforts led by Talamantez to draw on indigenous theories, methods, and pedagogies to make sense of Native religious traditions.

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**A17-316**

### **New Religious Movements Group**

☐ **Saturday - 4:00 pm-6:30 pm**  
**CC-26A**

Benjamin Zeller, Brevard College, Presiding

Theme: *Emergent and Alternative: The Breadth of New Religions Study*

Z. Kermani, Harvard University

*"Don't Eat the Incense": Children's Participation in Contemporary Pagan Practice*

Joe Laycock, Decatur, GA

*Gathering Data with the Vampire: Analyzing Causes and Effects of an Introspective Survey by the Vampire Community*

Darnise Martin, Loyola Marymount University

*Not Your Grandmother's Christian Church: How New Thought Religion Might Be Saving American Christianity*

Gabriella V. Smith, University of Kansas

*Gwinevere Rain: Spiritual Literacy and Adolescent Empowerment*

Paul Thomas, Rockhurst University

*Interstellar Ishtar: UFO Mythologies as Myths of Origin*

## ☐ Abstract

### **New Religious Movements Group**

Theme: *Emergent and Alternative: The Breadth of New Religions Study*

From vampire aficionados to UFO religions, from New Thought in the Christian church to second-generation modern Pagans, the study of emergent and alternative religions is expanding beyond the conceptual boundaries that defined its origins in the 1970s and 1980s. Rather than dwell on the conflicts that gave life to the field initially, new religions scholars are pushing the boundaries of what has defined the field for some time. How does one survey the vampire community, and what does that mean? How do UFO religions function as social and cultural cosmogonies? Is nineteenth-century New Thought contributing to what one presenter calls the meteoric rise of evangelical Christian megachurches? Demonstrating the growing breadth of new religions study, these are some of the questions that will be addressed in this session.

### **"Don't Eat the Incense": Children's Participation in Contemporary Pagan Practice**

Z. Kermani, Harvard University

Based on ethnographic fieldwork with Pagan families around the United States, this paper examines the religious creativity and changing spiritual needs of Pagan parents and children as evidenced in the development of child-friendly and child-centered rituals. Rituals intended for adult practitioners may be inappropriate, undesirable, or uncomfortable for children, frequently involving long periods of meditation, precise actions, incomprehensible invocations, or "adult" themes, and the presence of children can be distracting for their caretakers and other participants. I will examine the innovative ways that Pagan parents adapt their religious practices and rituals to incorporate, accommodate, and celebrate children while maximizing the child's participation in these activities. I will also present examples of two child-centered rituals: a Yule festival performed by a SpiralScouts circle (a Pagan children's scouting group), and a group Wiccaning ceremony in the First Church of Wicca.

### **Gathering Data with the Vampire: Analyzing Causes and Effects of an Introspective Survey by the Vampire Community**

Joe Laycock, Decatur, GA

The Vampire community is an acephalous movement of individuals who define themselves as vampires because of their need to consume the blood and/or the psychic energy of other people in order to maintain their physical, mental, and spiritual well-being. Most practitioners consider vampirism as a spiritual identity and the Vampire community has previously been studied as a new religious movement. While small "houses" of vampires exist throughout the country, the community is predominated by solitary practitioners communicating online. In March of 2006, the Atlanta Vampire Alliance (AVA) launched a survey project of the worldwide Vampire community. With a budget of \$6000, the survey features over 1000 questions and has been translated into five languages. Drawing on ethnographic research with the AVA, this paper views the survey project as creating an inter-

subjective consensus and analyzes the themes of validity and traditionalizing power inherent in such an endeavor.

### **Not Your Grandmother's Christian Church: How New Thought Religion Might Be Saving American Christianity**

Darnise Martin, Loyola Marymount University

American Christianity is undergoing a shift right before our eyes. Neo-Pentecostal, word of faith megachurches are changing the face of Christian practice with their so called "prosperity gospel." However, upon closer examination, one finds embedded within these prosperity or "name it and claim it" teachings are the religious and philosophical teachings of the nineteenth century New Thought movement. New Thought principles are flowing into Christian churches and households through the popularity and growth of these megachurches at an astounding rate. Not only is Christian orthodoxy being challenged by a new religious movement, but, in this case, a hybridized new religious movement is being formed. In this paper, I seek to explore this phenomenon by looking at some of the complexities associated with this new hybrid religion.

### **Gwinevere Rain: Spiritual Literacy and Adolescent Empowerment**

Gabriella V. Smith, University of Kansas

Young Pagan author Gwinevere Rain has written three introductory texts aimed at instructing teens in Wiccan practices. The dominant theme through all of Rain's published works remains her signature dedication to writing instruction and personal spiritual agency through self-authored sacred texts: spells, rituals, blessings, magickal correspondences, etc. Rain's text-focused spiritual techniques have positive effects far beyond the spiritual realm because her recommended writing exercises function as developmental catalysts. By following Rain's direction, spells, blessing and poetry become tools for adolescent girls to resist dominant culture's symbolic violence against young women, influence gender and identity development, foster self-efficacy, inspires personal and spiritual empowerment, and influences academic achievement. Through spiritual instruction Rain opens the door to literacy as a powerful cultural practice.

### **Interstellar Ishtar: UFO Mythologies as Myths of Origin**

Paul Thomas, Rockhurst University

UFO religions, with their alternative explanations for the development of civilization, have a common interest in origins. In this paper I will begin with the so-called myth or mystery of origins and describe how UFO religions update old, and create new, myths of origins that speak to modern concerns in ways that classic origin accounts do not. As modern myths of origin, UFO religions continue cosmological creation narratives. For some who espouse an alien cosmology, part of the mystery of origins is explaining the dramatic evolution of human culture. For many, the rapid acceleration of civilization only makes sense as a result of intelligent intervention. Myths of origin describe and account for how the world changes in this manner. As Eliade argues, a return to origins creates a hope for rebirth. This hope of rebirth drives groups like the Raëlians, the Urantia movement, and Heaven's Gate.

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**A17-317**

## **Qur'an Group**

☐ **Saturday - 4:00 pm-6:30 pm**  
**CC-28A**

### **New Program Unit**

Kristin Sands, Sarah Lawrence College, Presiding

Theme: *The Qur'an and Interpretation*

Maria Massi Dakake, George Mason University

*"By the Land Made Safe...": The Concept of Sacred Land in the Qur'an*

Yasir Ibrahim, Montclair State University

*Continuity and Change in Qur'ānic Readings: A Study of the Qur'ānic Manuscript Garret 38*

Todd Lawson, University of Toronto

*Duality and Opposition in the Qur'an: The Apocalyptic Substrate*

Devin J. Stewart, Emory University

*Three Medieval Texts on "Poetic License" in the Qur'an*

Mark Wagner, University of Southern Mississippi

*Two Qur'anic Verses on Legal Pluralism (5:42 and 5:48) and Their Interpretation*

Business Meeting:

Jane Dammen McAuliffe, Georgetown University, Presiding

Gordon D. Newby, Emory University, Presiding

☐ **Abstract**

### **Qur'an Group**

Theme: *The Qur'an and Interpretation*

The papers in this panel will explore various interpretative problems and strategies associated with the Qur'an. The panel will be followed by the Qur'an Group's business meeting.

**"By the Land Made Safe...": The Concept of Sacred Land in the Qur'an**

Maria Massi Dakake, George Mason University

In Islam, as in most religions, there is a clearly defined conception of sacred geography. However, while Islam shares sacred territories with Judaism and Christianity, the Qur'anic conception of sacred land differs from that of its monotheistic predecessors. If sacred land in Judaism is concrete and ethnically based, and in Christianity is spiritualized and universalized, in Islam sacred land is at once concrete, being focused on Mecca and the Ka'bah ḥaram, and universal, since the Qur'an proclaims that the sacred house at Mecca was established "for all mankind." At the same time, the Qur'an confirms the Judeo-Christian understanding of the promised land of the Israelites, alluding to its having been "ordained" by God for the Israelites. This paper examines the ways in which the Qur'anic conception of sacred land was understood in major Islamic exegetical works being written in the context of a geopolitical realities that contradicted that ideal.

### **Continuity and Change in Qur'anic Readings: A Study of the Qur'anic Manuscript Garret 38**

Yasir Ibrahim, Montclair State University

This paper provides an analysis of a Qur'anic manuscript in the Garret collection of Princeton University. Its unusual feature is that it has been tampered with, most likely by a later scribe. The editor aimed at changing the original "Qur'anic reading" of the manuscript into another by adding or omitting letters and vocalization marks. The paper describes the kind of changes the manuscript underwent and then attempts to discern the original reading of the manuscript in the light of the available sources on Qur'anic readings (qirā'āt) and art of recitation (tajwīd).

### **Duality and Opposition in the Qur'an: The Apocalyptic Substrate**

Todd Lawson, University of Toronto

The incessant play of the figures of duality (as distinct from dualism) and opposition (enantiodromia) may be seen as one of the distinctive features of the Qur'an. It may also be seen to unify the text in the absence of continuous, consistent linear narration, providing what is called here a "narrative stream". That duality and opposition are frequently characterized in the pertinent literature as dramatic features of the genre of apocalypse, this discussion helps to focus on one prominent and dramatic feature of the apocalyptic character of the Qur'an. This apocalyptic leitmotif helps echoes and strengthens other immediately related and distinctive Qur'anic themes (e.g. tawhid) and literary features (e.g. typological figuration).

### **Three Medieval Texts on "Poetic License" in the Qur'an**

Devin J. Stewart, Emory University

Friedrun R. Müller's 1969 work *Untersuchungen zur Reimprosa im Koran* focuses on the effect of rhyme on the linguistic structure of Qur'anic verses and their final words, showing that changes in verb tense, word order, and the forms of words occur for the sake of rhyme. However, she ignores the most important medieval discussions of this topic, in Diya' al-Din Ibn al-Athir's (d. 637/1239) *al-Mathal al-sa'ir*, Ibn al-Sa'igh al-Hanafi's (d. 776/1375) *Ihkam al-ray fi ahkam al-ay* (abridged in al-Suyuti's *al-Itqan fi 'ulum al-Qur'an*), and Badr al-Din

al-Zarkashi's (d. 794/1392) *al-Burhan fi `ulum al-Qur'an*. This paper compares these three texts, arguing that all admitted the existence of "poetic license" in the Qur'an (not darurah "necessity" as in Arabic poetry, but mura`at al-fawasil "taking into account the verse-final words"), but differed in their presentation of the idea that the sacred text literally says one thing yet means another.

### **Two Qur'anic Verses on Legal Pluralism (5:42 and 5:48) and Their Interpretation**

Mark Wagner, University of Southern Mississippi

Surah 5 contains two verses dealing with legal pluralism (the coexistence of multiple legal systems) in the midst of a longer discussion of non-Muslims and their laws. Verses 42 and 48 of surah 5 presented a host of problems to medieval and modern Qur'an commentators, who were charged with the task of explaining the propagation of Jewish and Christian legal norms in spite of the dissemination of God's perfect legal system: the sharī'ah. I will discuss the interpretation of these two verses by Mu'tazilites, Shiites, and Sunnis in the premodern Islamic world, then demonstrate that the exegesis of these verses changed dramatically in the twentieth century, when Muslim thinkers reinterpreted the Qur'anic passages as describing a different type of legal pluralism: the clash between sharī'ah and secular law.

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**A17-318**

### **Religion in Latin America and the Caribbean Group and Religion and Migration Consultation**

☐ **Saturday - 4:00 pm-6:30 pm**  
CC-30E

#### **New Program Unit**

Jorge A. Aquino, University of San Francisco, Presiding

Theme: *Creative Crossings: Religious Transmutations in Latin America and the Caribbean*

Meritxell Martin-i-Pardo, University of the South  
*New Hindu Death Rites for Secular France*

Philip Wingeier-Rayo, Pfeiffer University  
*Migration and Religious Identity in Mexico: An Ethnography of Migrant Patterns from Chichoalco, Guerrero to Cuernavaca, Morelos*

Kathryn Moles, Florida International University  
*A Comparative Analysis of New-Pentecostal/Neo-Charismatic Colombian-Majority Churches in South Florida*

Jeffery Gonzalez, Florida International University  
*Transnational Impacts on Lukumi Ritual*

Responding:

Thomas Pearson, Wabash Center for Teaching and Learning in Theology and Religion

Business Meeting:

Nelson Maldonado-Torres, University of California, Berkeley, Presiding  
Jeanette Reedy Solano, California State University, Fullerton, Presiding

☐ **Abstract**

**Religion in Latin America and the Caribbean Group and Religion and Migration Consultation**

Theme: *Creative Crossings: Religious Transmutations in Latin America and the Caribbean*

**New Hindu Death Rites for Secular France**

Merixell Martin-i-Pardo, University of the South

This paper explores how personal choices and the expectations of French public policy have shaped the recent composition of a Hindu death rite manual in Guadeloupe, French West Indies. Since Indo-Guadeloupeans and Guadeloupean Hindus inhabit three moral universes (Hindu, Catholic, and secular), this paper suggests that the notion of karma that surfaces from the manual is medico-secular not soteriological. Through introducing a rearticulated concept of karma, this manual seeks to reconcile ancestral Hindu worldviews with a Catholic understanding of death, while at the same time acknowledging the expectations of French public policy. This paper seeks to contextualize the changes in the Hindu discourses of religious self-representation and the processes whereby religion is politicized.

**Migration and Religious Identity in Mexico: An Ethnography of Migrant Patterns from Chichoalco, Guerrero to Cuernavaca, Morelos**

Philip Wingeier-Rayo, Pfeiffer University

This paper reports the results of an on-going study about the effects of migration on religious identity in Mexico. An ethnographic study that began with one year of field work in a marginal neighborhood in Cuernavaca, has taken the researchers back for subsequent visits to the sending village in the state of Guerrero. In the home town 99 percent of those surveyed reported being Roman Catholics. After migrating to the city, almost half of those surveyed reported a significant increase in religious involvement and changes in religious affiliation. Ten percent of respondents reported experiencing "a conversion to evangelical Christianity," while others become Mormons and those who remain Roman Catholic reported increased religious participation with involvement in the Base Christian Community movement. Those respondents reporting changes in religious identity also experienced changes in community involvement, learning how to read and speak in public, increased self-esteem for women and

changes in gender roles.

### **A Comparative Analysis of New-Pentecostal/Neo-Charismatic Colombian-Majority Churches in South Florida**

Kathryn Moles, Florida International University

This study compares three South Florida new-Pentecostal/neo-Charismatic churches founded and led by Colombians with Colombian-majority congregations, the predominate group of the latest immigrant wave from South America to the U.S. In response to globalization, these churches provide an exciting opportunity to examine the diverse range of belief systems and praxes of religious “transnational communities” such as dance at worship services, composition and production of music and hymns, formation of political parties and non-profit organizations, and aid in sending familial remittances. They eschew the labels "Protestant," "Pentecostal," "religious," and "mystical." This research promotes the need to adapt nomenclature to fit redefined socio-political realities created by the interaction of migration and religion. I combine a constellation of theoretical concepts and methodologies from migration and religious studies to provide a broad theoretical framework to fit the “local manifestation” instead of attempting to force a narrow theoretical model onto a variety of contexts.

### **Transnational Impacts on Lukumi Ritual**

Jeffery Gonzalez, Florida International University

The Lukumi religion has infiltrated the urban landscape of Miami since the Cuban revolution of 1959. As with similar immigrant groups, the Lukumi continue to adapt and accommodate their religious worldview within the broader culture of the hosting country. However, they do not adapt in isolation, but rather build a transnational web of support with the religious community back home. This transnational web influences not only beliefs, but more importantly, public and private rituals as the faithful adjust to new social and cultural settings. The web is dynamic and sets into motion changes within both the sending and hosting communities. Ritual plays a significant role in interpreting and responding to these dynamic changes caused by transnational migration.

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**A17-319**

## **Religion, Politics, and the State Group**

☐ **Saturday - 4:00 pm-6:30 pm**  
**GH-Annie**

Barbara A. McGraw, Saint Mary's College of California, Presiding

Theme: *Religion, Democracy, and Political Engagement: Challenges in Theology and Practice*

John Senior, Emory University  
*Towards a Thicker Conception of the Public Religious Self*

L. Benji Rolsky, Claremont School of Theology  
*Eisenhower, Religion, and the Founding Fathers: A Response to Communism*

Paul Razor, Virginia Wesleyan College  
*Public Prophetic Religion and the Separation of Church and State*

Robert F. Shedinger, Luther College  
*Wall of Separation or Barrier to Justice? Valuing an Islamic Approach to "Church-State" Separation*

Kathleen M. Sands, University of Massachusetts, Boston  
*The "Religion" of the Religion Clauses and Deliberation about the Common Good*

## □ **Abstract**

### **Religion, Politics, and the State Group**

Theme: *Religion, Democracy, and Political Engagement: Challenges in Theology and Practice*

#### **Towards a Thicker Conception of the Public Religious Self**

John Senior, Emory University

Missing from debates about the contribution of religion to the liberal polity is a complex portrait of faith-formed political agents. The requirement of translation as a condition of participation for such agents assumes a thin conception of the self. The thinness of the translatable self, as I call it, is tied to a narrow view of the political context in which the self is formed. I investigate the various ways in which religious selves negotiate different political contexts within the liberal polity. Such negotiations require a skill set which faith-formed political agents deploy as they assert themselves in the public sphere. But these skills constitute such agents at the same time that they facilitate their participation, thus effectively thickening the self as a result. Consequently, the translatable self need not be a bifurcated self, I argue, but a dimension of the thick religious self engaged in public life.

#### **Eisenhower, Religion, and the Founding Fathers: A Response to Communism**

L. Benji Rolsky, Claremont School of Theology

The purpose of this paper is to demonstrate how personal faith and founding principles, including Democracy, freedom, and religion, inform Presidential policies within the context of a world saturated with Cold War dichotomies. With President Eisenhower serving as the case study, this project seeks to analyze how Eisenhower used religious language and invocations of the Founding Fathers to build a case against atheistic Communism and to defend the home front from its advances. The principles of the Founders act as a second pool, in addition to the Bible, from which Eisenhower pulled support for his response to

Communism. Programs and federal policy demonstrate how Eisenhower reacted to the threat of an atheistic power, which included reminding the American people of the place of God in relation to the founding of the United States, and to confirm institutionally America's position as a nation founded on Christian ideals.

### **Public Prophetic Religion and the Separation of Church and State**

Paul Rasor, Virginia Wesleyan College

This paper argues that prophetic religion strengthens the separation of church and state while contributing to a robust and healthy democratic public life. Prophetic critique is grounded in religious values that are independent of the state yet largely shared by the state. The prophet stands both inside and outside the society, calling those in power to account. Examining contemporary prophetic religion in light of the biblical tradition, the paper argues that biblical prophesy institutionalized a form of dissent that prefigured the modern democratic principles of freedom of dissent and separation of church and state. Prophetic religion today both relies on and insists on these democratic traditions. It thus strengthens these traditions by helping preserve the social and political space they require.

### **Wall of Separation or Barrier to Justice? Valuing an Islamic Approach to "Church-State" Separation**

Robert F. Shedinger, Luther College

It is common today for people to ask the question "Is Islam compatible with democracy?" Since this question is not asked about other religious traditions, there is a clear recognition that Islam has historically had a qualitatively different relationship with the political order than any other religious tradition. When this question is asked about Islam it is often taken for granted that such compatibility is possible only to the extent that Muslims can accept such concepts as separation of politics and religion, individual rights, and religious pluralism. The conservative Islamist desire to recreate the Islamic empire of the past is viewed as regressive and untenable. While there are indeed serious problems with the Islamist position, this paper will argue that the Islamist critique of Church-State separation nevertheless has some validity and deserves to be engaged. Fundamental issues of justice may be at stake.

### **The "Religion" of the Religion Clauses and Deliberation about the Common Good**

Kathleen M. Sands, University of Massachusetts, Boston

Assumptions about the meanings of "religion," both in the judiciary and in the polity at large, have obstructed democratic deliberation about the common good. In recent decades, however, the complexity and even incoherence of the category religion have become more evident. As a result, the religion clauses, having nothing coherent to operate on, have virtually ceased to operate. This paper proposes that the religion clauses be revitalized in public discourse by re-conceiving religion for constitutional purposes as an amalgam of conscience, expression and association. Taking homosexuality as an illustration, it conceives this debate as involving – on both sides – the amalgam of conscience, expression, and association. Applied to this amalgam, the religion clauses might thus stimulate and guide this and other debates concerning the scope and content of the common good.

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**A17-320**

## **Ritual Studies Group**

**Saturday - 4:00 pm-6:30 pm**  
**CC-28D**

Lee Gilmore, University of San Francisco, Presiding

Theme: *Theorizing Ritual Agency, Destabilizing Fields*

W. Scott Haldeman, Chicago Theological Seminary

*“I Do” So We Are: Same-sex Unions as Rite of Passage or Strategic Practice?*

Gabriel Robinson, University of Chicago

*Calling the Bull to Mass: Ritual Practice and Defense Against Superstition in Seventeenth-Century Spain*

Jone Salomonsen, University of Oslo

*Transformation of Core Rituals in the Wake of World Christianity: Possession and/or Sacrifice?*

Grant H. Potts, University of Pennsylvania

*The Persistence of the Social: Ritual Theory, Improvisation, Determinacy*

Responding:

Barry Stephenson, Wilfrid Laurier University

**Abstract**

## **Ritual Studies Group**

Theme: *Theorizing Ritual Agency, Destabilizing Fields*

**“I Do” So We Are: Same-sex Unions as Rite of Passage or Strategic Practice?**

W. Scott Haldeman, Chicago Theological Seminary

Recent debates in the United States of the civil and religious status of rites which “found” same-sex unions provide occasion to reassess whether marriage rites are best understood as “rites of passage,” considered as a ritual genre. This consideration will contribute to ritual theory, specifically passage theory, proceeding in light of Bourdieu’s theory of practice and assessing Catherine Bell’s interpretation of Bourdieu. I contend, seeking a new habitus of freedom, LGBT folk employ and reshape the inherited tradition of the “wedding” to claim the capital of social legitimacy, for themselves but also for their “class” in a manner that is

less rite-of-passage than a form of strategic practice.

### **Calling the Bull to Mass: Ritual Practice and Defense Against Superstition in Seventeenth-Century Spain**

Gabriel Robinson, University of Chicago

This paper offers two readings of "San Marcos defendido," a seventeenth-century Spanish tract in which Fray Antonio Trujillo defends the rite of the San Marcos bull against charges of superstition. The ritual was an annual event in which a wild bull, called by the name of the evangelist, turned tame and led a procession to church to hear Mass. Scholars have focused on tracing this rite to a pagan origin, but I argue that it sheds more light on the complicated layers of lived Christianity in its own day. By connecting both Fray Trujillo's own argumentative strategies and the actions of villagers that he attempts to explain away within to discourses and practices of Tridentine, I argue that this ritual can deepen our understanding of how religion is acted and argued over, both in Trujillo's time and the present.

### **Transformation of Core Rituals in the Wake of World Christianity: Possession and/or Sacrifice?**

Jone Salomonsen, University of Oslo

Lamin Sanneh has argued that the emergence of a "post-Western Christianity" during the twentieth century has resulted in a changing face to Christianity. His exemplary model is Africa where Christianity is growing in societies marked by strong indigenous traditions. He thus makes a case for a distinction between global and world Christianity in which "global" refers to the faithful replication European ecclesiastical and ritual forms, while "world Christianity" stems from a genuinely pagan response to the gospel through local idioms. I will discuss the implications of such a shift by critically juxtaposing two forms of media, namely sacrifice and possession, and ask if one is gaining or losing standing in the emergent new forms of religiosity and, if so, what it means and to what extent it involves gender, power, kinship ideals and the reversals of moral codexes like honor and shame.

### **The Persistence of the Social: Ritual Theory, Improvisation, Determinacy**

Grant H. Potts, University of Pennsylvania

Our understanding of the category of ritual has historically been associated with the idea that the social is constituted as a determinate whole. This paper interrogates that idea as a presupposition underlying theoretical understandings of ritual and proposes that moving toward a more creative, improvisational understanding of ritual reconditions our understanding of the social as instead partially determinate. The first section analyzes the work of Victor Turner and of Roy Rappaport, arguing that despite emphasizing the constructive role of ritual, they still understand the constructed social field as a determinate whole. The second section turns toward contemporary ritual theory as presented by Catherine Bell and by cognitive theories of ritual and argues both theories continue to rely on this idea of wholly determinate social order. Using the work of Cornelius Castoriadis, the final section argues for the benefits of understanding ritual as one mode of instituting partially determinate



**A17-321**

## **Schleiermacher Group**

☐ **Saturday - 4:00 pm-6:30 pm**  
**CC-28B**

Lori K. Pearson, Carleton College, Presiding

Theme: *Prolegomena to the Glaubenslehre: The Last of a Four-Year Reinvestigation of Schleiermacher's Magnum Opus*

Paul Edward Capetz, United Theological Seminary, MN  
*Christianity as a Religion: A Controverted Topic in the "Introduction" to Schleiermacher's Glaubenslehre*

Paul Dafydd Jones, University of Virginia  
*Friedrich Schleiermacher and Post-liberalism: Re-reading the "Introduction" of The Christian Faith*

Christopher Ganski, Marquette University  
*The Feeling of Freedom and the Feeling of Dependence: Sorting out Schleiermacher's Critique of the Catholic Notion of Cooperative Grace*

Philip Stoltzfus, Saint Olaf College  
*Propositions Borrowed from Aesthetics? Schleiermacher's Lectures on Aesthetics as a Hidden Resource for Glaubenslehre §3-§6*

Business Meeting:

Brent Sockness, Stanford University, Presiding

In order to facilitate discussion, papers for this session will be posted in mid-October at the Schleiermacher Group's Yahoo Web site. AAR members wishing to join the Schleiermacher Group and access the papers should contact Brent Sockness at sockness@stanford.edu.

☐ **Abstract**

## **Schleiermacher Group**

Theme: *Prolegomena to the Glaubenslehre: The Last of a Four-Year Reinvestigation of Schleiermacher's Magnum Opus*

During the past three annual meetings, the Schleiermacher Group has been devoting one of its sessions to a fresh re-examination of Schleiermacher's seminal doctrinal treatise, *The Christian Faith*. This final session of our series turns to the controversial introduction to that work, §§1-31.

**Christianity as a Religion: A Controverted Topic in the "Introduction" to Schleiermacher's *Glaubenslehre***

Paul Edward Capetz, United Theological Seminary, MN

The paper considers the controverted topic "religion" in the "Introduction" to Schleiermacher's *Glaubenslehre*. In addition to correcting some persistent misunderstandings and false polemics directed against him in this regard, a better historical analysis will situate Schleiermacher's discourse in the longer history of Protestant theology going back to the Reformation and the Renaissance. Furthermore, it can be asked how a theologian today might go about attempting to update Schleiermacher's agenda in the light of current knowledge about the religions and in relation to contemporary theoretical discussions about the nature of religion.

**Friedrich Schleiermacher and Post-liberalism: Re-reading the "Introduction" of *The Christian Faith***

Paul Dafydd Jones, University of Virginia

This paper argues that Schleiermacher anticipates key contentions of the post-liberal project associated with Hans Frei, George Lindbeck, and several others. While acknowledging historical differences and marked theological disagreements, I identify four points of continuity between the "Introduction" to *The Christian Faith* and post-liberal thinking: (a) a frank acclamation of the historically-specific character of Christian discourse; (b) a promotion of "descriptively-didactic" dogmatic discourse, which relates intriguingly to descriptions of doctrinal "rules"; (c) an endorsement of an eclectic appropriation of philosophical resources to maximize doctrinal clarity; and (d) a concern to maintain the cognitive status of doctrinal claims. I argue also that Schleiermacher's strong sense of divine prevenience, and his willingness to think frankly about the form of Christian life in context of late modernity, could assist in the formation of post-post-liberal theological perspective.

**The Feeling of Freedom and the Feeling of Dependence: Sorting out Schleiermacher's Critique of the Catholic Notion of Cooperative Grace**

Christopher Ganski, Marquette University

This essay explores Schleiermacher's rejection of the Catholic idea of cooperative grace in the *Glaubenslehre*. I argue that the position Schleiermacher establishes concerning the character of human freedom in the prolegomena (§4 and §9), and its impact on his doctrine of grace (§106-112), invites a closer inspection of this rejection. I offer a critical comparison of Schleiermacher's concept of *Selbsttätigkeit* and the Catholic distinctions between operative and cooperative grace. In the second part of the paper I turn to Schleiermacher's specific criticisms of cooperation in his treatment of conversion (§108.2) and sanctification (§112.2). Throughout the paper I consider the accuracy of Schleiermacher's assessment of

the Catholic position and ask whether his rejection of cooperation can be consistently maintained on the grounds of his own theology. In conclusion I consider the ecumenical potential of Schleiermacher's theology of grace for a conversation between Catholics and Protestants.

**Propositions Borrowed from Aesthetics? Schleiermacher's *Lectures on Aesthetics* as a Hidden Resource for *Glaubenslehre* §3-§6**

Philip Stoltzfus, Saint Olaf College

At the outset of the *Glaubenslehre*, Schleiermacher identifies three disciplines from which he will borrow propositions — ethics, philosophy of religion, and apologetics. Strikingly absent, though, is acknowledgement of language he has self-evidently carried over from his *Lectures on Aesthetics* (1819/1825). We can identify direct parallels between the two texts in relation to his use of concepts such as feeling, self-consciousness, originality, directness, and receptivity. Especially in the case of his reflections upon music, we can trace similarities of phrasing that inform his very construction of the concept of God as “the feeling of utter dependence.” Peculiarly, however, Schleiermacher nowhere admits this aesthetic dependency in the *Glaubenslehre*, appearing to suppress making any formal connection between aesthetic theory and strictly dogmatic work. Nevertheless, reconstructing these borrowings with greater clarity can assist us in appreciating both the strengths and weaknesses of an expression theory of aesthetics in the service of theological construction.

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**A17-322**

**Theology and Continental Philosophy Group**

☐ **Saturday - 4:00 pm-6:30 pm**  
**MM-Torrey 2**

Bruce Ellis Benson, Wheaton College, Presiding

Theme: *Agamben, Decreation, and Witnessing*

Lissa McCullough, Muhlenberg College  
*“Decreation” in Agamben and Simone Weil*

David Kangas, Florida State University  
*What Remains of Fulfillment? Agamben's Remnant*

B. Keith Putt, Samford University  
*Height, Exteriority, Remnant: Levinas, Ricoeur, and Agamben on the Undecidability of Testimony*

William Robert, Syracuse University  
*Witnessing: From an Impossible Place*

## ☐ Abstract

### **Theology and Continental Philosophy Group**

Theme: *Agamben, Decreation, and Witnessing*

#### **“Decreation” in Agamben and Simone Weil**

Lissa McCullough, Muhlenberg College

Though Agamben borrows the term “decreation” from Weil, his notion differs significantly. He envisions decreation as a neo-kabbalistic second creation, in which “God summons all his potential not to be,” so that “what could have not been but was becomes indistinguishable from what could have been but was not.” Decreation activates God’s *potentia inordinata*, or that infinitude of God’s power that remains eternally unmanifest as pure potentiality. This reconciliation between ordained and inordained potentiality in ultimate indistinction produces *apokatastasis*. By contrast, Weil conceives the first creation as the irreversible “undoing” of God’s *potentia absoluta*. In creating, God abdicates power; this divine self-emptying is the crucifixion. Creation is God crucified in the flesh. Decreation is the human being’s vocation to reciprocate, to become like God—but “like God crucified”—thus embodying the transcendental completion of creation. For Weil the actual world, as the cross of God, can never be restored into unitive indifference.

#### **What Remains of Fulfillment? Agamben's Remnant**

David Kangas, Florida State University

The more recent works of Giorgio Agamben —In particular *Remnants of Auschwitz* and *The Time that Remains* — are organized around the (non)concept of the remainder or remnant. This concept brings together Agamben’s radical phenomenology of time, his understanding of the messianic, his notion of subjectivity, and his reflections upon the catastrophe of Auschwitz. Most provocatively, in the concept of the remnant Agamben seeks to retrieve a certain experience of fulfillment—one, namely, that can only be formulated aoretically. In the remnant there is a fulfillment, the opening of a meaning, which does not, however, allow the subject to coincide with itself. The fulfillment of human life is in witnessing to the unsayable and immemorial. I will argue, however, that this notion of fulfillment involves an ontologization of Pauline messianism and reflect critically upon some of the consequences from that point of view.

#### **Height, Exteriority, Remnant: Levinas, Ricoeur, and Agamben on the Undecidability of Testimony**

B. Keith Putt, Samford University

In contemporary Continental philosophy, testimony has become quite significant, especially as it relates to expressions of discursive selfhood, to epistemological implications of the language of attestation, and to religio-ethical issues addressing God and alterity. Inherent in all of these “testimonials” lies a systemic ineffability, or agnosticism, that not only prohibits any transparent witness but also testifies to an incorrigible muteness, or undecidability, at the

heart of all testimony. This essay investigates the im/possibility and undecidability of testimony in three important theorists, Emmanuel Levinas, Paul Ricoeur, and Giorgio Agamben, and seeks to correlate their various perspectives relative to the motif of the messianic. Although only Agamben explicitly uses this nomenclature in discussing testimony and the idea of the remnant, I will argue that the notions of exteriority and height in Levinas and Ricoeur function as valid translations of Agamben's theory and confirm a quasi-transcendental skepsis in every act of bearing witness.

### **Witnessing: From an Impossible Place**

William Robert, Syracuse University

Bearing witness is an aporetic experience, containing at its heart a lacuna that effects a spatial and temporal dislocation via the impossible spaces of the threshold and the instant. This paper explores these disruptive aspects of experiences of witnessing by turning to Giorgio Agamben's account of testimony, which names this lacuna in terms of the impossible. For Agamben, bearing witness bears witness to the impossible from the impossible space of a threshold positioned between inside and outside, between the sayable and the unsayable. Such a threshold positioning displaces subjectivity, positioning it between potentiality and actuality, between possibility and impossibility, so that this threshold is both linguistic and ontological. This paper concludes by extending this consideration into the biopolitical realm. By considering "bare life," it examines the implications of witnessing for the definition, or the redefinition, of subjectivity and humanity.

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**A17-323**

### **Biblical/Contextual Ethics Consultation**

☐ **Saturday - 4:00 pm-6:30 pm**  
**MM-Orlando**

Glen Stassen, Fuller Theological Seminary, Presiding

Theme: *Critical Reflection on the Prophetic Calling*

Anne Collier-Freed, Salt Lake Theological Seminary

*Mothering as a Social Practice: Liberating Evangelical Mothers to Pursue Their Prophetic Calling*

Cecilia Nahnfeldt, Karlstad University

*The Way God Is Calling Women and Men: A Feminist Perspective and the Gospel of Matthew*

Jerry Nwonye, Fuller Theological Seminary

*Martin Luther King, Jr. and Tokenism in America Today*

Stephanie Smith, Monrovia, CA

*The Righteousness of Christ and Human Rights: Karl Barth's Prophetic Interpretation of Isaiah 11:1-4*

Business Meeting:

Glen Stassen, Fuller Theological Seminary, Presiding

☐ **Abstract**

**Biblical/Contextual Ethics Consultation**

Theme: *Critical Reflection on the Prophetic Calling*

**Mothering as a Social Practice: Liberating Evangelical Mothers to Pursue Their Prophetic Calling**

Anne Collier-Freed, Salt Lake Theological Seminary

This paper addresses challenges of evangelical women participating in the social practice of mothering that hinder them from embracing skills developed in pursuing this practice. It addresses ways their consequent failure to pursue their prophetic calling, as they adopt cultural ideals of motherhood uninformed by critical engagement with Christian Scripture, might be overcome. Informed by philosophical and theological discourses such as those pursued by Alasdair MacIntyre, Sara Ruddick, Nancy Murphy, and James McClendon, Jr., this paper looks at mothering as a social practice that is often shaped by the convictions of communities of faith and ways these communities read the Bible. Engaging contemporary narratives of activist mothers and biblical passages through which God's mothering activities might be discerned, it will model ways that critical reflection on the social practice of mothering might interact with practices of bible reading to liberate evangelical women to pursue their prophetic calling more faithfully.

**The Way God Is Calling Women and Men: A Feminist Perspective and the Gospel of Matthew**

Cecilia Nahnfeldt, Karlstad University

Does God call men and women alike? Or chooses God not to? From a feminist perspective all understandings of God's calling are not desirable, as they tend to be based on a view of human beings as not equal in the eyes of God. This is seen as a claim of male power, but what about God? Does God exclusively enforce claims made by men, or does God also empower women and enforce their claims? This is a presentation of a gender aware reading of the Gospel of Matthew that opens for non-gendered views of men's and women's calling, at the same time as this open hermeneutical perspective is challenged by an ethical perspective based on gender equality and solidarity in difference.

**Martin Luther King, Jr. and Tokenism in America Today**

Jerry Nwonye, Fuller Theological Seminary

This paper will give a historical analysis of the economic disparity along the color line in America. It will briefly examine and critique the status of King's dream of equity and justice in the United States and examine the idea of tokenism to show that most of the continuing racial injustice in the United States has been because of tokenism. The paper will point out the significance of race and class distinction in the United States and use King's "Paul's Letter to the American Christian" to critique capitalism. The paper will present a statistical analysis of the disparity along color-lines and recap the findings by adding another voice for a renewal of King's vision of the beloved community where agape love is a given and justice is a way of life. The paper will posit a proposal for the renewal of the Poor People's Campaign.

### **The Righteousness of Christ and Human Rights: Karl Barth's Prophetic Interpretation of Isaiah 11:1-4**

Stephanie Smith, Monrovia, CA

Our contemporary political context should compel us to raise religious voices against human rights abuses throughout the world. Yet in order to persuade our own religious communities to enact their prophetic callings, our appeals to resistance must be drawn from the same textual and historical sources that have formed our communities. The Swiss theologian, Karl Barth, provided an excellent model for such a call within protestant Christianity. Appealing to the person of Jesus Christ as revealed in scripture, Barth found a firm basis for defending human rights, while many of his colleagues remained silent. For this reason, Barth's Christological and scriptural reflection proved and continues to prove a vital resource for reflecting on the contemporary Christian shape of human rights advocacy.

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**A17-324**

### **Buddhism in the West Consultation**

☐ **Saturday - 4:00 pm-6:30 pm**  
MM-Warner Center

#### **New Program Unit**

Duncan Williams, University of California, Berkeley, Presiding

Theme: *New Perspectives on Buddhist Modernism in the West*

Wakoh Shannon Hickey, Duke University  
*Swedenborg: A Modern Buddha?*

David McMahan, Franklin & Marshall College  
*A Brief History of Interdependence*

Richard K. Payne, Graduate Theological Union

## *Traditionalist Representations of Buddhism*

Natalie Quli, Graduate Theological Union  
*The Place of Jhāna in Western Theravāda*

Responding:

Richard M. Jaffe, Duke University

Business Meeting:

Jeff Wilson, University of Waterloo, Presiding

### ☐ **Abstract**

#### **Buddhism in the West Consultation**

Theme: *New Perspectives on Buddhist Modernism in the West*

Critical reflection on the representation of Buddhism in the West has given a great deal of attention to Buddhist modernism. The representation of Buddhism created by Buddhist modernism culminates in the idea that Buddhism requires no beliefs and that meditation is a context-free mental technology. This session seeks to explore more fully a variety of other ways in which Buddhism has come to be represented. All four of the papers examine the effects on the representation of Buddhism resulting from having a conceptual framework imposed upon it. Three of the four papers start from a specific conceptual framework (Swedenborg, Romanticism, and Traditionalism), while the fourth examines an aspect of Buddhism that has been occluded (the jhanas) in the process of assimilation. These representations have themselves affected the popular understanding of Buddhism as much as the Buddhist modernist representation.

#### **Swedenborg: A Modern Buddha?**

Wakoh Shannon Hickey, Duke University

When people interested in modern, Western Buddhism think about its literary and philosophical roots, Emanuel Swedenborg (1688-1772) is not the first person who leaps to mind. The Swedish scientist and mystic does not appear to have been exposed to Buddhism, and certainly was not involved in popularizing it to other Europeans or Americans. Yet his writing influenced some of the key people who did popularize Buddhism in the West during the late nineteenth and early twentieth centuries. Scholars have largely overlooked this influence. Both Buddhism and Swedenborgianism drew supporters across a wide spectrum of dissent from the Protestant mainstream: those who sought to bridge science and religion, and those seeking esoteric teachings and contact with spirits. This paper focuses on three writers: D.T. Suzuki, Herman Carl Vetterling (Philangi Dasa), and Albert J. Edmunds.

#### **A Brief History of Interdependence**

David McMahan, Franklin & Marshall College

The idea of interdependence has assumed a central role in contemporary Buddhism, especially in the West. This paper sketches the way by which dependent origination (*pratītya-samutpāda*) was transmuted from a causal chain binding beings to *saṃsāra*—something to get free from—into contemporary interpretations of interdependence as a web of interconnected beings and events to embrace and become one with. The early conception of dependent origination is first reframed in the Mahāyāna, through ideas such as interpenetration in the *Avataṃsaka Sūtra* and the reverence for the natural world in East Asia. The concept then picks up Western influences from Romanticism, Transcendentalism, systems theory, deep ecology, and popular accounts of quantum physics. The recent synthesis of these elements is a hybrid concept of interdependence unique to contemporary Buddhism that combines cosmology and world-affirming wonder with ethical, political, and ecological imperatives.

### **Traditionalist Representations of Buddhism**

Richard K. Payne, Graduate Theological Union

Traditionalism is the name given to a particular religious view, one which has been very influential in the formation of both popular and academic understandings of religion. Building on the Romantic rejection of Enlightenment thought, Traditionalism combines Perennialism—the notion of there being a single, core, universal religious truth—with an opposition to modernity. Many Traditionalist thinkers—including Frithjof Schuon, Ananda Coomaraswamy, Julius Evola, Huston Smith, and Mircea Eliade—have written on Buddhism, attempting thereby to integrate Buddhism into their own religious metanarrative. This metanarrative is largely rooted in a neo-Platonic emanationism, though modified by more recent forms of speculative mysticism—a combination that is radically at odds with Buddhist conceptions of interdependence and emptiness. This paper will explore how the Traditionalist conception of religion has given form to their representations of Buddhism, and point out some of the ways in which Traditionalism has influenced the academic study of religion more generally.

### **The Place of Jhāna in Western Theravāda**

Natalie Quli, Graduate Theological Union

Though one frequently encounters references to the *jhānas* in the *Nikāyas* and commentaries, their place among Western Buddhists has not been explored in detail. Based on Buddhist modernism's tendency to reject cosmology, one would expect that *jhāna*, which is connected to the thirty-one abodes and the superknowledges (*abhiñña*), would be unpopular among Western Theravādin Buddhists. However, *jhāna* teachings appear to enjoy some popularity. Although a number of teachers have rationalized the cosmology, others have surprisingly retained it. I will detail the characterizations of *jhāna* of the Western teachers Henepola Gunaratana, Pa-Auk Sayadaw, Ayya Khema, Leigh Brasington, and Ajahn Brahmavamso, noting that the majority of these teachers retain significant teachings on cosmology and *abhiñña*. I will suggest that the magical nature of *jhāna* may draw Western Buddhists to these teachings and, for this reason, they tend to embrace Buddhist cosmology—unlike the majority of Buddhist modernists who espouse a skeptical agnosticism.

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**A17-325**

## **Coptic Christianity Consultation**

**Saturday - 4:00 pm-6:30 pm**  
**GH-Madeleine C**

Chrysi Kotsifou, Catholic University of America, Presiding

Theme: *Coptic Material Culture in Various Expressions*

Iain Gardner, University of Sydney  
*The Coptic Documents from Ismant el-Kharab (Ancient Kellis)*

Stephen J. Davis, Yale University  
*Archaeology at Ancient Scetis: New Excavations at the Monastery of St. John the Little in the Wadi al-Natrun*

Dawn McCormack, University of Pennsylvania  
*The Search for Monastic Activity in the Upper Desert of the Abydos Region*

Darlene Brooks Hedstrom, Wittenberg University  
*Making a Monastic Map: The Rediscovery of a Coptic Monastery in Sohag, Egypt*

Business Meeting:

Lois Farag, Luther Seminary, Presiding

**Abstract**

## **Coptic Christianity Consultation**

Theme: *Coptic Material Culture in Various Expressions*

### **The Coptic Documents from Ismant el-Kharab (Ancient Kellis)**

Iain Gardner, University of Sydney

The largest cache of early Coptic documents (i.e. non-literary texts from pre-400 CE) ever recovered by a scientific excavation was found in the early 1990s at Ismant el-Kharab in the Dakhleh Oasis. The task of textual reconstruction and editing was essentially completed during the 2007 field season. This paper will use this occasion to attempt a cumulative summary of the cache, addressing questions of material production, provenance and genre, as well as socio- cultural analyses of language, gender, religion and economy.

### **Archaeology at Ancient Scetis: New Excavations at the Monastery of St. John the Little**

### **in the Wadi al-Natron**

Stephen J. Davis, Yale University

The mission of the Egyptian Delta Monastic Archaeology Project (EDMAP) focuses on the excavation and preservation of early Christian monastic remains in Lower Egypt, with special attention given to endangered sites in the Delta and in the Wadi al-Natron. In this paper, I report on our first two seasons of work at the Monastery of St. John the Little (ancient Scetis). EDMAP began its work in 2006, with the goal of both documenting and conserving this historical site. Topographical and magnetometric surveys conducted by the EDMAP team have already identified scores of unexcavated architectural structures at John the Little. Excavations conducted over the last two years have uncovered a trash dump and monastic cells. In addition, the central church (previously excavated but never truly published) has been cleaned and recorded in detail. This paper will mark the first time these results are presented to a North American audience.

### **The Search for Monastic Activity in the Upper Desert of the Abydos Region**

Dawn McCormack, University of Pennsylvania

Though it is known that there was a monastic community amongst the Pharaonic ruins at Abydos from the fourth through thirteenth centuries CE, little archaeological work has been undertaken to reconstruct the nature of this establishment. To make matters worse, modern activity in the area may have already destroyed much of what was preserved, resulting in the loss of important archaeological material. The situation is different in the upper desert where Coptic hermitages have been identified by a small team working in conjunction with the Abydos Survey for Paleolithic sites. Here, archaeologists have encountered monastic cells ranging from simple shelters to decorated multi-room structures. Trails, marked by cairns, demonstrate the links between the hermitages and indicate routes taken to supply these loosely connected communities. It is hoped that further architectural remains as well as inscriptions will be found during the 2006-07 season.

### **Making a Monastic Map: The Rediscovery of a Coptic Monastery in Sohag, Egypt**

Darlene Brooks Hedstrom, Wittenberg University

The White Monastery was once the center of a large federation of monastic settlements in late antique and Byzantine Egypt under the leadership of its abbot Shenoute. An international and interdisciplinary team of scholars are currently investigating several aspects of the White Monastery as part of the White Monastery Federation Project. The current archaeological mission at the site has three goals: 1) to conduct stratigraphic excavations in areas not previously excavated; 2) to conduct non-invasive subsurface geophysical surveys and 3) to document the currently exposed monuments at the site. By drawing upon the three forms of investigation, we are able to start the process of reconstructing a late antique monastery that survived the conquests of Egypt by the Persians and then the Arabs. This paper will examine the methods used for reconstructing the Coptic monastery and then the possible identification of buildings and their purpose within the religious community.

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A17-326



## Daoist Studies Consultation

☐ **Saturday - 4:00 pm-6:30 pm**  
CC-29A

Terry Kleeman, University of Colorado, Boulder, Presiding

Theme: *Performing Harmony: Interpreting Daoist Ritual*

Panelists:

Fong-Mao Lee, Academia Sinica

Yu-Kun Lee, Guangyuan Tan

Julius N. Tsai, San Diego State University

Gil Raz, Dartmouth College

Responding:

Thomas A. Wilson, Hamilton College

☐ **Abstract**

## Daoist Studies Consultation

Theme: *Performing Harmony: Interpreting Daoist Ritual*

While the study of Daoism has seen significant advances in recent years, great gaps remain in our knowledge and understanding of the tradition. Particularly glaring is the absence of a framework for analyzing Daoist ritual, which has been the principal mode by which Daoists interact with the general population since the late Six Dynasties to the present. Bearing in mind the centrality of ritual to Chinese religious culture in general, and that a majority of texts in the Daoist canon are instructions for ritual performances, the need for interpretative approaches to Daoist ritual, both emic and etic, is especially pressing. The aim of this panel is to closely examine case studies, ranging from contemporary Daoist rituals to historical examples, in order to investigate interpretive models and analytical perspectives applicable to the study of Daoist ritual, which will bring the study of Daoism into the broader conversation with ritual studies.

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**A17-327**

## **Open and Relational Theologies Consultation**

**Saturday - 4:00 pm-6:30 pm**  
**GH-Manchester G**

Lynne Faber Lorenzen, Augsburg College, Presiding

Theme: *What God Does, Chooses Not to Do, or Cannot Do*

R. Daren Erisman, Graduate Theological Union  
*Reinterpreting God's Power: Kenosis in Light of the Pre-Islamic Virtue of Hilm*

Thomas Oord, Northwest Nazarene University  
*An Open and Relational Theory of Divine Power: Between Voluntary Divine Self-Limitation and Divine Limitation by Those External to God*

Kathlyn A. Breazeale, Pacific Lutheran University  
*From Impassibility to Intimacy: Conceptions of God's Power and Christian Marriage*

David Wilkinson, Durham University  
*Open Creation and New Creation*

Business Meeting:

Lynne Faber Lorenzen, Augsburg College, Presiding

**Abstract**

## **Open and Relational Theologies Consultation**

Theme: *What God Does, Chooses Not to Do, or Cannot Do*

Open and relational theologies are distinguished from other theological movements by their claims about God's power. But significant differences exist among open and relational theologies with regard to how best to conceive of divine power. These differences affect how one approaches the problem of evil, science and creation, sexuality and marriage practices, human responsibility, religious pluralism, spiritual formation, etc. Presenters in this discussion use resources from scriptures, theological traditions, science, and philosophy to explore what God does, chooses not to do, or cannot do.

### **Reinterpreting God's Power: Kenosis in Light of the Pre-Islamic Virtue of Hilm**

R. Daren Erisman, Graduate Theological Union

The purpose of this paper is to understand the early Christian concept of kenosis in light of

the pre-Islamic virtue of hilm, and therefore suggest a new way of looking at the exercising of God's power. Hilm is an Arabic word that generally means "forbearance," but it also describes a pre-Islamic virtue of someone in power who must decide the fate of someone with lesser power because of a crime or otherwise infraction. To exercise hilm is to choose not to punish or kill, but to save. This paper argues that God's kenotic activity is similar to hilm. However, an understanding of hilm may lead to a new interpretation of God's action in Christ—that this was not a surrender of power, but a radically different use of power. Ultimately, Christ is not an example of the removal of God's power; rather Christ is the culmination of God's power.

### **An Open and Relational Theory of Divine Power: Between Voluntary Divine Self-Limitation and Divine Limitation by Those External to God**

Thomas Oord, Northwest Nazarene University

Process theologians have led the way in reconceiving divine power to solve many aspects of the problem of evil. The process God is limited and cannot be held culpable for failing to prevent evil. Some criticize process theology, however, for envisioning a God apparently limited by outside forces. Most open theists suggest that God's limitations are self-imposed. The notion that God is voluntarily self-limited is criticized, however, because a loving self-limited God could and should choose to become un-self-limited to prevent evil. I proffer a middle way between the typical self-limiting God of Open theism and the Whiteheadian God described as limited by external others. I suggest that God necessarily provides freedom to creatures for their moment-by-moment uncoerced responses. God cannot fail to offer, veto, or override this freedom God necessarily provides. God provides freedom, because God's nature is love. No external other limits God.

### **From Impassibility to Intimacy: Conceptions of God's Power and Christian Marriage**

Kathlyn A. Breazeale, Pacific Lutheran University

I use contemporary theological resources to demonstrate how conceptions of God's power influence approaches to Christian marriage and other long-term, committed, intimate partnerships. I assert that embracing a concept of a relational God can increase one's capacity for intimacy and facilitate the development of redemptive intimacy between couples striving to practice relational power in their partnerships. I examine four conceptions of God's power: Whitehead's "primordial" and "consequent" natures of God, Sallie McFague's models of God as Friend and Lover, and Carter Heyward's understanding of God as power in mutual relation. As couples practice relational power to develop deeply mutual relationships, God's power develops and grows, thus facilitating redemption or creative transformation toward the good. I conclude that God's power as relational love is manifest in mutuality between intimate partners. Through mutuality, couples engage God's relational power to promote redemption not only for each other, but also for the world.

### **Open Creation and New Creation**

David Wilkinson, Durham University

A God who gives an open future has to be seen in the light of scientific pessimism about the

future of the universe. Environmental catastrophe, comet impact, the end of the sun and a universe destined to a lingering heat death are difficult challenges for an open theology which does not take seriously the biblical themes of resurrection and new creation. However, bringing those themes into the heart of an open theology enriches it immensely and equips it to stimulate eschatological thinking and human action for the future.

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**A17-328**

## **Religion and Sexuality Consultation**

**Saturday - 4:00 pm-6:30 pm**  
**CC-29B**

Kecia Ali, Boston University, Presiding

Theme: *Sexual Purity, Danger, and Taboo: Current Debates about Children, Marriage, and the Family Across Multiple Cultures*

Ann Pellegrini, New York University

*Going Bad: Sex, Developmental Narratives, and the Ends of Childhood Innocence*

Monique Moultrie, Vanderbilt University

*It's Crowded under Here: Between the Sheets, the Black Church, and Women's Sexuality*

Beverly Haddad, University of KwaZulu-Natal, South Africa

*Gendered Sexual Practices in Zulu Culture: Theological Implications in a Context of HIV and AIDS*

Juan Herrero Brasas, California State University, Northridge

*Same-Sex Marriage in a "Catholic" Country: Sexuality, Religion, and Cultural Conflict in Spain*

Responding:

Mark D. Jordan, Emory University

Business Meeting:

R. Marie Griffith, Princeton University, Presiding

Catherine Roach, University of Alabama, Tuscaloosa, Presiding

**Abstract**

**Religion and Sexuality Consultation**

Theme: *Sexual Purity, Danger, and Taboo: Current Debates about Children, Marriage, and the Family Across Multiple Cultures*

### **Going Bad: Sex, Developmental Narratives, and the Ends of Childhood Innocence**

Ann Pellegrini, New York University

This paper explores the high costs of making sexual innocence the definitional center of childhood. Drawing on the resources of feminist cultural studies, queer theory, and religious studies, I connect religiously-derived ideas about “childhood innocence” and the “nature” of human sexuality to a range of punitive social policies that at first glance appear to have nothing to do with sex. The paradox at the heart of my analysis is this: when it comes to sex, Americans are dedicated to preserving childhood “innocence” for as long as possible; yet, when it comes to youth crime and punishment, American courts are increasingly locking some “bad” kids out of the category of childhood—by locking them up for the rest of their lives. As I will show, this paradox makes troubling sense when viewed in light of the developmentalist paradigms of human personhood that have come to dominate both expert and popular discourses.

### **It's Crowded under Here: Between the Sheets, the Black Church, and Women's Sexuality**

Monique Moultrie, Vanderbilt University

This paper explores sexuality and the Black church, attending to religious media and attempts to sexually control Black women. In particular, I will examine faith-based ministries targeting Black women and sexuality, including Juanita Bynum’s “No More Sheets” ministry and Ty Adams’ “Single, Saved, and Having Sex” ministry. I will juxtapose these multi-media ministries with the print messages in popular Black women’s magazines (*Essence*, *Ebony*) and Christian book titles like *Sensual Celibacy*, *Oh God! A Black Woman’s Guide to Sex and Spirituality*, and *The Black Christian Singles Guide to Dating and Sexuality*, as well as T.D. Jakes’s “Woman, Thou Art Loosed” conferences. Through a comparison of these religious messages and the silence of the Black church, the paper will reveal that while most of these ministries advocate celibacy, they do address the subject of sexuality by acknowledging that sexuality is good and meant to be pleasurable, messages lacking in church prohibitions.

### **Gendered Sexual Practices in Zulu Culture: Theological Implications in a Context of HIV and AIDS**

Beverly Haddad, University of KwaZulu-Natal, South Africa

This paper deals with the gendered sexual practices of the communities of KwaZulu-Natal, South Africa as they relate the HIV and AIDS epidemic. This discussion is located within a context where 35 percent of pregnant women are HIV positive. The paper will identify those social and cultural practices which make women vulnerable to being infected with HIV. It will address the issue of sexuality within the cultural context and its relationship with church practice. Historically, sexuality has been a taboo subject in both the church and society. The crisis of the HIV and AIDS epidemic has created a climate of greater openness to discuss these matters publically. This paper argues that this current climate provides a unique opportunity

for theologians to provide a contextual framework of sexual ethics that addresses the daily experience of women's subordination.

### **Same-Sex Marriage in a “Catholic” Country: Sexuality, Religion, and Cultural Conflict in Spain**

Juan Herrero Brasas, California State University, Northridge

The passage of same-sex marriage legislation in Spain, a traditional Catholic country, in June 2005 caused international perplexity. The proposal itself for the new legislation led to a furious confrontation between Church authorities, including Vatican authorities, and Zapatero's Socialist government, ending in a massive Church-encouraged anti-homosexual marriage demonstration in downtown Madrid. Because the new legislation included adoption rights, children, their upbringing, education, and the future of society became battle cries in the war over homosexual marriage. Adding to the complexity of the situation, opinion polls consistently showed that the majority of the population favored the new legislation. In my presentation, I discuss little known facts and circumstances in the recent history of Spain that help understand the paradoxes surrounding homosexual marriage in that European bastion of Catholicism.

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**A17-329**

### **Religion in Europe Consultation**

☐ **Saturday - 4:00 pm-6:30 pm**  
**CC-29C**

Andrii Krawchuk, University of Sudbury, Presiding

Theme: *The Roles and Relevance of Religion in a Modernizing Europe*

Todd Green, Vanderbilt University

*Reexamining the Effects of Functional Differentiation on Religious Institutions: The Significance of the Swedish Deaconessate for Health Care and Nursing in the Nineteenth Century*

Angela Ilic, Temple University

*Caught between Two Worlds: The Role of Religious Communities in Preserving the Identity of Hungarians in Vojvodina*

Maria Jansdotter, Karlstad University

*God, Humanity, and Nature among Women Ordained within the Lutheran Church of Sweden: A Pilot-Study*

Wolfgang Schuerger, Augustana-Hochschule Neuendettelsau

*The Christian West and Its Multireligious Reality -- A Plea for New Theological Reflection*

Business Meeting:

Robert Alvis, Saint Meinrad School of Theology, Presiding

Andrii Krawchuk, University of Sudbury, Presiding

☐ **Abstract**

**Religion in Europe Consultation**

Theme: *The Roles and Relevance of Religion in a Modernizing Europe*

The past two centuries have witnessed profound changes in nearly every aspect of life in Europe. Scholars long have drawn causal connections between the modernization of Europe and the decline of organized religious life there. More recent analyses, however, have suggested that it is more accurate to speak of religious change rather than religious eclipse in modern Europe. The papers in this session belong to this new paradigm. Each examines how core aspects of the modernization process have unfolded in different corners of the continent, from Sweden in the north, to Germany in the center, and to Serbia in the southeast. The aspects of modernization under consideration include functional differentiation, cultural standardization, increasing social mobility, the individualization and subjectivization of consciousness, and growing religious pluralism rooted in globalization. The papers illustrate that religion still matters in modern Europe, but its roles and relevance have changed in significant ways.

**Reexamining the Effects of Functional Differentiation on Religious Institutions: The Significance of the Swedish Deaconessate for Health Care and Nursing in the Nineteenth Century**

Todd Green, Vanderbilt University

Although sociologists and historians have intensified their criticisms of the secularization thesis in recent decades, one element of the thesis that has largely gone unquestioned is the theory of functional differentiation. This theory claims that as the social functions historically carried out by religious institutions are assumed by an increasing number of specialized and secular institutions, religion is pushed to the margins of the social order. This paper explores the connection between functional differentiation and secularization to determine if the former necessarily leads to the latter. It does so through a study of the role played by Swedish deaconesses in health care and nursing in the late nineteenth century. The significance of deaconesses in these increasingly specialized areas suggests that there were notable instances in which functional differentiation created opportunities for religious institutions to acquire, maintain, or even increase their influence in the public sphere.

**Caught between Two Worlds: The Role of Religious Communities in Preserving the Identity of Hungarians in Vojvodina**

Angela Ilic, Temple University

This paper explores the current and probable future challenges faced by the Hungarian-speaking religious communities in northern Serbia as they navigate between two worlds: past and present, between cultural identification with Hungary and with Serbia. The mostly Roman Catholic and in smaller number Protestant Hungarians living in the Autonomous Province of Vojvodina differ both in language and religious affiliation from the majority Serbian (by and large Orthodox Christian) population. Their churches therefore consider the perpetuation and strengthening of the use of the Hungarian language and the sense of a Hungarian identity as an important aspect of their religious activities. Through analyzing their situation I will be proposing practical solutions for finding a middle road between complete assimilation and hermetical isolation in the religious-cultural-linguistic sense, which is of critical importance regarding the survival of these religious communities.

### **God, Humanity, and Nature among Women Ordained within the Lutheran Church of Sweden: A Pilot-Study**

Maria Jansdotter, Karlstad University

Five women ordained as pastors within the Lutheran Church of Sweden were asked about their views on the relation between humanity, nature and God, their sources for inspiration in this field, and if and why they have experienced obstacles in expressing their perspectives in their professional practice. The results were analysed according to Heelas and Woodhead's three approaches to humanity, nature, and god ("spiritualities of life," "religions of difference," and "religions of humanity"). All three categories can be found among these pastors, and it is obvious that the two women who most clearly expressed a holistic spirituality also were those who had experienced hindrances in articulating their alternative views, because of expectances from the denomination pointing to a traditional direction, because of the death-oriented symbolics of the mass, and because of traditional interpretations of Christology. A common source of inspiration is Genesis, while feminist theology is not mentioned.

### **The Christian West and Its Multireligious Reality -- A Plea for New Theological Reflection**

Wolfgang Schuerger, Augustana-Hochschule Neuendettelsau

Recent conflicts show that the European Union has to face the multi-religious reality within its society. This becomes vitally important within the ongoing value debate. In my paper, I will show that value debate and value education within the "secular" state need a certain religious founding – as can be found in the so called "Civil Religion" in the US. I will argue that recognizing the (possible) religious founding of values is a necessary precondition for a successful value debate in the European Society, and I will plea for an active, but dialogical participation of Christian Churches and theologians – overcoming Karl Barth's criticism to "religion" - not only in the inter-religious, but also in the political discussion. I will show how such a positional, but dialogical engagement will enrich and amplify the political debate, promote a deepened value debate and even strengthen the moderate parts of European Muslim societies.

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**A17-330**

## **Yoga in Theory and Practice Consultation**

**Saturday - 4:00 pm-6:30 pm**  
**CC-29D**

T. S. Rukmani, Concordia University, Presiding

Theme: *Review Session on Yoga: India's Philosophy of Meditation, Edited by Gerald J. Larson and Ram Shankar Bhattacharya*

Panelists:

Christopher Chapple, Loyola Marymount University

Andrew O. Fort, Texas Christian University

Knut Axel Jacobsen, University of Bergen

Lloyd W. Pflueger, Truman State University

Stuart R. Sarbacker, Northwestern University

Ian Whicher, University of Manitoba

Responding:

Gerald J. Larson, University of California, Santa Barbara

Business Meeting:

Christopher Chapple, Loyola Marymount University, Presiding

Stuart R. Sarbacker, Northwestern University, Presiding

**Abstract**

## **Yoga in Theory and Practice Consultation**

Theme: *Review Session on Yoga: India's Philosophy of Meditation, Edited by Gerald J. Larson and Ram Shankar Bhattacharya*

This book review panel on *Yoga: India's Philosophy of Meditation*, edited by Gerald J. Larson and Ram Shankar Bhattacharya, (Delhi: Motilal Banarsidass, 2007) takes up for discussion one of the most significant books in Yoga research in recent decades and what will undoubtedly prove to be an extremely useful research tool. The focus of the book is on

Yoga as philosophy. The panelists will discuss various aspects of the book, such as the definition of Yoga used in the book, the texts included/excluded, how Yoga philosophy relates to Yoga practice, the relationship of Yoga to a variety of other Indian philosophies, the contribution of Yoga philosophy to the post-classical yoga traditions, developments of the Isvara concept, the place of supernormal powers in the philosophy of Yoga, and potential uses of the book in research.

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**A17-331**

### **Society for the Arts in Religious and Theological Studies**

☐ **Saturday - 4:00 pm-6:30 pm**  
**CC-30D**

SARTS hosts a conversation with author Robin Margaret Jensen, Luce Chancellor's Professor of the History of Christian Worship and Art in the Divinity School at Vanderbilt University. Her most recent books include: *The Substance of Things Seen: Art, Faith, and the Christian Community* (Eerdmans, 2004) and *Face to Face: Portraits of the Divine in Early Christianity* (Augsburg Fortress, 2005).

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**A17-332**

### **African Association for the Study of Religions**

☐ **Saturday - 4:00 pm-6:30 pm**  
**GH-Del Mar B**

Kathleen O'Brien Wicker, Presiding

4:00 pm *Celebration of AASR's Fifteenth Anniversary*

Panelists:

Jacob Olupona

Rosalind Hackett

Teresia Hinga

Bella Mukonyora

4:30 pm Business Meeting

Elom Dovlo, AASR President, Welcome

Afe Adogame, AASR Secretary's Report

Kathleen Wicker, AASR-NA Report

5:10 pm *Report on the Botswana Conference*

Teresia Hinga, AASR-NA Representative to the Botswana Conference

5:40 pm Bella Mukonyora

*Understanding Death and Healing: Masowe Apostolic Story of Liberation*

Discussion following

7:00 pm AASR-African Religions dinner off-site

For additional information regarding this session, contact Kathleen Wicker at 1-909-399-9971 or [kwicker@scrippscollege.edu](mailto:kwicker@scrippscollege.edu).

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**A17-333**

## **Association of Practical Theology**

☐ **Saturday - 4:00 pm-6:30 pm**  
**CC-31A**

Susan Dunlap, Duke University, Presiding

Theme: *Pedagogies in Practical Theology: Inter-religious Perspectives on Teaching Spiritual Practices*

Panelists:

John Makransky, Boston College

Abdullah T. Antepi, Hartford Seminary

Kathleen Dolphin, St. Mary's College

6:15 pm Business Meeting

Kathleen A. Cahalan, Saint John's University, Presiding

For additional information contact Kathleen Cahalan, [kcahalan@csbsju.edu](mailto:kcahalan@csbsju.edu), or Claire Wolfteich, [cwolftei@bu.edu](mailto:cwolftei@bu.edu).

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**A17-334**

### **Society for Buddhist-Christian Studies**

☐ **Saturday - 4:00 pm-6:30 pm**  
**CC-31B**

Christopher Ives, Stonehill College, Presiding

Theme: *The Thought and Legacy of Masao Abe*

Panelists:

Donald W. Mitchell, Purdue University

Michiko Yusa, Western Washington University

James Fredericks, Loyola Marymount University

John B. Cobb, Jr., Claremont School of Theology

Stephen Rowe, Grand Valley State University

William R. LaFleur, University of Pennsylvania

Steven Heine, Florida International University

Discussion

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**A17-335**

### **Center for Advanced Holocaust Studies**

☐ **Saturday - 4:00 pm-6:30 pm**  
**GH-Cunningham B**

Theme: *Teaching the Holocaust in a Seminary or Religious Studies Course*

Holocaust studies is an interdisciplinary field that offers rich resources for seminary education and religious studies. Join us for a roundtable consultation on incorporating this history in courses on ethics, systematic theology, church history, biblical studies, and interfaith issues. For additional information regarding this session, contact Victoria Barnett at 1-202-488-0469 or [vbarnett@ushmm.org](mailto:vbarnett@ushmm.org).

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 **A17-400**

***Journal of the American Academy of Religion* Editorial Board Meeting and Reception**

**Saturday - 5:00 pm-7:00 pm**  
GH-Emma A

Charles Mathewes, University of Virginia, Presiding

**Abstract**

***Journal of the American Academy of Religion* Editorial Board Meeting and Reception**

Meeting of the *JAAR* Editorial Board (5:00 pm-6:00 pm) followed immediately by a reception in honor of the Board and *JAAR* authors in 2007 (6:00 pm-7:00 pm).

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 **A17-402**

**Friends of the Academy Reception**

**Saturday - 5:45 pm-7:00 pm**  
MM-AAR Suite

Jeffrey L. Stout, Princeton University, Presiding

Individuals whose generosity allows us to continue many of our special programs are invited to a reception hosted by the AAR Board of Directors.

**Abstract**

**Friends of the Academy Reception**

Individuals whose generosity allows us to continue many of our special programs are invited to a reception hosted by the AAR Board of Directors.

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 **A17-401**

## **Journalists' Reception**

☐ **Saturday - 6:30 pm-7:30 pm**

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**A17-403**

## **AAR Racial and Ethnic Minority Members' Reception**

☐ **Saturday - 6:30 pm-7:45 pm**  
**GH-Manchester A**

Anthony B. Pinn, Rice University, Presiding

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.

☐ **Abstract**

### **AAR Racial and Ethnic Minority 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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**A17-410**

## **Evangelical Philosophical Society**

☐ **Saturday - 7:00 pm-11:00 pm**  
**CC-31B**

Michael Licona, University of South Africa, Presiding

Theme: Resurrecting Jesus, *by Dale Allison*

Panelists:

Stephen T. Davis, Claremont-McKenna College

William Lane Craig, Talbot School of Theology

Gary Habermas, Liberty University

Responding:

Dale Allison, Pittsburgh Theological Seminary

Audience discussion to follow.

For further information regarding this session, contact Scott Smith,  
[scott.smith@truth.biola.edu](mailto:scott.smith@truth.biola.edu).

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 **A17-411**

### **Society for the Study of Chinese Religions**

**Saturday - 7:00 pm-8:30 pm**  
**GH-Randle A**

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 **A17-404**

### **Plenary Address**

**Saturday - 7:45 pm-9:00 pm**  
**CC-20D**

Emilie M. Townes, Yale University, Presiding

Theme: *Presidential Plenary and Awards Ceremony: The Folly of Secularism*

Panelists:

Jeffrey L. Stout, Princeton University

**Abstract**

### **Plenary Address**

Theme: *Presidential Plenary and Awards Ceremony: The Folly of Secularism*

Jeffrey Stout is the author of *The Flight from Authority*, *Ethics after Babel*, and *Democracy and Tradition*, as well as co-editor of *Grammar and Grace: Reformulations of Aquinas and Wittgenstein*. He is now working on a sequel to *Democracy and Tradition*, tentatively titled *Walking in Our Sleep*. Stout's interests include theories of religion, religious and philosophical ethics, philosophy of religion, social criticism, political thought, modern

theology, and film. He is a contributing editor of the *Journal of Religious Ethics*.

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**A17-405**



**Arts Series/Films: *The Revenge of Han Xin: A Daoist Mystery***

**Saturday - 8:30 pm-10:00 pm**  
**GH-Betsy A**

Sponsored by the Chinese Religions Group

James Robson, University of Michigan, Ann Arbor, Presiding

**Abstract**

**Arts Series/Films: *The Revenge of Han Xin: A Daoist Mystery***

Sponsored by the Chinese Religions Group

*The Revenge of Han Xin: A Daoist Mystery* documents a sacrificial ceremony as it is performed today in central Hunan province. It is based on a local epic of Han Xin's revenge against the first emperor of the Han Dynasty, Gaozu. Han Xin had been a loyal general who aided Gaozu's rise to power, but the emperor grew jealous of his popularity and had him assassinated for plotting against the throne. The tradition says that upon his death, the sky turned black and his spirit was swept up into the beyond. Han Xin's apotheosis became one of the great Daoist mysteries of the Hunan region. Directed by Patrice Fava, 2005.

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**A17-406**

**Arts Series/Films: *Magnolia***

**Saturday - 9:00 pm-10:30 pm**  
**GH-Betsy B**

Sponsored by the Religion, Film, and Visual Culture Group

Tony S. L. Michael, York University, Presiding

**Abstract**

**Arts Series/Films: *Magnolia***

Sponsored by the Religion, Film, and Visual Culture Group

*Magnolia's* moving portrayal of 24 hours in San Fernando suburbia is an unlikely theological gem. Through narrating the converging lives of a dying television producer, his mourning trophy wife and estranged celebrity son, a quiz show presenter and his crack-addicted daughter, a boy genius struggling without his father's love and a maudlin ex-boy genius with love to give, *Magnolia* draws out biblically epic themes of sin, regret, hope, reconciliation and redemption. With its denouement of divine intervention, the film asks questions about the significance of our choices and calls attention to the ways we participate in stories over which we have no control. Directed by Paul Thomas Anderson, 1999.

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## **A17-407**

### **Women's Reception**

☐ **Saturday - 9:00 pm-11:00 pm**  
**MM-Marriott Hall Salon 2**

Sponsored by the AAR Status of Women in the Profession Committee, the SBL Committee on the Status of Women in the Profession, and the Women's Caucus.

Julie J. Kilmer, Olivet College, Presiding

The Women's Caucus and Claremont Graduate University School of Religion welcome all friends to join us in honoring Rosemary Radford Ruether and the panelists from the session on Ruether's most recent book, *America, Amerikkka: Elect Nation and Imperial Violence*.

☐ **Abstract**

### **Women's Reception**

Sponsored by the AAR Status of Women in the Profession Committee, the SBL Committee on the Status of Women in the Profession, and the Women's Caucus.

The Women's Caucus and Claremont Graduate University School of Religion welcome all friends to join us in honoring Rosemary Radford Ruether and the panelists from the session on Ruether's most recent book, *America, Amerikkka: Elect Nation and Imperial Violence*.

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## **A17-408**

### **AAR Members' Reception**

☐ **Saturday - 9:00 pm-11:00 pm**  
**MM-Seaview**

AAR members are invited to join one another at the AAR Members' Reception for jazz

music and collegiality. Don't forget the free drink ticket mailed with your name badge!

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 **A17-412**

**Religion and the Arts Award Inaugural Reception**

- Saturday - 9:00 pm-11:00 pm**  
**GH-America's Cup**

A special reception celebrating the inaugural AAR Award in Religion and the Arts. During this reception, there will be a tribute to Jane Dillenberger, honoring her many contributions as a teacher, author, curator, and advocate of religion and art.

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 **A17-409**

**Student Members' Reception**

- Saturday - 9:30 pm-11:00 pm**  
**MM-Marriott Hall Salon 5**

AAR and SBL student members are invited to drop by for conversation with fellow students. Snacks will be provided. Don't forget your free drink ticket!

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 **A18-1**

**AAR New Members' Continental Breakfast**

- Sunday - 7:30 am-8:45 am**  
**MM-Marriott Hall Salon 2**

John R. Fitzmier, American Academy of Religion, Presiding

New (first-time) AAR members in 2007 are cordially invited to a continental breakfast with members of the Board of Directors.

- Abstract**

**AAR New Members' Continental Breakfast**

New (first-time) AAR members in 2007 are cordially invited to a continental breakfast with members of the Board of Directors.

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 **A18-2**

**Teaching and Learning Committee Meeting**

**Sunday - 7:30 am-9:00 am**  
**MM-Encinitas**

Eugene V. Gallagher, Connecticut College, Presiding

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 **A18-3**

**Status of Racial and Ethnic Minorities in the Profession Committee Meeting**

**Sunday - 7:30 am-9:00 am**  
**GH-Emma C**

Anthony B. Pinn, Rice University, Presiding

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 **A18-4**

**Religion in the Schools Task Force Meeting**

**Sunday - 7:30 am-9:00 am**  
**GH-Oxford**

Diane L. Moore, Harvard University, Presiding

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 **A18-5**

**LGBT Task Force Meeting**

**Sunday - 7:30 am-9:00 am**  
**GH-Connaught**

Melissa M. Wilcox, Whitman College, Presiding

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 **A18-100**

## Special Topics Forum

☐ **Sunday - 9:00 am-11:30 am**  
**GH-Manchester A**

Sponsored by the AAR Status of Women in the Profession Committee and the SBL Committee on the Status of Women in the Profession

Judith Plaskow, Manhattan College, Presiding

Theme: *Fifty Years of Women in the AAR and SBL: The Battles of Yesterday and the Challenges of Tomorrow*

Panelists:

Rebecca T. Alpert, Temple University

Rita Nakashima Brock, Faith Voices for the Common Good

Katie G. Cannon, Union Theological Seminary and Presbyterian School of Christian Education

Elizabeth A. Clark, Duke University

Kwok Pui Lan, Episcopal Divinity School

Carolyn Osiek, Brite Divinity School

Rosemary R. Ruether, Claremont Graduate University

Emilie M. Townes, Yale University

☐ **Abstract**

## Special Topics Forum

Theme: *Fifty Years of Women in the AAR and SBL: The Battles of Yesterday and the Challenges of Tomorrow*

Sponsored by the AAR Status of Women in the Profession Committee and the SBL Committee on the Status of Women in the Profession

Panelists Rebecca Alpert, Rita Nakashima Brock, Katie Cannon, Liz Clark, Kwok Pui Lan, Carolyn Osiek, Rosemary Radford Reuther, and emilie townes reflect on the successes of the past and the hopes for and challenges of the future. This Special Topics Forum is co-sponsored by the AAR Committee on the Status of Women in the Profession and the SBL

 **A18-101**

**Special Topics Forum**

**Sunday - 9:00 am-11:30 am**  
**GH-Manchester G**

Sponsored by the Theological Education Steering Committee

David H. Kelsey, Yale University, Presiding

Theme: *Teaching the Introductory Theology Course in Theological Schools*

Panelists:

Nancy Bedford, Garrett-Evangelical Theological Seminary

Serene Jones, Yale University

Amy Plantinga Pauw, Louisville Presbyterian Theological Seminary

Sathianathan Clarke, Wesley Theological Seminary

Veli-Matti Kärkkäinen, Fuller Theological Seminary

**Abstract**

**Special Topics Forum**

Theme: *Teaching the Introductory Theology Course in Theological Schools*

Sponsored by the Theological Education Steering Committee

What makes for a good Introduction to Theology course in the context of a theological school? Four theologians in different types of theological schools will share how they structure their courses -- syllabus and all -- and why they do it that way, what their goals are for the course, what pedagogical methods they have found most effective, what resources they have found useful, and how they assess whether the course achieves its goals.

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 **A18-102**

## Special Topics Forum

☐ **Sunday - 9:00 am-11:30 am**  
**CC-200 Level Foyer**

Sponsored by the Program Committee

Theme: *Posters Session*

Cyrus Schleifer, Duke University  
*American Religions Timeline*

Tobin Shearer, Northwestern University  
*Chaotic Encounters: Using Chaos to Deepen Student Learning in the Religion Classroom*

Carolyne Mary Call, Cornell University  
*Elements of a Spiritually Healthy Community*

David Reinhart, DePaul University  
*Envisioning the Invisible: Issues and Options in The Working Poor: Invisible in America*

Gregory Ellis, Moravian Theological Seminary  
*Game Theory and Theology*

Brendan Pietsch, Duke University  
*Measuring Time: Fundamentalism, Quantification, and Millennialism*

Victor Blake, Morehouse School of Medicine  
*Spirituality, Religiosity, and Cancer Coping among African Americans*

Sang Bok Lee, Kangnam University  
*The Therapeutic Effects of Shaman's Healing Performance on Wounded Emotion: A Neuroreligious and Cognitive Neuroscience Perspective*

Hisho Uga, Azusa Pacific University  
*Theology of Hikikomori*

Stephen Fugitt, Missouri State University, Columbia College  
*From Word to Image: Seeing God in the Poetry of Phillis Wheatley*

☐ **Abstract**

## Special Topics Forum

Theme: *Posters Session*

Sponsored by the Program Committee

### **American Religions Timeline**

Cyrus Schleifer, Duke University

The American Religions Timeline Project (ART Project), an inter-institutional collaboration of scholars of American religions, has developed an interactive and dynamic online timeline of American religions. This timeline and the accompanying website seek to become the Internet's foremost hub for information on the history of religions in America. By creating an interactive resource for both teachers and students interested in American religions, the ART Project will bring together a diverse community of scholars who, through their collective input, will offer both a forum for the discussion of current issues in the study of American Religions as well as providing other scholars an opportunity to expand and revise the timeline. This poster session provides an introduction to the ART Project, its mission and its goals, and a description of the community it hopes to sustain.

### **Chaotic Encounters: Using Chaos to Deepen Student Learning in the Religion Classroom**

Tobin Shearer, Northwestern University

Chaos theorists have long argued for a reconsideration of disorder. They have shown that discernable and simple rules often govern chaotic events. Religious educators have yet to apply this learning to the classroom. Chaos theory suggests, however, that a few simple rules can channel the energy and apparent destabilization of chaotic encounters into focused, dynamic, and engaged student learning. This interactive teach-in and exhibit demonstrates how instructors in a variety of religious classroom settings can use chaos to meet their pedagogical goals. By applying guidelines based on student ownership, multi-tasking, and simple rules guiding complex processes, instructors can create methods wherein students become far more engaged, take more responsibility for their learning, and remain focused on the task for a longer period of time than when they encounter traditional methods such as lectures or unstructured small group discussion.

### **Elements of a Spiritually Healthy Community**

Carolyne Mary Call, Cornell University

This poster presents research findings from a survey conducted in Spring of 2007 in a Mid-western county consisting of three metropolitan areas (populations 105,000, 48,500 and 28,000). Community leaders and residents discussed how to define what it means to live in a "spiritually healthy" community and what such a community would look like. To explore these questions research was needed to determine how residents and religious leaders define spiritual health and what elements would be included (e.g. economic realities, religious diversity, etc.). The creation of a survey was the first step in this project. The on-line survey contained demographic questions, a Likert-type scale, and essay questions for qualitative data. The survey was issued to the general public within the county through various means. Findings are presented along with methodological considerations, preliminary analysis, and

the proposed future of the project.

### **Envisioning the Invisible: Issues and Options in The Working Poor: Invisible in America**

David Reinhart, DePaul University

The poster ultimately presents religious ethics as a possibility for new perspectives on problems of distributive justice. First, the viewer is confronted with a social scientific observation of the working poor, as portrayed in David Shipler's *The Working Poor: Invisible in America*. The trope of the invisible-becoming-visible is intended to function on at least three levels within the poster, seeing the reality of the working poor in pictures/text, the partial visibility enabled by various distributive theories, and then envisioning new possibilities for economic justice in America.

### **Game Theory and Theology**

Gregory Ellis, Moravian Theological Seminary

Game theory has proven to be invaluable to other fields and is an excellent tool to start using in theology. Game theory is applied to Biblical exegesis and theological questions. Mathematical concepts of game theory are utilized to examine relationships among individuals, communities and the Divine. When John von Neumann and Oskar Morgenstern introduced game theory to the field of economics, they were not attempting to answer new questions. They were attempting "to obtain a real understanding of the problem of exchange by studying it from an altogether different angle; this is, from the perspective of a 'game of strategy.'" In the same spirit, game theory is used to gain an understanding of previously asked questions from a new perspective.

### **Measuring Time: Fundamentalism, Quantification, and Millennialism**

Brendan Pietsch, Duke University

At the turn of the twentieth century, Americans were enthralled with quantification. Many innovative religious thinkers, particularly fundamentalist prophecy expositors, embraced the technological apparatuses of measurement to construct new forms of religious knowledge. Drawing on elements from popular visual and print culture – cookbooks, almanacs, industrial diagrams, Bible notations, and prophecy charts – this session will seek to illustrate the connections between widespread fascination with quantification and the fundamentalist hermeneutical practices of applying scientific measurement to sacred texts.

### **Spirituality, Religiosity, and Cancer Coping among African Americans**

Victor Blake, Morehouse School of Medicine

There is ample literature suggesting that cancer patients rely on religiosity/spirituality (RS) to cope with the disease. This is particularly the case for African Americans. However, what is yet to be determined is how, or which aspects of RS are important in cancer coping. Some studies have begun to explore the role of RS in cancer. However, a more thorough and systematic approach is needed, focusing on African Americans' cancer coping and

survivorship. Just as there are multiple channels proposed by which RS impacts one's health (e.g., stress reduction, sense of meaning), there are likely multiple mediators of the relationship between RS and cancer coping and survivorship. If these mediators could be identified and operationalized, they could be capitalized upon in cancer support groups, pastoral care, and survivorship interventions. The proposed study will explore mediators of RS and cancer coping among African Americans.

### **The Therapeutic Effects of Shaman's Healing Performance on Wounded Emotion: A Neuroreligious and Cognitive Neuroscience Perspective**

Sang Bok Lee, Kangnam University

The author analyzed how Korean Shaman performs his or her healing ritual as well as explicated which ways the Shaman could bring some healing effects on wounded emotion. The author articulated analytical and imagistic modes of the Shaman's healing processes in the light of clinical neuroscience. The synchronistic limbic state, bringing the highest moment of healing afflicted emotion, was explored as the author articulated the cortical and subcortical processes of the core human emotion: the right hemisphere, the limbic system, the hypothalamus and the pituitary. The author analyzed the twelve steps of Korean Shaman's healing performance by using video recording tapes and selected written manuscripts. The notion of scientific analogy (Gentner, 1983) in cognitive science was used to integrate and differentiate divergent cognitive domains.

### **Theology of Hikikomori**

Hisho Uga, Azusa Pacific University

This paper will investigate and suggest some possible Christian responses to the Japanese phenomenon referred to as hikikomori. Over a million Japanese people, most them males in their twenties, have lived in their rooms for over six months, many have stayed in their rooms for over several years. This paper describes this phenomenon, surveys some social science explanations for it, and then considers possible Christian perspectives on it. Particularly, it consider the anxiety, guilt and/or shame that these individuals face in light of God's intentions in creation and Jesus' proactive participation in life with all people. Finally, this paper suggests some concrete Christian responses to hikikomori that include educating the area churches so they better empathize with those practicing this behavior, creating programs to encourage those recovering from hikikomori to minister in countries outside their own, and creating seminars for support targeted to parents of those who are practicing hikikomori.

### **From Word to Image: Seeing God in the Poetry of Phillis Wheatley**

Stephen Fugitt, Missouri State University, Columbia College

This presentation will provide a survey of selected poems by Phillis Wheatley. Wheatley was born in Africa and brought to America in 1761 where she lived with Boston residents John and Susanna Wheatley until they granted her freedom in 1773. She became a fervent Christian and prolific poet and writer. This poster will include reflections of Wheatley's perception of God and the use of biblical concepts in her writings. The display will include both excerpts from her poems and images portraying her work.

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**A18-103**

**Arts, Literature, and Religion Section**

**Sunday - 9:00 am-11:30 am**  
**GH-Molly A**

David Morgan, Valparaiso University, Presiding

Theme: *Religious Word and Image*

Jennifer Eichman, Seton Hall University

*Unregulated Religious Space: Contemporary Buddhist-Inspired Calligraphy*

David Need, Duke University

*Bringing God into Being: Rainer Maria Rilke's Use of Visual Art*

Regina Schwerd, University of California, Berkeley

*Ekphrasis and the Mystic: A Reconsideration of Julian of Norwich's Revelations of Divine Love*

Lisa Bitel, University of Southern California

*The Environment of Christian Vision in Early Medieval Europe*

Business Meeting:

Jennifer L. Geddes, University of Virginia, Presiding

S. Brent Plate, Texas Christian University, Presiding

**Abstract**

**Arts, Literature, and Religion Section**

Theme: *Religious Word and Image*

**Unregulated Religious Space: Contemporary Buddhist-Inspired Calligraphy**

Jennifer Eichman, Seton Hall University

Mainland Chinese Buddhist Monasteries must function within the strictures of local official regulations. However, Buddhists who cultivate outside those strictures are relatively free to express their religious convictions. Over the past fifteen years, the internationally acclaimed contemporary calligrapher and conceptual artist, Zhu Ming, has drawn on his Buddhist training to transform his work from a traditional copying of Buddhist sutras and poetry to a quest to evoke the spirit of a single Chinese character. Zhu Ming's most recent work, *Confinement Series (qiujiing xilie)*, pushes his viewers to ask: What is the relationship

between physical and mental environments and spiritual well-being? This paper fleshes out the religious ideas motivating this work and explains the relationship created between Chinese word and image in the making of a religiously informed art of contemporary relevance.

### **Bringing God into Being: Rainer Maria Rilke's Use of Visual Art**

David Need, Duke University

This proposed paper explores the relationship between language and visual art in the work of the early twentieth century German-language poet, Rainer Marie Rilke. Rilke's work is, in many respects, a sustained response to the so-called language crisis of early modernity, and he consciously positioned his projects in relation to the visual art -- notably Rodin and Cezanne -- of his era, deliberately seeking ways to overcome the gap between language and aesthetic object. Despite an ambivalent relationship to Christianity, in two of his early mature projects, *Book of Hours* (*Das Stunden-Buch*, 1905) and *New Poems* (1907, 1908), well as the later *Life of Mary*, Rilke sought ways to materialize the Christian sacred visual art traditions in language, work which demonstrates his commitment to the idea that an artist's task was to bring God into being.

### **Ekphrasis and the Mystic: A Reconsideration of Julian of Norwich's *Revelations of Divine Love***

Regina Schwerd, University of California, Berkeley

This paper proposes to reread Julian of Norwich's *Revelations of Divine Love* as an extended ekphrasis—that is, a verbal representation of a visual representation. By doing so, we can consider Julian in light of critical discourse on ekphrasis and the power dynamics between the mute visual object and the speaking subject who re-presents it. We find between the two similar discourses of desire for immediacy, but anxiety concerning the power of that same immediacy. The hope of the paper is to provide a new perspective on the complicated relationships between Julian, her visions, the reader and Church teaching. The paper will speculate on some possibilities for using word and image theories to address the subject of the necessarily verbally mediated mystical vision. It will also venture to suggest ways in which Julian's own theology might speak to the issues of word and image.

### **The Environment of Christian Vision in Early Medieval Europe**

Lisa Bitel, University of Southern California

For about two and a half centuries (roughly 450-700) Christian leaders in northern Europe actively promoted religious visions. Earlier Christian communities in the Mediterranean world had always been ambivalent about post-biblical revelation; episcopal leaders discouraged individual visionaries who threatened scriptural authority with direct, private gnosis. However, in the exotic environment of Christianizing Europe--in the face of indigenous visionary traditions and non-Mediterranean landscapes--church leaders framed new policies for visions and visionaries. This paper examines architecture, religious art, hagiographies, and histories from the fifth to eighth centuries to show how missionary saints and their clerical heirs reinforced their scripturally-based authority by means of religious

visions, and how they reported and authenticated those visionary experiences both visually and textually. Their visual/visionary agenda not only helped church leaders spread and organize their religion but also promoted Christian visions as more effective than older indigenous traditions of otherworldly seeing.

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## **Buddhism Section**

☐ **Sunday - 9:00 am-11:30 am**  
**MM-Del Mar**

Mark L. Blum, University at Albany, Presiding

Theme: *New Horizons in Buddhist Studies*

Galen Amstutz, Ryukoku University  
*The Ômi Merchants of Japan*

Amy P. Langenberg, Columbia University  
*The Problem with Mom: Embryology as Practice in an Early Mahāyāna Sūtra*

Karin Meyers, University of Chicago  
*Karma, Cetanā and Free Will in Buddhaghosa and Vasubandhu*

Pierce Salguero, Johns Hopkins University  
*Jīvaka, the Buddhist Medicine King, and the Question of Indian Influence on Chinese Medicine and Surgery Reconsidered*

Nicole Willock, Indiana University, Bloomington  
*Negotiating New Territory: The Life of Monastic Scholar Tshetan Zhabdrung Jigmé Rigpé Lodrö (1910-1985)*

Melissa Conroy, Muskingum College  
*Seeing with Buddha's Eyes: Understanding the Cinematography of Spring, Summer, Fall, Winter... and Spring*

☐ **Abstract**

## **Buddhism Section**

Theme: *New Horizons in Buddhist Studies*

**The Ômi Merchants of Japan**

Galen Amstutz, Ryukoku University

The Ômi merchant communities of the eighteenth and nineteenth centuries in Japan (located in what is now modern Shiga Prefecture) combined the most relatively progressive aspect of the premodern Japanese political economy with membership in Jôdoshinshû Buddhism, the largest and most relatively reformist of the premodern Japanese Buddhist institutions. Although introduced in English in works by Robert Bellah and Charles Sheldon about fifty years ago and continually intriguing to Japanese scholars, outside of Japan recently very little attention has been given to them. However, until their decline after the Meiji Restoration, they had developed a culture of distinct material and moral practices which has long raised Weberian questions about the protomodern interrelationship of religious orientation and capitalist activity. The presentation will draw upon contemporary Japanese scholarship and will be extensively illustrated with visual images of Ômi merchant culture.

### **The Problem with Mom: Embryology as Practice in an Early Mahāyāna Sūtra**

Amy P. Langenberg, Columbia University

The *Garbhavakrāntisūtra* is an early Mahāyāna embryological text that borrows the vocabulary of death used in Buddhist meditations on foulness to describe the misery of the embodiment process. This juxtaposition of death and birth can be explained in three ways: 1) Birth is a celebrated though impure event in lay society. By describing birth with the language of death, it is shifted into the category of inauspicious events. 2) Women's sexualized bodies are often described as foul and putrid in the Buddhist tradition. In the *Garbhavakrāntisūtra*, the theme of female foulness is extended to the mother's body. 3) Buddhist monasticism replaces biological lineages with spiritual lineages. This sutra evokes the negativity of the womb to eliminate the mother's body as a legitimate source of identity and belongingness.

### **Karma, Cetanā and Free Will in Buddhaghosa and Vasubandhu**

Karin Meyers, University of Chicago

The Buddha famously defines karma as *cetanā* ("volition" or "intention"), but the meaning of term itself has received little scholarly attention. Although they were near contemporaries and draw on similar canonical statements about karma, Vasubandhu and Buddhaghosa offer quite different accounts of the term *cetanā*. Buddhaghosa defines *cetanā* as that which coordinates and directs other mental factors towards action. This may imply a kind of choice or control in human action and perhaps supports the increasingly common view that the Buddhist theory of karma implies something like "free will." By contrast, Vasubandhu's account does not mention a coordinating or directing function, nor does it seem to imply choice or control. Aside from what this may entail regarding free will, the fact that these two influential figures working in the same period and genre appear to have had different views on karma is significant and merits further study.

### **Jīvaka, the Buddhist Medicine King, and the Question of Indian Influence on Chinese Medicine and Surgery Reconsidered**

Pierce Salguero, Johns Hopkins University

Historians have long discussed the influence of Indian medicine on China, and have emphasized the role of the Buddhist “Medicine King” (Jīvaka or Qipo) in this exchange. This paper questions such claims by reappraising the *Jīvaka sūtra* (T. 553, 554). When this text was translated in the third to fifth centuries, the Medicine King was recreated as a model Chinese physician and as the founder of a Buddhist medical lineage that could rival the classical Yellow Emperor tradition. The Chinese *Jīvaka sūtra* also presented the Medicine King as a wonder-working miracle-healer. By appropriating both classical frames of authority and popular literary conventions, the *Jīvaka sūtra* made an unambiguous claim about the Medicine King’s supremacy and efficacy. These claims, by extension, also applied to those who invoked his name, leading Buddhists to adopt Jīvaka as a source of legitimacy for a wide range of medical writings in the early medieval period.

**Negotiating New Territory: The Life of Monastic Scholar Tshetan Zhabdrung Jigmé Rigpé Lodrö (1910-1985)**

Nicole Willock, Indiana University, Bloomington

Twentieth century Tibetan monastic scholars, exemplified by Tshetan Zhabdrung Jigmé Rigpé Lodrö (1910-1985), played a pivotal role in revitalizing Tibetan Buddhist culture in the People’s Republic of China after mass destruction during the Cultural Revolution. Similar to many Tibetan intellectuals of his generation, Tshetan Zhabdrung Jigmé Rigpé Lodrö received a monastic education prior to 1949, and thereafter, was recruited by the Chinese Communist Party and given government-sponsored employment. Based on my translation of Tshetan Zhabdrung’s autobiography, this paper compares and contrasts four key episodes of his life with accounts found in two other biographies, one from a Tibetan encyclopedia and the other from a Chinese gazetteer. These accounts vary, in some cases significantly, revealing the hermeneutical complexities in dealing with these source materials. These episodes also show the multiple cultural repertoires accessed in negotiating the various roles required by a Tibetan monastic scholar in twentieth century China.

**Seeing with Buddha's Eyes: Understanding the Cinematography of *Spring, Summer, Fall, Winter... and Spring***

Melissa Conroy, Muskingum College

*Spring, Summer, Autumn, Winter... and Spring* presents an alternative way of seeing in contemporary film by embodying vision through the eyes of the Buddha. *Spring, Summer* creates a Buddhist subjectivity by keeping vision situated in either the characters or in one of the Buddhas. The narrative of the film concerns how a disciple must learn the way of the Buddha. The visual component of the film likewise does this. Through examining the construction of shots, one sees that the film also teaches the disciple and the audience how to see themselves, and each other, in the way of the Buddha.



## Ethics Section

☐ **Sunday - 9:00 am-11:30 am**  
**CC-23A**

Elijah Siegler, College of Charleston, Presiding

Theme: *Hooray for Hollywood? Ethics and Entertainment*

Barbra Barnett, University of Chicago  
*The Science Fiction Dystopia: Battlestar Galactica's Contributions to Contemporary Discussions of Human Dignity*

Gabriella Lettini, Starr King School for the Ministry  
*Disrupting the End of the World: Ethical Crisis and the Possibility of Hope in Alfonso Cuarón's Children of Men*

Crystal Downing, Messiah College  
*The Ethics of The Queen: Betraying Hollywood*

Donna Yarri, Alvernia College  
*Ethical Values in The Sopranos*

Jennifer Ayres, Emory University  
*"Good Evening, Godless Sodomites": Comedy Central's Contribution of Religious and Political Satire to the Public Sphere*

☐ **Abstract**

## Ethics Section

Theme: *Hooray for Hollywood? Ethics and Entertainment*

### **The Science Fiction Dystopia: *Battlestar Galactica's* Contributions to Contemporary Discussions of Human Dignity**

Barbra Barnett, University of Chicago

This paper will argue that the science fiction cable television series *Battlestar Galactica* offers story-lines and situations that question the category of human dignity as a basis for universal moral norms and human rights. In addition to serving as a teaching tool for exploring these issues, the show invites contemporary ethicists to ask whether human dignity can serve as the foundation for universal moral norms as humanity moves into an uncharted future.

### **Disrupting the End of the World: Ethical Crisis and the Possibility of Hope in Alfonso Cuarón's *Children of Men***

Gabriella Lettini, Starr King School for the Ministry

This paper will explore how some of the most pressing and interconnected contemporary issues - such as immigration policies, racism, poverty, the rise of terrorism and of totalitarian regimes and the ecological crisis - are being addressed in international cinema by a close analysis of *Children of Men* by Mexican director Alfonso Cuarón (2006).

### **The Ethics of *The Queen*: Betraying Hollywood**

Crystal Downing, Messiah College

Using archival footage of the hagiographic media storm over Princess Diana's death, the 2006 film *The Queen* brilliantly reconstitutes the ethical issues surrounding Diana's death. Rather than delivering a Hollywood cliché—the tragic death of a beautiful woman with a heart of gold—*The Queen* focuses on a blandly frumpy middle aged monarch to present an issue relevant to most religious traditions today: the ethics of tradition itself. In this paper I demonstrate how *The Queen* illustrates what Dale Irvin has called “traditioning”: a practice of making “present the historical past as memory and identity.” Like religious leaders that struggle to negotiate when to preserve traditional doctrines and practices of the faith and when to change them for contemporary relevance, the film's eponymous protagonist must determine how to maintain monarchical tradition in light of the furor over Diana's unorthodox death.

### **Ethical Values in *The Sopranos***

Donna Yarri, Alvernia College

The HBO series, *The Sopranos*, created in 1999, is considered by many to be one of the greatest works of current American popular culture. Now that it has recently moved into syndication on A & E, this show is attracting a new cohort of fans. I will argue that the characters of *The Sopranos* live primarily in a morally relativistic universe. The majority of the paper will identify and describe specific areas in which these values are understood and manifested by the characters, indicating both the continuity and the discontinuity with the larger culture. Some of the ethical areas to be explored in terms of values is the tension between the world of work (“The Family”) and the world of the home (“family”); the role of women; the significance of religion; and the pursuit of the American dream.

### **"Good Evening, Godless Sodomites": Comedy Central's Contribution of Religious and Political Satire to the Public Sphere**

Jennifer Ayres, Emory University

The late-night programming on cable network Comedy Central introduces levity into political and religious public discourse, a contribution in and of itself. But the ethical value of this programming resides beyond the laughter, in the genre of satire and parody. This paper seeks to illumine the "fake news" genre's contributions of satire to discourse in the public sphere. Using examples from the programs and theoretical literature on satire and public discourse, this paper will demonstrate three satirical elements of the "fake news" genre, and conclude with some normative reflections on the role of satire in public discourse. I argue

that the satirical elements modeled in such programming - the self-deprecating observer, "reporting" of the absurd, and parody - challenge popular oppositional modes of ethical discourse and inject humility into public conversations about religion and politics.

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## **Philosophy of Religion Section and Theology and Continental Philosophy Group**

☐ **Sunday - 9:00 am-11:30 am**  
**GH-Manchester B**

William Schweiker, University of Chicago, Presiding

Theme: *Living in a Secular Age: Charles Taylor and the Philosophy of Religion*

F. B. A. Asiedu, Middlebury College

*The Post-Secular Condition: The Usefulness of Belief in the Philosophy of Charles Taylor*

Jennifer A. Herdt, University of Notre Dame

*Secularization, Recomposition, and Bad Faith in Contemporary Christian Ethics*

Joseph Prabhu, California State University, Los Angeles, University of Chicago

*Re-examining the Secularization Hypothesis*

Robert N. Bellah, University of California, Berkeley

*Taylor on Religion and Modernity*

Responding:

Charles Taylor, Northwestern University

☐ **Abstract**

## **Philosophy of Religion Section and Theology and Continental Philosophy Group**

Theme: *Living in a Secular Age: Charles Taylor and the Philosophy of Religion*

### **The Post-Secular Condition: The Usefulness of Belief in the Philosophy of Charles Taylor**

F. B. A. Asiedu, Middlebury College

The paper is an assessment of the explicitly “religious turn” in Charles Taylor’s philosophy. Part of its objective is to assess Taylor’s critique of modernity and its secularisms, by interrogating the viability of religious belief in Taylor’s recent work. I suggest that it is possible to speak about the usefulness of belief in Taylor’s philosophy as a way of

overcoming some of the problems of modernity, while obviating some of the objections of some of Taylor's critics who see his turn towards the transcendent as nothing more than an apology for his Christianity. I propose that a post-secularist form of "believing," which has both religious and non-religious versions, achieves Taylor's objectives and precludes the fears of his critics.

### **Secularization, Recomposition, and Bad Faith in Contemporary Christian Ethics**

Jennifer A. Herdt, University of Notre Dame

The attempt to rethink Christian ethics in terms of virtues, practices, narratives, and traditions represents a reaction against an earlier emphasis on public intelligibility that contributed to secularization from within. Critical of individualism and autonomy, this movement seeks to guard a distinctive Christian identity through absorption into the world created by scripture and formation by the practices of the church. To commit oneself precisely to authority, tradition, conformity, might be seen as an attempt to return to a pre-modern integrated form of existence—an attempt that must inevitably fail, since the volitional element decisively transforms the situation. The question to ask is whether it is possible to sustain this form of creative religious "recomposition" (as well as others that seem similarly self-defeating) while at the same time being honest about the fact that we live not only in the world constituted by scriptural narratives but also in a secular age.

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**A18-107**

### **Religion and the Social Sciences Section**

☐ **Sunday - 9:00 am-11:30 am**  
**CC-28B**

Robert A. Orsi, Northwestern University, Presiding

Theme: Lived Religion in America *Revisited: Current Cases and Theoretical Developments*

Panelists:

Roberto Lint Sagarena, University of Southern California

Kathryn Lofton, Indiana University, Bloomington

Ziad Munson, Lehigh University

Marla Frederick, Harvard University

Responding:

David D. Hall, Harvard University

☐ **Abstract**

**Religion and the Social Sciences Section**

Theme: Lived Religion in America *Revisited: Current Cases and Theoretical Developments*

To mark the tenth anniversary of the publication of *Lived Religion in America: Toward a History of Practice*, the Religion and Social Sciences Section of the AAR would like to recognize this influential work with a panel that explores recent work that takes a lived religion approach to the study of religion in America. Additionally, we particularly hope that this session will make a contribution toward furthering our theoretical understanding of this approach.

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**A18-108**

**Religion in South Asia Section**

☐ **Sunday - 9:00 am-11:30 am**  
**MM-Torrance**

Pauline McKenzie, Carleton University, Presiding

Theme: *Transcending Dualities and Dialectics: Capturing Jain Identities*

Panelists:

Anne Vallely, University of Ottawa

Sherry Fohr, Converse College

M. Whitney Kelting, Northeastern University

James M. Hastings, Wingate University

Stephen Quinlan, University of Ottawa

Responding:

Christopher Chapple, Loyola Marymount University

☐ **Abstract**

**Religion in South Asia Section**

Theme: *Transcending Dualities and Dialectics: Capturing Jain Identities*

In much of the literature on Jainism, Jains are understood within the framework of householder/renouncer, and their identities are presumed to be closely tied to these contrasting roles. This panel seeks to explore this classificatory scheme and consider whether the lived practices and reflexive strategies of Jain self-identity depend upon it. The panel proposes to examine differing existential relationships to these categories and asks to what degree, if at all, the renouncer/householder dyad serves as a touchstone for the construction of Jain identities. It proposes to consider alternate strategies and narratives, including those which may dialectically traverse between the dichotomous understandings or householder/renouncer, or transcend it altogether. In brief, the panel sets up the classificatory householder/renouncer dyad as our central problematic, and poses the question of whether or not it is an exhaustive or even particularly instructive framework for understanding the lived practices of Jains.

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**A18-109**

## **Study of Islam Section and Contemporary Islam Consultation**

☐ **Sunday - 9:00 am-11:30 am**  
**GH-Manchester C**

Gwendolyn Zoharah Simmons, University of Florida, Presiding

Theme: *From "Muslims in America" to "American Muslims"*

Amina Wadud, Virginia Commonwealth University  
*Islam, Ethnicity, and Race in the United States: 100 Years or 400 Years: What Is Muslim American Identity?*

Abbas Barzegar, Emory University  
*Discourse as Denomination: Problems and Prospects in the Study of Islam in the United States*

Edward E. Curtis, Indiana University-Purdue University, Indianapolis  
*The Roots and Consequences of Islamism in Black America*

Liyakat Takim, University of Denver  
*Preserving or Extending Boundaries: The Black Shiis of America*

Rosemary Hicks, Columbia University  
*Muslims and Americans: Post-2001 Ethnic Dynamics among Sufis in New York City*

Responding:

Sherman Jackson, University of Michigan

Business Meeting:

Omid Safi, University of North Carolina, Chapel Hill, Presiding

Nelly Van Doorn-Harder, Valparaiso University, Presiding

☐ **Abstract**

**Study of Islam Section and Contemporary Islam Consultation**

Theme: *From "Muslims in America" to "American Muslims"*

The study of Islam in America has long suffered from a tendency to focus primarily on the experience of first and second-generation immigrant Muslims, and to downplay the experiences of indigenous African-American (and to a lesser extent, white and Latino) Muslims. In addition, the tendency has been to speak of "Muslims in America", without taking into consideration the profound ways in which Muslims are re-imagining their tradition in America in light of larger American civic/religious values, and also of the ways in which they are contesting and reshaping America. The goal of this panel is to help us move from the trite discussion of "Muslims in America" to one of "American Muslims."

**Islam, Ethnicity, and Race in the United States: 100 Years or 400 Years: What Is Muslim American Identity?**

Amina Wadud, Virginia Commonwealth University

This paper will begin to examine the consequences, intersections, crossroads and contradictions between Muslims in America with regard to issues of race, ethnicity and class. These were made more clear following September 11. Although efforts at reconciliation seem an imperative to the survival of Islam in North America the schisms between these groups has surface along side an entrenched system of racism and class elitism that has neither be eradicated by Constitutional amendments or public policy. The de jure existence of civil liberties continued to meet with de-facto racism in all aspects of American life. Little wonder that Muslim immigrants and their descendents are now faced with similar violations of civil liberties despite attempts to melt into that ever allusive pot under the guise of white supremacy and gross economic disparities. Ultimately, this paper will re-address the question: How do we develop a Muslim American identity?

**Discourse as Denomination: Problems and Prospects in the Study of Islam in the United States**

Abbas Barzegar, Emory University

This paper holds that despite the increased study of Muslims in the United States, there are continued obstacles to understanding the dynamics of this multi-faceted community. This stems from a lack of analytic precision. The multi-disciplinary nature of the study of Islam in

America often has led to methodological trouble in managing the social, political, economic, sectarian, and theological diversity of the Muslim population in America. This paper offers a framework modeled on recent anthropological studies of Muslim communities throughout the world. It argues that discourse, more than ethnic, national, class, and sectarian distinctions, constitutes the fault lines in American Muslim community dynamics. It is argued that there are six major discursive themes under which the majority of Muslim American activity can be subsumed: 1) Abrahamic Americanism, 2) Salafi Sunnism, 3) Madhhabi Revivalism, 4) Rehabilitative Activism, 5) Progressive-Reformism, and 6) Homeland Replication. These distinctions might be understood as pseudo-denominations.

### **The Roots and Consequences of Islamism in Black America**

Edward E. Curtis, Indiana University-Purdue University, Indianapolis

Tracing African-American Muslim reactions to Islamist organizations, ideas, and missionaries after the Second World War, this case study confronts the fear that radical Islam and violent jihad have seized the American Muslim imagination. As foreign and immigrant Muslim missionaries reached out to African-Americans Muslims in the 1960s, they claimed the authority to interpret what constituted legitimate Islamic practice and encouraged African-American Muslims to join their missionary organizations. African-American Muslim reactions were diverse, as this paper shows in its examination of three strains of African-American Muslim hermeneutic, including that of Malcolm X, Elijah Muhammad, and Daoud Faisal. Despite the diversity of reactions to Islamism, there were also shared repercussions of this cultural exchange: the use of canonical Islamic texts increased among African-American Muslims, and a stronger identification with the rest of the Muslim world became manifest not in violent jihad but in African-American Muslim visual art and poetry.

### **Preserving or Extending Boundaries: The Black Shiis of America**

Liyakat Takim, University of Denver

While much has been written regarding the rise and experiences of the African American Muslim community, Western scholarship has paid little attention to the Black Shi'is of America. This paper will attempt to redress this imbalance. The paper will identify salient features of Black Shi'ism in America. It will argue that by embracing Shi'ism, Black Shi'is move from being a minority in America to becoming a minority within the Black American, Muslim, and Shi'i communities. The paper will compare and contrast the experiences of the Black Sunni community and its Shi'i counterpart. It will argue that Black Shi'is need to forge an identity within and integrate into Shi'ism without compromising their distinctive black consciousness. They will also need to foster an ideology that will distinguish them from other Black American movements.

### **Muslims and Americans: Post-2001 Ethnic Dynamics among Sufis in New York City**

Rosemary Hicks, Columbia University

In this paper I discuss the ethnically-inflected dynamics inside a New York Sufi group in the years after 2001. I combine interviews done by the Muslims in New York Project (both before and after 2001) with my ethnographic fieldwork of the past three years, and then

analyze these findings in the larger context of scholarship on American Sufism and inter-ethnic relations. I do this so as to discuss how reactions to 2001, as well as demographic changes among Muslims in the United States, have helped shift ethnically-inflected alliances within American Muslim communities in ways that do not necessarily parallel indigenous-immigrant patterns. I contend that the designation between indigenous and immigrant Muslims must either be discarded as an analytical framework or reconfigured in keeping with these developments—particularly if the designation is used in discussing American varieties of Sufism.

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**A18-110**

### **Study of Judaism Section**

**Sunday - 9:00 am-11:30 am**  
**CC-29C**

Hindy Najman, University of Toronto, Presiding

Theme: *Performance and Prayer in Late Antiquity and the Middle Ages*

Talya Fishman, University of Pennsylvania  
*The Computational Prayer Practice of Medieval Jewish Pietists*

Robin Darling Young, University of Notre Dame  
*Cursing the Emperor: The Rite of Damnatio Memoriae in 4Ezra 11:38–12:3*

Judith Newman, University of Toronto  
*Performing the Shirot at Qumran*

Eva Mroczek, University of Toronto  
*Praying in David's Temple: Davidic Inspiration and Liturgical Performance in Second-Temple Judaism*

Responding:

James Kugel, Harvard University

**Abstract**

### **Study of Judaism Section**

Theme: *Performance and Prayer in Late Antiquity and the Middle Ages*

**The Computational Prayer Practice of Medieval Jewish Pietists**

Talya Fishman, University of Pennsylvania

According to Hebrew accounts from the twelfth through fourteenth centuries, Jewish Pietists of the medieval Rhineland prayed slowly, so that they could keep a record of the numbers of alefs, bets – and all other Hebrew letters that appeared in the liturgy – as they recited their prayers. This practice has attained some notoriety, but is still poorly understood. The current presentation will attempt to reconstruct both the mechanics of this prayer practice and its devotional meaning, by situating it within a range of late antique and medieval contexts: midrash, piyyut, recollective contemplation, digital computation and the standardization of Jewish liturgy in twelfth century Northern Europe.

### **Cursing the Emperor: The Rite of *Damnatio Memoriae* in 4Ezra 11:38–12:3**

Robin Darling Young, University of Notre Dame

The story of the conquering eagle and his destruction by a stronger lion in 4Ezra 11 occurs in a dream-vision. In response to Ezra's supplication, the Most High partially decodes the spectacle: that the eagle is a (pagan) kingdom and the lion is the anointed heir of David who will overthrow him. While previous scholars have further decoded the vision as an allegory of Rome, this paper will concentrate upon an embedded imprecation that precedes the interpretation. It sets the verses of 11:38-12:3 in the context of a *damnatio memoriae*, a ritual undoing of an unjust or unacceptable reign. Imprecation allowed Jewish authors to defeat/judge their victors, and to regain the use of ritual lost by repeated pollutions, and finally the destruction, of the Temple and Jerusalem. This section of 4Ezra thus can be seen as a liturgy of imagined conquest and recreation in the absence of Temple ritual.

### **Performing the Shirot at Qumran**

Judith Newman, University of Toronto

Analysis of the Qumran Songs of the Sabbath Sacrifice has focused predominately on formal literary and theological issues in the texts using the imprecise categories of “mystical experience” or “communion with the angels” to understand the role of these compositions within the community. Using a theoretical framework derived from ritual studies, this paper situates the performance of the Shirot within other practices of calendrical observance and textual production in order to relate these central and unique compositions to other liturgical practices at Qumran and other traditions of Judaism in this era.

### **Praying in David's Temple: Davidic Inspiration and Liturgical Performance in Second-Temple Judaism**

Eva Mroczek, University of Toronto

What is the relationship of King David to liturgical text and performance in ancient Judaism? This paper examines David's role as a founder and exemplar of liturgical practices, with special attention to the Temple-less Qumran community. Summoning the model of David, the worshipping community enriches and authorizes its claims to revelatory prayer, Temple-less worship, and the prolific production of inspired texts. In performing and producing David-inspired prayer, they also stand in an idealized time in their sacred history - when the

Temple was already a divine blueprint, but not yet built, defiled or destroyed. This moment of open and untainted possibility is recreated as the community, in the footsteps of David, claims divine revelation, strives for perfection and forgiveness, and prepares for the ideal Temple. “Davidic performance” is situated in the wider context of early Jewish prayer and its constructive recontextualization of older figures and traditions.

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 **A18-111**

**Bible in Racial, Ethnic, and Indigenous Communities Group**

☐ **Sunday - 9:00 am-11:30 am**  
**MM-Anaheim**

Valerie Bridgeman-Davis, Memphis Theological Seminary, Presiding

Theme: *"Gating the Nation": Biblical Ideologies of the Wall*

Panelists:

Faustino Cruz, Franciscan School of Theology

Gregory Cuellar, Texas A&M University

Joanne Doi, Graduate Theological Union

Leticia Guardiola-Saenz, Western Michigan University

Alice Hunt, Vanderbilt University

Justine Smith, Harvard University

Frank Yamada, Seabury-Western Theological Seminary

Business Meeting:

Fernando F. Segovia, Vanderbilt University, Presiding

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 **A18-112**

**Bioethics and Religion Group**

☐ **Sunday - 9:00 am-11:30 am**

## **MM-Point Loma**

Stephen E. Lammers, Lafayette College, Presiding

Theme: *Bioethics and Borderlands*

Dena S. Davis, Cleveland State University

*Male and Female Genital Cutting: Legal, Ethical, Religious Considerations*

Margaret R. McLean, Santa Clara University

*Bioethics without Borders: Ethical Responsibility in a Time of Pandemic*

George D. Randels, University of the Pacific

*Patients without Borders: Health, Social Responsibility, and the Scope of Bioethics*

Laura Kicklighter, Lynchburg College

*Empirical Bioethics and the Marginalization of the Theologian*

Business Meeting:

Swasti Bhattacharyya, Buena Vista University, Presiding

Aline Kalbian, Florida State University, Presiding

## **Abstract**

### **Bioethics and Religion Group**

Theme: *Bioethics and Borderlands*

#### **Male and Female Genital Cutting: Legal, Ethical, Religious Considerations**

Dena S. Davis, Cleveland State University

This paper addresses ethical, religious, and legal issues that arise when immigrants arrive with alien practices: in this case, female genital cutting. I contrast the total condemnation of this practice with the laissez-faire attitude toward male genital cutting. Condemnation of the one and unregulated acceptance of the other raise issues of fairness, pluralism, and religion. When one questions the normative status of male circumcision in the West, and when one thinks of female alteration as including even a hygienically administered “nick,” one sees that these two practices—dramatically separated in the public imagination—have significant areas of overlap. There is no legally defensible distinction, given the current wording of state and federal statutes.

#### **Bioethics without Borders: Ethical Responsibility in a Time of Pandemic**

Margaret R. McLean, Santa Clara University

Preparation for a global influenza pandemic requires “ethical preparedness,” including the recognition that medical and other resources will be scarce, liberty will be curtailed, and that,

despite planning, the virus will follow its own script, necessitating difficult decisions in crisis mode. Communities must begin now to engage the inevitable ethical issues in planning for a pandemic. Inclusivity and transparency are essential. The idea of a global pandemic dissolves current notions of bioethics and borders necessitating a shift from a focus on the protection of individual liberty and health to theologically informed concerns for the common good and justice, a liberation justice that privileges the economically and medically disadvantaged. This paper will explore how one California county has begun the medical and ethical preparedness process and will conclude with a move from local to global considerations proposing a framework for a borderless bioethics in a time of pandemic.

### **Patients without Borders: Health, Social Responsibility, and the Scope of Bioethics**

George D. Randels, University of the Pacific

The proximity of the Mexican border and popular sentiment regarding border security and illegal immigrants invites consideration not only of the ethical implications of what is owed to people who cross physical borders, but also the ethical implications of crossing the conceptual borders of bioethics. These physical and conceptual borders are both artificial, however, not essential, and so need not serve as absolute barriers. This paper will begin with the issue of illegal immigrants in the United States, especially but not exclusively Mexican, and then move from the particular to the general regarding national borders and the conceptual borders of bioethics. I will argue that national borders should not preclude access to health care, and that the conceptual borders of bioethics should shift from professional responsibility and the focus on patient health to include larger notions of social responsibility and a broader focus on global and environmental health.

### **Empirical Bioethics and the Marginalization of the Theologian**

Laura Kicklighter, Lynchburg College

This project examines the recent trend toward empirical methods in the field of bioethics in relation to the role of the theologian and religious scholar. I argue that the current empirical imperative in bioethics has contributed to the continued marginalization of theologians and other scholars of religion despite the efforts of many to demonstrate the continuing necessity for theological analyses in the field. I examine the reasons for the current trend toward empirical methods and the limitations of this approach. This trend, combined with increasing professionalization and specialization within religious studies and the limited role played by clergy on ethics committees and services, has perpetuated the marginalized status of the religious scholar in bioethics. I hope to initiate a critical conversation regarding the interplay between theological scholarship and bioethics.

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**A18-113**

**Black Theology Group**

☐ **Sunday - 9:00 am-11:30 am**

## CC-23B

Juan Floyd-Thomas, Texas Christian University, Presiding

Theme: *Black Theology, Youth, and Hip-Hop*

Monica Miller, Chicago Theological Seminary

*From Black Power to Hip-Hop: Assessing the Relevance of Black Theology for the Twenty-First Century*

Margarita Simon, Rice University

*Untapped Resources: An Interpretation of Female Rap Lyrics on Religion and Sexuality through a Hermeneutic of Life Meaning*

Josef Sorett, Harvard University

*Blackness, Bibles and Break Beats: Stephen Wiley and the Contours of Christian Rap*

James W. Perkinson, Ecumenical Theological Seminary

*Tupac Shakur as Ogou Achade: Hip-Hop Anger and Postcolonial Rancor Read from the Other Side*

Responding:

Anthony B. Pinn, Rice University

Business Meeting:

Stephen G. Ray, Lutheran Theological Seminary, Philadelphia, Presiding

Stacey Floyd-Thomas, Brite Divinity School, Presiding

### ☐ **Abstract**

#### **Black Theology Group**

Theme: *Black Theology, Youth, and Hip-Hop*

Hip-Hop, once solely a cultural occurrence emanating from poor Black and Hispanic youth, is now a growing multi-cultural phenomenon both globally and locally that necessitates and demands scholarly engagement. Black Theology historically has placed the experiences and lives of Black people at the center of its theological analysis. While Hip-Hop is a growing cultural force, there has been little engagement and serious analysis from Black theologians and religious scholars. How will Black Theology remain relevant if it fails to take serious the changing cultural landscape of Black America? This panel reflects an interdisciplinary, intergenerational, and multicultural attempt to place Hip-Hop at the center of our theological and religious reflections.

**From Black Power to Hip-Hop: Assessing the Relevance of Black Theology for the**

## **Twenty-First Century**

Monica Miller, Chicago Theological Seminary

Is there room at the table for the voices and concerns of marginal Black youth of the 21st century whose voices are often absent from not only the institutional church, but also the halls of higher education? In this paper I will argue that the voices of poor Black youth and the cultural productions arising from the Hip-Hop Generation must become serious objects of theological analysis within the framework of Black Theology. For the purposes of this paper the genre of Hip-Hop is used as an initial entry into the lives of poor marginal Black youth in America. I maintain that if Black Theology is to sustain relevance to the real lived experiences of poor Black youth in and outside of churches and academic spaces in the 21st century, then rap music specifically, and Black youth popular culture in general must become serious subjects of analysis and engagement.

## **Untapped Resources: An Interpretation of Female Rap Lyrics on Religion and Sexuality through a Hermeneutic of Life Meaning**

Margarita Simon, Rice University

Some scholars in Black Religious Studies have addressed issues of sexuality in their work and in the process have denoted a dilemma of duality and discomfort. For instance, Dr. Kelly Brown Douglas laments the platonic dualism, which gives the soul priority over the body. The limited use of resources poses another dilemma. This paper will utilize a hermeneutic of life meaning, drawn from the fictional works of Zora Neale Hurston, to examine under-explored religious resources of hip-hop culture, more specifically the lyrics of female rap artists. The examination of this resource re-thinks the nature and expression of Black female sexuality.

## **Blackness, Bibles and Break Beats: Stephen Wiley and the Contours of Christian Rap**

Josef Sorett, Harvard University

The genre of music referred to as “Gospel” or “Holy” Hip Hop has a history as old as the broader cultural phenomenon of Hip Hop now being so comprehensively and critically by scholars. By examining the formative years (circa 1980) of Christian rap, this paper will explore a range of questions that have emerged at the intersections of Hip Hop music and culture and religion/spirituality, including: How do religious and racial identities interact in the formation of the genre? What is the relationship between “Gospel” Hip Hop and “secular” Hip Hop?

## **Tupac Shakur as Ogou Achade: Hip-Hop Anger and Postcolonial Rancor Read from the Other Side**

James W. Perkinson, Ecumenical Theological Seminary

This essay offers a thought experiment, figuring Tupac Shakur as icon of interrogation of the postindustrial condition from within the idiom of diasporic possession cult vision, “reading” his polyvalence as manifestation of the African Ogou, orisha of iron and anger, politics and its discontents, auguring urban desperation for underground meaning. The effort is one of

challenge to Western pretension to tame trauma as tautology, by tattooing the drive to bifurcate morality into good and evil with an older and more indigenous sounding of oppression, privileging paradoxical complexity as a wiser “sign” of human maturity and spiritual vitality.

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**A18-114**



## **Chinese Religions Group**

☐ **Sunday - 9:00 am-11:30 am**  
**GH-Edward C**

James Robson, University of Michigan, Ann Arbor, Presiding

Theme: *Regional Religion, Local Society, and Ritual Practice: A Consideration of Patrice Fava's film The Revenge of Han Xin: A Daoist Mystery*

Panelists:

Alain Arrault, École Française d'Extrême-Orient

Laurel Kendall, American Museum of Natural History

Edward Davis, University of Hawai'i

Kenneth Dean, McGill University

David Holm, University of Melbourne

Mark Meulenbeld, University of Wisconsin-Madison

Xiaofei Kang, Carnegie Mellon University

Business Meeting:

Daniel B. Stevenson, University of Kansas, Presiding

☐ **Abstract**

## **Chinese Religions Group**

Theme: *Regional Religion, Local Society, and Ritual Practice: A Consideration of Patrice Fava's film The Revenge of Han Xin: A Daoist Mystery*

This panel session is devoted to a critical engagement with Patrice Fava's film *The Revenge*

of *Han Xin: A Daoist Mystery*, which documents a sacrificial ceremony as it is performed today in central Hunan province. It is based on a local epic of Han Xin's revenge against the first emperor of the Han Dynasty, Gaozu. Han Xin had been a loyal general who aided Gaozu's rise to power, but the emperor grew jealous of his popularity and had him assassinated for plotting against the throne. Upon his death, the tradition says, the sky turned black and his spirit was swept up into the beyond. Han Xin's apotheosis became one of the great Daoist mysteries of the Hunan region. A distinguished group of panelists will discuss this film from a variety of disciplinary perspectives and consider the issues raised for scholars of Daoism, local religion, ritual, and the use of film in teaching.

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**A18-115**

## **Comparative Theology Group**

☐ **Sunday - 9:00 am-11:30 am**

**GH-Ford C**

Allan M. Keislar, Forman Christian College, Lahore, Presiding

Theme: *Pushing the Boundaries: Exploring New Methods and Theories in Comparative Theology*

Kerry San Chirico, University of California, Santa Barbara

*From Meta-Theology of Religions to Contextualist Comparative Theology: Thinking with Jacques Dupuis Towards a New Methodology*

Jon Paul Sydnor, Boston College

*Shaivism's Nataraja and Picasso's Crucifixion: An Essay in Comparative Visual Theology*

Anthony J. Watson, University of Cambridge

*Listening to God: A Categorical Analysis of Event-based Revelation in a Comparative Theistic Context*

Ithamar Theodor, University of Cambridge

*Towards the Articulation of a Meta Comparative Theology Theory*

Responding:

C. Peter Slater, University of Toronto

Business Meeting:

Deepak Sarma, Case Western Reserve University, Presiding

## ☐ Abstract

### **Comparative Theology Group**

Theme: *Pushing the Boundaries: Exploring New Methods and Theories in Comparative Theology*

What might comparative theology contribute to the current study of religion? This session suggests new comparative theological methods to expand the boundaries of conventional religious studies methodologies. The first paper does this by entering more deeply into the "lived theology" as well as the texts of a specific religious other, and the second by utilizing "visual theology" to compare dissimilar works of religious art from different traditions, allowing a more artistic mode of cognition to lead to new theological insights. The third and fourth papers recognize that comparative theology must develop meta-theologies that encompass previously distinct theological traditions, and move towards developing terminology and concepts that arise from creatively bringing together different traditions, thus transcending the limitations of any one.

### **From Meta-Theology of Religions to Contextualist Comparative Theology: Thinking with Jacques Dupuis Towards a New Methodology**

Kerry San Chirico, University of California, Santa Barbara

What might comparative theology contribute to the theology of religions in the post-modern, post-colonial context? Through an examination of the late Jacques Dupuis' pneumatological theology of religions, the paper offers a new course towards generating more accurate particular theologies of religions by recourse to comparative theology. In light of post-colonial critique, a responsible theology of religions must be cognizant of the problem of categorizing the religious other by paying closer attention to religious particularities. Thus, rather than spending time generating new meta-theologies of religions, which assumes rather monolithic interpretations of all religions, we should now spend time engaged with a particular religious community that is not our own. This paper suggests a largely ethnographic encounter with particular religious communities in a dialectical movement "there and back." This "contextual" method in comparative theology, while existentially challenging, moves us beyond abstraction to the lived realities of the religious other.

### **Shaivism's Nataraja and Picasso's *Crucifixion*: An Essay in Comparative Visual Theology**

Jon Paul Sydnor, Boston College

To know well, must we know through difference? Can human beings know more through comparison with the other than through the most rigorous study of the same? Although there has been much debate on this subject, little concrete evidence has been offered either way. This study hopes to provide such evidence. To do so, we will compare Nataraja of Shaivite devotionalism and Picasso's 1930 *Crucifixion*, reflecting on each work first in isolation, and then in relation to the other. Through this comparison, retaining an awareness of the relationship between language and art, and striving to subordinate language to its referent

rather than prioritizing language to art, we will generate empirical data regarding the relationship between difference and interpretation. The study will conclude that excellence in interpretation is only achieved through the encounter with difference.

### **Listening to God: A Categorical Analysis of Event-based Revelation in a Comparative Theistic Context**

Anthony J. Watson, University of Cambridge

This paper explores potential meta-terms for describing revelation using three brief, but illustrative, passages in texts from three religious traditions: the *Bhagavad-Gita*, The Gospel of John, and the Qur'an as interpreted by the late Fazlur Rahman, a renowned Islamic scholar. An examination of these texts shows that the event of God's revelation can manifest itself in two principal ways, direct revelation and revelation by agency. Further, revelation by agency can be further subdivided into personal or impersonal revelation. Finally, this paper suggests that, beyond developing such urgently needed meta-theological terminology and concepts through careful study and cooperative reflection on issues such as the types of revelation across different traditions, such comparative theological work could possibly lead to similar breakthroughs in the study of religion more generally.

### **Towards the Articulation of a Meta Comparative Theology Theory**

Ithamar Theodor, University of Cambridge

The combination of postmodernism with the capitalist globalization has challenged existing moral systems, inter alia, as the external frameworks underlying moral paradigms have weakened. Accordingly, notions of personal identity based on religion, nationality, ethnicity etc. have become less valid and more flexible. A meta comparative theology paradigm could enable the articulation of universal, objective, non-sectarian and neutral patterns of thought, which would examine, study and compare various theologies in an empathic manner, adhering to the notion of faith seeking understanding, and at the same time, enable a rational and even critical articulation of those various theologies. Applying this meta theory would not only group various theologies together, but would emphasize their spirituality as the unifying agent, and contrast these with materialism. As such, this theory suggests pluralistic spirituality as an alternative to materialism. This paper proposes Keith Ward's model of religion as a suitable framework for such a meta paradigm.

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**A18-116**

### **Japanese Religions Group**

☐ **Sunday - 9:00 am-11:30 am**

**MM-Leucadia Oceanside Pacific Point Loma Leucadia**

*Theme: New Ways of Thinking about Shinbutsu Bunri (Differentiation of Kami and Buddhist Deities and Practices) in Japan*

Takami Inoue, Otani University

*Shinbutsu Bunri as a Radical Disembedding of Local Religions: The Case of Ono Village in the Northern Ina Valley*

Dominick Scarangelo, University of Virginia

*Shinbutsu Bunri and Its Aftermath: Transforming, Redefining, and Recapturing the Bodies of the Deities*

Heather Blair, Harvard University

*Junking the Treasures of the Mountain King, or How Kinpusen's God Came to the National Museum*

Gaynor Sekimori, University of Tokyo

*Legends of the Fall: The Iconoclasm of Sacred Space*

Lucia Dolce, University of London

*Did Shinbutsu Bunri Irremediably Change Japanese Religion? Perspectives on the Creation of Contemporary Forms of Associative Practices*

Responding:

Barbara Ambros, University of North Carolina, Chapel Hill

## ☐ **Abstract**

### **Japanese Religions Group**

*Theme: New Ways of Thinking about Shinbutsu Bunri (Differentiation of Kami and Buddhist Deities and Practices) in Japan*

The differentiation of kami and Buddhist deities and practices (Shinbutsu Bunri) in the late nineteenth century represents a monumental shift in Japanese religion. It also has implications for the wider study of religion, since it provides material for a comparative analysis within the broader historical field. We believe that it is necessary to take a new look at the phenomenon for three reasons: 1) The increasing wealth of local data that has become available in the last thirty years presents us with the opportunity to use new directions to explore the material. 2) We need to study the aftermath to understand what shinbutsu bunri really meant. To look at the process rather than the event, we must follow it though the 1880s and beyond. 3) There is a widespread perception that the Buddhists were victims and the supporters of shrine Shinto were "victimizers." A more nuanced view is needed.

### **Shinbutsu Bunri as a Radical Disembedding of Local Religions: The Case of Ono Village in the Northern Ina Valley**

Takami Inoue, Otani University

This presentation will discuss the way local religious traditions were radically transformed by shinbutsu bunri at the beginning of the Meiji period, focusing on the case of Ono village in

the northern Ina valley in Shinano province. Paying attention to the local contexts, and mindful of socioeconomic variables, the analysis of Ono village's case will demonstrate that the shinbutsu bunri phenomenon was an extreme example of the "disembedding mechanism" of modernization, initiated by the early Meiji government in order to construct a modern, centralized nation-state. The shinbutsu bunri in Ono village is one of the earliest cases directly resulting from the Meiji government's separation edicts, and provides useful data for re-visioning the shinbutsu bunri phenomenon. Based on local historians' research and the author's own fieldwork, this case study will attempt to present a more complex and concrete view of shinbutsu bunri as a radical disembedding of local religions.

### **Shinbutsu Bunri and Its Aftermath: Transforming, Redefining, and Recapturing the Bodies of the Deities**

Dominick Scarangelo, University of Virginia

The differentiation of Kami and Buddhist deities and practices (shinbutsu bunri) in the late nineteenth century was an influential process in the development of modern Japanese society. The differentiation's deconstruction of customs and institutions altered much of the religious milieu, and many contemporary ostensibly traditional religious practices have roots in its aftermath. Consequently, coming to terms with shinbutsu bunri requires new perspectives on the rise of post-differentiation religious traditions. One way of thinking about shinbutsu bunri is to envision it as a process of transforming the bodies of the gods. This paper examines shinbutsu bunri at Mt. Akiha, a sacred mountain in Shizuoka prefecture, where disembodiment, re-embodiment, and other ways of transforming deity bodies were important modes of shinbutsu bunri and the formulation of post-differentiation traditions. Tracing the history of deity bodies highlights a pattern that underlies both processes, recasting the relationship between shinbutsu bunri and modern religious traditions.

### **Junking the Treasures of the Mountain King, or How Kinpusen's God Came to the National Museum**

Heather Blair, Harvard University

Today a large incised copper plaque showing Zaô Gongen, the god of the mountain Kinpusen, rotates through the galleries in the Tokyo National Museum. The plaque bears an inscription from 1001 (Chôhō 3) and is designated a national treasure. How did what is now a masterpiece of Japanese art leave the mountain where it originated, pass through the hands of a scrap-metal dealer, join the possessions of a Tokyo Zen temple, and finally enter the modern art-historical canon? The answer lies in the story of the Meiji government's determination to separate kami from buddhas. This project shows how the central government's nineteenth-century separation policies combined with reactions to them at Kinpusen to impact modern and contemporary constructions of art and categorizations of religious practice.

### **Legends of the Fall: The Iconoclasm of Sacred Space**

Gaynor Sekimori, University of Tokyo

The study of shinbutsu bunri has hitherto largely been made in terms of either institutional

and doctrinal change or as an aspect of the persecution of Buddhism. Pursuing a more nuanced analysis, I have analysed topographical changes to the shrine-temple complex at Hagurosan using contemporary maps, travel records, and shrine and temple guides and other documents. This study arose because of discrepancies between the received record, the “mythology”, of what happened at Hagurosan, and contrary evidence that I found in the contemporary pictorial and descriptive material. Questions that should be considered: 1) Was topographical destruction or reconfiguration deliberate? If deliberate, how does the reconfigured space reveal the new ideological meaning? 2) In what sense did it occur? What was destroyed? What remained? 3) To what extent does the reconfiguration of the landscape agree with the modern “mythology” surrounding the events that led to the changes?

### **Did Shinbutsu Bunri Irremediably Change Japanese Religion? Perspectives on the Creation of Contemporary Forms of Associative Practices**

Lucia Dolce, University of London

Field evidence shows that, notwithstanding the progressive separation of shrine and temple practices carried out during last century, large institutions such as Hiyoshi taisha and Iwashimizu Hachimangu have restored and maintain several associative practices. More surprisingly, in recent years attempts have been made to create new associations between shrines and temples that were not linked in the past in a significant way. This is the case of Iwashimizu and Kiyomizudera, and Yoshida Shrine and Nanzenji in Kyoto. What are the implications of these contemporary forms of shinbutsu shugo? Are they grounded on a associative logic that reiterates pre-modern patterns or has a new discourse on the meaning and function of combinatory practices been created? The paper will explore the extent to which these developments question the long-term impact of shinbutsu bunri on Japanese religion and the "sustainability" of distinctly separated environment for Buddhist and Shinto practices.

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**A18-117**

### **Religion and Disability Studies Group**

☐ **Sunday - 9:00 am-11:30 am**  
**MM-Chicago**

Kerry Wynn, Southeast Missouri State University, Presiding

Theme: *Disability Studies across Religious Studies*

Tracy Allison Demmons, University of S. Andrews

*Persons with Disabilities: Oppressed Minority in Need of Liberation? Questioning the Praxis and Paradigms of Disability Theology*

Jason Hays, Brite Divinity School

*Listening Eyes: Sign Languages as Media for Constructing Visual Narratives of Meaning*

*and Identity*

Amos Yong, Regent University

*Disability, Love, and Wisdom: De-stabilizing, Re-forming, and Per-forming Philosophy of Religion*

Responding:

Kent A. Eaton, Bethel Seminary

☐ **Abstract**

**Religion and Disability Studies Group**

Theme: *Disability Studies across Religious Studies*

This session will examine the contributions of disability studies to the full range of fields within religious studies. Fields addressed will include philosophy of religion, philosophical hermeneutics, liberation theology, and theological anthropology.

**Persons with Disabilities: Oppressed Minority in Need of Liberation? Questioning the Praxis and Paradigms of Disability Theology**

Tracy Allison Demmons, University of S. Andrews

Many theological scholars of disability claim to ascribe to a “liberatory” view of disability. This framework is based upon the minority model of disability, which argues that it is not impairment which ultimately disables people, but society. Similarly, liberatory theologians of disability claim that the oppressive symbols/language of the Church disable people. Recently however, in separate realms, reservations have been raised by scholars regarding the minority model and liberation theology, respectively. Disability scholars such as Crow charge that the minority model is a distorted account of reality. Systematic theologian O’Donovan points to the limits of liberation theology in its ability to hold a fully developed theological conceptuality. This paper discusses the limitations of these frameworks, while also pointing to their inability to develop any sort of ontological account of disability. Instead, a framework of disability is suggested based upon the theological anthropology of Karl Barth, rooted in Christ.

**Listening Eyes: Sign Languages as Media for Constructing Visual Narratives of Meaning and Identity**

Jason Hays, Brite Divinity School

This paper engages philosophical hermeneutics and linguistic studies of sign languages to explore visual narratives as unique means for culturally Deaf communities to construct identity, make meaning and interpret life experience. Prevailing models of contemporary hermeneutics demonstrate a bias towards written and spoken texts to the neglect of visual language. Proposing a theory of visual textuality, this work explores implications for dialectical hermeneutics when the text is visual, the language is three-dimensional, and the

narratives are not heard, but seen. This is followed by an exploration of how culturally Deaf communities engage liberative and emancipatory theologies to critique dominant discourses of linguistic and social-cultural legitimacy, particularly by deconstructing religious metaphors of hearing/speech and God-imaging. Deaf communities' resistance to audism and other efforts to de-legitimize American Sign Language will be considered in light of Foucault's work on power and gaze. The paper concludes by offering implications for pastoral and practical theology.

### **Disability, Love, and Wisdom: De-stabilizing, Re-forming, and Per-forming Philosophy of Religion**

Amos Yong, Regent University

This essay interrogates traditional approaches to philosophy of religion and philosophical theology from a disability perspective, rethinking along the way issues in theodicy, religious epistemology, and questions of death and the afterlife most commonly treated in traditional textbooks on philosophy of religion. I will argue that this is a conversation whose time is long overdue, as disability perspectives have been noticeably absent in discussions in the philosophy of religion. When applied to topics in the philosophy of religion, disability perspectives require radical revisioning of the questions that have been formulated and the solutions that have been proposed. Most importantly, I suggest that injected into this conversation, the human experience of disability results in the emergence of what I am calling a "performative philosophy of religion" whereby philosophical reflection does not exclude the speculative moment but is an activity that shapes human dispositions, activities, and political life.

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**A18-118**

### **Religion and Ecology Group**

☐ **Sunday - 9:00 am-11:30 am**  
**MM-Coronado**

Isabel Mukonyora, Western Kentucky University, Presiding

Theme: *New Directions in Religion and Ecology*

Willis Jenkins, Yale University

*Christian Environmental Ethics Forty Years after Lynn White: The Historic Roots of a Theological Crisis*

Jay McDaniel, Hendrix College

*The Greening of China: The "Constructive Postmodern" Movement in the People's Republic of China*

Bron Taylor, University of Florida

*Dark Green Religion: Gaian Earth Spirituality, Neo-Animism, and the Transformation of Global Environmental Politics*

Stephanie Kaza, University of Vermont

*Rachel Carson's Sense of Deep Time: Experiencing Maine*

Business Meeting:

David L. Barnhill, University of Wisconsin, Oshkosh, Presiding

John A. Grim, Yale University, Presiding

☐ **Abstract**

**Religion and Ecology Group**

Theme: *New Directions in Religion and Ecology*

This panel presents a variety of new insights in and approaches to the study of Religion and Ecology.

**Christian Environmental Ethics Forty Years after Lynn White: The Historic Roots of a Theological Crisis**

Willis Jenkins, Yale University

Whether accepted or contested, Lynn White's complaint against Christian cosmology has framed how scholars understand and pursue Christian eco-theologies. The debates after White have subtly molded discussion around his criteria for interpreting and constructing religious environmentalism. Consequently an uncertain assumption about cosmology and ethics and an outdated notion of the environmental project shapes the theological task. But as multiple grassroots religious environmentalisms have emerged and civic environmental issues have changed, the requirements for an adequate Christian environmental ethics have changed. It must now interpret lived environmental theologies, as well as develop ways to relate civic environmentalism to Christian moral experience. The cosmological preoccupation of Christian environmental ethics impoverishes its interpretive capacities and leaves helpful theological resources underdeveloped. Traditions of nature and grace, for example, could help the field better understand how nature matters for Christian spirituality within faith-based environmentalism.

**The Greening of China: The "Constructive Postmodern" Movement in the People's Republic of China**

Jay McDaniel, Hendrix College

In China today a cultural and philosophical movement is underway that has potential for a "greener" China. It is called constructive postmodernism, and one of its leading figures is Dr. Wang Zhihe of the Center for Postmodern Development of China. Wang is the author of works in Chinese on de-constructive postmodernism; but his interest is in what he calls constructive postmodernism. This movement now has 17 research centers in various

universities in China; it has sponsored more than twenty conferences in the last ten years; and it is actively involved in helping effect a cultural transformation within China itself. The transformation is toward what the Earth Charter calls "respect and care for the community of life." As envisioned by Wang and others, such respect involves building communities that are creative, compassionate, participatory, ecologically wise, respectful of diversity, and spiritually satisfying, with no one left behind.

### **Dark Green Religion: Gaian Earth Spirituality, Neo-Animism, and the Transformation of Global Environmental Politics**

Bron Taylor, University of Florida

This presentation examines four types of what I am labeling dark green religion, namely, religion that considers nature to be sacred, imbued with intrinsic value, and worthy of reverent care. Two of these types of dark green religion are forms of Animism, one supernaturalistic, the other naturalistic. A second type I label Gaian Earth Religion, using this trope as shorthand for holistic and organicist worldviews. As with Animism, one form of Gaian Earth Religion is supernaturalistic, which I call Gaian Spirituality, the other form is naturalistic, which I have labeled Gaian Naturalism. I provide exemplars from diverse venues around the world that illustrate the diffusion and increasing influence of such religiosity while arguing that it will likely play an increasingly important role in global environmental politics as well as in the future of religion.

### **Rachel Carson's Sense of Deep Time: Experiencing Maine**

Stephanie Kaza, University of Vermont

Rachel Carson is well known to the general public and among environmental scholars for her groundbreaking work, *Silent Spring*. She is less well known for her sea books which received great acclaim. I explore in detail Carson's relationship to the rocky Maine coast where she spent the last twelve summers of her life. I review Carson's sense of place – the rocky intertidal of mid-coast Maine, and sense of time – four time scales of change and fluctuation: tide time, seasonal time in sea year life cycles, geologic and evolutionary time. I enumerate the environmental virtues that Carson identifies as arising from this sense of time – humility, patience, serenity, and perspective – and show how these are central to her environmental philosophy.



**A18-119**

### **Religion, Film, and Visual Culture Group**

☐ **Sunday - 9:00 am-11:30 am**  
**CC-30B**

Theodore Trost, University of Alabama, Tuscaloosa, Presiding

Theme: *Engaging the Affective: Music, the Senses, and Subjectivity in Film Experiences*

Theodora Hawksley, Liverpool Hope University

*"But It Did Happen": Sound as Deep Narrative in P. T. Anderson's Magnolia*

Linda Schubert, Anderson University

*What Should Jesus' Soundtrack Do? The Role of Music in Constructing Images of Jesus in Three Films*

Scott Dunbar, University of Saskatchewan

*Orientalism in Outer-space: Sanskrit Mantras in Modern Science Fiction Soundtracks*

Stefanie Knauss, Fondazione Bruno Kessler

*A "Sensual" Approach to the Study of Film and Religion*

Alyda Faber, Atlantic School of Theology

*"Love's Work": Religious Subjectivity and the Ethical Opportunity of Film*

## ☐ **Abstract**

### **Religion, Film, and Visual Culture Group**

Theme: *Engaging the Affective: Music, the Senses, and Subjectivity in Film Experiences*

#### **"But It Did Happen": Sound as Deep Narrative in P. T. Anderson's *Magnolia***

Theodora Hawksley, Liverpool Hope University

This paper explores how sound is used in P. T. Anderson's *Magnolia* to convey the deep narrative of the film. Through analysing how sound is employed to suggest meaning, form associations and create narrative coherence for the viewer, I will argue that sound conveys an underlying narrative of redemption which climaxes apocalyptically in the rain of frogs. I will then read this aspect of the film theologically through Barth, by drawing comparisons between *Magnolia's* claim to be "strange but true" and the church's creedal stake in strange stories which claim universal meaning and redemptive significance. By looking at how *Magnolia's* careful and subtle use of sound to convey narrative, lessons are drawn out for the church in terms of how it might humbly perceive but resolutely proclaim narratives of universal significance in the climate of postmodernity.

#### **What Should Jesus' Soundtrack Do? The Role of Music in Constructing Images of Jesus in Three Films**

Linda Schubert, Anderson University

Since the 1990s, films depicting the life and/or passion of Jesus have become the subject of numerous books and articles. One of the frequently discussed aspects of these films is how dramatically their images of Jesus have changed over the years--from reluctance to show him at all to controversial, even confrontational images. These "views" are found not only in the images and storylines, but can be clearly heard in the scores accompanying these films as

well. This presentation will give a musicologist's perspective on the musical component of these representations. In the course of discussing the scores for *The King of Kings* (1927, 1961), and *The Last Temptation of Christ* (1988), I will focus in particular on how musical styles have been used to "locate" Jesus for the audience in several ways: within the individual viewer's own personal, interior world and frame of reference; in time (historically), and geographically.

**Orientalism in Outer-space: Sanskrit Mantras in Modern Science Fiction Soundtracks**  
Scott Dunbar, University of Saskatchewan

The previous decade has witnessed a growing crescendo of Sanskrit mantras in popular science fiction films. Are Hindu mantras becoming Hollywood's new fad to market "sci-fi" in "exotic" Indian packaging, or do they represent an effort to "spiritualize" the genre? This paper will suggest that "Hollywood Sanskrit" tends to evoke a sense of militancy and war. To illustrate this point, three case studies will be examined: 1) *The Matrix Revolutions*, 2) *Star Wars Episode I*, and 3) *Battlestar Galactica*. It will be shown that each of these films/soundtracks presents mantras in the context of epic battles. Such use of Sanskrit in belligerent contexts raises interesting questions about changing Orientalist stereotypes in popular culture: Why is Sanskrit becoming associated with war in the Science-fiction industry? What does the use of Sanskrit tell us about the evolving influence of religion on modern film, and about popular culture's changing views of religion?

**A "Sensual" Approach to the Study of Film and Religion**  
Stefanie Knauss, Fondazione Bruno Kessler

In recent years, a new perspective has emerged in film studies, which is informed by Merleau-Ponty's phenomenology of perception and (neuro-scientific and cognitive) studies of emotions as bodily changes. In contrast to previous film studies, this approach takes the bodily, affective and emotional dimension of the film experience as the first level on which meaning is "felt" and therefore "made." This body-oriented, "sensual" study of film can explain the fascination cinema going has for the audience (in spite of many other media offers) and the increasingly "religion"-like function of film for non-religious viewers. It does not only enrich the understanding of the film-viewer interaction and films' meanings for their viewers, but also re-emphasizes the unique body-mind unity of human beings and thus challenges theology/ies to include again this aspect of anthropology in their reflections on human existence and the relationship between God and humans.

**"Love's Work": Religious Subjectivity and the Ethical Opportunity of Film**  
Alyda Faber, Atlantic School of Theology

Criticism (or wry caricature) of theological approaches to film is often expressed in ethnographic (Christine Kraemer), anthropological (John Lyden) and psychoanalytic (Kent Brintnell) approaches to film and religion. Theological approaches to film are critiqued for their tendency to ignore the distinct visual and aural medium and techniques of film, focusing instead on film narrative as a repository for theological themes. Another critique suggests that theological film criticism is overly fixated with transcendence. This leads me to ask, has

constructive theology had any significant impact on theological approaches to film? Working with S. Brent Plate's notion of "visual ethics" and the strain of theological and philosophical thinking sometimes referred to as "new asceticism," I explore what religious subjectivity contributes to an understanding of film spectatorship. I also ask how certain "alternative" films structure spectatorship, thus creating the ethical opportunity of film.

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**A18-120**

## **Religion, Media, and Culture Group**

**Sunday - 9:00 am-11:30 am**  
**MM-Columbia 2**

Christopher Patrick Parr, Webster University, Presiding

Theme: *Using (and Not Using) Media Technologies to Shape Religious Purposes and Practices*

Dorothea Schulz, Indiana University, Bloomington

*"Touched by Divine Truth": Islamic Revival, Media Consumption, and Reconfigurations of Spiritual Experience in Mali, West Africa*

Angie Heo, University of California, Berkeley

*Tele-visuality, Dreams, and Intercession among Coptic Orthodox of Contemporary Cairo*

Michele Rosenthal, University of Haifa

*Writing the History of Non-users: Toward a Dialogic Approach to Religion, Media, and Culture*

Responding:

Birgit Meyer, Vrije Universiteit, Amsterdam

**Abstract**

## **Religion, Media, and Culture Group**

Theme: *Using (and Not Using) Media Technologies to Shape Religious Purposes and Practices*

**"Touched by Divine Truth": Islamic Revival, Media Consumption, and Reconfigurations of Spiritual Experience in Mali, West Africa**

Dorothea Schulz, Indiana University, Bloomington

Starting with the observation that individual religious traditions revolve on specific, and

ever-changing, modalities of mediation between humankind and the transcendent world, the paper explores how new audio recording technologies and the recent proliferation of religious paraphernalia in urban Mali affects believers' experiences of the Divine in daily life and in ritual contexts. Central to West African traditions of Islam is the assumption that genuine spiritual experience is generated and authenticated through various forms of haptic mediation, that is, through "touch": to gain spiritual reward by touching a leader deemed to hold special Divine blessings (baraka); to "feel touched" by visual representations of a leader's charismatic qualities; and 'being touched' by the sound of Qur'anic recitation or by a preacher's voice. The paper argues that the recent adoption of new technologies of mediation perpetuate, and simultaneously reconfigure, conventional perceptions and modalities of representing and authenticating genuine religious experience.

### **Tele-visuality, Dreams, and Intercession among Coptic Orthodox of Contemporary Cairo**

Angie Heo, University of California, Berkeley

This paper examines the impact of television, film and photography upon visually mediated practices involving saintly intercession and bodily intervention. The following questions are explored: How does communicative exchange with saints unfold through the interplay of dreams, icons, photos, films? What is the mediatory role of the body in receiving and transmitting marks of divine power enabled by seeing? How are spatial and temporal conditions of miraculous vision modified by the introduction of media technologies? Discursive analysis of divine images and eyewitness narratives is based on field research conducted among Coptic Orthodox subjects of contemporary Cairo.

### **Writing the History of Non-users: Toward a Dialogic Approach to Religion, Media, and Culture**

Michele Rosenthal, University of Haifa

From the relationship of the printing press and the Reformation to the internet and pagan online ritual, the history of religion and media most often focuses upon users—and the ways in which the use of a particular medium affects transmission and interpretation of the religious message, alters the nature of ritual/worship, reconstructs the community, etc. What, then, can a history of non-users contribute to this discourse? After all, non-users shun and resist media and the practices associated with their adoption. In this paper, I explore the user/nonuser continuum within the broader context of everyday practice and its heuristic value in writing history of religion and media. The history of non-users focuses not only on those people who purposively avoid a particular medium or limit their use, but also upon understanding the dialogue that takes place between users/non-users and communication technologies over time.

☐ **Sunday - 9:00 am-11:30 am**  
**CC-28D**

Nancy Dallavalle, Fairfield University, Presiding

Theme: *Stephen Schloesser's Jazz Age Catholicism: Author Meets Critics*

Panelists:

Anthony J. Godzieba, Villanova University

John McGreevy, University of Notre Dame

Francisca Cho, Georgetown University

Vincent J. Miller, Georgetown University

Responding:

Stephen Schloesser, Boston College

☐ **Abstract**

### **Roman Catholic Studies Group**

Theme: *Stephen Schloesser's Jazz Age Catholicism: Author Meets Critics*

Stephen Schloesser's *Jazz Age Catholicism* explores how, after the Great War and during the postwar decade's "call to order," a "sacrificed generation" rejected Ultramontanism's binary opposition pitting Catholicism against modernity. Having paid a heavy price in the trenches, they insisted on reclaiming a place at the cultural table. This renouveau catholique engaged refashioned ancient sacramentalist tropes in avant-garde language, imagery, and sonorities. Schloesser's wide-ranging and theoretically complex investigation explores the work and relationships of the Maritains (aesthetics), Georges Rouault (visual arts), Georges Bernanos (literature) and Charles Tournemire (music). This panel will engage Schloesser's work from aesthetic, historical, and theological perspectives.

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**A18-122**

### **Scriptural Reasoning Group**

☐ **Sunday - 9:00 am-11:30 am**  
**CC-25A**

Steven D. Kepnes, Colgate University, Presiding

Theme: *Pragmatism and Biblical Hermeneutics: A Discussion of the Work of Peter Ochs*

Panelists:

David Lamberth, Harvard University

Leora Batnitzky, Princeton University

James K. A. Smith, Calvin College

Nicholas Adams, University of Edinburgh

Responding:

Peter Ochs, University of Virginia

☐ **Abstract**

**Scriptural Reasoning Group**

Theme: *Pragmatism and Biblical Hermeneutics: A Discussion of the Work of Peter Ochs*

The session will discuss the theoretical contribution of the work of Peter Ochs in terms of its contribution to the field of American pragmatism and to theoretical advances in biblical hermeneutics as well as in contemporary analyses of religious community and inter-religious dialogue. In particular the session will discuss the impact of Professor Ochs' work on the recently developed set of practices referred to as scriptural reasoning. Panelists will speak from the perspective of their various disciplines including, philosophy of religion, Christian theology and contemporary Jewish philosophy.

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**A18-123**

**Tantric Studies Group**

☐ **Sunday - 9:00 am-11:30 am**  
**CC-25B**

Rachel Fell McDermott, Barnard College, Presiding

Theme: *Outsourcing Salvation, Importing Aesthetics: Literary Alliances and Technologies of Tantra*

Sthaneshwar Timalsina, San Diego State University

*Confluences of the Aesthetic and the Esoteric in the Saundaryalahiri*

Deven Patel, University of Pennsylvania

*Mantra in Poetic Motion: Tantric Readings of Court Poetry*

John R. B. Campbell, Columbia University

*Going Forth into Bliss and Other Literary Moves: Modeling Mahayoga - Tantra Hermeneutics in Early Medieval India*

David Mellins, Columbia University

*Empowering Poets, Generating Worlds, Purifying Selves: Sarasvati's Evolving Agency in Benedictory Verses of the Sanskrit Rhetorical Tradition*

Responding:

Laura Harrington, Ashfield, MA

Business Meeting:

Paul E. Muller-Ortega, University of Rochester, Presiding

Glen Alexander Hayes, Bloomfield College, Presiding

☐ **Abstract**

**Tantric Studies Group**

Theme: *Outsourcing Salvation, Importing Aesthetics: Literary Alliances and Technologies of Tantra*

The burgeoning sophistication of Tantric methodologies in the latter part of the first millennium is mirrored by a refinement of integrated symbolic mechanisms within poetry, drama, and rhetoric. This panel explores different ways that soteriological technologies are embodied in unexpected literary modalities, and discusses how such literary methodologies, in turn, are incorporated into Sadhana literature. The extent that Tantra ideology had penetrated the symbol systems of South Asia intelligentsia at the turn of the first millennium is evidenced by the pervasive application of esoteric hermeneutics in the literary tradition. While allusions to soteriology are common enough in the earliest Sanskrit literature, the literature of this period is marked by allegories and webs of metaphor self-consciously modeled upon the emancipative technology at work in Tantric literature. Conversely, the Sadhana literature that emerges in Tantric traditions utilizes hermeneutic strategies that were refined in literary traditions.

**Confluences of the Aesthetic and the Esoteric in the Saundaryalahiri**

Sthaneshwar Timalsina, San Diego State University

Central to the argument of this paper is the concept that the esoteric and aesthetic experiences merge in the Tantric tradition of Tripurasundari. Hindu Tantric tradition considers

Tripurasundari as one of the highest divinities. Etymologically, Tripura means "beyond the triad," and Sundari means 'the beautiful one'. She is the deity envisioned beyond the triad of subject, object, and cognitive process, and is considered beauty materialized. Texts such as *Saundaryalahiri* exemplify this union of esoteric and aesthetic in the practice of Tripura.

### **Mantra in Poetic Motion: Tantric Readings of Court Poetry**

Deven Patel, University of Pennsylvania

This paper details intriguing exegetical practices of a contemporary community from Andhra Pradesh that reads a canonical twelfth century Sanskrit poem -- the *Naishadhiyacarita* of poet-philosopher Shriharsha -- according to Tantric principles. Current since at least the mid-twentieth century but probably rooted in a far older tradition, these readings draw on staple Tantric discourses of mantra, the corporeal mapping of homologous internalizing phenomena, the unpacking of polysemous words along Tantric lines, and broader soteriological concerns specific to Tantra. In discussing these readings from both a literary-critical perspective and one generally adopted by practitioners of scriptural hermeneutics, the paper hopes to expand our understanding of both aesthetic epistemologies formulated in South Asia and devotional or philosophical expressions of Tantric thought.

### **Going Forth into Bliss and Other Literary Moves: Modeling Mahayoga - Tantra Hermeneutics in Early Medieval India**

John R. B. Campbell, Columbia University

Among the more astonishing developments in early medieval Indian Buddhism is the appearance of Mahayoga Tantra systems in monastic centers, reflected in the composition of liturgical manuals and scholastic commentaries. This paper looks at the role of commentary in mediating – from the seventh to ninth centuries – the assimilation of symbolic systems apparently at odds with normative monastic values. In particular, it unpacks the hermeneutic strategies of the *Pradipoddyotana*, a key text in this process whose systematic analysis of the *Guhyasamajatantra* locates it within normative Mahayana practice and cosmology through its application of explicitly "literary" categories to the antinomian imagery of the Tantra. As such, it is a rich document for modeling the dynamic interplay between what have usually been seen as radically disparate milieus of text production: the non-institutional Siddha redactors of the Mahayoga Tantras and the great monastic centers.

### **Empowering Poets, Generating Worlds, Purifying Selves: Sarasvati's Evolving Agency in Benedictory Verses of the Sanskrit Rhetorical Tradition**

David Mellins, Columbia University

This paper examines evolving aspects of Sarasvati in Benedictory verses of the Sanskrit rhetorical tradition. It compares Sarasvati's traditional Puranic representation as domesticated muse, seen in the earliest works of this tradition, with tantra-influenced depictions of Sarasvati in the middle period where the Goddess of speech acquires powers most commonly associated with the supreme deity Siva, becoming at once ontological instigator, destroyer of misfortune and the benefactress of salvation. These latter depictions are informed by representation of the Trika goddess Paraa in the Saiva Tantra literature. The paper argues that

such representations of Sarasvati are evidence of an increasing correlation between literary aesthetics and esoteric soteriology, which comes to its apex in the works of Abhinavagupta and those of his immediate Kashmiri successors. The paper demonstrates that in the thirteenth and fourteenth centuries, these tantric aspects become encoded within more domesticated representations of Sarasvati favored by the Brahmanical orthodoxy.

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**A18-124**



## **Tibetan and Himalayan Religions Group**

**Sunday - 9:00 am-11:30 am**  
**MM-Orlando**

Kurtis Schaeffer, University of Virginia, Presiding

Theme: *Tibetan Religion in China: Past and Present*

Sam van Schaik, British Library

*The Chinese Pilgrim's Passport: A Tenth-Century Sino-Tibetan Document from Amdo and Gansu*

Paul Nietupski, John Carroll University

*The Fourth Belmang: Bodhisattva, Estate Lord, Tibetan Militia Leader, and Chinese Government Official*

J.F. Marc des Jardins, Concordia University

*Bön Institutions in Contemporary Tibetan Territories and the Dynamics of Religious Authority*

Antonio Terrone, Leiden University

*The New Journey to the West: The Role of Chinese Devotees in the Development of Tibetan Buddhism in Eastern Tibet*

Responding:

Gray Tuttle, Columbia University

Business Meeting:

Kurtis Schaeffer, University of Virginia, Presiding

**Abstract**

**Tibetan and Himalayan Religions Group**

Theme: *Tibetan Religion in China: Past and Present*

This panel considers new research on the interaction between Tibetan and Chinese religious figures and traditions historically and today. The first paper addresses a tenth-century manuscript that indicates that Tibetans were more influential in the Gansu region than it appears from most Chinese or Tibetan histories. The second paper considers an early twentieth-century Tibetan figure whose unique life reflects the conflict and compromise necessary for survival on the Sino-Tibetan borderlands. The third paper highlights the transformations of Tibetan Bon lineages, practices and teachings in contemporary China. The fourth paper addresses the state of Buddhism in eastern Tibet in the context of post-Deng social change and religious reforms, and explores new trends in Tibetan Buddhism, such as the increasing numbers of Chinese Buddhists in some Tibetan religious centers. A noted scholar of Tibet-China interactions will serve as respondent for these papers.

***The Chinese Pilgrim's Passport: A Tenth-Century Sino-Tibetan Document from Amdo and Gansu***

Sam van Schaik, British Library

In this paper I discuss a tenth century manuscript from Dunhuang, a series of Tibetan letters of introduction for a Chinese pilgrim. The pilgrim's route can be partially constructed from the letters of passage. He is said to have come from Wutaishan. He traveled through the Amdo region, visiting monasteries and temples at Hozhou, Dantig and Tsongkha, then to the Tibetan city of Lianzhou, the Uighur city of Ganzhou, before reaching Dunhuang itself. By pinpointing their origin, I hope to show that the letters indicate that Tibetans were more influential in the Gansu region than it appears from Chinese or Tibetan histories. Furthermore, I will argue that the manuscript, which is written in a combination of Tibetan, Chinese, Tibetan in Chinese characters, and Sanskrit in Chinese characters, is testament to the interaction between Chinese and Tibetan cultural spheres in Gansu and Amdo in the tenth century.

***The Fourth Belmang: Bodhisattva, Estate Lord, Tibetan Militia Leader, and Chinese Government Official***

Paul Nietupski, John Carroll University

The fourth rebirth in the Belmang lineage in Amdo, Jigme Tsultrim Namgyalba (Chinese, Huang Zhengming; 1918-1957) was a remarkable individual. The sources give different accounts of who Belmang was. Tibetan materials report that Belmang was a reborn lama and well-educated monk, a bodhisattva. Other sources show that he was the lord of a corporate estate, with extensive material assets, and rights to receive tax revenues and corvée labor. Interviews with his former associates give a picture of a rugged nomad leader who abandoned his monk's vows and became more of a swashbuckling nomad than an austere lama. Chinese sources report that he was an official in the Chinese Communist government. This paper argues that all of these sources are accurate. Belmang was an intelligent individual in a chaotic environment; his story reflects the conflict and compromise necessary for survival on the Sino-Tibetan borderlands.

## **Bön Institutions in Contemporary Tibetan Territories and the Dynamics of Religious Authority**

J.F. Marc des Jardins, Concordia University

This paper presents research on the dynamics of the transmission of Bon lineages, practices and teachings in the regions of traditional Tibet now found within the borders of China. It studies religious authority in relation to inherited traditions and contemporary contributions to the survival, transmission and spread of Bon. It investigates three major institutions and a fourth Tibetan region which has been dominated by Bonpos instead of Buddhists like the rest of the Tibetan world. It tries to ascertain the replacement of traditional authority by alternative institutions which either perpetuate the traditions of orthodox Bon from Central Tibet or support a more ecumenical approach that combines not only the tradition of the Sman ri monastery and its allies but also of Bon traditions that stem from other Tibetan regions and lineages.

## **The New Journey to the West: The Role of Chinese Devotees in the Development of Tibetan Buddhism in Eastern Tibet**

Antonio Terrone, Leiden University

This paper addresses the state of Buddhism in eastern Tibet in the context of post-Deng social change and religious reforms and explores new trends in Tibetan Buddhism such as the phenomenon of Chinese Buddhist devotees in some Tibetan religious centers. Specifically, this inquiry focuses on the ethnic Chinese community of gSer rta township in Sichuan, PRC. Among many other important Buddhist centers, gSer rta area is home to two diverse Tibetan Buddhist communities: sNyan lung sgar and bLa rung sgar. Recently they have galvanized an increasing participation of ethnic Chinese novices, full-ordained monastics, and lay Buddhists devotees. Interestingly, gSer rta township is also home to a Buddhist temple, the Lab skyabs dgon, that is mainly inhabited by ethnic Chinese devotees. Based on fieldwork, this paper demonstrates that more Tibetan Buddhist leaders are negotiating their identity and taking leading roles in the Tibetan–Chinese cultural interchange.

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**A18-125**

## **Tillich: Issues in Theology, Religion, and Culture Group**

☐ **Sunday - 9:00 am-11:30 am**  
**GH-Mohsen**

Rachel Sophia Baard, Villanova University, Presiding

Theme: *Tillich's Continuing Challenge to Political and Ethical Thought*

Ronald Stone, Pittsburgh, PA  
*Utopianism and International Relations*

Mark Lewis Taylor, Princeton Theological Seminary  
*Prophetic Spirit and Political Romanticism in the U.S. Today*

Nimi Wariboko, Princeton Theological Seminary  
*Toward a Theology of Money in a Globalizing World: Tillich's Trinitarian Principles*

Derek Malone-France, George Washington University  
*Tillich on Anxiety, Faith, and Authority*

☐ **Abstract**

**Tillich: Issues in Theology, Religion, and Culture Group**

Theme: *Tillich's Continuing Challenge to Political and Ethical Thought*

**Utopianism and International Relations**

Ronald Stone, Pittsburgh, PA

The paper surveys Tillich's major political contributions from 1919 to 1965 from the standpoint of his 1951 lectures on utopia, and examines his comments on international relations in light of his concepts of utopia and utopianism. The pre-World War II fragment "Religion and World Politics," the propaganda speeches of "Against the Third Reich," his presentations on "Just and Doable Peace," and the 1945 pieces "The World Situation," and "Pacem in Terris" are referred to show how he held a vision of hope but eschewed the sort of utopianism that promises peace or tries to remake the world. While affirming the spirit of utopianism he shows that what Reinhold Niebuhr called the "Soft Utopians" and "Hard Utopians" are both dangerous. Neither Church Peace programs nor neo-conservative militarism for a U.S. imposed peace are seen to be viable given estrangement and the dynamic character of history from the perspective of Tillich's thought.

**Prophetic Spirit and Political Romanticism in the U.S. Today**

Mark Lewis Taylor, Princeton Theological Seminary

This paper shows how Tillich's dialectic of prophetic socialist decision, as an interplay between "political romanticism" and "bourgeois society," can be discerned in the present hegemony of the Bush regime in the U.S. This means, with respect to Tillich, re-working "The Socialist Decision," to derive for today not a socialism per se, but a "prophetic spirit" shaped by some of Tillich's thought, and that needs to be discerned, cultivated and fought for. The paper shows how prophetic spirit today can critically challenge the rise of an "imperial triumvirate" in the U.S. today, this triumvirate of cultural-political forces being the present way in which political romanticism and bourgeois society are structured in relation to one another.

**Toward a Theology of Money in a Globalizing World: Tillich's Trinitarian Principles**

Nimi Wariboko, Princeton Theological Seminary

This paper uses the first of the three Tillichian trinitarian principles to fashion a distinctive

theological approach for interpreting the dynamics of the global monetary system. The first is the tension and dialectics of the absolute (universal) and concrete (particular) elements in the idea of God. The need for balance between the concrete and absolute elements drives them toward trinitarian structures. I will identify the typological-structural tension in the dynamics of money as an exchange medium which drives it toward a trinitarian structure of the global trade and payment system. Tillich's trinitarian framework provides a robust meta-theoretical perspective within which one can understand the logic, dynamics, and directionality of international trade and payment systems and then make a case for denationalized single global currency that is at the same time concrete and universal. This paper thus shows how the relations between national currencies can be conceived in trinitarian terms.

### **Tillich on Anxiety, Faith, and Authority**

Derek Malone-France, George Washington University

I draw on Tillich's treatment of the "anxiety" provoked by the recognition of human finitude — especially in relation to its epistemic dimensions — to analyze the underlying logic of religious belief, per se, and argue that classic liberal norms of tolerance, non-coercion, and "public" justification through democratic deliberative procedures are actually implied by this logic. My argument rests on a substantive development of some of Tillich's suggestive comments regarding the epistemic implications of finitude in relation to (both religious and secular) "faith" and submission to "authority." This development results in a conceptual inversion of the existentialist tradition's understanding of anxiety as an existential "problem" seeking solution. I argue, contrarily, that "epistemic anxiety" regarding human "fallibility-in-finitude" ought to be understood as a virtuous response to the recognition of our limitedness, one that properly conditions and qualifies appeals to faith (and the normative claims that proceed there from) at the socio-political level.

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**A18-126**

## **Liberal Theologies Consultation and Religion in Europe Consultation**

☐ **Sunday - 9:00 am-11:30 am**  
**GH-Windsor**

Robert Alvis, Saint Meinrad School of Theology, Presiding

Theme: *Liberal Thought and the Challenge of Pluralism*

Stephen A. Wilson, Hood College

*Liberal Religion, Liberal Politics, and Empire: Victorian Christianity and the Ambivalence of Westernization*

Echol Nix, Furman University

*Ernst Troeltsch and Robert Neville: Two Methodological Attempts to Discern Christian*

*Normativity*

Chris Hinkle, Harvard University  
*Pluralism's Problematic Appeal for Religious Liberals*

Gavin Hyman, University of Lancaster  
*Postmodern Theology and Modern Liberalism: Reconsidering the Relationship*

Responding:

Friedrich Wilhelm Graf, University of Munich

☐ **Abstract**

**Liberal Theologies Consultation and Religion in Europe Consultation**

Theme: *Liberal Thought and the Challenge of Pluralism*

This session focuses on the challenges posed to liberal religion, liberal politics, and liberal theologies by religious pluralism and the comparative study of religion. In the early twentieth century, the liberal German theologian Ernst Troeltsch critically questioned Christianity's claim to absoluteness on the basis of historicism. Troeltsch's question resonated powerfully in his day and continues to reflect the concerns of contemporary liberal justifications of claims to religious knowledge and theological truth on historicist grounds. Yet the contemporary political, religious, and intellectual-historical developments of the modern West pose challenges to the ways in which liberalism has answered Troeltsch's question. Particular challenges include the presuppositions of the liberal political order, the legacy of Western colonialism, and contemporary religious pluralism. This session revisits Troeltsch's question in light of these challenges and offers constructive proposals concerning new ways of relating liberalism to the urgent questions of religious truth, history, and theology.

**Liberal Religion, Liberal Politics, and Empire: Victorian Christianity and the Ambivalence of Westernization**

Stephen A. Wilson, Hood College

Prime Minister William Gladstone (1809-1898) and Methodist activist Hugh Price Hughes (1847-1902) were influential contributors to the debate granting limited self-rule to British colonial territories. These eminent Victorians had widely divergent political and religious allegiances. But a converging discourse of liberal religion and liberal politics governed their empire-refracting careers. At the heart of this discourse is an ambivalence toward westernization. In so far as Christianity was perceived to nourish a middle class that would come to press for rights, both regarded Christianization as essential to civilization. They also worried, however, about the inseparability of missionary efforts from colonial structures of socio-economic oppression and militancy. As one of the primary Victorian mechanisms for framing the morality of empire, the place in democracy granted to liberal religion by Gladstone and Hughes provides crucial historical context for the ambivalence many contemporary citizens feel about the relationship between westernization, globalization, post-

colonial imperialism and rights-talk.

### **Ernst Troeltsch and Robert Neville: Two Methodological Attempts to Discern Christian Normativity**

Echol Nix, Furman University

My paper examines the methodological attempts of Ernst Troeltsch and Robert Neville for discerning Christian normativity. In reference to Troeltsch, I show that he accepts the plausibility conditions of the historical sciences and develops a theory of Christianity as a historical phenomenon. Like Troeltsch, Neville agrees with historical inquiries, but he does not make the religionsgeschichtliche Methode determinative for theology. Instead, Neville advances an axiological hypothesis to thinking which is founded in valuation. He achieves more normative theology than Troeltsch, especially on ways in which God is engaged in symbolically shaped thinking and practice. However, Neville fails to recognize the abiding significance that Troeltsch's analysis has for any theology that would successfully mediate the Christian faith to modern historical consciousness. Together, however, Troeltsch and Neville offer creative insights for theology that make possible a critical comparison of truth claims regarding the validity of Christianity in and for a historically-conscious age.

### **Pluralism's Problematic Appeal for Religious Liberals**

Chris Hinkle, Harvard University

Evolutionary models in which modern Christianity emerges as the apex of religious development, staples of classic liberal theology, now appear hopelessly provincial, outcomes of ignorance and arrogance concerning non-Christian religious traditions. Contemporary liberal theology seeks a more pluralistic account of religious difference, one shorn of imperialistic overtones and adequate to a present generation of liberal Protestants who may be more drawn to yoga and Buddha statues than to traditional Bible study. On the other hand, religious pluralism threatens to become less the manifestation of God's universal love than a secular substitute for religious conviction and a polemic against more conservative Christian voices. Drawing on the reservations of sociologists Peter Berger and Robert Wuthnow concerning liberal Christian pluralism and on Rabbi Eugene Borowitz's defense of liberal Jewish particularism, I argue that liberal theology's commitments to truth and inclusion in fact demand a wary engagement with prominent (Hickian) conceptions of religious pluralism.

### **Postmodern Theology and Modern Liberalism: Reconsidering the Relationship**

Gavin Hyman, University of Lancaster

In recent forms of postmodern theology, especially in what has become known as 'radical orthodoxy', there has been a concerted effort deliberately to reject liberalism - both in its modern secular and in its theological manifestation. In the historical and theological genealogies they construct, liberalism is portrayed as the enemy of true theology, the Trojan horse through which theology secures its own demise. In this paper, I shall ask whether postmodern orthodoxy is really as antithetical to liberalism as its proponents claim. I shall argue that that postmodern theology and modern liberalism are not as antithetical as has often

been claimed; rather, it should be seen as fluid, dynamic and shifting. Furthermore, I shall suggest that postmodern theology may indeed have something positive to learn from modern liberalism.

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## **North American Hinduism Consultation**

**Sunday - 9:00 am-11:30 am**  
**GH-Madeleine AB**

### **New Program Unit**

Corinne Dempsey, University of Wisconsin, Stevens Point, Presiding

Theme: *Creating (and Sustaining) North American Hinduisms*

Paul Younger, McMaster University  
*Canadian Hinduism*

Janet Gunn, University of Ottawa  
*Poiesis/Praxis/Puja: Gendered Constructions of Selves and Culture in Diasporic Hindu Household Ritual*

Chad Bauman, Butler University  
*Educating the God Man's Children: Community and Identity at the Sai Baba Center of Indianapolis*

Norris Palmer, Saint Mary's College of California  
*The Generation of Hindu Children: Schooling Religious Identity in One North American Temple*

Steven W. Ramey, University of Alabama  
*Sustaining Minority Hinduisms: Sindhi and Indo-Caribbean Hindu Communities in Atlanta*

Business Meeting:

Lola L. Williamson, Millsaps College, Presiding

**Abstract**

## **North American Hinduism Consultation**

Theme: *Creating (and Sustaining) North American Hinduisms*

## **Canadian Hinduism**

Paul Younger, McMaster University

This paper traces the historical development of Hindu communities in Canada, setting this in context through comparison with other Hindu diasporas worldwide. The paper uses the framework of Canadian multiculturalism to examine the cultural space Canada has offered Indian immigrants, revealing the ways in which Indian communities have responded to this offer with an eagerness to participate actively in the creation of a hybrid Canadian culture.

## **Poiesis/Praxis/Puja: Gendered Constructions of Selves and Culture in Diasporic Hindu Household Ritual**

Janet Gunn, University of Ottawa

This paper queries the significance of ritual in the construction of identities both gendered and diasporic. Ritual performance is approached as a dialogical process of both praxis (the performance, however inexpert, of codifiable, mimetic actions) and poiesis (the imaginative element of creative revealing or becoming). Such dialogism means that individuals, while constructed by culture through ritual praxis, are operating within a field pregnant with the potential for poiesis – for active constructions of culture. Focusing on the particularities of lived religious experience, the paper explores the ways in which women, through their creative reimaginings of ritual practice in domestic space, have the potential to shape what it means to be Hindu. Through ritual poiesis, they contest and complicate the meanings typically associated with gendered cultural norms. In diaspora, women's positions as cultural vanguards means that these poietic shifts have a real impact on tradition itself: women construct culture.

## **Educating the God Man's Children: Community and Identity at the Sai Baba Center of Indianapolis**

Chad Bauman, Butler University

The Sai Baba Center of Indianapolis provides an alternative to the relatively large Hindu community focused on a recently completed and ecumenical temple on the east side of town. While many families are associated with both the Center and the temple, others are affiliated only with the Center. The thesis of this paper is that one of the reasons Indian-Americans associated with the Center find it attractive is that it provides for their children a connection to the Hindu tradition while at the same time preparing them well for life as minorities in multi-religious (and yet relatively secular) America. If the large temple in town functions more as a cultural preserve, a place to celebrate Indian religion and ethnicity, the Sai Baba Center is both that and an agent of assimilation.

## **The Generation of Hindu Children: Schooling Religious Identity in One North American Temple**

Norris Palmer, Saint Mary's College of California

This paper examines the construction and negotiation of Hindu religious identities in the context of the Shiva-Vishnu Temple and Hindu Community and Cultural Center

(SVT/HCCC) in Livermore, California, especially with regard to the identities of children amidst changing generational expectations. The SVT/HCCC was developed by Bay Area Hindus in order to "help families maintain their Hindu identity and for children to learn Hindu culture and practices." Religious identities are complex phenomena. This is perhaps nowhere truer than with respect to religious identities in diaspora and doubly so in the context of the SVT/HCCC, a space in which exceedingly diverse identities are articulated both by means of temple practices and over against them. The religious identities of children forged within diasporic temples are a balance of resistance and assimilation to not only the ideological structures of the larger society in which they are located but also to ideologies embedded within temple practices.

### **Sustaining Minority Hinduisms: Sindhi and Indo-Caribbean Hindu Communities in Atlanta**

Steven W. Ramey, University of Alabama

Although the diversity within Hinduism is well-known, the impact of migration on minority forms of Hinduism is less commonly studied. Sindhi and Indo-Caribbean Hindus developed distinctive forms in regions where Hindus were a minority. In their migration to North America, Hindus from each region have struggled with the tension between adapting to mainstream forms of Hinduism, which most Hindu institutions in North America represent, and maintaining their distinctive practices. Drawing on fieldwork in Atlanta, this paper compares the strategies that these Hindu communities have followed to sustain their forms of Hinduism in that metropolitan context. While Indo-Caribbean Hindus have established their own institutions, Sindhi Hindus in Atlanta recreate their traditions by participating as a community in a variety of institutions, including temples and gurdwaras, and conducting rituals outside of those institutions. These choices influence the forms that their Hinduisms will maintain and their relations to the larger Indian-American community.

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**A18-128**

## **Queer Theory and LGBT Studies in Religion Consultation**

☐ **Sunday - 9:00 am-11:30 am**  
**GH-Annie**

D. Mark Wilson, Pacific School of Religion, Presiding

Theme: *Queer Identities and Practices*

Farah Zeb, Birkbeck, University of London

*From within an Islamic Framework, Are Concepts of Family Law and Ethics in Contradiction with One Another in the Consideration of Same Sex Partnerships?*

Ibrahim Abraham, Monash University

*"A Very Complex Mix": Hybridizing Australian Queer Muslim Identities*

Sharon Fennema, Graduate Theological Union  
*Christian (Mal)Formation: Queer Theory and the Disruption of Christian Identity in Worship*

Frederick S. Roden, University of Connecticut  
*Jewish/Christian/Queer: Crossroads and Identities*

Responding:

Janet R. Jakobsen, Columbia University

Business Meeting:

Melissa M. Wilcox, Whitman College, Presiding

## ☐ **Abstract**

### **Queer Theory and LGBT Studies in Religion Consultation**

Theme: *Queer Identities and Practices*

#### **From within an Islamic Framework, Are Concepts of Family Law and Ethics in Contradiction with One Another in the Consideration of Same Sex Partnerships?**

Farah Zeb, Birkbeck, University of London

Given that ethics is a branch of Islamic law, that gender is a discursive fact, and sexual orientation a contested arena, my paper seeks to investigate the absence of ethical considerations and the prevalence of moral denunciations in the hugely problematic arena of Muslim queer identity. I seek to explore the prevalence and promotion of ethical reasoning supporting heterosexual marriages by classical scholars within Islamic family law. In doing so, I subtly challenge the condemnation of same sex partnerships as being void of ethical considerations. My paper attempts to uncover the possibility of potential spaces for the validation and inclusion of Muslim same sex partnerships.

#### **"A Very Complex Mix": Hybridizing Australian Queer Muslim Identities**

Ibrahim Abraham, Monash University

Drawing on qualitative data from interviews with ethnically diverse queer Muslims in Australia, this paper explores the hybridizing of sexual, national and religious identities in a multicultural, late capitalist society. Advancing a material critique of overly optimistic theories of hybridity and multiculturalism, this paper draws upon the experiences of the research participants to explore the ambiguities and antinomies of multicultural societies and multicultural selves, as desire continually meets with the material limits of identity. Noting that diverse discourses of critical hybridity are being advanced by queer Muslims in Australia, this paper explores their critiques of conservative Muslim minority communities,

abidingly secular and monocultural queer communities, and the rising levels of xenophobia in the multicultural "west." This paper analyses the use by Australian queer Muslims of notions of critical hybridity to subvert the individual, cultural and religious blockages that prevent the greater integration of identity categories – queer, Muslim, and Australian.

### **Christian (Mal)Formation: Queer Theory and the Disruption of Christian Identity in Worship**

Sharon Fennema, Graduate Theological Union

This paper will argue that Judith Butler's understanding of the formation of gender identity through regulatory practices and the repeated stylization of the body is a generative lens through which to understand the construction of Christian individual and communal identity in the context of Christian worship. Furthermore, Butler's claim that within the repetition of gender identities as performances there exists the possibility of subversive repetitions that call into question the regulatory practice of identity will form the basis of an analysis of the subversive performance of Christian identity in worship. In particular, this paper will claim that Butler's discussion of parody has eschatological resonances. The ideas embedded in her notion of parody have strong implications for the development of a liturgical eschatology that takes seriously the performance of resistance to normative patterns of Christian identity in worship.

### **Jewish/Christian/Queer: Crossroads and Identities**

Frederick S. Roden, University of Connecticut

What happens when, and where, the Jewish and Christian meet – in language and in body? What is the relationship between Christian theology, Jewish identity, and queerness? In this paper, I will posit a mischling theory of identity to interrogate that space where cultural/racial social labeling intersects and conflicts with religious articulations. Postcolonial theory has succeeded in naming the disruptions of hybridity and liminality. In developing a mischling theory, I will draw on scholarship in that area, but also from queer theory. Given the ways in which religious categories prescribe and proscribe gendered and sexual identities, the sexual politics of the queer and the religious can be expressed through mischlingkeit and its representations. While work examining homosexuality with respect to both Christianity and Judaism is increasing, their particular intersection remains especially vexed among queer bodies claiming such borderlands.

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**A18-129**

## **Religion and Cities Consultation**

**Sunday - 9:00 am-11:30 am**  
**MM-Laguna**

**New Program Unit**

Lowell W. Livezey, New York Theological Seminary, Presiding

Theme: *The Religion Factor in Urbanization and the Structure of Cities*

Martyn Smith, Lawrence University

*Representing Buildings and Society: The Urban Social System of al-Maqrizi's Khatat*

Martin Stringer, University of Birmingham

*Celebrating the Year of the Golden Pig: Contributions from the Chinese New Year; Celebrations to Questions of Religious Diversity in an Urban Context*

Katie Day, Lutheran Theological Seminary, Philadelphia

*The Construction of Sacred Space in the Urban Ecology*

R. Scott Hanson, Temple University

*Public/Private Urban Space and the Social Limits of Religious Pluralism*

Omar McRoberts, University of Chicago

*Beyond Savior, Victim, and Sinner: Neighborhood Civic Life and "Absent Presence" in the Religious District*

Business Meeting:

Lowell W. Livezey, New York Theological Seminary, Presiding

Lawrence Mamiya, Vassar College, Presiding

☐ **Abstract**

**Religion and Cities Consultation**

Theme: *The Religion Factor in Urbanization and the Structure of Cities*

The papers in this session explore many of the ways religions and religious organizations and movements influence the processes of urbanization. Collectively, they present evidence from cities as diverse as medieval Cairo and postmodern New York and London, and from most of the world's religions as practiced in these cities, although some focus locally on US churches and their ministries. The papers critically examine this evidence under the lenses of urban theory and major literature in the study of religion. While theoretically diverse, the papers comprise a pattern of arguments showing how religious practices and institutions contribute to the configurations of social life in cities and to durable urban structures—while also, reciprocally, being shaped by those structures.

**Representing Buildings and Society: The Urban Social System of al-Maqrizi's Khatat**

Martyn Smith, Lawrence University

Considerable attention has been paid to the social makeup of the Medieval Islamic city. This paper turns its attention to the way that the social/religious system of Medieval Cairo

influences the representation of the city in the topographical book known as the *Khitat* by the fifteenth century historian al-Maqrizi. A comparison of city construction and description in Renaissance Italy allows the connection between the social/religious system of a city and its urban topography to stand out. This is a study in the way that social/religious values make their way separately into the physical landscape and then into the written descriptions of that same landscape.

### **Celebrating the Year of the Golden Pig: Contributions from the Chinese New Year; Celebrations to Questions of Religious Diversity in an Urban Context**

Martin Stringer, University of Birmingham

Over the last four years I have undertaken a series of ethnographic studies which have been aimed at uncovering the way ordinary people in British cities understand religious diversity. Most recently I have focused on those events in which religious communities process through the streets on religious festivals. I was in London this year for the Chinese New Year and attended a number of events associated with the celebrations. I mingled with the crowds, observed the messages presented by the events, and listened to the conversations of those who attended. Drawing on these experiences I want to explore some of the theoretical material around global and diasporan cities, the religious use of public urban space and the relationship between contemporary discourses on religion and ethnicity to ask searching questions about the way in which ordinary people perceive and articulate issues of religious diversity in an urban context.

### **The Construction of Sacred Space in the Urban Ecology**

Katie Day, Lutheran Theological Seminary, Philadelphia

This paper comes out of a research project on the religious ecology of one street in Philadelphia. Here the focus is on three of the 80+ congregations along Germantown Ave. All three—two evangelical churches and a mosque--have converted commercial space into sacred space. In ethnographic study both within the congregations as well as their immediate contexts, I will explore if, and how, the sacralization of space is a social construction. This will test theoretical assertions that the sacred is constructed in relation to, and over against, the secular/profane (Eliade). Particularly in the multicultural urban ecology, the sources of sacred meaning might be drawn from the “secular” context.

### **Public/Private Urban Space and the Social Limits of Religious Pluralism**

R. Scott Hanson, Temple University

In Robert Orsi's Introduction to *Gods of the City*, he noted that “ever since the publication in 1938 of Louis Wirth's influential article "Urbanism as a Way of Life," American sociologists and urban scholars have debated whether the conditions of urban life—population density and heterogeneity, for example, or the frantic pace and welter of distractions in cities—give rise to distinct subjectivities. Is there a characteristic city self? Does the city... make people more or less tolerant, more or less nervous?” Using Jane Jacobs' ideas about public/private space in *The Death and Life in Great American Cities* to support Wirth's theory of urbanism, I analyze religious pluralism in the New York City neighborhood of Flushing, Queens and

argue that these concepts help explain why, in the most densely populated and diverse urban neighborhoods, individuals and groups with different religious backgrounds encounter one another daily but generally do not interact.

**Beyond Savior, Victim, and Sinner: Neighborhood Civic Life and “Absent Presence” in the Religious District**

Omar McRoberts, University of Chicago

Much of the social scientific study of urban religion implicitly views "the church" as a mere symptom of broader urban processes, a source of "moral order" unconstrained by the broader urban process, or a parasitic purveyor of maladaptive "moral orders." The paper traces this reductive tendency to religious interpreters of early Chicago School sociology, and identifies key studies that reflect an alternative, and preferable, conceptual approach. After rendering explicit this alternative approach, the article offers an agenda for future research on urban religious phenomena.

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**A18-130**

**Religion and Migration Consultation**

☐ **Sunday - 9:00 am-11:30 am**  
**MM-Manchester 2**

**New Program Unit**

Joseph Cheah, Saint Joseph College, Presiding

Theme: *Religion on the Move: Migration, Displacement, and Identity*

Afe Adogame, University of Edinburgh

*Because He Lives, I Can Face Tomorrow! Narratives of Empowerment and Identity Grid-making within New African Immigrant Religiosity*

Alison R. Marshall, Brandon University

*Two Bowls with Six Dumplings: Chinese Religion and Identity Construction on the Canadian Prairies*

Inez van der Spek, Dominican Centre for Theology and Society, Nijmegen

*Sacrifice and Survival: Michael Riley's Photography and Narratives of Displacement*

Jocelyne Cesari, Harvard University

*Islam and Immigration in Europe and in the United States: Discussion of the Congregational Model*

Responding:

R. Stephen Warner, University of Illinois, Chicago

Business Meeting:

Jennifer B. Saunders, Denison University, Presiding

☐ **Abstract**

**Religion and Migration Consultation**

Theme: *Religion on the Move: Migration, Displacement, and Identity*

**Because He Lives, I Can Face Tomorrow! Narratives of Empowerment and Identity  
Grid-making within New African Immigrant Religiosity**

Afe Adogame, University of Edinburgh

The complex dynamism of contemporary migration within and beyond Africa is partly reflected in its feminization. Women are assuming roles as resource managers, decision makers, captains of industries, church founders and visible religious functionaries. How is the dynamics of power, interpersonal relationships between husband and wife; men and women played out, altered or reconstituted in post-migration circumstances? Drawing upon recent religious ethnography among new African Christian communities in diaspora, Europe and North America, the paper explores this increasing feminization of African immigrant religiosity; and demonstrates with specific examples of female leadership dynamics and the appropriation of empowerment rhetoric, how the polity and demography are becoming feminized. The paper contends that the resurgence, public visibility of female leaders and ritual roles within African religiosity in both geo-cultural contexts must be located in historical, socio-cultural precedents. This growing feminization also suggests how such religious repertoires are situated within processes of African modernity.

**Two Bowls with Six Dumplings: Chinese Religion and Identity Construction on the  
Canadian Prairies**

Alison R. Marshall, Brandon University

The practice of Chinese religion on the rural Canadian prairies appears to exhibit the dyad that Elizabeth Castelli has recently referred to as “the affective and the everyday” (2006: 190). In this sense the affective refers to the ordinary, secular and often overlooked practices of Chinese people living on the Canadian prairies. To understand the manner in which religion is practiced on the Canadian prairies, I draw on the approach of Adam Yuet Chau and in particular his emphasis on the importance of “event hosting” and the “guest catering concern” in understanding the strength and revival of Chinese popular religion (2006, 136-137). I discuss how events produced during a handful of festivals throughout the year on the prairies reaffirm ordinary Canadian Chinese identity and a more traditional and religious identity that connects individuals to ancestors and a land far removed in time and in space.

## **Sacrifice and Survival: Michael Riley's Photography and Narratives of Displacement**

Inez van der Spek, Dominican Centre for Theology and Society, Nijmegen

This paper is part of a project exploring the politics of immigration and displacement in post-World War II Australia from a small-scale viewpoint. It considers the meaning of migration, displacement and (home)land as well as the notions of sacrifice and survival in two different narratives. The first is a family story of migration between Western-Europe and Australia, the second focuses on the work of Aboriginal artist's Fiona Foley and Michael Riley. The paper focuses on the latter. Michael Riley (1960-2004) is a well-known Australian photographer and film maker of Aboriginal descent. I will discuss his photo series Sacrifice, and in particular its images of displacement, sacrifice, and survival, as a representation of his ambivalence towards Christianity and its ongoing impact on Indigenous peoples in Australia. The interpretation of Riley's work is taken as a counter-narrative to the European immigration story.

## **Islam and Immigration in Europe and in the United States: Discussion of the Congregational Model**

Jocelyne Cesari, Harvard University

Since World War II, the majority of immigrants to Western Europe have been Muslims. In the United States, Muslims have been a smaller but important component of the post-1965 "new immigration." In both the European and American contexts, questions have arisen regarding the role of Islam in the integration of immigrants. This paper will address the role of the Islamic religion in the integration process of Muslim immigrants in Western Europe and the United States. It will discuss the validity of the congregational model for the integration of Muslim immigrants in both societies. The paper will also address the role of transnational religious resources in the process of integration. It will be grounded in a comparative case study on Moroccan immigrants in France and in the United States, in order to highlight differences between the roles of religion in France and in the United States.

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**A18-131**

## **Women's Caucus and Status of Women in the Profession Committee Mentoring Lunch**

☐ **Sunday - 11:30 am-1:00 pm**  
**CC-29A**

Julie J. Kilmer, Olivet College and Alice Hunt, Vanderbilt University, Presiding

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 womanist and feminist mid-career and senior AAR and SBL scholars. Women will have the opportunity to mentor and to be mentored in a context where every question is valued.

**Abstract**

**Women's Caucus and Status of Women in the Profession Committee Mentoring Lunch**

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 more than thirty womanist and feminist mid-career and senior AAR and SBL scholars. Women will have the opportunity to mentor and be mentored in a context where every question is valued.

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**A18-133**

**AAR/Teagle Initiative on the Religion Major and Liberal Education Working Group Lunch**

**Sunday - 11:30 am-1:00 pm**  
MM-Encinitas

Timothy M. Renick, Georgia State University, Presiding

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**A18-132**

**Special Topics Forum**

**Sunday - 11:45 am-1:00 pm**  
CC-26B

Sponsored by the Graduate Student Committee and the Wabash Center for Teaching and Learning in Theology and Religion

Theme: *Wabash Center and AAR Student Teacher Luncheon*

Requires [RSVP](#).

**Abstract**

**Special Topics Forum**

Theme: *Wabash Center and AAR Student Teacher Luncheon*

Sponsored by the Graduate Student Committee and the Wabash Center for Teaching and Learning in Theology and Religion

The Wabash Center and AAR Graduate Student Committee cordially invites AAR and SBL

graduate student members to this lunch gathering with experienced faculty mentors to share in a conversation about teaching. Attendance is limited to 75 students who RSVP. Interested students should read the [program description](#) to check eligibility before signing up.

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 **A18-134**

**Christian Theological Research Fellowship**

☐ **Sunday - 11:45 am-12:45 pm**  
**GH-Madeleine AB**

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 **A18-200**

**Special Topics Forum**

☐ **Sunday - 1:00 pm-2:30 pm**  
**GH-Manchester B**

Sponsored by the Public Understanding of Religion Committee

Lawrence Mamiya, Vassar College, Presiding

Theme: *The Marty Forum: Robert N. Bellah*

Panelists:

Robert N. Bellah, University of California

Randall Balmer, Columbia University

☐ **Abstract**

**Special Topics Forum**

Theme: *The Marty Forum: Robert N. Bellah*

Sponsored by the Public Understanding of Religion Committee

The recipient of the 2007 Martin Marty Award for contributions to the public understanding of religion is Robert N. Bellah, Elliott Professor of Sociology at the University of California, Berkeley. Dr. Bellah has authored or co-authored numerous influential books and articles in the sociology of religion, including *Beyond Belief*, *The Broken Covenant*, *The New Religious Consciousness*, *Varieties of Civil Religion and Uncivil Religion*, *Habits of the Heart* and *The Good Society*. The Marty Forum provides an informal setting in which Dr. Bellah will talk

about his work with Professor of American Religion Randall Balmer and will engage in discussion with the audience.

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 **A18-201**

**Wildcard Session**

☐ **Sunday - 1:00 pm-2:30 pm**  
**CC-28B**

James Logan, Earlham College, Presiding

Theme: *Restorative Justice and the U. S. Penal System*

Panelists:

Rima Vesely-Flad, Union Theological Seminary, New York

Mark Lewis Taylor, Princeton Theological Seminary

Vivian Nixon, City University of New York

☐ **Abstract**

**Wildcard Session**

Theme: *Restorative Justice and the U. S. Penal System*

The purpose of this panel session is to explore the intersections between theologies of justice and the philosophical origins of the modern U.S. Prison system in a way that leads to constructive possibilities for reform. Statistically, there are 2.3 million people in prisons and jails in the U.S., which is twenty-five percent of the world's prison population. Furthermore, California, which has the largest prison system in the U.S., will serve as a general case study for reflection.

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 **A18-202**

**Narrative, Memory, and History Consultation Planning Session**

☐ **Sunday - 1:00 pm-2:30 pm**  
**MM-Torrey 2**

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**A18-203**

## **Wildcard Session**

**Sunday - 1:00 pm-2:30 pm**  
**MM-Torrey 1**

David Vishanoff, University of Oklahoma, Presiding

Theme: *Islamicate Apocalypse: Textual, Historical, and Methodological Considerations*

Todd Lawson, University of Toronto  
*The Qur'an as Apocalypse*

David Cook, Rice University  
*Qur'an and Narrative in the Apocalyptic Fragments of the Story of Gog and Magog*

Richard D. Hecht, University of California, Santa Barbara  
*The Apocalypse of Zerubabel: The Transition of Apocalyptic Literature in the World of Late Antiquity and the Early Middle Ages*

Jamel Velji, University of California, Santa Barbara  
*Towards a Definition of Islamic Apocalypticism*

Responding:

John J. Collins, Yale University

**Abstract**

## **Wildcard Session**

Theme: *Islamicate Apocalypse: Textual, Historical, and Methodological Considerations*

The dearth of secondary literature on the apocalypses of Islam is puzzling. Scholars of Jewish and Christian apocalypticism have been engaged in the study of this subject for over half a century. Yet a bibliography on Islamic apocalypticism in Western languages would fill only a few pages. This panel, for the first time, will address major literary and narrative structures of Islamic apocalypticism, together with a consideration of methodological problems and approaches. This study will be accomplished through a spirit of comparative inquiry; our panelists include Religionists, Islamicists, and scholars of Jewish Studies. We hope that this panel will be a springboard for continued discussions of not only Islamic apocalypticism, but also for how apocalypse can be viewed as a common phenomenon of religion as such.

**The Qur'an as Apocalypse**

Todd Lawson, University of Toronto

This paper will sketch a general theory of the Qur'an's "apocalyptic grammar". The Qur'an as a distinct example of apocalyptic literature has not been the subject of sustained and developed research and scholarship. Thus the most recent discussions of the literary features of the Book are largely unconcerned with this problem. Nonetheless, there is quiet debate today in the pertinent literature on whether or not the Qur'an is a bona fide apocalypse. Biblical scholarship in the last fifty years has made great progress in the description and broad definition of Apocalypsis as genre. The results of that enterprise, are applied to the study of the Qur'an to suggest an overall theory of a distinctive Quranic apocalypsis since all of the features isolated in Biblical scholarship may be seen to be present in the Qur'an. Further, there may be features of the Qur'an which represent new approaches to the understanding of this genre.

### **Qur'an and Narrative in the Apocalyptic Fragments of the Story of Gog and Magog**

David Cook, Rice University

This paper discusses the question of the relationship of the many apocalyptic fragments contained within the Muslim tradition literature (the hadith) and their relationship to literary apocalypses. The discussion focuses upon the well-known biblical and extra-biblical narrative of Gog and Magog (Yajuj and Majuj) as it is presented in the Qur'an and the apocalyptic fragments that give the story context. Conclusions are drawn concerning the complex interaction of holy

text and hadith within the sometimes datable genre of apocalypse, and the reasons behind the atomistic form of the latter in Islam.

### **The Apocalypse of Zerubavel: The Transition of Apocalyptic Literature in the World of Late Antiquity and the Early Middle Ages**

Richard D. Hecht, University of California, Santa Barbara

*Sefer Zerubavel* is a midrashic text which was first published in Adolph Jellinck's *Bet ha-Midrash* (1853), then in Solomon Wertheimer's *Bate-Midrashot* (1947; second edition 1971), and then a critical edition in Yehudah Even-Shmuel's *Midrashe-Geulah* (1954; reprint, 1968). There is consensus that the text is to be dated between the short-lived Persian conquest of Jerusalem (612-614) and the Muslim conquest of Palestine in 638. *Sefer Zerubavel* has many curious aspects including an anti-messiah which seems patterned on early Christian interpretations of the anti-Christ. Here, we will argue that the text exhibits several important characteristics of the literary genre of apocalypse in late antiquity which distinguish it from other forms of speculative and political literatures which envision the end times. These characteristics also distinguish this midrashic apocalypse from more familiar apocalyptic literatures produced in the first centuries of the Common Era. Among these characteristics are: 1) the polarization of the world into good and evil, 2) the "secret" meaning of earlier prophetic texts or texts which included well-known figures, 3) a special community who understood that secret meaning, and 4) a radical transformation of time. *Sefer Zerubavel* helps us to understand the transition of the apocalyptic as both a literary

genre and religious social movement from the world of late antiquity to the early middle ages.

### **Towards a Definition of Islamic Apocalypticism**

Jamel Velji, University of California, Santa Barbara

Students of apocalyptic literature have been heavily indebted to John Collins et al. for proposing a new definition of apocalyptic literature in 1979, one which has now become widely accepted. This definition, which was based on an exhaustive examination of Zoroastrian, Jewish, and Christian literary sources, is increasingly interposed into the study of Islamic apocalypses as well. Indeed, many researchers of these apocalypses now include a modification of the Collins definition to “fit” their Islamic cases. These heterogeneous modifications of the definition have resulted in a kind of semantic confusion regarding what exactly constitutes an Islamic apocalypse. Using the literature recounting one of the most overtly apocalyptic movements in Islamic history--the Nizari declaration of the Qiyamat--I will propose a revised definition of the apocalypse which

not only helps to provide a vocabulary for these Islamic cases, but will be a step toward a more widely applicable definition of the apocalypse across other religious traditions as well.

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**A18-205**

### **Academic Teaching and the Study of Religion Section**

☐ **Sunday - 1:00 pm-2:30 pm**  
**GH-Edward B**

Bernadette McNary-Zak, Rhodes College, Presiding

Theme: *Mentoring Undergraduate Research in Religious Studies: A Panel Discussion*

Panelists:

Mark Gstohl, Xavier University, Louisiana

Nadia M. Lahutsky, Texas Christian University

John R. Lanci, Stonehill College

Rebecca Todd Peters, Elon University

Robin Rinehart, Lafayette College

Stephen L. Stell, Austin College

## ☐ Abstract

### **Academic Teaching and the Study of Religion Section**

Theme: *Mentoring Undergraduate Research in Religious Studies: A Panel Discussion*

The Council on Undergraduate Research (CUR) defines undergraduate research as “an inquiry or investigation conducted by an undergraduate student that makes an original, intellectual, or creative contribution to the discipline.” Many Religious Studies faculty are actively engaged in mentoring undergraduate research, and many more will be encouraged to do so given the increasing attention to undergraduate research nationally. This panel will discuss some of the critical questions related to defining undergraduate research in Religious Studies and suggest goals and standards for the discipline based on the panelists collaborative work in this area.

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**A18-206**

### **Christian Systematic Theology Section**

☐ **Sunday - 1:00 pm-2:30 pm**

**GH-Windsor**

Cynthia Rigby, Austin Theological Seminary, Presiding

Theme: *Desire and Redemption*

Aristotle Papanikolaou, Fordham University

*Honest to God: Confession and Desire*

Michon M. Matthiesen, Boston College

*The Necessity of Sacrifice: Contemplation and the Oblation of Desire*

Daryll Ward, Kettering College of Medical Arts

*Redemption is the Perfection of Desire*

☐ **Abstract**

### **Christian Systematic Theology Section**

Theme: *Desire and Redemption*

**Honest to God: Confession and Desire**

Aristotle Papanikolaou, Fordham University

This paper will illuminate the dynamics involved in acts of confession in a Christian

community. It will show that such acts are not neutral events. Insofar as persons within the Christian community assume an iconic role distinct from the therapist, confession within a Christian community is more than therapy. Confession within the Christian community is an event of grace understood as the mediation of the presence of God such that the confessant participates more fully in the life of God. The listener within the Christian community by virtue of their place within the space of the community has the power to iconically represent God in such a way as to mediate God's presence. The act of confession within a Christian community makes possible a mediation of the presence of God through the listener within the Christian community, the locus of which is the affective response of the confessant.

### **The Necessity of Sacrifice: Contemplation and the Oblation of Desire**

Michon M. Matthiesen, Boston College

In the last several decades, "sacrifice" has become, as it were, theologically passé ("sin," concomitantly, relegated to the shadows); the theological notions of "sacrifice" and "gift" have become radically polarised. From a combined perspective on eucharistic offering and contemplative prayer, this paper contends that such a divide—given the reality of disordered human desire (sin)—is, de facto, a theological dead-end. Drawing upon John of the Cross's theory of contemplative union and exchange and upon the misunderstood theory of eucharistic sacrifice in Maurice de la Taille, S.J. (1933), a connection is forged between "contemplatio" and the central dynamic of eucharistic sacrifice (one of oblation and "devotio"). The eucharist is the site in which—as in contemplative prayer—the possibility of an atoning sacrifice, a genuinely acceptable gift to God, may be offered.

### **Redemption is the Perfection of Desire**

Daryll Ward, Kettering College of Medical Arts

Redemption is the perfection of desire. Psalm 37:4, Matthew 5:3, 1 Corinthians 13:7 and Augustine's dictum regarding the restless heart are an invitation to understand redemption as the perfection of desire. The appeal of imagining redemption this way increases with the discovery it inspires that evil is neither necessary nor inevitable and therefore we may hope for its elimination. Designating redemption the perfection of desire illuminates the need redemption fulfills. It makes a coherent understanding of hope attainable and suggests that the desire for redemption is a sign of redemption's possibility. Love hopes all things.

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**A18-207**

## **Ethics Section**

**Sunday - 1:00 pm-2:30 pm**  
**GH-Emma AB**

Miguel A. De La Torre, Iliff School of Theology, Presiding

Theme: *Out of the Shadows, into the Light: The Church and Homosexuality*

Panelists:

Luis Leon, University of Denver

Ken Stone, Chicago Theological Seminary

Marvin M. Ellison, Bangor Theological Seminary

Responding:

Mona West, Church of the Trinity, Metropolitan Community Church

**Abstract**

**Ethics Section**

Theme: *Out of the Shadows, into the Light: The Church and Homosexuality*

Presenters will discuss evolving theological and cultural understandings from diverse perspectives, addressing various denominational, political, and cultural viewpoints regarding Christian sexual teachings and church praxis. Papers for the session have emerged from a conference sponsored by the Gay and Lesbian Fund for Colorado/Gill Foundation, which brought together scholars, activists, church leaders, lay people, and students in Colorado Springs to discuss the relationship between Christian faith and homosexuality. The setting for the three-day event was significant: the backyard of James Dobson's influential Focus on the Family. Topics included Christian and social ethics focusing specifically on the Bible, Church policy, feminisms, the Black church, and Cesar Chavez as a leader for Latino Christians.

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**A18-208**

**History of Christianity Section**

**Sunday - 1:00 pm-2:30 pm**  
**GH-Emma C**

Nathan Baruch Rein, Ursinus College, Presiding

Theme: *The History of Superstition: Practice and Construct*

Panelists:

Michael D. Bailey, Iowa State University

Euan Cameron, Union Theological Seminary, New York

Michelle Gonzalez Maldonado, University of Miami

Dale B. Martin, Yale University

☐ **Abstract**

**History of Christianity Section**

Theme: *The History of Superstition: Practice and Construct*

This panel will reflect on historical conceptions of superstition and folk religion. It will explore their significance for the formation of Christian identities and categories. Drawing on perspectives from the study of the late-antique Mediterranean, medieval Europe, the Protestant Reformation, and modern Latin America, the panelists will examine the significance and power of these terms of religious "otherness" and the process of their construction in polemical, pedagogical, and theological contexts. Our discussion will interrogate the role of the concepts of superstition and folk religion in the historical creation of normative and non-normative versions of Christian identity, practice, and belief.

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**A18-209**

**Religion in South Asia Section**

☐ **Sunday - 1:00 pm-2:30 pm**  
**MM-Solana**

William P. Harman, University of Tennessee, Chattanooga, Presiding

Theme: *Illness and Practice: Subjectivity and Community in Four South Asian Religious Traditions*

Anthony Cerulli, Transylvania University

*Dharma and the Febrile Patient: The Mythology of Fever in the Carakasamhita*

Ivette Vargas-O'Bryan, Austin College

*Positive Stigma: Disease, Tibetans, and Religious Experience*

M. Whitney Kelting, Northeastern University

*Dirty Karma, Magic Fluids, and Protective Amulets*

Carla Bellamy, Columbia University

*Hiddenness and Otherness: Illness and Healing at an Indian Muslim Saint Shrine*

Responding:

Frederick M. Smith, University of Iowa

☐ **Abstract**

**Religion in South Asia Section**

Theme: *Illness and Practice: Subjectivity and Community in Four South Asian Religious Traditions*

Illness, with its devastating effects and seemingly amoral choice of victims, has long been a focus of religious thought and practice. In South Asian religious traditions, systemic explanations and narratives such as individualized past-life karma or the will of an omnipotent God are often cited as causes of illness. However, competing interpretations of illness in these traditions conceptualize illness as a means to assert individual subjectivity and to cultivate and legitimate an unwell individual's membership in larger familial and religious communities. Using ethnographic and textual sources from the Hindu, Buddhist, Jain and Islamic traditions, the four papers explore four illness-related means of identity and community formation: fever in Ayurvedic literature; smallpox and leprosy in Ladakhi and Tibetan Buddhism; health-preserving fasting and puja practices in the Jain tradition; and a spirit possession practice, understood to be both an illness and a healing process, common at Muslim saint shrines.

**Dharma and the Febrile Patient: The Mythology of Fever in the *Carakasamhita***

Anthony Cerulli, Transylvania University

The transformation from well to ill being underlies the conception of patienthood in the Sanskrit literature of classical Ayurveda. It is a vital existential shift that is not always clear in the literature's general treatment of mere anatomical bodies. One way the classical sources explain the transformation from healthfulness to illness as a lived experience is through mythic discourse. The mythic portrayal of the procession unto the morbid condition of fever, and so patienthood, is the central focus of this paper. Specifically, I look at the myth of fever in the *Carakasamhita*. I argue that the compilers of Caraka used the myth to adapt the empiricism of Ayurveda to the prevailing religious climate of northwestern India in the early centuries C.E., by using the concepts of dharma and karma to explain the origin of disease.

**Positive Stigma: Disease, Tibetans, and Religious Experience**

Ivette Vargas-O'Bryan, Austin College

Anthropologists have often pointed to the negative role of disease in disrupting personal and cultural identity. Not only are lepers judged based on class cleanliness standards but on the religious level, are also seen as ethically and ritually impure. Rather than a negative condition owing to one's sins or bad karma, religious views also treat disease positively, as creating unity in its disruption. It may elevate the identity of someone (to sainthood or guru) rather

than demean him. Whether it has prompted the person to accept a religious calling, to start a religious movement, or to eliminate gender inequality within a religious setting, disease has served to reinforce religious beliefs as cultural identity. This paper will explore the role of leprosy and smallpox in creating and maintaining Buddhist identity in Tibetan communities of India and Tibet through an examination of narratives, Tibetan medicine, and modern fieldwork studies in 2004-06.

### **Dirty Karma, Magic Fluids, and Protective Amulets**

M. Whitney Kelting, Northeastern University

For Jains who believe that karma is central to the construction of illness, the prevention and curing of illness is intimately linked to religious practices. Jains perform a wide array of fasts and pujas (worship ceremonies) all of which improve their karma but which also have positive results in other areas of their lives. Most notably Jain laywomen perform fasts that are believed to protect the health and welfare of one's husband and children. These fasts are said to prevent or cure illness by merit transfer and, with their accompanying pujas, by the production of protective amulets and substances which are then given to the person whose health is being protected. This paper will examine one fast and puja complex: the Ayambil Oli and Navpad Puja; and as a parallel one additional puja: Sri Padmavati Mahapuja in order to highlight how Jains understand the relationship between karma, magic, and illness.

### **Hiddeness and Otherness: Illness and Healing at an Indian Muslim Saint Shrine**

Carla Bellamy, Columbia University

Hāzirī, or presence, is a name applied to a range of practices and behaviors engaged in by pilgrims at Indian Muslim saint shrines. Drawing on recent ethnographic research at a previously unstudied Muslim saint shrine in northwestern India, this paper suggests that in contrast to other subcontinental healing systems, many of which conceptualize health as the restoration of balance or the expulsion of a negative entity, in haziri, healing derives from two conflicting processes: the cultivation of tensions often articulated through communalist language, and the negation of boundaries between ritual and everyday action. The paradox of haziri – that its healing power derives from the maintenance of certain tensions on the one hand and the negation of certain boundaries on the other – is the starting point for this paper's analysis of the ways in which pilgrims use haziri to conceptualize illness, health, and religious identity.



**A18-210**

### **Black Theology Group**

☐ **Sunday - 1:00 pm-2:30 pm**  
**CC-24C**

Anthony G. Reddie, Queens Theological Seminary, Presiding

Theme: *Black Theology: New Times, New Methods*

Joseph Tucker Edmonds, Duke University

*Black Theology and Black Internationalism: The Emergence of a Black Atlantic Christian Public Sphere*

Darby Kathleen Ray, Millsaps College

*Christic Imagination: A Way-Making Ethic from the Margins*

Brian Bantum, Duke University

*Who Do You Say I Am: Black Theology and Discipleship*

Ralph C. Watkins, Fuller Theological Seminary

*The Reradicalization of Black Theology: Introducing an Africana Ethnographic Black Studies Method for Doing Black / Womanist Theology*

Responding:

Victor Anderson, Vanderbilt University

☐ **Abstract**

**Black Theology Group**

Theme: *Black Theology: New Times, New Methods*

In recent years there has been a significant flourishing of theological discourses whose roots are found in the Black Theology movement. These developments have caused many to revisit the foundational assumptions and methodologies that have traditionally been associated with Black Theology. This session will investigate the ways that new methodological dimensions of Black Theology might be conceived when attention is paid to issues of discipleship, moral theory, and diasporan religious realities as they might be framed by a continued commitment to the radicalization of theology.

**Black Theology and Black Internationalism: The Emergence of a Black Atlantic Christian Public Sphere**

Joseph Tucker Edmonds, Duke University

This paper will address the emergence of a black Atlantic Christian public sphere that began to take shape in the closing decades of the nineteenth century and the beginning of the twentieth. This particular public sphere included thinkers as disparate as Edward Blyden and Haile Selassie who not only impacted the development of African American Christianities and its many varieties but also had a constitutive impact on the emergence of black Atlantic Christianities that were emerging throughout the black Atlantic world, specifically continental Africa. In conversation with black theology's continuing attention to transnationalism and the varieties of African American religious experiences (see Hopkins and Pinn), I examine Marcus Garvey and Simon Kimbangu, key religious figures during the

black internationalist movement of the 20th century, and begin to propose both new ways of reading alternative Christianities throughout the black diaspora as well as the import of these sources/movements for black theology.

### **Christic Imagination: A Way-Making Ethic from the Margins**

Darby Kathleen Ray, Millsaps College

At the margins of both biblical literature and African American culture lies an ethic of ingenuity—a positive valuation of imagination, wit, parody, and cunning, particularly as these “virtues” allow the dispossessed or vulnerable to contest the power of the powerful. I argue that when this ethic is viewed through the lens of a Way-making, incarnational theology, it can be seen as a manifestation of Christic imagination--a non-normative but liberative moral posture at the very heart of African American religious history.

### **Who Do You Say I Am: Black Theology and Discipleship**

Brian Bantum, Duke University

This essay will seek to address method in Black Theology, Christianity and other religions in the world by asking a preliminary question – what is Black Theology’s relationship to the church? Or to ask it in another way, what is it that suggests that a black theologian is different from a black religious scholar? What are the commitments, trajectories of thought, terms of engagement that are necessary in the questions and proposals of each discipline? I will offer a theological response which is centered upon a re-appropriation of central theological themes concerning Jesus and God’s relation with the world. That is, Christian theology is not a faint and weakened echo of a master’s religion, but rather it is the language of disciples seeking to describe a wide set of symphonic and dissonant claims upon one’s bodies and minds.

### **The Reradicalization of Black Theology: Introducing an Africana Ethnographic Black Studies Method for Doing Black / Womanist Theology**

Ralph C. Watkins, Fuller Theological Seminary

As we move into the twenty-first century there must be a re-radicalization of black / womanist theology that takes it back to the streets and puts in dialogue with the hip hop generation as they engage in the next wave of the struggle for freedom. In this paper I argue that the black church is on the periphery of the African American community and hip hop along with the theologians of the ‘hood have taken center stage. I am proposing that Black theology adopt theological ethnography as methodological principle that is rooted in Black / Africana studies. The black theological method I am proposing does not privilege the Christian church or Christian theology but rather suggest that the re-radicalization of black theology calls for including the theological reflections across the religious landscape that represents African diasporic community from the ‘hood to the church and back to the academy.

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A18-211



## Comparative Religious Ethics Group and Confucian Traditions Group

☐ **Sunday - 1:00 pm-2:30 pm**  
MM-Manchester 1

Keith Knapp, The Citadel, Presiding

Theme: *The Problem of Evil in Neo-Confucianism*

Tsingsong Vincent Shen, University of Toronto  
*The Problem of Evil in Early Neo-Confucian Philosophers*

Franklin Perkins, DePaul University  
*Jiao Xun and the Problem of Moral Evil*

Yong Huang, Kutztown University  
*Alien Qi (Ke Qi): Cheng Brothers' Explanation of the Origin of Evil*

Responding:

Robert C. Neville, Boston University

☐ **Abstract**

### Comparative Religious Ethics Group and Confucian Traditions Group

Theme: *The Problem of Evil in Neo-Confucianism*

This panel explores the Neo-Confucian conceptions of evil. Neo-Confucians believe that human nature, instead of having the mere beginnings of the good as Mencius claims, is fully virtuous. Thus, they have a more difficult task of accounting for the origin of evil. In general, they tend to use the idea of qi to explain it, but it raises some serious questions: Is the difference between the qi of good people and that of bad people caused by environment or by people themselves? If the former, are bad people not responsible for their being bad? If the latter, what is the distinction between good people who take care of their qi and bad people who don't? Moreover, how is the qi of humans (whether good or bad), which can be cultivated, different from that of animals, which cannot, even though many Confucians do consider bad people as no different from animals?

#### **The Problem of Evil in Early Neo-Confucian Philosophers**

Tsingsong Vincent Shen, University of Toronto

This paper will deal with the problem of evil in Neo-Confucianism both historically and

conceptually. On its historical side, this paper will focus on early North Song Neo-Confucians such as Zhou Dunyi, Two Cheng Brothers and Zhangzai. On its Conceptual side, this paper will develop on three levels: First, on the ontological/cosmological level, neo-Confucian explanation of evil refers to the concept of qi serving as the principle of determination and therefore of finitude. Second, on the level of human nature, it refers to the concept of human nature of physical temperament, in distinction from human nature of Heaven Endowment, which is purely good. Third, on the moral level, it refers to the concept of egoist self-enclosure, in distinction from ren and impartiality. I'll redefine all these three levels of conceptual analysis in the context of my philosophy of contrast and concept of strangification.

### **Jiao Xun and the Problem of Moral Evil**

Franklin Perkins, DePaul University

This presentation will examine Jiao Xun (1763-1820) as one example of how Neo-Confucians have dealt with the problem of moral evil. First, it will explain Jiao Xun's account of moral evil through an examination of his view of human nature in the *Mengzi Zhengyi*. Second, it will examine how Jiao Xun justifies a more pessimistic account of human nature through the *Mengzi* itself, particularly contrasting his interpretations with those of Zhu Xi. Third, the paper will examine how Jiao Xun's more pessimistic view of human nature is driven by his fear that emphasizing the goodness of human beings diminishes the importance of study and reliance on the authority of past sages. The paper concludes by showing how the humanism of Confucianism, the fact that both evil and salvation must come from human beings themselves, tends create problems either in accounting for moral evil or moral goodness.

### **Alien Qi (Ke Qi): Cheng Brothers' Explanation of the Origin of Evil**

Yong Huang, Kutztown University

In this paper, I go beyond the common understanding that the Cheng brothers appeals to the idea of qi (material force) to explain the origin of evil. I argue that the qi that is constitutive of human beings, good or evil, is pure, in contrast to the qi that is constitutive of beasts, which is turbid. This constitutive qi is what they call host qi (zhu qi) or inner qi (nei qi), which is in contrast to alien qi (ke qi) or external qi (wai qi). The latter is the natural and social environment in which human beings live and from which they receive nourishments for their host qi. It is the quality of this alien qi, clear or turbid, and the way human beings deal with such qi that cause the differentiation between good people and evil people.



**A18-212**



**Critical Theory and Discourses on Religion Group and Cultural History of the Study of Religion Consultation**

☐ **Sunday - 1:00 pm-2:30 pm**

## **GH-Manchester I**

Gustavo Benavides, Villanova University, Presiding

Theme: *China's "Isms": Studies in the Production of Difference and Unity*

Theodore Cook, Stanford University

*Taxon, Container, or Label? On the Referential Functions of the Term "Daoism"*

Clarke Hudson, University of Virginia

*Medieval "Daoist" Polemics and the Production of Difference and Unity*

Cuong Mai, Indiana University, Bloomington

*Redescribing "Buddhism" and "Popular Religion": Contesting Ritual Power and Constructing Alternative Moral Communities through Buddhist Rites for the Dead in Early-Medieval China*

Responding:

Stephen R. Bokenkamp, Arizona State University

### **☐ Abstract**

#### **Critical Theory and Discourses on Religion Group and Cultural History of the Study of Religion Consultation**

Theme: *China's "Isms": Studies in the Production of Difference and Unity*

In studying the history of religion in China, it has been customary to make distinctions between various "isms," such as "Confucianism," "Buddhism," "Daoism," or "popular religion." Such "isms" draw on pre-modern Chinese categories, yet are also marked by the Euro-American history of missionary and colonial contact with China. Thus, these "isms" may bring murkiness as well as clarity to our understanding of Chinese religions—due to conceptual mistakes or ideological distortions, both in Chinese and in the Western intellectual history, and both before and after these histories became intertwined. This panel attacks this nest of problems from at least two different angles, addressing both conceptual confusion in Western scholarship and the struggle to construct categories in pre-modern China.

#### **Taxon, Container, or Label? On the Referential Functions of the Term "Daoism"**

Theodore Cook, Stanford University

"What is Daoism?" Many scholars have approached this question by attempting to establish an authoritative set of referents, with the implicit goal of arriving at a consensus on a single uncontested definition of the term. Yet different referential functions of the same term, applied to the same data in the context of various discourses, may circumscribe very different sets of things. This paper re-frames the question in a way that goes beyond simply asking

what the term “Daoism” refers to, and addresses how it refers to things. It focuses on three different ways in which historical and contemporary agents, as participants in various discourses, have delineated shifting sets of referents for the contentious term “Daoism”: 1) as a taxon, 2) as a container, and 3) as a label.

### **Medieval “Daoist” Polemics and the Production of Difference and Unity**

Clarke Hudson, University of Virginia

With the reflexive trend in recent scholarship, scholars have become aware that terms like “Daoism” or “Chinese Buddhism” have their own histories within Western discourses, and so may be dubious tools for understanding religion in Chinese history. However, such terms, and the ideologies or strategies of the Western scholars who use the terms, may also overlap with Chinese categories, ideologies, and strategies. In this presentation, I study the schemes for categorizing institutions, lineages, traditions, or practices within medieval inner-alchemical writings. I apply C. Bell’s work on “elite/folk” dichotomies in Chinese popular religion to the question of “Daoism/Buddhism” dichotomies and other dao-schemes within inner-alchemical discourse. I take what Bell calls a third-stage approach, showing how the production of daos is just one effect of a larger process of production of difference and unity by religious salesmen attempting to market teachings and create networks and institutions.

### **Redescribing "Buddhism" and "Popular Religion": Contesting Ritual Power and Constructing Alternative Moral Communities through Buddhist Rites for the Dead in Early-Medieval China**

Cuong Mai, Indiana University, Bloomington

Recent theoretical literature offers insights into the dangers of thinking with categories and metaphors that tend toward reification, reductionism, and conceptual bifurcation. When scholars uncritically adopt problematic categories such as "Buddhism" and "popular religion," complex strategies of discourse and practice are misrepresented as "interactions" or patterns of “influence” among discrete traditions imagined as monolithic, bounded wholes. Six Dynasties Chinese anomaly tale literature and votive-epigraphy record representations of the deployment of Buddhist death rituals in the popular domain. Such materials have been seen as unambiguously "Buddhist," but I suggest that they can also reveal strategies of contestation and negotiation, instances when discourse and practices were used to demarcate ritual power and moral legitimacy while proposing to meet common ritual needs. More broadly, I will look at how religious communities use the contesting of ritual power and construction of moral communities to represent themselves to themselves while defining themselves against perceived others.



**A18-213**

**Feminist Theory and Religious Reflection Group and Womanist Approaches to Religion and Society Group**

☐ **Sunday - 1:00 pm-2:30 pm**  
**CC-31A**

Shelly Rambo, Boston University, Presiding

Theme: *Pedagogy and Power: Teaching toward Transformation in Feminist/Womanist Theory and Theology*

Paula McGee, Claremont Graduate University  
*Pedagogy and Power: Claiming Power in the Womanist/Feminist Religion Classroom*

Brandee Jasmine Mimitzraiem, Drew University  
*In Praise of the Self-Reliant Amazon: The Transforming Power of Black Femininity Configured through the Limits of Discourse*

Karen Teel, University of San Diego  
*Christian Womanist Ethics as a Resource for Feminist Antiracist Theological Pedagogy*

☐ **Abstract**

**Feminist Theory and Religious Reflection Group and Womanist Approaches to Religion and Society Group**

Theme: *Pedagogy and Power: Teaching toward Transformation in Feminist/Womanist Theory and Theology*

**Pedagogy and Power: Claiming Power in the Womanist/Feminist Religion Classroom**

Paula McGee, Claremont Graduate University

The paper makes suggestions for womanists and feminists that are teaching in majority culture environments. The feminist/womanist pedagogical strategies of shared power are challenged. The strategy assumes that women and women of color already have power and authority when they enter the classroom. The paper warns womanists and feminists to rethink sharing power before they actually have it. The classroom may be the first time that many students have ever experienced a woman in a position of power, especially for students from traditional religious backgrounds. Sharing power with these students only invites them to exercise their power and privilege, which comprises the teaching experience. Shared power is recommended as a pedagogical strategy, but it is suggested with other strategies for womanists and feminists to be better equipped for the volatile experiences in the womanist/feminist/postcolonial religion classroom.

**In Praise of the Self-Reliant Amazon: The Transforming Power of Black Femininity Configured through the Limits of Discourse**

Brandee Jasmine Mimitzraiem, Drew University

“In Praise of the Self-Reliant Amazon” is both a critique of postmodernity and a defiant defense of feminist liberation. By focusing on the fluidity of race and gender in postmodern

thought, this paper configures a symbol of Black Femininity through the use of the derogatory concept of the “Self-Reliant Amazon” in Eldridge Cleaver’s *Soul on Ice*. Cleaver’s myth of the Self-Reliant Amazon posits Black femininity as antithetical to white femininity and hopelessly hazardous for Black masculinity. In contrast, the term is used symbolically here as a virtuous ideal critical for feminist religious scholars. The power of the Self-Reliant Amazon is harnessed through the limits of discourse – by combining postmodern feminism, liberation theologies, and postcolonial theories on race and empire.

**Christian Womanist Ethics as a Resource for Feminist Antiracist Theological Pedagogy**  
Karen Teel, University of San Diego

This paper places the author, a Roman Catholic feminist theologian and pedagogue, in dialogue with Christian womanist theological ethicists such as Katie Cannon and Emilie Townes. In their guidelines for feminist-womanist dialogue and in their scholarly method, these thinkers provide a rich resource for feminist pedagogical strategies for modeling antiracist behavior and thought processes in the classroom. For example, womanist scholarship cautions feminist pedagogues to define carefully the extent of our own understanding of others’ experiences without dismissing them, and it helps us to insist that students engage in critical self-examination by demonstrating it ourselves. By asking students to reflect on the meaning not only of racism but also of privilege, and by modeling honest self-disclosure in the classroom, feminist pedagogues make clear that all students—not only the ones who are “oppressed”—can and must grapple with the problem of systemic racism.

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**A18-214**

**Japanese Religions Group and Religion, Film, and Visual Culture Group**

☐ **Sunday - 1:00 pm-2:30 pm**  
**GH-Mohsen**

Jason Josephson, Princeton University, Presiding

Theme: *Ethnography without Text: The Practice of Filmmaking in the Study of Japanese Shin Buddhist Religious Practices*

Panelists:

Donna S. Mote, Emory University

Responding:

Barbara Ambros, University of North Carolina, Chapel Hill

☐ **Abstract**

## Japanese Religions Group and Religion, Film, and Visual Culture Group

Theme: *Ethnography without Text: The Practice of Filmmaking in the Study of Japanese Shin Buddhist Religious Practices*

In the study of religious practices in their local moral interpersonal contexts, the practice of filmmaking affords scholar-researchers both ethical and practical stances by which to approach their subjects. This session will begin with a screening of *A Miyoshi Obon* (46 minutes), an ethnographic film in the mode of observational cinema about Obon, the Japanese Buddhist Festival of the Dead, as it is observed in rural northern Hiroshima prefecture. The film privileges the integrity of Obon practices as such, that is, how people do what they do and where and with whom as well as what they do. Moreover, the film privileges the roles of lay people over those of identified ritual experts in the carrying out of religious practices. Following the screening and the comments of a respondent, all are invited to take part in a question-and-answer-style discussion with the panel.

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**A18-215**

## Latina/o Religion, Culture, and Society Group

☐ **Sunday - 1:00 pm-2:30 pm**  
**GH-Annie**

Luis Enrique Murillo, Trinity University, Presiding

Theme: *Varieties of Latino/a Religious Experience and Expression*

Hjamil A. Martinez Vazquez, Texas Christian University  
*"Reversion" as a Process for the Re-construction of Latina/o Identity: The Story of Latina/o Muslims in the United States*

Elaine Padilla, Drew University  
*Latina Shekinah: Exile and the Hope of Homemaking*

Responding:

Jean-Pierre Ruiz, St. John's University

Business Meeting:

Carmen Marie Nanko-Fernandez, Catholic Theological Union, Presiding  
Benjamin Valentin, Andover Newton Theological School, Presiding

☐ **Abstract**

## **Latina/o Religion, Culture, and Society Group**

Theme: *Varieties of Latino/a Religious Experience and Expression*

This session explores and engages a variety of expressions and sources from some distinct forms of religious traditions found among U.S. Latino/as. There is a focus on intersections with "non-Christian" religious practices, sources and communities.

### **"Reversion" as a Process for the Re-construction of Latina/o Identity: The Story of Latina/o Muslims in the United States**

Hjamil A. Martinez Vazquez, Texas Christian University

Given this absence of major academic research exploring the Latina/o Muslim communities, their voices have been absent of the field of Hispanic/Latina/o religious studies. I argue that by bringing Latina/o Muslim stories and voices to the forefront we can transform the way we understand Latina/o religious identity. More concretely, this paper makes a significant contribution to Hispanic/Latina/o religious studies by problematizing the role of religion in the construction of Latina/o identity in the United States. Since Latina/o religious life in the United States has been analyzed in the context of Christianity this new perspective will open the field and the understanding of religious experiences.

### **Latina Shekinah: Exile and the Hope of Homemaking**

Elaine Padilla, Drew University

This paper examines the Jewish figure of Shekinah—the personification of female divine presence who accompanied the Jews in exile—as a theological resource for reflecting on the homelessness experienced by Latin American women living in the United States. From exilic Judaism, when the people had long been without land and temple, Shekinah arose. Shekinah became a personified presence of God in exile more fully developed as a distinct female divine person by kabbalistic Jewish mystics. María Pilar Aquino and María Clara Bingemer, two Christian feminist theologians in Latin America, have recognized Shekinah as a helpful concept that animates theology with its female divine images, but they have not yet adequately explored Shekinah in light of the experience of exile. I will seek to show that the figure of Shekinah can be a symbol of divine accompaniment in exile that can foster a vision of hope for the making of a home.

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**A18-216**

## **Mysticism Group**

☐ **Sunday - 1:00 pm-2:30 pm**  
**GH-Maggie**

June McDaniel, College of Charleston, Presiding

Theme: *Women's Asceticism: The Mysticism of Love and Emptiness*

Joe Conti, California State University, Fullerton

*The Contemplative Psychology of Bernadette Roberts: The Nature of Consciousness in Mystical Union and in the Marketplace*

Kirsten Heacock Sanders, Duke University

*Penance as Imitatio Christi: The Role of Sin in Discipleship in Angela of Foligno*

Charlotte Radler, Loyola Marymount University

*Mystical Transgressions: Asceticism, Love, and Knowledge in Catherine of Alexandria*

## ☐ **Abstract**

### **Mysticism Group**

Theme: *Women's Asceticism: The Mysticism of Love and Emptiness*

This paper panel will examine the mystical and ascetic practices of three women: Bernadette Roberts, Angela of Foligno and Catherine of Alexandria. The papers explore the religious activities and experiences of God and emptiness that these women described as part of the path to mystical union. The papers will explore such themes as chastity and mystical marriage, self-torture and suffering, and spiritual transformation through the dissolution of the ego.

### **The Contemplative Psychology of Bernadette Roberts: The Nature of Consciousness in Mystical Union and in the Marketplace**

Joe Conti, California State University, Fullerton

Bernadette Roberts has made an signal contribution to the literature of Christian spirituality by clarifying two major movements of the spiritual journey. The first begins with asceticism and climaxes in Mystical Union-- also termed by Roberts "no-ego." The second begins with the "marketplace stage" --years of profound self-giving-- and is consummated in a radical kenosis Roberts terms "no-self": the complete falling away of self as a precondition to full participation in the divinized humanity of Christ. Combining a renewed sanjuanist faculty-psychology with contemporary psychological elements, Roberts' innovative understanding of self and soul cogently illumines Mystical Union and the marketplace stage, by positing a grace-driven transformation of vital elements of consciousness-- namely, the "reflexive mechanism," the "unconscious phenomenal self," and the "feeling center." Roberts' development of a robust post-Union marketplace stage is compellingly consistent with the essential end of the Union: authentic human existence fully lived in God.

### **Penance as Imitatio Christi: The Role of Sin in Discipleship in Angela of Foligno**

Kirsten Heacock Sanders, Duke University

To seek suffering was not novel for ascetics of the medieval Church. Theologically, suffering has been affirmed as retaining the possibility to elicit transformation in the life of the one

who suffers. What makes Angela of Foligno unique among her counterparts is not her desire to suffer. Angela's distinction lies in her insistence on experiences that seem to cross the line from suffering, to torture, and the way her desire for these experiences colors her theological vocabulary. For many of the mystics, self-inflicted bodily suffering provides not a challenge to the integrity of the divine-human relationship but actually a medium for the soul's embodied experience of God. How do we psychologically, theologically, and ethically evaluate texts where what the individual desires appears to be torture? What is wrong with Angela? Or is it rather we who have overlooked the connection between torture and redemption?

### **Mystical Transgressions: Asceticism, Love, and Knowledge in Catherine of Alexandria**

Charlotte Radler, Loyola Marymount University

During the Middle Ages, Catherine of Alexandria emerged as one of the most popular and beloved patron saints. The purpose this paper is two-fold. First, I explore the relationship between asceticism, love, and knowledge in her narrative. I isolate the interconnection between her ascetical practices, her affective mysticism, and her intellectual capabilities. Second, I argue that Catherine's narrative, on the one hand, contains archetypal features of saint such as a beautiful, young, virginal princess who resists impure advances, suffers unjust torture and dies, and inspires religious conversion. However, on the other hand, Catherine's narrative is transgressive (and thus problematizes the archetype) because she as the intellectual converts non-Christians through secular reasoning and marries Christ. The narrative is also transgressive in and through its various appropriations where localized reconstructions (in terms of content and genre) destabilize the meaning and function of the narrative.

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**A18-217**

### **New Religious Movements Group and Western Esotericism Group**

☐ **Sunday - 1:00 pm-2:30 pm**  
**MM-Warner Center**

Sarah Pike, California State University, Chico, Presiding

Theme: *Exchange and Innovation: Esotericism in New Religions*

Ann Gleig, Rice University

*Divine Individualism or Mystical Humanism? The Diamond Approach: American Esotericism in the Twenty-First Century*

Daniel McKanan, St. John's University

*Faith in the Phalanx: Esotericism, Socialism, and the American Fourierist Movement*

Stephen Wehmeyer, California State University, Northridge

*Re-envisioning the Visionary: The Initiatory Art of Edith V. Tenbrink*

Paul Ivey, University of Arizona

*The Temple of the People: Theosophy, Socialism, and Electricity at Halcyon, California*

The Western Esotericism Group's Business Meeting will be held Sunday, 6:30 pm-8:00 pm in the Program Unit Chair's Lounge (MM-Business Suite 1)

☐ **Abstract**

**New Religious Movements Group and Western Esotericism Group**

Theme: *Exchange and Innovation: Esotericism in New Religions*

The jointly sponsored session of the New Religious Movements and Western Esotericism Groups will explore exchange and innovation of esoteric ideas in new and emergent religions. New religious movements often begin as a correction to or protest against existing religions and provide rich expressions of esoteric practices and knowledge.

**Divine Individualism or Mystical Humanism? The Diamond Approach: American Esotericism in the Twenty-First Century**

Ann Gleig, Rice University

Jeffrey Kripal has recently claimed that we are witnessing the emergence of a new American esotericism that operates with democratic principles, individualist values, secular notions of religion, and socially liberal agendas and is suspended between the revelations of Asian religious traditions and the democratic, pluralistic, and scientific revolutions of modernity. This paper follows Kripal by offering A.H. Almaas's Diamond Approach as an example of a contemporary American esoteric movement that includes something of both the European enlightenment and the Asian "Enlightenment" traditions. I argue that the Diamond Approach is particularly reflexive of the contemporary translation and innovation of American esotericism on two accounts. First, because it weds premodern, particularly Asian, mysticism with modern Western psychology to produce an integrative psychospiritual model of the human being. Second, because its incorporation of Asian and Western esoteric and secular models of subjectivity, reconciles American concerns with individual development with Asian concerns of self-transcendence.

**Faith in the Phalanx: Esotericism, Socialism, and the American Fourierist Movement**

Daniel McKanan, St. John's University

This paper will explore the interplay of esoteric, liberal, and socialist ideas in an American communal movement that has often been categorized as non-religious. Fourierism, also known as Associationism, was the most exciting model of communal life for American social reformers in the 1840s. Though it claimed to be "scientific" rather than sectarian, it blended the esoteric cosmology of French socialist Charles Fourier with the liberal ideas of Transcendentalists and social reformers. Few Fourierist communities lasted more than a decade, but they provided an important impetus for both the Spiritualist movement and

subsequent socialist traditions. They also responded in a creative way to the challenges of disestablishment, promoting an esoteric Christian economy even as they embraced the secular state. This case study will thus shed important light on the neglected role of esoteric traditions in shaping American religion and culture.

### **Re-envisioning the Visionary: The Initiatory Art of Edith V. Tenbrink**

Stephen Wehmeyer, California State University, Northridge

Edith Valentine Tenbrink, a prolific but little known esoteric artist, lived and worked in Los Angeles between 1920-1963. Her paintings incorporate Judeo-Christian and Islamic sacred imagery, as well as Gnostic, Astrological, Alchemical, and Masonic themes. In this paper, I explore the Tenbrink paintings as examples of what I have chosen to call "Initiatory Art" a concept based in a behavioral approach to art and its creation, which proves to more accurately describe the work of artists working within specific esoteric traditions who are often miscategorized as "outside" or "visionary" artists. Using Tenbrink's work as a salient, but by no means singular, example of this new category we wish to delineate five points that distinguish Initiatory Art as a genre.

### **The Temple of the People: Theosophy, Socialism, and Electricity at Halcyon, California**

Paul Ivey, University of Arizona

Religious ideas intersected with socialism, science and healing in several theosophical groups in California in the early twentieth century, among them the Temple of the People. Founded in 1903 by Syracuse physician William Dower and spiritual leader Francia LaDue, the group emphasized universal brotherhood and native American spirituality as ideals in erecting their intentional community called Halcyon. They conceived it as a cooperative venture in property, mixed agriculture and pottery emerging from the socialism of Eugene Debs. Temple theology was based on a reinterpretation of Helena Blavatsky's teachings, and many of the spiritual ideas emanating from the group focused on electricity and the vibrations of music as important spiritual forces. My paper will outline the contexts for the generation of these ideas, including the building of Halcyon, and address the solidification of the group's spiritual ideas in a community setting that emphasized inventiveness as key to spiritual evolution.

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**A18-218**

## **Practical Theology Group and Reformed Theology and History Group**

☐ **Sunday - 1:00 pm-2:30 pm**  
**CC-25B**

William C. Placher, Wabash College, Presiding

Theme: *Constructing Narratives of Redemption: Theological Dialogues with David Kelsey's*

## Imagining Redemption

John E. Thiel, Fairfield University

*Promises to Keep: Some Thoughts on Kelsey's Argument in Imagining Redemption*

Joy Ann McDougall, Emory University

*The Freedom of the Christian and the Gendered Bondage of the I/Eye: A Feminist Reimagining of Redemption*

Serene Jones, Yale University

*Narratives of the Unredeemed*

Don Saliers, Emory University

*Liturgy and Human Redemption: Eulogistic Evasions and Eschatological Efficacy*

### ☐ **Abstract**

#### **Practical Theology Group and Reformed Theology and History Group**

Theme: *Constructing Narratives of Redemption: Theological Dialogues with David Kelsey's Imagining Redemption*

In *Imagining Redemption* David Kelsey proposes a provocative theology of redemption. A particular narrative of “evil undergone” provides the occasion to imagine three “ways of redemption:” redemption as “making up for the world’s bad performances,” as “freedom from alien control,” and as “a promise made good.” Kelsey aims not only to construct persuasive theological narratives of redemption, but to subvert the “theory-application” picture of how systematic and pastoral theology relate to one another. His approach will be justified, Kelsey argues, in the doing -- by illuminating “what earthly difference Jesus makes” in situations of evil and distorted human relations. This session offers theological dialogues with Kelsey’s work. Each paper examines key concepts in *Imagining Redemption*, e.g., God and providence, the freedom of the Christian, divine promise and the shape of the Christian life. Furthermore, each extends Kelsey’s project, by engaging it with different predicaments of experienced evils and human suffering.

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**A18-219**

#### **Religion and Ecology Group**

☐ **Sunday - 1:00 pm-2:30 pm**  
**CC-24B**

Vijaya Nagarajan, University of San Francisco, Presiding

Theme: *Forests of Belonging: The Contested Meanings of Trees and Forests in India*

Robert Menzies, Concordia University  
*Forest Paradigms in Vrat Kathas*

William Elison, University of Chicago  
*“Bonafide Tribals”’: Religion and Recognition among Denizens of Mumbai’s Forest Frontier*

Eliza Kent, Colgate University  
*A Road Runs through It: Changing Meanings in a Sacred Grove in Tiruvannamalai, Tamil Nadu*

Albertina Nugteren, Tilburg University  
*Darubrahma: Recent Developments in the Ritual Quest for Sacred Trees and the Subsequent Production of Wooden Murtis at Puri and Bhadrak, Orissa*

## □ **Abstract**

### **Religion and Ecology Group**

Theme: *Forests of Belonging: The Contested Meanings of Trees and Forests in India*

This panel takes a new approach to the study of religion and nature in Hindu India by drawing on recent ethnography to examine the political and religious meanings that priests, pilgrims and ordinary devotees attribute to forests and trees today. Attentive to the rapidly changing social and ecological environment of contemporary India, these studies investigate how people relate to forests and trees that are in various ways set apart, whether as a natural park for the preservation of endangered flora and fauna or a deity’s shrine. In these papers, trees and forests emerge not as peaceful retreats from the hurly-burly profane world, but rather as zones of contestation between competing definitions of ritual authority, progress, and authenticity.

### **Forest Paradigms in Vrat Kathas**

Robert Menzies, Concordia University

This paper will examine how vrat kathas (Hindu women’s domestic literature) present the forest as a place for the reception of religious knowledge. It will argue that the stories put themselves on par with divinely revealed texts through emulating certain themes in these texts. Secondly, the paper will argue that vrat kathas present women as ritualists whose actions are more effective than men’s actions are. Finally, while the vrat kathas do seem to “emulate” the male models, they also posit superiority of both the woman as a ritualist and the vrat as a ritual. Thus, the vrat kathas posit the superiority of vrat rituals, vrat stories, and vrat performers as superior to the “elite” male forms they are ostensibly emulating.

### **“Bonafide Tribals”’: Religion and Recognition among Denizens of Mumbai’s Forest Frontier**

William Elison, University of Chicago

The Sanjay Gandhi National Park is part of a forest straddling Mumbai's northern frontier. The area contains a number of settlements whose population and history have been called into question of late by environmentalists' efforts to rid the Park of human habitation. Focusing on a lawsuit filed by some of the forest's inhabitants, I will unpack the construction and negotiation of tribal (adivasi) identity through 1) the archives of the state, 2) local religious practices, and 3) public-cultural discourse and imagery. Debate leading up to the court's 2003 decision hinged on the question of criteria determining who was and was not a "bonafide tribal." I will examine a move made by Mumbai-area adivasis to represent tribal as a religious category, defined in relation to cultic veneration of local or "natural" deities—and thus, by implication, against modern metropolitan Hinduism.

**A Road Runs through It: Changing Meanings in a Sacred Grove in Tiruvannamalai, Tamil Nadu**

Eliza Kent, Colgate University

Through an analysis of the rituals and beliefs surrounding forested shrines to local forms of Lord Rama in Scheduled Tribe communities in Tamil Nadu, I will argue that the primary reason why forest produce is protected from over-use is not due to belief in the intrinsically sacred nature of the plants and trees, but because the forest belongs to the deity. To transgress the boundaries of the deity's shrine is to invite Rama's wrath, as narratives of mysterious paralysis, fire and sudden illness suggest. In addition, the groves provide a crucial backdrop to annual rituals in which the community's identity as a fierce, forest-dwelling warrior community is reinforced. However, opportunities to enter into networks that connect young people to regional centers seem to be making that inherited identity less attractive, as indicated by another set of narratives that describe how young people now fearlessly transgress the taboos surrounding the grove

**Darubrahma: Recent Developments in the Ritual Quest for Sacred Trees and the Subsequent Production of Wooden Murtis at Puri and Bhadrak, Orissa**

Albertina Nugteren, Tilburg University

At Puri, every twelve years or so, the statues of the wooden deities in the great Jagannath Temple have to be ritually renewed. In a carefully scripted and partly secret procedure that may take as much as ninety days, four sacred trees are selected, cut, transported, and sculpted into images for the main altar. In a recent development, when a new satellite temple was established in Bhadrak, Orissa, it was claimed that exactly the same procedure was followed, under strict surveillance of the Puri temple priests. After a short description, elements of continuity and discontinuity will be analysed, and ritual re-enactment will be presented as a key factor in understanding this archaic practice.



**Religion and Popular Culture Group**

☐ **Sunday - 1:00 pm-2:30 pm**  
**GH-Cunningham**

Rebecca Sachs Norris, Merrimack College, Presiding

Theme: *Playing the Game: An Interactive Exploration of Religious Games and Toys*

Panelists:

Nikki Bado-Fralick, Iowa State University

☐ **Abstract**

**Religion and Popular Culture Group**

Theme: *Playing the Game: An Interactive Exploration of Religious Games and Toys*

Sales of religious games are growing rapidly, with Christian, Jewish, Muslim, Hindu and Buddhist games easily available online. Parents desire quality entertainment for their children—products to serve as alternatives to morally questionable games and to transmit religious culture by instilling values and beliefs. The converse is also true; they serve as evidence of cultural values, and the rapid growth of this industry is indicative of existing cultural currents, such as the construction of “fun” as a necessary good, and religious commerce in the global economy. This is a participatory session on religious board games and toys. After a brief introduction to some of the issues raised by contemporary religious games, including the uneasy intersections of religious education, fun, competition, and commercialism, the audience will be invited to play and discuss religious board games such as *Missionary Conquest*, *Karma Chakra*, *Vatican*, *The Mahabarata Game*, *Mortality*, and *The Great Mosque Game*.

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**A18-221**

**Religion, Politics, and the State Group**

☐ **Sunday - 1:00 pm-2:30 pm**  
**GH-Manchester F**

Erik Owens, Boston College, Presiding

Theme: *Religion and the Politics of the Common Good*

Jennifer Ayres, Emory University

*It's Not What You Said, It's How You Said It: Relational Political Activism among Liberal*

*Protestants*

Brantley Gasaway, Drake University

*No Justice, No Good: Progressive Evangelical Interpretations of the Politics of Community and the Common Good*

Seth Dowland, Duke University

*Focusing on the Family: How the Religious Right Defined the Common Good, 1977-1983*

Luke Bretherton, University of London

*Political Theology, Broad-based Community Organizing, and Pursuit of the Common Good*

Business Meeting:

Barbara A. McGraw, Saint Mary's College of California, Presiding

☐ **Abstract**

### **Religion, Politics, and the State Group**

Theme: *Religion and the Politics of the Common Good*

#### **It's Not What You Said, It's How You Said It: Relational Political Activism among Liberal Protestants**

Jennifer Ayres, Emory University

In a widely publicized letter to President George W. Bush upon his reelection to office, Bob Jones III, president of Bob Jones University, wrote, "You owe liberals nothing. They despise you because they despise your Christ." The Christian Alliance for Progress responded: "Know that you do not speak for us. We oppose so many of your words and deeds. But though we may disagree with you, we offer this declaration in a spirit of openness. We hope you will respond in kind." In popular political discourse, both Christian conservatives and progressive evangelicals accuse liberal Christians of compromising Christian faith. In this paper, I examine how liberal theology's emphasis on the formation of respectful and inclusive relationships is, for them, not only a means to but also constitutive of the common good. This relational character of liberal Protestant activism bears implications for the very shape of political discourse itself.

#### **No Justice, No Good: Progressive Evangelical Interpretations of the Politics of Community and the Common Good**

Brantley Gasaway, Drake University

This paper explores how progressive evangelicals have placed the ideals of community and "the common good" at the foundation of their political engagement. Drawing upon the writings of representatives such as Jim Wallis and Ron Sider, this paper examines how their movement emphasizes not only individual rights but also responsibilities for the common good. The common good results from basic social and economic conditions that allow all of

the community's members, not merely a subset, to prosper. Distributive justice provides the vital framework for achieving the common good by correcting gross social inequalities and restoring people to dignified community participation. The common good thus requires that underprivileged community members receive disproportionate benefits. This paper concludes by analyzing how the priority of justice and substantive equality have led progressive evangelicals over the past three decades to support policies ranging from affirmative action to the Equal Rights Amendment to federal social services.

### **Focusing on the Family: How the Religious Right Defined the Common Good, 1977-1983**

Seth Dowland, Duke University

This paper takes a historical approach to display how leaders of religious right conceptualized the “common good” in ways fundamentally opposed to those on the political left. Conservative evangelicals believed establishing the common good involved, first and foremost, defense of the family. They contended that families possessed both a spiritual and instrumental value. Because God had established the family in scripture—and because the family had proven to be such a marvelous incubator of American leaders—conservative Christians argued for its primacy in the ordering of society. This focus on the family helps explain the importance conservative evangelicals attached to the repeal of abortion rights, opposition to the ERA, resistance of the gay rights movement, and the defense of “parents’ rights.” Each of these initiatives reflected conservative evangelicals’ belief that defending the family was the paramount task of Christian political involvement.

### **Political Theology, Broad-based Community Organizing, and Pursuit of the Common Good**

Luke Bretherton, University of London

The paper analyses theologically broad based community organising exemplified by the work of the Industrial Areas Foundation in the US. Drawing on a range of sociological studies of churches involved in community organising the paper assesses the practice of such churches in critical dialogue with recent developments in political theology. The paper assesses whether broad based community organising, especially that which involves a number of different religious traditions working in coalition, represents a way in which a common good can be pursued without either cooption by the state, inter-religious conflict or the commodification of Christianity by the market, while at the same time, enabling differences between religious traditions to be respected. While arguing that involvement in community organising is a form of faithful political witness, the paper develops a theological critique of it that raises a number of questions about its rationale and practice.

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**A18-222**

## **Science, Technology, and Religion Group**

☐ **Sunday - 1:00 pm-2:30 pm**

**CC-25A**

Philip Hefner is unable to attend for medical reasons. The session has been cancelled.

Greg Peterson, South Dakota State University, Presiding

Theme: *Philip Hefner on Science and Theology: From Pre-history to Post-history?*

Panelists:

Philip Hefner, Lutheran School of Theology

**Abstract**

**Science, Technology, and Religion Group**

Theme: *Philip Hefner on Science and Theology: From Pre-history to Post-history?*

Philip Hefner is unable to attend for medical reasons. The session has been cancelled.

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**A18-223**

**Tantric Studies Group**

**Sunday - 1:00 pm-2:30 pm**

**CC-26A**

David Gray, Santa Clara University, Presiding

Theme: *The Tantras in East Asia: Workshop*

Panelists:

Charles D. Orzech, University of North Carolina, Greensboro

Henrik H. Sorensen, Copenhagen Seminar for Buddhist Studies

Richard K. Payne, Graduate Theological Union

Responding:

John R. McRae, Komazawa University

**Abstract**

## Tantric Studies Group

Theme: *The Tantras in East Asia: Workshop*

What became of the Tantras when they were exported to East Asia? *Tantras in East Asia*, a volume now being developed which is to be published in Brill's "Handbook" series, is designed to address this question. This 90 minute session will be used as a workshop to present key facets of the project and to raise major issues for discussion among the scholars present. Our panel will consist of the editors of each section, a presider and a discussion leader. Each editor will make a brief presentation before turning to the discussion. The purpose of the workshop is to present preliminary findings, to draw on the expertise of the scholarly community represented by the Tantric Studies Group of the AAR, and to incorporate insights from scholars present into the final draft of the manuscript.

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**A18-224**

### **North American Hinduism Consultation and Yoga in Theory and Practice Consultation**

☐ **Sunday - 1:00 pm-2:30 pm**  
**GH-Gibbons**

#### **New Program Unit**

Gregory Grieve, University of North Carolina, Greensboro, Presiding

Theme: *Hindu Texts in North American Contexts*

Reid Locklin, University of Toronto

*Conquest of New Quarters: Rewriting the Sacred Geography of Advaita*

Lola L. Williamson, Millsaps College

*Paramahansa Yogananda and His American Editors*

Mark Singleton, Cambridge University

*The Classical Reveries of Neo-Hatha Yoga: Rewriting, Repression, Assimilation*

Responding:

Stuart R. Sarbacker, Northwestern University

☐ **Abstract**

**North American Hinduism Consultation and Yoga in Theory and Practice Consultation**

Theme: *Hindu Texts in North American Contexts*

### **Conquest of New Quarters: Rewriting the Sacred Geography of Advaita**

Reid Locklin, University of Toronto

In his work, *Sankara the Missionary*, Swami Chinmayananda famously appealed to the hagiographical portraits of the great Advaitin sage as inspiration for his own work as teacher and founder of the international Chinmaya Mission. By so doing, he also re-imagined the scope of the “conquest of the quarters” depicted in these works. This paper attempts to trace this conceptual transformation by means of a comparison between the sacred geography of the vijaya literature and the missionary rhetoric of Swami Chinmayananda and other modern Advaitins. On the one hand, Neo-Vedantins such as Chinmayananda echoed major themes of the hagiographies in their attempts to assert a distinctive Hindu vision for India. On the other, through a creative transposition of the “quarters” of Sankara’s conquest onto perceived social turmoils of the West, they simultaneously created a new imaginative space for their Hindu traditions in contemporary North America.

### **Paramahansa Yogananda and His American Editors**

Lola L. Williamson, Millsaps College

Paramahansa Yogananda’s *Autobiography of a Yogi*, an American yoga classic, has inspired generations of western yogis. His commentary on the *Bhagavad Gita* likewise inspired his early followers when it was published serially in a Self Realization Fellowship magazine beginning in 1932. The book version, *God Speaks with Arjuna*, did not appear, however, until 1995, forty-three years after his death. In a letter to his friend, Satyananda, Yogananda wrote, “Listen! You know I am good at publicity, and people come in my way, but I cannot manage things properly and I cannot write systematically.” This paper examines the role that American editors played in systematizing Yogananda’s ideas in these books. It also explores how the editors of *Autobiography of a Yogi* gave Yogananda magical qualities that fired the imagination of a western audience ready to encounter its version of the mystical East.

### **The Classical Reveries of Neo-Hatha Yoga: Rewriting, Repression, Assimilation**

Mark Singleton, Cambridge University

This paper charts the vagaries of hatha yoga in popular imagination and practice around the fin-de-siecle. Neo-hatha's tardy début on the modern yoga scene was partly due to hostility towards the hatha yogin himself, identified within the Hindu renaissance with magic, contortionism and mendicancy. Vivekananda's expulsion of hatha yoga from his new synthesis consolidated its marginal status within popular modern yoga. Similar attitudes influenced the mediation of hatha yoga in early translations (such S.C. Vasu's) where a separation between the living, but unconscionable, tradition of the yogi, and the textual creations of the Hindu revival obtained. Simultaneously, Patañjali was elevated within Orientalist and anglo-Indian philosophical discourse as the exemplar of India's "Classical Age," and the *Yogasūtras* established as the source authority and logos of all yogas. This peculiarly modern project fails to reflect the text's probable marginality and practical desuetude within prior yoga traditions.

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**A18-225**

## **The Holy Child: Traditions of the Infant and Child Jesus Wildcard**

☐ **Sunday - 1:00 pm-2:30 pm**  
**GH-Madeleine AB**

### **New Program Unit**

Kristi Upson-Saia, Occidental College, Presiding

Theme: *The Holy Child: Traditions of the Infant and Child Jesus*

Timothy J. Horner, University of Oxford  
*A Little Holy Terror: Jesus in the Infancy Gospel of Thomas*

Karen Koenig, Lawrence University  
*"Kept a Little Suckling Still": The Infant Jesus as an Object of Ridicule in the Poetry of William Prynne*

Joanne Pierce, College of the Holy Cross  
*The "Little Prisoner of the Tabernacle": Eucharistic Images of the Child Jesus on Modern Roman Catholic Holy Cards*

Russell Dalton, Brite Divinity School  
*The Perfect American Boy: The Child Jesus in US Children's Bibles*

Mark W. Graham, College of Wooster  
*Historicizing, Theologizing, and Redeeming the Young Jesus: Apocryphal Narratives of Jesus' Childhood as Resource and Problem in Contemporary Novels of the Life of Jesus*

☐ **Abstract**

### **The Holy Child: Traditions of the Infant and Child Jesus Wildcard**

Theme: *The Holy Child: Traditions of the Infant and Child Jesus*

#### **A Little Holy Terror: Jesus in the *Infancy Gospel of Thomas***

Timothy J. Horner, University of Oxford

During the formation of Christianity, Jesus' past became a growing source of controversy. The gospels left an uncomfortably large section of canvas open to speculation and criticism. The *Infancy Gospel of Thomas* is the earliest Jesus text that addresses this silence. But what is the intent of a text that presents the reader with a child protagonist who is also a cold-blooded murderer? As a way into the psychology of the text, I will utilize the methodology of

evolutionary psychology along with recent findings in neuroscience into the effects of fear and fear learning. This combination of historical sensitivity - the boy Jesus bears a striking resemblance to the prophet Elisha - and modern scientific inquiry into fear and learning yields a more nuanced understanding of how this early depiction of the boy Jesus may have fit into the psychological landscape and fostered allegiance and security.

### **"Kept a Little Suckling Still": The Infant Jesus as an Object of Ridicule in the Poetry of William Prynne**

Karen Koenig, Lawrence University

The English anti-Catholic pamphleteer William Prynne (1600-1669) composed a scathing book of polemical poetry while imprisoned during the 1630s for his written attacks on Queen Henrietta Maria. Among poems condemning transubstantiation, idolatry, and the sacrifice of the Mass is one ridiculing Catholic veneration of the infant Jesus. In this striking work, Prynne connects the worship of the infant Jesus to the improper elevation of Mary, but he goes further, theologically speaking, than this Protestant commonplace. Prynne's criticism of a Jesus who has "nursed sixteene hundred yeares and more" and yet never grown up presents the ancient Christian image of the infant Jesus as both an object of ridicule and a dangerous threat to salvation. This paper will examine the interplay between a particular reformed understanding of Christ and the threat that the meek, mild, and dependent infant Jesus might have posed to it.

### **The "Little Prisoner of the Tabernacle": Eucharistic Images of the Child Jesus on Modern Roman Catholic Holy Cards**

Joanne Pierce, College of the Holy Cross

In the later nineteenth and early twentieth centuries, Roman Catholic devotion to the Child Jesus intensified and was expressed in a number of different ways. This paper will examine examples of devotional images that played an important role in the prayer and meditation lives of ordinary Roman Catholics: holy cards (or prayer cards) that would be kept in a missal or prayerbook and used as an inspiration for prayer either during or outside of the celebration of Mass or Benediction. My special focus will be on images connecting the Child Jesus with the eucharist, for example, as a visual image of the Real Presence of Christ in the eucharist host (reserved in the tabernacle). The historical roots of these images, accompanying prayer texts, and other sets of devotions (e.g. to the "Prisoner of the Tabernacle") will also be discussed.

### **The Perfect American Boy: The Child Jesus in US Children's Bibles**

Russell Dalton, Brite Divinity School

Children's bible storybooks have been among the most popular and influential types of religious publications in the United States, providing many people with their first impressions of Bible stories. These bible storybooks lend insight into the American church's changing assumptions about the lessons children need to learn, the nature of the Bible, and its role in religious education. Despite the relatively brief description of Jesus' childhood in the New Testament (Luke 2:40-52), many children's bible storybook authors, even those who

elsewhere stay quite close to the biblical text, cannot resist the temptation to speculate on the life and character of the boy Jesus and use him as the perfect role model for boys and girls. Not surprisingly, the virtues that Jesus exhibits in these storybooks are often those that were commonly taught to the children of their time. Illustrations from these storybooks will be shown and discussed as well.

**Historicizing, Theologizing, and Redeeming the Young Jesus: Apocryphal Narratives of Jesus' Childhood as Resource and Problem in Contemporary Novels of the Life of Jesus**  
Mark W. Graham, College of Wooster

This paper uses a set of contemporary novels (Paul Park, *Three Marys*, 2003; Walter Wangerin Jr, *Jesus: A Novel*, 2005; Anne Rice, *Christ the Lord: Out of Egypt*, 2005) about Jesus to investigate a particular problem of intertextuality and the authority of scriptural and broader historical traditions faced by contemporary novelists as they attempt to negotiate the Biblical, historical, and extra-Biblical materials that inform their sense of Jesus, especially in his youth, as he becomes a character in their novels. These novels, in their combination of biblical, extra-biblical, historical and fictional material—all focused on telling the life of Jesus, offer a complex instance for considering the creation, dissemination and reception of popular texts that may be read with serious religious if not explicit devotional interest. This literature thus also serves as another example for consideration of the complex relations of secular and sacred in contemporary American society.

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 **A18-227**

**Society of Christian Philosophers**

☐ Sunday - 1:00 pm-3:30 pm  
GH-Ford C

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 **A18-228**

**International Society for Chinese Philosophy**

☐ Sunday - 1:00 pm-3:30 pm  
MM-Chicago

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 **A18-226**

**Plenary Address**

☐ Sunday - 3:00 pm-4:30 pm

## **GH-Manchester A**

Nelly Van Doorn-Harder, Valparaiso University, Presiding

Theme: *Islamic Feminism*

Panelists:

Isobel Coleman, Council on Foreign Relations

Zayn Kassam, Pomona College

### **Abstract**

#### **Plenary Address**

Theme: *Islamic Feminism*

Isobel Coleman, Senior Fellow for US Foreign Policy and Director of the Women and Foreign Policy Program at the Council on Foreign Relations, will be interviewed by Zayn Kassam, Pomona College. Coleman's forthcoming book, *Paradise Beneath Her Feet: Islamic Feminism in the Middle East*, examines the role of women in bringing reform to the Muslim world—specifically in Saudi Arabia, Iraq, Iran, Pakistan, and Afghanistan—and in determining whether these societies can transition to functioning democracies with modern economies. She holds a D.Phil. in international relations from Oxford University and was an adjunct professor at American University. Dr. Kassam is the author of *Introduction to the World's Major Religions: Islam*, and she has published several articles, lectured widely, and is working on a book on gender issues in the Muslim world. Nelly Van Doorn-Harder, Valparaiso University, will preside. The program includes substantial time for questions from the audience.

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**A18-229**

### **Special Topics Forum**

**Sunday - 3:00 pm-4:30 pm**  
**CC-30C**

Sponsored by the Teaching and Learning Committee

Eugene V. Gallagher, Connecticut College, Presiding

Theme: *AAR Excellence in Teaching Forum: Stacey Floyd-Thomas, 2007 Excellence in Teaching Award Winner*

Panelists:

Stacey Floyd-Thomas, Brite Divinity School

☐ **Abstract**

**Special Topics Forum**

Theme: *AAR Excellence in Teaching Forum: Stacey Floyd-Thomas, 2007 Excellence in Teaching Award Winner*

Sponsored by the Teaching and Learning Committee

Join us for a conversation about teaching with Stacey Floyd-Thomas, Brite Divinity School, winner of the 2007 AAR Excellence in Teaching Award. Floyd-Thomas will post some of her teaching materials at [http://www.aarweb.org/Programs/Awards/Teaching\\_Awards/](http://www.aarweb.org/Programs/Awards/Teaching_Awards/) a few weeks before the Annual Meeting and will also be available for on-line exchanges during the time leading up to the Annual Meeting and for two weeks after the meeting.

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**Wildcard Session**

☐ **Sunday - 3:00 pm-4:30 pm**  
**GH-Madeleine AB**

Louis Komjathy, Pacific Lutheran University, Presiding

Theme: *The Place of the Practitioner in the Academy*

Panelists:

Francis X. Clooney, Harvard University

José I. Cabezón, University of California, Santa Barbara

Vasudha Narayanan, University of Florida

Richard King, Vanderbilt University

Glenn E. Yocum, Whittier College

Responding:

Russell T. McCutcheon, University of Alabama, Tuscaloosa

## ☐ Abstract

### Wildcard Session

Theme: *The Place of the Practitioner in the Academy*

In the context of a roundtable panel, leading scholars discuss what place, if any, religious adherents and “scholar-practitioners” have in the academic study of religion. Topics include the contributions and limitations of emic/etic approaches to the study of religion; the politics of representation and interpretation; the ethics of objectification; as well as pedagogical strategies in Religious Studies. Should the voices of religious adherents be included in discussions of religious traditions? Do scholar-practitioners have a contribution to make to the academic study of religion? What are the political and ethical consequences of making religious practitioners and communities into “data”? What is the relationship among personal identity, religious affiliation (or lack thereof), and issues of power and authority in Religious Studies? How do these and similar questions relate to the construction of Religious Studies as an academic discipline? Short presentations and a formal respondent will be followed by open discussion.

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**A18-251**

### Wildcard Session

☐ **Sunday - 3:00 pm-4:30 pm**  
**GH-Madeleine CD**

Paul Oslington, Princeton University, Presiding

Theme: *Theological Readings of Economics*

Panelists:

Alasdair John Milbank, University of Nottingham

Albino Barrera, Providence College

Kathryn Blanchard, Alma College

Rebecca Todd Peters, Elon University

## ☐ Abstract

### Wildcard Session

Theme: *Theological Readings of Economics*

This session is about religious voices in political economy. Deeper theological engagement with economic theory is needed because (a) much contemporary religious discussion of economics is ill-informed and superficial (b) economics dominates contemporary culture. In the session panel members will consider a number of recent theological readings of economics, followed by discussion. The emphasis will be economic theory rather than particular economic issues because religious engagement with particular issues depends on our view of the relationship between theology and the economic tools we use to consider the various issues. At the end of the session we will discuss the proposal for a new AAR group on religion and economics and its relationship to the Religion and Social Sciences Section.

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 **A18-252**

### **Lutheran Studies Consultation Planning Session**

**Sunday - 3:00 pm-4:30 pm**  
GH-Connaught

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 **A18-253**

### **Sikhism Consultation Planning Session**

**Sunday - 3:00 pm-4:30 pm**  
GH-Oxford

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 **A18-254**

### **Arts, Literature, and Religion Section**

**Sunday - 3:00 pm-4:30 pm**  
CC-24C

Frederick J. Ruf, Georgetown University, Presiding

Theme: *Voyages of Self and Other*

Andrea Schatz, Princeton University

*Geographies of Visibility: Religion and Cultural Cross-Dressing in Jewish Travel Literature*

Zhang Ni, University of Chicago

*Travel: Performing Self, Playing God/dess(es) -- Reading Salman Rushdie's The Satanic Verses and Shusaku Endo's The Deep River*

Kaley Middlebrooks Carpenter, Princeton Theological Seminary

*Orientalism through the Camera's Eye: Missionaries, Christian Martyrs, and American Media, 1888-1921*

☐ **Abstract**

**Arts, Literature, and Religion Section**

Theme: *Voyages of Self and Other*

**Geographies of Visibility: Religion and Cultural Cross-Dressing in Jewish Travel Literature**

Andrea Schatz, Princeton University

In the eighteenth century, clothes ceased to be transparent signs of social order and began to assume a highly arbitrary character. It is this transformation that Jewish travelers address in their travelogues, linking issues of religion and fashion to religion and transculturation in the diaspora. Jewish travelogues became a privileged site for the exploration of new geographies of visibility. This paper addresses reflections on authenticity and complexity in Jewish travelogues within the contexts of contemporary Jewish and Christian debates on the emerging secularist distinctions between masques and faces, exteriors and interiors, the public and the private sphere. In the analysis of the travelogues I will take up theoretical approaches to issues of visibility and invisibility that evolve in postcolonial studies, and I will ask how Jewish and Christian debates on religion and transculturation were inscribed into modernity, while Europe turned into the "West".

**Travel: Performing Self, Playing God/dess(es) -- Reading Salman Rushdie's *The Satanic Verses* and Shusaku Endo's *The Deep River***

Zhang Ni, University of Chicago

This paper proposes to conduct a comparative reading of travel experiences as encapsulated in Salman Rushdie's *The Satanic Verses* and Shusaku Endo's *The Deep River*, with attention focused on, but not restricted to, the theme of pilgrimage. Among the competing discourses at play in pilgrimages and other forms of travel as depicted in the two novels, the confrontation between monotheistic traditions (Islam and Christianity) and Asian religions that celebrate multiplicity and ambiguity will be carefully investigated, with an eye toward exploring the influence of such contestation on the construction of post/modern subject and on the very notion of the sacred. It will be argued that, when travel experiences bring different traditions and discourses into close contact with one another, both novels are engaged in presenting travelers who perform their complex, mutable, and fluid selves in the mundane world, and endeavor to seek non-hegemonic, all-embracing God/dess(es) in the transcendent realm.

**Orientalism through the Camera's Eye: Missionaries, Christian Martyrs, and**

## **American Media, 1888-1921**

Kaley Middlebrooks Carpenter, Princeton Theological Seminary

From the late nineteenth to the early twentieth century, missionaries with the American Board of Commissioners for Foreign Missions (ABCFM) sketched, photographed, and even filmed the native and “Oriental” people they evangelized in the Ottoman Empire.

Missionaries disseminated these images back home through letters, magazines, newspapers, books, and – at World War I’s end – through a nationwide publicity campaign that raised humanitarian relief for survivors. At its height, missionaries joined forces with Hollywood to depict the brutal crucifixion of Armenian Christians at the hands of the Turks in the silent movie *Ravished Armenia* that played across the country. Although such depictions helped inform American knowledge and public opinion about Ottoman subjects, little systematic analysis exists of them. This multi-media presentation examines some of the most striking portrayals of both Muslim and Christian peoples that American missionaries presented, including previously lost footage from the *Ravished Armenia* silent film.

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**A18-255**

### **Buddhism Section**

**Sunday - 3:00 pm-4:30 pm**  
**GH-Gibbons**

Thomas P. Kasulis, Ohio State University, Columbus, Presiding

Theme: *Reading Buddhist Texts: A Collective Exercise in Critical Practices*

Panelists:

Dennis Hirota, Ryukoku University

Charles Hallisey, University of Wisconsin, Madison

**Abstract**

### **Buddhism Section**

Theme: *Reading Buddhist Texts: A Collective Exercise in Critical Practices*

Reading primary texts remains centrally visible in Buddhist Studies, and continuing critical reflection on reading practices, both to improve individual skills and collective refinements of such skills, is key to the future health of the field. This session is intended to provide an occasion for both of these goals to be pursued. In format, it will be a guided reading and collective discussion of two passages selected from key texts by Shinran and Buddhaghosa, two foundational figures in the Shinshu and Theravada Buddhist traditions respectively.

Theravada and Pure Land Buddhism are conventionally considered to be like apples and oranges, and the value of comparative reading practices will be explored. The passages are selected for their potential to add to our understanding of Buddhist ethics, and of moral anthropology more generally. They address the issue of moral subjectivity, in particular, and the place of subjectivity in ethical formation.

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**A18-256**

## **Comparative Studies in Religion Section and Law, Religion, and Culture Group**

☐ **Sunday - 3:00 pm-4:30 pm**

**GH-Windsor**

Rosalind I. J. Hackett, University of Tennessee, Knoxville, Presiding

Theme: *Proselytization Revisited: Rights Talks, Free Markets, and Culture Wars*

Panelists:

Asonzeh Ukah, University of Bayreuth

Jakob De Roover, Ghent University

Sarah Claerhout, Ghent University

Mark R. Mullins, Sophia University

Olga Kazmina, Moscow State University

Rachelle Scott, University of Tennessee, Knoxville

Stephen C. Berkwitz, Missouri State University

☐ **Abstract**

## **Comparative Studies in Religion Section and Law, Religion, and Culture Group**

Theme: *Proselytization Revisited: Rights Talks, Free Markets, and Culture Wars*

Changing and disseminating one's religion have become even more controversial and problematic than they were when the *Universal Declaration of Human Rights* took form in 1948. Many religious groups decry proselytism, yet arguably still engage in it. Some see the "war for souls" as an aggressive act of political domination in a postcolonial, multicultural world. Others view it more positively as healthy cultural exchange in our rights-oriented world. The panelists, all authors in a forthcoming volume which sets out to update and

expand earlier studies of proselytism, will discuss their own theoretical, methodological, empirical, and regional perspectives on the subject, together with reflections on the possible reconceptualization of proselytization in the twenty-first century. Central to the conversation will be the heightened role of new media, and the multitude of responses of states and non-state actors to proselytic activity.

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**A18-257**

## **North American Religions Section and Anthropology of Religion Group**

☐ **Sunday - 3:00 pm-4:30 pm**  
**GH-Mohsen**

Angela Zito, New York University, Presiding

Theme: *Practices of Religion in Contemporary North American Prisons: A Roundtable*

Tanya Erzen, Ohio State University  
*Bodies, Souls, and the State in the Faith-based Prison*

Megan Sweeney, University of Michigan, Ann Arbor  
*Coming out of the Wilderness: Incarcerated Women's Readings of Christian Self-help Literature*

Josh Dubler, Princeton University  
*Grouping — Religious and Otherwise — at a Maximum Security Prison*

Garen Murray, Graduate Theological Union  
*Death Row Conversion Narratives*

☐ **Abstract**

## **North American Religions Section and Anthropology of Religion Group**

Theme: *Practices of Religion in Contemporary North American Prisons: A Roundtable*

The session will take the form of a roundtable with the panelists presenting briefly their research on the religious practices, meanings and experiences of prisoners. The audience will then be included in a discussion on such topics as teaching religious studies to prisoners; prisoners in faith-based prison programs; women's reading groups and Christian self-help literature in prison; religious communities and their effect on gang membership; and death-row religious conversion narratives.

### **Bodies, Souls, and the State in the Faith-based Prison**

Tanya Erzen, Ohio State University

This presentation is based on ethnographic research at Lawtey and Hillsborough faith and character prisons for men and women in Florida. They are the first faith-based state prisons, and the presentation focuses on religious practice at both to consider the implications of defining the prison as a site of religious redemption. Although Lawtey and Hillsborough are designated as multi-religious, the primary program is run by a non-denominational Christian church. By focusing on individuals' religious practices in the prison, the project addresses how daily activities such as bible study, addiction classes, GED, job training, prayer, services, and religious texts enable incarcerated men and women to construct identities they define as sacred rather than criminal. While many prisoners talk about faith-based programs as spaces of belonging, the presentation also examines how prisoners of other faiths negotiate the primarily Christian programs with their emphasis on born-again conversion as a method of rehabilitation.

### **Coming out of the Wilderness: Incarcerated Women's Readings of Christian Self-help Literature**

Megan Sweeney, University of Michigan, Ann Arbor

Christian self-help literature constitutes a large percentage of the books available in prison libraries. In foregrounding individual transformation, these books fail to address the social and structural causes of crime, and they tend to promote restrictive gender norms. Such books nonetheless offer one of the only available models for change in prisons, and they help many women to reflect on their experiences and experiment with new ways of thinking and interacting. Drawing on individual interviews and group discussions with women imprisoned in Ohio and Pennsylvania, this paper explores incarcerated women's engagements with Christian self-help books. The books help some women to embark on an exciting path of self-discovery, while others learn to understand their addictions through the framework of God and the devil battling over their souls. Because so many incarcerated women have sustained abuse by male partners, many readers creatively reinterpret the books' call for women's submission to men.

### **Grouping — Religious and Otherwise — at a Maximum Security Prison**

Josh Dubler, Princeton University

This paper explores the intersection of religious boundaries and neighborhood boundaries at a single contemporary maximum-security prison. Somewhat disruptive of our tacit Durkheimian assumptions, one discovers beneath the permeability of religious group boundaries the immutability of neighborhood allegiance. The discovery troubles certain common-sense expectations about the relationship between religious groups and street gangs in prison and provides a methodological imperative to approach each ethnographic site in its full particularity. Especially when writing about such an overly generalized population, one need be cautious about the deployment of scholarly generalizations and vigilant to the dehumanizing reductions we unwittingly smuggle in when we deploy them unreflectively.

### **Death Row Conversion Narratives**

Garen Murray, Graduate Theological Union

This paper examines the phenomena of the death row religious conversion through a close reading of conversion narratives by Karla Faye Tucker and Jarvis Jay Masters. It suggests that one important function of such conversions is to provide a figurative means of escape from prison, they replace the physical and psychological domination of the carceral system with the dominion of the sacred.

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**A18-258**

## **Religion and the Social Sciences Section and Person, Culture, and Religion Group**

**Sunday - 3:00 pm-4:30 pm**  
**GH-Manchester I**

Nancie Erhard, Saint Mary's University, Presiding

Theme: *Ecology and the Moral Imagination*

Felicity Brock Kelcourse, Christian Theological Seminary  
*Imagining Otherness through the Eyes of Octavia Butler: Dystopian Futures as Cautionary Ecological Tales*

Kevin O'Brien, Pacific Lutheran University  
*Sustainable Development Meets Moral Development: Environmentalist Argumentation and Moral Agencies in An Inconvenient Truth and The Earth Charter*

Responding:

Kelly Bulkeley, Graduate Theological Union

**Abstract**

## **Religion and the Social Sciences Section and Person, Culture, and Religion Group**

Theme: *Ecology and the Moral Imagination*

### **Imagining Otherness through the Eyes of Octavia Butler: Dystopian Futures as Cautionary Ecological Tales**

Felicity Brock Kelcourse, Christian Theological Seminary

Writing from the remembered and lived perspective of a dispossessed "other", African-American novelist Octavia Butler projects the potentially fearful consequences of environmental denial and political opportunism onto a dystopian future she inspires us to

avoid. She adjures us to transcend our sectarian loyalties by showing us the potential future suffering of humanity through the eyes of mothers of color, who, informed by their inherited legacy of victimization, are inspired to compassion and heroism on behalf of others like and unlike themselves. Butler asks if we can learn to trust and care for one another, and, in so doing, create new hope for saving our species and our world. The knowledge that can save us is not technological but theological in the sense that we must be prepared to seek and find God in one another. The future begins now.

**Sustainable Development Meets Moral Development: Environmentalist Argumentation and Moral Agencies in *An Inconvenient Truth* and *The Earth Charter***

Kevin O'Brien, Pacific Lutheran University

This paper analyzes and critiques environmentalist discourse by bringing it into conversation with religious and social scientific discussions of moral development. With the international document *The Earth Charter* and Al Gore's film *An Inconvenient Truth* as examples, I argue that environmentalist arguments tend to ignore the diversity of moral thinking and reasoning inevitably present in their audiences. In light of moral development theories that emphasize the broad range of moral attitudes in the general population and the important differences in the ways people think and make moral decisions, the singularity of many environmentalist arguments is a clear mistake, and makes the arguments made in many of the most widely-distributed environmentalist texts only narrowly convincing.

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**A18-259**

**Study of Islam Section**

☐ **Sunday - 3:00 pm-4:30 pm**  
**MM-Marriott Hall Salon 5**

Gordon D. Newby, Emory University, Presiding

Theme: A Book of Signs Over Time: *Conversations about the Qur'an with Bruce Lawrence*

Panelists:

Bruce B. Lawrence, Duke University

Tazim Kassam, Syracuse University

Debra Mubashshir Majeed, Beloit College

Jamal J. Elias, University of Pennsylvania

☐ **Abstract**

## Study of Islam Section

Theme: *A Book of Signs Over Time: Conversations about the Qur'an with Bruce Lawrence*

The study of the Qur'an has entered a dynamic phase of scholarship. Without abandoning the traditional areas of strengths in the genre of tafsir, it has recently expanded to include the multiple and fluid ways in which the Qur'an continues to be a presence in the lives of Muslims globally. This panel is a conversation with one of the leading scholars of Islam, Bruce Lawrence, regarding his recent publication titled *A Book of Signs Over Time*. In this panel, Professor Lawrence will engage a number of leading scholars of Islam about ways of reading and contesting the Qur'an in Islamic(ate) civilizations.

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**A18-260**

## Women and Religion Section and Bioethics and Religion Group

**Sunday - 3:00 pm-4:30 pm**  
**CC-31A**

Cristina L.H. Traina, Northwestern University, Presiding

Theme: *Other Women's Bodies: Eggs, Ethics, and the Global Marketplace*

Panelists:

Karey Harwood, North Carolina State University

Suzanne Holland, University of Puget Sound

Laurie Zoloth, Northwestern University

Responding:

Marissa Gostanian, Northwestern University

Michal Raucher, Northwestern University

**Abstract**

## Women and Religion Section and Bioethics and Religion Group

Theme: *Other Women's Bodies: Eggs, Ethics, and the Global Marketplace*

Outsourcing and disaggregating women's labor has long been a feature of the power relationships that surround families. In bioethics, there has been a widespread consensus about the tensions that inevitably surround surrogacy, egg exchange and organ donation. Yet

in the past year, renewed calls for eggs in research or fertility treatments have gained vigor. This panel will detail the emerging marketplace in which women from Eastern Europe, India, and Latin American are recruited for the ART market; analyze the ethical implications of on-line "gamete shopping"; explore the arguments that emerge from the marketplace about the need for incentives for egg exchange; and explore the arguments from faith traditions that counter such an appeal. This panel will raise the question of duty in intimate relationships between women when the bodies of others are used to solve difficult problems. What are the just limits of this desire?

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**A18-261**

### **Afro-American Religious History Group**

**Sunday - 3:00 pm-4:30 pm**  
**CC-29D**

Ian B. Straker, Howard University, Presiding

Theme: *Sight and Sound, Sacred and Secular: African American Religion in Music and Film in the Twentieth Century*

David Daniels, McCormick Theological Seminary  
*Sound and the Church of God in Christ: Defining Black Religion through Sound*

Judith Weisenfeld, Vassar College  
*Hollywood Be Thy Name: African American Religion in American Film, 1929-1949*

Daniel E. Beaumont, University of Rochester  
*Preaching Blues: Son House and the Struggle between the Church and the Blues*

**Abstract**

### **Afro-American Religious History Group**

Theme: *Sight and Sound, Sacred and Secular: African American Religion in Music and Film in the Twentieth Century*

#### **Sound and the Church of God in Christ: Defining Black Religion through Sound**

David Daniels, McCormick Theological Seminary

The Church of God In Christ (COGIC) is noted for its contribution to the gospel music world through such figures as Arizona Dranes, Rosetta Tharpe, Utah Smith and others. This session interrogates how the COGIC sound defined sanctified religion in the urban space, configuring the "saints" religious worlds through the use of sound as both a marker and

boundary and invitation to those within and without the church.

**Hollywood Be Thy Name: African American Religion in American Film, 1929-1949**

Judith Weisenfeld, Vassar College

From the earliest years of sound film in America, Hollywood studios and independent producers of "race films" for black audiences created stories featuring African American religious practices. This session explores these cinematic representations and how they reflected and contributed to complicated discourses about race, the social and moral requirements of American citizenship, and the very nature of American identity. Film clips from various "race films" will be screened in the session.

**Preaching Blues: Son House and the Struggle between the Church and the Blues**

Daniel E. Beaumont, University of Rochester

Son House, blues man from the Mississippi Delta, continually struggled throughout his life to find a balance between the desire for religion and the desire for the "good life". The tension between the two defined not only his music, but the orientation for many African American musicians in the twentieth century. By interrogating his lyrics and life, some insights can be gleaned to the religious dimension of the Blues tradition, as well as the historical struggles between the sacred and secular worlds within the African American Religious tradition.

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**A18-262**

**Asian North American Religion, Culture, and Society Group**

☐ **Sunday - 3:00 pm-4:30 pm**  
**GH-Edward D**

Anne Joh, Phillips Theological Seminary, Presiding

Theme: *Negotiating Postcolonialism/Postcoloniality*

Panelists:

Jane Wei-Jen Liang, Drew University

Boyung Lee, Pacific School of Religion

Nami Kim, Spelman College

Responding:

Rudy V. Busto, University of California, Santa Barbara

Business Meeting:

Anne Joh, Phillips Theological Seminary, Presiding

Su Yon Pak, Union Theological Seminary, New York, Presiding

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**A18-263**

**Bonhoeffer: Theology and Social Analysis Group and Religion, Holocaust, and Genocide Group**

☐ **Sunday - 3:00 pm-4:30 pm**

**GH-Molly B**

Eric Boynton, Allegheny College, Presiding

Theme: *Bonhoeffer in Post-Holocaust Jewish-Christian Dialogue*

Stephen R. Haynes, Rhodes College

*A Cautious Embrace: Jewish Responses to Bonhoeffer*

Marc Krell, University of California, Riverside

*From Brother to Other: Bonhoeffer's Legacy for a Postmodern Jewish-Christian Reality after the Holocaust*

Responding:

Victoria Barnett, United States Holocaust Memorial Museum

☐ **Abstract**

**Bonhoeffer: Theology and Social Analysis Group and Religion, Holocaust, and Genocide Group**

Theme: *Bonhoeffer in Post-Holocaust Jewish-Christian Dialogue*

This panel will examine the significance of Bonhoeffer's life and theological work for Jewish-Christian dialogue. The papers argue that his theological work provides fruitful impulses for a post-Holocaust theology mindful that it is committed to overcoming Christian supersessionism.

**A Cautious Embrace: Jewish Responses to Bonhoeffer**

Stephen R. Haynes, Rhodes College

Since the 1960s, when Dietrich Bonhoeffer's life and theology started to become widely known through the editorial and biographical work of Eberhard Bethge, Bonhoeffer has been of interest to Jews and Christians with a concern for post-Holocaust interfaith relations. Interestingly, Jewish writers seem to have discovered Bonhoeffer's interfaith significance before most Christians. As early as 1960, prominent Jewish scholars in America noted that Bonhoeffer was one of the modern Christian theologians about whom Jews ought to care. During the interceding forty-five years, influential Jewish scholars representing the Orthodox, Conservative and Reform movements have wrestled with the meaning of Bonhoeffer in a post-Holocaust world. Reviewing published and unpublished documents--including articles, essays, conference papers and institutional statements--the paper will note several stages in Bonhoeffer's Jewish reception. The paper concludes that despite enduring interest among Jews in North America and Europe, Bonhoeffer's Jewish reception must be described as a "cautious embrace."

**From Brother to Other: Bonhoeffer's Legacy for a Postmodern Jewish-Christian Reality after the Holocaust**

Marc Krell, University of California, Riverside

By juxtaposing theological motifs developed by Bonhoeffer towards the end of his life with those developed by Jewish thinkers after the Holocaust, a postmodern Jewish-Christian theology begins to emerge that is based on three fundamental themes: a return to Scripture, a more this-worldly Christianity, and the move from a fraternal supersessionism to an other-centered theology in which Jewish and Christian selfhood remain intact. While Bonhoeffer was unable to relinquish his pre-Holocaust, supersessionist perspective on the Jewish-Christian relationship, the interface between Bonhoeffer's later writings and the post-Holocaust Jewish theologies of Fackenheim, Greenberg and Levinas contribute to a postmodern Jewish-Christian reality that reflects the formation of Jewish and Christian identities out of their historical and theological interconnection with each other. By moving beyond the supersessionist construct of brotherhood, they may in the words of Levinas, begin to truly recognize the "face" of the other and possibly rediscover anew a trace of divinity.

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**A18-264**



**Chinese Religions Group**

☐ **Sunday - 3:00 pm-4:30 pm**  
**GH-Edward B**

John R. McRae, Hachioji-shi, Japan, Presiding

Theme: *Electronic Resources for the Study of Chinese Religions: Reflections on Current and Future Impact and Directions*

Panelists:

Morten Schlutter, University of Iowa

Terry Kleeman, University of Colorado, Boulder

Huimin Bhiksu, Dharma Drum Buddhist College

A. Charles Muller, Toyo Gakuen University

☐ **Abstract**

**Chinese Religions Group**

Theme: *Electronic Resources for the Study of Chinese Religions: Reflections on Current and Future Impact and Directions*

In recent years the availability of digitized primary sources and other electronic resources has had an ever-increasing impact on the study of Chinese religions, especially Daoism and Buddhism. Participants in this panel will address until now rarely examined issues of how the use and availability of digitized texts and electronic resources are impacting present and future scholarship on Chinese religions. The formal presentations will be short and much of the panel session will be devoted to an open-forum discussion. The panelists will have prepared handouts detailing currently available electronic resources as well as ongoing and future digitization projects.

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**A18-265**

**Christian Spirituality Group**

☐ **Sunday - 3:00 pm-4:30 pm**  
**CC-30A**

Elizabeth Liebert, San Francisco Theological Seminary, Presiding

Theme: *Between Memory and Hope: Reading Psalms as Reconstructing Identity*

Panelists:

Joanne Doi, Graduate Theological Union

JungEun Park, Graduate Theological Union

Julia Prinz, Verbum Dei

Responding:

John Endres, Jesuit School of Theology

Business Meeting:

Arthur G. Holder, Graduate Theological Union, Presiding

☐ **Abstract**

**Christian Spirituality Group**

Theme: *Between Memory and Hope: Reading Psalms as Reconstructing Identity*

This panel will address the question of how lament psalms function for reconstructing identity out of situations of loss and destruction. The three panelists will bring their respective backgrounds and contexts (Japanese-American, Korean, and German) to the panel and will address the functions of lament psalms in the situation of human suffering, devastation, and annihilation. In their reflections on the lament psalms, post-colonial theory will be the framework in which the three perceptions regarding the experience of dislocation and fragmentation of identity are bound together. A biblical spirituality scholar will respond to the three presentations.

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**A18-266**

**Eastern Orthodox Studies Group**

☐ **Sunday - 3:00 pm-4:30 pm**  
**MM-Manchester 2**

Aristotle Papanikolaou, Fordham University, Presiding

Theme: *Eastern Orthodox Christianity and Islam: Contemporary and Historical Theological Encounters*

David Bertaina, University of Illinois, Springfield  
*Melkites, Muslims, and Mutakallimun: Depicting Religious Interlocutors in Medieval Christian Arabic*

Christian Krokus, Boston College  
*A Theological Context for the Shared Veneration of the Seven Sleepers of Ephesus in Christianity and Islam*

☐ **Abstract**

## **Eastern Orthodox Studies Group**

Theme: *Eastern Orthodox Christianity and Islam: Contemporary and Historical Theological Encounters*

### **Melkites, Muslims, and Mutakallimun: Depicting Religious Interlocutors in Medieval Christian Arabic**

David Bertaina, University of Illinois, Springfield

In the Abbasid period (750-1258), Christians composed apologetic texts in the dialogue form in light of their encounters with Muslims. This talk analyzes a Christian Arabic dialogue attributed to the Melkite bishop Theodore Abu Qurra (d. ca. 830). The talk will illustrate how Theodore's depictions of Muslims in the text functioned as a method of Christian identity formation. The work contains two types of religious interlocutors. On the one hand are the Muslim dialectical theologians (mutakallimun) who participate in the debate as antagonists. They act as literary devices for Theodore's theological insights. On the other hand, the Muslim caliph al-Ma'mun becomes the second hero of the text and he represents the best of Islamic generosity, since his judgments allow for the presentation of Orthodox Christian concepts of rational and religious knowledge. The evidence indicates that the Muslim caliph al-Ma'mun held an admired place in the Melkite community's memory.

### **A Theological Context for the Shared Veneration of the Seven Sleepers of Ephesus in Christianity and Islam**

Christian Krokus, Boston College

Sura 18 of the Qur'an (Ahl al-kahf), central to Islamic liturgy, echoes the Christian legend of the Seven Sleepers of Ephesus, the youth-martyrs walled up in a cave during the persecutions of Decius, miraculously resuscitated centuries later to testify to the reality of bodily resurrection. L. Massignon (1883-1962) promoted this shared spiritual source as means to further Christian-Muslim fraternity. He emphasized Sufi interpretations and assembled a constellation of spiritual themes surrounding the legend. Contemporary scholarship (M. Esbroeck, F. Jourdan, C. Molette) suggests that the connections apparent to Massignon are clarified for others when read according either to a Greek or a Syriac historical-theological context. This paper explores that possibility, and argues that if the Christological context is accurate, then Massignon's discovery is of particular interest to contemporary scholars convinced of a special historical-theological relationship between Islam and the Eastern Churches.

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**A18-267**

## **Kierkegaard, Religion, and Culture Group and Schleiermacher Group**

☐ **Sunday - 3:00 pm-4:30 pm**  
**CC-28B**

Andrew J. Burgess, University of New Mexico, Presiding

Theme: *Revisiting Kierkegaard's Relationship to Schleiermacher*

Richard Crouter, Carleton College

*Revisiting Kierkegaard's Relationship to Schleiermacher*

Responding:

Sylvia Walsh, Stetson University

David Possen, University of Chicago

Matt Frawley, Princeton University

The papers underlying Professor Crouter's presentation will be posted at both the Schleiermacher Group's and the Kierkegaard Group's websites. Access to these sites can be obtained by contacting Brent Sockness, [sockness@stanford.edu](mailto:sockness@stanford.edu) and David Possen, [dp@uchicago.edu](mailto:dp@uchicago.edu), respectively. Attendees of this session are encouraged to read them in advance.

☐ **Abstract**

**Kierkegaard, Religion, and Culture Group and Schleiermacher Group**

Theme: *Revisiting Kierkegaard's Relationship to Schleiermacher*

The session includes a presentation by Richard Crouter (Carleton College), entitled "Revisiting Kierkegaard's Relationship to Schleiermacher," with responses by Sylvia Walsh (Stetson University), David Possen (University of Chicago), and Matthew Frawley (Princeton University). The papers underlying Professor Crouter's presentation will be posted at both the Schleiermacher Group's and the Kierkegaard, Religion, and Culture Group's websites. Access to these sites can be obtained by contacting Brent Sockness ([sockness@stanford.edu](mailto:sockness@stanford.edu)) and David Possen ([dp@uchicago.edu](mailto:dp@uchicago.edu)), respectively.

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**A18-268**

**Lesbian-Feminist Issues and Religion Group**

☐ **Sunday - 3:00 pm-4:30 pm**  
**CC-30B**

Jennifer Rycenga, San Jose State University, Presiding

Theme: *Sexual Identity/Religious Identity in Crosscultural Conversation*

Theresa Torres, University of Missouri, Kansas City

*Latina Leaders in the Catholic Church: Creating Religious Identity and Meaning in the Context of Homophobia*

Mari E. Castellanos, United Church of Christ  
*Still in the Borderlands after Twenty Years*

Sharon A Bong, Monash University  
*Reimagining Marriage and Faith through the Narratives of Same-sex Partners in Malaysia*

☐ **Abstract**

**Lesbian-Feminist Issues and Religion Group**

Theme: *Sexual Identity/Religious Identity in Crosscultural Conversation*

**Latina Leaders in the Catholic Church: Creating Religious Identity and Meaning in the Context of Homophobia**

Theresa Torres, University of Missouri, Kansas City

This paper addresses the difficulties of being gay, Latina, and Roman Catholic. Recent studies of Latino/as have shown that the local church can be a space that supports them in the midst of a society that marginalizes them. (Milagros Pena, Helen Rose Ebaugh) While these new studies are documenting the important role of religious identity within the Latino/a community, few studies address the complexities of structuring a gay Latina religious identity within a religious community that problematizes homosexuality. Not having a legitimate place within the church, Latina lesbians, who already feel marginalized in society because of their ethnicity, have additional “outsider” status within their local communities of support because of their ambiguous status in the Catholic Church. This presentation will employ a life history narrative of a Latina who is dealing with these issues as a leader within her local church groups and Latino/a society.

**Still in the Borderlands after Twenty Years**

Mari E. Castellanos, United Church of Christ

Gloria Anzaldua offered us the gift of *Borderlands/La Frontera* in 1987. In the 20 years since the publication of her landmark work, for some of us the borderlands have become at once more diffuse and more prevalent. We seem to float in and out of comfort zones, traveling through hostile territories in defiance while wearing our multiple identities like coats of many colors. We’ve grown into these vestments, wearing our cultures, races, sexualities, theologies and politics with bravura and grace. We shall reflect on some aspects of these journeys with our hermana Gloria as guia and compañera.

**Reimagining Marriage and Faith through the Narratives of Same-sex Partners in Malaysia**

Sharon A Bong, Monash University

The aim of my research is to explore the ways in which persons in same-sex partnerships

experience "marriage" and how they negotiate the tension between this experience and their religiosity or spirituality. Through a study of narratives of same-sex partners, i.e. interview transcripts, I hope to be able to show how traditional notions of "marriage" and by extension, "family" as defined by cultures and religions are challenged by what is considered a "deviant" life choice and in doing so, re-imagine not only the meaning of "marriage" in religion but also religion in "marriage." I also aim to make more visible and transparent the lived experiences of same-sex partnerships, the ways in which they negotiate this life choice and their faith. The study revisits the deadlock that has ensued between individuals' lived experiences of their sexuality manifest in their life choice of same-sex partnership and their faith.

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**A18-269**

### **Religion in Latin America and the Caribbean Group**

**Sunday - 3:00 pm-4:30 pm**  
**MM-Manchester 1**

Jeanette Reedy Solano, California State University, Fullerton, Presiding

Theme: *Feminist Intercultural Theology: Latina Explorations for a Just World*

Panelists:

Maria Pilar Aquino, University of San Diego

Daisy L. Machado, Lexington Theological Seminary

Jeanette Rodriguez, Seattle University

Michelle Gonzalez Maldonado, University of Miami

Nancy Bedford, Garrett-Evangelical Theological Seminary

Responding:

Nancy A. Pineda-Madrid, Boston College

Rafael Luevano, Chapman University

**Abstract**

### **Religion in Latin America and the Caribbean Group**

Theme: *Feminist Intercultural Theology: Latina Explorations for a Just World*

This session is focused on exploring new hermeneutical paradigms for the theological activity from the perspectives of U.S. Latina and Latin American and the Caribbean feminist theologians. It seeks to bring to light the contributions of intercultural frameworks and methods for a critical theology that responds to the struggles and aspirations of people for a just world. The contributors highlight the insights developed by seventeen authors whose essays appear in the book *Feminist Intercultural Theology: Latina Explorations for a Just World* (Orbis Books, 2007). Addressing the connection of religion, culture, feminism, and power, this session proposes an open conversation about the religious conceptual strategies for contributing, in feminist intercultural theological terms, to the strengthening of today's emancipatory social movements. By affirming a shared theological ethical-political vision of a just world, this session recognizes that our theologies both embrace common visions and goals, and affirm that another world is possible.

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**A18-270**

### **Ritual Studies Group and Contemporary Pagan Studies Consultation**

☐ **Sunday - 3:00 pm-4:30 pm**  
**GH-Manchester F**

Donna Lynne Seamone, Acadia University, Presiding

Theme: *Pagan Studies of Ritual*

Panelists:

Jone Salomonsen, University of Oslo

Sabina Magliocco, California State University, Northridge

Wendy Griffin, California State University, Long Beach

Nikki Bado-Fralick, Iowa State University

Responding:

Lesley A. Northup, Florida International University

☐ **Abstract**

### **Ritual Studies Group and Contemporary Pagan Studies Consultation**

Theme: *Pagan Studies of Ritual*

What does the study of Contemporary Paganism contribute to an understanding of religious

ritual? Panelists address key issues and challenges from multiple disciplinary perspectives, exploring what the study of Pagan ritual contributes to broader issues in religious studies, as well as how ritual studies in particular shapes an understanding of this dynamic new religious form. Panelists have published important work contributing to the understanding of Paganism as it has emerged over a period of decades.

Panelists:

Nikki Bado-Fralick (Philosophy, Ritual Studies, Performance Studies): *Coming to the Edge of the Circle: A Wiccan Initiation Ritual*

Wendy Griffin (Sociology, Women's Studies): *Daughters of the Goddess: Studies of Healing, Identity and Empowerment*

Sabina Magliocco (Anthropology, Folklore): *Witching Culture: Folklore and Neo-Paganism in America*

Jone Salomonsen (Theology, Anthropology): *Enchanted Feminism. Ritual, Gender and Divinity among the Reclaiming Witches of San Francisco*

Respondent: Lesley Northup (Religious Studies, Ritual Studies) *Ritualizing Women: Patterns of Spirituality*

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**A18-271**



### **Sacred Space in Asia Group**

**Sunday - 3:00 pm-4:30 pm**  
**GH-America's Cup AB**

Xiaofei Kang, Carnegie Mellon University, Presiding

Theme: *Decoding Dunhuang: Material Culture and Religious Worlds along the Silk Route*

Panelists:

Qiang Ning, Connecticut College

D. Neil Schmid, North Carolina State University

**Abstract**

### **Sacred Space in Asia Group**

Theme: *Decoding Dunhuang: Material Culture and Religious Worlds along the Silk Route*

In 1900, over forty-thousand manuscripts were discovered among the Mogao Grottoes near Dunhuang on the northwest frontier of China. The content of the manuscripts, ranging from prayers in Hebrew to economic records to Buddhist sutras, are indicative of this Silk Road site's sacred and commercial importance. Yet, this archaeological site and much of the work done by Chinese researchers remain unfamiliar to Western scholars. As a sacred space enmeshed in conflicting agendas of preservation, commercialization, nationalism, and the repatriation of cultural property, the Mogao Caves are emblematic of the ways these agendas are negotiated both within China and internationally. Professor Ning Qiang, a world-renowned specialist on the Mogao Caves, will discuss these contested agendas, recent Chinese scholarship, and the cultural wealth of this sacred site, elaborating how the site and its materials can provide insights into the study of religion and into the contemporary understanding of sacred space.

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**A18-272**

### **Theology and Continental Philosophy Group**

☐ **Sunday - 3:00 pm-4:30 pm**  
**MM-San Diego B**

Ellen T. Armour, Vanderbilt University, Presiding

Theme: *Scholar's Session: Judith Butler*

Judith Butler, University of California, Berkeley  
*Messianism and the Critique of State-violence*

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**A18-273**

### **Tillich: Issues in Theology, Religion, and Culture Group and Theology of Martin Luther King, Jr. Consultation**

☐ **Sunday - 3:00 pm-4:30 pm**  
**MM-Santa Rosa**

Mary Ann Stenger, University of Louisville, Presiding

Theme: *Paul Tillich and Martin Luther King, Jr. on Issues of Global Economic Justice*

Bruce Rittenhouse, University of Chicago  
*Assessing the Developing World's Relationship with Global Governance Institutions in View*

*of Paul Tillich's Proposals for Justice and Peace in an Economically Integrated World*

Kenny Walden, Claremont School of Theology

*Blessed Are the Poor?: The Theology of Martin Luther King, Jr. and the Psycho-spiritual Landscape of Poverty, Behavior, and Cultural Perception*

Responding:

Stephen G. Ray, Lutheran Theological Seminary, Philadelphia

☐ **Abstract**

**Tillich: Issues in Theology, Religion, and Culture Group and Theology of Martin Luther King, Jr. Consultation**

Theme: *Paul Tillich and Martin Luther King, Jr. on Issues of Global Economic Justice*

**Assessing the Developing World's Relationship with Global Governance Institutions in View of Paul Tillich's Proposals for Justice and Peace in an Economically Integrated World**

Bruce Rittenhouse, University of Chicago

This paper evaluates the contemporary relevance of Paul Tillich's call for global governance in the post-World War II era by bringing him into dialogue with Indian economist I. G. Patel. I assess the ongoing validity of Tillich's argument that liberal capitalism yields political instability in a world of independent nation states, and his proposal for just global economic governance. I call upon Patel to demonstrate that Tillich's prescription for political centralization and a planned economy are not essential to effective global economic governance. I then return to Tillich to explore why democratic capitalist nations produce international policies driven by collective self-interest, undermining democracy and equity in global institutions, the conditions which Patel shows are critical to these institutions' legitimacy and hence to stability within and among nations.

**Blessed Are the Poor?: The Theology of Martin Luther King, Jr. and the Psycho-spiritual Landscape of Poverty, Behavior, and Cultural Perception**

Kenny Walden, Claremont School of Theology

Martin Luther King Jr.'s theology of the beloved community encompasses a vision of concern for underprivileged people around the globe. Millions of underprivileged people in the US have been influenced by a destructive psycho-spirituality that manifests itself through a life of crime, low expectations, and reckless behavior. King's theological and ethical commitments to human dignity and justice grounded in his cultural experiences of "somebodiness" and Boston personalism provide resources for understanding the social, political and economic conditions of the poor. King's conception of human dignity and community and radical praxis of Jesus' love ethic provide insight for interpersonal relations, and have implications for social and political ordering in America and abroad. This paper also explores King's theology regarding the impact of the 1967 Poor People's Campaign on

the US, juxtaposed to his critique of the Vietnam War expressed in the Riverside Church speech to a group of interfaith clergymen.

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 **A18-274**

**Wesleyan Studies Group**

☐ **Sunday - 3:00 pm-4:30 pm**  
**CC-25B**

F. Douglas Powe, Saint Paul School of Theology, Presiding

Theme: *Methodist, Lutheran, and Catholic Agreement on Justification*

Panelists:

Michael J. Root, Lutheran Theological Southern Seminary

Dennis M. Doyle, University of Dayton

William D. Mills, United Methodist Church

Sarah Heaner Lancaster, Methodist Theological School in Ohio

☐ **Abstract**

**Wesleyan Studies Group**

Theme: *Methodist, Lutheran, and Catholic Agreement on Justification*

In July, 2006, the World Methodist Council joined with the Roman Catholics and Lutherans in an agreement on the doctrine of justification. This panel will bring together representatives from each of these three traditions to talk about the meaning of this agreement.

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 **A18-275**

**Christianity and Academia Consultation and Rethinking the Field Consultation**

☐ **Sunday - 3:00 pm-4:30 pm**  
**MM-Torrey 2**

Stephanie Yuhas, Iliff School of Theology, University of Denver, Presiding

Theme: *Christian Commitment and the Social Sciences: Never the Twain Shall Meet?*

Panelists:

Michael Cantrell, Baylor University

Michael Borer, Furman University

Nicholas Adams, University of Edinburgh

Slavica Jakelic, University of Virginia

**Abstract**

**Christianity and Academia Consultation and Rethinking the Field Consultation**

Theme: *Christian Commitment and the Social Sciences: Never the Twain Shall Meet?*

Peter Berger is well known for his claim that social scientific inquiry into religion must be premised on "methodological atheism," a bracketing of any commitment to ultimate truth claims or belief in the reality of "the sacred." Views of this kind are preeminent in the social scientific study of religion, but are they correct? Is the setting aside of Christian commitment (or religious identification more broadly) an absolute requirement for adequate scholarship in this area? How should the believer negotiate this injunction, especially when attempting to employ social scientific methods in theological contexts? This panel will subject the notion of "methodological atheism" to critique and reflection, leading to constructive suggestions about whether the twain, religious commitment and the social sciences, can (or should) make a connection.

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**A18-277**

**Special Topics Forum**

**Sunday - 3:00 pm-4:30 pm**  
**CC-32A**

Aislinn Jones, American Academy of Religion, Presiding

Theme: *How to Propose a New AAR Program Unit*

**Abstract**

**Special Topics Forum**

Theme: *How to Propose a New AAR Program Unit*

Join the chair of the Program Committee and the AAR Annual Meeting Program Director for an informal chat about upcoming Annual Meeting initiatives as well as the guidelines and policies for proposing a new Annual Meeting program unit.

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 **A18-276**

**Theta Alpha Kappa Board Meeting and Reception**

☐ **Sunday - 4:00 pm-6:30 pm**  
GH-Betsy C

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 **A18-300**

**Special Topics Forum**

☐ **Sunday - 4:00 pm-6:30 pm**  
CC-28C

Sponsored by AAR, SBL, and *Publishers Weekly*

Jana Riess, Publishers Weekly, Presiding

Theme: *The Tenure Book(s): How to Strategize Your Publications to Increase Your Chances of Tenure and Promotion*

Panelists:

Lauren F. Winner, Duke University

David L. Weaver-Zercher, Messiah College

Julie Byrne, Hofstra University

Henry L. Carrigan, Northwestern University Press

Sharmila Sen, Harvard University Press

☐ **Abstract**

**Special Topics Forum**

Theme: *The Tenure Book(s): How to Strategize Your Publications to Increase Your Chances*

## *of Tenure and Promotion*

Sponsored by AAR, SBL, and *Publishers Weekly*

In the good old days, tenure was a given if you pumped out a few well-received articles. Now, the expectation is sometimes for junior scholars to write two books and several articles, all of which need to make an impact in their field and be timed appropriately to help their tenure bids. As the bar is raised ever higher, how can junior faculty strategize their publications to further the goal of tenure? In this session, scholars from three different types of institutions will speak to the tenure expectations in their schools, while two editors from university presses will discuss the changing demands for the scholarly book in the marketplace. Questions addressed will include the following: How have scholarly expectations changed about the number and nature of pre-tenure publications? Do I need to publish a second book, and what does the second book have to be? How is it possible to publish two highly academic books when many prestigious university presses are seeking to acquire commercially appealing books over limited-audience scholarly monographs? How should I time my tenure book (or books) for maximum impact? How much is a revered university press imprimatur worth in getting tenure? Does an edited anthology count toward tenure? As always for the *Publishers Weekly* session, forty-five minutes will be allotted for audience questions.

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**A18-301**

### **Dead Sea Scrolls Exhibit at San Diego Natural History Museum**

- Sunday - 4:45 pm-8:00 pm**  
**Offsite**

Separate registration required.

- Abstract**

### **Dead Sea Scrolls Exhibit at San Diego Natural History Museum**

The San Diego Natural History Museum's exhibition of the Dead Sea Scrolls is the largest, longest, and most comprehensive ever assembled in any country. Spanning two floors and 12,000 square feet, twenty-seven Dead Sea Scrolls— ten exhibited for the first time—will be on display. The six-month exhibition brings together materials never before shown together: Dead Sea Scrolls from Israel and Jordan reunited for the first time in 60 years, ancient Hebrew codices from the Russian National Library, medieval manuscripts from the British National Library, and modern interpretations of the texts. Tracing the scrolls and their meaning through time, the exhibition connects the ancient world to the modern world. The tour fee includes exhibit ticket, transportation, and a special informational booklet. The exhibit is self-directed and generally takes 90 minutes. Tickets for the tour will be at appointed times between 4:30 pm and 8:30 pm due to exhibit occupancy limitations. You

will be contacted to choose an appointment time after your tour reservation form is received.

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## **Special Topics Forum**

**Sunday - 5:00 pm-6:30 pm**  
**GH-Edward A**

Sponsored by the AAR Religion and the Arts Award Jury

David Morgan, Valparaiso University and Judith Weisenfeld, Vassar College, Presiding

Theme: *A Conversation with Bill Viola, 2007 AAR Religion and the Arts Award Winner*

Panelists:

Bill Viola, Long Beach, CA

**Abstract**

## **Special Topics Forum**

Theme: *A Conversation with Bill Viola, 2007 AAR Religion and the Arts Award Winner*

Sponsored by the AAR Religion and the Arts Award Jury

Bill Viola is considered a pioneer in the medium of video art and is internationally recognized as one of today's leading artists. He has been instrumental in the establishment of video as a vital form of contemporary art, and in so doing has helped to greatly expand its scope in terms of technology, content, and historical reach. Viola uses video to explore the phenomena of sense perception as an avenue to self-knowledge. His works focus on universal human experiences—birth, death, the unfolding of consciousness—and have roots in both Eastern and Western art as well as spiritual traditions, including Zen Buddhism, Islamic Sufism, and Christian mysticism. Using the inner language of subjective thoughts and collective memories, his videos communicate to a wide audience, allowing viewers to experience the work directly, and in their own personal way. In 1980, Viola lived in Japan for a year and a half on a Japan/U.S. cultural exchange fellowship where he studied Buddhism with Zen Master Daien. Viola has recorded mirages in the Sahara desert, studied animal consciousness at the San Diego Zoo, made a photographic study of Native American rock art sites, traveled for five months in the American Southwest recording nocturnal desert landscapes with special cameras, and most recently went to Dharamsala, India to record a prayer blessing with the Dalai Lama.

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**A18-303**

### **Special Topics Forum**

☐ **Sunday - 5:00 pm-6:30 pm**  
**MM-Atlanta**

Sponsored by the *Journal of the American Academy of Religion*

Charles Mathewes, University of Virginia, Presiding

Theme: *Roundtable on The Encyclopedia of Religion and Nature*

Panelists:

Catherine Keller, Drew University

Gary Lease, University of California, Santa Cruz

Jacob K. Olupona, Harvard University

Sarah Pike, California State University, Chico

Responding:

Bron Taylor, University of Florida

☐ **Abstract**

### **Special Topics Forum**

Theme: *Roundtable on The Encyclopedia of Religion and Nature*

Sponsored by the *Journal of the American Academy of Religion*

Published in 2005, *The Encyclopedia of Religion and Nature* offers a rich and wide-ranging study of the relationships between humans, their religions, and their natural environments.

This roundtable discussion provides an opportunity for various critical reflections on the aims of the Encyclopedia, the material and methodological advances it offers, and the challenges it faces and/or uncovers for future scholarship.

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**A18-305**

### **Wildcard Session**

☐ **Sunday - 5:00 pm-6:30 pm**  
**CC-28E**

Howard Wiley, Chicago Theological Seminary, Presiding

Theme: *Horizons in Religious Studies: Theorizing Hip-Hop*

Panelists:

Ralph C. Watkins, Fuller Theological Seminary

Elonda Clay, Lutheran School of Theology, Chicago

Josef Sorett, Harvard University

Monica Miller, Chicago Theological Seminary

Responding:

Anthony B. Pinn, Rice University

☐ **Abstract**

### **Wildcard Session**

Theme: *Horizons in Religious Studies: Theorizing Hip-Hop*

It is quite evident and has been noted that the cultural and religious landscape of America is rapidly changing. Among other emergent phenomenon, the rise of Hip-Hop both globally and locally has greatly impacted numerous disciplines, including religious studies and theological education. How does Hip-Hop influence and impact the religious landscape? As educators and scholars, how are we to engage youth who are heavily impacted by the cultural productions of Hip-Hop? How does one critically engage the cultural artifacts arising from Hip-Hop from religious and theological perspectives? With the growing multi-cultural context within the American Academy, how will religious scholars address Hip-Hop globally, when it has seldom addressed it locally? This panel seeks to develop theoretical approaches to Hip-Hop while also paying close attention to the varied everyday practices within the social life of Hip-Hop culture.

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 **A18-306**

### **Wildcard Session**

☐ **Sunday - 5:00 pm-6:30 pm**

## CC-30D

Thia Cooper, Gustavus Adolphus College, Presiding

Theme: *Liberation Theologies at the Dawn of the Twenty-First Century: Between Sex, Gender, Class, and Race*

Panelists:

Joerg Rieger, Southern Methodist University

Mario I. Aguilar, University of St. Andrews

Jung Mo Sung, Universidade Metodista, São Paulo

Alistair Kee, University of Edinburgh

Dwight N. Hopkins, University of Chicago

Ivan Petrella, University of Miami

Marcella Althaus-Reid, University of Edinburgh

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**A18-307**

## Wildcard Session

☐ **Sunday - 5:00 pm-6:30 pm**  
**CC-30E**

Hans J. Hillerbrand, Duke University, Presiding

Theme: *Martin Luther and the Lutheran Theological Tradition: Current Issues*

Panelists:

Stjerna Kirsi Irmeli, Lutheran Theological Seminary, Gettysburg

Euan Cameron, Union Theological Seminary, New York

Kristen E. Kvam, Saint Paul School of Theology

Vitor Westhelle, Lutheran School of Theology, Chicago

Philip D. Krey, Lutheran Theological Seminary, Philadelphia

Deanna A. Thompson, Hamline University

**Abstract**

**Wildcard Session**

Theme: *Martin Luther and the Lutheran Theological Tradition: Current Issues*

This Wildcard Session will seek to offer a survey of current issues, problems, challenges with respect to the study of Martin Luther and the Protestant Reformation and the Lutheran theological tradition. It thus has both a historical and a theological dimension. Panelists will explore such aspects as the impact of social history on our understanding of Luther and sixteenth century events, new perspectives on the theological identity of Lutheranism, the impact of globalization.

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**A18-308**

**Religions in Southeast Asia Wildcard**

**Sunday - 5:00 pm-6:30 pm**  
**GH-Madeleine AB**

**New Program Unit**

Steven Heine, Florida International University, Presiding

Theme: *Southeast Asia: Transforming Religion and Religious Identities*

Alicia Turner, University of Chicago  
*Schools, Monks, and the Category of Religion*

Sor-Ching Low, Muhlenberg College  
*Transforming Religious Identities: Soka Gakkai in Southeast Asia*

Mario Poceski, University of Florida  
*Responses to Religious Pluralism and Globalization in Singaporean Buddhism*

Ali Amin, Arizona State University  
*Defining Religion through Indonesian Movies: Case Studies of Three Contemporary Indonesian Filmmakers*

**Abstract**

## **Religions in Southeast Asia Wildcard**

Theme: *Southeast Asia: Transforming Religion and Religious Identities*

In this spotlight on Southeast Asia, the panelists examine the religious strands that are interwoven into the tapestry of religious landscape in Singapore, Malaysia, Indonesia, Hong Kong, and Burma. The papers presented here suggest that this religious tapestry is continuously in the making and in the process of becoming in a region profoundly shaped by its colonial past. In Myanmar, religion becomes a conduit for negotiation between modernity and tradition; in Singapore, Buddhism rises to the challenge of evangelical Christianity and re-invents itself for a new generation of seekers; in Malaysia and Hong Kong, the popularity of the new religious movement Soka Gakkai suggests that religious boundaries are shifting and that religious identities are being shaped by an acute awareness of their uniqueness as members of the Diaspora; and finally, in Indonesia, film works with religion to shape and redefine the values of a modern Islamic nation.

### **Schools, Monks, and the Category of Religion**

Alicia Turner, University of Chicago

This paper will look at the adaptation of the category of religion through the issue of education in colonial Burma. Primary education of children was a central concern for colonial administrators, Buddhist monks and the elite of the Buddhist laity in this period. In the attempts of colonial officials to have Buddhist monks conform to the expectations of secular pedagogues as well as the later efforts of lay people to create Buddhist schools that mirrored the curriculum and methods of government secular schools, the division of religion and secular became a major point of both conflict and innovation.

### **Transforming Religious Identities: Soka Gakkai in Southeast Asia**

Sor-Ching Low, Muhlenberg College

This paper explores the way in which Soka Gakkai members in Southeast Asia construct their religious identity and national identity. It looks at Soka Gakkai as a religious and global movement with roots in the reformist teachings of Nichiren, and considers why this movement appeared when it did, and why it appeared in the particular form that it did in Malaysia and Hong Kong. In this comparative study of the group in Islamic Malaysia and in Hong Kong, it considers the narrative and performative aspect of its ritual, and examines how its religious identity is fashioned or transmitted within the political context that each group operates in, and how this in turn reflects upon their relationship with the group's Japanese origins and its revered leader Ikeda.

### **Responses to Religious Pluralism and Globalization in Singaporean Buddhism**

Mario Poceski, University of Florida

This paper is a preliminary attempt to map the religious landscape occupied by Buddhism in contemporary Singapore, and trace the recent historical trajectories and socioreligious shifts that contributed to its rise to prominence within the context of Singapore's protracted coming

to terms with religious diversity and its plugging into global religious networks. Traditionally Buddhist places of worship in Singapore were integrated into a larger cultural matrix of Chinese religion that blurred the distinctions between Buddhism, Daoism, and popular religion. Moreover, as remnant of the colonial heritage, Christianity continued to be the religion of choice among the social elites. In response to that predicament, over the last few decades Buddhist leaders initiated an aggressive modernization drive that enabled their tradition to adopt the mantle of modernity and successfully compete with Christianity, even if in the process it appropriated select organizational structures and proselytizing strategies of Christian churches and groups.

### **Defining Religion through Indonesian Movies: Case Studies of Three Contemporary Indonesian Filmmakers**

Ali Amin, Arizona State University

In the past seven years, movie industries in Indonesia have been increasingly developing. While various genres and themes of films are produced for TV and cinema consumers, in addition, some are prized with international awards, the development of film industries has also been a concern of Muslim communities. Some consider that movie industries have been a merely secular vehicle for modernization in this country. Is movie a merely secular? Do movies not provide any religious values and norms to the viewers? How do we define religious and secular categories in movies? This study about three Indonesian leading moviemakers; Nugroho, Reza, Dinata, and their concept of religion is to show how religion is not neglected in the movies, rather religion has been an important part of Indonesian contemporary movies. In that, this research finds that these three filmmakers offer varied and plural interpretations of religious meanings.

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**A18-309**

### **Comparative Studies in Religion Section**

☐ **Sunday - 5:00 pm-6:30 pm**  
**GH-Windsor**

Kimberley C. Patton, Harvard University, Presiding

Theme: *Twins and Twinship: Ongoing Comparative Development of a Theme*

Pashington Obeng, Wellesley College, Harvard University  
*Twins: Welcome and Unwelcome Dangers in Africa*

Henry Walker, Bates College  
*The Twin Gods in Ancient India and Greece*

Responding:

Eric D. Mortensen, Guilford College

☐ **Abstract**

**Comparative Studies in Religion Section**

Theme: *Twins and Twinship: Ongoing Comparative Development of a Theme*

Ugo Bianchi's seminal theorization of twins and twinship in world religions and myth-complexes (1978, 1983, and 1987) originated in his own research in Zurvanite cosmology, Manichaeism and other historical gnosticisms. Bianchi showed how, depending on the context, twinship can express themes of dualism, dialecticism, complementarity, or superiority/inferiority. This session aims to continue the project. One of the more interesting trajectories Bianchi suggested in 1987 was the potential relationship between "what is exceptional on earth" and what could also be seen as primordial, refracted in mythology or cult? The two papers for this panel explore, respectively, the range of (and motivations for) religious responses to biological twins in Africa, and the question of "mixed parentage" (mortal/human) and the validity of the twentieth-century scholarly conceit of "anxiety" with respect to two notorious sets of Indo-European divine twins: the Vedic Ashvins and the ancient Greek Dioskouroi.

**Twins: Welcome and Unwelcome Dangers in Africa**

Pashington Obeng, Wellesley College, Harvard University

The apparent anomaly surrounding twin-births in some African societies has evoked varying social reactions and rites in such communities. The responses have ranged from sheer befuddlement, embrace of twins as a blessing to dislike, shame and fear of such enigma that some people have resorted to twin-infanticide. This essay examines twin-births in a select number of African societies such as the Ga and Akim of Ghana, the Bambara and Malinke of Mali, the AmaXhosa and AmaZulu of South Africa and the Ijaw and Yoruba of Nigeria. The paper focuses on beliefs and practices undergirding personal and collective reactions to twins, to foreground twins as the locus of spirit beings, as humans with priestly rights and privileges and as embodiments of male violent forces in their respective communities. In examining these beliefs, the paper also addresses the socio-historical, political institutions, as well as the worldviews that Africans bring to bear on the enigma of twin-births.

**The Twin Gods in Ancient India and Greece**

Henry Walker, Bates College

In his comparative study of world-wide traditions about twins, the biblical scholar James Rendel Harris concluded that twins were regarded as taboo because they were the offspring of a woman who had slept both with a human and with a god. If we examine the myths about the Ashvins in India and the Dioskouroi in Greece, we shall find no trace of his universal taboo, and no connection between twins and double paternity. On the contrary, the twin gods were immensely popular, were noted for their kindness to each other and to their worshippers, and both the Vedic Indians and the Ancient Greeks believed that the ability to produce twins was genetic and had nothing to do with double paternity.

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**A18-310**

## **North American Religions Section**

**Sunday - 5:00 pm-6:30 pm**  
**GH-Ford B**

Grant Underwood, Brigham Young University, Presiding

Theme: *Visions of Paradise Dancing in Our Heads: Religious Tradition and the Outsider in Hawai'i*

Charles William Miller, University of North Dakota  
*Representing Hawai'i, Constructing Hawaiians: On the Formation of the Missionary Mind in Nineteenth Century New England*

D. E. Gene Mills, Florida State University  
*"Jesus, Meet Lono": Christianity Encounters the World of the Akua, Some Hawaiian Responses to the Christian God*

Greg Johnson, University of Colorado, Boulder  
*The Past in the Present: Theorizing Contemporary Hawaiian Traditions*

Responding:

Laurie Maffly-Kipp, University of North Carolina, Chapel Hill

**Abstract**

## **North American Religions Section**

Theme: *Visions of Paradise Dancing in Our Heads: Religious Tradition and the Outsider in Hawai'i*

Three views of Hawaiian religious practices and their perceptions by others will be deployed to illuminate aspects of cultural processes more generally. The first paper will address the worldview of the missionaries being sent by the American Board of Commissioners of Foreign Missions to Hawai'i in the nineteenth century by examining the letters, journals, and sermons of one of those missionaries, Ephraim Weston Clark. The second paper will address the response of some Hawaiians to the intruding discourse of the missionaries, traders, and other colonizers by looking at the usage of language in healing practices and a Hawaiian Christian movement of the nineteenth century. The third paper will analyze the processual nature of culture in the reclamation of two traditional Hawaiian practices - open-ocean canoe sailing and the enactments of the annual Makahiki festival - in contemporary Hawaiian

practice.

### **Representing Hawai'i, Constructing Hawaiians: On the Formation of the Missionary Mind in Nineteenth Century New England**

Charles William Miller, University of North Dakota

The construction and representation of the “other” (place and/or person) has always been at the heart of the missionary enterprise. This was undoubtedly true of the ways in which Hawai'i and the Hawaiians were pictured by those New Englanders who offered themselves as foreign missionaries to the Sandwich Island Mission in the early nineteenth century. Their attitudes toward Hawai'i and the Hawaiians were set long before they ever set foot on those distant islands. In this paper, I focus on how this imagined “other” – created from sensational missionary reports, popular Christian ideology, and profound personal longing - impacted the intellectual and religious development of one of those missionaries, Ephraim Weston Clark. By employing his (pre-Hawai'i) journals, letters, and sermons, I place his early development within the larger context of North American Christianity, thereby giving a “human face” to the nineteenth century imperial mind and to its motivations.

### **"Jesus, Meet Lono": Christianity Encounters the World of the Akua, Some Hawaiian Responses to the Christian God**

D. E. Gene Mills, Florida State University

In the late eighteenth and early nineteenth centuries Hawaiians encountered a different religious culture, Western Christianity. There are some interesting aspects of the indigenization of Christianity in Hawai'i that may have implication for how we look at the post-contact indigenization of Christianity in other regions. Christianity provided a means in which many Hawaiians could embrace a new social and cultural experience without abandoning fully the world of myth and wonder from which their lives had flowed. The akua (gods) Kane, Ku, and Lono easily aligned with the Christian Trinity, just as Kanaloa was sometimes equated with Lucifer. In addition, the healing nature of much of the indigenous religion accorded well with a Christianity which is largely a religion of healing. An examination of examples of the syncretizing of religious language and practice, as well as one Hawaiian Christian movement will show some of these relevant aspects.

### **The Past in the Present: Theorizing Contemporary Hawaiian Traditions**

Greg Johnson, University of Colorado, Boulder

This paper takes up the classic and bedeviling relationship between tradition and change, with particular attention to the category of “authenticity” in discursive rather than substantive terms. Authenticity, that is, is treated as a process of “becoming” and “being regarded as.” Two contemporary examples of Hawaiian tradition in action will be explored, the revival of open-ocean sailing and modern enactments of the Makahiki ritual cycle. Both of these manifestations of tradition are undeniably “Hawaiian” by way of cultural centrality and antiquity. And yet both traditions have experienced social careers punctuated by moments of radical disruption, absence and recovery. For all of this, Native Hawaiians are broadly unanimous in regarding these activities as emblematic of their identities in the present. This

paper asks: What challenges do their cultural certainties pose to analytic uncertainties about the same?

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**A18-311**

## **Philosophy of Religion Section**

☐ **Sunday - 5:00 pm-6:30 pm**  
**GH-Ford A**

Eric Boynton, Allegheny College, Presiding

Theme: *Religion and Continental Thought: From Heidegger and Levinas to Vattimo, Badiou, and Cavell*

Coy Jones, University of Chicago  
*Levinas, Paganism, and the Anthropology of Dasein*

Jason Smick, California State University, Fresno  
*Badiou, Vattimo, and the Philosophical Form of Life in Postmodernity*

Asja Szafraniec, University of Amsterdam  
*Stanley Cavell's Conversions and Redemptions: Religion, Romanticism, and Philosophy*

Responding:

Adam Graves, University of Pennsylvania

☐ **Abstract**

## **Philosophy of Religion Section**

Theme: *Religion and Continental Thought: From Heidegger and Levinas to Vattimo, Badiou, and Cavell*

### **Levinas, Paganism, and the Anthropology of Dasein**

Coy Jones, University of Chicago

The paper attempts to sketch the development of Emmanuel Levinas' critique of Martin Heidegger, culminating in Levinas' denunciation of Heidegger's "paganism." More than a dismissal of the rhetoric of Heidegger's later philosophy and its ties to National Socialism, Levinas' critique addresses issues present in Heidegger's thought as early as *Being and Time*. Because Levinas' objections to Heidegger are tied to the contrasting approaches of the two men to philosophical anthropology, innovations in Levinas' own anthropological reflections subsequently modify the nature of his criticisms of Heidegger. The paper examines the

overall coherence of these various layers of objections and questions critically their applicability to Heidegger's thought.

### **Badiou, Vattimo, and the Philosophical Form of Life in Postmodernity**

Jason Smick, California State University, Fresno

This paper examines the recent work of Alain Badiou and Gianni Vattimo with special attention to the role that Christianity plays in their thought. I interpret each as responses to the fate of philosophy in postmodernity. I argue that Badiou's reading of Paul's "testimony" about a new idea of truth in connection with the theme of fidelity to the truth-event is directed toward the recovery of a specifically modern philosophical form of life. I contrast Badiou with Vattimo who, I argue, grounds a defense of postmodern philosophy and the form of life unique to it in a certain reading of Christianity. Badiou and Vattimo articulate two basic possibilities for contemporary philosophical thought and practice. Thus, what is at stake in the current "turn to religion" in philosophy is not so much the relation of philosophy to religion but, rather, the meaning and task of the philosophical form of life.

### **Stanley Cavell's *Conversions and Redemptions*: Religion, Romanticism, and Philosophy**

Asja Szafraniec, University of Amsterdam

The paper will examine the religious motives underlying Stanley Cavell's concern with philosophy and literature. This research is motivated by the characteristically religious vocabulary in which Cavell's philosophical project has taken shape, by his taking the issues of skepticism (hence of doubt and faith) seriously, by his recurrent reflections on the religiosity of Wittgenstein and by the comparisons he makes between Wittgenstein and Kierkegaard. Central to Cavell's thought is his interest in the relation between philosophy and literature. I will link his thesis that this relation has its home in literary and philosophical Romanticism, to his definition of Romanticism as an "alternative process of secularization," where "the other bears the weight of God."

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**A18-312**

### **Study of Judaism Section**

☐ **Sunday - 5:00 pm-6:30 pm**  
**GH-Madeleine AB**

Martin Kavka, Florida State University, Presiding

Theme: *The Talmud and Philosophy*

Benjamin Pollock, Michigan State University

*Between Talmud and Philosophy: Solomon Maimon on Judaism's True Teaching*

Robert Gibbs, University of Toronto

*Talmud and Postmodern Philosophy: Difference and Translation*

Serguei Dolgopolskii, University of Kansas, Lawrence

*Between Rhetoric and Philosophy: A Talmudic Perspective on the Philosophical Call*

Responding:

Paul Franks, University of Toronto

☐ **Abstract**

**Study of Judaism Section**

Theme: *The Talmud and Philosophy*

**Between Talmud and Philosophy: Solomon Maimon on Judaism's True Teaching**

Benjamin Pollock, Michigan State University

In the fifteenth chapter of his *Lebensgeschichte*, Maimon sets forth a "brief history of the Jewish religion," which turns out to be a history of Judaism's fall. In its original form, Maimon claims, Jewish theology grounds the multiplicity of all that is in "the unity of an inconceivable God." But the development of rabbinic law gradually replaced this with an "artificial method" of spinning off an ever-expanding manifold of particular laws out of the Holy Scriptures. Despite the resultant corruption that Jewish practice has suffered in this process, Maimon suggests that Judaism has somehow succeeded in preserving the purity of its original theoretical conception of the divine. In reviewing Maimon's position, I ask whether and to what extent it was the very covering up of Judaism's original "natural" position through the "fictions" of Talmudic law that made possible the preservation of that natural philosophical position.

**Talmud and Postmodern Philosophy: Difference and Translation**

Robert Gibbs, University of Toronto

This paper raises the question of appropriation: how can Jewish philosophy use the Talmud today? This is not addressing the question of the Talmud's relation to philosophy either in its time of origin or even within the text. Precisely because there is a difference between philosophical discourse and Talmud, their relation offers possibilities of non-synthetic interaction. But because the term philosophy itself is a moving target the postmodern interpretation of the task of philosophy opens new possibilities of interaction across the differences. Ultimately, this provokes new views of translation from Talmud to philosophy.

**Between Rhetoric and Philosophy: A Talmudic Perspective on the Philosophical Call**

Serguei Dolgopolskii, University of Kansas, Lawrence

This paper addresses the Talmud not only, nor even primarily, as a book or a historical object that for other disciplines to appropriate, but as an intellectual project coextensive in scope to those of philosophy and its significant other, rhetoric. By comparing the theory of Talmudic

learning in the work of R. Yitzhak Canpanton (d. 1463) with R. Moses Chaim Luzzatto's (d. 1746) view of the Talmud as an organon of a perfect rational thinking, this paper asks how the project of the Talmud and that of Enlightenment relate to each other. More specifically, the paper addresses the place of the Talmudic notion of disagreement (*machloket*) in these two thinkers, proposing to re-read Canpanton's notion of disagreement in the broader context of the value of agreement that has hitherto been tacitly dominant in philosophy.

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**A18-313**

## **Theology and Religious Reflection Section**

**Sunday - 5:00 pm-6:30 pm**  
**CC-25C**

Derek Simon, St. Thomas University, Presiding

Theme: *Theology of the Military*

Kelly Denton-Borhaug, Moravian College  
*A Deadly Nexus: "Necessity," Christian Salvation and War-culture*

Marirose Lescher, Claremont Graduate University  
*Peace from Hell, Peace on Earth: Pax Americana and a Theology of In/Between*

Ed Waggoner, Yale University  
*Let the Dragon Rise: Toward a Theology against US Military Competition with China*

**Abstract**

## **Theology and Religious Reflection Section**

Theme: *Theology of the Military*

**A Deadly Nexus: "Necessity," Christian Salvation and War-culture**  
Kelly Denton-Borhaug, Moravian College

This paper theologically explores Iris Marion Young's analysis of "the logic of masculinist protection" currently operative as a form of justification for the security regime in the United States since Sept. 11, 2001 (Young: 2003). Do Christian understandings and sensibilities undergird such logic? I argue that the ideology of "necessity" acts as a nexus: religious frameworks of loving self-sacrifice intermix with and enliven aggressive protective schemes embedded in just war theory and discourse. Augustine's "parable of the wise judge" against the backdrop of his Christian conviction demonstrates ancient beginnings of "slippage" between two forms of discourse, the necessary just war and the necessary passion of Christ for salvation. The two discursive threads build upon and buttress one other, creating a frame

with deep resonance not only in ancient times but with contemporary resonance we see resurging in our own post 9/11 war-culture.

**Peace from Hell, Peace on Earth: Pax Americana and a Theology of In/Between**

Marirose Lescher, Claremont Graduate University

In this paper, I will briefly explore current American militarism as expressed in notions of Pax Americana, while crafting a theology of In/Between. Relying on the work of feminist theologians Ivone Gebara and Kwok Pui-Lan, in addition to the work of feminist theorists Judith Butler and Elizabeth Grosz, I seek to articulate a theology of the person that at once honors relatedness and difference—the constitutive places of “in,” the differential places of “between,” the fluid places of “in between.” In conversation with Gebara, Pui-Lan, Butler and Grosz, I will critique the Western idea of an autonomous and transcendent “I” not marked by social coding, and will also weave a contextualized and situated understanding of the ever-so-related “I.” The “I” who stands outside the material world, deriving knowledge and exercising control through mental capacity, while acting to maximize individual interests, qua consumer possessions, is particularly implicated in Pax Americana.

**Let the Dragon Rise: Toward a Theology against US Military Competition with China**

Ed Waggoner, Yale University

Although the U.S. Administration and U.S. media continue to focus and shape the American public’s attention on militant Islam, there is a growing but less well-known conviction among U.S. officials, Pentagon planners, and theorists of international relations that China poses the single greatest threat to American hegemony in the next decades. Theological and religious reflection on the U.S. military response to China’s rise is important, not only because it may help scholars to weave together contributions on this topic from international relations theory, religion and politics, and military doctrine, but also because religious communities are themselves likely to be significant factors in any American hostility toward China. Rigorous theological and religious reflection can provide religious communities with critical questions about their current and future political commitments. This paper gives three reasons why the U.S. should not use its military to obstruct China’s re-emergence as a great power.

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**A18-314**

**Women and Religion Section and Scriptural Reasoning Group**

☐ **Sunday - 5:00 pm-6:30 pm**  
**CC-31A**

Laurie Zoloth, Northwestern University, Presiding

Theme: *Women Reading Texts on Marriage*

Panelists:

Ayesha Siddiqua, New York University

Randi Rashkover, George Mason University

Rachel Muers, University of Exeter

☐ **Abstract**

**Women and Religion Section and Scriptural Reasoning Group**

Theme: *Women Reading Texts on Marriage*

The session proposes to explore how the Hebrew Scriptures, the New Testament and the Qu'ran deal with the question of marriage when texts uniquely troubling to contemporary women readers from each tradition are read both by readers from those traditions and from readers from the two other Abrahamic traditions. What happens to gender issues when they are explored in the larger context of the three textual traditions? Panelists plan to compose first drafts of individual readings alone but then exchange drafts with the other two panelists prior to composing their remaining analyses. The panel will focus attention on Ephesians 5:21-33, Qu'ran 4:34 and Genesis 29:31-30:25.

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**A18-315**

**African Religions Group**

☐ **Sunday - 5:00 pm-6:30 pm**  
**MM-Santa Rosa**

Danoye Oguntola Laguda, Lagos State University, Presiding

Theme: *Religion, Violence, and Conflict in Africa: Dynamics and Responses*

Christo Lombard, University of the Western Cape

*Religion, Violence, and Conflict: A Case Study of SWAPO and the Churches in Namibia*

Cyril Orji, Marquette University

*Religion, Violence, and Conflict in Sub-Saharan Africa: Ujaama-therapy as a Dynamic Response*

Joel Cabrita, University of Cambridge

*The Creation of Liturgical Communities: The South African Nazareth Baptist Church's Response to Rebellion and Faction Fighting in Colonial Natal*

Gnimbin A. Ouattara, Georgia State University

*Husband and Wife, John and Jane Wilson: The Story of an American Gendered Mission in West Africa, 1834-1852*

☐ **Abstract**

**African Religions Group**

Theme: *Religion, Violence, and Conflict in Africa: Dynamics and Responses*

**Religion, Violence, and Conflict: A Case Study of SWAPO and the Churches in Namibia**

Christo Lombard, University of the Western Cape

Namibia presents a challenging case study for the role of religion during severe conflict: a war for liberation and its bitter aftermath. The ecumenical churches in Namibia supported the liberation struggle, using religion to provide a moral framework and resources of resistance. After successful implementation of an international peace plan, Namibia faces new challenges: dealing with unacknowledged human rights abuses by its own liberation movement, SWAPO, which hinders national reconciliation. The impact of the SWAPO "detainee issue" on the shaping of a just and democratic culture in post-apartheid Namibia cannot be ignored. Inconsistently, the ecumenical world allowed SWAPO, now in government, to cover up atrocities perpetrated against many Namibians. The paper addresses the details, the shameful truth of this "international scandal." The detainee issue has become a test-case for the integrity of all religious groups involved in issues of justice and peace, the acid test determining the nation's future.

**Religion, Violence, and Conflict in Sub-Saharan Africa: Ujaama-therapy as a Dynamic Response**

Cyril Orji, Marquette University

Ethnicity and religion hold a terribly ambivalent position in African culture. While they serve as unifying forces and instruments of cohesion and advancement, they have also been used as instruments of hatred and destruction. Conflict in Africa is social, political, economic, and especially religious. The most pernicious of all these is ethnic and religious. This paper examines efforts by political and religious leaders to bring an end to these ravenous conflicts and suggests that the solution might lie, not just in the developing a new ethic, but in retrieving the social and political virtues of our foremothers and forefathers. In this old African virtue, no one would kill or aim another for ethnic or religious reasons, and, moreover, the ability to endure pain and injustice was a laudable virtue. Hence this paper advocates Ujamaa-therapy as a way of retrieving these virtues of inclusive solidarity and transformation of injustice.

**The Creation of Liturgical Communities: The South African Nazareth Baptist Church's Response to Rebellion and Faction Fighting in Colonial Natal**

Joel Cabrita, University of Cambridge

The Zulu Nazareth Baptist Church has historically acted as a mediator in situations of violence throughout Natal and Zululand. With particular respect to the aftermath of the 1906 Zulu rebellion, and the widespread occurrence of "tribal" violence during the early twentieth century, I examine how the Church attracted chiefly converts affected by violence. Chiefs and Church sought to re-imagine the dispossession of Africans by the white state, forging an alternative narrative that privileged peace over war. This was done through employing metaphors of purity and healing. The chiefly-ecclesial reading of violence resulted in the formation of liturgical communities centred around prayer and dance. These enacted the priority of peaceful community over violence. Finally, I conclude with an assessment of the church's continuing conciliatory work in the political violence of the 1980s and 1990s in Natal. This was similarly achieved through a re-imagination: asserting peaceful purity over corrupt violence.

**Husband and Wife, John and Jane Wilson: The Story of an American Gendered Mission in West Africa, 1834-1852**

Gnimbin A. Ouattara, Georgia State University

My findings point to timelessness in missionary gender concepts and only moderate changes in African gender concepts. Little if any of these lasting changes in the gender concepts of the West Africans was the result of missionary imposition. Shift in gender concepts among these natives was more the result of their authoritative adaptations of Christianity as they understood it from the words and actions of the missionary. No external limits on such adaptations were significant enough to supersede West African authority. The gender encounter between the missionaries of the ABCFM and the West Africans is, therefore, a story of parallel agency, which no single group can claim as its own, neither in its favor nor to its detriment.

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**A18-316**

**Afro-American Religious History Group and Religions, Medicines, and Healing Group**

☐ **Sunday - 5:00 pm-6:30 pm**  
**CC-29C**

Joan M. Martin, Episcopal Divinity School and Rosemary D. Gooden, Seabury-Western Theological Seminary, Presiding

Theme: *Book Discussion: African American Folk Healing, by Stephanie Mitchem*

Panelists:

Yvonne Chireau, Swarthmore College

Linda L. Barnes, Boston University

Linda E. Thomas, Lutheran School of Theology, Chicago

Responding:

Stephanie Y. Mitchem, University of South Carolina

☐ **Abstract**

**Afro-American Religious History Group and Religions, Medicines, and Healing Group**

Theme: *Book Discussion: African American Folk Healing, by Stephanie Mitchem*

Cure a nosebleed by holding a silver quarter on the back of the neck. Treat an earache with sweet oil drops. Wear asafetida to keep from catching colds. Within many African American families, these kinds of practices continue today, woven into the fabric of black culture, often communicated through women. Such folk practices shape the concepts about healing that are diffused throughout African American communities and are expressed in myriad ways, from faith healing to making a mojo. Mitchem shows that these practices are not simply about healing; they are linked to expressions of faith, delineating aspects of a holistic epistemology and pointing to disjunctures between African American views of wellness and illness and those of the culture of institutional medicine. Yvonne Chireau, Linda Thomas, and Linda Barnes will reflect on Mitchem's book and engage the audience in discussion, with a response from Prof. Mitchem.

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**A18-317**

**Anthropology of Religion Group and Roman Catholic Studies Group**

☐ **Sunday - 5:00 pm-6:30 pm**  
**GH-Mohsen**

Timothy M. Matovina, University of Notre Dame, Presiding

Theme: *American Catholic History and the New Religious Ethnography*

Panelists:

Amy Koehlinger, Florida State University

Kristy Nabhan-Warren, Augustana College

Susan Ridgely, University of Wisconsin, Oshkosh

Sarah McFarland Taylor, Northwestern University

☐ **Abstract**

**Anthropology of Religion Group and Roman Catholic Studies Group**

Theme: *American Catholic History and the New Religious Ethnography*

In the past fifteen years a methodological hybrid of history and ethnography has become the primary vehicle for integrating Catholics, especially Catholic women, into the historiography of North American religion. This methodological innovation has been linked to and often described under the rubric of “lived religion.” With its attentiveness to issues of religious practice and its attendant focus on the cultural, devotional, and extra-ecclesial facets of religious experience, this new ethno-historical hybrid has substantially broadened the historical portrait of religion in the US. Bringing together six American religious historians who either explicitly make use of ethnographic methods in their work, or at least bring an “ethnographic sensibility” to their work, we will consider the deepening partnership in the study of religion between history and ethnography, the problematic challenges of this partnership, and its potential for enriching scholarship in a number of ways.

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**A18-318**

**Bible, Theology, and Postmodernity Group**

☐ **Sunday - 5:00 pm-6:30 pm**

**CC-26A**

Anne Joh, Phillips Theological Seminary, Presiding

Theme: *Dangerous Crossings: Borders, Cultures, and Identities*

Panelists:

Emily Askew, Lexington Theological Seminary

Nancy Bedford, Garrett-Evangelical Theological Seminary

Namsoon Kang, Brite Divinity School

Frank Yamada, Seabury-Western Theological Seminary

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**A18-319**

**Buddhist Critical-Constructive Reflection Group**

☐ **Sunday - 5:00 pm-6:30 pm**  
**MM-Laguna**

Kenneth Tanaka, Musashino University, Presiding

Theme: *Current Trends in Buddhist Ethical Reflection*

Barbra R. Clayton, Mount Allison University

*Buddhism's Nature: Theory and Practices in Buddhist-based Ecoforestry in Atlantic Canada*

Jin Y. Park, American University

*The Logic of Compassion: A Huayan-Postmodern Perspective*

Christopher Ives, Stonehill College

*Deploying the Dharma: Reflections on the Methodology of Constructive Buddhist Ethics*

☐ **Abstract**

**Buddhist Critical-Constructive Reflection Group**

Theme: *Current Trends in Buddhist Ethical Reflection*

**Buddhism's Nature: Theory and Practices in Buddhist-based Ecoforestry in Atlantic Canada**

Barbra R. Clayton, Mount Allison University

This paper examines the interface between Buddhism and environmental forestry practices found in two sustainable forestry projects in Atlantic Canada. These projects, namely Windhorse Farm and Nagaya Forest Restoration, were founded and are currently run by active members of Shambhala Buddhism. This paper examines the principles underlying these ecoforestry projects, in an effort to understand how Buddhist concepts are realized in practical environmental projects, and in turn how Buddhist principles are interpreted and transformed by environmentalism. These results are discussed within the context of the debate in theoretical discussions of environmental Buddhism over whether interdependence or virtues such as compassion and mindfulness are more significant for a Buddhist environmental ethic. I propose that a Buddhist environmental ethic in practice incorporates both the perspective of interdependence and the Buddhist virtues, and that the metaphysical perspective of interdependence is interpreted, despite theoretical arguments to the contrary, to have significant ethical import.

**The Logic of Compassion: A Huayan-Postmodern Perspective**

Jin Y. Park, American University

As a critical reevaluation of Huayan Buddhist fourfold worldview, this paper examines the status of conflict in the Huayan phenomenal world. Paying close attention to both Francis Cook's insight that Huayan offers Buddhist hermeneutics to deal with the diversity of the

phenomenal world and Peter Gregory's concern of Huayan Buddhism's seeming to rank the noumenal realm over phenomena, the paper attempts to offer the Huayan Buddhist view of phenomena as a basis of postmodern Buddhist ethics. The three sections address the Huayan fourfold worldview, the Dalai Lama's logic of forgiveness, and Jean-Francois Lyotard's concept of small discourses in the postmodern world. The goal is to create a Buddhist-postmodern vision of diversity, its relation to understanding others in the multicultural postmodern world, and its relationship to the resolution of conflicts existing in the world in which we live today. The paper will do so by examining the logic of Buddhist compassion.

### **Deploying the Dharma: Reflections on the Methodology of Constructive Buddhist Ethics**

Christopher Ives, Stonehill College

In formulating responses to environmental degradation, contemporary Buddhist ethicists have primarily tapped metaphysical, epistemological, and preceptive dimensions of Buddhism as resources for their argumentation. Their approach, however, harbors several methodological issues. This paper highlights those issues, delineates their relevance to constructive Buddhist ethics more broadly, and outlines what the soteriological schema of Buddhism can offer as an alternative resource, as a framework that can render Buddhist ethical reflection more rigorous and systematic.

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**A18-320**

### **Comparative Studies in Hinduisms and Judaisms Group**

**Sunday - 5:00 pm-6:30 pm**  
**GH-America's Cup AB**

Kathryn McClymond, Georgia State University, Presiding

Theme: *Eclecticism and Innovation in New Hindu and Jewish Movements*

Michaelson Jay, Hebrew University

*Vedanta and Nonduality in Contemporary Neo-Hasidism*

Hugh B. Urban, Ohio State University

*The Beast with Two Backs: Kabbalah and Hindu Tantra in Late Victorian Sexual Magic*

June McDaniel, College of Charleston

*Hindu Shakta Mysticism and New Age Goddess Worship: Some Strategies of Reinterpretation*

**Abstract**

## **Comparative Studies in Hinduisms and Judaisms Group**

Theme: *Eclecticism and Innovation in New Hindu and Jewish Movements*

### **Vedanta and Nonduality in Contemporary Neo-Hasidism**

Michaelson Jay, Hebrew University

This paper analyzes the use of Advaita Vedanta sources, and twentieth century popularizations of them, in the contemporary Jewish movement known as "neo-Hasidism." While neo-Hasidism does also draw on traditional Kabbalistic and Hasidic conceptions of nonduality, the paper shows that it sometimes favors the Vedantic and popular-Vedantic versions over the Jewish ones, sometimes emphasizes the Jewish ones over the Hindu ones, and sometimes takes from both sources. These choices, and the preferences they represent, shed light on neo-Hasidism as a syncretic and synthetic religious movement.

### **The Beast with Two Backs: Kabbalah and Hindu Tantra in Late Victorian Sexual Magic**

Hugh B. Urban, Ohio State University

This paper examines the mixture of Kabbalah and Hindu Tantra in the late Victorian era, focusing primarily on the controversial British occultist, Aleister Crowley. Specifically, I examine Crowley's practice of sexual magic, which combined the erotic symbolism of Kabbalah with a garbled version of Hindu Tantra to create one of the most controversial and also influential forms of erotic mysticism in the modern period. Although his understanding of both Kabbalah and Tantra was arguably quite limited and skewed by layers of Orientalist fantasies, Crowley was nonetheless one of the most influential occultists of the modern era. And his controversial practice of sexual magic has had a profound influence on virtually all later Western esoteric traditions and on the popular (mis)understanding of Kabbalah and Tantra today.

### **Hindu Shakta Mysticism and New Age Goddess Worship: Some Strategies of Reinterpretation**

June McDaniel, College of Charleston

In traditional Bengali Shakta mysticism, the goddess Shakti/Kali may interact with mankind through possession, through yogic and tantric meditation, and through love. All of these can generate forms of mystical union. These interactions have been transformed in New Age Shaktism (goddess worship): we have possession, but by the goddess' symbolic qualities; we have yoga, but via the yogic philosophy of universalism (which makes the forms of goddesses interchangeable); and we have devotion, but it is the deity who loves and serves the practitioner. New Age forms of goddess worship add to traditional Hindu mysticism such concepts as the centrality of the individual, an emphasis on lived experience, the superiority of the householder life over renunciation, and the reinterpretation of ritual. This paper will note these transformations, and similar interpretive strategies found in modern Kabbalah.

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**A18-321**

## **Comparative Theology Group**

☐ **Sunday - 5:00 pm-6:30 pm**  
**MM-Manchester 1**

John Sheveland, Gonzaga University, Presiding

Theme: *Comparative Theology and the Problem of Hegemony*

Michelle Voss Roberts, Rhodes College  
*Feminist Comparative Theology: Beyond the Hegemonies of Gender*

Tracy Tiemeier, Loyola Marymount University  
*Comparative Theology and the Politics of Race/Ethnicity*

Kristin Beise Kiblinger, Winthrop University  
*Theology of Religions Presuppositions and the Hegemony Worry in Comparative Theology*

Hugh Nicholson, Coe College  
*Dichotomization and the Occlusion of Imperialist Forms of Discourse in Comparative Theology*

Responding:

Francis X. Clooney, Harvard University

☐ **Abstract**

## **Comparative Theology Group**

Theme: *Comparative Theology and the Problem of Hegemony*

Perhaps the most pressing issue for the contemporary discipline of comparative theology is the question of imperialism. The past history of interreligious theology – from traditional forms of apologetics, to the universalist theologies of Christian fulfillment that had their heyday in the nineteenth century, to the more recent pluralist theologies of religion – reveals a sobering tendency for Christian theology to implicate itself in imperialist forms of discourse, often against the expressed intentions of their authors. Given this history, it is understandable that many of our contemporaries are suspicious of the notion of theologically committed comparison. As a way of responding to those suspicions, this session considers how comparative theology might avoid lending unwitting support to the hegemonic relations existing both within and among the traditions that it compares. The individual presentations, taking up the question from a variety of angles, will open up a wider discussion in the

session.

### **Feminist Comparative Theology: Beyond the Hegemonies of Gender**

Michelle Voss Roberts, Rhodes College

Today's comparative theologians have the unique opportunity to check the unwitting hegemonies of previous comparative endeavors. As the "orthodoxies" of the revitalized discipline of comparative theology emerge, scholars must attend to the voices on the margins of traditions. A focus on male authorities to the exclusion of women and other marginalized subjects perpetuates inaccurate androcentric constructions of religious traditions. Feminist theory and theology are powerful potential allies for comparative theology: they can help comparativists attend to women's perspectives, and they can facilitate the transition to a constructive comparative theology in articulating a liberative motive for comparison.

### **Comparative Theology and the Politics of Race/Ethnicity**

Tracy Tiemeier, Loyola Marymount University

The development of comparative theology in a largely Christian framework has led to the concern of a covert imperialistic agenda. This concern, however, can be understood in light of how Christian Asian and Asian North American theologians themselves negotiate their multireligious contexts and the complicated relationship between "religion" and "race/ethnicity." Whether the focus is on the racial/ethnic subject position of the comparative theologian or on the status of the subjects of the comparison, the contextualization of comparative theology and of comparative theologians will be an essential practice, if comparative theology is to avoid the charge of hegemony. In this way, comparative theologies of the future will need to become much more akin to liberation theology in its attention to voices "at the margins," commitment of solidarity to those voices, and critical awareness of the privileged place of the comparative theologian.

### **Theology of Religions Presuppositions and the Hegemony Worry in Comparative Theology**

Kristin Beise Kiblinger, Winthrop University

Common reservations about comparative theology derive from the concern to avoid reinforcing systems of domination. At the same time, comparative theologians have wanted to distinguish their work from theology of religions and have been reluctant to endorse any particular theology of religions stance as a presupposition for comparative theology. Review of theology of religions debates, however, reveals strikingly similar concerns about how hegemony can lurk, however subtly and despite expressed intentions. Arguably, theologians have developed a preferred form of inclusivism that best guards against the hegemony problem, but comparative theologians have suffered from a lack of familiarity with or reference to this discourse. We can mitigate many of the worries about imperialism with comparative theology if comparative theological work proceeds from this type of inclusivism and uses methods informed by it. Although not always recognized, much criticism of problematic comparative theology is really about the theology of religions in play.

## **Dichotomization and the Occlusion of Imperialist Forms of Discourse in Comparative Theology**

Hugh Nicholson, Coe College

This paper examines the relationship between comparative theology and the theology of religions in light of their common genealogy in the comparative theology of the nineteenth century. Noting that the latter's blindness to its considerable biases was sustained by its effort to define itself in opposition to the exclusivistic, dogmatic theology of the day, the paper argues that the tendency to dichotomize the newer comparative theology and the theology of religions risks occluding the more subtle ways in which the former discourse might support subtle forms of cultural imperialism. Specifically, it argues that comparative theology, in its preoccupation with avoiding the forms of imperialism enshrined in the totalizing, a priori discourse of the theology of religions, risks overlooking the more insidious forms of domination associated with late capitalism and globalization.

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**A18-322**

### **Evangelical Theology Group**

☐ **Sunday - 5:00 pm-6:30 pm**  
**MM-Manchester 2**

Arlene Sanchez Walsh, Azusa Pacific University, Presiding

Theme: *Evangelicals and Southern California: Factors Shaping Evangelical Identity*

Annie Blakeney-Glazer, University of North Carolina, Chapel Hill  
*Evangelicals in Southern California: The Golden Age of Body Building and Athletes in Action*

Daniel A. Rodriguez, Pepperdine University  
*Good News from the Barrio: Paradigm Shifts in Ministry among U.S.-born Hispanics in Southern California*

☐ **Abstract**

### **Evangelical Theology Group**

Theme: *Evangelicals and Southern California: Factors Shaping Evangelical Identity*

### **Evangelicals in Southern California: The Golden Age of Body Building and Athletes in Action**

Annie Blakeney-Glazer, University of North Carolina, Chapel Hill

My paper will examine the Californian context for the development of two parallel

ideologies of the body in the 1960s and '70s. Arnold Schwarzenegger, the world's greatest bodybuilder, and Wes Neal, an innovative evangelical athlete, used remarkable similar strategies for motivation and legitimation of athletic activity. Neal theologically grounded sporting activity, redefining sport as inherently pleasing to God when performed with the appropriate mindset. Strikingly, Schwarzenegger's training strategies appear in Neal's work surrounded by biblical justifications. By comparing these two characters and their stances on physical activity, we can learn how popular culture and religion mutually affect each other. The success of Neal's thought and Schwarzenegger's ability to legitimize bodybuilding through his Hollywood and later political career are intersecting and important threads in the investigation of how theology and culture are related.

### **Good News from the Barrio: Paradigm Shifts in Ministry among U.S.-born Hispanics in Southern California**

Daniel A. Rodriguez, Pepperdine University

This paper explores how cultural and social factors have shaped the nature of three church-planting movements that successfully target English-speaking US-born Hispanics. Although each fellowship was born in Southern California, in the past 40 years each has moved across the nation and around the world. Findings based upon extensive interviews, observations and official church documents reveal that each fellowship came into being as a response to the marginal status of many Hispanics in Southern California and in response to the linguistic and cultural distance between US-born Hispanics and recent immigrants from Mexico and Central America. The data also reveal that a commitment to evangelize US-born Hispanics obliged church leaders to reject the Spanish-speaking immigrant-church model in favor of more contextually appropriate approaches to ministry among Hispanics who are reluctant to assimilate into dominate group churches. The study concludes by highlighting implications for ministries among other ethnic groups in the US.

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**A18-323**

### **Gay Men's Issues in Religion Group and Lesbian-Feminist Issues and Religion Group**

☐ **Sunday - 5:00 pm-6:30 pm**  
**CC-30B**

Daniel C. Maguire, Marquette University, Presiding

Theme: *Heterosexism: Roots and Cures in World Religions*

Panelists:

Anantanand Rambachan, Saint Olaf College

Mary E. Hunt, Women's Alliance for Theology, Ethics, and Ritual

Marvin M. Ellison, Bangor Theological Seminary

**Abstract**

**Gay Men's Issues in Religion Group and Lesbian-Feminist Issues and Religion Group**

Theme: *Heterosexism: Roots and Cures in World Religions*

In ways subtle and unsubtle, the world's religions contribute to the prejudice of homophobia and the sin of heterosexism. They do so in their treatments of family, love, sexual ethics and the meaning of sexual pleasure, reproductive ethics, etc. This panel will show that many of the religion-rooted negative attitudes toward persons whose sexual orientation does not match the dominant and intolerant societal "norm" can actually be countered by the teachings of those same religions.

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**A18-324**

**Hinduism Group**

**Sunday - 5:00 pm-6:30 pm**  
**GH-Manchester I**

Mary McGee, Columbia University, Presiding

Theme: *The Relevance of Hindu Law for Religious Studies*

Panelists:

Timothy Lubin, Washington and Lee University

Donald R. Davis, University of Wisconsin, Madison

Ananya Vajpeyi, University of Massachusetts, Boston

Robert A. Yelle, University of Memphis

**Abstract**

**Hinduism Group**

Theme: *The Relevance of Hindu Law for Religious Studies*

This panel discussion on the relevance of Dharmashastra or "Hindu law" for a religious studies audience brings together scholars of the classical, early modern, colonial, and

contemporary periods for a conversation on the historical transformations of Dharmashastra and its current significance as a focus for Hindu communal identity. Looking beyond the classical texts and the supposedly monolithic institution of caste, closer consideration of Dharmashastra reveals additional layers of complexity and a tradition that was far from static. Dharmashastra also calls into question modern assumptions regarding the conceptual and practical separation between “law” and “religion.” Drawing sharper distinctions between the realities and representations of Dharmashastra — between the tradition itself and the ways in which it has been interpreted and strategically invoked by various groups — will enhance our understanding of both Hinduism and modernity.

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**A18-325**



### **Reformed Theology and History Group**

☐ **Sunday - 5:00 pm-6:30 pm**  
**CC-25B**

Kang-Yup Na, Westminster College, Presiding

Theme: *The Reformed Presence in China: New Perspectives on Mission*

Panelists:

Joshua Wai-Tung Cho, Hong Kong Baptist Theological Seminary

Judith Liu, University of San Diego

Scott W. Sunquist, Pittsburgh Theological Seminary

Business Meeting:

Robert Sherman, Bangor Theological Seminary, Presiding

Katherine Sonderegger, Virginia Theological Seminary, Presiding

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**A18-326**

### **Religion and Disability Studies Group and SBL Disability Studies and Healthcare in the Bible and Near East Section**

☐ **Sunday - 5:00 pm-6:30 pm**  
**GH-Edward D**

Deborah Creamer, Iliff School of Theology, Presiding

Theme: *Hermeneutics and Pastoral Theologies of Disability*

Panelists:

F. Rachel Magdalene, Augustana College

John Swinton, University of Aberdeen

Samuel Wells, Duke University

Kerry Wynn, Southeast Missouri State University

☐ **Abstract**

**Religion and Disability Studies Group and SBL Disability Studies and Healthcare in the Bible and Near East Section**

Theme: *Hermeneutics and Pastoral Theologies of Disability*

Members of both the American Academy of Religion and the Society of Biblical Literature will serve as a panel that will address how biblical representations of disabilities, theologies of disability, and other disability studies within religious scholarship can be brought into the life of the local faith community where it can be a source of change in the lives of people with disabilities, faith communities, and the broader society.

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**A18-327**

**Religion, Politics, and the State Group and Contemporary Pagan Studies Consultation**

☐ **Sunday - 5:00 pm-6:30 pm**

**GH-Manchester F**

Joyce A. Baugh, Central Michigan University, Presiding

Theme: *Pagans at the Gate: Breaking through Church/State Boundaries*

Grove Harris, Cambridge, MA

*Contributions from Margin to Center: Wiccan Challenges to the Establishment of Religion*

Robert Puckett, American Academy of Religion

*Pastor and Priest/ess: Pagan Clerical Roles at a Crossroads*

Barbara A. McGraw, Saint Mary's College of California  
*Speaking Truth to Power: Religious Accommodation of Pagan Inmates in California  
Correctional Institutions*

Patrick McCollum, Cherry Hill Seminary  
*co-presenter with Barbara McGraw*

Michael York, London, United Kingdom  
*Channeling Selena Fox on the Pentacle Quest*

## ☐ **Abstract**

### **Religion, Politics, and the State Group and Contemporary Pagan Studies Consultation**

Theme: *Pagans at the Gate: Breaking through Church/State Boundaries*

Challenges from the margins of America's pluralistic society provide insight into church/state issues well beyond the usual Christian right/secular left dichotomy that prevails in public discourse. Those who have argued for a more prominent role for religion in the public square have invited, perhaps unwittingly, previously obscure religious groups to stake their claims to America's religious freedom and the promise of unbiased government treatment of religion. This panel addresses the struggles of one such group, the Pagans, whose efforts to gain acknowledgment in the public square and to attain their own rights have profound implications for the rights of others.

### **Contributions from Margin to Center: Wiccan Challenges to the Establishment of Religion**

Grove Harris, Cambridge, MA

Two Wiccan priestesses have brought related cases to court concerning public invocations in civic settings. One sought inclusion as a religious leader in offering prayers before the Board of Supervisors meetings, the other insisted that prayers used to open Town Council meetings not exclusively name deity of one particular faith. Another case involves the lengthy federal denial of use of the pentacle symbol for the tombstone of a fallen Wiccan soldier. These cases highlight issues around the United States First Amendment prohibition of the establishment of religion, and raise questions about civil religion, Christian hegemony, and understandings held by civil servants, judges, and the public. This research assesses the developments in these cases and the degree of civic religious freedom and the establishment of Christianity in practice. The social construction of the category of "monotheistic Judeo-Christianity" is critiqued; transparent and consistently applicable standards for inclusion are sought.

### **Pastor and Priest/ess: Pagan Clerical Roles at a Crossroads**

Robert Puckett, American Academy of Religion

This paper examines the issues of the influence of institutional and governmental regulations on the professionalization of the roles of Pagan clergy and chaplaincy, applying Weberian

theory to this crucial period in the movement's maturation. The interrelations and tensions of the dual roles of priest/ess and pastor are examined in their historical context, as well as in the context of the coercive pressures of today, integrating both textual and ethnographic sources. The routinization of Paganism due to the external and internal needs for professionalization of clerical roles is considered in light of the movement's traditional resistance to such pressures. Thus the State's "requirement" for legitimacy is contested by Pagans, who on the one hand wish to gain greater social legitimacy, but on the other are highly suspicious of homogenizing their religious practices to fit Protestant norms.

### **Speaking Truth to Power: Religious Accommodation of Pagan Inmates in California Correctional Institutions**

Barbara A. McGraw, Saint Mary's College of California

Pagans' experiences of religious discrimination in the California correctional system defy current law, fairness and justice. A new policy for Pagan inmates' religious accommodation and strategy for its adoption are paramount, if Pagan inmates' rights are to be gained. The Protestant model for prison religion programs, based on repentance and salvation, has come into conflict with Pagan beliefs and practices. As a result, the state has been applying a policy test for Pagans that limits accommodation. Yet that limiting rule is not applied to others. California Pagan inmates' ability to challenge this discriminatory policy has been thwarted by an administrative process that is inadequate and misused by those in authority. This paper will discuss the history and current status of California Pagan inmates' religious accommodation and propose an alternative policy for religious accommodation of Pagan inmates, a strategy for gaining its adoption, and a procedure for ensuring its enforcement.

### **Channeling Selena Fox on the Pentacle Quest**

Michael York, London, United Kingdom

Until August of this year, the United States Veterans Administration blocked the use of pagan insignia for military grave markers. From its theological position, the "cross" that pagans carry may be understood in terms of gravity. Sadness is a pagan obstacle, but attempts to counter gravitas render the practice to outsiders as seemingly childish and non-serious. The seriousness involved in the sacrifice of life by American military in pursuit of official duties, however, cannot be doubted. But the resistance and delay of some federal and state level agencies to grant the Constitutionally guaranteed freedom of religious expression to pagan individuals and organizations most likely stems from their inability to perceive pagan spiritual expression as bona fide and legitimate. This paper will address the historical narrative of pagans involved to answer questions that are significant not only for American paganism but also for the well-being of all religious dissension.



**A18-328**



**World Christianity Group**

☐ **Sunday - 5:00 pm-6:30 pm**  
**GH-Edward B**

Fenggang Yang, University of Houston, Presiding

Theme: *Christianity in Chinese Society*

Jane Wei-Jen Liang, Drew University  
*Western Imperialism, China Modernization, and Postcolonial Christianity: The Indigenization of American Methodist China Missions (1912-1926)*

Huang Jianbo, Renmin University of China  
*Dynamic Processes of Negotiation: The Case of a Church Property Dispute in Northwest China*

Li Xiang Ping, Shanghai University  
*Christian Identity vs. Institutional Belonging: A Comparison of Church Organizations in Shanghai and Wenzhou Christianity*

Responding:

Peter Tze Ming Ng, Chinese University of Hong Kong

☐ **Abstract**

**World Christianity Group**

Theme: *Christianity in Chinese Society*

**Western Imperialism, China Modernization, and Postcolonial Christianity: The Indigenization of American Methodist China Missions (1912-1926)**

Jane Wei-Jen Liang, Drew University

The role of American missionaries and Chinese Methodists as the mediators for China's modernization or the agents of American imperialism in the early twentieth century has long been debated. The imperial image of Christianity was overwhelming and Chinese Christians, including Chinese Methodists, were pushed toward independence and indigenization. In recent postcolonial studies, the possibility of a more inclusive perspective from which to evaluate American Methodist China missions is indicated. This paper considers this mission history from the perspective of its goal of indigenization, looking toward postcolonial Christianity, consciously rejecting imperialism, and being healthily open to both native and alien cultures. The process of indigenization is seen as "counter-colonial resistance" and the shaping of independent, and yet inter-dependent Christian communities as the forerunner of postcolonial discourses. The resulting formation of "Chinese Methodism" or a "new/modern China" is a creative synthesis in which American and Chinese cultural elements are interwoven.

## **Dynamic Processes of Negotiation: The Case of a Church Property Dispute in Northwest China**

Huang Jianbo, Renmin University of China

A public dispute over church property taken by the city government in Tianshui, Gansu Province, arose in 2006 when the government sold the land to a real estate company without the church's consent. The incident became known to the central government in Beijing as well as to the international media. As a result, the city authorities agreed to give another piece of land in the suburb to the church as compensation. The city government, the central government, the local real estate company, the international media, church leaders, and local residents all had their own interests, strategies and discourses. Through this case we can see how Chinese people act and react in the process of negotiation as they strategically apply different discourses and seek allies to maximize their own interests, understanding clearly that they might have to give in so that a compromise agreeable to all parties might be reached.

## **Christian Identity vs. Institutional Belonging: A Comparison of Church Organizations in Shanghai and Wenzhou Christianity**

Li Xiang Ping, Shanghai University

Drastic changes in Christianity in China have taken place since the 1950s under structural reorganization of the Three-Self Patriotic Movement in China. This paper will study two cases, Shanghai and Wenzhou, as illustrations. Churches in Shanghai had mostly belonged to the mainline denominations and were rich with denominational characteristics in their buildings and forms of worship. These have been reviving over the past two decades, despite the disruption of the Cultural Revolution of the 1960s. Churches in the Wenzhou area had mostly belonged to the China Inland Mission or free church groups. They became underground house churches during the Cultural Revolution era. The different development in the two cities resulted in the production of different types of Christians in their respective places. It testifies to the significance of local contexts and the process of localization to the development of the various kinds of Christianities in China today.

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**A18-329**

### **Wildcard Session**

☐ **Sunday - 5:00 pm-6:30 pm**  
**GH-Betsy AB**

Tobie Tondi, Rosemont College, Presiding

Theme: *The Holy Child Jesus and Charism: Foundations and Evolution of a Contemporary Tradition*

Panelists:

Roseanne McDougall, LaSalle University

Mary Ann Buckley, Santiago, Chile

Anne Murphy, University of London

Barbara Linen, Rye, NY

☐ **Abstract**

**Wildcard Session**

Theme: *The Holy Child Jesus and Charism: Foundations and Evolution of a Contemporary Tradition*

Ancient sacred literature evokes dormant images of an infant and of an infant Christian church where charisms abounded. Devotions and traditions (including images) related to the Holy Child have continued throughout the history of the church. Nineteenth century American Cornelia Connelly was the recipient of a charism of the Holy Child Jesus, bestowed through her early life experiences. The charism grew to fruition as she met the wants of the age through the spiritual works of mercy in England. *Her Foundation Texts of the Society of the Holy Child Jesus* and *Book of the Order of Studies* convey and shape the expression of the charism. The charism has remained true to itself while it has evolved into an incarnational worldview with new forms of expression. The evolution is imaged in visual piety, and nurtured through contemplation and action. It is a sign for our times with significance for the global village.

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**A18-400**

**AAR Sterling Circle Reception**

☐ **Sunday - 5:45 pm-6:45 pm**  
**CC-28A**

All members who have been with the AAR continuously for at least 25 years are part of our Sterling Circle. In honor of your long-term support, John R. Fitzmier, executive director, and Jeffrey Stout, AAR president, invite you to celebrate at an open house.

☐ **Abstract**

**AAR Sterling Circle Reception**

All members who have been with the AAR continuously for at least twenty-five years are part of our Sterling Circle. In honor of your long-term support, John R. Fitzmier, executive

director, and Jeffrey Stout, AAR president, invite you to celebrate at an open house.

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 **A18-407**

**Evangelical Philosophical Society**

**Sunday - 7:00 pm-8:30 pm**  
**MM-Anaheim**

Responding:

Stewart Goetz, Ursinus College

Charles Taliaferro, St. Olaf College

For further information regarding this session, contact Scott Smith,  
[scott.smith@truth.biola.edu](mailto:scott.smith@truth.biola.edu).

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 **A18-408**

**Society for Asian and Comparative Philosophy**

**Sunday - 7:00 pm-8:30 pm**  
**CC-31A**

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 **A18-402**

**Plenary Address**

**Sunday - 7:15 pm-8:15 pm**  
**CC-20D**

Jeffrey L. Stout, Princeton University, Presiding

Theme: *How Social Justice Got to Me, and Why It Never Left*

Panelists:

Nicholas Wolterstorff, Yale University

**Abstract**

## Plenary Address

Theme: *How Social Justice Got to Me, and Why It Never Left*

Nicholas Wolterstorff received his B.A. from Calvin College in 1953 and his Ph.D. in philosophy from Harvard University in 1956. Before taking up his current position as Noah Porter Professor of Philosophical Theology at Yale, he taught for thirty years at his alma mater, Calvin College. After concentrating on metaphysics at the beginning of his career, he spent a good many years working primarily on aesthetics and philosophy of art. In more recent years, he has been concentrating on epistemology, philosophy of religion, and political philosophy. In the fall of 1993 he gave the Wilde Lectures at Oxford University, and in the spring of 1995 he gave the Gifford Lectures at St. Andrews University. He has been president of the American Philosophical Association (Central Division) and of the Society of Christian Philosophers.

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**A18-403**

## Plenary Address

**Sunday - 8:15 pm-9:15 pm**  
**MM-San Diego A**

Theme: *Religious Mobilizations*

Panelists:

Charles Taylor, Northwestern University

**Abstract**

## Plenary Address

Theme: *Religious Mobilizations*

Charles Taylor, Northwestern University and McGill University, is the 2007 Templeton Prize winner for his long-standing efforts to examine the role of spiritual thinking in modern society. His work is a standard in philosophy, theology, and the social sciences, and provides a map of the central issues of debate in the historical development of the understanding of the self and the relations between the religious and the secular. Taylor argues against the idea that the rational movement that began in the Enlightenment renders morality and spirituality as anachronisms. Problems such as violence and bigotry can only be solved by considering their secular and spiritual dimensions, and wholly depending on secularized viewpoints leads to fragmented, faulty results. Taylor insists that a narrow, reductive sociological approach wrongly denies the full account of how and why humans strive for meaning. Taylor's latest book, *A Secular Age*, was published by Harvard University Press.

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**A18-404**

**Arts Series/Films: *Golden States of Grace: Prayers of the Disinherited***

**Sunday - 8:30 pm-10:00 pm**  
CC-32A

Rick Nahmias, Los Angeles, CA, Presiding

**Abstract**

**Arts Series/Films: *Golden States of Grace: Prayers of the Disinherited***

How do those on the margins of society find faith, sanctuary and community? Through *Golden States of Grace: Prayers of the Disinherited*, a photo-documentary and traveling exhibit hailed by the *Los Angeles Times* as "a veritable United Nations of spirituality," social documentarian Rick Nahmias sums up three years of work documenting eleven different marginalized groups, across eight faith traditions. From the elderly to the executable, sex workers to refugees of genocide, the rural poor to recovering addicts, *Golden States of Grace*, artfully looks at religion from the bottom up, smashing stereotypes and asking questions about who "belongs" in our society and houses of worship. Nahmias will present a multi-media program created exclusively for this event, combining images, audio and music from the project, as well as insight into how the body of work came together logistically and creatively. There will be a Q&A following the presentation. For more info please visit: [goldenstatesofgrace.com](http://goldenstatesofgrace.com).

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**A18-405**



**Arts Series/Films: Chinese Dancers**

**Sunday - 8:30 pm-10:00 pm**  
MM-Marriott Hall Salon 3

Diane Apostolos-Cappadona, Georgetown University, Presiding

**Abstract**

**Arts Series/Films: Chinese Dancers**

Join us for an exciting evening featuring a Los Angeles Chinese folk dance troupe. Dancers will perform and information in the dances and their religious connotations will be available.

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**A18-406**

**Arts Series/Films: *Water***

☐ **Sunday - 8:30 pm-10:00 pm**  
**GH-Betsy C**

Sponsored by the Religion, Film, and Visual Culture Group

Rubina Ramji, Cape Breton University, Presiding

☐ **Abstract**

**Arts Series/Films: *Water***

Sponsored by the Religion, Film, and Visual Culture Group

*Water* (2005) is the third in the elemental trilogy (the first two being *Fire* and *Earth*) directed by Deepa Mehta. Based in 1938 India, *Water* tells the story of the second-class status of widows in Hindu society, delving into the notions of oppression, cultural norms and Hindu practices. A widow in India during this time period was offered three choices: to throw herself upon her husband's funeral pyre; to marry her husband's brother; or, to live the rest of her life in isolation and seclusion. Within the subtext of *Water* and its portrayal of ancient religious practices, the movie brings forward issues of family economy, greed and the role women play within and on the fringes of society. Although the practice of enclosing widows away from society is no longer condoned, widespread protests in 2000 shut down filming of *Water* in India. After a delay of three years, *Water* was finally completed in Sri Lanka. The problems, including death threats, that Deepa Mehta encountered in the making of this film illustrates that these themes still have the power to provoke fear and anger today. In explaining the significance of water, Deepa Mehta stated: "Water can flow or water can be stagnant. I set the film in the 1930s but the people in the film live their lives as it was prescribed by a religious text more than 2,000 years old. Even today, people follow these texts, which is one reason why there continue to be millions of widows. To me, that is a kind of stagnant water. I think traditions shouldn't be that rigid. They should flow like the replenishing kind of water." Directed by Deepa Mehta, 2005.

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**A19-1**

**AAR Program Unit Chairs' Breakfast**

☐ **Monday - 7:15 am-8:45 am**  
**MM-Marina E**

John R. Fitzmier, American Academy of Religion, Presiding

Program unit chairs are invited to a continental breakfast which features a brief meeting on upcoming program initiatives.

**Abstract**

**AAR Program Unit Chairs' Breakfast**

Program unit chairs are invited to a continental breakfast, which features a brief meeting on upcoming program initiatives.

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**A19-3**

**Job Placement Task Force Meeting**

**Monday - 7:15 am-8:45 am**  
**GH-America's Cup C**

Deanna A. Thompson, Hamline University, Presiding

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**A19-2**

**Nominations Committee Meeting**

**Monday - 7:30 am-9:00 am**  
**MM-Encinitas**

Hans J. Hillerbrand, Duke University, Presiding

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**A19-100**

**Special Topics Forum**

**Monday - 9:00 am-11:30 am**  
**MM-Atlanta**

Sponsored by the International Connections Committee

Stephen R. Bokenkamp, Indiana University, Bloomington, Presiding



Theme: *Daoist Studies in China*

Panelists:

Fong-Mao Lee, Academia Sinica

Yu-Kun Lee, Guangyuan Tan

Li Yang, Shanghai University

☐ **Abstract**

### **Special Topics Forum**

Theme: *Daoist Studies in China*

Sponsored by the International Connections Committee

Leading Chinese and non-Chinese scholars will consider the state of Daoist studies within China and abroad today.

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**A19-101**

### **Special Topics Forum**

☐ **Monday - 9:00 am-11:30 am**  
**CC-23A**

Sponsored by the Teaching and Learning Committee

Carolyn Medine, University of Georgia, Presiding

Theme: *Teaching with, against, and to Faith*

Panelists:

Joan M. Martin, Episcopal Divinity School

Marjorie S. Lehman, Jewish Theological Seminary of America

Sufia Uddin, University of Vermont

Todd C. Penner, Austin College

Andrew O. Fort, Texas Christian University

Rolf Jacobson, Luther Seminary

☐ **Abstract**

**Special Topics Forum**

Theme: *Teaching with, against, and to Faith*

Sponsored by the Teaching and Learning Committee

This panel will discuss the impact of faith issues in the religion classroom, in both religious studies and theological settings. The panelists will give short presentations on the question: how does your own, your students', your community's and your institution's religious commitments or lack of thereof influence your teaching? Panelists will also articulate a specific strategy that they employ in dealing with faith issues.

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**A19-102**

**Academic Teaching and the Study of Religion Section and Buddhist Critical-Constructive Reflection Group**

☐ **Monday - 9:00 am-11:30 am**  
**GH-Emma B**

Anne Klein, Rice University, Presiding

Theme: *Contemplative Studies: Something Old and Something New in the Academy*

Panelists:

Laurie Louise Patton, Emory University

Hal Roth, Brown University

Ann Gleig, Rice University

Barbara A. B. Patterson, Emory University

John D. Dunne, Emory University

☐ **Abstract**

**Academic Teaching and the Study of Religion Section and Buddhist Critical-**

## Constructive Reflection Group

Theme: *Contemplative Studies: Something Old and Something New in the Academy*

This is a panel of discussion and inquiry rather than formal presentation. Panelists have been asked to begin by articulating some of the issues requiring our collective reflection. Each panelist will speak briefly to at least two of the issues noted below: 1) What is contemplative studies? (What is contemplation? What is its relation to churchd or unchurchd mysticism?) 2) Challenges and success in classroom pedagogy (both graduate and undergraduate). The challenges and successes can be tied to how we address the following: 3) Cross cultural issues that arise when the contemplative tradition draws from another culture, either temporally (i.e., medieval mysticism) or geographically (i.e., Asia). How do differences between modern Western and "other" cultures such as these affect our assessment of contemplative traditions? 4) The hot button of religion in the classroom: What is the relationship of contemplative studies in the academy to religious praxis? Churchd or unchurchd? What is its relationship to other methodologies?

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**A19-103**



## Buddhism Section and Chinese Religions Group

☐ **Monday - 9:00 am-11:30 am**  
**CC-25A**

Robert Sharf, University of California, Berkeley, Presiding

Theme: *Establishing "Authority" and "Legitimacy" in Twentieth-century Chinese Buddhism: Modernity in the Reinvention of Tradition*

Scott Pacey, Australian National University  
*Enlightenment in "Buddhism for the Human World": Taixu's Responses to the Western Intellectual Tradition in the Formation of his Buddhist Vision*

Gray Tuttle, Columbia University  
*The Modern Monk Fazun: Director of the First "Regional Studies" Institute in China*

Stefania Travagnin, University of London  
*Yinshun's Paradigm of Orthopraxy and Controversial Doctrinal Syncretism: The Strategy of Compromising Traditions for a Buddhist Recovery of the Nation*

Zhiru Ng, Pomona College  
*Representing the Contemporary Buddha in Taiwan: Visual Polemics and Religious Legitimation in the Ciji Merit Society*

Responding:

Donald S. Lopez, University of Michigan

☐ **Abstract**

**Buddhism Section and Chinese Religions Group**

*Theme: Establishing "Authority" and "Legitimacy" in Twentieth-century Chinese Buddhism: Modernity in the Reinvention of Tradition*

The end of the nineteenth and beginning of the twentieth century signaled a milestone in the history of China. The further impact of Western ideologies, the new role of Japan after the Meiji restoration, and the consequent intellectual crisis in China, provoked a reassessment of the fundamental constructs at the basis of Chinese culture. This session aims to outline the ways in which this general atmosphere has affected the Buddhist milieu. First, it questions how and why Chinese Buddhists came to create a new theoretical framework on which to base the new Buddhism, and how this was intended to serve as a symbol of the new Chinese identity. Second, the session seeks to read the new framework through the lens of "modernity," in order to reveal why and how Chinese modernity affected Buddhism, and to provide a further definition of Chinese modernity through the lens of Buddhism.

**Enlightenment in "Buddhism for the Human World": Taixu's Responses to the Western Intellectual Tradition in the Formation of his Buddhist Vision**

Scott Pacey, Australian National University

The period of the monastic Taixu's (1890-1947) career was a climactic one within the Chinese intellectual and Buddhist worlds, with critiques leveled at Buddhism from Confucian, political, and scholastic quarters attaining particular cogency. This paper will discuss Taixu's engagement with Enlightenment and post-Enlightenment thought in the establishment of his rearticulated Buddhism. Like other intellectuals of his time, Taixu both refuted and appropriated elements of western thought in the formation of his views. However, Taixu believed that Chinese Buddhism both included yet surpassed the ideals of the Enlightenment and subsequent western philosophy and ideology. This paper will demonstrate how Taixu's complex relationship with the Enlightenment and contemporary western thought served to establish the authority of his Buddhist views, and attain legitimacy for his Buddhist vision. It shall also discuss how the use of Enlightenment ideals provided a new way of understanding Buddhist metaphysics and soteriology within his Buddhist framework.

**The Modern Monk Fazun: Director of the First "Regional Studies" Institute in China**

Gray Tuttle, Columbia University

The Chinese monk Fazun (1902-1980) was a critical intermediary figure between the famous Buddhist reformer Taixu and the next two generations of Chinese Buddhist monks to hold positions of authority, such as Yinshun and the monks who run the Buddhist associations in China today. From 1934 to 1945 Fazun's directed Taixu's Sino-Tibetan Buddhist Institute in

Sichuan. This school, established to link Chinese and Tibetan cultures, was one of the first modern regional studies educational institutions in the world. Fazun's knowledge of Tibetan language, religion, society and history were the basis for the school's Tibetan studies curriculum and textbooks: translations of major Dge lugs pa religious and biographic texts, Tibetan grammars, a reader, a Tibetan history and a survey of current affairs. Yinshun, through his work, was just the most prominent of the Buddhist teachers and students at the school to demonstrate Fazun's critical influence on a generation of Chinese monks.

### **Yinshun's Paradigm of Orthopraxy and Controversial Doctrinal Syncretism: The Strategy of Compromising Traditions for a Buddhist Recovery of the Nation**

Stefania Travagnin, University of London

This paper questions the criteria on which the Chinese monk Yinshun (1906-2005) and his later entourage theorized and proposed a new pattern of Buddhist authority as a response to the new historical, intellectual and religious atmosphere that twentieth-century China faced. Yinshun's reinterpretation of Madhyamaka and then of Mahāyāna problematized tradition and destabilized the traditional assumptions at the basis of Chinese Buddhism. Analysis of the process of forming the "modern" authority and its legitimacy is able to shed new light on the theoretical framework of the "new" twentieth-century Chinese Buddhism, and therefore becomes crucial for the historical interpretation of the religion. This paper intends to discuss the formation of new forms of Buddhist authority in Chinese Buddhism's encounter with modernity, and the relation of this modern religious identity with the creation of a new Chinese national identity.

### **Representing the Contemporary Buddha in Taiwan: Visual Polemics and Religious Legitimation in the Ciji Merit Society**

Zhiru Ng, Pomona College

Studying a set of three images, this paper proposes that Ciji's visual imagination of the contemporary Buddha in Taiwan should be understood as a quest for the most appropriate visual idioms to render the teachings of Buddhist humanism. I argue that Ciji's production of art really plays a far more important role than merely popularizing Buddhist humanist ideals. In fact, through visual reimaginings of the contemporary Buddha, Ciji connects itself inextricably to the vision of Buddhist humanism taught by Yinshun, visually translating Ciji's appropriation of Buddhist humanist ideals as the doctrinal framework for its vision of Buddhism. The images also visually establishes and legitimizes Zhengyan and her movement as the rightful heirs to the legacy of Buddhist humanism as taught by Yinshun. Viewed in this light Ciji offers an example of how a popular movement reconstructs its own identity and establishes religious authority through doctrine and the use of art.



**A19-104**

## **Comparative Studies in Religion Section**

☐ **Monday - 9:00 am-11:30 am**

### **MM-Torrey 3**

John Hawley, Columbia University, Presiding

Theme: *Globalizing South Asia: Religion, Imagination, Discourse, and Affect*

Panelists:

Tulasi Srinivas, Georgetown University

Jennifer Saunders, Denison University

Frank J. Korom, Boston University

Diana Dimitrova, Michigan State University

Responding:

Deepak Sarma, Case Western Reserve University

**Abstract**

### **Comparative Studies in Religion Section**

Theme: *Globalizing South Asia: Religion, Imagination, Discourse, and Affect*

This panel will consider several aspects of globalization and its complex links with South Asian religion in describing the evolution of a global ecumenical space. The panel critically examines the language of globalization concepts as they relate to culture and religion; “global” versus “local,” “translocal” and “transnational,” “diaspora(s),” “cosmopolitanism,” and “tradition”, of lived meaning and belief to discuss how South Asian religious traditions are shaped and configured by the processes of globalization. Do they respond to “local” conditions? How do they transnationalize? Is anything lost or gained in this cultural mobility? The panel is centered around a critical focus on the construction of meaning, the links with emotion, and the consideration of how this contributes to the building of new structures and spaces of thinking, being and believing, to contribute to the emergent body of literature on the growth of South Asian religion.

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**A19-105**

**Ethics Section and Asian North American Religion, Culture, and Society Group  
and Latina/o Religion, Culture, and Society Group**

**Monday - 9:00 am-11:30 am**

## CC-25B

Carmen Marie Nanko-Fernandez, Catholic Theological Union, Presiding

Theme: *Native, Immigrant, or Refugee? Cultural Identity in a Shifting Environment*

K. Christine Pae, Union Theological Seminary, New York

*Making Post-colonial Christian Social Ethics in the Clash of Masculinities: Women's Migration and Military Prostitution in South Korea*

Fred Glennon, Le Moyne College

*Wanted but Not Welcome: An Ethical Analysis and Comparison of the Labor Abuses Generated by China's Hukou System of Internal Migration and the US "Guest Worker" Program*

Kristi Laughlin, Graduate Theological Union

*Latino Popular Catholicism: Shaping the Moral Vision and Ethos of the Coalition of Immokalee Workers*

Jessica Wroblewski, Yale University

*Borders of Hospitality: Christian Responses to Immigration*

Responding:

Otto A. Maduro, Drew University

### **Abstract**

#### **Ethics Section and Asian North American Religion, Culture, and Society Group and Latina/o Religion, Culture, and Society Group**

Theme: *Native, Immigrant, or Refugee? Cultural Identity in a Shifting Environment*

San Diego is a city of massive cultural and demographic flow from Latin America and Asia. What are the ethical issues raised by immigration and its impact on the encounter of cultures?

#### **Making Post-colonial Christian Social Ethics in the Clash of Masculinities: Women's Migration and Military Prostitution in South Korea**

K. Christine Pae, Union Theological Seminary, New York

This paper suggests "masculinity" as a useful tool in analyzing the migration of the military prostitutes who have emigrated to the United States from South Korea through marriages with American GIs. It assumes that since Asian immigration to the United States is gendered, the analysis of Asian immigration as the baseline for post-colonial social justice should take masculinity into consideration, especially, when it deals with the migration of women whose bodies are sexually violated. This paper argues that first, the clash between American and Korean masculinities forces military prostitutes in Korea to migrate to the United States;

second, due to the clash of masculinities, Korean military wives experience segregation both in South Korea and in the United States; and third, post-colonial Christian ethics in regard to women's migration related to militarism and prostitution should critically analyze masculinity within socio-political relations.

**Wanted but Not Welcome: An Ethical Analysis and Comparison of the Labor Abuses Generated by China's Hukou System of Internal Migration and the US "Guest Worker" Program**

Fred Glennon, Le Moyne College

This paper lays out the abuses experienced by migrant workers in both China and the United States and the role that their respective migration and immigration policies have played in generating these abuses. Further, the paper will develop an ethical framework about just and decent work, drawing from both the Christian social ethical tradition and the labor standards suggested in international labor agreements (such as those promoted by the ILO and the UN), and use this framework to measure the extent of worker injustice present in both countries. The paper will conclude by highlighting suggested reforms in labor markets and in migration and immigration policies in China and the United States to correct for these injustices.

**Borders of Hospitality: Christian Responses to Immigration**

Jessica Wroblewski, Yale University

This proposal presents a spiritually grounded notion of hospitality as the basis for a Christian response to immigration. While "hospitality to the stranger" occupies an important place in Christian moral theology, questions concerning the requirements or recipients of hospitality remain. In light of a biblical mandate to show hospitality to strangers, the paper uses the philosophical work of Jacques Derrida and the spiritual writings of Henri Nouwen to examine the limits and conditions of hospitality. To what extent are boundaries inimical to hospitality? To what extent might they be necessary to it? The paper also examines the differences in the meaning and practice of hospitality in a "private" versus "political" sphere, and offers suggestions for how American Christian communities might faithfully respond to these questions.

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**A19-106**

**Philosophy of Religion Section**

☐ **Monday - 9:00 am-11:30 am**  
**MM-Marriott Hall Salon 1**

Rudy V. Busto, University of California, Santa Barbara, Presiding

Theme: *Author Meets Critics: David Kyuman Kim, Melancholic Freedom: Agency and the Spirit of Politics*

Panelists:

Judith Butler, University of California, Berkeley

Tavis Smiley, The Smiley Group, Inc.

Cornel West, Princeton University

Responding:

David Kyuman Kim, Connecticut College

☐ **Abstract**

**Philosophy of Religion Section**

Theme: *Author Meets Critics: David Kyuman Kim, Melancholic Freedom: Agency and the Spirit of Politics*

The panel considers the challenges in David Kyuman Kim's book, *Melancholic Freedom: Agency and the Spirit of Politics* (Oxford, 2007). *Melancholic Freedom* focuses on the contemporary discourse on agency and the dimensions of this discourse that evoke religious dispositions, attitudes, and experiences that allow us to operate under conditions in which freedom and agency appear as a paradox; that is as both achievement and loss. Through a critical engagement with the work of Judith Butler, Charles Taylor, and Stanley Cavell, Kim argues that late modern and postmodern agency is found in “projects of regenerating agency” or critical and strategic responses to loss. Agency as melancholic freedom begins and endures through the moral and psychic losses associated with a broad range of experiences, including the moral identities shaped by secularized modernity and forms of alienation experienced by those who suffer the indignities of racial, gender, class, and sexuality discrimination and oppression.

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**A19-107**

**Religion in South Asia Section and Hinduism Group**

☐ **Monday - 9:00 am-11:30 am**  
**CC-28A**

James L. Fitzgerald, Brown University, Presiding

Theme: *Texts without Borders: Reading within and beyond the Epics*

Brian Black, University of London

*Educating Shaunaka: The Mahabharata's Representation of the Veda*

Alf Hiltebeitel, George Washington University  
*Two Dharma Biographies: Rama and Yudhishtira*

Arti Dhand, University of Toronto  
*Arti Dhand, God, and the Dharmaraja: Reading the Epics in Tandem*

Adheesh Sathaye, University of British Columbia  
*Two Epics, One Sage: Brahmanhood, Kingship, and Intertextuality in the Epic Subnarratives of Vishvamitra*

Graham M. Schweig, Christopher Newport University  
*The Heart of Two Epics: Visions of Love in the Bhagavad Gita and the Bhagavata's Rasa Lila*

Business Meeting:

Parimal G. Patil, Harvard University, Presiding

☐ **Abstract**

**Religion in South Asia Section and Hinduism Group**

Theme: *Texts without Borders: Reading within and beyond the Epics*

This paper session examines the dialectic and dialogical relationship that texts share with each other, focusing particularly on the major Hindu epics, the *Ramayana* and *Mahabharata*. The session examines the way that the Sanskrit epics serve as the hub for themes and narratives that originate in the Vedas and are prolonged through the epics into the *Puranas*. How are strands of thought introduced in one text woven differently in the fabric of another? In what modes and contexts are they appropriated and prolonged? What are the continuities and ruptures that occur in that process of transposition? These are some of the questions entertained in this session, which dwells on the intertextuality of narratives in South Asian religion.

**Educating Shaunaka: The Mahabharata's Representation of the Veda**

Brian Black, University of London

This paper will address the intertextual relationship between the Vedas and the *Mahabharata*, exploring this issue through Shaunaka, the primary listener in the epic's outer frame dialogue. Through the stories at the very beginning of the text – those directed exclusively towards Shaunaka – the suta Ugrashravas highlights the apocalyptic atmosphere of the world that the *Mahabharata* describes: a world in crisis, in which caste obligations are no longer fulfilled, intermarriages are taking place, kings are not keeping order, and brahmins are not learning the Vedas. Additionally Ugrashravas' stories highlight the *Mahabharata's* episodes of extreme violence, including inter-generational family vendettas, genocides, holocausts, and mass suicides. It is within this time of crisis and transition that Ugrashravas

presents the *Mahabharata* as a Veda. By listening to the *Mahabharata* through the ears of Shaunaka, I will examine the complexities and ambiguities of the epic's attempt to place itself within the Vedic tradition.

### **Two Dharma Biographies: Rama and Yudhishtira**

Alf Hildebeitel, George Washington University

This presentation will concern the ways that dharma is constructed into the careers of Rama and Yudhishtira, the kings whom the two Sanskrit epics make pivotal to their respective moral universes, which they center around this concept. If each of these kings can be said to represent and embody dharma, they do so in strikingly different ways. And the dharma they embody and articulate also differs dramatically in focus, texture, and stated clarity. Taking a cue from Asvaghosha's *Buddhacarita* which seems to reflect critically on the moral careers of both these epic kings, the paper will contrast the two around the premise that each is made subject of a moral biography.

### **Arti Dhand, God, and the Dharmaraja: Reading the Epics in Tandem**

Arti Dhand, University of Toronto

Although the *Ramayana* and the *Mahabharata* are generally understood as the mutually-reinforcing twin “dharma manuals” of Hinduism, the *Mahabharata* is morally a much more ambivalent work than the *Ramayana*. In this paper, I approach this topic through a comparison of the protagonists of each text, Rama and Yudhishtira respectively. Through a discussion of the mythic identities of each figure, the cosmogonic context of each tale, and the characterization of both heroes, I argue that while God's primary purpose in the *Ramayana* would seem to be as protector of the sacrifice, with Rama as the arbiter and the standard for a reified orthodoxy, Yudhishtira is in many contexts poised as the critic, or at least the inquisitor, of orthodoxy, putting in place perhaps an alternate standard for Dharma that is much more vested in larger soteriological aspirations.

### **Two Epics, One Sage: Brahmanhood, Kingship, and Intertextuality in the Epic Subnarratives of Vishvamitra**

Adheesh Sathaye, University of British Columbia

Scholars have generally explored the textual and cultural linkages between the Sanskrit *Ramayana* and *Mahabharata* through comparing the structure, style, and meaning of their primary narratives. A relatively neglected site for intertextual analysis, however, is the veritable goldmine of traditional narratives embedded within them. This paper examines one set of subnarratives, the legends of Vishvamitra—the king who became a Brahman sage. I argue that the inclusion of these popular legends into both Sanskrit epics represents a conscious effort to normalize the ideological boundary between Ksatriya and Brahman varnas, but according to two strikingly different worldviews—one focalized on an idealized vision of kingship (*Ramayana*) and the other on an idealized Brahmanhood (*Mahabharata*). A deeper investigation of this second sense of intertext, as an ideological space between texts, reveals the unique cultural power of the Sanskrit epics both to create and to question,

subtly, the social and religious norms of ancient India.

**The Heart of Two Epics: Visions of Love in the *Bhagavad Gita* and the *Bhagavata's Rasa Lila***

Graham M. Schweig, Christopher Newport University

The most sacred and philosophically expressive portions of the epic Sanskrit texts of the *Mahabharata* and the *Bhagavata* are the *Bhagavad Gita* and the *Bhagavata's* tenth book, especially the Vraja Lilas, specifically the *Rasa Lila*. Each text projects a conception of supreme love of the deity for humans and a conception of the love in bhakti for divinity. I will argue that in these two most sacred passages that the divinity intensely desires the love of souls, and souls can love purely when devoted to God. However, the *Bhagavata* elevates the value of human love as possessing purity even for other humans. Furthermore, in the *Gita*, God loves souls more than souls can love God, while in the *Bhagavata* souls can love God even more than God loves souls. Intertextual analysis reveals dimensions of bhakti that have yet to be appreciated by current scholarship.

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**A19-108**

**Study of Islam Section**

☐ **Monday - 9:00 am-11:30 am**  
**MM-Solana**

Maria Massi Dakake, George Mason University, Presiding

Theme: *What Do Hadith Do? Approaching the Functions of Hadith in Islamic Civilization*

Scott Lucas, University of Arizona

*Where Are All the Legal Hadiths? An Examination of Ibn Abi Shayba's Musannaf*

Asma Sayeed, Lafayette College

*Hadith Transmission and the Construction of Gender in Early Islamic History*

Racha el Omari, University of California, Santa Barbara

*The Place and Function of Hadith in the Classical Basran Mu'tazilite School*

Alan Godlas, University of Georgia

*The Question of Authenticity and the Hadiths of Sufism*

Responding:

Jonathan A. C. Brown, University of Washington

## ☐ Abstract

### **Study of Islam Section**

Theme: *What Do Hadith Do? Approaching the Functions of Hadith in Islamic Civilization*

Western scholarship on Islam has long recognized the important role of Hadith in religious expression in Islamic civilization. Most studies, however, have focused on the question of the authenticity of the Hadith corpus from a historical-critical perspective. This concern with origins has distracted us from the crucial functions of Hadith in connecting Muslims to the Prophet and creating religious meaning in Islam long after the narrative of Islamic origins was set. Asking the question, “What do Hadith do?,” this panel will shed light on the various functions of Hadith for Muslims in the Islamic tradition. Specifically, this panel investigates the role of Hadith as a medium through which a connection with the Prophet was used to elaborate constructs of gender, law, theological identification and mystical experience.

**Where Are All the Legal Hadiths? An Examination of Ibn Abi Shayba’s *Musannaf***  
Scott Lucas, University of Arizona

Nearly every introductory work on Islam describes the four sources of Islamic law as the Qur’an, prophetic hadith, consensus, and analogical reasoning (qiyas), a model derived from Muslim works of legal theory. This proposed paper demonstrates that the number and utility of legal hadiths available to Ibn Abi Shayba (d. 849) was modest on the topics of divorce and corporal punishments (hudud) but moderately greater for the topic of the alms tax (zakat). It breaks new ground through an empirical analysis of 3512 reports in three books of Ibn Abi Shayba’s *Musannaf*, a large work that has yet to receive systematic analysis and is frequently overlooked in Western studies on Islamic law. This empirical analysis suggests that the legal opinions attributed to religious authorities of the earliest generations of Muslims should be considered the fifth source of Islamic law, alongside the Qur’an, prophetic hadith, consensus, and analogy.

**Hadith Transmission and the Construction of Gender in Early Islamic History**  
Asma Sayeed, Lafayette College

The articulation of gender in Muslim societies is a topic that has attracted considerable attention. Studies on this issue have drawn on a variety of perspectives, but one area which has been relatively neglected is the field of hadith transmission: both the project of hadith transmission as a whole as well as the hadith themselves (their texts and chains of transmission), which yield critical information about perceptions of gender roles and how these evolved in various periods and areas of Islamic history. This paper is a contribution towards filling that lacuna. As such, I will first present the outlines of women’s roles in hadith transmission from the first century to the Ottoman period. The paper will then focus on the first two centuries of Islamic history to explore how hadith transmission and selected hadith can contribute to our knowledge of the evolution of gender roles in the Muslim religious sciences.

## **The Place and Function of Hadith in the Classical Basran Mu'tazilite School**

Racha el Omari, University of California, Santa Barbara

Disagreement about the nature and function of hadith (the Prophetic tradition) was among the most prominent elements of contention between the Mjtazilites and the Traditionalists (ahl al-hadith). They disagreed about what can be accepted as hadith and the status of hadith as a source for religious knowledge (Josef van Ess, 1982). The Mjtazilites refuted verifying hadith by examining the trustworthiness of the transmitters (isnd) and insisted on verifying it through its content's (matn) compatibility with reason and the Qur'an. This paper will investigate the influence and legacy of isnd-based hadith, as it was defined and fashioned by the Traditionalists, on the Classical Basran Mjtazilites. Despite the latter group's theoretical refutation of isnd, we have evidence that they had made use of it. The two Basran Mjtazilites whose work will be examined here are al-Qadi 'Abd al-Jabbār (d. 1025) and al-Hākim al-Jushamī (d. 1101).

## **The Question of Authenticity and the Hadiths of Sufism**

Alan Godlas, University of Georgia

The Sufi tradition in Islam has always made extensive use of Prophetic Hadith. Critics of Sufism, however, have frequently notes the weakness of many prominent Hadiths found in Sufi texts such the *Revival of Religious Sciences* of al-Ghazali. This issue is made problematic by the Sufi belief that direct experience (kashf) can assure a mystic of the authenticity of a report even if the traditional means of verifying it by recourse to analyzing its chain of transmission fail. There paper analyzes sixty-five Hadiths commonly used in Sufi literature in order to determine how Sufi Hadiths should be characterized and how Sufis interact with the general tradition of Hadith criticism. This will compare the critical methods of non-Sufi hadith scholars with the Sufi understanding of how the Sunna of the Prophet is grasped.

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**A19-109**

### **Study of Judaism Section**

☐ **Monday - 9:00 am-11:30 am**  
**MM-Laguna**

Martin Kavka, Florida State University, Presiding

Theme: *New Feminist Approaches to Judaism*

Leah Hochman, University of Florida

*Kissing a Lot of Frogs: Approaching Modern Jewish Thought, Warts And All*

Gwynn Kessler, University of Florida

*Something Old, Something New: Queer Theory and Rabbinitics*

Nora L. Rubel, University of Rochester

*"It Takes History to Bake Such a Cake": Culinary Pluralism and the Transformation of American Jewish Identity*

Responding:

Hava Tirosh-Samuelson, Arizona State University

Business Meeting:

Aryeh Cohen, American Jewish University, Presiding

Martin Kavka, Florida State University, Presiding

☐ **Abstract**

**Study of Judaism Section**

Theme: *New Feminist Approaches to Judaism*

**Kissing a Lot of Frogs: Approaching Modern Jewish Thought, Warts And All**

Leah Hochman, University of Florida

The participation of feminist theologians and philosophers in the construction of Jewish thought is distinct from the scholarly feminist inquiry into the field. Yet neither has changed it; the conceptions of “modern” and “Jewish” have largely been left untransformed by the revolutions of feminist critique and gender studies. Just what has been the impact of feminism on the field of modern Jewish thought? Do we read and teach and use canonical texts differently? In what ways has it influenced the analytic discussion of the field, its content and its future? How can modern Jewish thought take advantage of recent feminist work in “sister” fields like modern philosophy, religious studies, cultural studies, and theology? This paper looks at these questions through a survey of recent scholarship on and in modern Jewish thought and considers those points of contact which may prove useful in utilizing such scholarship to our—and the field’s—advantage.

**Something Old, Something New: Queer Theory and Rabbinitics**

Gwynn Kessler, University of Florida

This paper begins by broadly considering the possible tensions between feminist theory and what might be conceived of as one its offspring, queer theory, asking how queer theory fits among “new feminist approaches” to Judaism. It then turns to focus more specifically on exploring the benefits, as well as the methodological and theoretical conundrums involved in bringing together queer theory and rabbinic literature. In addition to briefly setting forth some rabbinic traditions that are perhaps begging to be “queered,” it considers whether, exceptional texts aside, it is possible to queer (rabbinic) Judaism. Surveying the few previous attempts to queer rabbinic sources in an effort to interrogate the project, even the desire, to

queer the past, it asks whether it is a matter of setting the literary record straight, so to speak, or of anachronism run amok—anachronism being no strange bedfellow to the rabbis themselves.

**"It Takes History to Bake Such a Cake": Culinary Pluralism and the Transformation of American Jewish Identity**

Nora L. Rubel, University of Rochester

This paper proposes a model of “culinary pluralism” as a way of looking at religion and ethnicity in the US, examining American foodways as a lens to view both acculturation and continuity. This model was pioneered and implemented by women in a series of cookbooks. This paper specifically examines Lizzie Black Kander’s *The Way to a Man’s Heart: The Settlement Cook Book* (1901). The cookbook came out of her cooking classes at the Milwaukee Settlement. Its Jewish nature was questionable: alongside traditional Jewish recipes such as “matzos kloese” (matzo balls) and “filled fish” (gefilte fish), the pages were filled with recipes for shellfish and pork. It became the first major American cookbook to include Jewish recipes alongside dishes of “all nationalities”, reflecting an optimistic spirit of America’s diversity. In later years, it became a nostalgic way to connect to a traditional Jewish past for acculturated American Jews.

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**A19-110**

**Theology and Religious Reflection Section and Women and Religion Section**

☐ **Monday - 9:00 am-11:30 am**  
**CC-26B**

Marirose Lescher, Claremont Graduate University, Presiding

Theme: *America, Amerikkka: Elect Nation and Imperial Violence*

Panelists:

Teresia Mbari Hinga, Santa Clara University

Rita M. Gross, University of Wisconsin, Eau Claire

Beverly W. Harrison, Union Theological Seminary, New York

Carter Heyward, Episcopal Divinity School

Heather Eaton, St. Paul University

Chung Hyun Kyung, Union Theological Seminary, New York

Mary Evelyn Tucker, Yale University

Catherine Keller, Drew University

Responding:

Rosemary R. Ruether, Claremont Graduate University

☐ **Abstract**

**Theology and Religious Reflection Section and Women and Religion Section**

Theme: *America, Amerikkka: Elect Nation and Imperial Violence*

The purpose of this panel is to honor the many contributions of Rosemary Radford Ruether in the field of feminist theology, focusing on her most recent book, *America, Amerikkka: Elect Nation and Imperial Violence*.

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**A19-111**

**Anthropology of Religion Group**

☐ **Monday - 9:00 am-11:30 am**  
**MM-Anaheim**

J. Shawn Landres, S3K Synagogue Studies Institute, University of California, Los Angeles,  
Presiding

Theme: *Resurrection, Representation, and Resistance: New Issues in Ethnographic  
Fieldwork and Interpretation*

Alyson Prude, University of California, Santa Barbara  
*Evaluating Supernatural Reports: Issues in the Study of Tibetan Revenants ('das log)*

Robert Rozehnal, Lehigh University  
*"Are You the One Who Took the Picture of My Shaykh?": Accounting for the Miraculous in  
Religious Ethnography*

Thomas Pearson, Wabash Center for Teaching and Learning in Theology and Religion  
*The Uses of Ethnography*

Responding:

Thomas Csordas, University of California, San Diego

Business Meeting:

Rebecca Sachs Norris, Merrimack College, Presiding

J. Shawn Landres, S3K Synagogue Studies Institute, University of California, Los Angeles, Presiding

☐ **Abstract**

**Anthropology of Religion Group**

Theme: *Resurrection, Representation, and Resistance: New Issues in Ethnographic Fieldwork and Interpretation*

This session explores new directions in ethnographic fieldwork and method. Each of the three papers considers a different dilemma that challenges the relationship of the fieldworker to his or her subject and, more importantly, to the informants who are key sources of research data. Respondent Thomas Csordas, past President of the Society for the Anthropology of Religion, will open a broad-ranging discussion of interest both to experienced ethnographers and first-time fieldworkers alike.

**Evaluating Supernatural Reports: Issues in the Study of Tibetan Revenants ('das log)**

Alyson Prude, University of California, Santa Barbara

Based on fieldwork carried out in Sichuan Province, PRC, the subject of this paper is Tibetan "delogs," people who have died and returned to life. It focuses on three issues: 1) How do Tibetans explain the death and return of "delogs"? 2) How are the reports of authentic "delogs" separated from the fabricated stories of charlatans? and 3) How are we, as anthropologists, to understand such events? This paper explores the many ways Tibetans believe or disbelieve in "delogs." The responses I report from my fieldwork, however, still leave the non-Tibetan Buddhist wondering what is "really" going on. As an anthropologist, how can I "explain" what is happening when a "delog" dies and travels in hell? Is it my role to propose an explanation at variance with those of Tibetan Buddhists? I hope to stimulate discussion about theories and methodologies useful for ethnological fieldwork studies of paranormal events.

**"Are You the One Who Took the Picture of My Shaykh?": Accounting for the Miraculous in Religious Ethnography**

Robert Rozehnal, Lehigh University

During recent fieldwork in Pakistan, I photographed an elderly man at a Sufi shrine. When this picture circulated among disciples of the Chishti Sabiri Sufi order, I was told that this stranger was in fact the deceased spiritual master, Shaykh Wahid Bakhsh Rabbani (d. 1995). For these Sufi adepts, the photograph marked a tangible affirmation of the power of the saint and the immanence of Allah. For me, this anomalous experience raised a serious methodological question: how can scholars of religion make sense of the miraculous? This

paper explores this conundrum and argues for a hybrid methodology better suited to the complexity and ambiguity of religious experience—an alternative model that accounts for the polyphonic and multivalent nature of time, place, and agency. My analysis culminates with a call for an interdisciplinary approach to Sufism's multiple dimensions: its doctrines and practices, its piety and politics, its mundane and miraculous manifestations.

### **The Uses of Ethnography**

Thomas Pearson, Wabash Center for Teaching and Learning in Theology and Religion

This essay is about the use of ethnography, and the use of ethnographers. It analyses a brief illustration of the construction and use of anthropological knowledge. For several years the author worked with an indigenous ethnographer, a refugee from the central highlands of Vietnam, to translate his text into English. This indigenous autoethnographer adopts the colonial discursive regime of anthropological knowledge to resist his political exile. He uses ethnography – he uses the ethnographers he has encountered – for his own purposes. His autoethnography appropriates French anthropological concepts, that were translated into his native language by French anthropologists and missionaries, which the author then learned to translate back out of Jarai into English – inserting appropriate anthropological terms. The knowledge that his autoethnography produces is formed through colonial anthropological categories. He puts it to use in his quixotic struggle to assert his highland cultural identity in distinction from the Vietnamese.

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**A19-112**

## **Bible, Theology, and Postmodernity Group and SBL Reading, Theory and the Bible Section**

☐ **Monday - 9:00 am-11:30 am**  
**CC-29C**

Hugh Pyper, University of Sheffield, Presiding

Theme: *After After Theory?*

Yvonne Sherwood, University of Glasgow  
*After After Theory and Other Apocalyptic Conceits in Literary and Biblical Studies*

Stephen Moore, Drew University  
*Co-presenter with Yvonne Sherwood*

Joseph A. Marchal, California State University, Northridge  
*co-presenter with Jennifer Bird*

Jennifer Bird, Vanderbilt University

*After the Eagleton Has Landed: Assessing an Encounter between Biblical Studies and Critical Theories of Interpretation*

Timothy K. Beal, Case Western Reserve University

*The End of the Word as We Know It, and I Feel Fine: The Bible in the Twilight of Print Culture*

Regina Schwartz, Northwestern University

*Theories of Justice*

☐ **Abstract**

**Bible, Theology, and Postmodernity Group and SBL Reading, Theory and the Bible Section**

Theme: *After After Theory?*

**After After Theory and Other Apocalyptic Conceits in Literary and Biblical Studies**

Yvonne Sherwood, University of Glasgow

Within the field(s) of literary studies, a generic poststructuralism has long served as a kind of disciplinary lingua franca. At present, however, "high theory," epitomized by poststructuralism, is in a perceived state of decline in literary studies. What has taken, or will take, its place is still veiled from view. This paper will explore the complex ramifications of the "post-poststructuralism" and "after theory" debate for biblical studies.

**After the Eagleton Has Landed: Assessing an Encounter between Biblical Studies and Critical Theories of Interpretation**

Jennifer Bird, Vanderbilt University

Terry Eagleton's popularly flippant critique of cultural theory, in his infamous *After Theory*, has caught the critical eye of scholars across academic fields. The "After" of his title implies, among other things, that there is an academic practice that has clearly drawn to a close (or at least that it should). On the contrary, we suggest that it is only getting started, particularly in biblical studies. Despite his title and some of his vacillating arguments, Eagleton's critique is mostly leveled at what he labels "high theory." This move indicates that the issue is not whether to use theory but how and which theories are proper to use. Biblical scholars should be especially invested in this set of questions, since it provides a useful opportunity to critique and redeploy the theoretical claims made by others. Eagleton's text proves relevant not as a guide, then, but as symptomatic of the encounters with critical theories of interpretation that occur in and outside of biblical studies. One can too easily find echoes of Eagleton's cooptation, minimization, and erasure of the contributions of feminist, postcolonial, and queer theory in most biblical scholarship. Though he alludes to biblical and classical sources in his arguments, his lack of attention to the patriarchal and dominating ideologies of these "foundations" repeat some of the more problematic tendencies of biblical interpretation. Thus, this engagement can show how Eagleton and biblical scholars should be in no rush to declare a death, demerit, or disinterest in these theoretical approaches; rather, it

might demonstrate the ongoing relevance of and need for biblical scholars and critical theorists to engage each other's work.

### **The End of the Word as We Know It, and I Feel Fine: The Bible in the Twilight of Print Culture**

Timothy K. Beal, Case Western Reserve University

The booming Bible business is paradoxically symptomatic of the end of print culture, that is, the end of the book as privileged medium of writing, scripture, and Scripture. Flooding the market with an array of Bibles, from Biblezines to the *Precious Moments Bible* - all somehow "the Bible" - the Bible biz is unwittingly spending down the Bible's sacred capital, the accumulated value of something as sacred. The sacred capital of the Bible has accumulated over centuries through institutions and doctrines, worship and devotional life, and commonly held standards of reproduction, translation, publication, and handling. Today's Bible business inundates the market with new, unprecedented versions in a variety of translations, layouts, and material forms. The Bible is losing its set-apartness. What we are witnessing is the disappearance of "the Bible" as a cultural icon, the literal Word of God, The Book. It's the end of the Word as we know it. And I feel fine. Indeed, I argue that this spending down of the Bible's sacred capital and the ensuing dilution of its cultural meaning is symptomatic of a larger phenomenon: the end of print culture. Like all endings, this one is also rich with potential beginnings. "After theory," there has been a trend toward cultural history. Cultural histories of the Bible concern themselves with exploring ways that Bibles, biblical themes and images, and the very idea of "the Bible" have taken different forms and meanings in different cultural contexts. Good cultural history is post-theoretical only in the sense that it always thinks through theory, in two senses: first, in that theorizing is the means by which we critically analyze the construction of cultural meanings; and second, in that we continue to think through canons of critical theory, which provide us with common frames for interpretation and analysis.

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**A19-113**

#### **Eastern Orthodox Studies Group**

☐ **Monday - 9:00 am-11:30 am**  
**MM-Del Mar**

Thomas Cattoi, Jesuit School of Theology, Berkeley, Presiding

Theme: *Icons and Images in Eastern Orthodox Theology*

Maria McDowell, Boston College  
*Seeing Is Becoming: "Icon" and Ethics in Orthodox Theology*

Elijah Mueller, Marquette University  
*The Missing Icon of the Will: The Damascene's Icon Theology as a Subtext in His On the*

Heresies, *Chapter 100*.

Stelyios Muksuris, University of Durham

*The Prothesis Rite and the Icon of the Deesis: The Eschatological Vision of Liturgy with Contemporary Implications*

Andrey Shirin, Moscow Theological Seminary

*The Importance of Russian Traditions of Sophianic Icon Painting for the Thought of Pavel Florensky*

Business Meeting:

Paul Gavriilyuk, University of Saint Thomas, Presiding

Eve Tibbs, Fuller Seminary, Presiding

## ☐ **Abstract**

### **Eastern Orthodox Studies Group**

Theme: *Icons and Images in Eastern Orthodox Theology*

#### **Seeing Is Becoming: "Icon" and Ethics in Orthodox Theology**

Maria McDowell, Boston College

This paper explores the concepts of icon, image, and ethics in the context of gender. Orthodox theology makes a great deal of its use of icons, images which allow us to "see" the saints as models of who we are to become. However, very little has been said about how this occurs. John Zizioulas argues that human persons are unique, irreducible and free. Yet contemporary Orthodox writers argue that part of the "image" of Christ is maleness, a "natural" quality which, according to Zizioulas, is reductive. I will briefly summarize the use and intent of icons in Orthodox theology, focusing on what they model for believers. I will then bring together icons with a human anthropology of "becoming" (Zizioulas). In order to do this, I will utilize both Orthodox theologians and contemporary philosophers such as Levinas and Ricouer on otherness, image and ethics.

#### **The Missing Icon of the Will: The Damascene's Icon Theology as a Subtext in His *On the Heresies*, Chapter 100.**

Elijah Mueller, Marquette University

John Damascene in his polemic 100th chapter *On Heresies*, presents an understanding of the linkage between anthropology, theology and revelation that requires an unbreakable connection between image and the will. In comparing Muhammad and Moses, the Damascene claims that the will is not properly used in ascesis by Muhammad, nor is it properly accorded its place in the recognition of a revelation to Muhammad as the imaged will of God. The Damascene believes that the will and energy of God must be visible to allow the proper correlation between a willing and iconic Trinitarian God and an iconic human,

possessing and acting upon the possession of a discerning will.

### **The Prothesis Rite and the Icon of the Deesis: The Eschatological Vision of Liturgy with Contemporary Implications**

Stelyios Muksuris, University of Durham

The mystagogical character of Eastern liturgy is perhaps best summarized by St. John Chrysostom, who defines the concept of mysterion as “seeing one thing but believing about it something else” (aliud videtur, aliud intelligitur). The eschatological fulfillment of the divine economia in Jesus Christ, envisioned inchoately by the Church in the completed prothesis rite, is revisited in the Deesis icon, which is itself a snippet of the more comprehensive icon of All Saints: Christ encircled by His Church and standing at the epicenter of time and the universe. St. Symeon of Thessalonike’s eschatological vision in the proskomide is one of the Church at prayer, “God in the midst of gods”, a return to the pristine state of harmony between God and man. The scope of this paper is to establish the eschatological significance of the prothesis rite and to discuss the contemporary implications of such a theological orientation.

### **The Importance of Russian Traditions of Sophianic Icon Painting for the Thought of Pavel Florensky**

Andrey Shirin, Moscow Theological Seminary

In this paper I will show that the Russian traditions of sophianic icon painting played a major role in, and perhaps had a formative influence upon, the sophiology of Pavel Florensky, one of the leading Russian religious thinkers of the early twentieth century. This is evidenced, first of all, by the fact that his sophiology seems to have included major themes of those traditions. In addition, I will contend Florensky’s metaphysics of icon and methodological antinomism seem to support the view that diverse Russian traditions of icon painting have left a substantial imprint on his sophiology, which was also of critical importance to other aspects of his thought.

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**A19-114**

### **Evangelical Theology Group**

☐ **Monday - 9:00 am-11:30 am**  
**CC-26A**

Mabiala Kenzo, Canadian Theological Seminary and John R. Franke, Biblical Theological Seminary, Presiding

Theme: *Evangelical Tradition and Traditions: Unity and Diversity of Evangelical Expression(s)*

W. David Buschart, Denver Seminary

*"Get Real": Evangelicals and the Quest for a Unifying Tradition*

Sung Wook Chung, Denver Seminary

*Korean/Korean-American Evangelical Theology and Spirituality: Its Contribution to the Diversity and Unity of Evangelical Tradition*

Mary Veeneman, Fordham University

*Does the Diversity in Evangelism Undermine the Idea of a Unifying Evangelical Tradition?*

Stephen J. Nichols, Lancaster Bible College

*What Hath Mississippi to Do with Colorado Springs? A Blues Riff on North American Evangelical Identities*

Business Meeting:

Wyndy Corbin Reuschling, Ashland Theological Seminary, Presiding

John R. Franke, Biblical Seminary, Presiding

## ☐ **Abstract**

### **Evangelical Theology Group**

Theme: *Evangelical Tradition and Traditions: Unity and Diversity of Evangelical Expression(s)*

#### **"Get Real": Evangelicals and the Quest for a Unifying Tradition**

W. David Buschart, Denver Seminary

This paper identifies and analyzes major challenges to the notion of “a unifying evangelical tradition,” and proposes an alternative to the pursuit of such a “tradition.” The history of traditions within Protestantism is analyzed, noting changing conceptualizations of theological “traditions,” and selected characteristics of evangelicalism, at both popular and scholarly levels, of particular relevance to questions of tradition and traditions are identified. Following this analysis, a proposal is made for the pursuit of greater unity through ecclesio-theological realism.

#### **Korean/Korean-American Evangelical Theology and Spirituality: Its Contribution to the Diversity and Unity of Evangelical Tradition**

Sung Wook Chung, Denver Seminary

The rise of evangelical theologies and spiritualities in Korea for the last 30 years has made a considerable impact upon Korean immigrants all over the world. In particular, first-generation Korean immigrants and second-generation Korean Americans have been demonstrating colorful and unique expressions of evangelical theology and spirituality. Although Korean-American evangelical theologies and spiritualities in North America have considerable similarity to those in homeland Korea, they have shown their unique features because of their different geographical and cultural context. In this context, this paper

explores Korean/Korean-American evangelical theologies and spiritualities and their contributions to the diversity and unity of evangelical tradition. Firstly, it examines the contribution that Korean/Korean-American evangelical theologies and spiritualities can make to the diversity and unity of global evangelical movement. Secondly, it provides western/North American evangelical Christians with meaningful ways they integrate what they learn from Korean/Korean-American evangelical theologies and spiritualities into their theological and spiritual life.

### **Does the Diversity in Evangelism Undermine the Idea of a Unifying Evangelical Tradition?**

Mary Veeneman, Fordham University

In *Renewing the Center*, Stanley J. Grenz writes that despite their many differences, evangelicals share a common vision as to what it means to be the Christ-focused community, locating this consensus in the conversion experience. Though Grenz rightly notes that an experience of personal conversion is something common to many evangelicals, his larger claim that evangelicals share a common vision of what it means to be the Christ-focused community initially seems unproven. Theological and confessional diversity has existed throughout the history of the evangelical tradition. Such diversity certainly has resulted in different interpretations of what it means to be a part of the Christ-focused community. At the same time, there are clear elements of unity within the evangelical tradition. As a result, Grenz's statement does show that despite significant diversity and various streams and traditions within evangelicalism, evangelicalism as a whole can be said to be its own, unified, tradition.

### **What Hath Mississippi to Do with Colorado Springs? A Blues Riff on North American Evangelical Identities**

Stephen J. Nichols, Lancaster Bible College

The identity of popular forms of North American evangelicalism tend to be shaped by white, middle-class, suburbanites--an hegemony embodied in the evangelical institutions headquartered in Colorado Springs, Colorado. These organizations further dominate the image of evangelicalism to the public. These cultural factors also influence the way evangelicals read scripture and shape their theology, resulting in a theology that often sounds like the major key. This paper suggests listening to the minor key of blues music and culture, hailing from the Mississippi Delta. James Cone previously argued for the symbiotic relationship between the blues and the spirituals, two genres often pitted against each other. This paper argues for the necessity of the blues, and its minor key, to be heard alongside the reigning major key of evangelical theology.

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**A19-115**

### **Gay Men's Issues in Religion Group**

☐ **Monday - 9:00 am-11:30 am**

## **MM-Torrance**

Donald L. Boisvert, Concordia University, Presiding

Theme: *From Here to Queer to Eternity: Gay Religious Inflections*

Jakob Hero, Pacific School of Religion

*Queer Religious Leadership and the Ex-Gay Movement: Developing an Ethic of Compassion, Grace, and Love*

Alex Hivoltze-Jimenez, Boston, MA

*Uncloseting Lawrence but Closeting Queer: An Analysis of (an)Other Personage in the Legal and Theological Construction of Heterosexual Gays*

Gerard Loughlin, Durham University

*What Is Queer? Theology after Identity*

Robert N. Minor, University of Kansas

*Hindu Scripturalism, the Texts, and Anti-Gay Rhetoric*

Responding:

Jay E. Johnson, Pacific School of Religion

Business Meeting:

Paul J. Gorrell, Stockton, NJ, Presiding

Peter Savastano, Seton Hall University, Presiding

## **Abstract**

### **Gay Men's Issues in Religion Group**

Theme: *From Here to Queer to Eternity: Gay Religious Inflections*

#### **Queer Religious Leadership and the Ex-Gay Movement: Developing an Ethic of Compassion, Grace, and Love**

Jakob Hero, Pacific School of Religion

This paper explores Christian ministries that aim to “cure” homosexuality and permanently exclude openly and non-repentant lesbian, gay, bisexual, and transgender (LGBT) people from communities of faith. Looking at the Christian call for grace, compassion, and reconciliation, this paper explores the ways that queer religious leaders can embody forgiveness towards those who wish to eradicate LGBT people from faith communities. The goal of this work is to help LGBT people heal from the abuse by these so-called “ex-gay” ministries. When looking through the lenses of lesbian and gay studies as well as queer theory it becomes clear that the conscious shift from LGBT to queer theology is a necessary

component of this work. Stepping outside of the LGBT and queer areas of study, this paper draws support for reconciliatory work from sources such as the World Council of Churches and the theologian Miroslav Volf.

### **Uncloseting Lawrence but Closeting Queer: An Analysis of (an)Other Personage in the Legal and Theological Construction of Heterosexual Gays**

Alex Hivoltze-Jimenez, Boston, MA

This paper analyzes *Baker v. Nelson*, *Bowers v. Hardwick*, and *Lawrence v. Texas* to interrogate how theology and the law construct identities at the expense of queer intimacies and personages. The first section argues no distinction between the conduct of a sodomite and the status of queer-gay personages is enunciated legally or theologically. The second section argues that the failure to ascertain a queer-gay personage in law and current gay social movements is due to the collapsing of sexual and racial differences and raced and sexualized otherness. The final section forwards that law must be conceived as constitutively and decentered to be pluralist and inclusive of what people do (conduct), who people are (status), and how people vary (being) no matter how queer their intimacies or personages.

### **What Is Queer? Theology after Identity**

Gerard Loughlin, Durham University

Queer is more than gay or lesbian. Those latter terms betoken identities built around erotic interests, and liberatory movements that sought to form new social spaces. They turned the pathological homosexual into the political gay. But queer includes more than just gay or lesbian identified people. As David Halperin puts it, queer is "an identity without an essence. ... [I]t describes a horizon of possibility whose precise extent and heterogeneous scope cannot in principle be delimited in advance." And as such, queer might be offered as a name for God. For the most that we can say about God in Godself is that God is, which is not a description but a point of theological grammar. In an analogous way we can say that queer is, even if we cannot say in what queer consists other than by pointing to the effects of its deployment.

### **Hindu Scripturalism, the Texts, and Anti-Gay Rhetoric**

Robert N. Minor, University of Kansas

Contemporary Hindu political parties in India have taken stands against the acceptance of lesbians and gay men even though the Indian tradition, as many others, is mixed in its understanding and acceptance of homosexual activity. The source most often cited as a "scripture" that authorizes discrimination against gay people is the first century CE law book, *The Laws of Manu (Manava-dharma-shastra)*. This book is cited without reference to the verses that actually speak to same-sex sexual activity as a symbol of anti-gay attitudes. The text does not "approve" of same-sex sexual activity and its few statements about it are within strange collections of prohibitions, somewhat like Leviticus. This paper analyzes the debate, the verses that really do refer to the same-sex sexual activity in the cited text, their meaning in the text's context, and the basis for anti-gay rhetoric both within the text and in contemporary right-wing Hindu political circles.

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**A19-116**

## **Indigenous Religious Traditions Group**

**Monday - 9:00 am-11:30 am**  
**MM-Carlsbad**

Jualynne E. Dodson, Michigan State University, Presiding

Theme: *Rethinking the Meaning and Study of Indigenous Religion(s): Concept and Practice*

Robert L. Green Jr., University of California, Santa Barbara  
*A Time of Terror: Colonial Andean Religious Knowledge in the Sixteenth and Seventeenth Centuries*

Sonya Maria Johnson, Michigan State University  
*Symbolic Universe and the Construction of Indigenous Religions inside the African Atlantic: A Case Study of Eastern Cuba*

L. Benji Rolsky, Claremont School of Theology  
*Worldview and Ontology among the Ho-Chunk People*

Anne R. Key, California Institute of Integral Studies  
*The Stuff of Life: Clay, Figurines, Women, and Shamanism in Mesoamerica*

Kathleen J. Martin, California Polytechnic State University  
*American Indians and Appropriation: Cultural and Visual Interpretations*

**Abstract**

## **Indigenous Religious Traditions Group**

Theme: *Rethinking the Meaning and Study of Indigenous Religion(s): Concept and Practice*

This panel will present papers that interrogate ideas of Indigenous Religion rather than accept existing postulations about the concept and the traditions it encompasses. The variety of papers include thinking about Native Americans, African descendants in the Americas, transculturated Christians, as well as an exploration of the issues related to women and the idea of Indigenous Religion. We anticipate dynamic conversation for this combination of papers.

### **A Time of Terror: Colonial Andean Religious Knowledge in the Sixteenth and Seventeenth Centuries**

Robert L. Green Jr., University of California, Santa Barbara

I am interested in the various ways and places that colonial Andean religious specialists passed on their religious knowledge to young disciples during extreme demographic decline for the indigenous population, large scale relocation of indigenous communities, and the height of Catholic extirpation campaigns. I argue that the transmission of religious knowledge from experienced religious specialists to younger or apprentice religious specialists occurred primarily in three different situations. First, religious knowledge was shared and disseminated at illicit domestic ceremonies in traditionalist households. Second, religious knowledge was dispersed to disciples in the mountains or highlands away from the prying eyes of ecclesiastical authorities. Finally, those individuals in the leadership position of huacapvillac shared their craft with younger indigenous people while incarcerated and awaiting trial or sentencing.

### **Symbolic Universe and the Construction of Indigenous Religions inside the African Atlantic: A Case Study of Eastern Cuba**

Sonya Maria Johnson, Michigan State University

In the paper I begin with working definitions of religion and indigenous which opens the concepts to be engaged beyond what is traditionally considered to be native to a landscape. I continue with an engagement of the theoretical considerations of social thinkers who discuss how meaning systems are created among human populations, which in turn are drawn upon to build and maintain religious practices. I then move to a case study of religious communities located in the eastern city of Santiago de Cuba and how these collectivities practice religious traditions that unite them with assemblies of spirits within the land. Specifically, I propose that by engaging conceptual themes of religion and indigenous we are better able to comprehend the relationships between religions of African descent communities and their participation in the creation of social worlds in the Atlantic world.

### **Worldview and Ontology among the Ho-Chunk People**

L. Benji Rolsky, Claremont School of Theology

This particular paper will examine one case study in order to demonstrate a new methodology for understanding the world from the eyes of the indigenous and Native American person. Fire, and its cosmological location, will serve as the subject within a specific tribe called the Ho-Chunk. The thesis is that scholars can better utilize a worldview framework, along with a specific methodology, the Ontology of Fire, the basis of our interpretations of religion may be greatly improved. The Ontology of Fire examines characteristics of person-ness and being and may serve as an added center to academic understandings of religion and Native American way of knowing.

### **The Stuff of Life: Clay, Figurines, Women, and Shamanism in Mesoamerica**

Anne R. Key, California Institute of Integral Studies

This paper explores the female clay figures in Mesoamerica and develops hypotheses for their possible uses. The multiple uses of clay figures in shamanic practice allows a broad range of options to be applied to the various female clay figurines found from Formative to Post-Classic Mesoamerica. Some of the more recent scholarship proposes a number of

different uses for these figures, including their use by midwife/shamans or as representation of deities. The scholarship on shamanism is often androcentric, though some scholars have looked at women's roles as spiritual leaders. The role of women as shamans is particularly important when looking at the possible uses of the ubiquitous clay figurines from early Mesoamerican sites. Though Mesoamerican scholarship on shamanism remains divided on the application of shamanic principles to clay figures and the definition of shamanism, an hypothesis of their usage can certainly be derived from shamanism.

### **American Indians and Appropriation: Cultural and Visual Interpretations**

Kathleen J. Martin, California Polytechnic State University

This paper will: 1) explore the perceptions of American Indian interview participants regarding the use of Native images in U.S. reservation Catholic churches, and 2) present a series of photographs of Native images and symbols taken in these churches. Often, there is a blending of Native and Catholic images and symbols in church contexts. Although syncretism is viewed and discussed positively by Catholics, few studies present the perspectives of Indigenous Peoples or provide visual representations of contexts in which symbols are used. The study of visual culture and images in churches is significant for the ways it contributes to the "social, intellectual, and perceptual construction of reality" of the communities that view and utilize the images (Morgan, 2005: 27). Further, cultural differences between the Catholic and Native views in the interpretation of images and visual representations are critical to explore in discussions of power, oppression, hegemony, and continuing colonizing efforts.

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**A19-117**

### **Islamic Mysticism Group**

☐ **Monday - 9:00 am-11:30 am**

**MM-Leucadia Oceanside Pacific Point Loma Leucadia**

Marcia Hermansen, Loyola University Chicago, Presiding

Theme: *Forms of Engagement in Islamic Mysticism*

Kenneth Honerkamp, University of Georgia

*Al-Rasâ'il al-kubrâ of Ibn Abbâd of Ronda (1332-1390): A Little Studied Collection of Letters of Spiritual Direction*

Ruediger Seesemann, Northwestern University

*Work, Service, and Social Welfare: Engaged Sufism in Sub-Saharan Africa*

Hugh Talat Halman, Central Michigan University

*The Directing Shaykh: How al-Qushayri Reconciled Sufism and Usul in His Lata'if al-Isharat*

Matthew Ingalls, Yale University  
*Selective Reticence: The Sufi Thought of Jalal al-Din al-Suyuti*

Business Meeting:

Vincent J. Cornell, Emory University, Presiding  
Carl W. Ernst, University of North Carolina, Chapel Hill, Presiding

☐ **Abstract**

**Islamic Mysticism Group**

Theme: *Forms of Engagement in Islamic Mysticism*

***Al-Rasâ'il al-kubrâ* of Ibn Abbâd of Ronda (1332-1390): A Little Studied Collection of Letters of Spiritual Direction**

Kenneth Honerkamp, University of Georgia

The *Rasâ'il al-kubrâ* of Ibn 'Abbâd of Ronda (1332-1390) are a textual testimony to the mystical pedagogy of Sufism. This little studied collection of personal correspondence provides profound insights into the mentor/disciple relationship that instilled the disciple with an integral vision of ritual practices and inward self-effacing comportment that led to experiential knowledge of the Divine. In his correspondence Ibn 'Abbâd contrasts certitude (al-yaqîn) to reason (al-'aql) in the domain of epistemology and an ontological theology based upon contemplation of divine unity (al-mushâhada al-tawhîdiyya) to an eschatological vision of This World and the Hereafter. In place of a methodology founded upon adherence to a code of pious behavior he proposes an on going process of spiritual transformation that is in harmony with his theological vision of divine unity. This presentation will center upon extensive translations from this, as yet unpublished, text from the formative teachings of the Shâdhiliyya tradition.

**Work, Service, and Social Welfare: Engaged Sufism in Sub-Saharan Africa**

Ruediger Seesemann, Northwestern University

Based on extensive fieldwork among Sufis in Senegal and Sudan, this paper explores two sets of questions. Firstly, it addresses the widespread notion of Sufism, partly inspired by Max Weber, as promoting an otherworldly orientation that is essentially ecstatic in character and discourages active involvement in the world. Secondly, the paper proposes a revision of the common perception of the Muridiyya Sufi order as a unique case of work ethics. Both themes will be addressed with reference to the Tijaniyya Sufi order, Africa's largest, and illustrated with examples of attitudes towards work and social welfare. The underlying concept that informs these attitudes is related to the idea of khidma ("service"), which is not only an important feature of the relationship between the disciples and the master and, by extension, of the journey on the mystical path, but also frames the ways followers of the Tijaniyya interact with the wider society.

**The Directing Shaykh: How al-Qushayri Reconciled Sufism and Usul in His *Lata'if al-***

### *Isharat*

Hugh Talat Halman, Central Michigan University

Abu 'l-Qasim al-Qushayri (d. 1072) contributed to validating and mainstreaming Sufism by correlating Sufism with the usual or fundamental principles and methods of Islamic reasoning. I propose to examine how al-Qushayri pursued this reconciliation in the section of his tafsir, *Lata'if al-isharat* on 18.60-82, the story of Moses and al-Khidr. First, I will argue that al-Qushayri associates the Qur'anic narrative with the theory and practice of Sufism and second, validates Sufism by recourse to the Qur'anic narrative. Al-Qushayri identifies the states and stations of spiritual knowledge of Sufi masters as exemplified by Khidr. Further, he frames his interpretation using the lexicon of Sufism (e.g., kashf, khalwa, baqa, haqq, awliya'). Finally, he uses the examples of Moses' and Khidr's two realms of knowledge to emphatically differentiate the roles of the instructing master (shaykh al-ta'lim) from the spiritual guide or initiating mentor (shaykh al-suhba).

### **Selective Reticence: The Sufi Thought of Jalal al-Din al-Suyuti**

Matthew Ingalls, Yale University

This paper seeks to describe the Sufi thought and practice of the Egyptian scholar Jalal al-Din al-Suyuti (d. 911/1505) through an exhaustive analysis of the author's substantial corpus in addition to his biography. The paper will demonstrate that al-Suyuti's personal concerns with Sufism are confined to the practical and ethical dimensions of the science, though his apologetical writings cover the gamut of Islamic mysticism. In the final analysis, it would appear that al-Suyuti's ostensible indifference toward actual Sufi thought is rather a factor of his skepticism toward encompassing true mystical experiences in the written word. The author's tendency to approach Islamic mysticism purely through his fatwas seemingly reflects a desire to defend the tradition from both its naysayers and its heretical poseurs in order that its true masters may continue to benefit the believers through the traditional non-literary means.

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**A19-118**

### **Korean Religions Group**

☐ **Monday - 9:00 am-11:30 am**  
**GH-Betsy C**

Marcie Middlebrooks, Cornell University, Presiding

Theme: *Digital Shamanism and Christian Nationalism in Modern Korean Religion*

Joonseong Lee, Bowie State University

*Construction of Digital Spirituality: The Dynamics of Shamanic Inheritance in Korean Cybercultures*

Choi Young Keun, Graduate Theological Union  
*The Rise and Development of Nationalism in East Asia and its Relationship with Christianity: Focusing on "Christian Nationalism" in Korea under Japanese Imperialism*

Hea Jung Noh, Graduate Theological Union  
*Mystic, Yee Yong Do: A Heretic?*

Responding:

Elizabeth Underwood, Eastern Kentucky University  
Timothy S. Lee, Texas Christian University

Business Meeting:

John I. Goulde, Sweet Briar College, Presiding  
Jin Y. Park, American University, Presiding

## ☐ **Abstract**

### **Korean Religions Group**

Theme: *Digital Shamanism and Christian Nationalism in Modern Korean Religion*

Religions can often serve as a meeting ground betwixt and between two contending cultures. Modern Koreans often find themselves caught between the pressures of globalization and national development and the need to maintain adherence to traditional patterns of culture and identity. This panel will examine the ways that Koreans have been able to create new spaces for the negotiation of tradition and modernity through the development of cyber-shamanism and cyber-spirituality in response to globalization, mystical reformulations of Christianity in response to Western missionary exclusivism, and the development of Christian nationalism in response to Japanese imperialism.

### **Construction of Digital Spirituality: The Dynamics of Shamanic Inheritance in Korean Cybercultures**

Joonseong Lee, Bowie State University

This is an interdisciplinary study in which the fields of media studies, religion, and political economy are integrated from the perspective of cultural studies. This study explores how shamanism, the indigenous belief system in Korea, has been revived as the dynamics of shamanic inheritance with the advancement of cybercultures in Korea. Cyber memorial zones testify to the rebirth of shamanism in the form of digital spirituality. With the historical consideration of Korean shamanism, which has been oppressed and marginalized by the ruling classes, this study attempts to understand the rebirth of shamanism as the empowerment of the Korean populace. The notion of digital spirituality is significant as an instrumental tool to better understand the relations of Korean cybercultures and other cultural contexts. By examining the construction of digital spirituality in various cyber memorial zones, this study articulates the different power tensions lying within socio-political and

cultural contexts in Korea.

**The Rise and Development of Nationalism in East Asia and its Relationship with Christianity: Focusing on “Christian Nationalism” in Korea under Japanese Imperialism**

Choi Young Keun, Graduate Theological Union

In this paper, I analyze Korean “Christian nationalism” in dialogue with theories and ideologies of nationalism as well as from the contexts of the rise and development of nationalism in East Asia and Korea in particular. I will argue that “Christian nationalism” helped to create in the colonized society “the third space” between the colonial government and the nation as the people, which functioned as a socio-cultural space for resistance as well as adjustment to Japanese imperialism.

**Mystic, Yee Yong Do: A Heretic?**

Hea Jung Noh, Graduate Theological Union

This paper argues against the condemnation that Yee Yong Do in the early 1900s, the most well-know Christian mystic in Korea, was a heretic by two Protestant Christian denominations, the Methodist and the Presbyterian during his life time. To support my argument and to carefully study the mystic, I followed the following four steps: study of his context: social, economical, political and religious realities of colonization; study of the mystic Yee Yong Do in his life including his mystical experiences, beliefs through his own writings and his ministry which may reflect the needs of his contemporaries; reassessment of the difficulties with church authorities, especially with Kim In Suh who had access to publications; and the evaluation of the mysticism movement and Yee Yong Do’s ministry.

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**A19-119**

**Men's Studies in Religion Group and SBL Social History of Formative Christianity and Judaism Section**

☐ **Monday - 9:00 am-11:30 am**  
**MM-Marriott Hall Salon 5**

Cynthia M. Baker, Santa Clara University, Presiding

Theme: *Constructions of Masculinity in Christian and Jewish Antiquity*

L. Stephanie Cobb, Hofstra University

*"They Were Absent from the Flesh": Masculinity, Martyrdom, and Pain*

Caroline T. Schroeder, Stanford University

*Queer Eye for the Ascetic Guy? Homoeroticism, Children, and the Making of Monks*

Daniel Boyarin, University of California, Berkeley

*Rabbi Yoh-anan and Resh Lakish: On the Cultural Backgrounds of a Talmudic*

Halvor Moxnes, University of Oslo

*Where Is Masculinity? Kingdom of Heaven and Construction of Masculinity in Matthew 19*

Responding:

Dale B. Martin, Yale University

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**A19-120**

## **Person, Culture, and Religion Group**

☐ **Monday - 9:00 am-11:30 am**  
**CC-29A**

H. John McDargh, Boston College, Presiding

*Theme: Multiplicity Part I: Multiple Selves and Subjects in Psychological and Theological Perspective*

Pamela Cooper-White, Lutheran Theological Seminary, Philadelphia

*Interrogating Integration, Dissenting Dis-integration: Multiplicity as a Positive Metaphor in Therapy and Theology*

Amy Bentley Lamborn, Union Theological Seminary, New York

*"Figuring" the Self: Unity and Multiplicity in Theological and Clinical Imagination*

John Blevins, Emory University

*Different Subjects: Postmodern Selves in Psychology and Religion*

Lisa M. Cataldo, Fordham University

*Multiple Selves, Multiple Gods? Functional Polytheism and the Postmodern Religious Patient*

Hans Alma, University for Humanistics, Utrecht

*Self Development as a Spiritual Process: The Role of Empathy and Imagination in Finding Spiritual Orientation*

☐ **Abstract**

## **Person, Culture, and Religion Group**

Theme: *Multiplicity Part I: Multiple Selves and Subjects in Psychological and Theological Perspective*

### **Interrogating Integration, Dissenting Dis-integration: Multiplicity as a Positive Metaphor in Therapy and Theology**

Pamela Cooper-White, Lutheran Theological Seminary, Philadelphia

The term “integration” has long been used as a metaphor for psychological health and wholeness, and a therapeutic goal. It is counterposed to related conceptions of pathology, such as “disintegration,” “fragmentation,” and “splitting.” Christian theology has similarly framed salvation as “at-onement,” vs. sin as alienation. Contemporary psychologies have begun to contest the hegemony of the “One,” leading to a number of paradigms of health that do not privilege “integration” as the primary model (e.g., feminist, postmodern, and relational-psychoanalytic). The seeds of a positive view of multiplicity already exist in earlier psychoanalytic models. This paper will argue for valuing multiplicity in psychotherapy, as a way of conceptualizing both health and a goal of treatment. Regarding pastoral psychotherapy in particular, multiplicity will be shown to have fruitful parallels in a constructive Trinitarian theology of multiplicity of God, as framework for interrogating “integration,” and claiming “dis-integration” as psycho-spiritual dissent and creativity.

### **"Figuring" the Self: Unity and Multiplicity in Theological and Clinical Imagination**

Amy Bentley Lamborn, Union Theological Seminary, New York

With the advent of relational and intersubjective trends in psychoanalysis--and the "postmodern turn" in the field--there has been a concurrent theorizing of a non-pathological multiplicity of the self. This so-called pluralist position among psychoanalytic theorists is, itself, characterized by multiple "mappings": psychoanalytic pluralists can be variously located on the continuum between the modern understanding of the self as unitary and the postmodern notion that such concepts as cohesion and identity are illusory. Some psychoanalytic theorists, noting that our fantasies of subjectivity are likely more important than our theories of subjectivity, have advocated a depth reflection on our fantasies of both unity and multiplicity. This paper extends this challenge to the interdisciplinary discourse between psychoanalysis and religion. The goal is to attend to the promises and liabilities of appropriating various theories of multiplicity and unity for images of God and models of care and healing.

### **Different Subjects: Postmodern Selves in Psychology and Religion**

John Blevins, Emory University

This presentation will explore the concept of human subjectivity in postmodernity through the perspectives of Michel Foucault and Michel de Certeau. It will trace Foucault's critique of the epistemological systems of modernity, characterized in psychological perspectives by his deep suspicion of human science such as psychology and in theological perspectives by his description of the dangers of pastoral power. Foucault was working to articulate practices of

resistance to the demands of these systems through his description of ethics as a practice of care of the self when he died. This presentation will explore the possibilities of Foucault's ideas by turning to de Certeau's descriptions of psychoanalysis and Christian mysticism-- descriptions which allow for different psychological and religious discourses about human beings and human subjectivity than those Foucault found so troubling

### **Multiple Selves, Multiple Gods? Functional Polytheism and the Postmodern Religious Patient**

Lisa M. Cataldo, Fordham University

The experience of self as multiple and the sense of self as unified and continuous are both experiential realities with equal psychological importance. Clinically, appreciation of both the multiplicity and unity of self engenders a corresponding attention to the “functional polytheism” (or “multiple monotheism”) in the religious lives of patients. In both the psychological and religious realms, there needs to be some ground beneath us when we are standing in the spaces between multiple self-states and multiple god-states. The felt experience of a true/unitary/authentic self and the image of God as One may be one way of conceiving this ground for the religious patient. Viewed in this way, the psychological and spiritual task is to “integrate all our diversity and diversify all our wholeness.”

### **Self Development as a Spiritual Process: The Role of Empathy and Imagination in Finding Spiritual Orientation**

Hans Alma, University for Humanistics, Utrecht

According to the theory on the dialogical self, the self is no coherent unity unequivocally guiding the person in his life, but it is better conceived as a continuing dialogue nourished by experiences in different life domains. Empathy and imagination provide us with the perspectives that build up the self, and with the cognitive and emotional ties that relate these perspectives to one another. The self, thus conceived, has a spiritual dimension: in the internal dialogue, perspectives on what makes our lives meaningful or fulfilling are exchanged and integrated. Empathy and imagination can be developed to reach an optimal form of empathic understanding, that contributes both to self understanding and to one's spiritual orientation. I will argue that a late modern, pluriform society requires a great deal of its citizens in this regard, and I will discuss some possibilities the cultural context offers for self development as a spiritual process.

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**A19-121**

### **Platonism and Neoplatonism Group**

☐ **Monday - 9:00 am-11:30 am**  
**MM-Cardiff**

Jay Bregman, University of Maine, Orono, Presiding

Theme: *Contemporary Analysis and New Age Expressions of Neoplatonism*

Martin Yalcin, Drew University

*Plotinian Mysticism and Onto-Theology: The Coincidence of Ontological Priority with Ontological Parity*

Babette Hellemans, Utrecht University

*Dwelling on What Is Visible: Time, Event, and Sacredness in Medieval Art and Literature*

Gabriela Bal, Pontifícia Universidade Católica, São Paulo

*Parousia in Plotinus and the Experience of Ineffable Departing in the Practice of Eutony*

Sherry L. Ackerman, College of Siskiyou

*Reconciling the Old Age and the New Age*

Judy Saltzman, California Polytechnic State University

*Ascent to the Gods: H. P. Blavatsky and the Neo-Platonic Hierarchy of Being*

## ☐ **Abstract**

### **Platonism and Neoplatonism Group**

Theme: *Contemporary Analysis and New Age Expressions of Neoplatonism*

This session contains papers that will deal with contemporary analysis and New Age expressions of Neoplatonism.

### **Plotinian Mysticism and Onto-Theology: The Coincidence of Ontological Priority with Ontological Parity**

Martin Yalcin, Drew University

Ancient Greek philosophies are often associated with two conceptual frameworks that have fallen into disrepute in the age of post-modern thought: onto-theology and ontological priority. Onto-theology has been criticized for conflating ontology with theology, and, therefore, for producing dominating and totalizing conceptual structures. Similarly, ontological priority in relation to the divine has been lambasted for putting forward a wholly transcendent divinity that is incommensurably real, to the detriment of everything non-divine. This presentation seeks to demonstrate that the neo-Platonic worldview, especially that of the mystical philosophy of Plotinus, contains the conceptual framework to remedy the damage that has been perpetrated in its name, and that the wholesale rejection of onto-theology and ontological priority may be unfounded. We may perhaps be surprised to find out that neo-Platonism contains the resources to deconstruct the very onto-theological discourse it has employed to talk of reality and the divine.

### **Dwelling on What Is Visible: Time, Event, and Sacredness in Medieval Art and Literature**

Babette Hellemans, Utrecht University

There seems to be a category of “things” that happen to a few individuals in the course of a certain laps of time – a few minutes, hours, days – that one can only hope to report at once with reasonable completeness, and with a specific idea of monumentality. These special events are often described as sacred as they are referring to an “untouchable” dimension in life. In Christianity, the paradox of what is a hard-edged, externalised event (as something linear and citing to itself), and the historically becoming (as something remaining unexpressed and untouched) is an interesting one. The reality of the event as an object (its immovable life), in order to express something allegory cannot say, is at stake, since its hidden meaning becomes motionless. This paper explores how in medieval texts and objects, events and “things” claimed as sacred, are broken open by time as figura.

### **Parousia in Plotinus and the Experience of Ineffable Departing in the Practice of Eutony**

Gabriela Bal, Pontifícia Universidade Católica, São Paulo

Within this study we reflect on the relationship between the totality of the body and sense of unity and integration promoted by the method of Eutony - a therapeutic-pedagogical body-centered practice developed by Gerda Alexander (1908-1994) during the 40's – and the sense of “presence” called forth by it, expressed through reports (oral and written), drawings, clay modeling. We will verify to what extent this sense of “presence” could match the definition of “presence” proposed by Plotinus. In other words, to what extent does the Plotinian definition of “presence” serve as a reference able to express an experience of the ineffable, constituted in Eutony by attention exercises and practices able to boost an enlargement of self and reality awareness, regardless of any mystical-religious connotation.

### **Reconciling the Old Age and the New Age**

Sherry L. Ackerman, College of Siskiyous

This paper presents an argument in favor of Neoplatonism having been a primary influence on New Age authors and practitioners. The argument proceeds by demonstrating an ideological connection between the late nineteenth century Neoplatonic revival, and the concomitant interest in theosophy, sparked by the publication of Helena Petrovna Blavatsky's *The Secret Doctrine* (London: The Theosophical Society, 1888). The paper, further, demonstrates how theosophy, pollinated by Neoplatonism, formed the foundation for contemporary New Age thought. The paper indicates that “Plato formed a link in the golden chain of divine revelation”. Plato, the ancestor and patron of the philosophia perennis, is identified as a point of reconciliation between philosophy and theology with respect to foundational structures of the New Age.

### **Ascent to the Gods: H. P. Blavatsky and the Neo-Platonic Hierarchy of Being**

Judy Saltzman, California Polytechnic State University

This essay will explore the idea of Divine descent and ascent in H.P. Blavatsky's Theosophy and how it remained true to the principles of Pythagoras, Plato and the Neo-Platonists of the

ancient Mystery Schools. The method by which one embedded in material existence can climb to the realm of knowledge, contemplation and Unity will be considered in such theosophical works as *The Secret Doctrine*, *Isis Unveiled* and *The Voice of the Silence*, along with Plotinus' *Enneads* and Porphyry's *Launching Points to the Realm of the Mind*. The focus will be on H.P. Blavatsky's comparison of Platonic and Neo-Platonic teachings with Vedic Hindu and Mahayana Buddhist Schools regarding the specific moral and intellectual virtues required for such an undertaking.

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**A19-122**

## **Religions, Medicines, and Healing Group**

**Monday - 9:00 am-11:30 am**  
**MM-Warner Center**

Lance D. Laird, Boston University, Presiding

Theme: *Religion, Healing, Aging, and Becoming an Elder*

Masen Uliss, University of California, Santa Barbara  
*Shifting Meanings of Aging in the United States*

Taylor Hines, University of California, Santa Barbara  
*The Blinding of H. Emilie Cady: The Dilemmas of Aging for a New Thought Woman*

Lilian Dube, University of San Francisco  
*African Healers and Prophets: The Dynamics of Healing as Trajectories of Power and Piety among the Zimbabwean Women "Elders"*

Responding:

Michael McNally, Carleton College

Business Meeting:

Suzanne J. Crawford, Pacific Lutheran University, Presiding

**Abstract**

## **Religions, Medicines, and Healing Group**

Theme: *Religion, Healing, Aging, and Becoming an Elder*

This panel explores the role of religion in aging and becoming an elder. Papers explore the place of ritual, symbol, and philosophy in aging well and with meaning. Panelists address a

wide range of religious traditions, from Zimbabwean women's practices of becoming an elder, to nineteenth century New Thought, and contemporary constructions of aging in twenty-first century America.

### **Shifting Meanings of Aging in the United States**

Masen Uliss, University of California, Santa Barbara

Management of the meanings and realities of aging, including illness and death as well as pursuits of leisure, is one of the most watched topics of the twenty-first century. This discourse takes shape around categories including "dignity" and "grace," and is redolent with talk of "spirituality" if not of "religion;" news articles about the scientific, medical benefits of prayer or religion abound. As aging became understood as primarily a health-care concern, apparent shifts in authority over its meaning from "religion" to the "secular" accompanied curious cultural realignments. Voices speaking to the meanings of aging emerged from theological as well as scientific and medical quarters. Making sense of these in light of claims of secularization and religious resurgence both renews this theoretical mainstay of the study of religion and offers key insights into one of the most significant shifts in modern attitudes about religion, health, and aging.

### **The Blinding of H. Emilie Cady: The Dilemmas of Aging for a New Thought Woman**

Taylor Hines, University of California, Santa Barbara

This paper explores the interpretive encounter with the trials of disability and old age in the life of Dr. H. Emilie Cady. Cady was a homeopathic physician who became a prominent writer in the burgeoning New Thought movement in the late nineteenth century. Early New Thought writers promised that the infinite powers of the Divine-within could cure any physical ailment. Yet Cady's last twenty years of life were marked by near blindness and bodily pain. This paper charts the explanations Cady gave for her infirmities, explanations that often revealed lingering tensions surrounding the gendered struggles she had faced as a professional woman in the Victorian era. It also compares these ideas to those of fellow first generation New Thought leaders Charles and Myrtle Fillmore.

### **African Healers and Prophets: The Dynamics of Healing as Trajectories of Power and Piety among the Zimbabwean Women "Elders"**

Lilian Dube, University of San Francisco

Most African religious worldviews reflect perceptions of traditional healing as expressions of power and as avenues for becoming an "elder." This paper seeks to clarify the religious ambiguities which surround becoming an "elder" among women, whose social location is ordinarily that of perpetual minors. As elders in a society that is crashed by ailments, the paper will focus on the collective effort by traditional healers and prophets' to combat the formidable health-destroying threat, HIV/AIDS. As Murphree (1969:59) argues, many of the concepts in Shona traditional religion have much in common with those of Christianity, especially healing practices. Thus, drawing from the richness of the biblical text and insights from traditional worldviews, an analysis of some African healing traditions in relation to the power and authority associated with becoming an elder will preoccupy this research. The

paper is therefore a comparative study of this socio-religious phenomenon.

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**A19-123**

## **World Christianity Group**

☐ **Monday - 9:00 am-11:30 am**  
**MM-Columbia 2**

Jeannine Hill Fletcher, Fordham University, Presiding

Theme: *Reconfigurations in World Christianity*

Kei Kato, Toronto, ON  
*Asian Christianity as Betwixt-and-Between Worlds*

Kiyoshi Seko, Shinsei Catholic Centre for Research and Education  
*Is "Asian Theology" Possible?—In Defense of an Imagined Locus Theologicus*

Ana Maria Bidegain, Florida International University  
*Christianity's Re-composition under the Migration and Globalization Process: The Case of Colombian Migrants in Miami*

Melissa Stewart, Adrian College  
*Bridge or Barrier: Mary, Mary Quite Contrary*

Responding:

Peter C. Phan, Georgetown University  
Jane C. Redmont, Guilford College

Business Meeting:

Peter C. Phan, Georgetown University, Presiding  
Dale T. Irvin, New York Theological Seminary, Presiding

☐ **Abstract**

## **World Christianity Group**

Theme: *Reconfigurations in World Christianity*

**Asian Christianity as Betwixt-and-Between Worlds**  
Kei Kato, Toronto, ON

Many Asian Christian churches were established as a result of the colonial incursions of Western powers in Asia. Asian Christianity's colonial burden commonly takes the form of a conundrum within the souls of many Asian Christians regarding their identity vis-à-vis their being Asian and their being Christian. There seems to be an unbridgeable gap between Asia and Christianity. This paper explores the nature of the relation of the tension between Christian faith and Asian identity as expressed first, in the Japanese Catholic novelist, Endo Shusaku's last novel, *Deep River* (Jap. Fukai Kawa), and second, in the complex of events and documents surrounding the Vatican's issuing of the decree *Dominus Iesus* in the year 2000, and how that affected numerous Asian Catholic Christians. This paper will then process the category of "interstitiality" (the state of being betwixt-and-between worlds) as a viable paradigm with which to understand the identities of Asian Christians.

### **Is "Asian Theology" Possible?—In Defense of an Imagined Locus Theologicus**

Kiyoshi Seko, Shinsei Catholic Centre for Research and Education

The last few decades saw a blossom of "contextual" and liberation theologies of various kinds, which have already established their legitimacy and authority as necessary correctives to conventional, Western theologies that are now deemed Eurocentric, colonial, sexist, etc., and thus only ostensibly "universal." More recently, however, these theologies seem to be rapidly losing their ground, in the wake of the emergence of postmodern/postcolonial critique, giving way to theologies with more "global" and "hybrid" orientations. Asian theologies, for example, have come under suspicion of falling prey to Orientalism, essentialism and particularism. While observing and taking into account such critique, the present paper argues for a determinative role and value of "identity" such as Asia as one of possible loci theologici in the age of globalization (or "Empire").

### **Christianity's Re-composition under the Migration and Globalization Process: The Case of Colombian Migrants in Miami**

Ana Maria Bidegain, Florida International University

Under the globalization process, and due to the effects of migration and subsequent formation of transnational communities, we are living through an enormous cultural and religious re-composition. This process is characterized by religious diversification, de-institutionalization and individualization. These phenomena are transforming the traditional landscape of Christianity. Miami is an excellent example of this religious re-composition with a transnational community. Our study looks at how the migration process has impacted the transformation of the religious reality in the last fifty years. Focusing on Colombian migration allows us a more in-depth look at the historical progress of a community that has been present in the area since 1930, and which has grown sharply as a result of political circumstances in the sending country so that today Colombians are the largest South American community in the U.S., with Miami having the second largest contingent of Colombians.

### **Bridge or Barrier: Mary, Mary Quite Contrary**

Melissa Stewart, Adrian College

I address whether Marian devotion could lead to even greater conflict or increased dialogue between the Christianities as more and more Catholic and Protestant Latinos/as immigrate to the U.S.A.—both bringing their Guadalupe adoration with them. Orlando Espín suggests that if the experience of the divine happens in daily life, then among popular Catholicism, Guadalupe best expresses the empowering contributions of the Holy Spirit, to Latino/a life. Justo González argues “that still today for most Protestant Latinos—even those of Mexican origin—rejecting Guadalupe is an essential mark of being truly Christian!” I argue that González’s concerns do not indicate insurmountable difficulties if she is read pneumatologically. She might be a symbol in which both Protestant and Catholic women in the U.S.A. can participate. I explore ways that a pneumatological reading could provide a liberating model for both Catholic and Protestant women amidst a faith with few powerful roles for women.

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**A19-124**

## **Contemporary Islam Consultation**

☐ **Monday - 9:00 am-11:30 am**  
**GH-Randle A**

Anna Bigelow, North Carolina State University, Presiding

Theme: *Identity and Community in Contemporary Islam*

Youshaa Patel, Duke University  
*Encountering the Other: Muslim Resistance to Assimilation*

Jacqueline Brinton, University of Virginia  
*Muhammad Mitwalli Sha'rawi: How His Use of Modern Media Has Transformed the Nature of Islamic Religious Discourse*

A.M. Spiegel, University of Oxford  
*Negotiating Islamist Pluralism: Youth, Islam and Politics in Morocco*

Steven Fink, University of Wisconsin, Eau Claire  
*The Reimaginative Minbar: An Examination of Selected Khutbahs in Southern California*

Responding:

Richard C. Martin, Emory University

Business Meeting:

Rosalind Gwynne, University of Tennessee, Knoxville, Presiding

## ☐ Abstract

### **Contemporary Islam Consultation**

Theme: *Identity and Community in Contemporary Islam*

#### **Encountering the Other: Muslim Resistance to Assimilation**

Youshaa Patel, Duke University

This paper asks, does the juridical tradition of Islam mandate Muslims to resist assimilation? An oft-repeated prophetic report (hadith), states: “Whoever imitates a people is one of them.” A literal reading of this hadith would seem to indicate that Muslims commit cultural apostasy if they imitate other religious communities by becoming “one of them.” Based on this and other sayings, Muslim jurists developed the juridico-ethical concept of tashabbuh, literally “imitation,” which prohibits them from imitating non-Muslims in their distinctive characteristics. This paper will address the types of practices such prohibitions include and attempts to answer why Muslim jurists have circumscribed a variety of social practices to differentiate Muslims from non-Muslims. Sources include classical Tafsir and Hadith commentaries as well as key source-texts in fatwas, lectures, and articles written by contemporary Muslim scholars.

#### **Muhammad Mitwalli Sha'rawi: How His Use of Modern Media Has Transformed the Nature of Islamic Religious Discourse**

Jacqueline Brinton, University of Virginia

Many Muslims turn to the ulama to help them figure out how to live their lives as good Muslims in the contemporary world. These ulama actively engage the past yet present the essence of this past in messages which are relevant today. A prime example of such a teacher is Muhammad Mitwalli Sha'rawi (d. 1998). Sha'rawi was trained at al-Azhar yet through the use of modern media he was able to translate his knowledge into a discourse which spoke to, and religiously inspired, the people of Egypt and beyond. Sha'rawi's successful use of media is indicative of the ways in which tradition is constantly reinterpreted to remain viable in the lives of religious practitioners. But religious tradition is also subtly changed by this reinterpretation. Sha'rawi's use of television helped make his religious message accessible to a wide variety of people thereby forever changing the nature of Islamic discourse.

#### **Negotiating Islamist Pluralism: Youth, Islam and Politics in Morocco**

A.M. Spiegel, University of Oxford

This paper explores the relationship between youth, Islamists and the State in the transition toward democracy in Morocco. I look specifically at how Islamist youth movements negotiate and frame the shifting dynamics of “democratization” and “Islam” in the electoral age. Drawing on extended fieldwork with activists from the country's two main Islamist movements, I examine the religious and political competition and contestation between and within the two groups. The paper not only seeks to clarify “conceptual puzzlements” about “democratization” and “Islamism,” but also explores how these terms are lived and

experienced by youth in contemporary Morocco, especially within the context of what Bourqia (1999) calls a new Moroccan "Islamist pluralism."

### **The Reimaginative Minbar: An Examination of Selected Khutbahs in Southern California**

Steven Fink, University of Wisconsin, Eau Claire

How are North American Muslims being equipped to deal with various challenges they face in the twenty-first century? This paper offers one answer to this question by focusing on selected khutbahs from the Islamic Society of Southern California and the Islamic Center of Irvine. These khutbahs are presented as examples of "reimaginative preaching," a type of preaching that enables listeners to interpret their existence differently for the sake of new possibility. In particular these khutbahs address the challenges of living in a largely materialistic, individualistic society and of discouragement following September 11, and drawing largely upon the thought of Paul Ricoeur, this paper makes the argument that these khutbahs enable listeners to deal with these challenges through an intended phenomenological structure of disruption and refiguration.

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**A19-125**

### **Liberal Theologies Consultation**

☐ **Monday - 9:00 am-11:30 am**  
**CC-24C**

Christine Helmer, Northwestern University, Presiding

Theme: *Constructing Liberal Theologies as Social, Political, and Religious Praxis*

Sharon D. Welch, Meadville Lombard Theological School  
*Promoting Pluralism and Academic Freedom on Campus*

Paul Rasor, Virginia Wesleyan College  
*Liberal Prophetic Praxis and Constructive Liberal Public Theology*

Elizabeth Conde-Frazier, Claremont School of Theology  
*Education, Liberation, and Liberal Theology with Pentecostal Communities*

Mary E. Hunt, Women's Alliance for Theology, Ethics, and Ritual  
*Feminist Liberation Praxis for Feminist Liberation Theology*

Mary McClintock Fulkerson, Duke University  
*Social Change and Constructive Liberal Theology*

Responding:

M. Shawn Copeland, Boston College

Business Meeting:

Christine Helmer, Northwestern University, Presiding

☐ **Abstract**

**Liberal Theologies Consultation**

Theme: *Constructing Liberal Theologies as Social, Political, and Religious Praxis*

This session considers the relation between liberal Christian theology and liberation theologies. How is participation in social action instructive for the making of liberal theologies? Our aim is to generate theological topics by reflecting on participants' concrete social, political, and religious praxes. It is the further ambition of the session to begin to develop new methodological proposals concerning the interplay of praxis and theology, as we explore the determinations of theological content in relation to these different methodological approaches. The overarching frame of the session (and its theological commitment) is interdisciplinary and inter-religious conversation addressed to contemporary issues in theology. The session's format is short papers and conversation.

**Promoting Pluralism and Academic Freedom on Campus**

Sharon D. Welch, Meadville Lombard Theological School

For the past two years, I have participated in the Difficult Dialogues project, part of a nationwide initiative funded by the Ford Foundation to address contemporary threats to academic freedom and the erosion of civil discourse in religiously and politically diverse communities. I will address the creative tensions between liberal and liberationist commitments that we have encountered in our work as we have sought to foster substantive engagement among people with radically different religious and political perspectives.

**Liberal Prophetic Praxis and Constructive Liberal Public Theology**

Paul Rasor, Virginia Wesleyan College

This paper develops the dialogical relationship between liberal prophetic praxis and constructive liberal public theology. Religious liberalism encompasses a prophetic praxis involving a religiously grounded critique of social injustice. This prophetic praxis is weakened by several tensions and tendencies within liberal religion, including its cultural orientation and a liberal suspicion of public religious discourse related to the philosophical heritage of political liberalism. These tensions require constructive theological attention oriented toward strengthening liberal prophetic praxis. This paper argues that a conception of liberal theology as public theology offers a fruitful approach to this theological task. A revitalized prophetic praxis, in turn, can inform and deepen constructive liberal public theology, helping it maintain its vital connection to current social and political conditions.

This dialogical relationship enables liberal prophetic praxis and constructive liberal public theology to sustain and strengthen each other.

### **Education, Liberation, and Liberal Theology with Pentecostal Communities**

Elizabeth Conde-Frazier, Claremont School of Theology

I have been doing Participatory Action Research related to the quality and access of education with a Pentecostal Latino Bible Institute. The project brought together Pentecostal lay and pastors and theological school students from liberal and liberationist stances who reflected together on the different stages of the project and encountered their different theologies in that reflective encounter. I will speak about that encounter.

### **Feminist Liberation Praxis for Feminist Liberation Theology**

Mary E. Hunt, Women's Alliance for Theology, Ethics, and Ritual

As liberal and liberation theologies come into deeper dialogue, the praxis of social justice is a useful starting point. I will outline my feminist liberation praxis, focusing on ethical issues including sexuality, reproductive justice and economic justice, as it informs and is informed by critical feminist liberation theologies. Doing this work primarily in a non-profit organization and occasionally in the academy adds another vector of diversity to my approach. I will conclude with some methodological reflections and invite discussion on how the constructive project in theology can benefit from feminist praxis.

### **Social Change and Constructive Liberal Theology**

Mary McClintock Fulkerson, Duke University

I connect the constructive work of liberal theologies to various models for social change by drawing upon my work in a primarily church-based grass-roots organization entitled Industrial Areas Foundation which focuses on such liberal principles as the role of acknowledged self-interest in the success of social praxis.

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**A19-126**

## **Religion, Public Policy, and Political Change Consultation**

☐ **Monday - 9:00 am-11:30 am**  
**GH-Edward C**

Peter Gathje, Memphis Theological Seminary, Presiding

Theme: *Contested Space and Religious Advocacy: Homelessness, Public Policy, and Faith Communities*

Panelists:

Sharon Johnson, City of San Diego

Rosemary Johnston, Interfaith Shelter Network

Wilk Miller, First Lutheran Church

Jeff Dietrich, Los Angeles Catholic Worker

Business Meeting:

Joe Pettit, Morgan State University, Presiding

**Abstract**

**Religion, Public Policy, and Political Change Consultation**

Theme: *Contested Space and Religious Advocacy: Homelessness, Public Policy, and Faith Communities*

In almost every major U.S. city there is contested space, usually in downtown areas undergoing some type of “revitalization.” Places where homeless persons congregated for services and to rest are now highly valued commercial properties or near such properties. City governments, businesses and faith based advocates and service providers to homeless persons, along with the homeless themselves, present different approaches to this space. What would constitute good public policy for such contested space and the persons in that space? This panel will address these issues through a variety of perspectives: religious ethics, government leaders, faith-based service providers, and advocates for the homeless.

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**A19-127**

**Theology of Martin Luther King, Jr. Consultation**

**Monday - 9:00 am-11:30 am**  
**CC-30A**

Michael Battle, Virginia Theological Seminary, Presiding

Theme: *Where Do We Go from Here? The Theology of Martin Luther King, Jr. and the Fortieth Anniversary of the Poor People's Campaign*

Vincent Harding, Veterans of Hope Project  
*Martin Luther King Jr.'s Riverside Speech and the Poor People's Campaign*

Hak Joon Lee, New Brunswick Theological Seminary  
*Martin Luther King, Jr. and Global Capitalism: A Holistic Strategy of Resistance*

Karen Jackson-Weaver, Princeton Theological Seminary  
*Lift Every Voice: Dr. King's "Unfulfilled Dream" of the Beloved Community and the Black Women Leaders Who Influenced His Ideology*

John Roedel, Graduate Theological Union  
*The Role of Martin Luther King Jr.'s Theology of Nonviolence in the Miscarriage of the Poor People's Campaign*

Business Meeting:

Johnny B. Hill, Louisville Presbyterian Theological Seminary, Presiding

☐ **Abstract**

**Theology of Martin Luther King, Jr. Consultation**

Theme: *Where Do We Go from Here? The Theology of Martin Luther King, Jr. and the Fortieth Anniversary of the Poor People's Campaign*

In 1967, Martin Luther King, Jr. launched the ambitious Poor People's Campaign while also condemning the Vietnam War. King recognized the theological contradictions of war and poverty as fundamentally immoral and mutually dependent realities. On the fortieth anniversary of his provocative and prophetic pronouncements, papers will reflect on the theological and ethical foundations of King's commitment to end poverty and in his related critique of the Vietnam War. Attention will also be given to the religious and historical environment in which King's thought is situated. Furthermore, papers will attend to the constructive task of appropriating King's theology in addressing current pervasive issues of poverty, militarism, consumerism, and capitalism.

**Martin Luther King, Jr. and Global Capitalism: A Holistic Strategy of Resistance**

Hak Joon Lee, New Brunswick Theological Seminary

This paper contends that Martin Luther King, Jr.'s ethics and spiritual practices offer a direction and resources for developing a plausible strategy against free market global capitalism. The focus is how King's vision (the beloved community), his ethics (the ideas of love, justice, human dignity, supported by astute power-analysis and social structures), and his method (nonviolence) can be the resources for empowering a global civil society, the poor nations, and the United Nations at three levels: macro (the beloved community as a global vision of the common good), intermediate (rearrangements/reinvention of international laws and institutions around the ideas of human dignity and human rights; reparations of the poor nations; international coalition of nonviolence), and micro (promotion of the sense of vocation and virtues). The paper also explores how King's ethics can be further refined in dialogue with contemporary critical social theories and religious ethics to

fight against global capitalism.

### **Lift Every Voice: Dr. King's "Unfulfilled Dream" of the Beloved Community and the Black Women Leaders Who Influenced His Ideology**

Karen Jackson-Weaver, Princeton Theological Seminary

Historians and other scholars who have served as “narrators” of the movement emphasize King as “the King” of the movement. In essence, they like “narrators” of the biblical context stress King’s central and direct connection to Yahweh while women in leadership are construed as having a lesser or minor role. Due to this theological and biblical paradigm, I argue that women leaders such as Ella Baker, Septima Clark and Fannie Lou Hamer are also situated in a Mosaic context in which they play key leadership roles. Yet they emerge in a context which mirrors prophetesses such as Miriam and other biblical women leaders. Therefore I use this milieu to analyze the context of Baker, Clark and Hamer’s leadership roles within the movement and how they attempted to shape King’s vision of the beloved community given the political, cultural and economic conditions of contemporary American society.

### **The Role of Martin Luther King Jr.'s Theology of Nonviolence in the Miscarriage of the Poor People's Campaign**

John Roedel, Graduate Theological Union

The mimetic theory and theological anthropology of René Girard can serve to explicate and critique Martin Luther King's understanding of nonviolence, shedding light on the miscarriage of the Poor People's Campaign and offering concrete suggestions for the role of nonviolence in the struggle of the poor against globalization. Usually it is argued that the Poor People's Campaign miscarried because of the lack of King's leadership. However, using Girard's mimetic theory, I will argue that some of the roots of its failure are in King's and his fellow leaders' understanding and practice of nonviolence.

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**A19-131**

#### **EIS Advisory Committee Meeting**

☐ **Monday - 11:30 am-1:00 pm**  
**MM-Encinitas**

Shelly C. Roberts, American Academy of Religion, Presiding

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**A19-130**

#### **AAR Annual Business Meeting**

☐ **Monday - 11:45 am-12:45 pm**  
**MM-Manchester 1**

Jeffrey L. Stout, Princeton University, Presiding

AAR members are encouraged to join the Board of Directors for the annual business meeting of the Academy.

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 **A19-200**

### **Sacred and Religious Sites of San Diego Bus Tour**

☐ **Monday - 1:00 pm-5:00 pm**  
**Offsite**

Peter W. Williams, Miami University of Ohio and Jeanne H. Kilde, University of Minnesota, Presiding

Separate registration required.

☐ **Abstract**

#### **Sacred and Religious Sites of San Diego Bus Tour**

This bus tour will visit a diverse selection of historically and architecturally significant religious sites in the San Diego area, including: Mission San Diego de Alcalá, the first of the string of California missions founded by Junipero Serra (1769); the campus of Katherine Tingley's Point Loma Theosophical Society (1896), now part of Point Loma Nazarene University; St. George Serbian Orthodox Church; and St. Paul's Episcopal Cathedral (1951).

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 **A19-201**

### **Special Topics Forum**

☐ **Monday - 1:00 pm-3:30 pm**  
**MM-Atlanta**

Sponsored by the Religion in the Schools Task Force

Ali S. Asani, Harvard University, Presiding

Theme: *Religion and Education in Europe: The REDCo Research Project*

Panelists:

Diane L. Moore, Harvard University

Wolfram Weisse, University of Hamburg

☐ **Abstract**

**Special Topics Forum**

Theme: *Religion and Education in Europe: The REDCo Research Project*

Sponsored by the Religion in the Schools Task Force

The European Union commissioned a three-year study (2006-2009) of the impact of teaching about religion in the schools across Europe to assess whether learning about religion in specific national contexts promotes dialogue and/or conflict. The study targets students between the ages of 14-16 in eight European countries and focuses on 1) students own perceptions of the role of religion in promoting conflict and/or dialogue and 2) an analysis of observed teaching practices in both dialogue and conflict situations. Wolfram Weisse from the University of Hamburg is the project leader and the following eight European countries are involved: Estonia, Russia, Norway, Germany, The Netherlands, France, England and Spain. Professor Weisse will give an overview of the project and highlight the main results from the first year of the study. Diane L. Moore (Harvard Divinity School) and a scholar of religion and education from the southern hemisphere will serve as respondents.

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**A19-202**

**Special Topics Forum**

☐ **Monday - 1:00 pm-3:30 pm**  
**CC-23C**

Sponsored by the Public Understanding of Religion Committee

Colleen McDannell, University of Utah, Presiding

Theme: *Going Public on Religion: Paradise or Pitfall?*

Panelists:

Aminah McCloud, DePaul University

Robert A. Orsi, Northwestern University

Stephen Prothero, Boston University

Diane Winston, University of Southern California

☐ **Abstract**

**Special Topics Forum**

Theme: *Going Public on Religion: Paradise or Pitfall?*

Sponsored by the Public Understanding of Religion Committee

Panelists will discuss their experiences with the news media and mainstream publishing in order to further our collective reflection on our role as scholars of religion. What does it mean for us to participate in broader public debates about the role of religion in current events and public life? As religious studies scholars are increasingly asked to reach broader audiences, are sought by the mainstream media and trade presses, what is lost and what gained? Or, as we learn to talk in sound bites, what perils or pitfalls await us? These are some of the questions that panelists will address in this Special Topics Forum.

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**A19-203**

**Academic Teaching and the Study of Religion Section and SBL Academic Teaching of Biblical Studies Section**

☐ **Monday - 1:00 pm-3:30 pm**  
**MM-Coronado**

Mary E. Hess, Luther Seminary, Presiding

Theme: *Teaching Reflectively in Theological Contexts: Promises and Contradictions*

Panelists:

Matthew Skinner, Luther Seminary

Janet Ramsey, Luther Seminary

Alvin Luedki, Luther Seminary

Frieder Ludwig, Luther Seminary

David J. Lose, Luther Seminary

Rolf Jacobson, Luther Seminary

Stephen Brookfield, University of St. Thomas

☐ **Abstract**

**Academic Teaching and the Study of Religion Section and SBL Academic Teaching of Biblical Studies Section**

Theme: *Teaching Reflectively in Theological Contexts: Promises and Contradictions*

What does it mean to teach reflectively in theological contexts? A group of faculty who spent two years in reflective study of their teaching and then wrote a book together (forthcoming from Krieger Publishing), will collaboratively lead participants through several of the issues: modeling pastoral leadership to learners, building trust with learners when a clear power imbalance exists between faculty and students, negotiating the complex dynamics of team-teaching, balancing one's commitment to truth-telling with a commitment to encouraging students to question received truth, teaching through discussion, engaging learners through the use of humor and self-disclosure, fostering transformative learning within classrooms, teaching in the face of racial, gender and class diversity, and teaching responsively in ways that acknowledge and build on mistakes.

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**A19-204**

**Comparative Studies in Religion Section**

☐ **Monday - 1:00 pm-3:30 pm**  
**GH-Molly A**

Mark Wheeler MacWilliams, St. Lawrence University, Presiding

Theme: *"Turning Back" to Conversion: Identity, Space, and Power in Religious Transformation*

Kathleen M. Self, St. Lawrence University

*Conversion as Illocutionary Act: Christian, Pagan, and Back Again*

Elizabeth Perez, University of Chicago

*The Architectonics of Conversion: Building a Home for African Spirits on Chicago's South Side*

Arun W. Jones, Austin Presbyterian Theological Seminary

*A Hindu Christian: Pandita Ramabai's Appropriations of Victorian Christianity*

Kristin Bloomer, University of Chicago

*Being Saved and Getting "Saved": Questions of Conversion and Syncretism after the 2004 Asian Tsunami*

Responding:

William E. Paden, University of Vermont

Business Meeting:

Selva J. Raj, Albion College, Presiding

Tracy Pintchman, Loyola University, Chicago, Presiding

☐ **Abstract**

**Comparative Studies in Religion Section**

Theme: *"Turning Back" to Conversion: Identity, Space, and Power in Religious Transformation*

The papers for this session all engage the concept of conversion, not assuming that there is some easily recognizable religious category or process to which conversion refers, but indeed, highlighting the fact that the word itself is a site of contestation. The papers all question how the term is used and why the definition of conversion--presumably applicable across traditions -- can be so fluid. At the same time, each of these papers demonstrates that the term "conversion" has great currency, by virtue of its acceptance, rejection, or manipulation by religious practitioners. While interrogating the usefulness of conversion as a rubric, we consider the role of spatial metaphors in the negotiation of religious identity and questions of power -- chiefly involving ethnicity, race, and gender-related to changes in affiliation. In so doing, we wish to open up a larger discussion regarding what "conversion" takes for granted regarding issues of belief, practice, value, and authority.

**Conversion as Illocutionary Act: Christian, Pagan, and Back Again**

Kathleen M. Self, St. Lawrence University

This paper argues that considering conversion discourse as a kind of illocutionary act allows us to consider conversion comparatively. It is an approach that permits cultural and historical difference to stand, while maintaining the basis for comparison in the creation of the illocutionary act. Conversion becomes more than a term with a meaning that alters radically from context to context, but a particular sort of discourse that constitutes that of which it speaks. To illustrate this, the paper considers the elements of a conversion account as *topoi*, limited by cultural convention, potentially combinable into a multitude of arrangements. Examples will be taken from two, rather different, contexts: the Christian Middle Ages (specifically the writings of Gregory of Tours and the narrative of Iceland's conversion) and accounts of conversion to Neo-Pagan New Religious Movements (specifically Wicca and Asatru).

**The Architectonics of Conversion: Building a Home for African Spirits on Chicago's**

## **South Side**

Elizabeth Perez, University of Chicago

The proposed paper centers on Ile Laroye, the site of my ongoing ethnographic field research among U.S.-born, African-American practitioners of the Afro-Cuban religion Lucumí, popularly called Santería. I intend to explore the social and cultural significance of Ile Laroye as a “theater of conversion,” where newcomers gradually begin to embrace the worldview and embodied practices of Santería initiates, while tending to deny that the term “conversion” describes the religious transformation they are experiencing. Conversion, of course, carries another meaning as well: Ile Laroye has also been converted from family home—where its religious leaders live with family members—to house of worship, its floor plan reconceived to capitalize on every square foot of available space. As I endeavor to demonstrate, the main objective of Santería practice is precisely the conversion of not only space, but also values and substances, in ritual performance.

## **A Hindu Christian: Pandita Ramabai’s Appropriations of Victorian Christianity**

Arun W. Jones, Austin Presbyterian Theological Seminary

Born into a Chitpavan Brahman family in south India, Pandita Ramabai (1858-1922) spent her life wandering geographically, intellectually, and religiously. Ramabai converted first from orthodox Hinduism to a rationalistic Hindu reform movement, then later to Christianity, and she continued to adopt different forms of Christianity throughout her life. This paper will argue that Ramabai drew heavily on her Hindu background to interpret her newly acquired faith(s), so that the closer she got to missionary understandings of Christianity, the more her Hindu upbringing was expressed in her religious practice. In addition, I contend that the Pentecostal experience of the Holy Spirit in Ramabai’s mission can be understood not only in missionary terms, but also in terms of the fires of sati or widow immolation. This paper challenges, then, the commonly held assumption that “western” and “non-western” forms of Christianity are radically different from one another in their understanding and expression.

## **Being Saved and Getting "Saved": Questions of Conversion and Syncretism after the 2004 Asian Tsunami**

Kristin Bloomer, University of Chicago

This paper examines conversion as a declaration strategically deployed in a specific context – a shift in allegiance used in a certain moment for a certain reason. The context in this case is the 2004 Asian Tsunami – an event that killed more than 8,000 people on the coastline of Tamil Nadu, leaving massive social change in its wake. As survivors scrambled for continued survival, religious organizations, private individuals and NGOs scrambled to service them. The first part of this paper challenges easy notions of conversion that operate on mainly Protestant and Catholic categories of conversion as a process or event of radical inner change. The second part deals with a more subtle issue: how many survivors, converted or not, repeatedly crossed religious boundaries, challenging the very notion of such boundaries as clearly delineated – in a manner that further challenges many popular scholarly notions of syncretism.

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**A19-205**

## **Ethics Section**

☐ **Monday - 1:00 pm-3:30 pm**  
**MM-Point Loma**

David Clairmont, University of Notre Dame, Presiding

Theme: *Exploring "Odd" Ethical Genres: Poetry, Midrash, and Weblogs*

Jennifer Rapp, Stanford University  
*Oblivion and Ethics: Plato, Poetics, and Crow Dreams*

Jonathan Schofer, Harvard University  
*False Fixities, Confronting Vulnerability, and the Genres of Rabbinic Midrash*

Elizabeth Bucar, University of Chicago  
*Reading Weblogs in Tehran: An Emergent Genre of Religious Ethics*

Responding:

Lee H. Yearley, Stanford University

☐ **Abstract**

## **Ethics Section**

Theme: *Exploring "Odd" Ethical Genres: Poetry, Midrash, and Weblogs*

This panel is inspired by recent work that draws attention to genre in religious ethics, emphasizing the importance of non-philosophical modes of expression and resisting the temptation to ignore rhetorical and figurative dimensions of ethical discourse. In particular, the author's build on Lee Yearley's emphasis on the need to address "odd" genres, genres whose ways of framing the relation between the ethical and the religious challenge conventional academic understandings. Each of the three papers critically develops this line of inquiry by taking up a distinct set of materials and genres: poetry and dream-states, mortality in late ancient rabbinic midrash, and contemporary Iranian weblogs as an emergent form of life. Yearley will conclude the panel with a response to the three papers.

### **Oblivion and Ethics: Plato, Poetics, and Crow Dreams**

Jennifer Rapp, Stanford University

What is the ethical significance of forgetting? Of dreaming? Of states of oblivion more generally considered? Plato's *Phaedrus* considers these queries; his use of shifting discursive forms throughout the dialogue comprises, in part, his response. The relationship between

genre, the character of the soul, and the forms of oblivion central to the soul's emergence disrupt many dominant ethical models of cultivation. As an ethical space, oblivion calls us to re-imagine the texts and practices that fall within "ethics." The poet C. K. Williams (*A Dream of Mind*) and the philosopher Jonathan Lear (*Radical Hope: Ethics in the Face of Cultural Devastation*) are considered as two contemporary figures elaborating on the course for ethics that Plato's *Phaedrus* suggests.

### **False Fixities, Confronting Vulnerability, and the Genres of Rabbinic Midrash**

Jonathan Schofer, Harvard University

This paper expands Yearley's notion of false fixity to consider the challenge of confronting mortality in religious ethics. The focus is a rabbinic midrashic text, whose exegetical form incorporates a range of sub-genres, including maxims, lists, poetry, narrative, parable, and apodictic law. He argues that the shifting genres disrupt fixities in sages' encounters with death. The text resists a stable treatment of divine justice, the body's symbolic significance, the nature of aging, or even the tone with which such matters should be discussed. The overarching account presents the body as a finite entity whose death signifies a need for humility. Yet, interspersed within those teachings are lists that celebrate the body as cosmic. Much of the unit centers on the physical weakening in advanced age, yet interrupting the exegetical flow are narratives with disturbing portrayals of emotional fragility. Most of the material is quite somber, but odd comedic moments intervene.

### **Reading Weblogs in Tehran: An Emergent Genre of Religious Ethics**

Elizabeth Bucar, University of Chicago

Weblogs are emerging as an important forum for personal expression and community debate in the contemporary world. Ethicists, therefore, might wonder if and how weblogs function as a text for scholarly work in religious ethics. In other words, does blogging represent a distinct ethical genre? In this paper, I focus on Persian language weblogs posted in the Islamic Republic of Iran. In order to explore the persuasive presentation of these blogs, I modify Lee Yearley's concept of "alien guides" by placing it in dialogue with anthropologist's Michael M. J. Fisher's concept of "an emergent form of life." I argue that once modified, Yearley's understanding of a religious ethical genre can account for weblogs as non-alien (popular) and non-classic (contemporary). By way of conclusion, I demonstrate how understanding weblogs as a genre of ethical argument creates hermeneutical tools useful to ethical analysis of other genres as well.



**A19-206**

### **North American Religions Section**

☐ **Monday - 1:00 pm-3:30 pm**  
**CC-24A**

Sarah McFarland Taylor, Northwestern University, Presiding

Theme: *The Future of American Women's Religious History*

Panelists:

Ann Braude, Harvard University

Catherine Brekus, University of Chicago

Anthea Butler, University of Rochester

Amy Koehlinger, Florida State University

Pamela Nadell, American University

☐ **Abstract**

**North American Religions Section**

Theme: *The Future of American Women's Religious History*

This panel brings together six historians to assess both the past and the future of American women's religious history. As a group, they will address the following questions. To what extent has the new scholarship on women and gender compelled a reimagining of America's religious past and how might it go farther in doing so? What new directions for both religious and women's history are signaled by recent developments in women's religious history? Finally, what is the effect of including women in narratives of American religious history?

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**A19-207**

**Religion and the Social Sciences Section**

☐ **Monday - 1:00 pm-3:30 pm**  
**CC-29A**

Douglas A. Hicks, University of Richmond, Presiding

Theme: *Religion and Political Economy*

Joe Blosser, University of Chicago  
*Homo Economicus Reconsidered*

Basit Bilal Koshul, Lahore University of Management Science

*Max Weber on the Rise (and Decline) of Modern Capitalism*

Christy Newton, Graduate Theological Union

*The Religious Voice of Wal-Mart Architecture: A Material Theology Reflecting the Political Economy*

Todd Mei, University of Kent

*Economy of the Gift: Thinking the Relation between Land Enclosure and Political Economy*

Business Meeting:

Douglas A. Hicks, University of Richmond, Presiding

☐ **Abstract**

**Religion and the Social Sciences Section**

Theme: *Religion and Political Economy*

**Homo Economicus Reconsidered**

Joe Blosser, University of Chicago

With numerous Nobel Prize laureates in its midst, the “Chicago School” of economics has helped bring down the Iron Curtain and has changed the face of fiscal and political policy throughout the world. Beneath these world-altering economic models, however, lie particular conceptions of the human. This paper intends to place the assumed moral anthropologies of University of Chicago economists Milton Friedman, Gary Becker, and Robert Fogel in conversation with the explicit theological anthropologies of liberal Protestant theologians like Ernst Troeltsch, H.R. Niebuhr, and James Gustafson. This conversation highlights the importance of renegotiating our conceptions of human freedom, moral formation, and social participation. While economics and theology offer different conceptions of the human, both fields have deeply influenced human life. This paper opens a conversation that seeks a more complex and illuminating conception of the human as both a religious and economic actor.

**Max Weber on the Rise (and Decline) of Modern Capitalism**

Basit Bilal Koshul, Lahore University of Management Science

Almost all of the analyses of Max Weber's "Protestant Ethic" thesis have focused on the causal relationship between the "Protestant Ethic" and the "spirit of capitalism." There is a sub-narrative in Weber's discussion that sees a causal link between the "Protestant spirit" (a particular understanding of salvation) and the "ethic of capitalism" (a particular understanding of the legitimate means of pursuing profit.) While the divorce between the Protestant ethic and capitalist spirit leads to the iron cage, the divorce between the Protestant spirit and ethic of capitalism has produced "adventure capitalism." Adventure capitalism is characterized by unrestrained pursuit of profit and the penetration of the profit motive into all non-economic spheres of life. In short, Weber's observations provide novel insights into the causal factors that have produced the contemporary cultural condition in which "rules of the

marketplace" rule not only the economy but have penetrated into many non-economic spheres also.

### **The Religious Voice of Wal-Mart Architecture: A Material Theology Reflecting the Political Economy**

Christy Newton, Graduate Theological Union

The visual symbols of society's most deeply lived religious beliefs are ever-present: what one sees is what one believes, and what one believes is evident in what one sees. Relying on the foundational work of sociologists, this paper considers the reciprocal relationship between the political economy and the voice of religion by focusing on a specific object of material culture: the architecture of a Wal-Mart store. People often define place, community, and value in relation to a Wal-Mart store, which raises important theological concerns surrounding individual and community identities, sin, grace, abundance, dependency, commodification, and consumption, as well as specific sociological concerns surrounding class, religious fundamentalism, and militarism. Generated by the neo-colonial interests of economic and cultural globalization, a Wal-Mart building communicates a "material theology," with roots in a monolithic form of cultural production beyond the control of individuals and communities and yet determinative on many levels of social life.

### **Economy of the Gift: Thinking the Relation between Land Enclosure and Political Economy**

Todd Mei, University of Kent

The thinking on an economic system based upon theological understanding and principles concerns two projects: 1) disclosing and interpreting the meaning of exchange in relation to a divine and superabundant understanding of nature; and 2) the practical ramifications that would then occur in a political economy. In this paper, I explore the first phase in relation to John Milbank's reinterpretation of gift after Derrida and Philip Goodchild's notion of sacrifice and piety as the basis of human response. This will allow me, in the second phase, to consider how a theological contribution to political economy should not attempt to dictate economic exchange but identify an aspect of economic law that can be reinterpreted theologically. In this case, I propose that the classical notion of land should be understood as an economic factor of production that cannot be privatised (enclosed). This analysis rests upon the political economy of Henry George.



**A19-208**

#### **Study of Judaism Section**

**☐ Monday - 1:00 pm-3:30 pm**  
**GH-Emma B**

Aryeh Cohen, American Jewish University, Presiding

Theme: *Issues in Modern Judaism*

Daniel Weiss, University of Virginia

*Navigating between Letter and Spirit: Tensions within Samson Raphael Hirsch's Presentation of Judaism*

Shaul Magid, Indiana University, Bloomington

*Heresy and Ethnicity in Modern Judaism: Felix Adler, Mordecai Kaplan, and Josephine Lazarus*

Mark A. Kaplowitz, New York University

*Time and Eternity in Cohen and Rosenzweig*

Martina Urban, Vanderbilt University

*Jewish Perspectives on a Meta-religion*

Josh Peskin, Stanford University

*Levinas and the Ethics of Warfare: The War between Messianism and Politics*

☐ **Abstract**

**Study of Judaism Section**

Theme: *Issues in Modern Judaism*

**Navigating between Letter and Spirit: Tensions within Samson Raphael Hirsch's Presentation of Judaism**

Daniel Weiss, University of Virginia

This paper explores tensions within Samson Raphael Hirsch's account of Judaism, specifically in his attempts to assert that Judaism and halakha are in accord with "universal" principles of love and justice while simultaneously maintaining that his approach is "traditional" and does not transgress the boundaries of established halakhic practice. He presents his portrayal of Judaism as the true authentic version, in contrast both to the German Reform movement and to what he saw as the "mummification" of many of his traditionalist contemporaries. I argue that he walks a fine line in his attempt to uphold both "the spirit" and "the letter," and that the implications of his account may actually be much more transgressive and closer to the Reformers than he would have liked to admit.

**Heresy and Ethnicity in Modern Judaism: Felix Adler, Mordecai Kaplan, and Josephine Lazarus**

Shaul Magid, Indiana University, Bloomington

Modernity in general and modern America in particular challenged "Jews" ties to ethnicity as a foundation of their religious identity. As progressive as Judaism became in America it remained bound to the notion of Judaism as a religion of the Jews, "Jews" understood as an ethnos, or biological group. In the late nineteenth and early twentieth century some American

Jewish thinkers began to challenge that idea and suggested that Judaism's fulfillment in America may be, in fact, to abandon the notion of ethnicity in favor of a non-ethnic universal religion of ethics. In this essay I examine three thinkers from 1880-1920 who argue in favor of, and against, the abandonment of ethnicity as the anchor of the Jewish religion. I argue that the radical severance of ethnicity from Judaism may be the American Jewish heresy for a progressive community who had already abandoned much of its traditional belief.

### **Time and Eternity in Cohen and Rosenzweig**

Mark A. Kaplowitz, New York University

Recent interest in the conceptualization of time within Jewish philosophy has presented a number of critiques of Rosenzweig's account of temporality. This paper seeks to contribute to the conversation by examining the affinities between Rosenzweig's views and those of his master, Hermann Cohen. This paper argues that despite the profound and pervasive influence that Cohen has on Rosenzweig's accounts of time and the meaning of Jewish ritual, Cohen would find that by situating Judaism outside of the flow of time, Rosenzweig has fallen into the trap of pantheism.

### **Jewish Perspectives on a Meta-religion**

Martina Urban, Vanderbilt University

Martin Buber (1878-1965) and David Koigen (1879-1933) were two outstanding Jewish voices in the discourse on the metaphysics of culture and, as I argue, advocates of "meta-religion." But it would be erroneous to assume that the meta-religion they envisioned was but a concerted attempt to overcome historical religion through a subjective religiosity. Rather, it was an effort to ground the consciousness of a *religio duplex* in which one's own religious tradition is affirmed while its universal elements are also consciously recovered and brought into a phenomenological dialogue with other religions. I demonstrate that in their critique of secular modernity, Buber and Koigen already go beyond a critique of post-Enlightenment positions and hence anticipate what is in the contemporary "post-post" modern discourse on religion referred to as a "post-secular religion." The paper seeks to establish a nexus between revitalization and reevaluation of religion in early twentieth-century continental Jewish thought.

### **Levinas and the Ethics of Warfare: The War between Messianism and Politics**

Josh Peskin, Stanford University

Levinas attempts to juxtapose two extreme orientations toward the collective human experience in his magnum opus *Totality and Infinity*, the primacy of war/politics and that of messianic eschatology. If one is looking for an ethics of warfare in Levinas' thought, any such ethics--if it exists--would be found in Levinas' cryptic statements on the nature of the state of Israel and its relation to messianism. In the State of Israel, Levinas posits a concrete political entity that arose from a people who have learned to mix their messianism with Enlightenment philosophy. Warfare can only be ethical if the battle is in the service of the messianic triumph. It is at this level that Levinas' thought on messianism, warfare, and the human experience is both at its strangest and most complex.

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**A19-209**

## **Bible, Theology, and Postmodernity Group**

☐ **Monday - 1:00 pm-3:30 pm**  
**MM-Solana**

Mayra Rivera, Pacific School of Religion, Presiding

Theme: *Exodus, Diaspora, and Immigration*

John Ahn, Austin Presbyterian Theological Seminary

*Exile: Forced Migrations (597 BCE), Internal Displacement (587 BCE), Refugee (582 BCE)*

Marion S. Grau, Graduate Theological Union

*Constructions of Identity through Exodus/Migration Narratives*

Kenneth Ngwa, Drew University

*The Exodus as a Multi-ethnic Story*

Laurel C. Schneider, Chicago Theological Seminary

*Walk Like an Egyptian: Some Challenges of the Mosaic Narratives for a Postcolonial Theology*

Business Meeting:

Jon L. Berquist, Westminster John Knox Press, Presiding

☐ **Abstract**

## **Bible, Theology, and Postmodernity Group**

Theme: *Exodus, Diaspora, and Immigration*

**Exile: Forced Migrations (597 BCE), Internal Displacement (587 BCE), Refugee (582 BCE)**

John Ahn, Austin Presbyterian Theological Seminary

Since the beginning of critical Old Testament scholarship, "the exile" has been a "watershed" for understanding biblical theology and the formation of biblical literature. The Hebrew terms referring to exile have traditionally been rendered "uncover, remove, exile, captive, captivity, carried away, deported, and gone, carried, or taken into exile." Definitions in terms of immigration have usually gone unnoticed. Without deposing our classical rendering of "exile," the definition I wish to emphasize is "emigrate" or "migrate." Thus what is usually thought of as the exile will be considered here a migration. Because Judah's migration was

not voluntary, it can be termed "forced migration." This presentation will offer a brief overview on the scholarly treatment of the exilic period, explore this old definition with new insight ("forced migrations" for "exile"), and provide tools for understanding the three forced migrations of the southern kingdom of Judah in 597, 587, and 582 BCE.

### **Constructions of Identity through Exodus/Migration Narratives**

Marion S. Grau, Graduate Theological Union

This paper examines the interpretation of exodus/migration narratives as discussed in the works of Musa Dube and R.S. Sugirtharajah. It will discuss the theological motifs and interpretive structures they describe and bring them into conversation with some of the narrative fashioning engaged in by colonizing peoples. Guiding questions are: How do such narratives read divine agency and favor in the "sign of the time" the migration represents? How are communities in the narratives bounded, what constitutes their identity? What kinds of characteristics and commonalities as well as differences do these groups display? A brief survey of liberation theological readings of exodus, Sinai and entrance into Canaan narratives help unfold that particular contribution that postcolonial readings contribute in reading divine agency and the place of the human community that identifies itself with those who engaged in migration then and now. The paper ends with offering some suggestions on how one might read migration across the US/Mexico border as carrying related themes.

### **The Exodus as a Multi-ethnic Story**

Kenneth Ngwa, Drew University

The narrator of the exodus story states that there was a "mixed group" that went out with Israel from Egypt (Exodus 12:38). I interrogate that text in order to uncover a less accentuated but relevant theme: the story's multiethnic character. I propose that the presence of the "mixed group" was not an aberration, but a hermeneutical clue for interpreting the exodus story. First, I examine the pre-exodus Egypt to show that it was multiethnic. Second, I examine the characters that played prominent roles in the text and show that they exhibited multiethnic characteristics and visions. And third, I examine the traditions that portray YHWH as a "unifying" deity who adopted patriarchal traditions and blended them with experiences of other groups to create a common story for the pluralistic group. Three virtues emerge in this multiethnic vision: constructive theology, redemptive compassion for the endangered "other," and hospitality to the alien.

### **Walk Like an Egyptian: Some Challenges of the Mosaic Narratives for a Postcolonial Theology**

Laurel C. Schneider, Chicago Theological Seminary

The biblical exodus narrative figures strongly in liberation theologies as evidence of divine purpose concerning the material condition of oppressed classes of people. The story/ies of Moses from his birth through the Hebrew flight and receipt of the law are complicated, however, by his reputed hybrid identity and by scholarship suggesting multiple Moses and ambiguous Hebrews. This paper examines the Mosaic drama through Homi Bhaba's postcolonial notions of transparency and mimesis, as well as more general notions of

hybridity, suggesting an experimental reading of exodus as a postcolonial journey into and through Egypt rather than away from it. Hybrid impurity emerges as a postcolonial exodus motif, encouraging porous readings of the exodus narratives that complicate (but do not altogether lose) constructive theological possibilities for exodus eschatology. Liberationist eschatology may be matured thereby, tracing its own lines of flight through, rather than dualistically away from, the empires it seeks to overcome.

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**A19-210**

## **Black Theology Group and Death, Dying, and Beyond Consultation**

**Monday - 1:00 pm-3:30 pm**  
**GH-Betsy C**

Willie J. Jennings, Duke University, Presiding

Theme: *Death and the African/Black Body*

Esther Acolatse, Duke University

*Yet in This Flesh Will I See God: African Geographies of Life and Death*

Brian Bantum, Duke University

*Death by Misunderstanding: Lynching, Religion, and the Perils of Interracial Existence*

J. Kameron Carter, Duke University

*"Of the Passing of the First Born": DuBois, Death, and the Souls of Black Intellectuals*

Richard Payne, Duke University

*Dying While Black: Medical Racism, Black Invisibility, and a Good Death*

William C. Turner, Duke University

*Untimely Death: Toward a Hermeneutic of Homiletic Absurdity*

**Abstract**

## **Black Theology Group and Death, Dying, and Beyond Consultation**

Theme: *Death and the African/Black Body*

In modernity, black bodies seem to be bound to death. This session examines the forms of what Abdul R. JanMohamed calls, "the death-bound-subject" as those forms seem to adhere to the black body. We will explore the relationship of death to black bodies through several conceptual frameworks, including theology, medicine, pastoral care, homiletics, literature, and cultural anthropology. This exploration hopes to draw attention to the complexities, challenges, and possibilities for theological, pastoral, medical, and social practices in relation

to peoples of color. We also intend through this session to explore the reasons for the lack of serious theoretical engagement within the religious academy and the medical community with the embodiments of death's power in racialized (black) flesh.

### **Yet in This Flesh Will I See God: African Geographies of Life and Death**

Esther Acolatse, Duke University

Where do I live? Where do I die? This presentation, working out of a Christian Ghanaian perspective, will examine the relationship between two fundamental living spaces, the body and the home. The body, in African spatial ecologies, is the primary focus of habitation. This is not a dualism in which the body is the house of the soul, rather the body's spatial dimensions in a sense "extends" into the community. Within such a framework, individual encounters with and preparations for death have profound social affects. Grasping the important theological resonances of this extension is crucial for meaningful pastoral care interventions. The complicating factor in pastoral-theological interventions is on-going affects of the colonialist/capitalist refashioning of space in which the commodification of space through the multiple permutations of separation –land/water/animals/sky/private-use/public-use, etc – disrupt a sense of space and thus of the body.

### **Death by Misunderstanding: Lynching, Religion, and the Perils of Interracial Existence**

Brian Bantum, Duke University

While interracial existence is emerging as a curious and powerful theme in cultural studies it has been relatively absent within religious scholarship. This essay will venture into this debate by highlighting two perilous realities that continually mark interracial existence, namely discovery and death. These realities demonstrate how interracial existence reveals not only the performance of race, but more profoundly the deeply religious character of American racialized existence. In examining two particular moments -- the death of Clare in Nella Larsen's *Passing* and the cross racial desire that was so often the seed for the "strange fruit" of the early twentieth century -- this presentation will examine how racialized existence, interracial lives, and cross-racial desire are continually marked by the reality of death.

### **"Of the Passing of the First Born": DuBois, Death, and the Souls of Black Intellectuals**

J. Kameron Carter, Duke University

It is at the site of non-white flesh that the affects of modernity's social processes of death, which are processes of religion, are palpably apparent. It is therefore inevitable that in negotiating modernity's death-world every black intellectual must confront the God-question. How this question is negotiated determines both the horizon and the limits of the intellectual life. Considering the eulogy to his son in "Of the Passing of the First Born," a chapter in *Souls of Black Folk*, this paper probes how the paradigmatic intellectual W. E. B. Du Bois established his agency as a thinker through a certain framing and answering of the God-question, which is the death-question. But beyond Du Bois himself, it probes the lingering effects of what one sees in Du Bois as (religious) thinker for the current state of the "souls" of black intellectuals, generally, and the "souls" of Afro-theologians and scholars of religion,

particularly.

### **Dying While Black: Medical Racism, Black Invisibility, and a Good Death**

Richard Payne, Duke University

Can a black body be truly seen and heard? Black bodies do exist within the regimes of medicine yet so do the realities of racial profiling, health disparities, and medical racism. This paper presses crucial questions at this time in the history of medical advancements – what is a good death for those who are invisible? What might an ethic of caring look like for those whose bodies are present (in medical discourse) yet absent (through medical practices and policy which marginalize ethnic minorities)? What might be the shape of a Samaritan logic for palliative care? How we care for the dying defines the living. A Samaritan logic for palliative care not only helps to define the contours for the good use of medicine, but also gestures toward a theological vision of creation care.

### **Untimely Death: Toward a Hermeneutic of Homiletic Absurdity**

William C. Turner, Duke University

Words cannot overcome death. Yet African Christian narratives, both historic and contemporary, display a propensity to assert words in the face of death, concretized in dead black bodies. Black preaching exemplifies this propensity and raises a question of preaching's absurdity in the face of untimely death. Given the frequency of untimely death of black bodies, what constitutes the tipping point for preaching when spoken words share in the absurdity of untimely death? What hermeneutic might be deployed to distinguish between absurd words of death or words turned against the absurdity of death? This presentation will posit a hermeneutic shaped principally by a pneumatology that is in conversation with African, African American, Eastern Orthodox, and Euro-American theologies. A hermeneutic of absurdity would recast the question of black theodicy in terms of speech-acts which participate in death or position life as a questioning of death.

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**A19-211**

### **Buddhist Philosophy Group**

☐ **Monday - 1:00 pm-3:30 pm**  
**MM-Manchester 2**

Jose Cabezon, University of California, Santa Barbara, Presiding

Theme: *Ineffability in Tibet*

Kevin Vose, College of William and Mary

*The Ineffable Ultimate: The Debate from Late Indian and Early Tibetan Mādhyamaka*

Jonathan Stoltz, University of St. Thomas

*Are Svalakṣaṇas Ineffable? Sakya Paṛdita on Intensionality and Reference*

Yaroslav Komarovski, University of Virginia

*Encountering Ineffability — Counting Ineffability: On Divergent Verbalizations of the Ineffable in Fifteenth-Century Tibet*

Douglas Duckworth, University of North Carolina, Greensboro

*De/limiting Emptiness and the Boundaries of the Ineffable*

Responding:

Dale S. Wright, Occidental College

## ☐ **Abstract**

### **Buddhist Philosophy Group**

Theme: *Ineffability in Tibet*

The subject matter of "ineffability" raises questions as to how language could be used to represent what is inexpressible: What are the boundaries of the ineffable? Is an expression of the inexpressible nonsense? If not, is the ineffable necessarily indicated only by a language of denial? Or can language be used to disclose what is inconceivable in some kind of non-representational, non-denotative way? Are metaphysical commitments assumed by certain linguistic practices? And if so, what are they...and how might they be effaced? This paper session addresses such issues around the status/problem of the ineffable as it has been articulated by Buddhist philosophers in Tibet. The ineffable plays an important part in the liberative knowledge of ultimate truth (Buddhist ontology/soteriology) and ineffability also plays a central role in theories of reference in Buddhist epistemology. The relationship between linguistic construction and reality is a prominent theme in Buddhist philosophical discourse in Tibet.

### **The Ineffable Ultimate: The Debate from Late Indian and Early Tibetan Mādhyamaka**

Kevin Vose, College of William and Mary

Conceptual thought and language, closely related in Buddhist schemas, have perennially troubled Buddhist philosophers. Two of the most influential Mādhyamikas, Candrakīrti and Śāntideva, each proclaimed that the ultimate is "not a referent of the intellect" (buddher agocaras). However, many Mādhyamikas acknowledge the important roles thought and language play in providing one a reasoned understanding of ultimate truth. The tension between "knowable" and "unknowable" ultimates came to a head in the eleventh and twelfth centuries, contributing to the formation of Prāsangika and Svātantrika sub-schools, and is treated ubiquitously in the writings of Indian and Tibetan Mādhyamikas in this period. This paper will examine several attempts to resolve this tension in the writings of Prajñākaramati, Abhayākara-gupta, and early Tibetan Kadampa thinkers. In their efforts to sketch an ultimate that is soteriologically unique but at the same time attainable, we see the basis for later and

better-known constructions of the Buddhist path.

### **Are Svalakṣaṇas Ineffable? Sakya Paṛḍita on Intensionality and Reference**

Jonathan Stoltz, University of St. Thomas

Discussions of ineffability can be found in the works of modern day Buddhologists writing on a variety of Buddhist traditions. This paper examines claims of ineffability in the Buddhist epistemological (pramāravāda) tradition. At central issue is the thesis that particulars (svalaksara) are fundamentally ineffable. The first half of my paper deals with general claims of the ineffability of particulars in the Indian and Tibetan Buddhist epistemological tradition. This is followed in the second half of my paper by a more focused discussion of Sakya Paṛḍita's views on the applicability of language to particulars. Sakya Paṛḍita rejects the existence of concepts, however, and is thus confronted with the problem of explaining how language can apply to reality provided that there is nothing at all that words directly express. I attempt to explain how Sakya Paṛḍita's account of language can be sustained in a world devoid of concepts.

### **Encountering Ineffability — Counting Ineffability: On Divergent Verbalizations of the Ineffable in Fifteenth-Century Tibet**

Yaroslav Komarovski, University of Virginia

Virtually all Mahāyāna thinkers agree that the highest ultimate reality transcends words and concepts. Nevertheless, they provide highly divergent descriptions of that reality. Śākya mchog ldan (1428-1507) describes two types of freedom conceptual elaborations (spros bral) that he respectively calls the "freedom from elaborations as the factor of non-affirming negation" and the "naturally luminous mind free from elaborations." The first one is an emptiness which he describes as a mere non-affirming negation of all phenomena. The second one is the affirming negation which he describes as the primordial mind, an impermanent specifically characterized phenomenon, and the actual ultimate truth. Only this type of freedom from elaborations can serve as an object of direct perception, and yogic direct perception in particular. Although he does not insist that one has to identify the ultimate, he argues that if one does identify it, it is to be identified as the latter type only.

### **De/limiting Emptiness and the Boundaries of the Ineffable**

Douglas Duckworth, University of North Carolina, Greensboro

This paper addresses the meaning of emptiness and the philosophical problem of the limits of thought and language by exploring three distinct representations of emptiness within three prominent sectarian traditions in Tibet: the Geluk (dge lugs), Jonang (jo nang), and Nyingma (rnying ma). I will give a concise presentation of each tradition's unique interpretation of emptiness while highlighting the parameters they give for the boundaries of the ineffable. Given that these Buddhist traditions accept (1) an extra-linguistic reality and (2) maintain a strong tradition of suspicion of language with the belief that language both constructs and distorts reality, this paper responds to an issue that is not so much whether or not an inexpressible reality can be expressed, but rather how it is best articulated.

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**A19-212**

## **Christian Spirituality Group and Religion and Ecology Group**

☐ **Monday - 1:00 pm-3:30 pm**  
**CC-30A**

Tim Hessel-Robinson, Brite Divinity School, Presiding

Theme: *Christian Spiritual Practices for a Sustainable Ecology*

John O'Keefe, Creighton University

*Toward the Recovery of Christian Spiritual Practice for a Sustainable Ecology*

Brock Bingaman, Loyola University, Chicago

*Orthodox Spirituality and Contemporary Ecology: John Cassian, Maximus the Confessor, and Jürgen Moltmann in Conversation*

Dennis Hamm, Creighton University

*Ignatian Creation Spirituality: A Resource for a Sustainable Ecology*

Laura Hartman, University of Virginia

*Sabbath-keeping as Spiritual and Environmental Practice*

Douglas Burton-Christie, Loyola Marymount University

*The Inability to Mourn: Loss, Grief, and the Work of Ecological Restoration*

☐ **Abstract**

## **Christian Spirituality Group and Religion and Ecology Group**

Theme: *Christian Spiritual Practices for a Sustainable Ecology*

### **Toward the Recovery of Christian Spiritual Practice for a Sustainable Ecology**

John O'Keefe, Creighton University

Spiritual practices and theological ideas coexist in a symbiotic relationship. Thus, Christian spiritual practices have traditionally encouraged and supported religious worldviews that do not promote a sustainable ecological vision. This paper suggests that a particular form of ancient anti-Gnosticism can reorient tradition Christian spiritual practices—e.g., material simplicity, a primarily vegetarian diet, manual labor—which can then be reused in the cultivation of a Christian life committed to sustainability and ecology.

### **Orthodox Spirituality and Contemporary Ecology: John Cassian, Maximus the Confessor, and Jürgen Moltmann in Conversation**

Brock Bingaman, Loyola University, Chicago

In this paper I will argue that Cassian, Maximus, and Moltmann's consonant notions on spirituality and ecology reinforce humanity's mandate to global stewardship. Accordingly, I will support my claim by explicating the following parallel themes found in each of these authors. First, I will demonstrate that their eschatological perspectives, which value and anticipate God's glory in the universe, provide a creation-esteeming worldview. Second, I will show how this eschatological perspective is expressed by the Orthodox in terms of theosis (deification of creation). Third, I will explain how this outlook on universal theosis formulates an ethic that encourages responsible stewardship of life, resources, and the environment. Fourth, I will illustrate how this ethical vision is embodied and implemented within communities of interrelated persons. Finally, I will exemplify how these authors work in an ecumenical fashion – bridging the worlds of East and West, and setting promising trajectories for interreligious and interdisciplinary dialogue regarding contemporary ecology.

### **Ignatian Creation Spirituality: A Resource for a Sustainable Ecology**

Dennis Hamm, Creighton University

*The Spiritual Exercises* of Ignatius of Loyola--despite their being embedded in the cultural language of sixteenth-century Europe--still express a "way of seeing" that can promote a "way of being" that can foster a sustainable ecology in our own day. The method of this paper will be, first, to do an exegesis of the text of the *Exercises* and to spell out what is "sustainable" in their worldview for our times. I will then place that worldview in dialogue with some of the cosmological discussion of our own day. Finally, I hope to show that Ignatius' expression of Christian creation theology need not foster an ecologically compromising anthropocentric spirituality; rather, it supports a theocentric anthropology that helps us "find our place" as responsible stewards prompted by a deeply religious motivation. Ignatian creation spirituality, lived authentically, has much to contribute to a sustainable ecology.

### **Sabbath-keeping as Spiritual and Environmental Practice**

Laura Hartman, University of Virginia

What might observing the Sabbath have to do with preserving the environment? The link, this paper contends, lies in the effect of human lifestyle choices on ecological realities, and on the interaction of both with Christian eschatology. Human consumption – of food, transportation, energy, and so forth, particularly at a North American level of affluence – has a profound collective impact on the health of the non-human world. But lifestyle changes are difficult, because the bulk of the necessary change must occur inwardly and on a large scale: in the attitudes, habits, and beliefs of the many people whose collective impact is so destructive. Spiritual practices such as Sabbath-keeping can effect such lifestyle changes, according to many contemporary Christian authors (such as Norman Wirzba, Jurgen Moltmann, and John Paul II). This paper analyzes and assesses their contributions to an understanding of Sabbath-keeping as spiritually vital, ecologically beneficial, and eschatologically significant.

## **The Inability to Mourn: Loss, Grief, and the Work of Ecological Restoration**

Douglas Burton-Christie, Loyola Marymount University

This paper will examine the role of mourning in the work of ecological restoration. Drawing on the classic mid-century work of psycho-social analysis, *The Inability to Mourn*, by Alexander and Margarete Mitscherlich (together with the work of Shierry Weber Nichol森, W.G. Sebald and Judith Butler), I will argue that the inability to mourn represents one of the most chronic and pernicious impediments to real and deep engagement with the current ecological crisis. I will also make a constructive argument regarding the need for mourning, drawing on contemporary ecological literature to show how mourning creates a space in the human imagination and in society that makes true healing (personal, social or ecological) possible. Finally, I will argue that mourning ought to be considered as a crucial spiritual practice that can contribute to the work of ecological restoration.

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**A19-213**

### **Comparative Studies in Hinduisms and Judaisms Group**

☐ **Monday - 1:00 pm-3:30 pm**

**MM-Del Mar**

Timothy Lubin, Washington and Lee University, Presiding

Theme: *Hair Dos and Don'ts: Coiffure and Tonsure in Jewish and Hindu Practices*

Amy Allocco, Emory University

*Burning Demons, Channeling Goddesses: Multiple Constructions of Female Hair in Tamil Possession and Exorcism Contexts*

Benjamin Fleming, McMaster University

*From Tirupathi to Brooklyn: Hindu Votive Hair Offerings and their Interpretation in Jewish Communities*

Annette Reed, McMaster University

*Hair, Halakha, and the Theorization of Ritual Practice: Jewish Perspectives on Hindu Tonsuring and Religious Difference*

Gregory Spinner, Central Michigan University

*"Absalom Gloried in his Hair": On the Midrashic Transvaluation of Nazirites*

Shana Lisa Sippy, Columbia University

*Teasing It Out: Hair Practices and Polemics in Modern and Classical Contexts*

Responding:

Alf Hildebeitel, George Washington University

☐ **Abstract**

**Comparative Studies in Hinduisms and Judaisms Group**

Theme: *Hair Dos and Don'ts: Coiffure and Tonsure in Jewish and Hindu Practices*

**Burning Demons, Channeling Goddesses: Multiple Constructions of Female Hair in Tamil Possession and Exorcism Contexts**

Amy Allocco, Emory University

A major aim of Tamil exorcism rituals is to get the possessing demon to reveal the precise lock of hair on which it sits. A ritual specialist then cuts this lock from the possessed individual's head, nails it into a tree, and burns the hair. The demon is thus removed, and prevented from "catching" someone else. The construction of female hair as the inauspicious place where evil spirits sit exists alongside seemingly contrary Hindu understandings of hair as auspicious and as a site where the goddess makes her presence known. Here hair functions as a conduit for or marker of divine presence. This paper examines the multiple constructions of female hair in Tamil possession and exorcism contexts, and suggests particular theoretical and symbolic rationales for them. My discussion will focus on a limited set of case studies and will highlight where scholarly theorizing overlaps with and diverges from indigenous analyses.

**From Tirupathi to Brooklyn: Hindu Votive Hair Offerings and their Interpretation in Jewish Communities**

Benjamin Fleming, McMaster University

In 2004 groups of Ultra-Orthodox Jews burned wigs in major cities because of the news that hair in these wigs came from worshippers venerating images in Hindu temples. Rabbis sent to observe these rituals ruled that wearing these wigs was halakhically problematic for Jewish women. This paper considers ritual hair-cutting at a pilgrimage site visited by these rabbis in Tirupathi in South India. I explore the role of hair, vows, and images within the history of Hinduism and the reception of image worship outside of the tradition. I then situate both traditional understandings of Hindu worship and Jewish observations of Hindu worship within the broader framework of Comparative Religion. This example, I suggest, may highlight shortcomings and theoretical assumptions within Religious Studies and Art History particularly with regards to the role of the observer and to the act of seeing.

**Hair, Halakha, and the Theorization of Ritual Practice: Jewish Perspectives on Hindu Tonsuring and Religious Difference**

Annette Reed, McMaster University

This presentation considers the recent sheitel debates from the perspective of the history of Jewish encounters with the polytheistic "Other." I explore how the classical Rabbinic

demarcation of the category *avodah zarah* is redeployed in contemporary debates about Hindu tonsuring practices. The classical Rabbinic concept of *avodah zarah* was developed in a situation of socio-cultural proximity with Greco-Roman practice. In the recent controversy over wigs containing hair cut in Hindu temples, halakhic precedents have been redeployed to speak to new challenges of globalization; at the same time, they recover and re-inscribe ancient Jewish attempts to grapple with religious difference. Like their late ancient counterparts, the analyses of Hindu rituals by contemporary Rabbis are founded on a very different view of “idolatry” than the Christian perspectives that have shaped assumptions about polytheism in Western scholarship; consequently, this discourse may shed an interesting perspective on scholarly analyses of religious identity and difference.

**“Absalom Gloried in his Hair”:** On the Midrashic Transvaluation of Nazirites  
Gregory Spinner, Central Michigan University

This study demonstrates how a positive biblical symbol, the unshorn hair of Nazirites, can be negatively evaluated later on in rabbinic tradition. To explain this transvaluation of Nazirite hair, I trace the exegetical maneuverings that replace Samson with Absalom as the exemplar of the perpetual Nazirite. Two distinct elements of scriptural narrative are conflated so that Absalom’s long hair now results from his vow. This substitution bypasses Samuel, a more obvious choice for perpetual Nazirite, in favor of a figure presenting a far from ideal type. Reading Absalom as a Nazirite then correlates with other midrashic themes, particularly articulations of “measure for measure” in which Absalom sinned with and was thus punished by his hair. The refiguration of Absalom is an integral part of a broader reconfiguration of Nazirites in rabbinic discourse, and a sterling example of how the religious meaning of hair may be rhetorically refashioned.

**Teasing It Out: Hair Practices and Polemics in Modern and Classical Contexts**  
Shana Lisa Sippy, Columbia University

This paper focuses on the revival of *upsherin*, a Jewish hair tonsuring rite, among progressive Jews in the United States. Through ethnography and interviews the piece considers the reclaiming of this ritual--which involves growing a boy's hair until the age of three--among liberal Jews and analyzes the symbolic and gendered aspects of this revival. In addition, for comparison, this paper will consider ethnographic material on the increased practice in Hindu temples in the United States of a modified *chudakarana* (hair tonsuring) ritual for children, both for boys and some girls, among Hindu immigrants in the United States. It will explore how these communities use hair rituals to confer identity and asks why children’s hair growing and tonsuring is an increasingly popular ritual for both Jews and Hindus in modern America.



**A19-214**



**Confucian Traditions Group**

☐ **Monday - 1:00 pm-3:30 pm**  
**MM-Torrey 3**

Keith Knapp, The Citadel, Presiding

Theme: *Confucianism: What Is at Stake in It as a Religion*

Yu Jiang, Florida Atlantic University  
*Tomb Space and Burial Goods in the Western-Zhou Date Yu Cemetery*

Soon-ja Yang, University of Pennsylvania  
*Li and Fa in the Hands of Non-Confucian Political Philosophers*

Brian Bruya, Eastern Michigan University  
*Spontaneity in Confucian Self-cultivation*

Kenneth Holloway, Florida Atlantic University  
*Early Confucian Syncretism*

Responding:

Mark Csikszentmihalyi, University of Wisconsin, Madison

Business Meeting:

Michael Puett, Harvard University, Presiding

☐ **Abstract**

**Confucian Traditions Group**

Theme: *Confucianism: What Is at Stake in It as a Religion*

Our panel will explore four aspects of the intellectual, archaeological and political environment that produced Confucianism. By working in this interdisciplinary manner we will provide a robust answer to the question of what is at stake in Confucianism as a religion. Naturally, these papers relate to the foundation of religion even beyond Confucianism, since later traditions such as Buddhism were transformed by making contact with perpetual elements of this early tradition. This panel will make an important contribution to the main theme of the AAR meeting Chinese Contributions to the Study of Religion by highlighting an aspect of Chinese religion that is underrepresented in American departments of religion—religion in pre-Han China. Governments in pre-Han times are either overwhelmingly concerned with ethical issues, or they are responding critically to this concern. Confucius and Laozi are two examples of the former while Hanfei is an important representative of the latter.

**Tomb Space and Burial Goods in the Western-Zhou Date Yu Cemetery**

Yu Jiang, Florida Atlantic University

This paper examines the use of bronzes and jades in the Yu cemetery of the early to middle Western Zhou date that is located in Baoji, Shaanxi. It differentiates the use of various spaces: the more “public” outer coffins and tomb chamber that contained mostly bronze vessels and weapons, from the “private” inner coffin(s) where jades were placed. This thesis argues that bronzes and jades, parallel to their use in real life, played different roles in the afterlife of the people buried within. Bronze vessels served ritual purposes and fulfilled the “communal” duty of the tomb owners who continued the familial lineage of their clan in the afterlife, while jades, as personal ornaments, functioned at a more “individual” level. This paper further contributes to our understanding of early Chinese religion by reconstructing the expected ritual in the afterlife through analyzing the make-up of the burial goods.

### **Li and Fa in the Hands of Non-Confucian Political Philosophers**

Soon-ja Yang, University of Pennsylvania

This essay will examine two terms *li* (ritual or rites) and *fa* (law, regulation, or model) in the writings of Warring States Non-Confucian thinkers such as Shen Dao, Shang Yang and Han Feizi. In particular, I will analyze how the originally religious *li* lost its sociopolitical role to *fa* in the Warring States Period and what *li* instead referred to in their works. The study of the relationship between two critical notions will contribute to reconstructing the real thoughts of Shen Dao and Shang Yang, who have been assessed through their characterization in the *Han Feizi*. Also, this essay will show that *li* does not lose its significance completely in their thoughts although its meaning in their works is different from previous periods.

### **Spontaneity in Confucian Self-cultivation**

Brian Bruya, Eastern Michigan University

One of the most befuddling aspects of the Confucian *Analects* is the recognition that the philosophy is at once rule-laden while espousing a fluency of action that eschews thoughtful deliberation over how to apply those rules to real circumstances. The best solution to resolving this apparent contradiction is to conceive of Confucian moral action as a kind of skill that is cultivated in the same ways that other skills are developed. Hence, the desideratum of self-cultivation for Confucius involves an athletic or aesthetic-type of performance that reaches its pinnacle in a spontaneous harmonizing of action with circumstances. This paper analyzes the notions of selfhood, skill, and spontaneity in order to develop a robust account of Confucian self-cultivation that can take its place in current literature as a fully-formed theory that may be applied or extended elsewhere.

### **Early Confucian Syncretism**

Kenneth Holloway, Florida Atlantic University

The presence of a common method for attaining harmony in “The Five Aspects of Conduct” and “Tang Yu zhidao,” along with a shared focus on unity that also includes “Taiyi shengshui” and *Laozi* fragments is significant as it indicates purpose and order in the selection process of texts to be interred. These texts are describing a moral space, and a

consistent trend in such an arena should be properly termed a syncretic religious perspective.

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**A19-215**

## **Ecclesiological Investigations Group**

☐ **Monday - 1:00 pm-3:30 pm**  
**CC-32A**

Gerard Mannion, Liverpool Hope University, Presiding

Theme: *The Church and Its Many Asian Faces/Perspectives on Transnational Communion*

Paul Collins, University of Chichester

*Inculturation and New Human Community: The Witness of the Churches in India*

Madeline Duntley, Bowling Green State University

*Inculturation, Neo-Confucianism, and the Ideal Woman Missionary: Gender and Japanese Christianity*

Hak Joon Lee, New Brunswick Theological Seminary

*Sacrality and Authority: Korean Protestant Christianity's Assimilation into Shamanism*

Miikka Ruokanen, University of Helsinki

*Is "Post-Denominational" Christianity Possible? Ecclesiology in the Protestant Church of China*

Ryan Weimer, University of Edinburgh

*An Ecclesiology of Oneness: A South Asian Face*

Evan Kuehn, Wheaton College

*Foundations of Unity in Canon Law: The Church of Nigeria and the Anglican Communion*

Edwin van Driel, Fordham University

*Church and Covenant*

Business Meeting:

Michael Attridge, University of Toronto, Presiding

☐ **Abstract**

**Ecclesiological Investigations Group**

Theme: *The Church and Its Many Asian Faces/Perspectives on Transnational Communion*

Papers exploring questions pertaining to Asian ecclesiology, inculturation and inter-religious dialogue, with a specific focus upon ministry and authority. The session then proceeds with two offerings which explore contemporary perspectives on Transnational Communion.

**Inculturation and New Human Community: The Witness of the Churches in India**

Paul Collins, University of Chichester

This paper analyses the endeavour to form churches in India through inter-religious dialogue. This suggests the need for a new taxonomy. The use of the terminology of advaita by some Christians provides an example for such a new taxonomy. The understanding of the *missio dei* in terms of inter-religious dialogue leads to an analysis of inculturation seen as a transforming process. In *Truth and Toleration* Pope Benedict XVI argues that the encounter between the Church and other cultures is a process of transformation. He argues "we should talk, no longer about 'inculturation,' but about a meeting of cultures, or ...'interculturality.'" The outcomes of inculturation are not merely new buildings, new liturgical rites, the borrowing of rituals and customs and linguistic formulae. These are simply the stages of a process which enable participation in the divine fellowship of the Holy Trinity; in the divine nature (theosis); and new human community.

**Inculturation, Neo-Confucianism, and the Ideal Woman Missionary: Gender and Japanese Christianity**

Madeline Duntley, Bowling Green State University

This paper profiles the peacemaking and temperance work of Fumiko Ando and Kaji Yajima as typical Japanese Christian missionary leaders influenced by the Neo-Confucian tradition. They embraced Christianity not as a capitulation to Western superiority, but as a culture bearer of worthy of Japanese values. Japanese Christianity reflected a multi-tiered cultural identity much more fluid and interactive across religious and national boundaries than is normally supposed. Japanese Christians were not forced to choose between two traditions or nations to create the ideal of the missionary woman. They chose elements from both to go beyond the dutiful wife in order to create the exemplar of the dutiful Christian woman leader honor-bound to bring all people, not just spouse and kin, to the moral life. Thus, the Japanese concept of dutiful missionary "woman" was a leadership role that integrated, yet transcended, both Western and Eastern norms of kin and culture.

**Sacrality and Authority: Korean Protestant Christianity's Assimilation into Shamanism**

Hak Joon Lee, New Brunswick Theological Seminary

This paper studies the sacral nature and characteristics of Korean Protestant Christianity. Korean Protestant ministry, regardless of denominational variations, demonstrates a unique characteristic in its ministry practice that is distinctive from its Western counterpart, namely sacrality that is exhibited in the numinous understanding of time (early dawn service and the Sabbath), space (sanctuary), and person (clergy). The sacrality is the consequence of Korean

Protestantism's assimilation into indigenous Korean shamanism—its religious orientation, modality, and practices. This assimilation has gradually transformed what was once a vibrant prophetic Protestantism into a faith that is mostly apolitical, sacral, and utilitarian nature. The paper concludes that although the sacralization of Korean Protestant Christianity has contributed to its explosive growth and the stability of its membership, it now needs to be balanced with a prophetic and public ministry to cope with the challenges of a highly mobile, complex, and differentiated society where the churches find themselves.

### **Is "Post-Denominational" Christianity Possible? Ecclesiology in the Protestant Church of China**

Miikka Ruokanen, University of Helsinki

At the eve of the Communist Revolution in 1949, there were over 70 different Protestant denominations in China; by 1958 they were merged into one "Chinese Protestantism" under the leadership of the 1951 established mass movement within the church, the Three-Self Patriotic Movement. The term "post-denominational" was introduced after the re-emergence of Chinese Protestantism after the so-called Cultural Revolution. Although no denominational organizations exist any more, yet various theological emphases, worship styles and spiritual practices are tolerated. The unification of the Chinese Protestant church has so far taken place primarily for political reasons and by political organs; theological work and building up a truly ecclesiastical structure of Chinese Protestantism needs still to be done. The paper at hand examines the potentiality of the term "post-denominationalism" for building up a solid theological basis for a unified Chinese Protestant church. The paper also suggests that this radical ecumenical concept and practice of "post-denominationalism" could become a helpful tool for overcoming ecclesiastical divisions anywhere in the world.

### **An Ecclesiology of Oneness: A South Asian Face**

Ryan Weimer, University of Edinburgh

John Sadiq (1910-80) and his contemporaries offer insights into Asian Ecclesiology as related to inculturation, interreligious dialogue, ministry and authority. In the work of these Indian Christians, one finds a movement away from foreign church structures towards localized, indigenous forms of Christian community. As NCCI Executive Secretary, Sadiq decentralized a religious hierarchy in order for other Christians groups to reimagine their own religious identity and futures. This paper will examine how he and his contemporaries envisioned an ecclesial model suited for South Asian culture, such as the ashram ideal and the utopian view of ecumenical union. The latter was to rid Indian churches of foreign denominations, the former was to cloth Indian Christianity in spiritual khadi. Efforts by Sadiq to fortify bridges between Muslims and Christians will be analyzed. Lastly, Sadiq's understanding of the "ministry and authority" shed light into how particular Asian Christians envisioned their Church post-independence.

### **Foundations of Unity in Canon Law: The Church of Nigeria and the Anglican Communion**

Evan Kuehn, Wheaton College

In 2005 the Church of Nigeria revised its constitution, shifting explicit basis of ecclesial unity from the See of Canterbury to the authority of Scripture and historic doctrinal statements. This paper will examine the Nigerian canon law revision as a pivotal event in the current question of impaired communion that affects not only Anglicanism, but the entire Church. After reviewing the inter-provincial events leading up to the 2005 revision I will establish where, canonically speaking, the Church of Nigeria currently stands in relation to other provinces of the Anglican Communion and non-Anglican ecumenical partners. Finally, I will discuss the implications of the Nigerian canon law change for similar canonical structures that seek to provide a constructive response to impaired communion.

### **Church and Covenant**

Edwin van Driel, Fordham University

In the face of their growing divisions, how should mainline churches think about the “unity” of the church? Recently, proposed solutions to mainline crises have evoked the idea of “covenant.” The most prominent example of this is the “covenant” which is proposed to be made between churches which are members of the Anglican Communion. I argue that rightly interpreted “covenant” can be a rich theological resource for preaching and pastoral practice in divided parishes and denominations. The current applications are however theologically and pastorally problematic and can only increase division and strife. The heart of the problem is that current ecclesiological approaches to “covenant” conceive of this notion as an expression of human agreement, thereby grounding the unity of the church on human action. In contrast, what is striking about this interpretation of “covenant” is that for the scriptures “covenant” is not a human, but a divine action.

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**A19-216**

### **Evangelical Theology Group and Wesleyan Studies Group**

☐ **Monday - 1:00 pm-3:30 pm**  
**CC-30C**

Kenneth J. Collins, Asbury Theological Seminary, Presiding

Theme: *Hospitality to the Dispossessed*

John Albright, St. Paul, MN

*“Discovering the Church” in a Conspiracy of Compassion: The Sanctuary Movement in Retrospect*

Timothy Morriss, Yale University

*Methodism and the Immigrant in Nineteenth-Century Chicago*

Alice G. Knotts, Wesley Foundation

## *Immigrants in Our Neighborhood*

Responding:

Christine D. Pohl, Asbury Theological Seminary

### ☐ **Abstract**

#### **Evangelical Theology Group and Wesleyan Studies Group**

Theme: *Hospitality to the Dispossessed*

Papers will explore a theology of immigration, treating topics such as social action in various immigrant communities, negotiating dual cultures, and the interface between established Christian communities and newly arrived immigrants.

#### **“Discovering the Church” in a Conspiracy of Compassion: The Sanctuary Movement in Retrospect**

John Albright, St. Paul, MN

Does civil disobedience have a place in an evangelical faith? Believers who became involved in the Sanctuary Movement in the 1980s were convinced that it does. This paper assesses the religious motivations of those sanctuary workers as they understood them at the time compared with how they understand them in retrospect. It focuses on sanctuary churches within the Presbyterian and Methodist traditions working within two umbrella organizations, the Chicago Religious Task Force and the Tucson Ecumenical Council. Each umbrella organization viewed the other as undermining its own ultimate mission. Tucson saw Chicago as jeopardizing the perception of the movement's Biblical roots. Chicago viewed Tucson's mission as naïve and counterproductive. The motivations informing one camp were intensely ecclesiological, the other avowedly pragmatic. Both groups used different methods to contextualize their faith in the Gospel. At root was the age-old question, who is the Church to be?

#### **Methodism and the Immigrant in Nineteenth-Century Chicago**

Timothy Morriss, Yale University

In the late nineteenth century growing urban immigrant populations challenged Methodist self-conceptions as a missionary religion and as a religion of the poor. In Chicago, an increasingly middle-class and native-born Methodism at first ignored immigrant populations, then sought to reach out to foreign populations by offering a particular American and middle-class identity as a means to conversion. Separate ethnic churches and conferences were formed that reached Protestant immigrants and allowed maintenance of ethnic identity, but separated ethnic churches and their native-born co-religionists from concerns about reaching across ethnic lines. Missionary activity among the Bohemians and Italians, in part via institutional churches, created churches that conformed to native middle-class standards, but for that very reason had only limited appeal among immigrants. Methodism offered a new identity in the new world and entrance into native society, but on terms that attempted to

remake the immigrant in the image of the Methodist middle-class.

### **Immigrants in Our Neighborhood**

Alice G. Knotts, Wesley Foundation

Providing hospitality to the stranger or immigrant is an act in which God is present and teaches us. In the slums of Packingtown (northwest of Chicago) at the opening of the twentieth century, Methodist women devoted their lives in Christian social service to improving the conditions of life for immigrants from thirty nations. Their stories reveal the process they went through, interacting with immigrants and problems of poverty, in developing their faith, understanding of the social gospel, and methods of working for justice. The stories contribute to women's history, showing the gender discrimination that they encountered. Parallels with our time lead us to reflect on the task of how we live out justice today. These Methodist women reached three conclusions: nations have a moral responsibility to care for their people; churches find their life by giving life to others; and a pivotal part of resolving injustice involves sharing power.

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**A19-217**

### **Indigenous Religious Traditions Group**

☐ **Monday - 1:00 pm-3:30 pm**  
**CC-25B**

Jacob K. Olupona, Harvard University, Presiding

Theme: *Indigenous Religions: Perspectives on the Philosophy of Religion*

Panelists:

Mary C. Churchill, University of Colorado, Boulder

Laura Grillo, Pacifica Graduate Institute

Charles H. Long, Chapel Hill, NC

Mary N. MacDonald, Le Moyne College

Responding:

Arvind Sharma, McGill University

Business Meeting:

Jualynne E. Dodson, Michigan State University, Presiding

☐ **Abstract**

**Indigenous Religious Traditions Group**

Theme: *Indigenous Religions: Perspectives on the Philosophy of Religion*

This is a "meet the author" round table symposium that will review and expand on the book *A Primal Perspective on the Philosophy of Religion* by Arvind Sharma. Thus far, the philosophy of religion has remained a largely Western intellectual enterprise with some few contemporary signs of incorporating material from Eastern religious traditions into its discussions. However, religious traditions of primal peoples have remained excluded from these intellectual and philosophical considerations. It may be that those engaged in such discussions falsely assume that the traditions have little to offer by way of philosophical reflection. The Indigenous Religious Traditions Group of the AAR challenges such thinking and invites conference participants to join us in a critical review of Arvind Sharma's book that challenges widespread assumptions about the void in primal religions and attempts to demonstrate there the significant contributions they can make to virtually every conceivable theme in the philosophy of religion.

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**A19-218**

**Law, Religion, and Culture Group and SBL Bible and Cultural Studies Section**

☐ **Monday - 1:00 pm-3:30 pm**  
**CC-23A**

Robert A. Yelle, University of Memphis, Presiding

Theme: *Critical Cultural Studies of Western Law and Political Theology*

Christina Beattie, Roehampton University

*"Justice Enacted Not These Human Laws" (Antigone): Religion, Natural Law, and Women's Rights*

Jenna Reinbold, Colgate University

*The Politics of Sacredness: The Universal Declaration of Human Rights and the Narrative of "Inherent Human Dignity"*

Patrick Riches, University of Nottingham

*The Theo-politics of Nomos (Toward a Sapiential Legality)*

Erin Runions, Pomona College

*Theologico-political Resonance: Carl Schmitt between the Neocons and the Theonomists*

Responding:

Bruce Rosenstock, University of Illinois, Urbana-Champaign

☐ **Abstract**

**Law, Religion, and Culture Group and SBL Bible and Cultural Studies Section**

Theme: *Critical Cultural Studies of Western Law and Political Theology*

**"Justice Enacted Not These Human Laws" (*Antigone*): Religion, Natural Law, and Women's Rights**

Christina Beattie, Roehampton University

This paper considers the relationship between natural law and jurisprudence with reference to the question of women's human rights. Drawing on the examples of *Antigone* and Olympe de Gouges, it argues that appeals to natural law can pose a radical challenge to the existing status quo and open up new horizons of justice and rights, while also offering a plurality of interpretative possibilities capable of accommodating different cultural concepts of justice, equality and rights. The concept of natural law allows for an exploration of the relationship between language, law and the body in a way which avoids both the essentialism of an overly-literalistic interpretation of the meaning of natural law, and of a radical postmodernism which denies any significance to the material world.

**The Politics of Sacredness: *The Universal Declaration of Human Rights* and the Narrative of "Inherent Human Dignity"**

Jenna Reinbold, Colgate University

This paper represents one component of a project aimed at exploring the 1948 *Universal Declaration of Human Rights* as an exemplar of political myth — as a narrative designed to channel and thereby to quell social anxiety and to orient select groups toward desirable beliefs and practices. That the *Declaration* might be understood to perform such a function is clear from the records surrounding its negotiation and from its authors' public broadcast, in numerous speeches and articles, of the promise and the purpose of this document. One of the *Declaration's* most fundamental and forceful characteristics is its evocation — indeed, its substantiation — of the "inherent dignity" of all members of the human family. Drawing upon contemporary theorizations of the sacred, I will elucidate the manner in which inherent dignity functions as the core item of sacredness within what we might call the "secular morality" of twentieth-century human rights.

**The Theo-politics of Nomos (Toward a Sapiential Legality)**

Patrick Riches, University of Nottingham

This paper will engage Giorgio Agamben's narration of the Schmitt-Benjamin debate on the "state of exception", the rule of law and the theo-politics of St Paul. Reading Paul as central

to Benjamin's anomic politics and the debate with Schmitt, the paper will offer an alternative to Benjamin's "pure violence". The paper will show how Paul, especially in Romans, relies on the Book of Wisdom and the sensibility of "legal excess" indigenous to the Wisdom literature. Here a reading of Pauline law as an agapic-overdetermination of the "state of exception" is allowed to emerge, achieving something of the shared/revolutionary sovereignty of Benjamin's deconstruction of Schmitt, but now not based on an "anomic/divine violence" beyond the dialectic of sovereign law, but rather on the "peaceable/divine law" beyond the dialectic of sovereign violence.

### **Theologico-political Resonance: Carl Schmitt between the Neocons and the Theonomists**

Erin Runions, Pomona College

This paper will explore the resonances between two groups who argue strongly against the loss of (male) authority in liberalism. These are: the neoconservatives of the Project for the New American Century (hereinafter "neocons"), and those within the Christian right influenced in some way by Christian theonomy—that theology proposing the institution of biblical law as civil law. The work of Carl Schmitt will be used in assessing the similarities between theonomists and neocons and in coming to a deeper understanding the theologico (scripturalized)-political mechanisms by which they come to their homologous understandings of authority and law. Schmitt's own critique of liberalism illuminates strong resonances between theonomists and neocons, despite their differences, and shows that the neocons treat law in much the same way the theonomists treat the scriptures: both operate according to what Schmitt calls the double principle of reason and scripture, by which exception to law is authorized.

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**A19-219**

### **Lesbian-Feminist Issues and Religion Group**

☐ **Monday - 1:00 pm-3:30 pm**

**GH-Betsy A**

Grace G. Burford, Prescott College, Presiding

Theme: *An Intergenerational Examination of Lesbian/Queer Identity*

Panelists:

Emily Erwin Culpepper, University of Redlands

Claudia Schippert, University of Central Florida

L.J. Tess Tessier, Youngstown State University

Melissa M. Wilcox, Whitman College

Yvonne Zimmerman, Iliff School of Theology, University of Denver

Business Meeting:

Elizabeth A. Say, California State University, Northridge, Presiding

Julie J. Kilmer, Olivet College, Presiding

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**A19-220**

### **New Religious Movements Group**

**Monday - 1:00 pm-3:30 pm**

**GH-Windsor**

Douglas E. Cowan, University of Waterloo, Presiding

Theme: *Depth in New Religions Studies: The Case of Latin America*

Andrew Dawson, Lancaster University

*New Era Millenarianism in Brazil: The Re-eschatologization of History or the De-historicization of Eschatology?*

Steven Engler, Mount Royal College, Pontifícia Universidade Católica, São Paulo

*The Selective Elitism of Brazilian Kardecist Spiritism*

Gayle Lasater, University of Florida

*Nineteenth-Century North American Brethren in Latin America: A Brief Comparison of Mormons and Jehovah's Witnesses*

Kevin O'Neill, Stanford University

*Onward Christian Soliders: Spiritual Warfare in Postwar Guatemala City*

Business Meeting:

Douglas E. Cowan, University of Waterloo, Presiding

**Abstract**

**New Religious Movements Group**

Theme: *Depth in New Religions Studies: The Case of Latin America*

New religions studies is defined not only by its breadth, but by its depth, and by the different approaches scholars bring to more concentrated areas of research. Using historical, sociological, and ethnographic methodologies, this session focuses on new religions study in Latin America, from the nineteenth-century presence of Jehovah's Witnesses and Latter-day Saints to late modern millenarianism in Brazil, and from Kardecist Spiritism to neo-pentecostal spiritual warfare.

### **New Era Millenarianism in Brazil: The Re-eschatologization of History or the De-historicization of Eschatology?**

Andrew Dawson, Lancaster University

This paper explores the presence of millenarian themes and imagery within the discursive repertoires of new era groups and organizations in Brazil. With reference to the Brazilian context in particular, the paper explores to what extent, if any, the millenarian preoccupations evident in new era discourse might be considered to be in continuity with the themes and concerns of traditional Brazilian millenarianism. In respect of the academic treatment of new religious movements in general, the paper asks to what extent, if any, the eschatological scenarios of new era millenarianism might constitute a challenge to established understandings of new religious phenomena as primarily de-historicized forms of late-modern religiosity/spirituality.

### **The Selective Elitism of Brazilian Kardecist Spiritism**

Steven Engler, Mount Royal College, Pontifícia Universidade Católica, São Paulo

This paper discusses Brazilian Spiritism or Kardecism, drawing on primary sources and the Brazilian secondary literature, as well as on participant observation and interviews. My analysis diverges from the little that has been published to date. Kardecism is often treated as the "white" end of a spectrum of Brazilian spirit religions that stretch through Umbanda to the "black" Afro-Brazilian religions. This downplays Kardecism's discontinuity with these other religions in several ways. Specifically, I argue that this white, middle-class, text-based religion is a prominent and growing part of Brazilian culture not because it mediates between different tensions within the society, but because it embodies a polar position along certain axes of those tensions. Kardecism offers a selective elitism, emphasizing race and literacy as characteristics of spiritual progress. As such, this modern religion offers an important index to a number of values and tensions in Brazilian culture.

### **Nineteenth-Century North American Brethren in Latin America: A Brief Comparison of Mormons and Jehovah's Witnesses**

Gayle Lasater, University of Florida

In 1990 David Stoll wrote *Is Latin America Turning Protestant?* Probably not. Among the many vibrant religions in Latin America and the Caribbean today, North American nineteenth century new religious movements such as the Mormons and Jehovah's Witnesses are expanding largely under the radar of social science heretofore preoccupied with the

growth of evangelicos. Toward a comparison of these two NRMs, this paper revisits their history as nineteenth century North American brethren and second, their insertion into the Latin American foreign mission field. Third, their differing missionary methods lend well to comparison and contrast. Fourth, their current statistics provide a preliminary assessment of the strengths and weaknesses of each NRMs growth. Both Latter-day Saints and Witnesses are enjoying success as new religious movements throughout Latin America and the Caribbean, both are claimants of true Christianity, and both believe they are building the Kingdom of God, if not the same Kingdom.

### **Onward Christian Soliders: Spiritual Warfare in Postwar Guatemala City**

Kevin O'Neill, Stanford University

"Spiritual warfare" -- a biblical metaphor for the Christian life -- has lost its moorings in postwar Guatemala City. Based on more than twenty months of fieldwork in one of the city's most prominent neo-Pentecostal mega-churches, this paper glimpses ethnographically how evangelical Christians narrate their experience of urban violence through the language of spiritual warfare -- through the felt reality that Christians fight with Satan everyday in their prayer life for the soul of Guatemala City. With an eye to gender and the construction of masculinities, this essay explores the problems and possibilities of the governing rationality of spiritual warfare among Guatemala City's growing evangelical population. It tries to understand the moral weight that spiritual warfare places on the believer.

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**A19-221**

### **Nineteenth-Century Theology Group**

☐ **Monday - 1:00 pm-3:30 pm**  
**MM-Columbia 2**

Theodore Vial, Iliff School of Theology, Presiding

Theme: *Religion and Politics in Nineteenth-Century Theology and Philosophy of Religion*

Aimee Burant, University of Chicago

*Defining "The Political": Method in the Historiography of Nineteenth-Century Religious Thought*

Jerome E. Copulsky, Virginia Polytechnic Institute and State University

*The Spinozistic Judaism of Moses Hess*

Thomas A. Lewis, Brown University

*Constructing Religion, Supporting Political Order: The Shifting Role of Religion in Hegel's Social and Political Thought*

Todd Gooch, Eastern Kentucky University

☐ **Abstract**

**Nineteenth-Century Theology Group**

Theme: *Religion and Politics in Nineteenth-Century Theology and Philosophy of Religion*

**Defining "The Political": Method in the Historiography of Nineteenth-Century Religious Thought**

Aimee Burant, University of Chicago

The relation of religion and politics has drawn significant attention recently among scholars of nineteenth-century theology and philosophy of religion. This paper aims to make a methodological contribution to this conversation by raising the question of how scholars identify “the political” in nineteenth-century religious thought. At stake is the role of context in the history of religious thought. The paper argues for a “contextual method” that relies on historical and linguistic context to guide judgments as to whether and how religious thought is political. Influenced by Reinhart Koselleck and Quentin Skinner, this approach to context discloses political interests and implications in religious texts and thinkers that might otherwise be deemed apolitical. By thus broadening the scope of “the political” in nineteenth-century religious thought, the contextual method permits a wider range of texts and topics to be included in the study of the relation of the political and the religious.

**The Spinozistic Judaism of Moses Hess**

Jerome E. Copulsky, Virginia Polytechnic Institute and State University

Though little regarded in his lifetime, Moses Hess's *Rome and Jerusalem* (1862) is an essential document of the modern Jewish national consciousness. This paper will offer a close consideration of Hess's “Spinozism” and the role it played in his account of Judaism and its political theology. I will show that Hess was deeply impressed by Spinoza's description of the Jewish religion as a form of patriotism in which laws and rituals reinforced social solidarity and respect for the state. Citing an aside in Spinoza's *Theological-Political Treatise*, Hess proclaimed that the solution to the “Jewish Question” was national renaissance. But while Spinoza indicated that such an event was doubtful, given the deleterious effect the Jewish law has had on the Jews, Hess alleged that it had functioned to preserve the sentiments of patriotism, whose flames could be stoked again, igniting the passions necessary for the restoration of political will.

**Constructing Religion, Supporting Political Order: The Shifting Role of Religion in Hegel's Social and Political Thought**

Thomas A. Lewis, Brown University

Hegel lived and wrote at a time of tremendous social and intellectual upheaval, when conceptions of religion, politics, and their interrelationship were being dramatically questioned and renegotiated. Hegel's entire philosophical project responds to the social fragmentation wrought by the many upheavals of the day. While his views on religion shifted

repeatedly, he consistently grappled with religion's definition and social role. Beginning with manuscripts from the early 1790s, this paper traces the complex evolution of Hegel's views on religion's role in undergirding and/or hindering social cohesion. While these shifts are themselves significant and revealing, we fail to appreciate them fully if we do not emphasize the extent to which the concept of religion itself is transformed over the course of this development.

### **The Political Implications of Feuerbach's Theory of Religion**

Todd Gooch, Eastern Kentucky University

Ludwig Feuerbach is remembered today as one of the foremost theorists of religion of the nineteenth century, but his lifelong theoretical interest in religion was motivated by underlying practical concerns. Foremost was the goal of exposing the human essence of religion through philosophical analysis so that humanity might cease to be the victim of "those hostile powers which... [employ] the darkness of religion for the oppression of mankind." Although there is no systematic exposition of Feuerbach's political views in his published writings, there are scattered comments elsewhere that allow us to piece together a picture of the political implications of Feuerbach's theory of religion as understood by himself and his contemporaries. This paper aims to reconstruct Feuerbach's political views on the basis of these sources, and to illuminate the political subtext of Feuerbach's theory of religion through an analysis of the politico-theological context in which it was formulated.

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**A19-222**

### **Practical Theology Group**

☐ **Monday - 1:00 pm-3:30 pm**  
**CC-24B**

Gennifer Brooks, Garrett-Evangelical Theological Seminary, Presiding

Theme: *Strangers Among Us: Immigrants in the US Church*

Panelists:

Laurel E. Scott, Boston University

M.T. Davila, Boston College

Yoo Yun Cho Chang, Boston University

Hee An Choi, Boston University

Loida I. Martell-Otero, Palmer Theological Seminary

Responding:

Kee Boem So, Chicago Theological Seminary

Business Meeting:

Mary McClintock Fulkerson, Duke University, Presiding

☐ **Abstract**

**Practical Theology Group**

Theme: *Strangers Among Us: Immigrants in the US Church*

Over the years, immigration patterns into the United States have changed, as has legislation about immigrants and immigration. And with these changes have come changes in the way the American people and institutions, including the church, have reacted and responded to immigrants. In the midst of all these changes, the critical question remains: What ought to be the response of the One Holy Catholic and Apostolic church? How should the church respond to this problem of the treatment of its members (in the church universal) and how should the church respond to the derogatory treatment of persons it understands to be created in the image of God and therefore entitled to treatment that reflects this understanding?

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**A19-223**

**Qur'an Group**

☐ **Monday - 1:00 pm-3:30 pm**  
**GH-Mohsen**

**New Program Unit**

Youshaa Patel, Duke University, Presiding

Theme: *The Qur'an and Cultural Translation*

Travis Zadeh, Harvard University

*With Rhyme and Reason: Early Persian Translations of the Qur'ān*

Peter Wright, University of North Carolina, Chapel Hill

*Modern Qur'anic Hermeneutics*

Michael Brett Wilson, Duke University

*The Politics of Qur'an Translation: The Turkish Qur'an*

Sufia Uddin, University of Vermont  
*Bengali Translations of the Qur'an*

Anna M. Gade, Oberlin College  
*Bahasa Al-Qur'an in Indonesian Performance and Pedagogy*

Responding:

Bruce B. Lawrence, Duke University

## ☐ **Abstract**

### **Qur'an Group**

Theme: *The Qur'an and Cultural Translation*

The task of communicating the Qur'an across cultural and linguistic boundaries has constituted a formidable challenge throughout history. This session proposes to examine the ways in which Muslims and non-Muslims have risen to this task and made sense of a revelation which emerged in and is deeply marked by the cultural constellation of the seventh-century Arabian peninsula. This session hopes to address both the liabilities and the opportunities presented by cultural translation of the Qur'an. In particular, we seek to balance two opposite concerns: 1) the impossibility of translation and fears of mistranslation in dialectic with 2) the potential for expanding the scope and sway of the revealed logos in sundry cultural and linguistic registers.

### **With Rhyme and Reason: Early Persian Translations of the Qur'ān**

Travis Zadeh, Harvard University

There is a tendency in modern scholarship on Islam to highlight that Muslims are averse to translating the Qur'ān. Yet, from an early period, non-Arabic speaking Muslims consistently draw on translations as a strategy to access God's word. While most Sunnī; and Shī'ī; juridical traditions reject the permissibility of using a translation to fulfill the obligations of ritual prayer, almost all encourage the translation of the Qur'ān for the purposes of comprehension and for the propagation of Islam. My paper examines various theological and juridical debates concerning the translatability of the Qur'ān in light of the numerous translations produced in Persian between the tenth and twelfth centuries. I explore the question of Qur'ānic inimitability in the context of Persian rhyming translations, placing particular attention on the rhetorical strategies employed in the Mashhad fragment and in the interlinear commentary of Abū; Hafṣ; Najm al-Dīn al-Nasafī; (d. 1142), Hanafī; scholar of Samarqand.

### **Modern Qur'anic Hermeneutics**

Peter Wright, University of North Carolina, Chapel Hill

The author of this paper is an historian and critic of religious literatures. His theoretically pluralist practice inflects the literary criticism of Egyptian Modernists with that of F. W. Bateson, Harold Bloom, and others. This paper argues that the Qur'an's use of literary allusion reveals the prophetic project of the early Muslim community to be one of robust religious pluralism built upon a foundation of intercultural translation. This view contradicts both the argument of hostile critics that the Qur'an is dependent upon cognate literatures and the insider retort that the Qur'an is a correction of, and replacement for, "corrupted" Scriptures.

### **The Politics of Qur'an Translation: The Turkish Qur'an**

Michael Brett Wilson, Duke University

This paper examines debates on Qur'an translation and provides a historical survey on Turkish translations in the late Ottoman Empire and the early Turkish Republic. The developments surrounding Turkish Qur'an translations cast a different light on the nature of religious reform in Turkey. The push for vernacular Turkish translations cannot be accounted for simply by the rise of secular nationalism. In fact, the vernacular turn began much earlier and debates supporting and opposing translation relied heavily on classical Islamic scholarship, not just nationalist rhetoric. Though Qur'an translation became increasingly politicized in Turkey, the state never established an "Authorized Version". State sponsored Qur'an translation projects did not have the radical flair of other cultural reforms. On the contrary, the final product of state sponsored translation projects was a conservative text by a madrasa-trained scholar.

### **Bengali Translations of the Qur'an**

Sufia Uddin, University of Vermont

In 1881 a Hindu published his translation of the Qur'an. Interestingly, this work was celebrated, not just by the Brahmas, but by Bengali Muslims who accepted the translation as a contribution to Islam. Nevertheless, Muslim scholars saw the urgent need for their own translations to serve their community. Nineteenth-century Bengali Qur'an translations reveal the transformation of the way community was imagined. Muslim writers intended to foster a universal practice of Islam that transcended national borders, writing in the vernacular posed serious challenges to that effort. It inadvertently reinforced a common linguistic bond that distanced Bengali Muslims from other subcontinental Muslims and an idealized, universal Muslim culture.

### **Bahasa Al-Qur'an in Indonesian Performance and Pedagogy**

Anna M. Gade, Oberlin College

In the past decades, Indonesia has seen an energetic movement in Qur'anic practice that has emphasized competencies in Qur'anic reading and engagement. These included renewed efforts to recite the Qur'an from memory, programs to promote basic reading, performance in virtuosic styles, and immensely popular competitions in all of these activities; it also supported exhibitions of Qur'anic visual arts and collections of Qur'anic texts reflecting regional and linguistic diversity. Based on fieldwork in South Sulawesi and elsewhere in

Indonesia, this paper explains how "Bahasa al-Qur'an" ("the language of the Qur'an") was rendered in theory and practice for the purposes of display, performance and pedagogy. Indonesian theory presented the Qur'an as universally and naturally accessible in this way across boundaries of difference; popular Indonesian practice, correspondingly, aestheticized the diversity of modes of gender, language and age evident voices of teachers, learners and performers.

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**A19-224**

## **Religion, Holocaust, and Genocide Group**

**Monday - 1:00 pm-3:30 pm**  
**GH-Annie**

Jennifer L. Geddes, University of Virginia, Presiding

Theme: *New Approaches to Theodicy*

Ingrid Anderson, Boston University

*Despite God and in Spite of Yourself: The Struggle against Bystanderism in the Absurdist Post-Holocaust Ethics of Elie Wiesel's The Trial of God and Albert Camus's The Plague*

Bede Bidlack, Boston College

*Presenting for Ingrid Anderson*

Peter Admirand, Trinity College, Dublin

*Trauma, Memory, and Truth: Why Theodicy Needs Testimonies of Mass Atrocity*

Janet Jacobs, University of Colorado, Boulder

*God in the Aftermath of Genocide: Post Holocaust Theologies among Descendants of Survivors*

Responding:

Steven D. Kepnes, Colgate University

Business Meeting:

Oren Baruch Stier, Florida International University, Presiding

**Abstract**

**Religion, Holocaust, and Genocide Group**

Theme: *New Approaches to Theodicy*

This session discusses theodicy in light of the Holocaust. Utilizing a range of approaches, including literary criticism, trauma theory, and sociological research, three papers examine the impact on theological reflection of survivors' and their families' experiences of absurdity and atrocity.

**Despite God and in Spite of Yourself: The Struggle against Bystanderism in the Absurdist Post-Holocaust Ethics of Elie Wiesel's *The Trial of God* and Albert Camus's *The Plague***

Ingrid Anderson, Boston University

The works of Elie Wiesel and Albert Camus traffic heavily in depictions of the absurd intended to create ethical systems capable of fighting evil. In their skillful hands, the absurdity of the world and the potential meaninglessness it indicates still allows man to choose not only shared meaning but shared ethics, ethics that can act as weapons against the murderous abyss created by totalitarianism, fanaticism, and genocide. This essay explores the ways in which Wiesel's *The Trial of God* and Camus's *The Plague* operate as integral parts of separate but similar projects intended to rescue ethics from the ideological malaise and loss of innocence that define life after Auschwitz, not by denying that the world is absurd, but rather by asserting wholeheartedly that it has always been absurd.

**Trauma, Memory, and Truth: Why Theodicy Needs Testimonies of Mass Atrocity**

Peter Admirand, Trinity College, Dublin

This paper will argue why any theodicy must confront and integrate the voices from "testimonies of mass atrocity," those texts that serve as witnesses to atrocities and trauma and depict suffering which often seems dysteleological and meaningless. Despite difficulties in using these texts as challenges to theodicy (in part because of the frailty of memory amidst trauma), I will argue why turning to these voices is essential to articulate credible theodic language. Readers of these texts confront accounts of evils that seem too dehumanizing, random, and useless for any moral justification or argument that seeks to exculpate God's role in creating and sustaining our world. Using such texts, then, provides the means to critique and judge the relevance and viability of various attempts at theodicy. Or to put it another way, these texts become the canvass or evidence for a judgment and trial of God.

**God in the Aftermath of Genocide: Post Holocaust Theologies among Descendants of Survivors**

Janet Jacobs, University of Colorado, Boulder

Over the last two decades, the cross generational transmission of collective trauma has become an increasingly important area of study as social scientists seek to understand the effects of political and social catastrophe on succeeding generations of survivors. Within this vast literature on children of survivors scant attention has been paid to the religious dimensions of their developmental histories and to the effects of the Holocaust on succeeding generations' belief in god and/or notions of the divine. The goal of this study therefore is to

offer a social scientific approach to the study of genocide and religious belief formation that can help fill the gap both in holocaust studies and the social-psychology of religion. Through an in-depth study of forty second and third generation survivors, this research explores the creation and development of belief systems among children and grandchildren of Holocaust survivors.

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**A19-225**



## **Religions, Medicines, and Healing Group and Daoist Studies Consultation**

**Monday - 1:00 pm-3:30 pm**  
**GH-Manchester D**

Linda L. Barnes, Boston University, Presiding

Theme: *Daoism, Medicine, and Healing*

Stephen Boyanton, San Diego Mesa College, Pacific College of Oriental Medicine  
*Putting the Yellow Emperor in His Place: Reading the Yellow Emperor's Inner Classic as Han Dynasty Religious Text*

Shawn Arthur, Appalachian State University  
*Perfecting One's Health: An Early Daoist Perspective*

John Adams, University of California, Santa Barbara  
*Falun Dafa/Falun Gong: "What the Dao School Calls the Dao, and What the Buddha School Calls the Fa"*

Responding:

T. J. Hinrichs, Cornell University

Business Meeting:

Louis Komjathy, Pacific Lutheran University, Presiding  
Jonathan Herman, Georgia State University, Presiding

**Abstract**

## **Religions, Medicines, and Healing Group and Daoist Studies Consultation**

Theme: *Daoism, Medicine, and Healing*

**Putting the Yellow Emperor in His Place: Reading the *Yellow Emperor's Inner Classic* as Han Dynasty Religious Text**

Stephen Boyanton, San Diego Mesa College, Pacific College of Oriental Medicine

*The Yellow Emperor's Inner Classic (Huangdi Neijing)* is the oldest and most important text in the received tradition of Chinese medicine. Little research has addressed the religious aspects of this text, and the research which has been conducted has suffered from a failure to appreciate the differences between the Han dynasty religious landscape and that of subsequent periods. Although recent scholarship, such as Donald Harper's study of the Mawangdui medical texts, has done much to clarify the early history of Chinese medicine, the new perspectives offered by this work have yet to be fully employed in analyzing the *Inner Classic*. This paper presents a reading of the *Inner Classic* from within the Han dynasty religious worldview. Doing so sheds light not only on the origins of Chinese medicine, but also on the basic characteristics of the Han dynasty worldview and the ways in which it shaped later Chinese thought.

### **Perfecting One's Health: An Early Daoist Perspective**

Shawn Arthur, Appalachian State University

This paper examines the health- and body-related claims made in the *Lingbao wufuxu* (Preface to the *Five Talismans of Numinous Treasure*), an early-medieval Daoist text that contains seventy recipes for attaining health, longevity, and spiritual benefit. Synthesizing the text's myriad claims and analyzing their implicit assumptions, I work to develop an integrated picture of what was considered crucial for a healthy body, what medical and ritual techniques were used to attain this ideal, and what goals were sought using these practices. This analysis will lead to discussion of how the idea of perfecting one's health functioned within the worldview and ritual practices of early Daoists.

### **Falun Dafa/Falun Gong: "What the Dao School Calls the Dao, and What the Buddha School Calls the Fa"**

John Adams, University of California, Santa Barbara

This paper will look at the ways in which Li Hongzhi's cultivation practice of Falun Gong / Falun Dafa appropriates many concepts and methods of Daoist Neidan, or Internal Alchemy, in an effort to transform cultivators' "human flesh bodies" into "Immortal Buddha bodies." For Li declares that the Dafa ("great law/method") that he teaches "...is also what the Dao School calls the Dao, and what the Buddha School calls the Fa." In this manner, Li manages to claim for his Falun Dafa an ancient and potent heritage, while at the same time Li announces Dafa's superiority to all other ways (dao-s) or methods (fa-s). In examining these aspects of Li's Falun Gong, this paper will necessarily confront some of the emerging approaches to the academic study of religious traditions in China, as well as look at the ways in which the modern phenomenon of Li's Falun Dafa complicates these approaches.



**A19-226**

**Religions, Social Conflict, and Peace Group**

☐ **Monday - 1:00 pm-3:30 pm**  
**CC-28E**

Megan Shore, University of Western Ontario, Presiding

Theme: *Economic Justice, Ecological Degradation, and Militarization in the Global Economy: Moral and Theological Responses*

Panelists:

Cynthia Moe-Lobeda, Seattle University

Daniel T. Spencer, University of Montana, Missoula

Heather Eaton, St. Paul University

Ann Herpel, Brooklyn, NY

Responding:

John B. Cobb, Claremont School of Theology

Business Meeting:

Jon Pahl, Lutheran Theological Seminary, Philadelphia, Presiding

Marla J. Selvidge, University of Central Missouri, Presiding

☐ **Abstract**

**Religions, Social Conflict, and Peace Group**

Theme: *Economic Justice, Ecological Degradation, and Militarization in the Global Economy: Moral and Theological Responses*

Theologians and ethicists need to understand globalization in order to provide critical analyses and responses. Four panelists and a respondent analyze different aspects of globalization with primary attention to the Pacific Rim. *Free Trade Agreements on the Pacific Rim: Economic and Ecological Consequences* is a two-part, jointly authored paper that examines key ecological and socioeconomic consequences of recent free trade agreements in order to give a moral analysis of currently proposed free trade pacts in the Pacific Rim. *The Ethics of Gender and Globalization: Military Madness and Ecological Stress* discusses the ethics of globalization with regard to the interaction of gender, ecological and military influences. *The Ecology of Command: U.S. Pacific Command, National Security, and the Environment of the Pacific Rim* examines the environmental footprint of U.S. Pacific Command and suggests that the exigencies of U.S. military presence must be included in discussions of environmental justice and moral agency.

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A19-227



## Sacred Space in Asia Group

☐ **Monday - 1:00 pm-3:30 pm**  
GH-Emma A

Eve Mullen, Emory University, Presiding

Theme: *Sacred Space in China: Past and Present*

Cynthia Col, Graduate Theological Union

*Picturing the Canon: The Murals of the Derge Religious Text Printing House*

Jean DeBernardi, University of Alberta

*Landscape, History, and Social Memory: Pilgrimage and Cultural Tourism to Wudang Mountain*

Edward A. Irons, Hong Kong Institute for Religion, Culture, and Commerce

*Mt. Huang and Mt. Jiuhua: Intersecting Discourses of Sacred Space in China*

Brian Nichols, Rice University

*Auspicious Events and the Revival of Sacred Space at a Buddhist Temple in Contemporary China*

Angela Zito, New York University

*Writing in Water: A Beijing Park Produces Sacred Space?*

Business Meeting:

Steven Heine, Florida International University, Presiding

☐ **Abstract**

## Sacred Space in Asia Group

Theme: *Sacred Space in China: Past and Present*

In keeping with AAR's geographic focus on China this year, The Sacred Space in Asia Group showcases five papers that explore the visual, political, cultural and transnational dimensions of key Buddhist, Daoist and folk religious sites throughout China. It presents new photographs and art historical interpretations of the Vajrayana murals of eighteenth century Derge, and provides recent ethnographic evidence for Mt. Wudang as a major Daoist pilgrimage destination for overseas Chinese. It considers the natural and supernatural perceptions of the Huang/Jiuhua mountain complex, and examines the preternatural myths

and sacred markers that still enliven Kaiyuan Temple today. The panel concludes with contemporary challenges to constructing even temporary sacred space within present-day Beijing.

### **Picturing the Canon: The Murals of the Derge Religious Text Printing House**

Cynthia Col, Graduate Theological Union

This presentation offers an analysis of the murals of the Derge Printing House (constructed, 1729-1756). Using detailed photographs, we will examine the iconographic program as an expression of the aspirations of Derge's political and religious leaders. Choices such as depictions of patrons and other prominent persons, representations of particular deities, illustrations taken from particular sutras and placement of various details reveal what is unique about the visual program of this building. As such, the murals on the walls of the Derge Printery provided a theater to project and reinforce arguments for a particular view of authority and understanding of legitimacy fundamental to a distinct vision of canonical truth. Analysis of the role of visual art in this dynamic process offers insight regarding the agency of visuality in a given culture. We see how visual depiction provides an alternative to texts for evidence substantiating the positions of powerful persons and institutions.

### **Landscape, History, and Social Memory: Pilgrimage and Cultural Tourism to Wudang Mountain**

Jean DeBernardi, University of Alberta

The Wudang Mountain Daoist temple complex is one among many historical sites that the Chinese government promotes as monuments, refiguring their meaning in secular, historical terms, and seeking to promote tourism and self-conscious awareness of China's secular history rather than pilgrimage and mystified understandings of the site. An estimated 50,000 regional, national, and international tourists and pilgrims visit during the spring and fall pilgrimages, and during national holidays that provide the opportunity for leisure travel. Although the temple complex is a living religious community, nuns and priests act as docents in shrines presented to the public as sites of historic interest. Nonetheless, pilgrims still seek spiritual benefits at its temples, and some show keen interest in Daoist life-prolonging practices, including the medicinal use of wild plants and the practice of Taiji Quan. This paper will explore tensions between diverse identity projects that intersect at this world heritage site.

### **Mt. Huang and Mt. Jiuhua: Intersecting Discourses of Sacred Space in China**

Edward A. Irons, Hong Kong Institute for Religion, Culture, and Commerce

Mt. Jiuhua is one of the four hallowed Buddhist mountains in China. Mt. Huang, a World Heritage site, is associated more with the beauty of nature than with any religious sensitivity. Comparison of these two neighbors brings up several sacred site narratives. First is the development of a tradition of religious efficacy. Second is the separate development of both sites as centers of religious organization. Third is a site's association with artistic expression. A fourth discourse centers on mystical union with nature. Fifth is a contemporary discourse of tourism, of "seeing" China through its sites. And sixth is a related discourse of national

pride. The paper utilizes historical materials and interviews to explore shifting ideologies and practices surrounding sacred sites.

### **Auspicious Events and the Revival of Sacred Space at a Buddhist Temple in Contemporary China**

Brian Nichols, Rice University

This paper examines how auspicious events recorded in the temple's historical record retain a presence at the temple and contribute to the designation of Quanzhou's Kaiyuan temple as a sacred space in contemporary China. The procedure followed is to examine the supernatural or preternatural elements in the temple's seventeenth century record (zhi) and determine their current state at the temple. Such auspicious events are manifest at the temple today in art, architecture, guidebooks and an ancient tree. The persistence of such auspicious features betray a need and desire for sacred markers beyond the temple's cosmological layout. This paper analyzes specific ways in which the past, even the ancient past, impinges on the present realities of Kaiyuan temple and its sacred character. Kaiyuan temple is located in the ancient port city of Quanzhou and is the largest temple in the region. Presentation includes photographs.

### **Writing in Water: A Beijing Park Produces Sacred Space?**

Angela Zito, New York University

In Tuanjiehu “Unification” Park, a group of retirees practices calligraphy daily, writing on the plaza with large water-dipped brushes. The idea of “ephemeral sociality” emphasizes the agency and imagination people muster in order to gather themselves into community under difficult spatial conditions, generated through state surveillance, state neglect or rampant (often state-led) commodification of built space. This paper works through the metaphor of the “ephemerality” of the writing as its water/ink evaporates. The sacred space created is the embodied self that walks away from the park space of the calligraphic encounter with others. Can such practices rebuild notions of “sacred space” under conditions of urbanized capitalist commodification—is the best “sacred space” the person? Or do we need the materiality of built space as well? Can we find a more supple, less essentialized framework for grasping the tremendous revival of Chinese religious practices taking place under precisely such difficult conditions?



**A19-228**

## **Theology and Continental Philosophy Group**

☐ **Monday - 1:00 pm-3:30 pm**  
**GH-America's Cup**

Claire Katz, Texas A&M University, Presiding

Theme: *Agamben and Messianism*

Jason McKinney, University of Toronto

*Theologico-Political Neutralizations: Agamben's Messianism*

Colleen Windham, University of California, Santa Barbara

*Patient Strategy: Messianic Power in the State of Exception*

Willie Young, Endicott College

*The Worklessness of Love: Agamben's Messianic Redemption*

Christopher C. Brittain, University of Aberdeen

*The Political Theology of Giorgio Agamben*

Business Meeting:

Bruce Ellis Benson, Wheaton College, Presiding

☐ **Abstract**

### **Theology and Continental Philosophy Group**

Theme: *Agamben and Messianism*

#### **Theologico-Political Neutralizations: Agamben's Messianism**

Jason McKinney, University of Toronto

This paper examines the theoretical and political significance of the theme of “neutralization” as it occurs in Giorgio Agamben’s notion of messianism. I argue that Agamben takes recourse to this theme in two different ways: one critical, one productive. It emerges first in terms of a critique of Jacques Derrida – who advocates what Agamben calls a “thwarted messianism.” Second, it refers to an emancipatory hope for a coming politics: as the rendering inoperative of law. I argue that Agamben inherits this theme of neutralization from two opposing, yet connected, traditions of political theology. The first is Carl Schmitt’s critique of neutrality in his elaboration of the concept of the political. The second is a certain modern tradition of messianism. By locating Agamben’s political project in relation to these traditions, this paper attempts to lend a greater degree of intelligibility to Agamben’s (sometimes eccentric) theoretical insights and (often oblique) political suggestions.

#### **Patient Strategy: Messianic Power in the *State of Exception***

Colleen Windham, University of California, Santa Barbara

Following Saint Paul and Walter Benjamin, Giorgio Agamben asserts that messianic power is weak. Messianic time is now-time, or historical time seized. The messianic task is to interrupt the law, which remains in force without significance. The remnant, constituted in an instant, is the only real political subject. Agamben rereads Kafka’s parable in a new light: as a “patient strategy” to render the law inoperative. The messianic is the real state of exception,

because its representative, the Messiah, truly stands outside the legal order, whereas the sovereign who declares the state of exception can only claim to do so.

### **The Worklessness of Love: Agamben's Messianic Redemption**

Willie Young, Endicott College

In *The Time that Remains*, Giorgio Agamben reads Paul's letter to the Romans messianically, arguing that Paul conceives messianism as a suspension of the law, such that one may live beyond the juridical sovereignty of the law. Agamben terms this performative inhabitation of the law a state of exception, which correlates with Benjamin's conception of a messianic politics that moves beyond the legal violence of the state. However, this messianic possibility remains ambivalent. The state of exception, when legally instantiated, captures bare life within the law. The central question for Agamben's work is how to distinguish this messianic possibility from statist exceptionality. This essay will argue that messianic time requires both the suspension of the force of law, as articulated in *State of Exception*, and the freeing of animality in *The Open* in order to escape the juridical exception that epitomizes modern biopolitics.

### **The Political Theology of Giorgio Agamben**

Christopher C. Brittain, University of Aberdeen

This paper examines Agamben's political theology, as it is articulated in *The Open*, *State of Exception* and *The Time that Remains*. Particular attention is given to Agamben's reading of Carl Schmitt through the thought of Walter Benjamin. Agamben's discussion of the "calling" of a "messianic event" as representing an "immobile dialectic" is challenged with reference to a debate between Theodor Adorno and Benjamin over the nature of theology, dialectics, and their relationship to materiality. This critical aspect of the paper focuses on Agamben's interpretation of Benjamin as it emerges in *State of Exception* with attention to the concept of "pure violence." Adorno's challenge to this position in his letters to Benjamin suggests that, on this point, Benjamin's work becomes insufficiently dialectical and rooted in materialism. This paper asks whether the same issue might emerge in Agamben's political theology, or whether it successfully overcomes the limitations in Benjamin's own formulation?

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**A19-229**

## **Cultural History of the Study of Religion Consultation**

☐ **Monday - 1:00 pm-3:30 pm**  
**GH-Emma C**

Kathleen M. Sands, University of Massachusetts, Boston, Presiding

Theme: *Making "Religion": The Scientific, Racial, and Colonial Contexts of Religious Studies*

Curtis Evans, University of Chicago

*Assessing the Cultural History of the Study of Religion with Great Pain and Terror*

John-Charles Duffy, University of North Carolina, Chapel Hill

*Mormons, Natives, and the Category "Religion" in the Colonization of the American West*

Timothy Dalrymple, Harvard University

*Rationality and Religious Studies: How the Modern Construction of Rationality Shaped the Formation of the Study of Religion*

Responding:

David Chidester, University of Cape Town

Business Meeting:

Tisa Wenger, Arizona State University, Presiding

Richard M. Jaffe, Duke University, Presiding

☐ **Abstract**

### **Cultural History of the Study of Religion Consultation**

Theme: *Making "Religion": The Scientific, Racial, and Colonial Contexts of Religious Studies*

#### **Assessing the Cultural History of the Study of Religion with Great Pain and Terror**

Curtis Evans, University of Chicago

By reflecting on academic studies and conceptualizations of African American religion in the early twentieth century, I want to raise questions about static notions or intellectual genealogies of religion. I trace the curious history of black sociologists and anthropologists denying that black Americans were “naturally” or innately religious as a way of assessing the influence of early studies of black religion and culture as adolescent, emotional, and pre-modern. I argue that attention to the cultural study of religion, while crucial and necessary, also raises disturbing questions about the field of “religious studies” and the history and usefulness of categories that are often taken for granted in the field. I suggest that personal autobiography combined with the history of the cultural study of religion illuminates our own biases and helps us to appreciate why we find certain theories or explanations more intellectually satisfying than others.

#### **Mormons, Natives, and the Category "Religion" in the Colonization of the American West**

John-Charles Duffy, University of North Carolina, Chapel Hill

During the latter half of the nineteenth century, the U.S. government launched aggressive campaigns to compel the assimilation of two groups regarded as obstacles to American

civilization in the trans-Mississippi West: Indians and Mormons. These campaigns suppressed practices that Mormons and Natives maintained were religious and therefore entitled to constitutional protection. During the debates that followed, comparative or protopluralist understandings of religion ground up in complex ways against understandings of religion as a synonym for Christian piety and morality. Although both kinds of understanding were invoked in government discourse, religion-as-Christianity held sway in the legal and judicial mandates governing Mormons and Natives by the beginning of the twentieth century. In addition to expanding our understanding of how the category "religion" emerged from specific colonial contact zones, this history suggests further lines of inquiry for explaining the influence of theological agendas in the emergence of religious studies in American universities.

### **Rationality and Religious Studies: How the Modern Construction of Rationality Shaped the Formation of the Study of Religion**

Timothy Dalrymple, Harvard University

The modern construction of reason shaped the formation of the discipline of religious studies in extensive and dramatic ways. Pioneers like Müller and Tiele, in search of intellectual and academic legitimation for the study of religion, shaped the discipline according to models of scientific rationality developed by Enlightenment epistemologists. The first part of this paper examines the modern construction of rationality; the second illustrates its effect on the founders of the discipline; the third asks how the contemporary reassessment of the modern concept of rationality might shape the way in which we understand religious studies today. There is potential for a rapprochement between theology and religious studies by means of a reassessment of the very standards of rationality that have hitherto held them apart—a rapprochement that requires neither to abandon its distinctive character, but comprehends both in a richer concept of what it means to live and think rationally.

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**A19-230**

### **Pentecostal-Charismatic Movements Consultation**

☐ **Monday - 1:00 pm-3:30 pm**  
**GH-Oxford**

#### **New Program Unit**

Amos Yong, Regent University, Presiding

Theme: *Native American, US Latino, and Mexican Pentecostalism in the North American Borderlands*

Angela Tarango, Duke University

*The "Indigenous Principle" and the Assemblies of God Home Missions to Native Americans,*

1957-1979

Sammy Alfaro, Fuller Theological Seminary  
*Divino Compañero: Toward a Hispanic Pentecostal Christology*

Philip Wingeier-Rayo, Pfeiffer University  
*Political Awareness and Social Activism in Mexico: A Case Study of a Base Christian Community and a Pentecostal Church in Cuernavaca*

Responding:

Otto A. Maduro, Drew University

Business Meeting:

James K. A. Smith, Calvin College, Presiding  
Amos Yong, Regent University, Presiding

☐ **Abstract**

**Pentecostal-Charismatic Movements Consultation**

Theme: *Native American, US Latino, and Mexican Pentecostalism in the North American Borderlands*

**The “Indigenous Principle” and the Assemblies of God Home Missions to Native Americans, 1957-1979**

Angela Tarango, Duke University

Although the Assemblies of God has maintained home missions among Native Americans since the early 1930s, and made significant headway on reservations by the 1950s, it was plagued by the unconscious paternalism of the white leadership. This paper explores the founding of the American Indian Bible Institute by Sister Alta Washburn and the birth of the Mesa View Assembly of God and the leadership of Navajo evangelist Brother Charlie Lee in order to understand the first significant push against the paternalism of the white AG leadership and the first victory for the “indigenous principle” among Pentecostal home missions to Native Americans. I argue that the work of both Sister Washburn and Brother Lee was the catalyst that finally forced the AG to confront its unconscious paternalism within the home missions program, and that their work finally convinced the AG to embrace the “indigenous principle” within its home missions.

**Divino Compañero: Toward a Hispanic Pentecostal Christology**

Sammy Alfaro, Fuller Theological Seminary

Despite the centrality of Jesus in Pentecostal worship, belief and practice, Christology has been for the most part an underdeveloped theological theme. Early Pentecostal hymnody, sermons and testimonies, however, reveal a unique Christology that stresses the continued

active presence of Jesus Christ in the life of the church and the believer. Similarly, Hispanic Pentecostals affirm that Jesus Christ is the same, yesterday, today and forever (Hebrews 13:8); the same miracle-working preacher/prophet continues to manifest his presence through the Spirit today. This paper explores the contribution of the Hispanic Pentecostal experience to the classic Pentecostal five-fold christological model (i.e. Savior, Sanctifier, Baptizer, Healer and Soon-Coming King). Hispanic Pentecostals view Jesus as the Divine Companion who walks with them in midst of pain and struggle, and makes provision for their needs through his Spirit. This understanding models a new way of doing Christology: an approach which stresses Jesus' divinity without jeopardizing his humanity.

**Political Awareness and Social Activism in Mexico: A Case Study of a Base Christian Community and a Pentecostal Church in Cuernavaca**  
Philip Wingeier-Rayo, Pfeiffer University

Based on ethnographic field work in Cuernavaca, Mexico, this study explores the effects of involvement in two religious movements on its participants with regard to political awareness and social change. Both groups place the Bible as the central authority of their movements and have different methodologies for biblical interpretation. Base Christian Communities, a Roman Catholic movement in the liberationist tradition, establishes social change as one of its goals, yet findings indicate that its methodology produces gender differences that could actually reinforce traditional "machistic" stereotypes. The Pentecostal congregation on the surface has an apolitical message, yet empowerment of the laity and women through improved reading skills can lead to microsocial change in the community and greater gender equality in the family.

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 **A19-300**



**Plenary Address**

**Monday - 4:00 pm-6:30 pm**  
**MM-Marina D**

Jeffrey L. Stout, Princeton University, Presiding

Theme: *Making Sense by Comprehending Sensibility: A View of Chinese Religions*

Panelists:

Mu-Chou Poo, Academia Sinica

**Abstract**

**Plenary Address**

Theme: *Making Sense by Comprehending Sensibility: A View of Chinese Religions*

Mu-chou Poo was born and educated in Taiwan, received a B.A. in History from National Taiwan University in 1975 and a Ph.D. in Egyptology from The Johns Hopkins University in 1984. He is a Research Fellow at the Institute of History and Philology, Academia Sinica, and adjunct professor at the Graduate Institute of Religion, National Cheng-chih University, Taipei. He has taught as visiting professor at the University of California, Los Angeles, Columbia University, Grinnell College, and Hong Kong Chinese University. His research interests include society and religion in ancient Egypt and China. His recent research takes a comparative approach to ancient history and religion. He has published both in Chinese and English. Major English publications include *Wine and Wine Offering in the Religion of Ancient Egypt* (Kegan Paul International, 1995); *In Search of Personal Welfare: A View of Ancient Chinese Religion* (State University of New York Press, 1998); *Enemies of Civilization: Attitudes toward Foreigners in Ancient Mesopotamia, Egypt, and China* (State University of New York Press, 2005).

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**A19-301**

### **Special Topics Forum**

☐ **Monday - 4:00 pm-6:30 pm**  
**CC-29C**

Sponsored by the Publications Committee

Cynthia Read, Oxford University Press, Presiding

Theme: *How to Publish Your Book: Advice from Oxford University Press and from the Editors of the AAR Book Series and JAAR*

Panelists:

Kimberly Rae Connor, University of San Francisco

Susan E. Henking, Hobart and William Smith Colleges

Jacob Kinnard, Iliff School of Theology

Kevin Madigan, Harvard University

Anne E. Monius, Harvard University

Theodore Vial, Iliff School of Theology

Charles Mathewes, University of Virginia

☐ **Abstract**

**Special Topics Forum**

Theme: *How to Publish Your Book: Advice from Oxford University Press and from the Editors of the AAR Book Series and JAAR*

Sponsored by the Publications Committee

Founded on the premise that scholars know best what books are needed in the fields of religion and theology, the AAR publishing program with Oxford University Press produces quality scholarship for religion scholars and their students. OUP is a premier international publisher, and the AAR has published hundreds of titles, many of which have become essential tools in the development of our field and in the training of new scholars. AAR/OUP books are published in five series: Academy Series; Religion, Culture, and History Series; Reflection and Theory in the Study of Religion Series; Teaching Religious Studies Series; and Texts and Translations Series. The *JAAR* editor will also discuss essay-publishing. This panel provides the opportunity to hear from experienced OUP and AAR editors and ask any and all questions you might have about publishing in the AAR/OUP Series. There will also be an opportunity to speak individually with an editor.

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**A19-302**

**Is Humanism a Dead Topic in the Study of Religion? Wildcard**

☐ **Monday - 4:00 pm-6:30 pm**  
**CC-28B**

**New Program Unit**

W. David Hall, Centre College, Presiding

Theme: *Is Humanism a Dead Topic in the Study of Religion?*

Panelists:

David E. Klemm, University of Iowa

Paul Mendes-Flohr, University of Chicago

Ahmet T. Karamustafa, Washington University, St. Louis

William Schweiker, University of Chicago

Dale S. Wright, Occidental College

Responding:

Glenn Whitehouse, Florida Gulf Coast University

☐ **Abstract**

**Is Humanism a Dead Topic in the Study of Religion? Wildcard**

Theme: *Is Humanism a Dead Topic in the Study of Religion?*

As cultures converge, the need to locate some common ground for ethical and political discussion becomes more and more pronounced. Yet resources for such a common ground do not readily offer themselves. Attempts to articulate a universal set of ideals, norms or values appear to be faltering as proponents of such an endeavor confront increasing cultural pluralism and continuing accusations of Western cultural hegemony. Seeking to move the discussion beyond the confines either of a hollow, and possibly hegemonic universalism or a narrow parochialism, this panel discusses the resources that humanistic sensibilities in Buddhism, Judaism, Christianity and Islam can offer. The panelists suggest that religious humanism offers the possibility for articulating transcultural norms and/or values while recognizing, at the same time, that such ideals can only rise to understanding from within the deep narrative and ideological structures that make the traditions unique and different from each other.

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**A19-303**

**Academic Teaching and the Study of Religion Section**

☐ **Monday - 4:00 pm-6:30 pm**  
**MM-Coronado**

Grace G. Burford, Prescott College, Presiding

Theme: *Teaching Art, Ecology, and Mindfulness: Creative Intersections*

Jane Compson, University of Central Florida

*Ecological Teaching: Using Mindfulness to Weaken the Urge to Consume*

Barbara A. B. Patterson, Emory University

*Crossing Boundaries: Embodied Pedagogies in Religion and Ecology*

David Sander, Humboldt State University

*The Moods of Subject Matter: Teaching Religion and Ecology*

Sue Yore and Richard Noake, York St. John University

*Developing Creativity in Theology and Religious Studies through the Visual Arts*

Deborah J. Haynes, University of Colorado, Boulder

*Mindfulness Practices in "The Dialogue of Art and Religion"*

Business Meeting:

Joseph A. Favazza, Stonehill College, Presiding

Fran Grace, University of Redlands, Presiding

☐ **Abstract**

**Academic Teaching and the Study of Religion Section**

Theme: *Teaching Art, Ecology, and Mindfulness: Creative Intersections*

The presentations in this session invite us to a new level of creativity and integration in the teaching of religious studies. Five experienced teachers share their successful use of pedagogical strategies that seek to enlighten students' ecological awareness, bring out students' artistic potential, and cultivate students' inner and relational knowingness through mindfulness practice. The session will include practical "how to" techniques as well as the timely issue of how to assess students' learning in the visual and inner arts. The audience members will be encouraged to participate with their questions and contributions.

**Ecological Teaching: Using Mindfulness to Weaken the Urge to Consume**

Jane Compson, University of Central Florida

In this paper I argue that over-consumption is a major force driving us towards ecological apocalypse and suggest that it is appropriate that we provide students with tools to control the urge to consume. Using a Buddhist analysis, I argue that the consumption-drive is a deep-seated psychological force like an addiction. Introducing the idea of the "ecology of the mind," I argue that this addiction cannot be treated by reason and logic alone; treatment has to address emotional and sub-conscious elements, too. Mindfulness practices are tools that have this holistic effect. I provide suggestions for introducing mindfulness exercises to students and for using teaching mindfully.

**Crossing Boundaries: Embodied Pedagogies in Religion and Ecology**

Barbara A. B. Patterson, Emory University

“Crossing Boundaries: Embodied Pedagogies in Religion and Ecology” describes sequenced exercises that build intellectual and experiential bridges between two discipline's approaches to the topic of ecology. Exercises include a series of phenomenological observations, working with botanical keys, structured walking and breath-based exercises, and rituals. Building simpler to more complex assignments that engage analytical, affective, and

cognitive dimensions of key ecological issues, these embodied practices teach students to effectively play with the trope of boundaries, tactile, real, and fluid, phenomenological and analytical. They learn to shuttle "in-between" embodied work and theoretical work, increasing their capacities for understanding how and where disciplines and issues rub up against each other, slip, block, and/or pursue similarities and differences. Viewing student images and reflections, participants will be invited to their own reflections on religion and ecology. This proposal expects to have stopping points for exercises and conversation after each smaller mini-section of the paper.

### **The Moods of Subject Matter: Teaching Religion and Ecology**

David Sander, Humboldt State University

This paper addresses the need for relational and embodied pedagogy in teaching courses on religion and ecology. It describes such a pedagogy, providing concrete examples of innovative course design and methods. Underlying principles are drawn from teaching experience as well as from pedagogies that have been developed across teaching disciplines to transform traditionally concept-laden and teacher-centered classrooms. There are three essential elements to my approach: situating the "knower", experiential and creative embodiments, and relational and collaborative activities. The combined effect of these elements can provide a uniquely integrative experience that carries beyond the classroom.

### **Developing Creativity in Theology and Religious Studies through the Visual Arts**

Sue Yore and Richard Noake, York St. John University

This paper will demonstrate how Theology and Religious Studies at York St. John University is developing distinctive learning and teaching strategies to enable students to engage in the task of theology and religious studies through the development of creativity in the production and perception of the creative arts. In particular, it provides opportunities to enable students to develop their own creativity through the production of a visual image in the context of a Theology and Religious Studies undergraduate programme. The complexities of designing of assessment will be discussed through reference to student self evaluation processes in relation to "creativity." The presentation will include film footage of the students working with a professional artist in an art studio, practical examples of the developmental processes involved in creating a visual image, student evaluations and a selection of the final images produced by students as part of their final assessment.

### **Mindfulness Practices in "The Dialogue of Art and Religion"**

Deborah J. Haynes, University of Colorado, Boulder

For this AAR session, I propose to discuss a class titled "The Dialogue of Art and Religion." In this course first-year students learn about Himalayan Buddhist thangkas, Russian Orthodox icons, and Navaho sandpaintings through studying cultural and social history, religion, formal visual analysis, and creative processes. Students also learn about the practices of prayer and meditation that are central to such traditions through sustained reading and discussion. In each class, we practice simple techniques such as bowing, sitting in silence, breath awareness, and writing exercises. I will discuss in detail how I use five

particular practices to cultivate "beholding": the six points of posture; five eye exercises; blind contour drawing; copying a particular work (thangka or icon); and cultivating visual memory.

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**A19-304**

## **Christian Systematic Theology Section and Open and Relational Theologies Consultation**

☐ **Monday - 4:00 pm-6:30 pm**  
**MM-San Diego C**

Thomas Oord, Northwest Nazarene University and James K. A. Smith, Calvin College,  
Presiding

Theme: *Radical Orthodoxy and Process Theology*

Anthony D. Baker, Episcopal Theological Seminary of the Southwest  
*Teleology and Insurrection*

Catherine Keller, Drew University  
*Reciprocating Gifts: Truth, Politics, and Participation in Process*

Alasdair John Milbank, University of Nottingham  
*Change and Participation*

John B. Cobb, Claremont School of Theology  
*Rethinking Tradition*

☐ **Abstract**

## **Christian Systematic Theology Section and Open and Relational Theologies Consultation**

Theme: *Radical Orthodoxy and Process Theology*

Process theology and radical orthodoxy are at the cutting-edge of theological inquiry. Many, however, consider these theological movements to be antithetical in their assumptions and projects. This session brings together two of each theology's foremost spokespersons to address differences and common ground on key issues of theology as they relate to politics, tradition, ontology, metaphysics, and postmodernism. Preeminent scholars in each tradition will present papers on the relationship between the two theological programs.

**Teleology and Insurrection**

Anthony D. Baker, Episcopal Theological Seminary of the Southwest

Postmodernity has either, according to precise definitions, abolished or severely reduced the field of reverence for the term “perfection.” Insofar as it signifies an extrinsically given and assumed goal of historical existence, it is abolished; insofar as it signifies, or might be taken to signify, a goal posited from within a system, or as consonant with the becoming of the subject itself, it is reduced to a horizon of ontological immanence, even if that horizon be, in itself, universal. This paper will argue that in its espousal of a radically world-defying “insurrective” perfection, postmodernity is thoroughly Christian, extending the theology of Maximus, Nicholas of Cusa, and the early Anglo quest narratives. Where the latter break with the former, however, is also exactly the point at which the postmodern remains thoroughly modern: the pre-modern and anti-modern Christian perfection literature conceived of historicity and existence as gifts from an excessively perfect source, while the postmodern, unable to contemplate an ontological gift, still registers telos as the violation of an utterly perfection-less horizon of being.

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**A19-305**

### **Philosophy of Religion Section**

☐ **Monday - 4:00 pm-6:30 pm**  
**MM-Columbia 3**

Bradley Johnson, University of Glasgow, Presiding

Theme: *The Political and the Religious: Exploring Recent Turns*

Panelists:

Clayton Crockett, University of Central Arkansas

Philip Goodchild, University of Nottingham

Jeffrey W. Robbins, Lebanon Valley College

Anthony Paul Smith, University of Nottingham

Responding:

Tyler T. Roberts, Grinnell College

Business Meeting:

Thomas A. Carlson, University of California, Santa Barbara, Presiding

Joseph Prabhu, California State University, Los Angeles, University of Chicago, Presiding  
☐ **Abstract**

### **Philosophy of Religion Section**

Theme: *The Political and the Religious: Exploring Recent Turns*

The "return of the religious" in European thought and the "turn to the political" in philosophy of religion are two of the most significant trends of the past decade. This panel regards the co-implication of these movements as the site of significant creative thought today and proposes three dimensions for exploration. (1) A "materialist" turn: if the religious is co-implicated with the political, the political itself is conditioned by social, technological, economic developments, and ecological conditions. (2) An "immanent" turn: notions of sovereignty, authority and hierarchy in political theology may be set against notions of democracy and immanence to explore a different face of the co-implication. (3) A "post-culturalist" turn: an exploration of the metaphysics of the encounter between the political and the religious points beyond humanism and culturalism towards the distinctive "energy" of the political or "faith" of the religious that call subjectivities, cultures, and orders into being.

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**A19-306**

### **Religion and the Social Sciences Section and SBL Bible, Myth, and Myth Theory Consultation**

☐ **Monday - 4:00 pm-6:30 pm**  
**CC-28D**

Neal Walls, Wake Forest University, Presiding

Theme: *The Place of Theories of Myth in Biblical Studies*

Panelists:

Robert A. Segal, University of Aberdeen

Adela Collins, Yale University

Peter Machinist, Harvard University

David L. Miller, Syracuse University

Ivan Strenski, University of California, Riverside

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**A19-307**

### **Study of Islam Section**

☐ **Monday - 4:00 pm-6:30 pm**  
**CC-30A**

Irwan Abdullah, Gadjah Mada University, Presiding

Theme: *Teaching Religion as an Academic Discipline in Indonesia*

Panelists:

Zainal Abidin Bagir, Gadjah Mada University

Fatima Husein, Islamic State University, Indonesia

Bernard Adeney-Risakotta, Indonesian Consortium for Religious Studies

Nelly Van Doorn-Harder, Valparaiso University

Gisela Webb, Seton Hall University

Maria Claudia Livini, Florida International University

☐ **Abstract**

### **Study of Islam Section**

Theme: *Teaching Religion as an Academic Discipline in Indonesia*

Indonesia has the largest Muslim population in the world but also includes many other world religions. While proud of the religious harmony that predominates in its long history, Indonesia has also seen many inter-religious conflicts, especially in the last few years. Grounded in this specific context, an academic study of religion has many practical implications. This session will explore recent developments in the field of academic study of religion in Indonesia, followed by more specific discussions about the religious studies program in Gadjah Mada University. It is expected to bring up characteristic features, difficulties and innovations in religious studies in a Muslim context. It shall also show the close relation between religious studies as an academic enterprise with the problems experienced in the changing Indonesian context. Beside paper presentations this session will also present visual materials taken from the programs discussed.



**A19-308**

## **Study of Judaism Section and SBL Biblical Law Section and SBL Women in the Biblical World Section**

☐ **Monday - 4:00 pm-6:30 pm**  
**CC-29D**

Martha Roth, University of Chicago, Presiding

Theme: *Looking for Hope: Feminist and Historical Studies in Memory of Tikva Frymer-Kensky*

Athalya Brenner, University of Amsterdam  
*Tikva Frymer-Kensky's Studies in Bible and Feminist Criticism: An Assessment*

John T. Noble, Harvard University  
*Women as Israel and a Feminine David: Narrative Themes in the History of David's Rise and 2 Sam 6:20-23*

Lisbeth Fried, University of Michigan, Ann Arbor  
*The Concept of "Impure Birth" in Fifth-Century Athens and Judea*

Cornelia Wunsch, University of London  
*Caring for Women's Needs: Legal and Economic Realities in Sixth-Century (BCE) Babylonia*

☐ **Abstract**

## **Study of Judaism Section and SBL Biblical Law Section and SBL Women in the Biblical World Section**

Theme: *Looking for Hope: Feminist and Historical Studies in Memory of Tikva Frymer-Kensky*

This session has been organized in memory of Tikva Frymer-Kensky (1943-2006), who was Professor of Hebrew Bible and History of Judaism at the University of Chicago's Divinity School at the time of her death, having earlier taught at the Reconstructionist Rabbinical College and Wayne State University. She was the author of *In the Wake of the Goddesses: Women, Culture and the Biblical Transformation of Pagan Myth* (1992) and *Reading the Women of the Bible: A New Interpretation of Their Stories* (2002). Many of her articles were collected in *Studies in the Bible and Feminist Criticism* (2005), a volume in the Jewish Publication Society's esteemed Scholar of Distinction series. The panelists on this session will assess Frymer-Kensky's contribution to the fields of Biblical studies, feminist theology, and the study of antique religion, as well as reflect on her extensive influence by using her insights to ground their own scholarship.

**Tikva Frymer-Kensky's *Studies in Bible and Feminist Criticism: An Assessment***

Athalya Brenner, University of Amsterdam

*Studies in Bible and Feminist Criticism* is a selected collection of essays by Frymer-Kensky that have been first published in the last three decades. As such, and together with her "Introduction: A Retrospective," it maps the author's multifaceted career as a Bible scholar. This panelist will attempt to follow this map and assess several of the contributions made to the field by the late and lamented Frymer-Kensky.

**Women as Israel and a Feminine David: Narrative Themes in the History of David's Rise and 2 Sam 6:20-23**

John T. Noble, Harvard University

The books of Samuel have been understood in a variety of ways, but are they not first of all the stuff of Israel's public life, one version of history that describes the state's early days? If so, how can we account for the space and attention given to women in these public records? Simply put, what are all the females doing in the books of Samuel? Are they mere incidentals of the broader story, or may we find other functions, from literary, political, or theological points of view? Do women have some symbolic meaning in the books of Samuel? This paper addresses some of these important questions. Drawing on Tivka Frymer-Kensky's work on the narrative functions of women in the Hebrew Bible, I survey a few key passages from the "History of David's Rise" (HDR; 1 Sam 16:14 - 2 Sam 5:10), as well as 2 Sam 6:20-23, with a view to understanding a popular groundswell of women as supporters of David and stand-in representatives of Israel. The next section examines the extent of David's own identity in feminine terms, and his connection to the female supporters. Finally, I offer some conclusions about the effect of these literary themes in the HDR.

**The Concept of "Impure Birth" in Fifth-Century Athens and Judea**

Lisbeth Fried, University of Michigan, Ann Arbor

In a tribute to Tikva Frymer-Kensky, this paper examines the notion of "impure birth" in fifth century Judah and Athens and compares the legal rights of the foreigner, of foreign wives, and the inheritance rights of their offspring. The two situations have strange parallels. In the mid-fifth century Athens (451-450), Athenian citizens had suddenly to prove descent from an Athenian mother, as well as from an Athenian father. Five thousand Athenians were consequently struck from the citizenship rolls as being of "impure birth." Of these, some were put to death, others were exiled, others were allowed to live in Attica, but deprived of their rights. Confiscation of property and loss of life threatened those allowed to remain in Athens. Those who sued for their citizenship rights and lost their suit were executed. This paper seeks to understand this attitude, and asks if a common origin lies behind the Athenian citizenship laws and the attitudes toward foreign wives visible in Ezra-Nehemiah.

**Caring for Women's Needs: Legal and Economic Realities in Sixth-Century (BCE) Babylonia**

Cornelia Wunsch, University of London

This paper examines the evidence from Neo-Babylonian legal records dealing with women's

inheritance, maintenance, and claims to property. It looks at ways in which women were provided with income and support above and beyond their legal entitlement. Such provision could make use of cuneiform law's well-established framework for the transfer of property rights to real estate, prebends, and chattel under various circumstances and conditions. The paper also gives special attention to conditional and unconditional property transfers to married women for their own use (i.e., to be managed by them independently from their husbands) and to the position of foster children raised by women in wealthy households.

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**A19-309**

## **Theology and Religious Reflection Section**

**Monday - 4:00 pm-6:30 pm**  
**CC-30E**

Serene Jones, Yale University, Presiding

Theme: *Critical Responses to Empire and the Christian Tradition: New Readings of Classical Theologians*, Kwok Pui Lan, Don Compier, Joerg Rieger, eds. (Fortress Press, 2007)

Panelists:

Miguel A. De La Torre, Iliff School of Theology

Virginia Burrus, Drew University

M. Douglas Meeks, Vanderbilt University

Laurel C. Schneider, Chicago Theological Seminary

Responding:

Don H. Compier, Graceland University

Joerg Rieger, Southern Methodist University

Business Meeting:

Joerg Rieger, Southern Methodist University, Presiding

Kwok Pui Lan, Episcopal Divinity School, Presiding

**Abstract**

## **Theology and Religious Reflection Section**

Theme: *Critical Responses to Empire and the Christian Tradition: New Readings of Classical*

Theologians, *Kwok Pui Lan, Don Compier, Joerg Rieger, eds. (Fortress Press, 2007)*

September 11, 2001 and the so-called “war against terrorism” has reminded American churches and the wider public of the growing need to wrestle with questions about the global responsibilities of the United States and American imperialism. While scholars in religion and the Bible have engaged in rigorous debates on the relations among religion, the Bible, and empire, theologians have been slower in responding to critical challenges posted by the neoliberal economy, empire expansion, war and violence, and escalating militarism. This panel will critically assess the contributions of *Empire and the Christian Tradition: New Readings of Classical Theologians*, an anthology that seeks to scrutinize classical theological writings through two millennia in their particular historical and theological contexts from the perspectives of empire, globalization, and colonialism and its aftermath.

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**A19-310**

## **Women and Religion Section**

☐ **Monday - 4:00 pm-6:30 pm**  
**MM-Torrey 3**

Rosetta E. Ross, Spelman College, Presiding

Theme: *Making the Gaze: Women as Subjects of Faith in Film and Art*

Beverly Lucas, Arizona State University  
*Conjured Realities: Depicting Wiccan Women in Film*

Sarah Lapenta, Fuller Theological Seminary  
*A New Medium: Latin American Women as Artists in Conflict Transformation*

Sara Jaye Hart, Boston University  
*Redeeming the Gaze: The Female Artist's Iconic Potential in the Novels of Don DeLillo*

Julius Nam, Loma Linda University  
*Faith, Family, and Fundamentalism: Gilmore Girls and the Korean Christian Woman*

Melissa Conroy, Muskingum College  
*Watching Eve and Mary: Contemporary Cinema Rewrites Woman*

Jodi Eichler-Levine, University of Wisconsin, Oshkosh  
*Crafting into the Mysteries: Textile Spirituality and the Production of Domestic Religion*

☐ **Abstract**

## **Women and Religion Section**

Theme: *Making the Gaze: Women as Subjects of Faith in Film and Art*

### **Conjured Realities: Depicting Wiccan Women in Film**

Beverly Lucas, Arizona State University

This paper will focus on one example where women and religion are shown in popular films to have constructed and reinforced a Protestant patriarchal narrative regarding women's roles in religion. I follow David Chidester's idea in *Authentic Fakes* that "the secular and commercial productions of Hollywood films have played a powerful role in shaping public perceptions of religion" (Chidester 30) for my analysis of two contemporary American films. While we might expect this theme to appear in scripts where Protestant Christianity is the tradition in question, these films are unique because they depict a religious tradition noted for its matriarchal roots. The films *The Craft* (1997) and *Practical Magic* (1998) utilize Wicca to construct an image of women and religion that implicitly issues normative statements regarding women and religion and what "true" religion is. Extrapolating from this one discussion, a larger picture emerges about women and religion in popular media.

### **A New Medium: Latin American Women as Artists in Conflict Transformation**

Sarah Lapenta, Fuller Theological Seminary

Women as artists offer invaluable models for conflict transformation through visual art, including performance and installation art, particularly where women's voices are rarely welcomed. Though largely missing from textbooks and political spheres of influence, these women are engaging cultural, social, inter-personal, and inner-personal types of conflict through creative, nonviolent means that move toward increased justice. This paper will examine the roles of women in conflict transformation by drawing upon the following four case studies sparked by Latin American women's artistic voices: Claudia Bernardi's art group Tamoanchan, The Women For Life Movement in Chile, Judy Baca's murals in Los Angeles, and the work of Cuban-American Ana Mendieta. Additionally, their symbolic nonviolent actions will be compared and contrasted, including their religious frameworks and use of the body as a guiding metaphor. Finally, possible ways of learning from these women as role models in peace-making and conflict transformation will be suggested.

### **Redeeming the Gaze: The Female Artist's Iconic Potential in the Novels of Don DeLillo**

Sara Jaye Hart, Boston University

This presentation seeks to revitalize the political contributions of Laura Mulvey's 1975 essay, "Visual Pleasure and Narrative Cinema," by considering the potentially redemptive impact of iconophile theology on our understanding of and relation to the images which pervade our environment and target our self-definition. After introducing three characters, all female artists, who redefine their narrative passivity by claiming control of the "male gaze," I will offer a reading of their spectacular development that reconsiders one of Mulvey's terms, shifting the focus of her critique. For Mulvey, women in cinema play the role of the "icon, displayed for the gaze and enjoyment of men." This "icon" is a lifeless, flat recipient of

however degraded a devotion -- not the only, surely not the richest meaning "icon" carries. This presentation suggests that DeLillo's female artists' subversive engagement of the image can be understood positively in terms of Iconophile Theology.

### **Faith, Family, and Fundamentalism: *Gilmore Girls* and the Korean Christian Woman**

Julius Nam, Loma Linda University

*Gilmore Girls*, a popular drama on the CW channel, features prominently an Asian Christian mother-daughter duo as supporting characters. Mrs. Kim and her daughter, Lane, are Korean Seventh-day Adventists who live in the fictional town of Stars Hollow, Connecticut. Mrs. Kim is a first-generation immigrant whose uber-fundamentalist religiosity is often used as comic relief. Lane is a rebellious teenager who does not share mother's piety. This paper examines *Gilmore Girls*' portrayal of the Kims and provides an analysis of what that portrayal shows concerning (1) the American public's view of fundamentalist Christianity in general and of Seventh-day Adventism in particular, (2) faith transmission in a fundamentalist household, (3) culture transmission in an Asian/Korean, household, (4) the role of religion vis-a-vis civic life, (5) the relationship between the second-generation's cultural assimilation and first-generation's loyalty to religion, and (5) the role of women as primary transmitters of faith, values, and culture.

### **Watching Eve and Mary: Contemporary Cinema Rewrites Woman**

Melissa Conroy, Muskingum College

Contemporary cinema presents reworkings of Eve and Mary narratives where the tension between desiring and mothering is evident. Here I argue that modern narratives refuse to divide women into Eve and Mary. First I will examine Alice of *Eyes Wide Shut* who reconfigures female desire and critiques the traditional patriarchal view of women. Alice is shown to be both a virtuous mother and a desiring woman. I will also look at the character Kee of *Children of Men*. As a young, black immigrant, Kee offers hope in a futuristic world where pregnancy is no longer possible. Kee is Eve because she is the mother of humanity but at the same time she is Mary, pregnant in a manger. These stories, unlike narratives of Eve and Mary, motherhood and sexuality. Their stories critique the split between Eve and Mary and challenge the narrow limits of traditional religious constructions of women.

### **Crafting into the Mysteries: Textile Spirituality and the Production of Domestic Religion**

Jodi Eichler-Levine, University of Wisconsin, Oshkosh

In recent years, as knitting and other fiber arts have grown in popularity, the intersection between these practices and "traditional" religious experience has become more apparent and more complex, in part through the publication of numerous books on the spirituality of knitting, and through the formation of groups like the Shawl Ministry, a network of crafters who create, and pray over, shawls for people experiencing both trials and celebrations, as well as the Church of Craft, which "aims to create an environment where any and all acts of making have value to our humanness. I analyze the growth of "crafting spirituality" as a site of domestic religious practice, a practice that overlaps with more "public" roles of religion,

troubling this binary. I also examine the tropes of nostalgia for an imagined, idealized era of female domestic artistry and ever-present, quotidian religion that surround these practices and their representations.

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## **African Religions Group**

☐ **Monday - 4:00 pm-6:30 pm**  
**MM-Solana**

Bennetta Jules-Rosette, University of California, San Diego, Presiding

Theme: *Theology, Prophecy, and Power: The Material and Economic Dimensions of Religions in Africa*

Andrea M. Ng'weshemi, Dana College  
*Holiness and More: Social, Material, and Economic Well-being as Manifestation of Salvation in the East African Revival*

Robert M. Baum, University of Missouri  
*Prophetic Critiques of Underdevelopment: Alinesitoue Diatta and the Religious Critique of French Colonial Agricultural Schemes in Senegal*

Adam arap Chepkwony, Moi University  
*Cults, Politics, and Conflicts: Comparative Study of the House of Yahweh in Kenya and the Restoration of the Ten Commandments in Uganda*

Retief Muller, Princeton Theological Seminary, Kwandong University  
*Praying for Rain and Religious Hybridity in Southern Africa: On a Cross-border Pilgrimage with the Zion Christian Church*

Business Meeting:

Samuel K. Elolia, Emmanuel School of Religion, Presiding

☐ **Abstract**

## **African Religions Group**

Theme: *Theology, Prophecy, and Power: The Material and Economic Dimensions of Religions in Africa*

**Holiness and More: Social, Material, and Economic Well-being as Manifestation of Salvation in the East African Revival**

Andrea M. Ng'weshemi, Dana College

The East African Revival is perhaps the single major movement that has left an imprint on Christianity in the Great Lakes region. The Revival began in Rwanda in the 1930s and rapidly spread to the neighboring countries of Uganda, Kenya, Tanzania, Burundi and the Democratic Republic of Congo. As it swept through churches, it injected into them a spirit of renewal and holiness, stressed the urgency of commitment to the confession of faith, demanded high moral standards and good moral choices, righteousness, discipline and responsibility. It called on persons to abandon wicked ways and live better, healthy, productive lives. This paper seeks to establish the relation between these practical emphases of the Revival and its articulation of the faith, particularly its understanding of salvation. It is the submission of this paper that the revivalist practices and theology prompt the desire for perfectionism, and have social, material and economic implications.

**Prophetic Critiques of Underdevelopment: Alinesitoue Diatta and the Religious Critique of French Colonial Agricultural Schemes in Senegal**

Robert M. Baum, University of Missouri

This paper will explore the prophetic career of a woman named Alinesitoue Diatta, who claimed to receive direct revelation from the Diola supreme being, Emitai, during the period of Vichy rule in colonial Senegal. This paper examines her critique of French agricultural schemes of introducing high-yield, but delicate varieties of Asian rice to replace sturdier, but lower yield indigenous varieties which she said were created by Emitai. She also rejected the cash crop of peanuts, which led to the cutting down of forests and the abandonment of rice farming by men. She was arrested by the French in 1943, charged with resisting French colonial policies, and exiled to Timbuctiou, where she died of scurvy. She has inspired a number of other prophets, however, who have rejected other economic policies that would undermine Diola culture and foster bonds of dependency.

**Cults, Politics, and Conflicts: Comparative Study of the House of Yahweh in Kenya and the Restoration of the Ten Commandments in Uganda**

Adam arap Chepkwony, Moi University

In this paper I shall examine the origin and presence of the House of Yahweh in Kenya and the Restoration of the Ten Commandments cults in Uganda. I shall also analyze the motivating factors behind these cults as well as the mitigating factors behind the doomsday prophecy. The comparative study of these two sects shall unveil the violence and the conflicts instigated by the cults and design the role of politics and governments in protecting the citizen and yet at the same time allow its populace to practice their rights of freedom to worship. In conclusion, I shall suggest that the "end time prophecies" have created a lot of atrocities in the past and this should be minimized and detected in time to avoid violence and conflicts brought about by religion.

**Praying for Rain and Religious Hybridity in Southern Africa: On a Cross-border Pilgrimage with the Zion Christian Church**

Retief Muller, Princeton Theological Seminary, Kwandong University

In November, 2005, as part of field research for my dissertation, I accompanied members, numbering in their tens of thousands, of South Africa's Zion Christian Church on a cross-border pilgrimage to neighboring Botswana. The purpose of the pilgrimage was to "follow" the ZCC Bishop, Barnabas Lekganyane, in his quest to pray for rainfall in this drought-stricken country. In reference to this experience of participation-observation, the proposed paper will examine the question of hybridity between Christianity and African Traditional Religion as manifested by southern Africa's largest African Initiated Church, the ZCC, which increasingly exhibits a transnational appearance. It will particularly look to relate this question to the issue of alternative and/or multiple reference group formation, and the possible implications for nationhood.

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**A19-312**

### **Bonhoeffer: Theology and Social Analysis Group**

☐ **Monday - 4:00 pm-6:30 pm**  
**CC-26A**

Lori Brandt Hale, Augsburg College, Presiding

Theme: *Reading Scripture with Bonhoeffer*

Jens Zimmermann, Trinity Western University  
*Dietrich Bonhoeffer's Christological Hermeneutic*

Jessica Van Denend, Union Theological Seminary, New York  
*The Prison and the Psalms*

Responding:

Karl Jacobson, Union Theological Seminary and Presbyterian School of Christian Education

Business Meeting:

Lisa Dahill, Trinity Lutheran Seminary, Presiding

☐ **Abstract**

### **Bonhoeffer: Theology and Social Analysis Group**

Theme: *Reading Scripture with Bonhoeffer*

In this last year of annual joint meetings of the AAR and SBL, conversation between

Bonhoeffer scholars and biblical exegetes around the question of Bonhoeffer's use of scripture seems most fitting. Papers in this session explore Bonhoeffer's understanding of the place of Jesus Christ in hermeneutics and exegesis as well as his substantial work in and with the Psalms during his time of imprisonment. Bonhoeffer's context and experiences figure prominently in the analysis of his reading of scripture. The contextual nature of this engagement is highlighted in a comparison between his experience of incarceration and that of selected contemporary women. In turn, the scriptural import of this work will be examined by a respondent specializing in Hebrew Scripture, particularly the Psalms.

### **Dietrich Bonhoeffer's Christological Hermeneutic**

Jens Zimmermann, Trinity Western University

This paper argues that Bonhoeffer's theological interpretation of the scriptures both in personal devotional reading and in the ecclesial context is founded on a Christological, incarnational hermeneutic. This Christological hermeneutic also provides an important link to his "religionless Christianity" which seeks to interpret the word in light of the question "who Christ is for us today?" As an examination of his exegetical practice will show, Bonhoeffer's theological exegesis in no way denies the importance of historical-critical reading and philological, socio-historical understanding of the biblical text. Yet Bonhoeffer already knew what is exciting an increasing number of biblical scholars in our time: exegesis itself must move from scholarship to encounter with the center of reality, to the Logos, the Word behind the word who links all of Bonhoeffer's central theological concepts -- his Christology, his ecclesiology, and his concept of realistic responsibility -- to a Christological, existential, and ecclesial hermeneutic.

### **The Prison and the Psalms**

Jessica Van Denend, Union Theological Seminary, New York

It is the experience of incarceration - its physicality and sensuality, its impacting reality - that creates some of the fascinating tensions present in Bonhoeffer's later work. It is also this experience that finds particular resonance, for Bonhoeffer, in the Book of Psalms. I argue that the psalms contain for Bonhoeffer, not only a comfort and solace of familiarity or a connection to a former time and to loved ones, but also a breadth of human experiences-- even paradoxical and conflicting experiences--that helped him make sense of the time he spent in prison. In this paper, along with such an examination of Bonhoeffer's use of the psalms in *Letters and Papers*, I also hold up reflections on the psalms by women currently incarcerated in America, under the premise that they, when attempting to understand what the Psalms might mean to someone in prison, are the natural conversation partners.

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**A19-313**

**Comparative Studies in Hinduisms and Judaisms Group and Comparative  
Theology Group**

☐ **Monday - 4:00 pm-6:30 pm**  
**MM-Del Mar**

Barbara A. Holdrege, University of California, Santa Barbara, Presiding

Theme: The Encyclopedia of Love in World Religions (*ABC-CLIO, 2007*): *A Panel Discussion*

Panelists:

Margaret R. Miles, Graduate Theological Union

Michael D. Swartz, Ohio State University

Kecia Ali, Boston University

Mario D'Amato, Rollins College

Joseph Runzo, Chapman University

Stephen G. Post, Case Western Reserve University

Responding:

Yudit K. Greenberg, Rollins College

Business Meeting:

Kathryn McClymond, Georgia State University, Presiding

☐ **Abstract**

**Comparative Studies in Hinduisms and Judaisms Group and Comparative Theology Group**

Theme: The Encyclopedia of Love in World Religions (*ABC-CLIO, 2007*): *A Panel Discussion*

This panel will discuss and review the *Encyclopedia of Love in World Religions* (ABC-CLIO, 2007), the first reference book on the subject of Love in Religions. The panelists represent the major five religions and address the scope, objectives and methodologies of the manuscript.



**A19-314**

## **Critical Theory and Discourses on Religion Group**

☐ **Monday - 4:00 pm-6:30 pm**  
**MM-Torrance**

Ann Taves, University of California, Santa Barbara, Presiding

Theme: *Critical Evaluations of Thomas Tweed's Crossing and Dwelling: A Theory of Religion*

Kim Knott, University of Leeds  
*Spatial Theory and Spatial Methodology, Their Relationship and Application: An Engagement with Thomas Tweed's Theory of Crossing and Dwelling*

Manuel Vasquez, University of Florida  
*Of Flows, Landscapes, and Networks: Tropes in the Study of Religion and Space*

Aaron W. Hughes, University of Calgary  
*Crossing, Dwelling, and a Wandering Jew*

Finbarr Curtis, California State University, Fresno  
*No Universalizing Deductive-Nomological Explanations, Please, We're Irish: A Response to Thomas A. Tweed's Crossing and Dwelling*

Responding:

Thomas A. Tweed, University of North Carolina, Chapel Hill

Business Meeting:

Steven Engler, Mount Royal College, Pontifícia Universidade Católica, São Paulo, Presiding

☐ **Abstract**

## **Critical Theory and Discourses on Religion Group**

Theme: *Critical Evaluations of Thomas Tweed's Crossing and Dwelling: A Theory of Religion*

This session offers four critical evaluations of Thomas Tweed's book, *Crossing and Dwelling: A Theory of Religion*, along with a response by Tweed. This book is one of the most important recent contributions to theory of religion. Tweed suggests, "Religions are confluences of organic-cultural flows that intensify joy and confront suffering by drawing on human and suprahuman forces to make homes and cross boundaries." The papers in this session confront Tweed's theory with specific cases in order to evaluate its merits.

**Spatial Theory and Spatial Methodology, Their Relationship and Application: An**

## **Engagement with Thomas Tweed's Theory of Crossing and Dwelling**

Kim Knott, University of Leeds

My aim is to consider further the relationship between theory and methodology in the study of religion by engaging Thomas Tweed's theory of "crossing and dwelling" with Kim Knott's spatial methodology. The former, developed from field study of Cuban Catholics in Miami, invites testing on non-diasporic as well as other transnational religious cases. The latter, an analytical approach developed to interrogate the location of religion, particularly in ostensibly secular contexts, similarly invites new applications. What happens if the two are brought together to examine particular cases? Taking their own examples – the diasporic religion of Cuban migrants, and religious, secular and post-secular conceptions of the left hand – I apply Tweed's theory and Knott's methodology, and evaluate their scope and adequacy for illuminating the other's case. Do the two cohere, or are there hidden tensions which emerge on further investigation? Does a spatial theory of religion require a spatial methodology?

## **Of Flows, Landscapes, and Networks: Tropes in the Study of Religion and Space**

Manuel Vasquez, University of Florida

This paper assesses the strengths and weaknesses of various tropes in the study religion and space. In particular, I focus on three clusters of tropes: (i) "hydraulic" metaphors such as flows, currents, and streams; (ii) spatial terms, including landscapes, maps, territories, and fields; and (iii) models of relationality and connectivity such as networks, webs, and pathways. Thomas Tweed's *Crossing and Dwelling* offers a fruitful synthesis of these tropes. However, Tweed underplays the third cluster of tropes, claiming that hydraulic metaphors are "better than networks for cultural analysis". This move opens him to an excessively fluid understanding of religion that fails to capture its entwinement with widespread power asymmetries. As a corrective, I reconceptualize the notion of networks in conversation with recent developments in the sociology of transnationalism, globalization, and neo-imperialism as well as ecology and the neurosciences.

## **Crossing, Dwelling, and a Wandering Jew**

Aaron W. Hughes, University of Calgary

Tweed attempts to construct a theory of religion that will explain his own data and can also be of use to those working with other data in different spatial and temporal contexts. Although he certainly does an excellent job with the former, this presentation will test the limits of the latter by examining another diaspora religion, in fact probably the diaspora religion par excellence, that of Judaism. My presentation will proffer a thick description of a local minyan in Calgary. Certainly one crosses a threshold, but once inside there is little conscious fondness for Jerusalem, nor is there any attempt to move, migrate, flow, or travel across anything. Moreover, if one arrives at the house and finds that there are already enough people here to form the minyan, more often than not one just goes home. Obligation to Jewish community thus trumps any generic terms that imply "crossing" or "dwelling."

## **No Universalizing Deductive-Nomological Explanations, Please, We're Irish: A**

## **Response to Thomas A. Tweed's *Crossing and Dwelling***

Finbarr Curtis, California State University, Fresno

Thomas Tweed identifies his own positionality, both as an academic and as a “middle-aged, middle-class, Philadelphia-born white guy of Irish Catholic descent,” as a simultaneous limit and a resource for his study of religion. Following this, he finds that universalizing explanations fail to recognize the subjective character of scholarship and the objective fluidity of religious phenomena. But while *Crossing and Dwelling* is a thoughtful and insightful methodological treatise that is bound to encourage greater conceptual depth and complexity in historical and ethnographic accounts of religion, Tweed's desire to develop a theory that is open to so many different dimensions of religious experience also limits his argument's explanatory power. This is not necessarily a flaw in that Tweed is not attempting to develop an explanatory model, but it does provoke the question of what is the purpose of theory in study of religion.

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**A19-315**

### **Feminist Theory and Religious Reflection Group**

☐ **Monday - 4:00 pm-6:30 pm**  
**GH-Del Mar**

Rosemary P. Carbine, College of the Holy Cross, Presiding

Theme: *Rethinking Power and Passion*

Noelle Vahanian, Lebanon Valley College

*Counting Weakness, Countering Power: The Theopolitics of Catherine Keller*

Inese Radzins, Pacific School of Religion

*Simone Weil's "Chorology": An Aesthetic Rethinking of Creation*

William Robert, Syracuse University

*Tragedy Makes the Difference*

Kent Brintnall, Emory University

*Paradoxes and Parodies of Masculinity: Action Heroes, Crucified Gods, and Feminist Possibilities for the Cross*

☐ **Abstract**

### **Feminist Theory and Religious Reflection Group**

Theme: *Rethinking Power and Passion*

## **Counting Weakness, Countering Power: The Theopolitics of Catherine Keller**

Noelle Vahanian, Lebanon Valley College

What is a feminist approach to the question of God's power, and is any approach that does not identify itself either in whole or in part as feminist thereby complicit in phallogocentrism? In order to address this question, this paper will compare and contrast Catherine Keller's reconception of God's power as weakness with Gianni Vattimo's weak ontology and John Caputo's weak theology. The difference is twofold: First, whereas both Caputo and Vattimo come to their conceptualization of the weakness of God through philosophy, Keller's point of departure and abiding concern is deeply theological. Second, and this is the main point of distinction, Keller brings a sensitivity and fundamental commitment to feminist concerns. Rather than simply offering a reversal of the hierarchy between power and weakness, and thus remaining fundamentally an essentialist oppositional discourse, Keller creates a genuinely counter-apocalyptic theology.

## **Simone Weil's "Chorology": An Aesthetic Rethinking of Creation**

Inese Radzins, Pacific School of Religion

This paper will explore Simone Weil's chorology as an alternative genre for understanding creation. I will show how Weil's appropriation of this Platonic category—much like current feminist and post-modernist thinking—challenges traditional models of creation, which are typically grounded in dualistic structures. I contend that Weil's interpretation of chora disrupts the modern metaphysics of representation: instead of assuming a subject that posits the world or represents it to itself as an object, Weil reinscribes the world within an indeterminate or non-representational space of chora. This chorology opens thought toward the indeterminate, maternal, mysterious and inspirational movements that constitute creation and that are, in Kristeva's terms, outside the process of signification. Weil's chora reveals a creation that can only be contemplated aesthetically, rather than thought conceptually.

## **Tragedy Makes the Difference**

William Robert, Syracuse University

The relation of religion and tragedy is often effaced in Christian contexts that consider the Incarnation and Passion as dialectical moments sublated in the Resurrection. This paper instead finds in tragedy a constructive resource for feminist religious thought. It does so by turning to Simone Weil, whose tragic Christianity is marked by the corporeality, suffering, and death of God. Weil locates the kinship of the human and the divine in mortality, intertwining the mystical and the tragic. This unfolds hermeneutic possibilities for rereading the writings of Luce Irigaray. Considering Irigaray's feminine Christ vis-à-vis Weil's tragic Christ allows for a revisioning of feminine mystical experiences of passion that touch mortality and jouissance. By reading Weil and Irigaray together, this paper proffers a reevaluation of Irigaray's thought that revitalizes it as a resource for feminist religious reflection and points to the difference that tragedy can make in such reflections.

## **Paradoxes and Parodies of Masculinity: Action Heroes, Crucified Gods, and Feminist Possibilities for the Cross**

Kent Brintnall, Emory University

By reading Christianity's crucifixion-resurrection narrative in light of feminist scholarship on action films and male masochism, this paper explores both the progressive, feminist potential of the crucifixion and the potential gender problems related to the resurrection. The paper also demonstrates the importance of visual culture as a resource for feminist theology and the importance of masculinity as a topic for feminist theological analysis.

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**A19-316**

## **Korean Religions Group**

☐ **Monday - 4:00 pm-6:30 pm**  
**GH-Gibbons**

Miriam Levering, University of Tennessee, Knoxville, Presiding

Theme: *Korean Contributions to Neo-Confucianism*

Chan Lee, University of Hawai'i, Manoa

*Reflections of Human Nature -- Korean Transformation of Zhu Xi's Neo-Confucianism*

Suk Choi, Towson University

*A Reflection on the Four-Seven Debate in Korean Neo-Confucianism*

Edward Y.J. Chung, University of Prince Edward Island

*Yi T'oegye on the Problem of "Evil" and Self-Transcendence in Neo-Confucianism: A Creative Korean Interpretation*

Responding:

Joseph Adler, Kenyon College

John I. Goulde, Sweet Briar College

☐ **Abstract**

## **Korean Religions Group**

Theme: *Korean Contributions to Neo-Confucianism*

Although Chinese Confucianism had been adopted in the Korean peninsula as early as the fourth century, it was not until the adoption of Neo-Confucian orthodoxy during the Choson Period (1392-1910) that Korean scholars began to develop their own analyses of key Confucian philosophical and anthropological concepts. This panel will examine how Korean scholars of the Choson Period transformed Zhuxi's Neo-Confucianism by enunciating new

understandings of human nature, virtues and emotions, and the problem of evil.

### **Reflections of Human Nature -- Korean Transformation of Zhu Xi's Neo-Confucianism**

Chan Lee, University of Hawai'i, Manoa

This paper examines the debate on human nature executed by Korean neo-Confucians in order to explore how human nature has been morally and religiously developed in the Confucian tradition by reconstructing the significance of self-cultivation in light of attentiveness and sincerity. Through the understanding of dispositions of mind – the state of having yet to arise – Zhu Xi suggested that we should acknowledge a substantial inwardness of the mind, which can be conceived as an ethical ground of human actions. Zhu's views of human nature allowed Korean followers to participate in the debate of how to define human nature in understanding of axiological actions. An examination of the debate will shed light on one of the oldest issues in philosophical anthropology: Are humans innately good?

### **A Reflection on the Four-Seven Debate in Korean Neo-Confucianism**

Suk Choi, Towson University

The "Four-Seven" debate has been regarded as one of the most challenging controversies not only in the history of Korean Neo-Confucianism, but also in the whole East Asian Neo-Confucian tradition. The debate covers diverse philosophical notions such as human nature, *i/li*, *ki/ch'i*, self-cultivation, etc., and thus demands a comprehensive and critical understanding of Neo-Confucianism in general. Recent discussions on the debate do not fully enough examine the question of how much this debate is relevant to our lives or to the contemporary discussions of emotions. In this paper, I will first explore the metaphysical, moral, and psychological implications of the distinction between the Four and the Seven in Chu Hsi and the Four-Seven debate, and demonstrate that this debate is not simply a textual discussion. Second, I will be especially concerned to show that the Four-Seven debate should be re-examined in terms of the contemporary discussions of emotions.

### **Yi T'oegye on the Problem of "Evil" and Self-Transcendence in Neo-Confucianism: A Creative Korean Interpretation**

Edward Y.J. Chung, University of Prince Edward Island

One of the problematic concepts in Neo-Confucianism is "evil." Yi T'oegye (1501-1570), an eminent Korean thinker, made a great contribution to the tradition of Confucius, Mencius, and Chu Hsi that has been criticized for being highly optimistic about human nature. This paper presents T'oegye's interpretation of evil and its significance for the Confucian ethics of self-transcendence. By using a textual and interpretive approach, it examines his major philosophical essays and letters, biographical accounts, Chasong nok (Records of self-reflection), etc. I discuss his thesis that evil is caused by various physical dispositions, psychological cravings, and external factors. Regarding spiritual self-cultivation, special attention is given to: "transcending selfish desires"; "following Heaven's Principle"; and "becoming a sage." The paper concludes by considering some relevant questions; e.g., What's uniquely "Korean" about T'oegye's thought, and how does it enhance Neo-Confucianism in a "religious" way? Further reflections are addressed from a standpoint of comparative religious



**A19-317**

**Law, Religion, and Culture Group**

**Monday - 4:00 pm-6:30 pm**  
**CC-22**

Winnifred Sullivan, State University of New York, Buffalo, Presiding

Theme: *Contemporary Intersections of Law and Religion around the World*

Thomas Borchert, University of Vermont

*“Normal Religion,” “Feudal Superstition,” and “Evil Cults”: The Consequences of Official Discourse on Religion in Reform Era China*

Craig Danielson, University of Virginia

*Sanatanist and Saffron: Temples, Secularism, and Hindu Nation Building*

Tiffany Hodge, Emory University

*Law Outside of the State: Religion, Culture, and Village Courts in Bangladesh*

Olga Kazmina, Moscow State University

*Russian Orthodox Church and the Issues of Identity, Law, and Human Rights in Contemporary Russia*

Shea McManus, City University of New York

*Religion, Ethics, and the Conflict over Legal Reform in Morocco*

Responding:

Natalie B. Dohrmann, University of Pennsylvania

Business Meeting:

Robert A. Yelle, University of Memphis, Presiding

**Abstract**

**Law, Religion, and Culture Group**

Theme: *Contemporary Intersections of Law and Religion around the World*

**“Normal Religion,” “Feudal Superstition,” and “Evil Cults”: The Consequences of**

## **Official Discourse on Religion in Reform Era China**

Thomas Borchert, University of Vermont

Since the establishment of the People's Republic of China in the middle of the twentieth century, religious communities have been heavily monitored and controlled by the communist Chinese state. Despite this effort to control religious actors, and the sometimes oppressive excesses of the Chinese state, I would argue that the Chinese state's discourse and policy on religion is largely in-line with international norms. In this paper, I will examine the official discourse on religion since the 1980s, and in particular how the crisis brought about by the conflict between the Chinese state and the Falun Gong in the late 1990s precipitated a shift in this discourse. Paradoxically, I suggest that while the Falun Gong crisis resulted in increased surveillance of religious groups over the short term, over the last several years it has expanded the range of social action for the practitioners of what the state terms "legitimate religions."

## **Sanatanist and Saffron: Temples, Secularism, and Hindu Nation Building**

Craig Danielson, University of Virginia

This paper examines the Hindu nationalist state government's majoritarian religious mobilization, ethical-legal discourses, and capital investment in Rajasthan, India. I will investigate the Bharatiya Janata Party (BJP) state government's policy of taxpayer-funded renovation of Hindu temples, and only Hindu temples, in the context of a broader Hindu nationalist culture (Sanatana dharm, "traditionalism") and the Indian government's complex "secularism" policy. Nationalist thought views temples as a metaphor for and an indexical sign indicating the status of the Hindu nation. These temple investments are part of a conservative revolution that, through temple privatization and renovation, consolidates a particular type of Hindu nationalist counter-polity that serves as a base to challenge the ethical and legal foundations of the secular Indian state. The state government considers this program legitimate and necessary despite the fact that the policy may violate the "secular" Indian Constitution.

## **Law Outside of the State: Religion, Culture, and Village Courts in Bangladesh**

Tiffany Hodge, Emory University

Village procedures of disputation and adjudication in the majority-Muslim country of Bangladesh have long existed alongside the state-sponsored legal codes. Several anthropologists have examined legal cases brought before village councils, but have framed such disputes in terms of class, community affiliation, and culture; rarely are such cases carefully considered with respect to religion, religious authority, and the relationship between text and practice. Conversely, discussions about Muslim law in the urban centers are based on textual sources and reform at the state level. In proposing a different anthropological project that does not separate religion and culture along the lines of text and practice, I examine several cases and emphasize the ways in which the non-state legal process shares in the production of religious selves and the articulation of religious values. I also argue that the analysis of this process helps us to counter notions of Islamic law as fixed and inflexible.

## **Russian Orthodox Church and the Issues of Identity, Law, and Human Rights in Contemporary Russia**

Olga Kazmina, Moscow State University

Investigation of religious sphere in Russia is impossible without the analysis of identity issues, which have influenced not only the Church's documents, but also the debates over religious legislation and the state's perception of religion. The paper considers the following key questions: What is religious identity in Russia? How is it connected with other types of cultural collective identity? How did identity issues impact religious legislation? How do they foster the perception of religion in the legal acts? How was the discourse over religious legislation influenced by the conception of human rights? What is the essence of the Russian Orthodox Church's Declaration on human rights? Why was it adopted only in 2006? What is the Church's perception of the idea of human rights?

## **Religion, Ethics, and the Conflict over Legal Reform in Morocco**

Shea McManus, City University of New York

This paper discusses the conflict over family law reform in Morocco. The Moroccan family law was codified in the Mudawwana in 1957-1958. In 2004, it was redrafted into what is now considered to be one of the most liberally progressive versions of family law in the region. I analyze the concepts, projects, and rationalities embedded in these reforms in relation to those of colonial power, paying particular attention to the ongoing separation and transformation of law, ethics, religion, and politics. I also examine the opposition to these reconfigurations being articulated by Abdessalam Yassine, the leader of the largest Islamist movement in Morocco. I argue that both his critique of the modern state and its categories and his call for a return to the conception of ethics found in the classical sharī'a must be seen as part of an evolving Islamic tradition interacting with modern political forms, strategies, and technologies.

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**A19-318**

## **Mysticism Group and Tantric Studies Group**

☐ **Monday - 4:00 pm-6:30 pm**  
**CC-31B**

Vesna Wallace, University of California, Santa Barbara, Presiding

Theme: *The Divinized Body and Mystical Experience in Hindu and Buddhist Tantra*

Frederick M. Smith, University of Iowa  
*Yoga, Tantra, and Avimukta*

David Gray, Santa Clara University  
*Experiencing the Single Savor: Divinizing the Body and the Senses in Tantric Buddhist*

## *Meditation*

John Nemeč, University of Virginia

*Divinity and Perceptual Experience: Somānanda's Śivadr̥ṣṭi as an Argument against the Buddhist Logicians*

Paul E. Muller-Ortega, University of Rochester

*Idam Sarvam Aham, "All This I Am!": Aspects of Extroversive Mysticism in the Śaiva Tantric Soteriology of Abhinavagupta*

Responding:

Ronald M. Davidson, Fairfield University

### **Abstract**

## **Mysticism Group and Tantric Studies Group**

Theme: *The Divinized Body and Mystical Experience in Hindu and Buddhist Tantra*

The purpose of this paper panel is to explore what the study of Hindu and Buddhist tantra can offer to the study of mysticism, and in particular to examine the peculiarly “mystical” view of the body articulated by various forms of Indian tantrism. The four papers presented here all explore the implications of religious systems that understand the individual practitioner to be a divinity, and they attempt to answer the following question: Given that divinity is neither a transient nor un-embodied state of being in Hindu and Buddhist tantra, what does such a theory of an embodied, divine practitioner say about mysticism and mystical states? Papers will include such themes as the spiritual senses, altered perception, and the nature of the subtle body.

### **Yoga, Tantra, and Avimukta**

Frederick M. Smith, University of Iowa

In this paper I will address the problem of the internal alignment of energy centers in Yogic and Tantric texts. I will proceed by identifying early occurrences of terms that later became standard for energy centers or cakras, and will end up with a discussion of a little-known term, avimukta, that reflects a more widespread knowledge of esoteric physiology than has generally been recognized. This term embeds a riddle that can be unpacked only by resorting to early notions of pilgrimage that were internalized in a process resembling a tantric or yogic journey. What I want to suggest is that evidence for notions of “tantric physiology” is not limited to tantric texts, second millennium Ayurvedic texts, and late Śaiva Puranas, but is found outside the usual range of Yoga textuality and with semantic associations beyond even the most esoteric visions of internal physiology.

## **Experiencing the Single Savor: Divinizing the Body and the Senses in Tantric Buddhist Meditation**

David Gray, Santa Clara University

This essay will examine a Buddhist mystical tradition of meditative practice that was heavily influenced by closely Shaiva Hindu practices, namely the practice of the “body mandala” found in the *Cakrasamvara Tantra* and related literature. In this tradition, the meditator identifies her or his body with the “triple wheel” mandala of the *Cakrasamvara Tantra*, which is understood to pervade the “triple world,” the cosmos as understood in traditional Indian thought. In this practice, the mandala deities are envisioned pervading one’s body and its constituent elements. It involves visualizations of one’s sense powers and their sense objects as male and female deities, respectively. All sensations are reconceived as the union of these male and female deities, resulting in the experience of non-dual bliss, the blissful experience of all of reality as a single savor (ekarasa).

### **Divinity and Perceptual Experience: Somānanda's *Śivadṛṣṭi* as an Argument against the Buddhist Logicians**

John Nemeč, University of Virginia

In this paper, I suggest that the dichotomy between mundane and extraordinary experience, implicit in the range of scholarly treatments of mysticism and mystical experience, is precisely the position opposed by the non-dual, Tantric Śaivas of Kashmir—in particular the Pratyabhijñā or “Recognition School” as represented by Somānanda, the school’s founder, and Utpaladeva, his disciple and commentator. Identifying the individual practitioner with Śiva, Somānanda describes the equanimity (sāmarasya) of Śiva’s powers of intention (icchā), cognition (jñāna) and action (kriyā) in any state of awareness. To prove as much, these Pratyabhijñā thinkers employ philosophical arguments that are significantly indebted (and vehemently opposed) to the theory of perception presented by the Buddhist Logicians, in particular by Dharmakīrti. The consequence of this view is a theory that posits the full divinity (and mystical force) of even quotidian experience.

### **Idam Sarvam Aham, "All This I Am!": Aspects of Extroversive Mysticism in the Śaiva Tantric Soteriology of Abhinavagupta**

Paul E. Muller-Ortega, University of Rochester

This essay reappropriates the category of “extroversive mysticism” as a useful lens to understand forms of attainment found in medieval Śaiva Tantra. Here a central innovation elevates various outwardly enfolding, world-encompassing states of mystical attainment. By reading passages in Abhinavagupta's (tenth-eleventh century Kashmir) encyclopedic *Tantralokā* (*Light on the Tantras*) and in its digest, the *Tantrasara*, specific valences in the Tantric inflection of this extroversive mysticism may be discerned. Such a vision cuts through every form of separative constriction to reveal a core of unbounded consciousness as the reality of the perceived object, the jñeya-tattva. Preceding ideas in the Classical Yoga of an ascending and inwardly enclosing form of mysticism give way to notions of descent and of the disclosive encompassment of all exteriority by the nondual absolute.



## **Pragmatism and Empiricism in American Religious Thought Group**

☐ **Monday - 4:00 pm-6:30 pm**  
**MM-Columbia 1**

Eddie S. Glaude, Princeton University, Presiding

Theme: *Pragmatism Reconsidered*

Jason N. Blum, University of Pennsylvania  
*"Knowing" Mystical Experience: Critiquing Epistemological Theory in the Analysis of Mysticism*

Michael Raposa, Lehigh University  
*Troubled Diversities, Multiple Identities, and the Relevance of Royce: What Makes a Community Worth Caring About?*

Andrew Fiala, California State University, Fresno  
*Militant Atheism, Pragmatism, and the God-shaped Hole*

Responding:

Beth Eddy, Central Michigan University

Business Meeting:

David Lamberth, Harvard University, Presiding  
Eddie S. Glaude, Princeton University, Presiding

☐ **Abstract**

### **Pragmatism and Empiricism in American Religious Thought Group**

Theme: *Pragmatism Reconsidered*

#### **"Knowing" Mystical Experience: Critiquing Epistemological Theory in the Analysis of Mysticism**

Jason N. Blum, University of Pennsylvania

Modern epistemology exerts powerful influence over contemporary analyses of mystical experience. This influence is prominent enough that analyses of mystic texts are often controlled by the epistemological theories to which scholars adhere. In this paper, I argue that these epistemological commitments distract scholars from more productive methods of interpreting mystics' experiential accounts. These accounts often describe experiences whose nature contradicts the assumptions of modern epistemology. However, scholars have usually interpreted such accounts through the lens of modern epistemology, thereby denying the

purported nature of these experiential reports. Extrapolating on an insight suggested in Matthew Bagger's *Religious Experience, Justification, and History*, I argue that awareness of the historically-defined nature of belief and theory demands greater critical reflection on the role of theory in analysis of mystic texts. I ultimately suggest that interpretive methods that are too strongly controlled by epistemological theory can misconstrue the experiential accounts they are meant to interpret.

### **Troubled Diversities, Multiple Identities, and the Relevance of Royce: What Makes a Community Worth Caring About?**

Michael Raposa, Lehigh University

Why should we care about creating diverse communities? I begin my paper by reviewing Walter Benn Michaels' recent critique of the rhetoric of diversity as a dangerous masking of the economic inequalities that plague our colleges and universities. I balance his account against the one supplied by Amartya Sen of the need to recognize and preserve the fact that person's do indeed form complex, multiple identities. But the bulk of my paper is devoted to the task of explicating and adapting some of Josiah Royce's ideas. These ideas are woven into a philosophically subtle account of what constitutes a genuine community, moreover, of what it is about such communities that we ought especially to value. I want to adapt his ideas for the purposes of contemporary discussion, demonstrating their relevance not only to the consideration of diversity in higher education but to the general topic of religious pluralism as well.

### **Militant Atheism, Pragmatism, and the God-shaped Hole**

Andrew Fiala, California State University, Fresno

This paper will address recent examples of militant atheism as found in the works of Sam Harris and Richard Dawkins. It will consider the sort of reply that theists like Maritain have made to such arguments: replies that describe atheism as deriving from a "God-shaped hole" in the human soul. The paper will argue that American pragmatism offers a middle path that avoids militant atheism without resorting to the trick of postulating a God-shaped hole. The paper will describe this middle path as found in the work of James, Dewey, and Rorty. It will further consider an outstanding problem that is seen in Rorty's recent work: how the pragmatist can remain critical of religious fundamentalism without becoming a militant atheist himself. The solution proposed is a better understanding of religion as a way of life and of the way that criticism proceeds by way of shared norms of inquiry.



**A19-320**

### **Religion and Popular Culture Group**

☐ **Monday - 4:00 pm-6:30 pm**  
**CC-20D**

Frances Flannery-Dailey, Hendrix College, Presiding

Theme: *Evolutionary Controversy and a Side of Pasta: The Flying Spaghetti Monster and the Subversive Function of Religious Parody*

Lucas Johnston, University of Florida

*Pirates Can Predict the Weather: The Flying Spaghetti Monster and the Nature of Truthiness*

Gavin Van Horn, University of Florida

*Noodling around with Religion: Carnival Play, Monstrous Humor, and the Noodly Master*

Alyssa Beall, Syracuse University

*A Pirate's Life for Me: Hacking Traditional Religion*

Samuel Snyder, University of Florida

*Holy Pasta and Authentic Sauce: The Flying Spaghetti Monster's Messy Implications for Theorizing Religion*

Responding:

David Chidester, University of Cape Town

Business Meeting:

Sarah McFarland Taylor, Northwestern University, Presiding

Richard J. Callahan, University of Missouri, Columbia, Presiding

**Abstract**

**Religion and Popular Culture Group**

Theme: *Evolutionary Controversy and a Side of Pasta: The Flying Spaghetti Monster and the Subversive Function of Religious Parody*

The role that religious understandings should play in the science classrooms of public schools has been particularly contentious in some parts of the United States, and has thus become a target for a recently invented pop culture phenomenon, the Flying Spaghetti Monster (FSM). Though many monsters may inspire terror or serve as scapegoats for psychological or cultural conflicts, monsters can also inspire laughter. This laughter may be no less subversive than terror, calling attention to and mischievously ridiculing mythic narratives, beliefs, and widespread cultural faiths that are held sacred. As “Pastafarians” (loyal followers of the FSM) pledge their religious allegiance to an alternative creation myth inspired by a tangled amalgam of noodles, they seek to confound those who believe metaphysical cosmologies should be actively taught in science classrooms alongside evolutionary theory, offering a potent example of how monstrous humor can be used as a popular tool of carnivalesque subversion.

## **Pirates Can Predict the Weather: The Flying Spaghetti Monster and the Nature of Truthiness**

Lucas Johnston, University of Florida

The controversy surrounding the decisions of the Kansas Board of Education to remove all mention of evolution from textbooks has garnered nation-wide media attention, with various talking heads and concerned citizens weighing in with their views on the role that religious understandings should play in the science classrooms of public schools. This contentious topic has generated an additional platform to discuss critical American cultural issues such as the separation of church and state, local versus federal control of public education, and notions of “good” and “bad” science. This paper examines the role of science as a source of authority in public policy discourse, as well as the role of religious myth in public education venues, and asks some questions about the boundaries of religious freedom in a democratic society – all items to which the Flying Spaghetti Monster playfully calls attention.

## **Noodling around with Religion: Carnival Play, Monstrous Humor, and the Noodly Master**

Gavin Van Horn, University of Florida

The didactic and subversive function of “monstrous” humor has long been an important element in political protest, art, literature, and holiday drama, and perhaps no one has contributed more insights about regenerative humor than literary critic Mikhail Bakhtin. Using Bakhtin’s analyses as a framework, I explore the ways in which, in a carnivalesque fashion, the Flying Spaghetti Monster elevates the low (the bodily, the material, the inorganic) to bring down the high (the sacred, the religiously dogmatic, the culturally authoritative). Like historical forms of popular subversion, the Flying Spaghetti Monster plays its monstrous role well, mixing physical and narrative categories in order to spotlight particular cultural and educational conventions that “Pastafarians” consider absurd. Such humor may perform a regenerative function, creating space for a democratic festival that can laugh in the face of authority (in this case, the forces represented by the Kansas Board of Education), if only temporarily.

## **A Pirate’s Life for Me: Hacking Traditional Religion**

Alyssa Beall, Syracuse University

When examining the Church of the Flying Spaghetti Monster, its Internet context cannot be ignored. In the case of this particular movement, the message is inseparable from the media. My paper will address two major ways in which the content and the context interact: first, I will look at how the Internet has contributed to the spread of the message. In the case of FSM, the web (and particularly blogs) function as the town criers of the religion. Second, I will examine how the context shapes the content – how the medium of technology affects the actual message of Pastafarianism. This necessarily will include a discussion of Open Source religions, and how they function to disrupt the traditional ideas of canon and authority.

## **Holy Pasta and Authentic Sauce: The Flying Spaghetti Monster’s Messy Implications for Theorizing Religion**

Samuel Snyder, University of Florida

According to Bobby Henderson, the creator of the Church of the Flying Spaghetti Monster, this newly formed and rapidly spreading faith of spaghetti worship is not a satire. The religion of “Pastafarianism” is a true religious faith, he maintains, as legitimate a religion as Christianity or any other “traditional world religion.” After explorations of Coca-Cola, baseball, Tupperware, and the proliferation of Internet religions, scholar of religion David Chidester dares scholars of religion to ask what happens when we take “fake” or “parody” religions such as these seriously. This paper accepts Chidester’s dare by exploring the implications, sometimes subversive, of emerging new religious phenomena such as the Church of the Flying Spaghetti Monster for contemporary understandings of religion. As Chidester says, is this religion real or fake, and what is the difference in both society and scholarship?

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**A19-321**

## **Religion, Holocaust, and Genocide Group**

☐ **Monday - 4:00 pm-6:30 pm**  
**CC-29A**

Laura S. Levitt, Temple University, Presiding

*Theme: A Dialogue on Audiovisual Testimony in Religious and Cultural Approaches to the Holocaust*

Panelists:

Doug Ballman, University of Southern California

Liora Gubkin, California State University, Bakersfield

Jaye A. Houston, University of La Verne

Gilya Gerda Schmidt, University of Tennessee, Knoxville

Deborah Hopper, University of Victoria

Amy Wlodarski, Dickinson College

Responding:

Oren Baruch Stier, Florida International University

## ☐ Abstract

### **Religion, Holocaust, and Genocide Group**

Theme: *A Dialogue on Audiovisual Testimony in Religious and Cultural Approaches to the Holocaust*

Panelists will address ethical, religious, and aesthetic issues posed by the increasing reliance on audiovisually recorded and archived survivor testimony of the Holocaust. Doug Ballman will introduce the audiovisual collection at the USC Shoah Foundation, its organization, and accessibility. Liora Gubkin, one of the few religious studies scholars who have made use of this archive, will discuss testimonial recollections of Passover in the camps. Jaye A. Houston will examine the impact of survivor testimony on family members, especially granddaughters' reactions to the testimony of their grandmothers. Gilya Gerda Schmidt will examine the Tennessee Holocaust Commission's exhibit of photographs of survivors and liberators and accompanying interview material. Finally, two musicologists, Deborah Hopper and Amy Wlodarski, will discuss the inclusion of survivor testimony in the music of Steve Reich and the role of cultural creativity in transmitting archived testimony of survivors of the Holocaust.

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**A19-322**

### **Religion, Politics, and the State Group**

☐ **Monday - 4:00 pm-6:30 pm**  
**CC-28A**

Andrew Murphy, Valparaiso University, Presiding

Theme: *US Foreign Policy and Policies Abroad*

Robert O. Smith, Baylor University

*Not So Concerned about Justice: Evangelical Christian Zionism and US Middle East Policy*

Matthew Bagot, Spring Hill College

*A Catholic Foreign Policy and the War on Terror: The Case for Murray*

Ed Waggoner, Yale University

*Toward a "Christian Left" in American Foreign Policy*

Stephen William Martin, The King's University College

*Civic Sacrament and Social Imaginaries in Transition: The Case of the South African Churches and the Truth and Reconciliation Commission*

James I. Higginbotham, Earlham School of Religion  
*Protestant Churches in China: Beyond Accommodation and Separatism*

☐ **Abstract**

**Religion, Politics, and the State Group**

Theme: *US Foreign Policy and Policies Abroad*

**Not So Concerned about Justice: Evangelical Christian Zionism and US Middle East Policy**

Robert O. Smith, Baylor University

Evangelical Christian Zionism has an ambivalent relationship with state authority. The movement's central policy concern is the promotion and maintenance of the "special relationship" shared between the United States and the State of Israel. Although it has a strong political character, Christian Zionism is guided more by theological conviction than political expediency. Representatives of the movement are therefore willing to speak out strongly against government policies they feel incompatible with their ultimate concern. The net effect of Christian Zionist criticisms of recent U.S. and Israeli policies has been the promotion of militarism and expansionism, including the maintenance of hegemony for both the United States and the State of Israel.

**A Catholic Foreign Policy and the War on Terror: The Case for Murray**

Matthew Bagot, Spring Hill College

This paper explores the possible contribution of Catholic theologian, John Courtney Murray, S.J. (1904-1967) to current American foreign policy. It is a response to Walter Russell Meade's article "God's Country?" (*Foreign Affairs* September/October 2006), in which Meade describes the growing influence of Protestant evangelicals on the questions of humanitarian and human rights policies and American support for Israel. The paper first presents Murray's conception of the international community as a natural society with its own good that needs to be organized accordingly. It then shows how this vision entails a foreign policy in which not only American interests, but also the common good of the international community must be considered. It argues finally that Murray's stress on multilateral institutions can enrich the grass-roots approach of evangelicals and that his commitment to the rights of all people can correct their tendency to one-sidedness in the case of Israel.

**Toward a "Christian Left" in American Foreign Policy**

Ed Waggoner, Yale University

This paper argues that proponents of a "Christian Left" for foreign policy could enhance their political voice by developing theologically-informed alternatives to "realist" assumptions about international relations and foreign policy, by redefining or challenging the primacy of "strategic" over international-issue concerns, and by building a theologically-grounded, coherent, and overarching framework for "Christian Left" views on foreign policy. Recent quantitative studies analyzing the relation between American religious affiliation and

attitudes about foreign policy can provide valuable cues for these tasks.

### **Civic Sacrament and Social Imaginaries in Transition: The Case of the South African Churches and the Truth and Reconciliation Commission**

Stephen William Martin, The King's University College

South Africa's transition to democracy was widely hailed as a beacon of hope for the world when it took place in the 1990s. At the centre of that transition was its Truth and Reconciliation Commission, with its language of truth, forgiveness, and reconciliation. This paper examines the TRC as a religio-liturgical marking of the time and space of the new South Africa (a civic sacrament). In doing so, it identifies the way the language of concrete religious communities was borrowed, as well as the contestation of that borrowing by especially African Independent Churches. The paper demonstrates how communal religious bodies are capable of nurturing a distinctive social imaginary even while they "loan out" their discourses for the benefit of a wider public. It is argued that the South African example points out a way for religious communities to negotiate their publicness without losing concreteness as "soul of society."

### **Protestant Churches in China: Beyond Accommodation and Separatism**

James I. Higginbotham, Earlham School of Religion

This paper will explore the relationship of Protestant churches in China to the government. It is my thesis that the church-state dynamics in this vastly different social context provide a unique lens on critical ecclesiological matters, such as religion's role in society. The official Protestant church and the so-called underground house churches may appear to be clear cases of accommodation and separatism respectively. However, the situation is far more complex than is typically portrayed. Some of the research is based on my experience teaching at a seminary of the official Protestant church, interviews with dozens of clergy and church leaders of the China Christian Council, and a friendship with a lay leader in a church that refuses to register with the government.

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**A19-323**

### **Ritual Studies Group**

☐ **Monday - 4:00 pm-6:30 pm**  
**CC-24B**

Ute Huesken, University of Heidelberg, Presiding

Theme: *Negotiating Rites*

Panelists:

Ulrike Schroeder, University of Heidelberg

Kerstin Radde, University of Heidelberg

Angelos Chaniotis, Oxford University

Frank Neubert, University of Heidelberg

Responding:

Michael Houseman, Centre National de la Recherche Scientifique

Business Meeting:

Donna Lynne Seamone, Acadia University, Presiding

W. Scott Haldeman, Chicago Theological Seminary, Presiding

☐ **Abstract**

**Ritual Studies Group**

Theme: *Negotiating Rites*

In studying rituals and the processes of their transformation, we identify many interconnections between the notions of rite/ritual and negotiation. Our contention is that rituals help in negotiating matters and that at the same time they are matters of constant negotiation. Papers will deal with these very notions of negotiation and (religious) rite/ritual, and especially with the points of convergence of these notions and the respective things, actions, events and/or processes to which they refer. The papers will deal with the notions of ritual and negotiation from different points of view: negotiation of ritual on the internet; hook-swinging rites and the negotiation of colonial identity; transfer of ritual and the question of ritual "identity"; rituals in ancient Greece.

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**A19-324**

**Science, Technology, and Religion Group and Animals and Religion Consultation**

☐ **Monday - 4:00 pm-6:30 pm**

**MM-Marina E**

Paul Waldau, Tufts University, Presiding

Theme: *In Whose Image: Bonobos, Sin, and Transcendence*

Jennifer Kile, Princeton Theological Seminary  
*Sin and Society: The Bonobo Challenge*

Oliver Putz, Jesuit School of Theology, Berkeley  
*In the Image of God: Moral Apes and Special Creation*

Nancy Howell, Saint Paul School of Theology  
*Embodied Transcendence: Bonobos and Humans in Community*

Responding:

Barbara King, College of William and Mary

Business Meeting:

Lisa L. Stenmark, San Jose State University, Presiding

☐ **Abstract**

**Science, Technology, and Religion Group and Animals and Religion Consultation**

Theme: *In Whose Image: Bonobos, Sin, and Transcendence*

**Sin and Society: The Bonobo Challenge**

Jennifer Kile, Princeton Theological Seminary

This paper explores the potential implications of the study of bonobos for doctrines of sin. Theological disagreements about sin and its origins cluster around the binaries of nature or culture, and individual or society. Similar concerns are operative in discussions about the evolution of morality in various scientific disciplines. Dialogue with primatology is fruitful because common traits and behaviors may be traced to common ancestors and may illuminate these issues. However, the study of bonobos complicates the interdisciplinary move, as it warns against a single “primate pattern” to undergird anthropology and doctrines of sin. While humans construct narratives about sin which partly serve to reflect on the negotiation of various relationships, the study of bonobos warns against the reification of a particular social pattern and consequent beliefs about sin, and urges creative reflection on alternate social patterns.

**In the Image of God: Moral Apes and Special Creation**

Oliver Putz, Jesuit School of Theology, Berkeley

Recent advances in evolutionary biology and ethology suggest that humans are not the only species capable of empathy, and possibly morality. These findings are of no little consequence for theology, given that a nonhuman animal as a free moral agent would beg the question if we are indeed the only species willed by God and specially created in His image. I will argue that apes and some other mammals have moral agency, and that therefore a traditional interpretation of the imago Dei is inadequately equating specialness with

exclusivity. By framing the problem in terms of metaphor following the work of Paul Ricoeur and Sally McFague I will propose how the concept of the imago Dei could be extended to accommodate other moral species than our own.

**Embodied Transcendence: Bonobos and Humans in Community**

Nancy Howell, Saint Paul School of Theology

My proposal is that multiple dimensions and textures of transcendence are evoked not just by reflection on humans in their relationship with God and community, but by encounter with bonobos, primates who are very close genetic kin with humans. The promise for theological reflection is rooted in bonobo social adaptation as a highly cooperative species, and bonobo sexual behavior accompanies and expresses a high level of social intelligence. The point of my project is not a scientific one intended to argue persuasively for individual self-awareness or self-transcendence in bonobos. Instead, the focus of the current project emphasizes connectedness, interdependence, and sociality as windows on transcendence. Such a view does not require consciousness or intellectual recognition of self-in-relation, but certainly presumes embodiment of self-in-relation. Various textures of transcendence, then, reflect multidirectional relationships among *Pan paniscus* (bonobos), *Homo sapiens*, and the Sacred.

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**A19-325**

**Womanist Approaches to Religion and Society Group**

☐ **Monday - 4:00 pm-6:30 pm**  
**CC-29B**

Linda E. Thomas, Lutheran School of Theology, Chicago, Presiding

Theme: *Womanist Ways of Knowing*

Arisika Razak, California Institute of Integral Studies

*Alice Walker Womanism: Pagan, Ecologic, and Embodied Ethical Perspectives*

Karen Jackson-Weaver, Princeton Theological Seminary

*An Invisible Force within Our Midst*

Colleen Birchett, Union Theological Seminary, New York

*Hagar in the Hip-Hop Wilderness*

Eleanor Finnegan, University of Florida

*Representin' Women*

Jeneen Robinson, Fuller Theological Seminary

*The Gospel according to Mary*

Business Meeting:

Evelyn L. Parker, Southern Methodist University, Presiding

☐ **Abstract**

**Womanist Approaches to Religion and Society Group**

Theme: *Womanist Ways of Knowing*

**Alice Walker Womanism: Pagan, Ecologic, and Embodied Ethical Perspectives**

Arisika Razak, California Institute of Integral Studies

Many religious studies practitioners have explored “womanism” from a Christian perspective. However, Walker’s definition is neither Christian nor monotheistic. This paper explores some of the embodied, ethical, and ecologic implications of Walker’s less discussed – and self-proclaimed – “pagan” spirituality. Walker’s spirituality, which is hinted at in her 1983 womanist definition, is fleshed out in later writings. Her somatic focus, which has been criticized by some African scholars, reminds Black women that they must be active agents in their healing and growth, and offers us an ethical framework within which to place our individual needs and desires. In the cosmology she outlines, humans are part of an animate, sentient landscape; we are not seen as stewards but as fellow “earthlings” - and she provides a framework in which both humans and nature are sacred and prioritized.

**An Invisible Force within Our Midst**

Karen Jackson-Weaver, Princeton Theological Seminary

Ella Baker, Septima Clark and Fannie Lou Hamer are three women who emerge as leaders in the civil rights historiography. Utilizing Jacquelyn Grant’s *Civil Rights Women: A Source for Doing Womanist Theology*, this paper explores African-American women’s unique experiences in leadership positions of civil rights organizations. Although they may not have articulated as such, these women exercised “a biblical womanist theological perspective” and acknowledged “the maleness and femaleness of God” within the African-American Christian tradition. Moreover, they devoted their lives to the full liberation of all oppressed or marginalized men and women. While historians have secularized the civil rights movement and treated black women’s leadership roles in a marginal manner, this paper highlights the significance of Black women invisible leadership during the civil rights movement and their connection to biblical women leaders.

**Hagar in the Hip-Hop Wilderness**

Colleen Birchett, Union Theological Seminary, New York

One topic of concern to Womanist scholarship has been the resilience of African American women who have been living in oppressive circumstances. Most studies have focused on adult women. However, it is the goal of this investigation to explore experiences of African

American adolescent girls, using as a resource, Delores Williams' exegesis of the Hagar story, in her book, *Sisters in the Wilderness*. Based on the accounts of black adolescent girls, the investigation is particularly interested in specific resource factors, with a particular focus on the extent to which Hip Hop music is a twenty-first century site of refuge, and on its impact on resilience, or lack thereof. Using the framework of Williams' exegesis, the essay will use as organizing concepts: "the wilderness", "the wilderness experience", "resource factors" and implications for Womanist pedagogy.

### **Representin' Women**

Eleanor Finnegan, University of Florida

Gender issues, especially those pertaining to women, have been and continue to be a significant concern within hip hop culture and the Islamic tradition, both among practitioners and outsiders. This study looks at the intersection of these two realms, focusing on both male and female Muslim rappers' accounts of women's bodies. Placing these ideas in the context of Islamic accounts of women's bodies and common modes of signification among hip hop culture, this study attempts to identify the contribution of these Muslim rappers in crafting notions about women's bodies. This analysis uncovers the diversity of thought present among Muslim MCs. Due to the unique role of hip-hop in informing future generations about American Islam (as hypothesized by Richard Brent Turner), an analysis of Muslim rap can help extend the discussion of women's bodies in Islam beyond traditional sources of meaning, such as the Qur'an, hadith, and shari'a.

### **The Gospel according to Mary**

Jeneen Robinson, Fuller Theological Seminary

Angela Davis has argued for a blues aesthetic that advises women to take control of their sexuality while affirming its connectedness to spirituality. Grammy-award winning artist Mary J. Blige while noted as the queen of hip hop soul has suffered exploitation and abuse. Having suffered from abandonment and abuse in her love relationships, Mary J credits her redemption and evolution to saving faith in Jesus Christ and to the love of her life, her husband. Her most recent works *Reflections* and *The Breakthrough* chart her evolution and transformation. This article will look at Mary J's resistance to evil forces through the lens of the womanist thought of Renita Weems.



**A19-326**

## **Childhood Studies and Religion Consultation**

☐ **Monday - 4:00 pm-6:30 pm**  
**MM-Columbia 2**

Cristina L.H. Traina, Northwestern University, Presiding

Theme: *Children, Mothers, and Mothering: Feminist Religious Perspectives*

Bonnie Miller-McLemore, Vanderbilt University

*Feminism, Children, and Parenting: Three Books and Three Children Later*

Rachel Muers, University of Exeter

*Theology and the Ethics of Breastfeeding*

Irene Oh, University of Miami

*Mothers' Movements: Motherhood, Religion, and Political Activism*

Responding:

Pamela Couture, Saint Paul School of Theology

Laurie Zoloth, Northwestern University

## ☐ **Abstract**

### **Childhood Studies and Religion Consultation**

Theme: *Children, Mothers, and Mothering: Feminist Religious Perspectives*

#### **Feminism, Children, and Parenting: Three Books and Three Children Later**

Bonnie Miller-McLemore, Vanderbilt University

Separation of the subject of children and the subject of women is one of the most problematic dimensions of the rise of childhood studies in the last decade in both the social sciences and theology. As second-wave feminist theory made clear, care of children can jeopardize (has in fact jeopardized) women's welfare. This raises the question of how families and society can enhance the lives of children without diminishing the lives of those who most readily care for them, still most often women. In light of the shift in my own work from the study of mothers to the study of families and children, this paper considers the relationship between women's studies, now several decades old, and the more recent apparition of childhood studies. It argues that new imperatives to listen to children's voices must not come at the cost of women's relatively recent recognition as full subjects.

#### **Theology and the Ethics of Breastfeeding**

Rachel Muers, University of Exeter

The theological, ethical and political meanings of breastfeeding constitute an under-researched, and increasingly "public", area of interest, which has the potential for significant developments in theological anthropology, especially with reference to understandings of the body and gender. I propose a feminist engagement, from the perspective of Christian theology, with existing work in the sociology and social anthropology of breastfeeding and infant feeding. The aim is to think theologically about breastfeeding not only as a bodily activity (and hence a way of knowing, thinking and symbolising women's bodily specificity) but also as a socially and culturally located practice that is a matter of ethical and political

debate. I argue that this will both contribute to the development of theological perspectives on gender and embodiment and provide a critical framework from within which to engage other discourses on breastfeeding and infant feeding.

### **Mothers' Movements: Motherhood, Religion, and Political Activism**

Irene Oh, University of Miami

Mothers' movements in the last century have united political activism and religious belief in ways that challenge traditional norms of motherhood. Drawing upon examples such as mothers' pension and welfare reform, the Madres de Plaza de Mayo, the Israeli Four Mothers Movement, Cindy Sheehan, and internet-based mothers' advocacy groups, I demonstrate how activist women in their role as mothers redefine the political responsibilities of religious belief and religious institutions. Identifying themselves as mothers, these women denounce the assumed confines of maternal domesticity by demanding justice in the public square.

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**A19-327**

### **Christianity and Academia Consultation**

☐ **Monday - 4:00 pm-6:30 pm**  
**MM-Cardiff**

Diana Akiyama, Occidental College, Presiding

Theme: *Contested Issues in Christian Higher Education: Academic Freedom, Denominational Identity, and the Culture of Business*

Timothy A. Beach-Verhey, Davidson College  
*The Truth Shall Set You Free: Academic Freedom and Transcendent Reality in Higher Education*

Linda Marie Martin, Ursuline College  
*Catholic Identity on Campus: A (Protestant?) Theological Analysis*

Michael G. Cartwright, University of Indianapolis  
*The Business of the Church-Related University: Education for Service*

Anthony Mansueto, Collin County Community College  
*The Theological Foundations of the Principle of Academic Freedom*

Business Meeting:

David S. Cunningham, Hope College, Presiding

## ☐ Abstract

### **Christianity and Academia Consultation**

Theme: *Contested Issues in Christian Higher Education: Academic Freedom, Denominational Identity, and the Culture of Business*

Christian higher education faces a number of perennially contested questions. This session focuses on three prominent ones: the issue of academic freedom, the tensions between the denominational identity of an institution and that of its faculty members; and the use of metaphors and assumptions drawn from the culture of business in shaping the institutional practices of Christian colleges and universities. All the papers in this session offer a specifically theological account of these issues, thereby seeking to bring greater clarity to the discussions and debates than is sometimes the case. Papers are twenty minutes in length, leaving considerable time for audience response and conversation.

### **The Truth Shall Set You Free: Academic Freedom and Transcendent Reality in Higher Education**

Timothy A. Beach-Verhey, Davidson College

Academic freedom and Christian commitment are often seen as conflicting with one another. At the same time, academic institutions find it difficult to sustain a sense of coherence and common purpose today. This paper examines Larry Lewis's, *Excellence without Soul: How a Great University Forgot About Education*, arguing that it properly diagnoses the problem, but offers an inadequate remedy. Renewed commitment to American democratic culture is an insufficiently capacious purpose for higher education. Drawing on H. Richard Niebuhr's work, this paper will argue that neither henotheistic nor polytheistic types of faith can sustain a genuinely open and inclusive academic community. A radically monotheistic faith, as embodied in the Reformed tradition (as well as other strands of the Christian tradition and other religious traditions), is required to unite genuine academic freedom, hospitality toward difference, and a sense of coherence and common purpose within the academic endeavor.

### **Catholic Identity on Campus: A (Protestant?) Theological Analysis**

Linda Marie Martin, Ursuline College

In November, 1999, the US National Conference of Catholic Bishops approved a document that established norms for applying *Ex Corde Ecclesia* in US Catholic institutions of higher education. The bishops' document sparked a series of ongoing discussions among faculty and administrators of Catholic colleges and universities in the US that address the issue of Catholic identity. This paper enters into and contributes to these discussions about Catholic identity. It identifies and analyzes some theological implications of these discussions from the distinctive perspective of a Protestant (non-Catholic) lay (non-ordained) theological educator who teaches in a Catholic institution. The paper concludes by proposing several issues that merit further exploration in Catholic Identity discussions, including but not limited to: liturgies and rituals of inclusion/exclusion; the interplay between institutional and individual religious identity; religious identities and the construction and maintenance of

religious culture(s); and religious identity and the language of exclusivity.

### **The Business of the Church-Related University: Education for Service**

Michael G. Cartwright, University of Indianapolis

What happens when a modest Midwestern Christian College begins to engage the wider community in the context of marketing itself under the motto of “Education for Service”? This paper analyzes an important transition in the history of the Indiana Central College from being a “critical mass” institution (1902 to 1970) founded by the United Brethren in Christ toward becoming an “intentionally pluralist” institution (now known as the University of Indianapolis) that continues to be affiliated with the United Methodist Church. This institution has the peculiar advantage of having been born in the context of a business partnership with a real estate developer, has been oriented toward business throughout its history while continuing to be affiliated with the United Methodist Church. When business rhetoric commingles with Christian conceptions, the mission of the university changes, and thereby illustrates the intertwined history of “ivy and industry” and the marketing of American higher education.

### **The Theological Foundations of the Principle of Academic Freedom**

Anthony Mansueto, Collin County Community College

This paper will argue that the principle of academic freedom is not a democratic freedom, but rather an outgrowth of clerical exemptions and immunities and the exercise of the teaching office of the church. Specifically, the paper will argue that the problematization of meaning which dates back to the Axial Age represents a real spiritual advance because it permits the cultivation of what I call sapiential literacy --the ability to make independent judgments regarding fundamental questions of meaning and value. The cultivation of sapiential literacy, depends, however, not only on democratic freedoms (such as religious liberty) but also on the conscious leadership of authentic teachers of wisdom who can lead the communities they serve in reflection on fundamental questions in a way which takes the problematization of meaning for granted. This in turn requires freedom from both hierarchical and democratic controls.

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**A19-328**

### **Religion, Theology, and Music Wildcard**

**Monday - 4:00 pm-6:30 pm**

**GH-Betsy C**

#### **New Program Unit**

Theodore Trost, University of Alabama, Tuscaloosa, Presiding

Theme: *Religious and Theological Reflection upon Musical Meaning*

David R. Brockman, Southern Methodist University

*"The Beautiful Is Difficult": Divine Revelation in the "Out" Jazz of Sun Ra*

Emily Bennett, Claremont Graduate University

*"Big Beat Deliver Me": Theological Themes in Joni Mitchell's Music*

Zachary Simpson, Claremont Graduate University

*Inexplicability and Revelation in Music*

Susannah Laramee Kidd, Emory University

*Expecting Resonance: A Constructive Look at Theological Norms in Light of Leonard Meyer's Emotion and Meaning in Music and Wallace Stevens' Sea-Surface Full of Clouds*

Heidi Epstein, University of Saskatchewan

*Sour Grapes and Fermented Selves: Musical Shulamites Mottle the Sacred Erotic*

Business Meeting:

Philip Stoltzfus, Saint Olaf College, Presiding

## ☐ **Abstract**

### **Religion, Theology, and Music Wildcard**

Theme: *Religious and Theological Reflection upon Musical Meaning*

This session will explore the religious and theological dimensions of musical meaning. Our particular emphasis will be upon theoretical, methodological, and philosophical approaches to the study of musical phenomena, relating to various aspects of the following issues: 1) religious or theological themes in popular music; 2) music as an expression of religious experience; 3) theologies of music, using historical, systematic, constructive, or liberationist materials; and 4) the role (or lack thereof) of music in theologies of art or "theological aesthetics."

#### **"The Beautiful Is Difficult": Divine Revelation in the "Out" Jazz of Sun Ra**

David R. Brockman, Southern Methodist University

Can the Christian God be revealed through music that is dissonant and disturbing? If so, how does this affect traditional notions of God and of revelation? This presentation will examine how the "out" (avant garde) jazz of the African-American composer and bandleader Sun Ra (1914-93) both reveals the beauty of God and disturbs conventional Western understandings of beauty. The presentation will illustrate key concepts by including audio samples from the recordings of Sun Ra.

#### **"Big Beat Deliver Me": Theological Themes in Joni Mitchell's Music**

Emily Bennett, Claremont Graduate University

This paper explores theological themes in singer-songwriter Joni Mitchell's lyrics as a study in how popular music presents openings for theological discussion. Allowing theology to work meaningfully with secular popular music presupposes that God is accessible to individuals beyond scripture and religious tradition, so that the themes of the music and of theology are relevant to each other. Although Mitchell is a secular artist, we find explicit references to Christian themes in her music and other existential and ethical elements on which listeners/readers may impose theological meaning. These include ideas of what it is to be human, tension between individualism and relationality, a sense of a transcendence, use of Christian images, and criticism of Christianity. Such appropriation of popular music engages data and questions from human experience that theology must recognize if it takes seriously God's presence with the world and human life.

### **Inexplicability and Revelation in Music**

Zachary Simpson, Claremont Graduate University

Many theological and philosophical approaches to music look to the more definitive and formal structures of music to elucidate the meaning, if any, in music. However, inexplicability, defined loosely as the production of meaning resistant to formal definition, is arguably just as significant, and in fact integral, to any musical work. Using Adorno, Merleau-Ponty, and Deleuze, this paper shows that inexplicability is both a vital component and a functional product of music. Noting that revelation is a disruption of both meaning and semantics, music can, in both the work of Marion and Heidegger, be seen to have a revelatory function. Such revelation, though rich in content, cannot be explained either theologically or doctrinally, but remains as open-ended as music itself.

### **Expecting Resonance: A Constructive Look at Theological Norms in Light of Leonard Meyer's *Emotion and Meaning in Music* and Wallace Stevens' *Sea-Surface Full of Clouds***

Susannah Laramee Kidd, Emory University

The creaturely work of art and the divine work of revelation are similar in the tension that they cause in us because we are unable to reconcile the "necessity" of the way things appear with the necessary aspect of their contingency in the freedom of the creative act itself. By exploring Leonard Meyer's theory of the role of expectation in musical affect and the way in which theme and variation function in our experience of music, I would like to show how the concept of "resonance" might elucidate how we perceive the theme in its variations. Applying this metaphor to Wallace Stevens' *Sea-Surface Full of Clouds*, I hope to elucidate the possibilities in idea of "resonance" for a different conception of agreement with divine reality that is predicated on a certain amount of free variation whose "verification" is something other than what we normally think of.

### **Sour Grapes and Fermented Selves: Musical Shulamites Mottle the Sacred Erotic**

Heidi Epstein, University of Saskatchewan

How might analysis of two pop musical settings of the Song of Songs inform biblical and musicological scholarship? By studying music's relation to human sexuality, New musicologists contend that music has always been a sculptor of human subjectivity and metaphor for sexual relations. Such claims have provoked religious revalorisations of music's intercourse with sexuality and these revisions radically destabilise traditional categories of sacred and profane music. I shall identify unlikely musical incarnations of the sacred erotic that function today as "sources of the self." My musical analyses of Steeleye Span's "Awake awake" and The Pixies "I've Been Tired" will: 1) alert religionists to the heuristic value of treating music as a "technique of the self"; 2) correct oversights in an ongoing debate about the Song's erotica; 3) implicate the Shulamite in the historicity of selfhood, thereby renovating her allegorical wives, and extending the scope of the sacred erotic in unlikely directions.

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**A19-329**

## **Native Traditions in the Americas Group**

☐ **Monday - 4:00 pm-6:30 pm**  
**CC-32A**

Kenneth Mello, University of Vermont, Presiding

Theme: *Expressions of Indigeneity: The Variety of Contemporary Native American Religiosity*

Michael Zogry, University of Kansas

*Now You Don't See It, Now You Do: Amóhi Atsvsdi, the Cherokee "Going to Water" Ritual*

Gabrielle Tayac, National Museum of the American Indian

*Native beyond Recognition: Reconstructing Traditions on the Chesapeake*

Eva Garroutte, Boston College

*Religiosity in Two American Indian Populations*

Marilyn Notah-Verney, University of California, Santa Barbara

*The Significance of the Cake in the Diné Kinaaldá Ceremony*

Responding:

Andrea Smith, University of Michigan, Ann Arbor

Business Meeting:

Michael McNally, Carleton College, Presiding

Kenneth Mello, University of Vermont, Presiding

☐ **Abstract**

**Native Traditions in the Americas Group**

Theme: *Expressions of Indigeneity: The Variety of Contemporary Native American Religiosity*

**Now You Don't See It, Now You Do: Amóhi Atsvsdi, the Cherokee "Going to Water" Ritual**

Michael Zogry, University of Kansas

Amó:hi atsvsdi, commonly translated as “going to water,” is the Cherokee practice of ceremonial bathing or laving in running water. Historically it has been a component of ritual events such as the Green Corn Dance, births and weddings, as well as treatments for illness. Additionally, it can be done on a daily basis to ensure long life and good health. A profoundly meaningful activity, it might be mistaken for an everyday swim by uninformed observers; yet several otherwise careful scholars have characterized it as a “magical” practice. At present, it is one of the few Cherokee ritual activities done in public, following ball games during the annual Fair. Engaging with contemporary scholarship regarding the concepts of secrecy and privacy, this paper presents a “demystified” survey of going to water, arguing that it illustrates a noteworthy public/private dichotomy in Cherokee ritual practice that might be a useful example in such discussions.

**Native beyond Recognition: Reconstructing Traditions on the Chesapeake**

Gabrielle Tayac, National Museum of the American Indian

In 2007, the National Museum of the American Indian opened an exhibition entitled “Return to a Native Place: Algonquian Peoples of the Chesapeake.” This paper considers the revival of Nanticoke, Piscataway, and Powhatan through innovative cultural reconstructions that have persisted in spite of lack of federal recognition.

**Religiosity in Two American Indian Populations**

Eva Garroutte, Boston College

Sociological investigation of religiosity among American Indians is virtually non-existent. After reviewing what is known from ethnographic and autobiographical sources, we use bivariate and multivariate methods to analyze data from a large, population-based survey of two tribes (n = 3084). We investigate prevalence and salience of belief in three religious traditions (aboriginal, Christian, Native American Church), reporting variations by sociodemographic subgroups. We examine the frequency with which respondents combine beliefs from different traditions. Finally, we describe regularity of practice within traditions. This analysis represents the first sociological portrait of American Indian religious lives. By mapping patterns of religiosity within different traditions, we provide objective measures of the contemporary consequences of historical tribal experiences, including religious oppression and missionization. Researchers highlight the diversity of religious commitments

in American Indian communities, make comparisons with religiosity data from national samples, and relate findings to practical issues in the design of targeted social/behavioral/health interventions.

**The Significance of the Cake in the Diné Kinaaldá Ceremony**

Marilyn Notah-Verney, University of California, Santa Barbara

This paper will be directed to the continued strength and perseverance of the Diné (Navajo) despite the changing of their culture and ways of Being. Despite colonization and missionization, the Diné continue to practice their ceremonies and traditions. Their culture and traditions remain strong. One example is the Kinaaldá (young girls puberty) ceremony. A special cake is made during this ceremony and has significant meaning for the people. This paper will examine the significance of the “cake” and the meaning it has for the families of the young girl who return to their homeland to have the ceremony.

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**A19-404**

**Society of Christian Philosophers**

☐ **Monday - 7:00 pm-8:30 pm**  
GH-Ford C

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**A19-405**

**European Society of Women in Theological Research**

☐ **Monday - 7:00 pm-8:30 pm**  
MM-Anaheim

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**A19-406**

**Society for Asian and Comparative Philosophy**

☐ **Monday - 7:00 pm-8:30 pm**  
GH-Cunningham

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**A19-400**

**Plenary Address**

☐ **Monday - 7:15 pm-8:45 pm**  
**MM-Marina D**

Jeffrey L. Stout, Princeton University, Presiding

Theme: *Welcoming the Stranger: Why Immigrants Are More Than a Luxury*

Panelists:

Ernesto Cortes, Interfaith Education Fund, Inc.

☐ **Abstract**

**Plenary Address**

Theme: *Welcoming the Stranger: Why Immigrants Are More Than a Luxury*

Ernesto J. Cortés, Jr. serves as Southwest regional director of the Chicago-based Industrial Areas Foundation (IAF), and he has worked to organize communities in the poor neighborhoods of Texas and throughout the Southwest. In 1974, Cortes moved to San Antonio, his native city, where he founded the Communities Organized for Public Service (COPS), the well-known and highly effective church-based grassroots organization. Possessed of a deep respect for the dignity of the people he seeks to help, he adheres to what he calls the "iron rule" of community activism: Never do for others what they can do for themselves. Rather than seek to impose an outsider's view of what a community needs, he helps citizens to organize into trusting relationships and to develop the tools they need to exercise power on their own behalf. Ernesto Cortés has successfully translated his passion for justice into helping the politically disenfranchised of all races and faiths discover their political strength.

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**Arts Series/Films: *Renewal***

☐ **Monday - 8:30 pm-11:00 pm**  
**GH-Betsy B**

Sponsored by the Religion and Ecology Group

John A. Grim, Yale University, Forum on Religion and Ecology, Presiding

☐ **Abstract**

**Arts Series/Films: *Renewal***

Sponsored by the Religion and Ecology Group

The *Renewal* Multi-media Project will include the first documentary to provide an in-depth look at America's emerging religious-environmental movement. Centered on the actions of people of faith who are working to care for the earth and reverse the damage that humans have done to the environment, the story is both surprising and inspiring. Surprising, for the common vision being discovered in two seemingly separate realms – ecology and religion. Inspiring, for its vivid accounts of personal transformation. The two-hour documentary will present dynamic profiles of people acting out of deep, religious conviction to reduce environmental degradation and build more sustainable communities. The Producers are Marty Ostrow and Terry Kay Rockefeller.

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 **A19-402**

**Arts Series/Films: *The Mormons***

**Monday - 8:30 pm-10:00 pm**  
**GH-Betsy A**

Sponsored by the Mormon Studies Consultation

James M. McLachlan, Western Carolina University, Presiding

**Abstract**

**Arts Series/Films: *The Mormons***

Sponsored by the Mormon Studies Consultation

On April 30 and May 1, 2007, *American Experience* and *Frontline* aired *The Mormons*, what PBS called “a four-hour exploration into the richness, the complexities, and the controversies of the Mormons' story as told through interviews with members of the church, leading writers and historians, and supporters and critics of the Mormon faith.” The film examines both Mormon theology and the lived religion of the Latter-day Saints. It probes the Mormon experience with polygamy, analyzes its missionary program, and engages its emphasis on temples. It confronts tragedies like the 1857 Mountain Meadows massacre as well as highlights the church’s extensive humanitarian initiatives today. Given the breadth and depth of its coverage it is hardly surprising that the documentary has generated a wide-ranging response. This screening of various segments from the documentary will be interspersed with conversation among producer Helen Whitney, scholars on Mormonism and film, and the audience. Directed by Helen Whitney, 2007.

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 **A19-403**

## **AAR Program Unit Chair and Steering Committee Members' Reception**

☐ **Monday - 9:00 pm-11:00 pm**  
MM-AAR Suite

John R. Fitzmier, American Academy of Religion, Presiding

☐ **Abstract**

### **AAR Program Unit Chair 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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 **A20-1**

## **International Connections Committee Meeting**

☐ **Tuesday - 7:30 am-8:45 am**  
GH-Betsy B

Richard M. Jaffe, Duke University, Presiding

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 **A20-100**

## **Academic Teaching and the Study of Religion Section**

☐ **Tuesday - 9:00 am-11:30 am**  
CC-23A

Swasti Bhattacharyya, Buena Vista University, Presiding

Theme: *Uncomfortable Places, Transformative Spaces: Teachers and Students Learning Together*

Panelists:

Hans Wiersma, St. Paul, MN

Helen Rhee, Fuller Theological Seminary

Reid Locklin, University of Toronto

Melanie L. Harris, Texas Christian University

Jeffrey M. Brackett, Ball State University

☐ **Abstract**

**Academic Teaching and the Study of Religion Section**

Theme: *Uncomfortable Places, Transformative Spaces: Teachers and Students Learning Together*

Faith issues and spiritual transformation are frequently conceived of very differently by faculty and students in religious studies. The discomfort often associated with addressing these issues may inhibit both teaching and learning. Our panel highlights the metaphor of “space” in order to address strategies for negotiating the often uncomfortable space of the classroom, which, as Parker Palmer notes, ought to be a safe, comfortable space for learning. In our highly interactive panel, we begin by exploring institutional space and how stereotypes about them are misleading. Next, we raise questions related to intentionally-designed uncomfortable “spaces” that can lead to effective classroom learning. Finally, we address who we are as educators and how that influences our use of classroom space. Our interactions with one another and with the audience include conversation, role-playing, dialogues, and a decentralization of space through different interactive stations.

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**A20-101**

**Arts, Literature, and Religion Section**

☐ **Tuesday - 9:00 am-11:30 am**  
**GH-Edward A**

Kimberly Rae Connor, University of San Francisco, Presiding

Theme: *Speaking in Church*

Cooper Harriss, University of Chicago

*Preacherly Antecedents of the Speakerly Text: Sermons in the Anthropological Writing of Zora Neale Hurston*

Darren J.N. Middleton, Texas Christian University

*Possession and Postcolonialism in Earl Lovelace's The Wine of Astonishment*

Susan de Gaia, University of Southern California

*Condemned to Death: Execution Sermons in the British American Colonies*

Matthew Hunter, Temple University

*Interpretation of Dreams: Gathering Communities through Texts and Images at Two Predominantly African American Episcopal Churches*

☐ **Abstract**

**Arts, Literature, and Religion Section**

Theme: *Speaking in Church*

**Preacherly Antecedents of the Speakerly Text: Sermons in the Anthropological Writing of Zora Neale Hurston**

Cooper Harriss, University of Chicago

While Zora Neale Hurston's anthropological fieldwork has frequently served as a basis from which to consider the broader social and cultural implications of her fiction, one region of this study is bereft of the attention it deserves: Hurston's treatment of the black church—especially her understanding of its sermon as a performative and rhetorical foundation for constructing literary meaning. This paper assesses Hurston's anthropological engagement of preachers and preaching, sermons and sermonics, in *Mules and Men* and *The Sanctified Church*. It seeks to establish some frame of reference for innovative readings of her literary texts and to lay the groundwork for new methods and novel discussions of her literary achievements. What might it mean to consider *Their Eyes Were Watching God* not just as a “speakerly text,” as Henry Louis Gates, Jr. has famously called it, but also as a “preacherly” text, informed rhetorically and structurally by the sermonic form?

**Possession and Postcolonialism in Earl Lovelace's *The Wine of Astonishment***

Darren J.N. Middleton, Texas Christian University

Focusing on a rural, so-called Shouters or Spiritual Baptist community, Earl Lovelace's fourth novel, *The Wine of Astonishment* (1982), chronicles British and U.S. colonialism's legacy of soul-destruction on Trinidad, and details the attempts made by various members of the fictional Bonasse church to regain their sense of confidence as well as possibility. The Bonasse congregation's anticolonial resistance, symbolized by its protest of unjust laws as well as its struggle to keep its African heritage alive, is of a piece with several attempts in the last twenty years or so -- chiefly Caribbean emancipatory theology -- to treat engagement with the world as the most important churchly task today.

**Condemned to Death: Execution Sermons in the British American Colonies**

Susan de Gaia, University of Southern California

This presentation will invite reflection on sin, grace, and redemption with an emphasis on literary visualization of the horror of sin and the suffering of the condemned, as found in the literature of execution sermons from British Colonial America. Execution sermons were typically presented to a large audience and addressed to both congregants and the condemned who often sat at the front of the room in chains. Discussion of this literature and its contexts will demonstrate the complex relations between minister, congregants, and the condemned, and will highlight the theological and ritualistic elements of public executions in early

America.

### **Interpretation of Dreams: Gathering Communities through Texts and Images at Two Predominantly African American Episcopal Churches**

Matthew Hunter, Temple University

Two predominantly African American Episcopal churches in Philadelphia have initiated incredible revolutions in the visual culture of their spaces. Along with the creation of new images, the artists created a great deal of corresponding text. This paper will examine the meaning and intent of both the images and texts and the relationship between them. This will be a very visual presentation.

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**A20-102**

### **Buddhism Section**

**Tuesday - 9:00 am-11:30 am**  
**GH-Windsor**

Jacob Dalton, Yale University, Presiding

Theme: *The Material Culture of Buddhist Life Writing*

Andrew H. Quintman, Princeton University

*Living a Material Life: Image, Inscription, and Ritual Consecration in Tibetan Biography*

Stuart Young, Princeton University

*The Silkworm, the Horse, and the Hagiography: Chinese Conceptions of Āśvaghōṣa as Sericulture Deity*

Heather Blair, Harvard University

*The Stuff of Life: Buried Scriptures and Treasured Diaries in Heian Japan*

Mark Dennis, Gustavus Adolphus College

*Rethinking Textual Presence and Value: The Sangyō-gisho of Shōtoku Taishi as Word-Object-Event*

Responding:

Janet Gyatso, Harvard University

**Abstract**

### **Buddhism Section**

Theme: *The Material Culture of Buddhist Life Writing*

The narratives of Buddhist life writing form an extensive literary archive. Yet the approach to such works often bears the legacy of received scholarship in which narratives are dislocated both from their underlying material bases and from the local communities by which and for whom they were produced. This panel aims to question such an approach, arguing for what might be considered a material culture of Buddhist life writing. The material qualities of a given text influence its wider social effects, which in turn impact meaning, value, and memory. Just as the material forms of such texts endure, their social effects often leave behind traces of both author and subject that continue to exert influence over time. In this panel, we hope to stretch the traditional limits of the auto/biographical archive, introducing new forms of texts and textuality, and locating such works within their communities of production and reception.

**Living a Material Life: Image, Inscription, and Ritual Consecration in Tibetan Biography**

Andrew H. Quintman, Princeton University

What are the contours of Tibetan life writing? What are its limits, its trajectories? This paper forms part of a larger project aiming to question received notions about the forms and functions of Tibetan biographical literature by shifting away from a strict analysis of narrative content toward an emphasis on the material forms of specific biographical works and the contexts in which they were created and understood. In particular, this paper will address the use of life writing in the consecration of Tibetan portraiture, examining an extensive biographical inscription on the verso of a hanging scroll painting (*thang ka*) of Tibet's eleventh-century poet-yogin Milarepa (*Mi la ras pa*, c. 1028-1111). In this case, the biography embodies (both figuratively and literally) traces of its subject, not unlike a relic, while also offering clues about the community in which and for whom it was produced.

**The Silkworm, the Horse, and the Hagiography: Chinese Conceptions of Aśvaghōṣa as Sericulture Deity**

Stuart Young, Princeton University

What does silk production have to do with Buddhism? Medieval Chinese Buddhists claimed a vital connection between the two, and they did so through the medium of hagiography. This paper examines a ninth-century Chinese hagiography of the Indian Buddhist patriarch Aśvaghōṣa, which depicts its protagonist as the originator of sericulture. This hagiography appears to have initiated Aśvaghōṣa's image in China as a deity of silkworms, or a species of patron saint for the sericulture industry. Perhaps also from the ninth century, Buddhist ritual manuals began to appear that advertised Aśvaghōṣa's efficacy in promoting silkworm rearing and the production of silken clothing, and evidence indicates that Aśvaghōṣa was indeed worshipped by sericulturists themselves for the betterment of their trade. Through analysis of the content, function and usage of Aśvaghōṣa's silkworm hagiography, this paper sheds light on how Buddhism was conceived as central to one of China's most important material cultural enterprises.

## **The Stuff of Life: Buried Scriptures and Treasured Diaries in Heian Japan**

Heather Blair, Harvard University

This project turns away from the longstanding focus on biographies (den ?) in the study of Japanese Buddhist life-writing. Instead, it turns toward materials that have been favored by political historians and archaeologists: diaries and sūtra burials. Between 1007 and 1096, three of the men who ruled Japan buried sūtras at the summit of a mountain called Kinpusen, the Peak of Gold, 60 km southeast of contemporary Osaka. Vows, inscribed containers, and bits of the sūtras themselves have been excavated from Kinpusen, and in conjunction with partial holograph and manuscript copies of the pilgrim's diaries, these autobiographical fragments afford us glimpses of how early medieval Japanese aristocrats imagined themselves as devotees and ritual agents. In this paper I argue that the physical remains of these men's ritual activities are the very stuff of life-writing, or what we might call material autobiography.

## **Rethinking Textual Presence and Value: The *Sangyō-gisho* of Shōtoku Taishi as Word-Object-Event**

Mark Dennis, Gustavus Adolphus College

This paper will offer an alternative approach to recent scholarly studies of the *Sangyō-gisho*, three Buddhist commentaries attributed to Japan's Shōtoku Taishi (574-622). These studies understand the *Sangyō-gisho* as a disembodied set of fixed and recoverable ideas whose value cannot be separated from the authenticity of Shōtoku's authorship. Scholars have thus focused on the texts' content and time of production, but have ignored other forms in which these texts have been used and valorized. I will offer three distinct examples of textual usage from the Kamakura period to suggest a broader conception of "text." This alternative will connect the value of the *Sangyō-gisho* to their material presence and to their local production as a key event proving the independence of Japanese Buddhist traditions from continental models. It will also suggest other ways for understanding the life of Shōtoku as author of these three commentaries.

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**A20-103**

### **Christian Systematic Theology Section**

☐ **Tuesday - 9:00 am-11:30 am**  
**CC-24A**

David Stubbs, Western Theological Seminary, Presiding

Theme: *Nature and Grace*

Hans Boersma, Regent College

*Nature and the Supernatural in Nouvelle Théologie: The Recovery of a Sacramental Mindset*

Beth Beshear, Boston College

*The Justice and Love of Christ's Passion: Nature, Grace, and Redemption according to Thomas Aquinas*

Michael Gibson, Vanderbilt University

*Between Bucharest and Basel: Incarnation, Analogy, and Pneumatics in Karl Barth and Dumitru Staniloae*

Walter Lowe, Emory University

*The Reality of Redemption: Reconfiguring the Theological Imagination*

☐ **Abstract**

**Christian Systematic Theology Section**

Theme: *Nature and Grace*

**Nature and the Supernatural in Nouvelle Théologie: The Recovery of a Sacramental Mindset**

Hans Boersma, Regent College

This paper argues that nouvelle théologie saw developments in the theology of the nature-grace relationship in the late Middle Ages as leading to an individualizing of the faith, to an extrinsic understanding of ecclesial authority, and to an autonomous human culture. These developments resulted in a loss of the sacramental awareness of the traditional "Platonist-Christian synthesis." I discuss Marie-Dominique Chenu's approach to St. Thomas's theology as interested in contemplation and wisdom rather than as purely rational analysis. I also analyze Henri Bouillard's 1944 *Conversion et grâce chez S. Thomas d'Aquin*. Central to the discussion is Henri de Lubac's sharp attack in 1946 on the notion of pura natura and his embrace of a desiderium naturale for the vision of God as a naturally constituent aspect of human nature. I also devote a section to Hans Urs von Balthasar's re-assertion (in discussion with Karl Barth) of a Christologically centred analogia entis.

**The Justice and Love of Christ's Passion: Nature, Grace, and Redemption according to Thomas Aquinas**

Beth Beshear, Boston College

This paper examines Thomas Aquinas' understanding of the relation between grace and nature in Christ's redemption of humanity. Contemporary theologians often presuppose the necessity of choosing between "Anselmian" approaches to the redemption and "Abelardian" ones. On this view, Christ's redemption ought to be understood either as satisfying God's need for justice, or as motivated by God's love. I will show how Aquinas' theology of redemption integrates both aspects, in its attention to the medieval concern for justice, and to the transformative effects of grace on the human mind. Aquinas will be found to sound strikingly contemporary in his exploration of love as the essential meaning of Christ's suffering. The hermeneutical and spiritual depth of this analysis, together with Aquinas' ability to find harmony between two approaches frequently assumed by theologians to be

opposed, make Aquinas' theology of redemption one of potentially profound significance for contemporary constructive theologies.

**Between Bucharest and Basel: Incarnation, Analogy, and Pneumatics in Karl Barth and Dumitru Staniloae**

Michael Gibson, Vanderbilt University

The following essay takes up the question of incarnation and analogy in Karl Barth and Dumitru Staniloae as the ground for a possible link between the Eastern Orthodox and Reformed traditions on grace, sin and redemption. Precisely, this essay will argue that Barth and Staniloae ground the possibility of human knowledge of God upon the economic movement of the Incarnation; the Incarnation of Christ creates the deep relational connection between God and humanity that functions to open the divine pattern of creation, thus imbricating special and general revelation in a way that elides the abbreviated human abilities. From this, Staniloae will be used as a platform to generate a constructive position that opens out into the pneumatological and ecclesial dimension of being.

**The Reality of Redemption: Reconfiguring the Theological Imagination**

Walter Lowe, Emory University

To affirm God's triumph without triumphalism, Christian theology must foreground its vulnerability vis-a-vis the reality it presumes to proclaim. Transparency to vulnerability, and thereby to the Sache of redemption, transforms the logic of the theological imagination. Recent biblical scholarship points to a distinctively cosmological form of apocalyptic that undercuts the triumphalist claim to control within a univocal framework (or atonement theory) the sui generis event of the Creator's redemptive invasion of a lost creation. Accordingly, we reconceive the theological imagination in terms of three spheres of irreducible difference or *différance*. The primary, apocalyptic Event/call so "interrupts" linear notions of time as to generate two secondary, dependent spheres (transforming notions of "before" and "after") --the sphere of ambiguous human experience viewed in abstraction from the Event/call; and the sphere of "world" or creation, understood only as a result of the Event/call.



**A20-104**



**Comparative Studies in Religion Section**

☐ **Tuesday - 9:00 am-11:30 am**  
**GH-Oxford**

Lance Nelson, University of San Diego, Presiding

Theme: *New Perspectives on Chinese Religions*

San Young Lee, Asia Pacific Nazarene Theological Seminary  
*Comparative Studies of Neo-Confucianism and Dong-hak: Their Views on Women*

Marwood Larson-Harris, Roanoke College  
*Ch'an Encounter Dialogues and Puritan Professions of Faith as Sincerity Rituals*

Xiaofei Tu, Syracuse University  
*Dare to Compare: The Kyoto School's and the New Confucian Movement's Responses to the West*

Stephen Stine, Asia Health Ventures  
*From Communism to Commercialism: The Search for China's Soul*

Responding:

Russell Kirkland, University of Georgia

## ☐ **Abstract**

### **Comparative Studies in Religion Section**

Theme: *New Perspectives on Chinese Religions*

#### **Comparative Studies of Neo-Confucianism and Dong-hak: Their Views on Women**

San Young Lee, Asia Pacific Nazarene Theological Seminary

Neo-Confucianism of Chu Hsi has been the dominant ideology in Korea for the last five hundred years. As the dominant socio-political force of the Chosun dynasty, neo-Confucianism affected the selfhood of Korean women in great deal. First part of this presentation is a conceptual analysis of neo-Confucianism, its cosmology, and the principle of yin and yang, of the "great ultimate". This shows how Confucianism structurally differentiates between people and produces hierarchical stations in its social structure. Second, in contrast to neo-Confucianism, Dong-hak, a Korean indigenous religion that rose against neo-Confucianism is to be introduced. By engaging in a conceptual analysis of Dong-Hak's Hanunym ideology, it will show how Dong-hak provides room for radical change in the status of women and creates an environment in which women can proclaim, "woman is heaven."

#### **Ch'an Encounter Dialogues and Puritan Professions of Faith as Sincerity Rituals**

Marwood Larson-Harris, Roanoke College

This paper compares the Puritan practice of public testimonies of saving grace with Ch'an Buddhist "encounter dialogues" wherein a novice monk is examined for meditative progress. I will argue that despite radically divergent doctrines and models of the self, both traditions came to rely on public performances in which sincerity or authenticity were primary concerns; in both cases the audience, either the congregation or the meditation master, had to judge whether the examinee's self-presentation was indeed what it seemed to be. I will

characterize both Ch'an and Puritanism as breakaway movements that stripped away objective forms of religious participation in favor of subjective ones—notably, testimonies of private experiences. This comparison suggests that there are common institutional contexts for the centrality of sincerity in religion.

### **Dare to Compare: The Kyoto School's and the New Confucian Movement's Responses to the West**

Xiaofei Tu, Syracuse University

The systems of New Confucianism and the Kyoto School are comparative religious philosophies par excellence. They stand or fall with the validity of the comparisons their thinkers have made regarding Western and Asian religious and philosophical systems and conceptions. Yet it is precisely in this aspect that the two schools have received severe criticism. Questions include: is it not fallacious to take Asian religious philosophy out of its social contexts, such as monastery life, rituals, and government patronage? Are the across-space-and-time comparisons between Asian and Western philosophy and religion far-fetched and forced? I intend to discuss the above-mentioned criticisms of the “comparativist” endeavors of the two schools by showcasing Mo Zongsan's use of Kant and the reference to Heidegger in the philosophy of Nishitani.

### **From Communism to Commercialism: The Search for China's Soul**

Stephen Stine, Asia Health Ventures

By all counts, China is undergoing a period of rapid transition. In the span of a mere twenty-five years, the country has moved from an impoverished and overpopulated backwater of Communist idealism, to become the fastest, and arguably, most powerful economy in the world. At no other time has a nation been able to achieve so much in the absence of war, political turmoil and mass social displacement. Gaze across the skylines of China's greatest city – Shanghai – and consider the economic miracle that abounds. But is all that appears on the surface reflective of the soul it shelters? Wealth – so it seems – is not everything. According to a new Shanghai University survey, an estimated 31.4 percent of Chinese now openly declare themselves “religious.” This paper sets out to explore how organized religions, specifically, and individual spirituality, more generally, have weathered this period of frenzied social change.



**A20-105**

### **History of Christianity Section**

☐ **Tuesday - 9:00 am-11:30 am**  
**CC-25A**

Karen Bruhn, Arizona State University, Presiding

Theme: *Teaching with Texts in the History of Christianity: Textbooks and General Histories*

*for a Changing Field*

Panelists:

Margaret R. Miles, Graduate Theological Union

Amanda Porterfield, Florida State University

Denis Janz, Loyola University, New Orleans

Dale T. Irvin, New York Theological Seminary

Responding:

Patricia O'Connell Killen, Pacific Lutheran University

☐ **Abstract**

**History of Christianity Section**

Theme: *Teaching with Texts in the History of Christianity: Textbooks and General Histories for a Changing Field*

This panel will bring together a group of scholars who have recently published textbooks or general histories of Christianity for a lay audience. They will consider the methodological, historical, and pedagogical issues involved in framing the broad field of the history of Christianity in such a format. Panelists will reflect on their experiences and on the state of the field, considering such topics as the role of author and editor, teaching with a textbook, decisions on inclusion and exclusion, and the opportunity to reframe the history of Christianity in light of contemporary concerns and research. Panelists will consider the pedagogical and historical effects of foregrounding theological controversies, institutional structures and authority, "popular" religion, gender, or local and global Christianities. Patricia O'Connell Killen, the AAR's Excellence in Teaching award recipient for 2006, will comment. The session will include ample time for general discussion.

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**A20-106**

**North American Religions Section**

☐ **Tuesday - 9:00 am-11:30 am**  
**GH-Edward C**

Luis Enrique Murillo, Trinity University, Presiding

Theme: *Creating and Crossing Borders*

Shin Kwon Kim, Georgetown University

*A Korean Methodist Who Became a Racist: Chi-Ho Yun and Christian Nationalism in the Nineteenth Century US South*

Kathryn Maguire, Napa Valley College

*Borderland Hagiography, Figurative and Literal: Jesús Malverde, Bandido-santón of Sinaloa*

Sarah Miglio, University of Notre Dame

*Encountering Islam: Mohammed Webb and the Specter of Polygamy at the 1893 World's Parliament of Religions*

Kristy Nabhan-Warren, Augustana College

*"I Put Jesus in the Seatbelt and He Comes with Me": San Diegan Mexicanos Crafting New Selves and Community in the Cursillo de Christianidad Movement*

Responding:

Ann Taves, University of California, Santa Barbara

## ☐ **Abstract**

### **North American Religions Section**

Theme: *Creating and Crossing Borders*

This session draws upon recent research in borderlands studies and further complicates various facets of that discourse. Centering on issues of identity (including race, gender, and religion) and the multiple dialectics of self and community, independence and subjugation, colonization and anti-colonization, as well as criminal and sanctified behavior, these papers will focus on practices of those who cross and create new borders of imagination as well as geography. Informed by cultural geography, history, ethnography, and anthropology, this session seeks to move us toward the deeper implications of religious borderlands.

#### **A Korean Methodist Who Became a Racist: Chi-Ho Yun and Christian Nationalism in the Nineteenth Century US South**

Shin Kwon Kim, Georgetown University

This paper is a postcolonial research on a historical figure, Chi-Ho Yun, a Korean intellectual, who lived in the borderland between the white and the black, colonization and anti-colonization, and national independence and subjugation. Yun represented the globalization of the nineteenth century American Protestant Christianity in the East Asia. Yun came to the US South to study humanities and Christianity in 1888. While he was studying at Vanderbilt University and Emory College, he experienced the racial discrimination simultaneously by whites and African Americans, and consequently

developed a unique Christian nationalism by combining Christianity with Social Darwinism and racism. This paper focuses on Yun's experience in the nineteenth century U.S. South under Jim Crow to clarify how he identified himself with the images of the Orient projected by the contemporary Americans by accepting "masculine Christianity" and why Yun appropriated racism to manufacture "anti-Anglo-Saxonism," emphasizing his cultural "hybridity" and "in-betweenness."

### **Borderland Hagiography, Figurative and Literal: Jesús Malverde, Bandido-santón of Sinaloa**

Kathryn Maguire, Napa Valley College

Recently, the significance of Jesús Malverde, the mythical bandido-santón (bandit-great saint) of Sinaloa, México, has received some attention in the scholarly fields of cultural geography and anthropology, but little has been written about him in the field of religion. In the 1970's, Malverde became known as the "patron saint" of Sinaloan narcotic traffickers, placing him in a figurative and literal borderland. Transgressive connotations associated with him have added to the popularity of the legend in both Spanish and English popular media. This presentation reviews extant English- and Spanish-language literature on Malverde, presents graphics and song associated with his legend and relates him to recent Hispanic-Latino/a theology, while suggesting other areas of study. This presentation further aims to posit that, like "nature," popular religion "abhors a vacuum": when a need arises for a saint, a saint may well arise to fill the need, as in the case of this bandido-santón.

### **Encountering Islam: Mohammed Webb and the Specter of Polygamy at the 1893 World's Parliament of Religions**

Sarah Miglio, University of Notre Dame

Alexander Webb, an American Presbyterian, converted to Islam in 1888. Later dressed in middle-eastern garb, and answering to the name Mohammed, Webb shocked Americans when he defended Islamic tenets – including polygamy - before the World's Parliament of Religions in 1893. Webb's defense of polygamy and the unusually negative reaction to his remarks highlights an unexpected irony of late nineteenth-century Protestantism. Muslims were permitted to speak at the World Parliament of Religions while Mormons were barred from the event. Juxtaposing the treatment of Muslims and Mormons will reveal the surprising dimensions of American Protestant pluralism that precluded tolerance for "uncivilized" behavior, especially behavior that threatened traditional gender roles and family structures in the nineteenth century.

### **"I Put Jesus in the Seatbelt and He Comes with Me": San Diegan Mexicanos Crafting New Selves and Community in the Cursillo de Christianidad Movement**

Kristy Nabhan-Warren, Augustana College

Since the 1940s, the Cursillos de Christianidad, "short courses in Christianity" have occupied a place of importance for thousands of Mexican American Catholics, yet this religious phenomenon has been largely overlooked by scholars of religion. Catholic cursillos consist of three-day retreats and have been transformative for thousands of Mexican American

Catholics, who form new identities as “cursillistas” and new communities of faith after making the course. In my presentation I will draw on both historical and ethnographic research to understand the enduring importance of cursillos within Mexican American Catholic communities throughout the United States. The focus of this presentation will be first-generation Mexican American cursillistas’ narratives from the greater San Diego area. I will place their stories at the center of inquiry, exploring the dialectics of self and community and the power of religious experience.

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**A20-107**

## **Philosophy of Religion Section**

**Tuesday - 9:00 am-11:30 am**  
**GH-Gibbons**

Kevin Schilbrack, Wesleyan College, Presiding

Theme: *Wittgenstein and the Mystical: In Honor of D. Z. Phillips*

Thomas Carroll, Boston University  
*“The Mystical” and Wittgenstein’s Ethic of Perspicuity*

Timothy D. Knepper, Drake University  
*How to Say What Can’t Be Said: Wittgensteinian Investigations of Dionysian Techniques and Rules of Ineffability*

Wendy Rachele Terry, University of California, Davis  
*Wittgenstein’s Silence and Marguerite’s Lies: Intention and Showing in Apophatic Mysticism*

Philip Stoltzfus, Saint Olaf College  
*The Musical as an Instance of the Mystical in the Early Wittgenstein*

**Abstract**

## **Philosophy of Religion Section**

Theme: *Wittgenstein and the Mystical: In Honor of D. Z. Phillips*

**“The Mystical” and Wittgenstein’s Ethic of Perspicuity**

Thomas Carroll, Boston University

Wittgenstein’s references to “the mystical” and admonitions to keep silent in acknowledgement of the limits of language have long puzzled readers of his *Tractatus Logico-Philosophicus* and “Lecture on Ethics”. In this paper, I will be exploring the consequences of the so-called “resolute” reading of nonsense for understanding

Wittgenstein's use of the expression "the mystical". I argue that Wittgenstein's use of the term "mystical" was an expression of his ethic of perspicuity (i.e. his philosophical/moral duty to pursue a searching clarity about linguistic expression). This interpretation entails that Wittgenstein's writings neither provide an account of "the mystical" in general, nor exemplify a traditional sense of "mysticism"; however, Wittgenstein's use of the word does indicate a sense of reverence toward the very existence of the world. It is this reverence that is resistant to concrete expression and is therefore acknowledged in the cultivated silence recommended in the seventh proposition of the *Tractatus*.

### **How to Say What Can't Be Said: Wittgensteinian Investigations of Dionysian Techniques and Rules of Ineffability**

Timothy D. Knepper, Drake University

While a considerable amount of effort has been expended in an attempt to understand Ludwig Wittgenstein's enigmatic comments about silence and the mystical in the *Tractatus Logico-Philosophicus*, very little attention has been paid to the implications of Wittgenstein's *Philosophical Investigations* for the philosophy of ineffability. This paper first argues that the *Investigations* suggests a very different philosophy of ineffability than the *Tractatus*, one that invites us to ask how certain mystics express the putative inexpressibility of certain "objects" or "experiences" rather than whether there are such objects or experiences. This paper then undertakes a later-Wittgenstein inspired investigation of grammatical techniques and rules of ineffability in the Dionysian corpus.

### **Wittgenstein's Silence and Marguerite's Lies: Intention and Showing in Apophatic Mysticism**

Wendy Rachele Terry, University of California, Davis

Marguerite Porete's (d. 1310) *Mirror of Simple Souls* is both didactic and esoteric. Marguerite writes, "If you do not understand, I cannot help you. This is a miraculous work, of which one can tell you nothing, unless it is a lie" (Porete 1993, 216). The tension here is between desire to share an experience and the limitations of language. Wittgenstein writes, "What we cannot speak about we must pass over in silence." Language, the best and perhaps only means of communicating, becomes the showing rather than just the saying, such that whereas "What can be shown cannot be said," it can be shown in language. When given the option between "silence" and "lies," those who have experienced the mystical seem to opt for "lies" in an attempt to communicate that which is beyond articulation. Marguerite was one such writer; Wittgenstein helps to explicate the experience her language attempts to show.

### **The Musical as an Instance of the Mystical in the Early Wittgenstein**

Philip Stoltzfus, Saint Olaf College

When the early Wittgenstein, in the *Tractatus*, introduces the concept of "the mystical," this is generally interpreted in terms of his "picture theory" of propositional logic. I propose bringing to the discussion his reflections on the aesthetic value of musical materials. His comments on the "expression" and "performance" of a musical phrase assist him in exploring the paradox of, and dissatisfaction with, articulation using speculative resources. This also

parallels his reflections upon the limits of theological speculation in the face of the way everyday theological expressions make themselves manifest. Wittgenstein's understanding of mystical "silence" at the end of the *Tractatus* is thus illuminated by the difference between aesthetic language about music, and the performative context in which instances of music take place. The *Tractatus* leaves us with a dichotomy not of speech versus silence, but rather of speculation versus performance.

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**A20-109**

## **Religion and the Social Sciences Section**

**Tuesday - 9:00 am-11:30 am**  
**CC-28B**

Don S. Browning, University of Chicago, Presiding

Theme: *Beyond Freud and Jung: The Developing Human in Theology and Contemporary Psychology*

Kathy Hopner, Church Divinity School of the Pacific  
*The Second Naiveté -- The Challenge of Adolescent Development*

Steven C. Bauman, Graduate Theological Union  
*Emergence as Remedy in Mihaly Csikszentmihalyi's Evolutionary Faith and Raimon Panikkar's Theandric Ontonomy*

Lissa Dirrim, Pacific School of Religion  
*Swedenborgian Personality Development*

Emily Lyon, Graduate Theological Union  
*The Interpersonal Dimensions of Childhood Abuse: Restoration of the Soul*

Responding:

David T. Gortner, Church Divinity School of the Pacific

**Abstract**

## **Religion and the Social Sciences Section**

Theme: *Beyond Freud and Jung: The Developing Human in Theology and Contemporary Psychology*

The following session offers four examples of cross-disciplinary intersections between theology and psychology on issues of human development. Moving through periods of

childhood, adolescence, and adulthood, these papers revisit core developmental themes of trust, abstraction, identity, personality change, and complexity through the lenses of contemporary and classic theologians, psychological theorists, and therapeutic practices.

### **The Second Naiveté -- The Challenge of Adolescent Development**

Kathy Hopner, Church Divinity School of the Pacific

The loss of the primary mythology of childhood is one of the challenging aspects of adolescent development. Paul Ricoeur suggests that this loss, which he describes as the first naiveté, should be replaced by a second naiveté, in which myth functions as symbol. Adolescents place a high value on religious faith, and need formational programs which address their developmental needs. These should be grounded in experiential, kinesthetic and relational activities. The use and development of symbol through ritual and narrative provides the framework for effective youth programs.

### **Emergence as Remedy in Mihaly Csikszentmihalyi's Evolutionary Faith and Raimon Panikkar's Theandric Ontonomy**

Steven C. Bauman, Graduate Theological Union

This paper considers anthropological and teleological topoi as addressed by the developmental psychology of Mihaly Csikszentmihalyi and the religious philosophy of Raimon Panikkar. Our current situation is one of indisputable threat to human and planetary survival, and both authors propose "emergence" as the evident remedy to this crisis. This paper examines how each uses this term in their respective methodologies through a comparative assessment of Csikszentmihalyi's autotelic self and Panikkar's cosmotheandric intuition. Additionally, applying Csikszentmihalyi's "conditions of flow" to Panikkar's "dialogical dialogue" reveals these as mutually compatible methods, which describe an essential interpersonal imperative along complementary pathways. In conclusion, discrepancies between Csikszentmihalyi's proposed evolutionary faith and Panikkar's theandric ontonomy are discussed.

### **Swedenborgian Personality Development**

Lissa Dirrim, Pacific School of Religion

Emanuel Swedenborg (1688-1772) was a Swedish philosopher who developed an integrated perspective on human development. He explored the body-soul connection first anatomically, psychologically and theologically. While the first investigation may sound odd to our era, it is less incomprehensible given brain mapping and advanced neurological research. Many of Swedenborg's scientific works anticipate many discoveries after his era. Swedenborgian psychology is rooted in spirituality, and follows a threefold theory of personality. I would like to contrast Swedenborg's perception of personality structure, focusing on Carl Jung and the historical connection Jung shared with Swedenborg through Immanuel Kant. We are still striving to comprehend what role revelation or the religious sense of contact with God plays in our idea of healthy psychology, so it is germane to lead in with a historical perspective leading to modern concerns. An overview of the Swedenborgian personality structure will be

followed with its implications for personal change.

### **The Interpersonal Dimensions of Childhood Abuse: Restoration of the Soul**

Emily Lyon, Graduate Theological Union

Childhood sexual abuse destroys the normal process of development in relationship with loving caregivers. The evil actions of abusers toward their victims reverses the process of healthy development by teaching the child that love comes in the form of abuse and collapses the formation of the child's spiritual, relational soul. The church has the unique resources needed by survivors of abuse because we are called by Christ to bind up the wounds of the fallen. The concept of "han" which declares that abused people are the sinned-against can focus church liturgies or healing services on lamentation for the wounded. This paper ends with an example of how the concepts of aesthetic theology can provide a healing ministry of beauty for those who are wordless.

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**A20-110**

### **Religion in South Asia Section**

☐ **Tuesday - 9:00 am-11:30 am**  
**GH-Ford A**

Michael Hawley, Mount Royal College, Presiding

Theme: *New Directions in Sikh Studies*

Balbinder Bhogal, York University

*Questioning Secularism from the Standpoint of Religion -- Or How to Encounter Cultural Difference: Politicizing Knowledge of Sikh-ism within the Academy*

Louis E. Fenech, University of Northern Iowa

*The Context of the Dasam Granth*

Doris R. Jakobsh, University of Waterloo

*"Sikhizing the Sikhs": The Role of "New Media" in Historical and Contemporary Identity Construction*

Arvind Mandair, University of Michigan

*Repetition without Origin: Time, Subjectivity, Language, and the Theologico-Political Task of Sikh Scripture*

Robin Rinehart, Lafayette College

*The "So-called Sexy Tales" of the Caritropākhīān*

Responding:

Nikky Singh, Colby College

☐ **Abstract**

**Religion in South Asia Section**

Theme: *New Directions in Sikh Studies*

"New Directions in Sikh Studies" is a forum for highlighting the most recent and innovative scholarship in the area of Sikh Studies. This selection of papers draws from a broad range of methodological and theoretical approaches (history, post-colonial theory, performance theory, popular culture, philosophy, literary criticism, and gender studies) by both established scholars as well as those new to the field. Reflecting a balance of theory and substantive content, the papers in this session call into question key critical terms, challenge established frames of reference, and offer innovative and alternative ways in which Sikh tradition can be understood and studied in the Academy.

**Questioning Secularism from the Standpoint of Religion -- Or How to Encounter Cultural Difference: Politicizing Knowledge of Sikh-ism within the Academy**

Balbinder Bhogal, York University

In what ways do the colonial and Sikh elite reformists constructions of "Sikh-ism," serve a foreign and nationalizing rhetoric? Why are these Indic "religions" seen as opposing the secular, rational, modern world? This paper traces the secular/religious polemics back to the modern/colonial discourse. I explore the complexity and complicity of academic discourses with wider political agendas. Is the academy "still struggling with the techniques of observation and control that emerged from the colonial dialectic of Western Governmentality" as Pels (1997) argues? Van de Veer (1996) notes that there are not only modern forms of "world" religions, but also religious forms of modernity, should we not then escape the dichotomy between and learn how to distinguish among secularisms? What contribution can the Sikh tradition make

here? In other words why is it so unthinkable to critically analyze secularism rather than religion?

**The Context of the *Dasam Granth***

Louis E. Fenech, University of Northern Iowa

Of all the works attributed to the Sikh Gurus the most controversial by far is the *Dasam Granth, the Book of the Tenth Lord*. Controversies surround the compilation's origins, its authorship, the nature of certain compositions within it (whether literary or devotional), its theology, and in some cases even its contemporary divisions. What all of these accounts ignore however is the context in which certain compositions within the *Dasam Granth* were prepared namely, the poetic *darbar* of Guru Gobind Singh. This paper examines this context and concludes that the one lens through which the text should be refracted is a performative

one. Indeed, what clearly suggests this angle of approach is the fact that the principal genre within the text is the classical charitar (activities), a narrative detailing the acts of both

gods and kingly men and women.

### **“Sikhizing the Sikhs”: The Role of "New Media" in Historical and Contemporary Identity Construction**

Doris R. Jakobsh, University of Waterloo

This paper explores the role of both print and www culture in the construction of Sikh identity. The role of contemporary Sikh technocrats within the context of the www will be examined in comparison to the literary elites within the Singh Sabha movement, a Sikh reform movement within colonial India in the late nineteenth and early twentieth centuries, who became particularly adept at addressing issues of Sikh identity through the medium of print culture introduced by Christian missionaries in Northern India. This paper will show how the construction of Sikh identity today through the www closely resembles and is beholden to many of the methods and goals of the earlier Singh Sabha reform movement in attempting to conclusively construct a homogenous Sikh identity.

### **Repetition without Origin: Time, Subjectivity, Language, and the Theologico-Political Task of Sikh Scripture**

Arvind Mandair, University of Michigan

In this paper I will explore the possibility of thinking about the question of repetition in a way that avoids the sterile return to origins that has become characteristic of nationalist and historicist interpretations, both of which subscribe to an understanding of religion as *sui generis*, i.e. they represent religion as the repetition of an origin or an original event. Such an exploration will require a re-examination of time, language and subjectivity in the writings of the Sikh Gurus. One of the key ideas that emerges from this re-examination is the revaluation of contingency as the organizing theme in Sikh scripture. If metaphysical notions of eternity or origin can be dispensed with, what task remains for the intellectual formation called “Sikh theology”? Should we not instead be speaking about a political theology in future interpretations of the teachings of the Sikh Gurus?

### **The “So-called Sexy Tales” of the *Caritropākhīān***

Robin Rinehart, Lafayette College

The *Dasam Granth*, one of the most controversial texts in Sikh literature, is associated with the tenth Sikh guru, Guru Gobind Singh (1666-1708). One of the longest sections of the *Dasam Granth*, the *Caritropn*, is especially contested. It contains hundreds of stories about men and women, many of them engaged in illicit relationships, with particular emphasis on women who deceive their husbands in order to pursue other men. This section is troubling to many readers because its content does not immediately appear to warrant inclusion in a religious text. Many printed editions of the *Dasam Granth* omit it entirely. This presentation explores the *Caritropn* itself as well as the ongoing controversy that swirls around it. What do these stories, and the multiple ways they have been interpreted (or suppressed) suggest

about Sikh conceptions of human nature and gender relations, as well as Sikh conceptions of “scripture,” “literature,” and canonicity?

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**A20-111**

## **Study of Islam Section**

**Tuesday - 9:00 am-11:30 am**  
**CC-28D**

Etin Anwar, Hobart and William Smith Colleges, Presiding

Theme: *Varieties of Classical Islam*

Nevin Reda, University of Toronto

*Reading the Qur'ān in Divine Self-Revelatory and Pedagogical Modes: The Role of Repetitions in Sūrat al-Baqara*

Laury Silvers, Skidmore College

*The Transmission of Knowledge and Guidance in an Early Sufi Qur'an Commentary: The Composition, Collection, and Transmission of Abu Bakr al-Wasiti's (d. ca. 320/932) Tafsir*

Jon Hoover, Near East School of Theology

*Moving beyond the Teacher: Ibn Qayyim al-Jawziyya's Elaboration of Ibn Taymiyya's Theodicy*

Sara Verskin, Princeton University

*Philosophy, Jurisprudence, and Piety in Ibn Rushd's Fasl al-maqāl (Averroes' Decisive Treatise)*

Responding:

Ahmet T. Karamustafa, Washington University, St. Louis

**Abstract**

## **Study of Islam Section**

Theme: *Varieties of Classical Islam*

**Reading the Qur'ān in Divine Self-Revelatory and Pedagogical Modes: The Role of Repetitions in Sūrat al-Baqara**

Nevin Reda, University of Toronto

Set within a divine self-revelatory and a pedagogical "holistic" reading, this study explores

the function of al-Baqara's elaborate repetitive devices, particularly its inclusions, which consecutively frame its compositional sections. The Leitwort "guidance" frames the first section, rendering al-Baqara's central theme "God as Guide" in a divine self-revelatory reading. However, in a pedagogical reading, repetitions become cohesive elements, knitting together the diverse elements of a text, which concentrates the essentials of religious education. While al-Fātiha outlines general rubrics shared between adherents of all three Abrahamic faiths, al-Baqara establishes the foundational teachings which separate Islam from previous traditions. This method of presenting "old" ideas first and then expanding them with new material is further reflected in al-Baqara's various sections, where basic instructions are incrementally reiterated in different contexts. It also echoes the distinctive monotheism expressed in the sūra, in which the deity assumes a more direct pedagogical role.

**The Transmission of Knowledge and Guidance in an Early Sufi Qur'an Commentary: The Composition, Collection, and Transmission of Abu Bakr al-Wasiti's (d. ca. 320/932) Tafsir**

Laury Silvers, Skidmore College

In this paper, I will discuss early Sufi Qur'an commentary with respect to its formation and transmission as a theoretical and practical source of Sufi knowledge and guidance. In previous works, I have criticized Fritz Meier's distinction between ta`lim and tarbiyya in the early period by demonstrating the practical intent of theoretical sayings first in the general context of early Sufism's relationship to the Ahl al-Hadith movement and then in the specific context of Wasiti's work. In this paper, I will continue examining the relationship of the practical to the theoretical in Abu Bakr al-Wasiti's early Sufi Qur'an commentary with respect to its composition, collection, and transmission as source of Sufi knowledge and guidance from Wasiti's community through Sulami's use of it in the construction of his own tafsir.

**Moving beyond the Teacher: Ibn Qayyim al-Jawziyya's Elaboration of Ibn Taymiyya's Theodicy**

Jon Hoover, Near East School of Theology

It is well known that the prolific Hanbali scholar Ibn Qayyim al-Jawziyya (d. 751/1350) was Ibn Taymiyya's closest student, that both wrote extensively on theological topics, and that both function as inspirations for modern Sunni reform. However, Ibn al-Qayyim's theology has received very little scholarly attention, and it remains unclear how the student appropriated and possibly modified his teacher's thought. This paper will begin to address this question by focusing particularly on Ibn al-Qayyim's theodicy. This will show that while Ibn al-Qayyim writes fully within the framework of Ibn Taymiyya's optimism—the conviction that God creates all things in the best possible way—he ventures far beyond his master in working out the logical implications of this theodicy.

**Philosophy, Jurisprudence, and Piety in Ibn Rushd's *Fasl al-maqāl* (Averroes' *Decisive Treatise*)**

Sara Verskin, Princeton University

*The Decisive Treatise* by Ibn Rushd (Averroes) addresses an issue close to the heart of all medieval philosophers regardless of their religious denomination: the relationship between philosophic activity and adherence to revealed religion. As a result, the peculiarly Islamic aspects of the *Fasl* have received significantly less scholarly attention than those arguments which have cross-confessional legitimacy and bear on classical philosophic issues. Yet the *Fasl* can neither be understood as a coherent argument nor appreciated for its genuine passion without examining its distinctly Islamic elements: its use of jurisprudential logic both in its content and its structure, its conception of the inimitability of the Qur'an, and its manipulation of famous disputes in tafsir. At the heart of Ibn Rushd's argument is the claim that to undermine the possibility of philosophical inquiry is to undermine the possibility of rendering religio-legal decisions and of preserving faith in the holiness of Quran.

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**A20-112**

### **Study of Judaism Section**

☐ **Tuesday - 9:00 am-11:30 am**  
**GH-Emma A**

Robert Gibbs, University of Toronto, Presiding

Theme: *Martin Buber: Beyond I and Thou*

William Plevan, Princeton University  
*The Between in Martin Buber's Later Thought*

Claire Sufrin, Stanford University  
*Martin Buber's Biblical Hermeneutics In and Beyond I and Thou*

Randy L. Friedman, Binghamton University  
*Martin Buber's Phenomenological Spirit*

Responding:

Randi Rashkover, George Mason University

☐ **Abstract**

### **Study of Judaism Section**

Theme: *Martin Buber: Beyond I and Thou*

**The Between in Martin Buber's Later Thought**  
William Plevan, Princeton University

In his short classic, *I and Thou*, Martin Buber briefly refers to the “between” as the realm in which true relationship between persons, whether human or divine, takes place. In his later writings on philosophical anthropology, Buber uses the concept of the between to explain the distinct ontological realm in which the true meeting of I and You and hence the true enactment of human spirit takes place. However, there exists to date no scholarly treatment of the concept of the between in Buber’s writings after *I and Thou*. This paper will try to begin addressing this gap by examining how Buber developed the notion of the between or interhuman in his later writings in philosophical anthropology and Hasidism and how these developments can help readers understand some of the central anthropological and theological claims in *I and Thou*.

### **Martin Buber's Biblical Hermeneutics In and Beyond *I and Thou***

Claire Sufrin, Stanford University

This paper considers the impact of Martin Buber’s *I and Thou* on his approach to the Hebrew Bible. I begin with a discussion of Buber’s view of art, revelation, and “the Word” as forms of dialogue and evaluate each of these as a source for Buber’s biblical hermeneutics. I then consider the way Buber developed the concept of a dialogical biblical hermeneutics in his translation of the Bible into German with Franz Rosenzweig and in his books of biblical commentary. In particular, I revisit Buber’s concept of Leitworte, leading-words, as well as his methodology of tradition criticism in light of my reading of *I and Thou*. Ultimately, I argue that the commentaries represent a new stage in Buber’s biblical hermeneutics and a move away from dialogue as the central paradigm for understanding revelation and for reading the Bible.

### **Martin Buber's Phenomenological Spirit**

Randy L. Friedman, Binghamton University

Reading Buber through the lens of Husserlian phenomenology allows us to focus on a few themes connected with temporality and intersubjectivity that we find in *I and Thou* and a number of later works. Buber advocates for a subjectivity which is non-reductive. According to Buber, this type of subjectivity only emerges under certain conditions and is situated outside of the usual, natural life-world. Following Dilthey and Husserl, Buber resists the subjugation or suppression of self and Other to any a priori force. This withdrawal of the relation self from the "forces of causality" serves as an ethical charge and a critique of philosophy. An examination of the roles of passive and active genesis in the constitution of intersubjectivity in Buber might allow some insight into the location of encounter and the distinction Buber makes between nature and history in his discussions of the relation between humans and the divine.



**A20-113**

## **Theology and Religious Reflection Section**

☐ **Tuesday - 9:00 am-11:30 am**

## **GH-Mohsen A**

Susan Abraham, Harvard University, Presiding

Theme: *Theology and Religious Reflections on Work, Immigration, and Borders*

Peter Jones, Southern Methodist University

*The Person as Subject and Economic Globalization: Roman Catholic Approaches*

Steven Jungkeit, Yale University

*Dreams without Borders: Junkspace, Global Cultures, and (Religious) Imagination*

Ilsup Ahn, North Park University

*Politics of Immigration and the Ethics of Radical Hospitality: Between “Invisible Debt” and “Visible Hospitality”*

James E. Helmer, University of Notre Dame

*Cultural Rights for Nations but Not Immigrants? Some Reflections on Will Kymlicka's Theory of Minority Rights*

### **☐ Abstract**

## **Theology and Religious Reflection Section**

Theme: *Theology and Religious Reflections on Work, Immigration, and Borders*

### **The Person as Subject and Economic Globalization: Roman Catholic Approaches**

Peter Jones, Southern Methodist University

This paper examines the nature of the human person as subject and social agent in view of globalization. The question that I seek to answer, or to begin to answer in a more satisfactory way, is this: In what ways will one's theological anthropology and, thereby, one's understanding of social critique and agency change if one incorporates understandings of complex social systems and how persons exist within them into moral critiques of a phenomenon like globalization? To narrow the study and keep it within manageable limits I shall focus on Roman Catholic perspectives and on the economic aspects of globalization. I shall use the Catholic social teaching of the hierarchical magisterium as a baseline and then compare and contrast the works of two Catholic thinkers who have begun to move in the direction of answering the question posed above.

### **Dreams without Borders: Junkspace, Global Cultures, and (Religious) Imagination**

Steven Jungkeit, Yale University

The architect Rem Koolhaas has written that if space junk is the debris strewn throughout the atmosphere, then junkspace is the debris of our built environments, particularly superstructures in which spatial disorientation is actively fostered, such as airports, casinos, and shopping malls. This paper argues that junkspace comprises a spatial ideology that

promotes the fantasy of a world without borders, walls or limits, even as real borders and boundaries are intensely patrolled. Further, it argues that junkspace, broadly conceived, is religious in origin, depending on prior theological understandings for its existence, cathedral architecture and eucharistic practices being two important examples. Finally, it suggests ways in which religious leaders might become insurgent architects, breaking the ideological frame of junkspace, such that spatial arrangements might be imagined in which human flourishing might be a possibility for all, and not just the privileged few.

### **Politics of Immigration and the Ethics of Radical Hospitality: Between “Invisible Debt” and “Visible Hospitality”**

Ilseup Ahn, North Park University

I argue in the paper that in order for us to help migrants become the full members of the society, an ethics of radical hospitality is required beyond the political strategies of “acculturation” and “assimilation.” I will introduce the concept of radical hospitality by critically integrating the biblical concepts (*philoxenía* and *philanthropía*) and Derrida’s philosophical insight (*Of Hospitality*). The paper will demonstrate that this hospitality should be a radical kind because something invisible is playing an important role in dividing the migrating people from the hosting citizens: i.e., “invisible debt.” Since citizens’ credit consciousness in the sense of “you owe us something” is an important element that characteristically separates migrants from citizens of the hosting society, the hospitality called for unto citizens of the hosting society is not a mere kindness or tolerance, but a radical kind that can transcend the debtor-creditor consciousness and the taken-for-granted privileges.

### **Cultural Rights for Nations but Not Immigrants? Some Reflections on Will Kymlicka's Theory of Minority Rights**

James E. Helmer, University of Notre Dame

Will Kymlicka has provided one of the most sophisticated and persuasive defenses of the rights of minority cultures. He argues that the attribution of certain kinds of ethnocultural group-specific rights (including rights to self-government, to political recognition, or to special representation) to specific territorially concentrated cultural minorities within ethnically heterogeneous nation-states is not only consistent with, but in fact, required by, the more general egalitarian requirements of a liberal theory of justice. In spite of the theory's virtues, however, a central distinction between voluntarily integrated immigrant minorities and involuntarily assimilated national minorities or peoples undergirds Kymlicka's account. In this paper I challenge the distinction between immigrant populations and national minorities, and suggest that the logic of Kymlicka's account requires the extension of cultural rights to immigrant minorities also. The case of the Latino community in California is used as a test case.



**A20-114**

**Women and Religion Section**

☐ **Tuesday - 9:00 am-11:30 am**  
**GH-Del Mar B**

E. Ann Matter, University of Pennsylvania, Presiding

Theme: *California Girls: Being the Other in Paradise*

Rebecca T. Alpert, Temple University  
*California Girl: Tiby Eisen and Jewish Women in Baseball*

Michelle M. Lelwica, Concordia College, Moorhead  
*From California to Calcutta: Spreading the White-Western Devotion to Female Thinness -- A Feminist Postcolonial Analysis*

Emma Hoglund, Concordia College, Moorhead  
*co-presenting with Michelle Lelwica*

Jenna McNallie, Concordia College, Moorhead  
*co-presenting with Michelle Lelwica*

☐ **Abstract**

**Women and Religion Section**

Theme: *California Girls: Being the Other in Paradise*

**California Girl: Tiby Eisen and Jewish Women in Baseball**

Rebecca T. Alpert, Temple University

Jewish women were involved in the All American Girls Professional Baseball League. The league is known today because of the Hollywood film, *A League of Their Own*. The film drew attention to one Jewish player who was a league star: Thelma “Tiby” Eisen. Her iconoclastic life tells a story about how Jewish women negotiated difference in the years between the first and second wave of feminism. Eisen was born and raised in Los Angeles in a Jewish home, playing softball and football from age 14. She played outfield in the AAGPBL from 1944-1952. This paper will examine the significance of Eisen’s life for American Jewish women’s history, focusing on the role that being a “California girl” played in her self perception and life trajectory. The study is grounded in an oral history I conducted with Eisen in December, 2006.

**From California to Calcutta: Spreading the White-Western Devotion to Female Thinness -- A Feminist Postcolonial Analysis**

Michelle M. Lelwica, Concordia College, Moorhead

This paper engages a postcolonial feminist analysis to explore the neocolonial dynamics and effects of the spread of white-Western female body norms, epitomized in Hollywood and

*Baywatch* culture, to women in the Two-Thirds world. Using the works of postcolonial feminist theologians, and drawing on research about the growing influence of the U.S. media's idealization of thinness on women in the global South, I analyze the missionary-colonizing dynamics of the globalization of this ideal, highlighting its commercial underpinnings, its implicitly racist subtext, and its deleterious effects on the mental, physical, and spiritual well-being of women in post-colonial contexts. Ultimately, I argue that the globalization of the Hollywood ideal of female slenderness to women in the Southern Hemisphere illustrates the missionizing role that the popular media plays in making women's bodies a primary site of contact, conflict, and colonization in the process of Western expansion.

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**A20-115**



## **Anthropology of Religion Group**

**Tuesday - 9:00 am-11:30 am**  
**GH-Del Mar A**

Frances Garrett, University of Toronto, Presiding

Theme: *Tibetan Lived Religion?*

Cameron David Warner, Harvard University  
*Mimesis and Apotropaism: Devotion to Tibet's National Palladium*

Antonio Terrone, Leiden University  
*Finding Buddhism in the Twenty-First Century: Treasure Revelation and Religious Authority in Present-day Tibet*

Sarah Jacoby, Columbia University  
*Being a Dākinī in Contemporary Eastern Tibet*

Arthur McKeown, Harvard University  
*Devotional Practices at Gyantse and Wutai Shan: Removing the Text from Translation*

Responding:

Robert A. Orsi, Northwestern University

**Abstract**

## **Anthropology of Religion Group**

Theme: *Tibetan Lived Religion?*

Until recently, most of the research on Tibetan Buddhism has read texts in order to describe Tibetan ecclesiastical history and doctrine or practiced an anthropology of Tibetan culture based on interviews in non-literate contexts. Scholars of Tibetan religion made few attempts to intentionally bridge the gap between these two modes, and consequently overlooked more quotidian lacunae, which together could be designated, “Tibetan lived religion.” The papers of this pre-arranged session reflect on the interrelated questions of: What might be Tibetan “lived religion”? Is this an appropriate category for understanding Tibetan Buddhism? How should one go about studying Tibetan lived religion? Why the sudden popularity in ethnographic approaches to Tibetan religion among scholars who are not trained in anthropology departments? How can we productively and responsibly combine textual research and ethnography?

### **Mimesis and Apotropaism: Devotion to Tibet’s National Palladium**

Cameron David Warner, Harvard University

Reflecting on the recent popularity of ethnographic approaches to the study of Tibetan Buddhism, this paper begins with querying the historical lack of interest in a whole range of practices which fall under the rubric of Tibetan lived religion, and then focuses on one neglected lacuna- the history and practice of the cult of the Jowo Śākyamuni, the palladium of Tibet. Throughout the Tibetan cultural world, two icons unify religious practice and identity—images of the Dalai Lama and images of the Jowo Śākyamuni. Of the millions of Buddhist statues Tibetans once possessed, the Jowo Sakyamuni has since at least the eleventh century CE been the most important. Despite his ubiquity in Tibetan literature and art, scholars have overlooked his cult. This paper focuses on two aspects of devotion to the Jowo Sakyamuni: his apotropaic power to protect Tibet and Tibetans, and the popularity of Jowo replications throughout the Tibetan diaspora.

### **Finding Buddhism in the Twenty-First Century: Treasure Revelation and Religious Authority in Present-day Tibet**

Antonio Terrone, Leiden University

Framed within the political and religious background of present-day PRC, this paper examines the Tibetan Buddhist practices of bDe chen ‘od gsal rdo rje, a rNying ma Treasure revealer (gter ston) of Kham. Based on fieldwork, it inquires into the role of Treasure revealers in eastern Tibet and the religious activities they inspire in the reassertion of traditional culture and religious practice in their land. This paper argues that Treasure revealers’ messianic and charismatic profile, the overarching apocalyptic tones of their doctrines, and the salvific aspect of gter revelations make many of these Tantric specialists particularly successful in gaining access to religious leadership and spiritual guidance in contemporary circumstances. Through the study of lived religion, this paper demonstrates that despite the socio-political transformations caused by the often arbitrary religious policies of the PRC in an increasingly secularized world, the enthusiasm and devotion to Treasure revealers in Tibet is gaining momentum.

### **Being a Dākinī in Contemporary Eastern Tibet**

Sarah Jacoby, Columbia University

What does it mean to be a dakini (Tib. mkha' 'gro ma) in contemporary Eastern Tibet? What ritual functions does a women recognized as a dakini have in her community? How do women come to be recognized as dakinis? This paper begins to address these larger questions through a specific case study of the contemporary Khandro Rinpoche, born in Golok in 1954. Focusing on ethnographic sources including oral interviews I have conducted with Khandro Rinpoché and textual sources such as her recently published biography, I suggest that Khandro Rinpoché's identity as a modern-day dakini draws upon a version of Tibetan sacred history that is grounded in the Eastern Tibetan landscape in two ways: (1) through her association with local dakinis such as Sera Khandro (1892-1940) and (2) through her association with regional sacred spaces including Gyalrong's Vairocana Cave, Serta's main sacred mountain Drongri, and Sera Monastery in Golok.

### **Devotional Practices at Gyantse and Wutai Shan: Removing the Text from Translation**

Arthur McKeown, Harvard University

Though practices and concerns surrounding the study of lived religion have heretofore been thinly studied with regard to Tibet, this paper studies the modern Tibetan and Chinese communities surrounding the veneration of the Indian monk and traveler Sariputra. Both at Gyantse, Tibet and Wutai Shan, China, he has been memorialized by the creation of devotional objects. Today, while the objects are still venerated, Sariputra himself has increasingly faded from memory. This paper explores not only the degree to which veneration can occur without knowledge of what is venerated, but more importantly to what extent dislodging devotional objects from historical anchors provides the means for interpretive autonomy and religious creativity.

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**A20-116**

## **Critical Theory and Discourses on Religion Group and Ritual Studies Group**

☐ **Tuesday - 9:00 am-11:30 am**  
**GH-Mohsen B**

Thomas Quartier, Radboud University, Nijmegen, Presiding

Theme: *The Forest or the Trees? Generalization and Particularity in Ritual Theory*

Carl Seaquist, University of Vermont

*Getting to a General Theory of Ritual: The Role of Agency and Intention*

Thomas V. Peterson, Alfred University

*Implications of Antonin Artaud's "Theatre of Cruelty" for Theorizing Ritual Participants*

Graham St. John, School for Advanced Research, Santa Fe

*Transitional World: Victor Turner, Dance-music Culture, and Psy-trance*

Asuka Sango, Princeton University

*Making Debate Hell: Knowledge and Power in Japanese Buddhist Rituals*

Responding:

Jens Kreinath, Wichita State University

## ☐ **Abstract**

### **Critical Theory and Discourses on Religion Group and Ritual Studies Group**

Theme: *The Forest or the Trees? Generalization and Particularity in Ritual Theory*

#### **Getting to a General Theory of Ritual: The Role of Agency and Intention**

Carl Seaquist, University of Vermont

General theories of religion are often developed from detailed descriptions of a small subset of ritual cultures, and generalized with little more than the promise (or hope) that they can be applied with equal success elsewhere. Perhaps the field lacks agreement on procedures for induction from particular cases to general principles, or perhaps we simply have trouble stepping outside of the cultures we each know best. I make a first step towards understanding where the difficulty lies by briefly considering four reactions to Humphrey and Laidlaw's theory in "The Archetypal Actions of Ritual" (*Modern Asian Studies* 39, 929-980, *History of Religions* 41(4) 328-368, *Journal of the Royal Anthropological Institute* 11(3) 487-507, *Language & Communication* 25(1), 39-60) in order to identify trends contributing to or inhibiting the development of a general theory of ritual.

#### **Implications of Antonin Artaud's "Theatre of Cruelty" for Theorizing Ritual Participants**

Thomas V. Peterson, Alfred University

Antonin Artaud's writings about theatre can help us theorize about the effectiveness of ritual activity for ritual participants. This paper will examine the following issues: 1) how Artaud's theory of theatre drew upon his understanding of ritual activity in cultures that are independent of European culture (for example, rituals of Indigenous peoples in Mexico and of the Balinese); 2) what he found effective in these ritual practices and how they informed his theory of effective theatre as "a theatre of cruelty;" 3) how his understanding of theatrical effectiveness might help us theorize participants' engagement in ritual activities; and 4) how such theorizing of ritual participants might move us closer to making judgments about ritual effectiveness itself. The central argument in my analysis is that visual and non-visual imagery constitutes religious experience itself in what Artaud called a "concrete language . . . of the senses," thus helping us theorize ritual participants.

**Transitional World: Victor Turner, Dance-music Culture, and Psy-trance**

Graham St. John, School for Advanced Research, Santa Fe

The presentation critically revisits Victor Turner's "liminality" via research on psychedelic trance, or psy-trance, culture. A cornerstone of ritual analysis, "liminality", and the concomitant "ritual process" model, has become a heuristic common to emergent research of electronic dance music culture (EDMC), including psy-trance. Following research conducted in 2006 at Portugal's Boom Festival – an event significant in the global calendar of psy-trance – the presentation addresses the latter via a renovated Turnerian model. Firstly, attention to Boom's "Liminal Village" finds the festival a hyper-liminal context for the "sacra" within the world of psy-trance participants. Secondly, rather than contextualizing a recognizable telos in which participants may be "re-aggregated", as a specifically "tribal" experience to which participants return time and again, the experience is conjectured to be a "transitional world," assisted by chemical and technological developments. I pass comment on the meaning of this liminal world without telos in contemporary social life.

### **Making Debate Hell: Knowledge and Power in Japanese Buddhist Rituals**

Asuka Sango, Princeton University

This paper examines Buddhist debate rituals in pre-modern Japan. In these rituals, annually held in public settings, monks debated about doctrinal points of Buddhist scriptures while competing for promotion. Scholars of religious studies have attempted to subvert the asymmetrical dichotomy between ideas and practice by focusing on the formerly neglected practical side, and deemphasizing beliefs and knowledge. These efforts to elevate rituals reified the dichotomous understanding of religious ideas and practices. The paper questions this formulation by re-locating doctrinal study and debate practice in their mutually necessary moments. Using diaries written by aristocrats and monks, I examine how monks performed the debate, and show that doctrinal learning and ritual practice were not only indissolubly linked, but also produced one another. Furthermore, by situating debate rituals in their specific socio-historical contexts, I present Buddhist rituals as dynamic processes whereby monks of different schools configured and reformulated social relationships and cognitive possibilities.

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**A20-117**

### **Japanese Religions Group**

☐ **Tuesday - 9:00 am-11:30 am**  
**CC-24C**

Lori Meeks, University of Southern California, Presiding

Theme: *Screening and Streaming Japanese Religions: Integrating Visual Media into the Classroom*

Panelists:

Stephen Covell, Western Michigan University

Sarah Horton, St. Paul, MN

Mark Rowe, McMaster University

D. Max Moerman, Columbia University

Hank Glassman, Haverford College

Business Meeting:

Paula K. R. Arai, Carleton College, Presiding

James L. Ford, Wake Forest University, Presiding

☐ **Abstract**

**Japanese Religions Group**

*Theme: Screening and Streaming Japanese Religions: Integrating Visual Media into the Classroom*

This innovative workshop explores the use of visual technologies for teaching Japanese religions. We will discuss how best to use video and other media both in classrooms and with new online technologies such as WebCT. Rather than uniformly promoting the increased use of visual materials in the classroom, one of our specific aims is to discuss how to use less technology more effectively. Recognizing the differences in teaching style and student audience, panel members were chosen to represent a variety of classroom experiences. Each presenter will discuss an issue from his or her own classroom experience after which discussion will be opened to the floor. In addition to content, we will also discuss practical and technical aspects of using visual media. We hope that this workshop will lead to a database of course ideas, potential sources of visual materials, and a communal library of visual material for teaching Japanese religions.

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**A20-119**

**Person, Culture, and Religion Group**

☐ **Tuesday - 9:00 am-11:30 am**  
**CC-28A**

Kirk A. Bingaman, Fordham University, Presiding

Theme: *Multiplicity Part II: Pluralism, Hybridity, and Multiple Subjectivities in Context*

Marsha Hewitt, University of Toronto

*Developmental, Relational, and Attachment Perspectives on Religious Identity*

Karen Crozier, Azusa Pacific University

*The Luminous Darkness of Du Bois' Double-Consciousness: Through the Lens of Contemporary Christian Women*

Janet E. Schaller, Memphis Theological Seminary

*Reconfiguring Dis/ability: Multiple and Narrative Constructions of Self*

Hosung Ahn, University of Denver, Iliff School of Theology

*Junzi as a Tragic Person: A Self Psychological Interpretation of the Analects*

Nestor Medina, University of Toronto

*The Religious Psychology of Mestizaje: Gómez Suárez de Figueroa or Garcilaso Inca de la Vega*

☐ **Abstract**

**Person, Culture, and Religion Group**

Theme: *Multiplicity Part II: Pluralism, Hybridity, and Multiple Subjectivities in Context*

**Developmental, Relational, and Attachment Perspectives on Religious Identity**

Marsha Hewitt, University of Toronto

A theory of religious identity is most adequately addressed by first forming solid explanatory theories from psychology that can then be applied to a more specific psychology of religion. In order to understand religious psychology, we need to have a larger theory of human psychology. This paper takes a developmental approach that discusses psychological theories of attachment (Bowlby), trauma and dissociation (Bromberg) and mentalization (Fonagy). These theories provide a conceptual framework for examining what sort of mind is capable of (and required for) intersubjectively negotiating multiple, diverse realities. The paper will explore the question of religious identity formation from the perspective of relational and developmental psychology in order to construct a concept of a stable, cohesive self-structure that is fluid enough to contain and sustain internal experiences of disruption in contexts of pluralism. Religious identity formation with its attendant beliefs and moral values is rooted in relationships forged in contexts of attachment.

**The Luminous Darkness of Du Bois' Double-Consciousness: Through the Lens of Contemporary Christian Women**

Karen Crozier, Azusa Pacific University

How does one navigate and negotiate the terrain when one's moral agency is truly constrained by internal and external forces? How is one to be sustained in her struggle

towards wholeness and harmony? How does one claim her right to be human and humanizing in a society that is hostile to her being and becoming? Drawing from Du Bois' double-consciousness theory, this paper addresses the aforementioned questions through the lived experiences of Christian women in the anthropological, ethnographic study of Marla F. Frederick. The relevance and limitations of Du Bois' theoretical paradigm as it pertains to the contemporary Christian women are examined. In addition, attention is given to how the multiple selves of the Christian women are negotiated in public and private spheres which can be a model for African American scholar-activists of Christian faith who are committed to justice in the academy, ecclesia, and broader society.

### **Reconfiguring Dis/ability: Multiple and Narrative Constructions of Self**

Janet E. Schaller, Memphis Theological Seminary

Postmodern claims of multiple, narrative, and constructed identities contribute greater complexity to the self-understanding of persons with dis/abilities and the communities to which they belong. Claims of multiple identities challenge the concept of a unitary self, which often puts a person with a dis/ability in the awkward position of either needing to affirm abilities while disavowing physical limits or to claim dis/ability and minimize abilities. This analysis of constructivist theories of multiple identities, disrupted self-narratives, and dominant discourses about dis/ability is placed in dialogue with first-hand accounts of learning to live with dis/abilities—and live fully. To be inclusive of people with dis/abilities, communities of faith are tasked with challenging the concept of a "normative" (unitary acceptable) body and constructing a revised narrative of the connection between divine activity and dis/ability.

### **Junzi as a Tragic Person: A Self Psychological Interpretation of the *Analects***

Hosung Ahn, University of Denver, Iliff School of Theology

Read and understood from the perspective of self psychology, the *Analects* could be interpreted as a pre-psychoanalytic self psychology. This paper concentrates on the psychological connotations of junzi expressed by Confucius' life and words. Junzi is a noble person who attempts to actualize Confucian cardinal virtues in the concrete human relationships at any cost. A junzi is a tragic person in the Kohutian sense. A tragic person wants to be faithful to his or her psychological structures called ideals in spite of his or her biological death. Like a tragic person, a junzi attempts to follow his or her ideals and values deeply anchored in the nuclear self. In the *Analects*, the correspondence of a junzi and a tragic person is conspicuous. A junzi in the *Analects* shows the characteristics of a tragic person: empathy, creativity, humor and wisdom.

### **The Religious Psychology of Mestizaje: Gómez Suárez de Figueroa or Garcilaso Inca de la Vega**

Nestor Medina, University of Toronto

I engage the work of the Inca Garcilaso de la Vega to show the manner in which he resolved and articulated his experience of mestizaje. I pay special attention to his translation of the *Diálogos de Amor* which served him as his psychological, religious, and intellectual battle

ground between his indigenous and Spanish identities. In engaging his work, I will show that already by the sixteenth century there were serious concerns as to how identity is conceived. I also focus on the key role religion plays in the complex and ambiguous process of definition of people's identities. Based on my examination of the work of the Inca de la Vega, I insist that our present notions of mestizaje or hybridity must be interrogated and must be located within their historical background, not to reinscribe earlier silences and gaps created by both essentialists and abstract notions of identity.

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**A20-120**

## **Religion and Disability Studies Group**

**Tuesday - 9:00 am-11:30 am**  
**GH-Ford B**

John Swinton, University of Aberdeen, Presiding

Theme: *Methodologies for the Study of Religion and Disability*

Brian Brock, University of Aberdeen  
*Disability in the Christian Tradition*

A. Taylor Newton, University of Denver  
*Religion and the Autism Rights Movement: A Methodological Foray into the Blogosphere*

Yi-Jia Tsai, National Dong Hwa University  
*Disability and Epiphany — Nouwen's Adam and Oe's Hikari*

Responding:

Deborah Creamer, Iliff School of Theology

Business Meeting:

Kerry Wynn, Southeast Missouri State University, Presiding

**Abstract**

## **Religion and Disability Studies Group**

Theme: *Methodologies for the Study of Religion and Disability*

This session will look at issues of methodology in relation to religion and disability studies.

**Disability in the Christian Tradition**

Brian Brock, University of Aberdeen

This paper will query the methodological substructures of disability studies by analyzing the theoretical relation of modern disability discourses to premodern theological discourses. Its aim is to suggest new methodological possibilities for a theology of disability, and clarify existing assumptions. It will suggest, by reference to examples, how a return to traditional modes of thought promises to surmount stale conceptual impasses, and defend the claim that the purpose of reading premodern thinkers is precisely such a re-opening of settled categories of perception. A proper appreciation of the Christian tradition and its thinking about those with physical and mental difficulties will uncover languages and conceptualities which will turn out not only to be less univocally “discriminatory” than is usually assumed, but to offer much richer ways of locating the “problems” and “solutions” of disability than are currently available in contemporary thought and practice.

### **Religion and the Autism Rights Movement: A Methodological Foray into the Blogosphere**

A. Taylor Newton, University of Denver

New social science research methods take advantage of the accessibility and scope of the Internet to obtain broader and more personal information from a range of individuals. Personal web-logs or “blogs” are one such source of information. Blogs can be analyzed en masse with content analysis software. This method may be particularly promising for disability and religious studies, as it allows for examination of personal expressions of religion among individuals who may be relatively disconnected from traditional methods of social scientific research. Members of the Autism Rights Movement (ARM) are especially appropriate for this type of study because many keep blogs and are otherwise not an easily accessible population for participation in research. Several specific religious beliefs and worldviews will be explored in ARM blogs in hopes of gaining a deeper understanding of the role and nature of religion in this movement as well as disability in general.

### **Disability and Epiphany — Nouwen’s *Adam* and Oe’s *Hikari***

Yi-Jia Tsai, National Dong Hwa University

This paper explores the existential meaning of disability through the works of theologian Henri Nouwen and Japanese novelist Kenzaburo Oe. Both experience significant epiphany through their encountering of disabled persons. In Nouwen’s *Adam: God’s Beloved* he reflects on the life of a handicapped young man. Through the juxtaposition of Adam and Jesus’ lives Nouwen offers a deep reflection upon the meaning of disability and gift. Oe’s eldest son Hikari was born developmentally disabled. His disability has been a recurring motif in Oe’s writing since his birth in 1963. How does the vulnerability and destitution of disability constitute the mediation of epiphany? How does their reflection shed light on the current discourses of disability? What kind of ethical vision are implicated from their works? This paper explores these questions through the discussion of (1) the fissure of existence, (2) the experience of epiphany, (3) witness of numinous, and (4) rethinking responsibility.

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**A20-121**

## **Religion and Popular Culture Group**

☐ **Tuesday - 9:00 am-11:30 am**  
**GH-Manchester B**

Richard J. Callahan, University of Missouri, Columbia, Presiding

Theme: *Religious Tourism*

Evan Berry, University of California, Santa Barbara  
*The Road to Nature: Technological Landscapes of Modern Pilgrimage*

Darryl Victor Caterine, Le Moyne College  
*Strange Attractors: The Anomalous Worlds and Transformative Powers of Lily Dale, Sedona, and Roswell*

Emily R. Mace, Princeton University  
*Mrs. Winchester's Mystery House: Tourism and the Perpetuation of Spiritualism in American Culture*

Valarie H. Ziegler, DePauw University  
*A Great Place to Have a Theophany? Religious Experience and Indoctrination at American Biblical Theme Parks*

☐ **Abstract**

## **Religion and Popular Culture Group**

Theme: *Religious Tourism*

### **The Road to Nature: Technological Landscapes of Modern Pilgrimage**

Evan Berry, University of California, Santa Barbara

The expert systems of technology and transportation that constitute modern America do not always deracinate religious space. Sometimes these systems actually encourage the proliferation and diversity of sacred places. Modern American pilgrimage is a product of the automobile age, when arose ever-more complex patterns of tourism and pilgrimage. This paper describes how the birth of “automobile culture” reshaped the boundary between tourism and pilgrimage as well as the natural landscapes of the American West. Extending Bruno Latour’s concept of culture/nature hybrids, this survey approaches the socio-cultural matrix of cars, nature, and travel in the American West as a phenomenon at the margins between the technological and the spiritual, the sacred and the secular. By thinking critically about the theoretical implications of such hybrid phenomena, the conventionally and unconventionally religious forces that have sanctified Western landscapes as sites of

pilgrimage come into clearer view.

### **Strange Attractors: The Anomalous Worlds and Transformative Powers of Lily Dale, Sedona, and Roswell**

Darryl Victor Caterine, Le Moyne College

This paper will discuss the carnivalesque dimension of the amazing and macabre spectacles beheld by seeker-pilgrims at Lily Dale, New York; Sedona, Arizona; and Roswell, New Mexico. Based on both archival research and ethnography conducted at these sacred centers of contemporary Spiritualist, New Age, and conspiracy-theory subcultures, it will explore how anomalous phenomena are utilized in the staging of sacred space and the performance of rituals designed to effect healing and/or cathartic transformation.

### **Mrs. Winchester's Mystery House: Tourism and the Perpetuation of Spiritualism in American Culture**

Emily R. Mace, Princeton University

Legend says that a Spiritualist medium instructed Sarah Winchester to build what became the Winchester Mystery House in San Jose, California. Only in this way could she atone for the deaths of those killed by her late husband's famous Winchester rifles, "the guns that won the West." Today, the Winchester Mystery House tourist attraction perpetuates this legend, calling the mansion "the house that spirits built," even though the historical record reveals the legend to be fictitious. Using journalistic and archival materials as well as "ghost-hunting" guides, my paper traces the history of this mysterious mansion. I argue that at the Winchester Mystery House, tourism perpetuates the religion of nineteenth-century Spiritualism in contemporary culture through commodified spook-ism and a fascination with the supernatural. The mansion's continuing popularity as a tourist attraction both marks Spiritualism on the landscape and reveals how the heritage of Spiritualism can be marketed as tourist destination.

### **A Great Place to Have a Theophany? Religious Experience and Indoctrination at American Biblical Theme Parks**

Valarie H. Ziegler, DePauw University

I will contrast two kinds of contemporary religious sites that attempt to locate the biblical world in an American context. The first type consists of Evangelical Protestant theme parks such as the Holy Land Experience (Orlando, FL) and Dinosaur Adventure Land (Pensacola, FL). The goal of both parks is to convince visitors that a literal reading of the Bible is the only reliable source for history and science. The second type consists of Roman Catholic grottos/theme parks such as Holy Land USA (Waterbury, CT) and Ave Maria Grotto (Cullman, AL). In opposition to the Second Vatican Council's discouragement of religious tourism, these sites use dioramas and statuary to draw visitors into what one Connecticut priest has called "a great place to have a theophany." A preliminary conclusion thus suggests that the Protestant sites encourage visitors to assimilate doctrine, while the Catholic sites encourage visitors to encounter the divine.

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**A20-122**

**Religion, Film, and Visual Culture Group**

☐ **Tuesday - 9:00 am-11:30 am**  
**CC-29C**

Terry Lindvall, Virginia Wesleyan College, Presiding

Theme: *Theology and Film Reconsidered: Re-Framing the Discipline*

Panelists:

John Lyden, Dana College

Gaye Williams Ortiz, Augusta State University

Craig Detweiler, Fuller Theological Seminary

S. Brent Plate, Texas Christian University

Responding:

Robert K. Johnston, Fuller Theological Seminary

Business Meeting:

Amir Hussain, Loyola Marymount University, Presiding

☐ **Abstract**

**Religion, Film, and Visual Culture Group**

Theme: *Theology and Film Reconsidered: Re-Framing the Discipline*

There has been an explosion of literature in the study of religion and film over the past fifteen years. This session represents an important opportunity to reflect both on what has been achieved in this emerging field of study, as well as on what has been neglected and deserves more sustained attention in the future. The panel's discussion will focus on a major new volume, (ed.) Robert Johnston, *Reframing Theology and Film: New Focus for an Emerging Discipline*, (Baker Academic, 2007) which has drawn together leading international scholars in this field. A number of areas for development in the study of religion and film will be discussed including expanding the repertoire of theories and methods of film criticism used in this field, in particular taking seriously visual, auditory, aesthetic and affective dimensions of film-watching, encouraging greater inter-disciplinary engagement, widening the range of films studied and developing normative theological film criticism.



**A20-123**

**Roman Catholic Studies Group**

☐ **Tuesday - 9:00 am-11:30 am**  
**CC-30A**

Ann B. McClenahan, Harvard University, Presiding

Theme: *Suffering Saints, Consecrated Virgins, and Valiant Women: Catholic Lay Women and Gender Ideals*

Brenna Moore, Harvard University  
*Women, Sanctity, and Suffering in French Catholic Intellectual Life*

Tovis Page, Harvard University  
*Embodying the Ideal: Practices of "Valiant Womanhood" in the US Grail, 1940-1960*

Mary T. Kantor, Harvard University  
*"Reflecting the Life of Angels": Consecrated Virginity Lived in the World*

Mathew N. Schmalz, College of the Holy Cross  
*Female Authority and the Miraculous in the Cult of Audrey Santo*

☐ **Abstract**

**Roman Catholic Studies Group**

Theme: *Suffering Saints, Consecrated Virgins, and Valiant Women: Catholic Lay Women and Gender Ideals*

Through four related case studies, this panel examines the complex and often contradictory ways in which twentieth and twenty-first century American and European Roman Catholic laywomen have variously taken up religiously sanctioned gender norms. The papers analyze specific instances in which Catholic laywomen have, to borrow a term from Saba Mahmoud, "inhabited" traditional Roman Catholic ideals of "womanhood" and "femininity" to create important, even powerful, spaces for themselves in society and Church. Working within and through, rather than in opposition to, the doctrinal framework of gender complementarity and gender essentialism, the various lay Catholic women examined in each of the four papers demonstrate the heterogeneous and deeply ambiguous ways in which prescriptive gender ideals—such as "feminine" piety, chastity, redemptive suffering and "maternal" self-sacrifice—actually function on the ground in the lives of real women.

**Women, Sanctity, and Suffering in French Catholic Intellectual Life**

Brenna Moore, Harvard University

This paper argues that for many leading writers of the Catholic revival in France (1905-1945) the categories of women and gender emerged as crucial sites for reflecting about the role of Catholicism in the modern world. Throughout this period of intellectual creativity, women and gender enjoyed tremendous symbolic power. Images combining suffering, femininity and sanctity, for example, offered a focus for critiques about bourgeois liberalism, secular modernity, and communicated ideas about Catholic difference and anguish. This paper will in part explore this discourse at the textual level, but will also move comparatively to explore how Catholic women writers themselves, such as Raïssa Maritain, Helen Iswolski, and later Simone Weil (a near convert) contributed to this intellectual revival as writers, but also employed, resisted and at times reformulated this symbolically powerful discourse in their lives and in their texts.

### **Embodying the Ideal: Practices of "Valiant Womanhood" in the US Grail, 1940-1960**

Tovis Page, Harvard University

This paper examines some of the ways in which a specific group of Roman Catholic laywomen in the United States—members of the international lay Catholic women's organization called the Grail—sought to “live out” the normative ideal of “valiant womanhood,” popularized by Catholic writers, intellectuals, and lay movement leaders of the preconciliar era. Through an analysis of the goals, means, and ambiguous effects of Grail efforts to embody the norm of the religiously observant, self-sacrificing, life-giving, joyful, and obedient “Catholic woman,” the paper demonstrates how Grail attempts to embody the valiant woman ideal simultaneously bolstered and undercut this norm. As a case study, the U.S. Grail provides a concrete example of the intricate ways in which variously marginalized people, in this case women in the Roman Catholic tradition, navigate the worlds in which they dwell by, among other things, taking on—and sometimes consequently transforming—seemingly restrictive religio-cultural norms and ideals.

### **“Reflecting the Life of Angels”: Consecrated Virgins Lived in the World**

Mary T. Kantor, Harvard University

Central to the reforms of the Second Vatican Council was a renewal of an understanding of the presence and function of the Church in the world. This understanding was exemplified in several conciliar documents, as well as in the return of the ritual for Consecration to a Life of Virginité for Women Living in the World. Consecration calls virgins to an espoused relationship with Christ, as well as calls them to a motherhood of the spirit. These roles of virgin/mother uphold and affirm John Paul II's teaching on these two dimensions as “the fulfillment of the female personality”. Many consecrated women see themselves in accord with the Church's teachings on women; they also embody the Church in the world in a way that may inadvertently challenge and complicate these teachings. This paper will explore the ambiguities of the “lived in the world” aspect of consecrated virginité in the United States.

### **Female Authority and the Miraculous in the Cult of Audrey Santo**

Mathew N. Schmalz, College of the Holy Cross

This paper examines how women claim authority and agency through an experience of the miraculous in the cult of Audrey Santo. Rendered mute and unable to move by an accident in 1987, the now twenty-three year old Audrey Santo is revered by some as a stigmatic “victim soul.” This paper initially examines how claims of the miraculous with regard to Audrey Santo affirm an almost Christ-like authority and agency for women who “silently suffer.” The paper concludes by discussing how other women have used claims of Audrey’s miraculous intervention to assert their own authority and agency in relation to clerical authority. In this sense, the intervention of the miraculous to valorize silent suffering and motherhood becomes a path to circumvent the boundaries of traditional Catholic gender roles.

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**A20-124**

## **Sacred Space in Asia Group and Space, Place, and Religious Meaning Consultation**

☐ **Tuesday - 9:00 am-11:30 am**  
**GH-Molly A**

Stephen B. Scharper, University of Toronto, Presiding

Theme: *Sacred Space in South Asia: Sites of Vision, Sites of Experience*

Noel A. Salmond, Carleton University

*The Sublime and the Cynical: Swami Vivekananda and V.S. Naipaul on the Amarnath Yatra*

Brian K. Pennington, Maryville College

*Negotiating Myth: Sacred Space and the Limits of Invention*

Gregory Grieve, University of North Carolina, Greensboro

*Cosmological Interpolation: Bhaktapur Nepal’s Gai Jaatra Procession, and Kamas Utah’s Pioneer Day Parade*

Carla Bellamy, Columbia University

*Narratives of Pilgrimage to the Tombs of Muslim Saints in Jaora*

Leena Taneja, Stetson University

*Polyvalent Sacred Spaces: Reconstructing the Mythical Mountain of Govardhan*

Anne Vallely, University of Ottawa

*The Symbol and the Void: The Sacred Space of Jains*

Pauline McKenzie Aucoin, Carleton University

*Embodiment, Space, and the Meaning of Ecstasy in Narratives of Nature Touring*

☐ **Abstract**

**Sacred Space in Asia Group and Space, Place, and Religious Meaning Consultation**

Theme: *Sacred Space in South Asia: Sites of Vision, Sites of Experience*

In this panel we consider sacred space as it is conceptualized and experienced in various South Asian socio-religious contexts. It explores the issue of visualizing sacred space; i.e., how the sacred is written into and out of the natural and human-made landscape. First, it investigates how nature comes to reflect elements of the sacred, how architecture is treated as a microcosm of the divine and how the sacred is created in the home, workplace, garden etc. Secondly, it explores the experience of sacred space; e.g., how our lived bodily experience changes as we enter into the presence of sacred space, and how our changed behavior helps to establish the boundaries of the sacred. It also considers how embodied experiences of the sacred are expressed, conceptualized and communicated in terms of awe, trance and ecstasy.

**The Sublime and the Cynical: Swami Vivekananda and V.S. Naipaul on the Amarnath Yatra**

Noel A. Salmond, Carleton University

The Amarnath Yatra is an annual Himalayan trek to a cave sacred to the god Shiva high in the mountains of Kashmir. This paper first presents Swami Vivekananda's account of his pilgrimage to Amarnath in 1898. It then contrasts this with the great Indo-Trinidadian writer V.S. Naipaul who published his account as a chapter in his 1964 book *Area of Darkness*. Vivekananda experiences the landscape as rapture and exaltation; Naipaul is cynical and obsessed with problems of sanitation. The two authors' reactions to Amarnath, one religious and the other secular, appear antithetical. By examining the Amarnath Yatra through the lens of Vivekananda and Naipaul (and prompted by my own journey there in the late 1980s), the paper probes radically different perceptions of nature, the environment, and sacred space.

**Negotiating Myth: Sacred Space and the Limits of Invention**

Brian K. Pennington, Maryville College

A village along a major pilgrimage route in the Indian Himalayas experienced a dramatic revelation in June, 1998. The residents of Kalpagaon unearthed a cave and discovered not only a gushing underground spring that now supplies the village fields and buffalo, but a rock formation they identified as a Shiva linga and an entire pantheon of other Hindu deities who presented themselves in forms protruding from the cave walls. By virtue of its location and large donations from religious foundations, this site now sees up to three thousand pilgrims a day. This paper will describe the factors which have constrained the shape of its foundation myths: the intertextual field into which any tale of Shiva in this region must fit; the embodied experience of the discoverers and pilgrims who interact with the rock, cavern, and water; the contours of village and regional politics.

## **Cosmological Interpolation: Bhaktapur Nepal's Gai Jaatra Procession, and Kamas Utah's Pioneer Day Parade**

Gregory Grieve, University of North Carolina, Greensboro

How is it that cosmologies are written onto the landscape, and how do abstract conceptual categories become the experience of everyday life? By comparing Bhaktapur Nepal's Gai Jaatra Procession to Kamas Utah's Mormon Pioneer Day Parade, this paper argues that these two cities' "cosmologies" are interpolated into the cityscapes through processions. This paper will explore the processes through which ideology "hails" an individual as its subject, and thereby constitutes him/her as a member of that cosmology. One of Bhaktapur's interpolative practices is the Cow Procession, an intimate mix of death and carnival that commemorates those who have died in Bhaktapur during the previous year. By contrast, Kamas' cosmology is interpolated through the Pioneer Day parade every July 24, which celebrates the Mormon Church's exodus from the sovereign territory of the United States and the creation in 1847 of a heavenly Zion in Utah's Salt Lake Valley.

## **Narratives of Pilgrimage to the Tombs of Muslim Saints in Jaora**

Carla Bellamy, Columbia University

Indians of all religious backgrounds practice pilgrimage to the tombs of Muslim saints. This paper will document how the caretakers of these shrines legitimate them as Islamic places of pilgrimage and, building on these narratives, it will present a framework for how Islamic identity itself might be more accurately recognized and measured in an Indian context. Drawing on recent archival and ethnographic research on a previously unstudied complex of Muslim saint shrines in the former Islamic princely state of Jaora, the paper examines narratives of the shrines' origin from the 1890s, 1947, and 2005, tracing changing relationships between Indian Islamic notions of religious identity, just rule, and sacred land. Specifically, it analyzes each narrative's explanation of the prevention of a communal riot in 1886. These narratives suggest that Islamic shrines' legitimacy derives from their origin stories' integration of pan-Islamic narratives and tropes, local narratives, and pan-Indian discourses of family.

## **Polyvalent Sacred Spaces: Reconstructing the Mythical Mountain of Govardhan**

Leena Taneja, Stetson University

This paper will study how many mythological threads—a network of myths—are used to construct a polyvalent view of space in Hindu sacred landscapes. Rather than studying how a singular, often dominant myth, creates a sacred space, this paper uses fieldwork conducted on the sacred mountain of Govardhan located in Braj, a place highly revered by devotees of the dark Lord Krishna, to show how the mythical origins of this sacred mountain traces its origins to "older" mythological stories from earlier times, demonstrating a lineage of embedded myths each channeled through the material symbol of Mt. Govadhan. These interconnecting myths illustrate how myths are often multiplied and duplicated created a much wider system of meaning from which the sacred space derives its sanctity. The multiplication of myth helps to show how the patterns of sanctification create a symbolic

landscape characterized by polycentricity, pluralism and duplication.

### **The Symbol and the Void: The Sacred Space of Jains**

Anne Valley, University of Ottawa

Jains commonly assert that they have no sacred geography. Sacralizing any form of nature entails an imposition on it and, as such, constitutes a species of violence. This ontology poses problems not only for human interaction with the natural world, but for the human representation of the sacred, and of the very the idea of sacred space. How can the material world reveal the sacred when it is merely a form of karmic wreckage? Can it be accomplished, and if so, how? The question gets to the heart of the debate between idol-worshipper (murtipujak) and non-idolatrous Jains. This paper will examine debates among Jains over the limits of matter to represent transcendence, as well as the artistic strategy of representing the sacred through its absence (i.e. through the hollowed, carved out nonappearance of the Jinas or through their representation as footprints).

### **Embodiment, Space, and the Meaning of Ecstasy in Narratives of Nature Touring**

Pauline McKenzie Aucoin, Carleton University

This paper explores the subjective experience of ecstasy in travel narratives commemorating visits to natural sites. The development and importance of nature-touring as a cultural and spatial practice was critical to the development of the aesthetic of the sublime. The emulation of local landscape has been recognized as significant to the formation of national identity, and marked by the rise of the consumption of nature as reflected in the production of art and gardened space (Greene 1990). Yet embodiments of place are expressed through the experience of ecstasy and transcendence in a language of religion - as an intense emotional experience of landscape. Records of this experience speak to a history of emotion that is intimately tied to the memory of journeying and the cultural framing of space, one which has seen the emergence of a locus of religious experience in the realm of individual bodies within nature-scapes.

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**A20-125**

## **Science, Technology, and Religion Group**

☐ **Tuesday - 9:00 am-11:30 am**  
**GH-Madeleine D**

Nina Azari, University of Hawai'i, Hilo, Presiding

Theme: *Rethinking Science, Religion, and Their Possible Relations*

Panelists:

Constance Wise, Metropolitan State College of Denver

Raymond Paloutzian, Westmont College

Jonathan Frye, McPherson College

Didrick Castberg, University of Hawai'i, Hilo

Erik Borgman, Radboud University, Nijmegen

Jacob Belzen, Universiteit van Amsterdam

Responding:

Kelly Bulkeley, Graduate Theological Union

☐ **Abstract**

**Science, Technology, and Religion Group**

Theme: *Rethinking Science, Religion, and Their Possible Relations*

This panel will stimulate constructive rethinking of the framework that has hitherto dominated Science and Religion scholarship, laying the groundwork for a new paradigm for the field. Toward that end, the panelists will problematize current assumptions in this area, addressing one crucial question from multiple perspectives: namely, the very definition of "science" and "religion." For too long these singular nouns have been used to organize academic discourses and research practices despite the existence of many sciences and many religions in the contemporary world. The failure to employ a thoroughly pluralistic approach has prevented the full development of this highly promising area of inquiry. The goal of this panel is to provide a new starting point for Science and Religion scholarship, promoting rigorous and fresh perspectives on the possibilities for engagement between and across sciences and religions.

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**A20-126**

**Scriptural Reasoning Group**

☐ **Tuesday - 9:00 am-11:30 am**  
**GH-Annie A**

Daniel Hardy, University of Cambridge, Presiding

Theme: *War and the Text: Reasoning through the Scripture on War, Injustice, and the Limits*

*of the Law*

Panelists:

John Kelsay, Florida State University

Laurie Zoloth, Northwestern University

Samuel Wells, Duke University

Rumee Ahmed, University of Virginia

☐ **Abstract**

### **Scriptural Reasoning Group**

Theme: *War and the Text: Reasoning through the Scripture on War, Injustice, and the Limits of the Law*

This session will consider how the question of war is dealt with in three scriptural traditions as those traditions are read through the lens of members from the other tradition traditions present. The session will begin by examining two passages in which the import of the Qur'an may be understood in relation to the juridical framework of *ahkam al-jihad*, the "judgments pertaining to armed struggle". Specifically, 4:75 and 8:1ff. In the former, the query "And why should you not fight...?" presents an imperative to struggle on behalf of victims of oppression. By contrast, 8:1ff, the verses of the "chapter on spoils" at first appear opaque in their insistence that prizes taken in war belong to God, and are to be distributed by God's Prophet.

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**A20-127**

### **Tillich: Issues in Theology, Religion, and Culture Group**

☐ **Tuesday - 9:00 am-11:30 am**  
**GH-Edward B**

Robison B. James, University of Richmond and Baptist Theological Seminary at Richmond,  
Presiding

Theme: *Tillichian Conversations: Bible and Pluralism*

Keith Johnson, Princeton Theological Seminary  
*Tillich, Frei, and the Making of a Biblical Theologian*

John C.M. Starkey, Oklahoma City University

## *The Word Made History*

Mary Montgomery Clifford, Chicago Theological Seminary

*A Journey toward Inclusion: Paul Tillich and the Influence of Rudolf Otto's The Idea of the Holy*

Duane Olson, McKendree College

*Paul Tillich and John Hick: Inclusivism and Pluralism, Critique, and Construction*

Business Meeting:

Robison B. James, University of Richmond and Baptist Theological Seminary at Richmond, Presiding

Rachel Sophia Baard, Villanova University, Presiding

### ☐ **Abstract**

#### **Tillich: Issues in Theology, Religion, and Culture Group**

Theme: *Tillichian Conversations: Bible and Pluralism*

#### **Tillich, Frei, and the Making of a Biblical Theologian**

Keith Johnson, Princeton Theological Seminary

In a remark in *Types of Christian Theology*, Hans Frei hinted that Paul Tillich might be open to reading the gospel stories with what Frei called the “literal sense.” Were Frei’s suspicions correct? If so, what are the implications of this insight? I will argue that Frei indeed was correct to ascribe a “literal sense” reading to Tillich, although the fact that Tillich properly belongs to this category means that the category is broader than Frei realized. On this basis, I will claim that we can best describe Tillich as a liberal biblical theologian. This insight will lead us to conclude that Frei’s notion of the “literal sense” deconstructs itself, that one of the usual distinctions drawn between liberal and postliberal theologians breaks down, and that the category of “literal sense”—and by extension the category “biblical theologian”—fails to offer a substantive way to distinguish between thinkers like Frei and Tillich.

#### **The Word Made History**

John C.M. Starkey, Oklahoma City University

Throughout the twentieth century Karl Barth was generally considered the pre-eminent Christian biblical theologian. Paul Tillich was often viewed as Barth’s opposite, a philosophic rather than a biblical theologian, a (merely) apologetic systematician oriented by Greek and German thought about Being rather than a (truly) kerygmatic partisan providing Christian reflection faithful to God’s Word. I argue that Tillich’s theology provides an alternate but not an opposite to narrower biblical theologies. Tillich’s view of God as present not simply in the Word’s incarnation and inscription in Jesus as the Christ, but as much in the reception and interpretation of that Word, can be extended by use of Hans-Georg Gadamer’s category of *Geschichtlichkeit*. Tillich’s view of that same Word as also spoken, written, and

received elsewhere can be extended by John Cobb's theory of religious traditions as potentially complementary. A faithful but non-exclusivist Christian theology remains an option.

**A Journey toward Inclusion: Paul Tillich and the Influence of Rudolf Otto's *The Idea of the Holy***

Mary Montgomery Clifford, Chicago Theological Seminary

In *Christianity and the Encounter of the World Religions*, Paul Tillich states that Christianity and Buddhism “both grow out of a sacramental basis, out of the experience of the holy as present here and now, in this thing, this person, this event.” Tillich also pays homage to Rudolf Otto, who “began a continuous and profound personal and literary dialogue between Christianity and the Indian religions.” This paper proposes that Otto's *The Idea of the Holy* had a continually evolving effect on the work of Tillich in terms of his understanding of the holy and the ecstatic, and in terms of his inclusive recognition that the holy is contained in latent spiritual communities and in the secular. The paper posits the importance of biographical parallels and explores the concepts in Otto's *The Idea of the Holy* in terms of the similarities, differences, and expansions that can be found in Tillich's work.

**Paul Tillich and John Hick: Inclusivism and Pluralism, Critique, and Construction**

Duane Olson, McKendree College

This paper examines Paul Tillich's and John Hick's theories of religion within the larger context of each one's thought. It places them in constructive dialogue showing a fundamental critique each would level at the other and raising questions about the kind of religious theory that might emerge from the mutual critique, a theory that is pluralistic while accounting for differences and uniqueness of religious expression. While the primary purpose of the paper is the critical and constructive insights opened through the interaction of Tillich's and Hick's systematic theories of religion, the paper also addresses broader questions about the relationship between inclusivist theories of religion, represented by Tillich, and pluralist theories of religion, represented by Hick. The paper examines the incompatibilities of vision between inclusivist and pluralist theories in general and analyzes how closely the sides can be brought together while acknowledging these incompatibilities.



**A20-128**

**Sustainability Task Force Meeting**

☐ **Tuesday - 9:00 am-11:30 am**  
**MM-Orlando**

Sarah McFarland Taylor, Northwestern University, Presiding

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