

religious studies

AAR EDITION NEWS

March 2003

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2003

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Subscriptions to individuals and institutions are available. See www.aarweb.org/publications/rsn for more information.

Deadlines for submissions:
January: October 15
March: December 15
May: February 15
October: July 15

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2003 Member Calendar

Dates are subject to change. Check www.aarweb.org for the latest information.

March

Religious Studies News—AAR Edition March issue
Journal of the American Academy of Religion, March 2003 issue. For more information on AAR publications, see www.aarweb.org/publications or go directly to the JAAR home page hosted by Oxford University Press, www3.oup.co.uk/jaarell.

March 1. 2003 Annual Meeting proposals due to Program Unit Chairs.

March 1. Book award nominations due from publishers. For more information see www.aarweb.org/awards/bookrules.asp.

March 1. Religion in the Schools Task Force meeting, Atlanta, GA.

March 13-14. Mid-Atlantic regional meeting, New Brunswick, NJ.

March 14-16. Southeast regional meeting, Chattanooga, TN.

March 15. Submissions for the May 2003 issue of *Religious Studies News* due. For more information, see www.aarweb.org/publications/rsn.

March 15-16. Southwest regional meeting, Dallas, TX.

March 21-22. Eastern International Regional Meeting, Erie, PA.

March 22. Committee Committee on Publications meeting, New York, NY.

March 23-24. Western regional meeting, Davis, CA.

March 29-30. Academic Relations Task Force meeting, Atlanta, GA.

(For more information on regional meetings, see www.aarweb.org/regions/meetings.asp)

April

April 1. Notification of acceptance of Annual Meeting paper proposals by Program Unit Chairs.

April 4-5. Rocky Mountain-Great Plains regional meeting, Boulder, CO.

April 5-6. Midwest regional meeting, Chicago, IL.

April 11. Executive Committee meeting, Atlanta, GA.

April 12-13. Spring Board of Directors meeting, Atlanta, GA.

April 25-27. Pacific Northwest Regional Meeting, Moscow, ID.

April 25-26. Upper Midwest regional meeting, St. Paul, MN.

(For more information on regional meetings, see www.aarweb.org/regions/meetings.asp)

May

Religious Studies News—AAR Edition May issue.
Spotlight on Teaching Spring 2003 issue.

Annual Meeting registration materials mailed with RSN.

May 1. Nominations (including self-nominations) for committee appointments requested. For more information, see www.aarweb.org/membership/volunteering.asp.

May 2. New England-Maritimes regional meeting, Andover, MA.

May 15. Annual Meeting registration & housing opens for 2003 Annual Meeting.

May 15. Registration for the Employment Information Services Center opens.

May 30. Annual Meeting Additional Meeting requests due for priority consideration.

(For more Annual Meeting information, see www.aarweb.org/annualmeet/2003/default.asp)

June

Journal of the American Academy of Religion June 2003 issue.

June 15. Membership renewal deadline for 2003 Annual Meeting participants.

June 19-21. Chairs Workshop at Georgetown University, Washington, DC.

July

Annual Meeting Program goes online.

July 1. New fiscal year begins.

July 15. Submission deadline for the October issue of *Religious Studies News—AAR Edition* due. For more information, see www.aarweb.org/publications/rsn/default.asp.

August

August 1. Research Grant Applications due. For more information, see www.aarweb.org/grants/default.asp.

August 1. Regional development grant applications due to regional secretaries.

August 1. Change of address due for priority receipt of the 2003 Annual Meeting Program Book.

August 15. Membership renewal period for 2004 begins.

September

Journal of the American Academy of Religion September 2003 issue. For more information on AAR publications, see www.aarweb.org/publications/default.asp or go directly to the JAAR home page hosted by Oxford University Press, www3.oup.co.uk/jaarell.

Annual Meeting Program Books mailed to members.

October

Religious Studies News—AAR Edition October issue

Spotlight on Teaching Fall 2003 issue

October 1-31. AAR officer election period. Candidate profiles will be published in RSN.

October 15. January 2004 RSN submission deadline.

October 21. EIS pre-registration closes.

November

November 1. Research grant awards announced.

November 20. Executive Committee meeting, Atlanta, GA.

November 21. Fall Board of Directors meeting, Atlanta, GA.

November 21. Chairs Workshop at the Annual Meeting, Atlanta. Free for departments enrolled in the Academic Relations Program. For more information, see www.aarweb.org/department/acadrel.asp.

November 22-25. Annual Meeting, Atlanta, GA. Held concurrently with the Society of Biblical Literature each November, comprising some 8,000 registrants, 200 publishers, and 100 hiring departments.

December

Journal of the American Academy of Religion December 2003 issue.

December 5. New program unit proposals due.

December 12-13. Program Committee meeting, Atlanta, GA.

December 15. Submissions for the March 2004 issue of *Religious Studies News* due. For more information, see www.aarweb.org/publications/rsn/default.asp.

December 31. Membership renewal for 2004 due. Renew online at www.aarweb.org/dues/page01.asp.

And keep in mind throughout the year...

Regional organizations have various deadlines throughout the fall for their Calls for Papers. See www.aarweb.org/regions/default.asp.

In the Field. News of events and opportunities for scholars of religion. *In the Field* is a members-only online publication produced ten times a year on the first of the month. *In the Field* accepts calls for papers, grant news, conference announcements, and other opportunities appropriate for scholars of religion of no more than 100 words. Submit text electronically by the 20th of the month for the following issue to inthefield@aarweb.org.

Openings: Employment Opportunities for Scholars of Religion

Openings editions are viewable from the first through the last day of each month. *Openings* ads are to be submitted by the 20th of the previous month. For more information, see www.aarweb.org/openings/submitad1.asp.

religiousstudies
AAR
EDITION NEWS

Religious Studies News, AAR Edition is the newspaper of record for the field especially designed to serve the professional needs of persons involved in teaching and scholarship in religion (broadly construed to include religious studies, theology, and sacred texts). Published quarterly by the American Academy of Religion, RSN is received by some 10,000 scholars, departments enrolled in the Academic Relations Program, and by libraries at colleges and universities across North America and abroad. *Religious Studies News, AAR Edition*, communicates the important events of the field and related areas. It provides a forum for members and others to examine critical issues in education, pedagogy (especially through the bi-annual *Spotlight on Teaching*), research, publishing, and the public understanding of religion. It also publishes news about the services and programs of the AAR and other organizations including employment services and registration information for the AAR Annual Meeting.

For writing and advertising guidelines, please see www.aarweb.org/publications/rsn.asp

Ford Awards Grant to American Academy of Religion to Support International Initiatives

THE FORD FOUNDATION has awarded the American Academy of Religion a grant in the amount of \$361,000 to explore ways religion is studied around the world and to stimulate enhanced scholarly exchange among religion scholars from around the world.

The award funds a project that includes a conference co-hosted by Emory University, the international scholars' participation in AAR's 2003 Annual Meeting, a special edition of the *Journal of the American Academy of Religion* (JAAR), and a website and listserv to continue the conversation. In addition, the project will increase international membership on the JAAR editorial board by 30 percent and expand the international distribution of JAAR.

"This project seeks to enlarge the conversation about religions and their interconnections with political, economic and cultural realities on our current global scene," said Sheila Davaney (Iliff School of Theology), who initiated and co-directs the project.

The project's opening conference, "Contesting Religion and Religions Contested: The Study of Religion in a Global Context," will bring together scholars, public figures and religious spokespersons from throughout the world for three days, Nov. 19-21, at the Emory University Conference Center Hotel. Some 75 scholars from Africa, South Asia, East and Southeast Asia, Latin America, the Middle East, Europe, and North America will challenge one another toward reframing the discourses about religions. In the process, Western scholars can open themselves to the critique of their counterparts from around the globe.

"The conference is a signal event in the life of the Academy, and yet just the beginning," Barbara DeConcini, AAR Executive Director, said. "Thanks to the Ford Foundation's generosity, the face-to-face conversation over several days among scholars from around the world will jumpstart ongoing critical reflection on an international scale about the place, function and role of religion in diverse cultural contexts."

Immediately following the conference, conferees will participate in the AAR Annual Meeting, Nov. 22-25, in Atlanta. Special sessions and a range of informal events at the meeting will further the conference conversation.

A dedicated issue of JAAR will publish papers presented at the conference, and the grant will fund JAAR subscriptions for libraries in regions of the world without access to the journal. Additionally, JAAR will increase the international participation of scholars on its editorial board to 30 percent, with the grant subsidizing the travel of new international board members to the annual editorial board meeting.

Through the work of the Committee on International Connections, the AAR has been focused for over ten years on furthering the international conversation about religion. Over the same period, AAR has been dedicated to enhancing the public understanding of religion. Both objectives are served by this project, through which the Academy will foster the inclusion of

largely absent voices in global scholar and public conversations about religion. The project is, indeed, one fruition of long-standing efforts by the AAR board and committees.

"We are committed to foregrounding international voices who are engaged in redefining and reconceptualizing religions and their roles today in ways that move the scholarly and public discussion beyond the Western-oriented perspectives so dominant in the past," Davaney said. "Such broad-based and international conversations and debates are imperative if scholars, policy makers and the public are to have the grasp of the situation required for decisions that confront the global community today."

The idea for the project began in August 2001 at an expanded meeting of the JAAR editors' yearly planning retreat. The meeting focused on enhancing the *Journal's* response to new currents in the study of religion around the world and to the

See **FORD** p.26

AAR Launches Web Site for Journalists and for Scholars Serving as Their Sources

THIS FALL the AAR launched an auxiliary website that provides journalists with quick access to scholars who can serve as sources and provides scholars with guidance on responding to media. Journalists can search the site's database of some 5,000 scholars and 1,400 areas of expertise. Scholars can click the "Scholars Only" area to learn about how the media works and how to be an effective source. Religionsource (<http://www.religionsource.org>) is supported by a grant from The Pew Charitable Trusts.

In the first few months after the launch, more than 200 journalists have used the site. Users include journalists at daily newspapers, magazines, internet media, wire services and radio and TV stations. In addition to religion reporters, arts, courts, education, government, health and science reporters are using the site.

Many reporters have expressed appreciation for the site. Susan Hogan Albach, a reporter for the *Dallas Morning News*, which frequently wins religion news writing awards, wrote in an e-mail, "Your database continues to be a gold mine. In a short time, I've contacted a zillion new sources. I love it when they say, 'I've never been called by a journalist before.' Those are the ones just bursting to share a fresh viewpoint. Thank you so much for this resource."

Scholars also have praised the site. A sociologist in New Mexico, e-mailed to say, "It looks like it will be a nice tool for journalists and a badly needed one to shape public discourse on religion in better-informed ways." A religious studies professor in New York wrote, "Please add my home number to the database. I've already been contacted by a religion editor from Virginia. Thanks for this service." In all, more than 80 scholars, from across North America, have e-mailed to thank the AAR for creating Religionsource.

The Religionsource database is not for the general public; admittance requires logging on to the web site as a journalist or as a scholar in the database. Scholars are included in the database based on their academic publications — regardless of AAR membership. Not all scholars are included — just an ample, but not excessive, number of scholars researching areas likely to be of public interest. AAR staff have notified those in the database.

Designed to work well for journalists — who tend to search for information differently than do scholars — the database probably won't serve scholars' needs as well as traditional scholarly tools like library databases. To conserve network-server resources so journalists get quick responses, only scholars listed in the database are authorized to use it. The "Scholars Only" area, however, is accessible to all.

Susan Snider at info@religionsource.org is the AAR staff member who updates scholars' publication and contact information in the Religionsource database and responds to scholars' questions about Religionsource. ✉

Tips For Responding To Journalists

News deadlines are tight, so respond promptly.

You needn't be the foremost expert — just try to be helpful.

But if you really don't know, feel free to say so.

Get journalist's agreement in advance if something is not to be quoted.

Speak slowly, simply and succinctly.

Avoid jargon, humor and speculation.

These tips and more are elaborated at an auxiliary AAR web site <http://www.religionsource.org>. Click "Scholars Only" at top.

The Entrepreneurial Chair



THE ACADEMIC RELATIONS Task Force will be conducting a two and a half day Chairs Workshop at the Georgetown Conference Center, at Georgetown University in Washington D.C., this summer.

"The Entrepreneurial Chair: Building and Managing Your Department in an Era of Shrinking Resources and Increasing Demands," will feature three plenary speakers and several breakout sessions. The speakers will address issues concerning the role of the chair in building, sustaining and developing a department, working with the dean, and creating an enabling environment for excellent teaching and learning. Breakout sessions will focus on faculty retention /tenure/promotion, mentoring junior faculty, faculty evaluation, curriculum development, and funding research. The workshop will begin on Thursday, June 19 at 5:30 PM and conclude on Saturday, June 21 at 6:00 PM. The daily program consists of:

THURSDAY, JUNE 19

5:30 – 6:30 PM

Plenary Speaker: William S. Green
Dean of the College
University of Rochester

Topic: The Role of the Chair:
Building, Sustaining and
Developing a Department

6:30 – 7:30 PM

Reception

FRIDAY, JUNE 20

9:00 – 10:00 AM

Plenary Speaker:
Jane Dammen McAuliffe, Dean
Georgetown College
Georgetown University

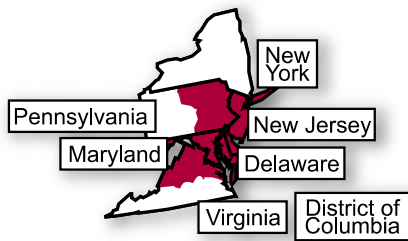
Topic: Working with the Dean

10:00 – 10:15 AM

Break

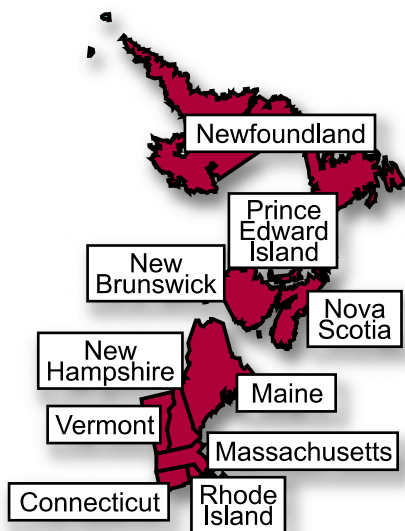
See **ENTREPRENEURIAL CHAIR**, p.22

REGIONAL NEWS



Mid-Atlantic

This spring the Mid-Atlantic AAR and SBL will meet together, along with ASOR members in the area, for the 2003 regional meeting, to be held Thursday and Friday, March 13-14th at the Hyatt Regency Hotel in New Brunswick, New Jersey. Anticipated are close to 100 presentations over these two days, including an AAR plenary talk by Catherine Keller, of Drew University, on the topic "Facing the Deep: Apocalyptic Afterthoughts on Creation." The other plenary speakers for SBL and ASOR, along with a list of the other individual speakers and titles, are available at www.geocities.com/mar-aar. For more information, contact Dr. Frank Connolly-Weinert, 2003 MAR-AAR Meeting Coordinator, Dept. of Theology/Religious Studies, St. John's University, Jamaica, NY 11439, USA; fdcw@aol.com.



New England-Maritimes

New England-Maritimes Regional Meeting

Friday, May 2, 2003
Andover Newton Theological School,
Newton, MA

LAW, JUSTICE, AUTHORITY

MORNING SESSIONS:

Papers Session I -

A. Religious Understandings of Crime

1. Chaya Halberstam, Yale University, *Judges Are Not Witnesses: The Rabbinic Rejection of Crime Scene Investigation*
2. Alexander L. Kern, Andover Newton Theological School, *The Restorative Justice Approach to Crime and Punishment in the United States: A Theological-Ethical Analysis and Challenge to Communities of Faith*

B. Overlapping Claims of Authority

1. Omar Sultan Haque, *Religious Authority and the Battle over 'Pure Consciousness': Contributions from the Brain Sciences*
2. James P. Hare, Harvard University, *Sustaining the Earth: Gender, Tradition, and Ecology in the Chipko Movement*
3. Randy Friedman, Brown University, *The Ethics of Refusal in the Israeli Defense Forces*

Papers Session II -

A. Isis the Lawgiver

1. Audrey Pitts, Harvard University, *The Spread of the Isis Cult in the Hellenistic and Roman World*
2. Richard Horsley, University of Massachusetts-Boston, *Spiritual Transcendence in Isis-Devotion*
3. Grove Harris, Harvard University, *A Critical Feminist Analysis of the Symbolization of Isis*

B. Legal Suppression of Religiously Defined Roles

1. Elizabeth Penland, Yale University, *The Battle for the Martyr's Body: Spiritual Authority versus Legal Authority in Eusebius's Martyrs of Palestine*
2. Eric D. Mortensen, Harvard University, *Authority Vacuum: The Effect of the Repression of Oracles and "Superstitious" Folk Divination Practices in Tibet*
3. Avi M. Spiegel, Harvard University and New York University, *Women's Rights/Women's Rites: Devadasis and the Rhetoric of Ritual Regulation in South India*

C. Authority and Its Contexts

1. Ki Joo Choi, Boston College, *A Progressive Natural Law Theory? A Reformed Perspective*
2. Stephen Butler Murray, Union Theological Seminary and Skidmore College, *Contextuality in the Political Theology of John Calvin*
3. John Ahn, Yale University, *Economy and Authority: When Authority Supersedes Law and Justice-A Contemporary Korean American Christian Context*

LUNCH

AFTERNOON PLENARY SESSION:

Changing Authority in the Roman Catholic Church: Vision and Reality
A Panel Discussion
(panelists to be announced)

JOINT AAR-SBL RECEPTION

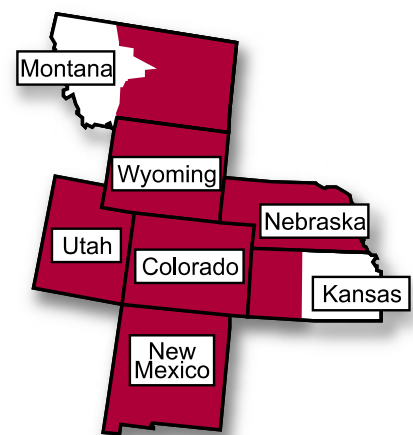
Exact times of sessions will be announced later. Watch for e-mail updates.

For more information please contact Barbara Darling-Smith, Program Co-Chair, Wheaton College Religion Department, Norton, MA 02766, USA; +1-508-286-3693; bsmith@wheatonma.edu.



Pacific Northwest

The Pacific Northwest Region of the AAR, SBL, and ASOR will hold its annual meeting at the University of Idaho in Moscow, ID from Friday afternoon to Sunday noon, April 25-27, 2003. The Presidential Plenary Address will be given on Friday evening by Professor Nicholas F. Gier of the University of Idaho; he will speak on the topic *The Saints of Nonviolence: Christ, Buddha, Gandhi, King*. Professor Jeffrey Kripal, Rice University, will deliver an address on the Ramakrishna movement at the region's annual and festive banquet on Saturday evening. A workshop on archaeological concepts and processes for K-12 teachers will also be offered by ASOR. Details about travel and accommodations, as well as the full program of the meeting, are available on the regional website: pnw-aarsbl.org. For further information, please contact Prof. Mark Lloyd Taylor, Seattle University, AAR regional secretary; mtaylor@seattleu.edu.



Rocky Mountains-Great Plains

Rocky Mountains-Great Plains Regional Meeting

Boulder, Colorado, April 4-5, 2003

Thursday, April 3

7:30-10:00 PM

Reception and Performance: "Meetings Through Music"

Friday, April 4

Friday 8:00

Registration and coffee
University Memorial Center 235

Friday 8:30-10

Session 1. New Testament Theological Explorations,

Thomas Phillips, Colorado Christian University, *Creation Themes in Acts and Genesis*

Pamela Eisenbaum, Iliff Theological Seminary, *Father and Son: The Christology of Hebrews in Genealogical Perspective*

Anne Davis, Trinity Southwest University, *Pauline Hermeneutics I Galatians 3:6-9*

Session 2. The Ancient Near East: Textual and Archeological Studies

Rami Arav, University of Nebraska, *Be Holy for I am Holy - The Extended Holiness Theory of Dietary Laws-the Archaeological Evidence*

Richard Hess, Denver Seminary, *Taxes in the Ancient Near East and the Old Testament World*

Dana M. Pike, Brigham Young University, *Multi-Spectral Imaging and the Lachish Ostraca*

Session 3. Subjectivity

Mary Keller, Independent Scholar, *Agency, Subjectivity and the Political Space of Theology in a Post-Colonial World of Religious Bodies*

Jason Flato, University of Denver/Iliff Theological Seminary, *Living Dangerously: Deleuzian Becoming and Kierkegaardian Faith*

Jon Hooten, University of Denver, *Private Experience in Radical Historicism*

Session 4. Religion and Literature

Terry Clark, Iliff Theological Seminary, *Paradise Lost and the Rhetoric of Temptation*

Michael Sexson, University of Montana, *The Interim is Mine: Sacred Action in Hamlet and the Bhagavad Gita*

Lynda Sexson, University of Montana, *Nature Drowned Her Book: Nineteenth Century Natural History for Children*

Friday 10:15-11:45

Session 5. Early Christian Exegesis

Johann D. Kim, Sterling College, *The Sensus Literalis and the Sensus Spiritualis in Origen's Exegesis*

Robert E. Winn, Creighton University, *Biblical Interpretation and Ecclesiastical Identity in the Sermons of Eusebius of Emesa*

See **ROCKY MTN** p.16

Western Culture and the Birth of Dissonance

A View from the University

Bryan R. Warnick, University of Illinois-Urbana-Champaign
YMCA Lecture Series

THE TOPIC OF THIS LECTURE series is “redefining global issues: views from here and there.” Before I begin, you should know that I stand here today not as an expert or authority on the topic of the global issues we are currently confronting and I will not relay to you the findings of any scholarly research. Rather, I will only speak to you from the perspective of a student, and from my experience as a student. You should know that I do not claim that my experience is universally shared among all students, even for those who have a similar background. I am only one student in a sea of students, a sea of different feelings and experiences.

I do hope, though, that my voice, however singular and small, will add a bit to the understanding of what it means to be student these days, a student standing at the door of the new globalized world, a student feeling like a refugee from the culture war. I present to you what it means for me to be a young citizen and a young scholar in today’s world. I will look at our topic of global issues from the perspective of education; in particular, I wish to speak to the education question of self- and cultural criticism. While I do not claim, again, to be an expert in this pressing issue, I do hope that my voice, my experience, will add something, as much as a single voice *should* add. Let me speak, then, and begin my story, a story with something of a fugue-like structure, with common themes arising over and over again. I will take you back to last fall.

November 28, 2000, Education Building,
University of Illinois

I have recently enrolled in graduate school studying philosophy of education here at the University of Illinois. In a survey course of the educational history of the United States, we students are given the option to write about our personal educational history. Suggested topics include, for many of those in the class, the special problems they have faced as women or minority students. For white males, it is suggested that the

ing a lot about the topic. I suppose this should come as no surprise; entering a graduate program in education would seem to promote such reflection. I turn on my computer, and begin to write an essay.

June 15, 2001, *The Chronicle of Higher Education*

I see, with a feeling of pride mixed with apprehension, that the little essay which I wrote the fall before, appears on page

“*My Liberal education has turned a romance with Western Culture into an illicit love affair. I sigh with Shakespeare’s Juliet, “Prodigious birth of love it is to me / That I must love a loathed enemy.”... I see the pompous arrogance and blind ethnocentricity. Yet I am fascinated by what many consider the root of the problem: the culture’s desire, an almost erotic longing, for the universal, the timeless, the true, the excellent and superior.*”

most interesting thing to write about would be how we have come to recognize what is called our “position of privilege.”

This assignment to write a personal educational history proves easy for me: even before the assignment was given, I had been think-

B5 on the *Chronicle* review. The essay reads as follows:

My Liberal education has turned a romance with Western Culture into an illicit love affair. I sigh with Shakespeare’s Juliet, “Prodigious birth of love it is to me / That I must love a loathed enemy.” I have come to recognize and to be appalled by the crimes and disease that have sometimes come with Western Culture; I see the pompous arrogance and blind ethnocentricity. Yet I am fascinated by what many consider the root of the problem: the culture’s desire, an almost erotic longing, for the universal, the timeless, the true, the excellent and superior. I share that longing. The story of my liberal education exposes, then, the formation of an odd dissonance: it is unnerving to be so critical of one’s love.

See **WARNICK** p.24

Religion and Disabilities Task Force

Kerry H. Wynn

Chair, Religion and Disabilities Task Force

THE RELIGION and Disabilities Task Force began its work in 2002 by working with the AAR staff in surveying members regarding disability access concerns in relation to both the Annual Meeting and the work of the AAR in general. Members of the Task Force and the AAR staff also did some benchmarking with other higher education and scholarly associations. Members raised concerns regarding distance, transportation, and general facilities access at our annual meetings. While acknowledging that convention sites are determined several years in advance, the Task Force has recommended that disability access be made a formal part of the review process for determining future sites for AAR Annual Meetings. Members also expressed concern over the accessibility of presentations made during AAR sessions. The Task Force developed a set of guidelines for program accessibility. These were presented to the program unit chairs at their annual breakfast in Toronto and are available on the AAR website. Another concern of members was availability of information regarding accommodations already provided by AAR and medical and accessi-

bility resources at Annual Meeting sites. The staff of AAR worked to make such information more available through the AAR website and at the 2002 Annual Meeting. The Task Force will continue to work with the AAR staff to make this information more accessible during the 2003 Annual Meeting. Finally, concern was also raised regarding the future role of disability studies within the AAR and religion scholarship as part of our commitment to addressing the concerns of marginalized groups. While it is hoped that the establishment of the Religion and Disability Studies Group for the years 2003-2007 will address this concern, the Task Force will look for ways that it can support the academic role of disability within religious studies as well. The Task Force hopes to address issues of disability etiquette, disabilities in the teaching environment, and to promote greater awareness and access to information on disabilities and accessibility during 2003. The Task Force will continue to seek input on disability issues from the AAR membership. You may contact the Task Force chair, Kerry Wynn, at kwynn@semo.edu.

Actions Passed by the Board

During its fall 2002 meeting in Toronto, the AAR Board of Directors passed several actions. It voted to make disability access a formal part of the review process when determining sites for the AAR Annual Meetings. All future meeting sites will be evaluated accordingly. The Board also voted to recognize the Evangelical Philosophical Society (EPS) as a Related Scholarly Organization. The EPS was founded in 1974 with the purpose of advancing scholarly discussion in the fields of apologetics, ethics, theology, and religion. It publishes a journal, *Philosophia Christi*, holds conferences and meetings, and encourages research in the field. Its 1,160 mem-

bers are comprised of professional scholars, teachers, and students. The International Society for Chinese Philosophy (ISCP) was also granted Related Scholarly Organization Status by the Board. Founded in 1975, the ISCP aims to advance the field of Chinese Philosophy by supporting and sponsoring meetings, workshops, research projects, and travel to and from national and international conferences related to the field. The ISCP also supports and edits the international *Journal of Chinese Philosophy*, which is devoted to the scholarly and creative study of Chinese philosophy and thought.



2002 Annual Meeting A Success

THE RESULTS from the 2002 Annual Meeting Survey are in: Toronto was a success. Members who answered the survey gave positive marks on everything from shuttles to audiovisual equipment. For a full listing of the survey results visit www.aarweb.org/annualmeet/2002/survey/results.asp.

Toronto played host to the second largest Annual Meeting ever, with a final registration count of 8,617 attendees. It fell into second place behind the 1999 Boston Annual Meeting numbers by only 87 registrants. This is quite an increase in attendance over last year's Annual Meeting attendance of 7,776 in Denver. The Toronto location of the meeting increased the number of Canadian attendees. Once again, Canadians (913) made up the largest number of attendees after the U.S. The United Kingdom, Germany, and Israel were also well represented.

Online registrations continued to rise: 52% of all registrations were made online, a 10% increase over the 42% in 2001. Online housing requests also saw an increase. The number of hotel rooms booked in Annual Meeting hotels was over 15,300. The highest number in one night was Saturday with almost 4,000 rooms booked.

The 2002 Annual Meeting in Toronto garnered an overwhelmingly positive rating from the respondents to the survey. The Annual Meeting was rated by 88% of the respondents as being either satisfactory or very satisfactory in general.

The new registration and housing company, Conferon, was also given a vote of confidence with 92% of respondents stating they had a good experience with the pre-registration process. Other logistical matters such as the shuttles, hotel facilities, and the signage outside rooms scored high marks as satisfactory or very satisfactory: 78%, 94%, and 92% respectively (adjusted to exclude those not using the service). The exhibit facilities and the accessibility of food in the area was also a hit with 85% and 76% approval ratings, respectively.

Program publications scored well, especially the Program Book: 89% reported the Program Book as useful in their planning for the meeting, and 85% were satisfied or very satisfied with the format of the Program Book. Those using the printed abstracts were pleased although almost 30% of those responding did not use them.

Even though the meeting was very large, opportunity to network with colleagues was judged high: 47% were very satisfied with this opportunity and 39% were satisfied — an approval rating of 86%. Also, of those participating in EIS, about 80% were satisfied or very satisfied.

The data collected indicated favorable opinions about the meeting, however a review of the comments did indicate a salient area of dissatisfaction. Most frequent were negative comments about the "footprint" of the meeting (i.e., the number, size, and dispersion of the meeting venues within the city). Related to this were negative comments regarding difficulty in getting around in a timely manner, especially for the disabled.

Over 860 members responded to the post-Annual Meeting survey. Not every respondent answered each question, so the values are taken from the number of respondents who did. Since the survey was a voluntary instrument open to response from all members (vs. a random sampling), it is not statistically valid in the strict sense. However, when filtered for those who self-reported not attending, it provides a response rate of about 16% — in all likelihood a fair indicator of opinion. More survey results are included in the pie charts below.

The Executive Office staff would like to thank every member who participated in the survey. The post-Annual Meeting survey continues to be an important part of the Annual Meeting process. It is a benchmark for the AAR's Program Committee, Executive Office staff, and Board of Directors to measure the satisfaction of members with the Annual Meeting. We value this opportunity to hear your comments and suggestions on how we can continue to meet your needs as a member and to offer an excellent Annual Meeting experience. ☛

Letters to the Editor

When the Fish Pretend to be Ichthyologists: Judaism at the AAR

Jacob Neusner

Jacob Neusner is Research Professor of Religion and Theology at Bard College, Annandale-on-Hudson NY, and a past president of the American Academy of Religion and past chair of the Section on the History of Judaism.

“**J**EWISH STUDIES” encompasses a multi-disciplinary range of Jewish topics broadly classified as ethnic: anything having to do with any Jew or group of Jews however defined. The Association of Jewish Studies covers everything Jewish in an ethnic jamboree. The American Academy of Religion, with its focus on the pure and academic study of religions and religion, never meant to compete, as to Judaism, with the Association of Jewish Studies. The AAR studied Judaism as it studied any other religious tradition. It left the study of the Jews as an ethnic group, their history and culture and contemporary life, to the AJS.

But now the AAR when it comes to Judaism competes with the AJS. Its Study of Judaism section proposes to ethnicize, genderize, post-modernize, politicize, de-religion-ize, and otherwise de-academicize, the academic study of religion as represented by Judaism. That is not to say Judaism is not studied as is any other religion among AAR members. It is only to point out that that does not take place in the AAR section on the study of Judaism, which does not study Judaism as other religions are studied at the AAR. The call for papers for 2003 shows how the leadership of the

section is competing with the AJS and is not working with a conventional definition of Judaism, as a religion in the context of the AAR.

To show the difference, let me first cite the language of the Study of Islam section's call for papers:

“The section encourages paper proposals in all areas of Islamic studies, but successful proposals will reflect theoretical and methodological sophistication as well as innovative examination of Islamic societies and texts.” The areas of special interest are: “reading Islamic texts; Quran and exegesis; sufism; gender and sexuality; Islam in Asian, American, and African societies...”

This call for papers attends to classical problems and contemporary inquiries. It encompasses a variety of disciplines and methods. But it does not introduce issues of contemporary, secular public policy, and it does not confuse Arabs and Islam, or the Middle Eastern Studies Association with the AAR. It provides a place for everything that belongs and for nothing that does not belong.

Now to the comparable call for papers for the Study of Judaism section. What it signals is the confusion between Jewish ethnicity and Judaic religiosity, and between expressing the preoccupations of stylish left-wing culture and the academic study of a subject or a problem:

“We invite proposals focusing on the following topics: Judaism and the visual arts; canonicity; the future of Jewish ethnics*; teaching/learning Judaism in non-western environments; bodies and ceremonies. Additionally, we are hoping to cosponsor a panel with the Lesbian-Feminist Issues and Religion Group on the topic of lesbian and feminist engagement in peace movements in the Middle East, Europe, or North America, and invite proposals on this theme. Also, we are hoping to cosponsor a panel with the Religion in Latin American and the Caribbean Group and invite proposals on the theme of Jews and Judaism in Latin America and the Caribbean.”

It would be difficult to compose a more modish exercise in sexual politics, ethnic studies, left-wing rituals of assembly and celebration, than this mishmash presents. The contrast with the study of Islam tells the tale. Islam is studied in its classic literature and its contemporary religious, including political and cultural, manifestation. Judaism is studied for what it has to say about Lesbian-Feminist issues, and the meeting is a place for “peace activists” to gather.

And lest we miss the point, there is the touch of cultural affirmative action: special pleading for the Hispanic component of the scheduled castes of the academy. The program is constructed as though the Latin American Jewish communities have made important contributions to the life of Judaism, the religion. To the

politics and ethnic culture of the Jews, those communities are, if marginal, at least, pertinent. They add up to no less interesting, but no more interesting, a Jewry than the Jewish community of Antwerp or Lyons or Stockholm — that is to say, there is a there there, but not much there there when it comes to Judaic learning, practice, and consciousness.

To the religion, Judaism, not a single important book of Judaic theology, law, or ethics in the Spanish or Portuguese languages has made a contribution out of the Latin American venue since 1492. And apart from a few synagogues, Judaism in the Caribbean?! Surely they jest.

But the AAR's “study of Judaism” excludes the vivie coontemporary debates on Hebrew Bible, Talmud and Midrash, the Dead Sea library and the Judaic system(s) conveyed in the scrolls, burgeoning piyyut-studies, archaeology, art, and Judaic religion, Maimonides, Zohar and Qabbalah, Hasidism, modern Judaism, Judaism and the social order, Reform Judaism, New Age Judaism, Renewal Judaism, Judaism and homosexuality, the representation of Judaism through encyclopaedias, the problem of translating classical texts of Judaism, discussions of the meaning of manuscript variations in ancient texts, Judaism and the state of Israel, not to mention historical and constructive theology of Judaism, not to mention the comparison of Judaism and other religions.

See **NEUSNER**, next page

Letters to the Editor (cont...)

NEUSNER, from previous page

In all of these subjects and fields, important work goes forward among AAR members. In every one of them, books and articles appear recently and regularly, and whole new fields of learning are taking shape within the study of Judaism in Europe, North America, and the state of Israel. But the call for papers for 2003 does not hint at them.

The call for papers leaves out nearly the whole of the things that the study of Judaism the religion actually studies.

And all this why? To seek political alliances with modish Lesbian-Feminist issues and Hispanics — not Sephardic studies but Hispanic ethnicity and Jewish ethnicity — about which, before fifteen minutes ago, Judaism had nothing to say, and about which, in fifteen minutes from now, no one will have much to say. The study of Judaism section conceives scholarship as a problem of style and ends up inventing an intellectual hoola-hoop.

Don't get me wrong. Scholarship on Judaism the religion thrives. But that is not in the AAR section. There the

study of Judaism is certainly not carried on as is scholarship on Islam or Christianity or Buddhism or Hinduism. Rather, when Judaism the religion is studied, it is as a mere detail of ethnic culture, with nothing much to say to someone who is not Jewish — let alone to anyone who is an academic scholar of religion with specialization in Judaism.

But then, all religions claim to be unique, and the claim that Judaism is unique, that Jewish ethnicity attests to Jewish religion, and similar allegations that circulate — these represent data

for the study of Judaism in one of its many acutely contemporary expressions. Then the AAR Study of Judaism section forms an interesting fact for examination in the academic study of Judaism: the fish pretending to be ichthyologists. ♣

*** Editor's Note:**

The Call for Papers reads "ethics", not "ethnics."

Visiting Rites

Ron Grimes

Ron Grimes is the chair of the Department of Religion and Culture at Wilfrid Laurier University

"GEOERGE BUSH is a moron." Lots of academics attending the American Academy of Religion meeting in Toronto were gleeful that an aide to the prime minister of Canada, had said so out loud. The Globe and Mail headlines tooted the vocus flatus heard 'round the world.

But we American academics are morons too. Religious studies scholars will take less delight in hearing that.

Bush is a moron because, like many Americans, he is Americocentric. It's one thing to think from your country or to think of your country first. Canadians do that the same as Americans do. Americocentrism is what happens when south-of-the-border folk not only think from or of their country first, but when they think only from and of their country.

At the Toronto AAR, Canadians (politely and discreetly, for that is the Canadian way except when gas escapes unbidden), were remarking among themselves, "Those book sellers won't accept Canadian currency? That's against the law. You have to accept the currency of Canada when transacting business in Canada, don't you? If our presses were down there, do you think they'd get away with demanding Canadian currency?"

But it wasn't only the booksellers whom Jesus should have tossed out of the temple. It was the scholars too. How many times did we hosts have to hear on our own home soil, "Our government...." and "This country needs..." when the obvious reference was to the United States of America? Where did these scholars think they were? Had Homeland Security staked out and claimed Toronto without our knowing?

As an American, the Toronto AAR made me sad and sorry and mad. But as a Canadian, I was embarrassed, irritated at the self-preoccupied public spectacle.

And the AAR International Desk (a brilliant idea), did you see any Americans lined up at it?

Then there were the sessions replete with 9/11 incantations and funerary meditations parading as scholarship. In one, I kept thinking I was at a family reunion the year after some patriarch's funeral. Everybody was be-healed, recovered, and sassy enough to be tearing strips off some academic other, but those others, they were all family. The scene was a panel full of Americans extending 9/11 into an academic grief ritual. Afterwards, one Canuck whispers

to another, "Geez, I was witnessing family grief work — God bless America." My view? Canadians should whisper the comment directly into the ears of American religious studies scholars; it's the American in me that thinks that.

The subtext of some of the panels seemed to be this declaration: 9/11 is OUR precious wound to lick and defend. We (WRIT LARGE) are the ones to whom this happened. "It" (that terrible event) could not possibly have happened to anyone else, especially anyone else with a different take on our tragic and terrible loss.

As an American, the Toronto AAR made me sad and sorry and mad. But as a Canadian, I was embarrassed, irritated at the self-preoccupied public spectacle. As an American, damn right, we can lick our wounds, even on Canadian soil. But as a Canadian, for bloody sure, you Americans can weep over here as long as you don't forget where in "North America" you are. In case you didn't recognize it, you were, in fact, over here, and over here isn't over there.

You should know: After 9/11, we north-of-the-border wept and ranted and ritualized along with you.

Just because you live south of the 49th doesn't mean you have a monopoly on tragic and dramatic death. Such death happens everywhere, every day, sometimes on an even larger scale. But elsewhere, they don't get to demand so much air time. Nor do they get to wreak such terrible consequences on those who don't happen to feel like commiserating.

You should know: After 9/11, we north-of-the-border wept and ranted and ritualized along with you. In our civil commemorations, we called ya'll neighbours (leave the "u," thank you), even family. In yours, you called us "partners" and "friends of terrorists," even though the pilots were trained in your country, not ours.

At the Toronto AAR American religion scholars visiting Canada were devoid of that ritual civility we call decorum. Mom, god rest her soul, would have said, "When you visit someone else's house, take off your cowboy boots." When you go fieldworking or visiting, you become circumspect; you walk a little more softly; you pay closer attention. That's part of the pilgrimage fee. If you study religion in the field and don't honor the indigenous etiquette, the natives will wish you'd stayed home and your field research project will crash.

Don't get me wrong. "We" Canadians like "your" American money, even your bluster and bombast, but we don't much like your bombs, your look-at-me grief work, or your refusal to accept our cash (which, if you took time to notice, is a lot more colourful than yours.) ♣

Annual Meeting Management Team Response

While we cannot evaluate the validity of Dr. Grimes' comments about "American" and "Americocentric" attitudes, we can attest to the American Academy of Religion's efforts as event organizers to be sensitive to the special cross-border nature of the 2002 event. Every on-site price for the meeting — both for the conference attendee and for the exhibitor—was pub-

lished and accepted in both US and Canadian currencies. Although we could not stand over each exhibitor to force them to take Canadian dollars, we certainly required them to pre-pay Canadian customs charges, estimating their floor sales in Canadian dollars. Not only would it have been discourteous, as Dr. Grimes mentions, we think it absolutely foolish that any exhibitor

would have missed making sales for fear of a little arithmetic to convert currency.

In all fairness, we should point out that both the Canadian government and Tourism Toronto do go to extremes to promote Toronto as a city which "blurs the border" (from official Tourism Toronto fact sheet 2002), and the Canadian govern-

ment notes (in publication RC4032E) that "US money is usually accepted in Canada". In short, we do not know if the exhibitor(s) who did not accept Canadian currency intended to be politically arrogant, but we can say with certainty that they have less pecuniary acumen than the Canadian government. ♣

Trends in the Field

In 2002, the *New York Times* and the *Chronicle of Higher Education* each published reports regarding trends in doctoral degree attainment and employment in academic institutions. The *Times* provided information on jobs in language and literature, history, and Middle East and Asian studies. The *Chronicle* reported data of particular interest to religion and theology.

The *New York Times* published in its December 14, 2002 issue the results of a study of job positions available during the year. It reported that, according to the Modern Language Association of America, listings for academic jobs in languages and literature were off 20 percent from 2001. This is the first decline in seven years and the largest decline in about a decade. The American Historical Association also had a six percent decline in overall job advertisements from 2001. The number of advertisements for tenure track positions fell by 13 percent. The AHA reported that there was still a shortage of candidates in specialized fields such as African-American history and Chinese history.

Other fields are faring better, however. The Middle East Studies Association of North America has seen job advertisements rise, even though most of them are for part-time instructors, lecturers, and adjuncts. The Association of Asian Studies has also reported an increase in job advertisements, especially for Japanese and Chinese studies.

The August 30, 2002 issue of the *Chronicle of Higher Education* reported data regarding doctoral degrees in the humanities. 5,634 doctorates were awarded in 2000. The median age of recipients was 34.8 years; the median number of years from bachelor's degree to doctorate, 11.4; and the median number of years registered as a graduate student, 8.8. Over 84 percent of the doctorates were conferred on whites, with fewer than 5 percent conferred on any other single racial and ethnic group. The percentage of men and women was virtually equal.

Looking within the humanities recipients, to what the *Chronicle* calls "theological

studies/religious vocations," there were 1,643 doctorates given in 2000: 336 to women and 1,307 to men. 586 doctorates were awarded in the field of philosophy and religion: 205 to women and 381 to men. Professional degrees awarded in theology totaled 6,129 in 2000: 1,792 to women and 4,337 to men.

Less than 5 percent of those awarded a humanities doctorate planned to pursue post-doctoral study, while nearly 64 percent planned to pursue employment in an educational institution. A small 6.4 percent planned on pursuing employment in industry or business. As regards post-doctoral employment activity, nearly three quarters planned to teach, with 8.7 percent planning on doing research and development.

The average 2001-2002 salary of those teaching in private institutions in the fields of philosophy and religion was \$54,111. Public institutions paid teachers in the same fields an average of \$60,423. Teachers in the field of religion and reli-

gious studies received an average of \$54,866 from private institutions and \$60,797 from public institutions. The average salary of those teaching in private institutions in the fields of theological studies and religious vocations was \$52,812 (the salary of those teaching in public institutions was not given).

The *Chronicle of Higher Education's* column, "Beyond the Ivory Tower: What you should know about nonacademic careers for Ph.D.'s," posts interesting articles concerning those seeking employment outside of the academy while continuing to look for a tenure-track position. Articles from the column can be viewed at <http://chronicle.com/jobs/archive/advice/beyond.htm>. Especially noteworthy is Susan Basalla's article at <http://chronicle.com/jobs/2003/01/2003011301c.htm> and Mary Morris Heiberger and Julia Miller Vick's article at <http://chronicle.com/jobs/2001/12/2001121401c.htm>.

2002 Annual Business Meeting Minutes

Fairmont Royal York Hotel
November 24, 2002
7:30 AM

1. Call to Order: Vasudha Narayanan. The president called the meeting to order at 7:40 a.m.
2. Approval of 2001 Business Meeting Minutes. A motion was made to approve the Minutes and was unanimously approved.
3. Memorial List. The president read the Memorial List of members who died in 2002, and a moment of silence was observed.
4. President's Report. President Narayanan remarked that 2002 was a wonderfully productive year. She thanked all the officers for their support and hard work, as well as the members for their comments and feedback over the past year.
5. Executive Director and Treasurer's Report. Barbara DeConcini reported on the high level of attendance at this Toronto meeting. This year, preregistration surpassed last year's total registration. In response to concerns raised by members, she discussed the problem of accessibility for participants with disabilities, as well as the challenges of addressing the issue effectively, noting that the Board just passed a resolution of the Disabilities Task Force to make the Annual Meeting more accessible.

DeConcini reported on the AAR's financial stability, even in the face of market downturn. The AAR's 8% loss was significantly below the average market loss.

She reported on major program advances: The *Religionsource* website,

with a database of over 5,000 religion scholars, has been launched. The Academic Relations Program realized an 80% return for the undergraduate survey of the field. The graduate survey is underway. Later, the AAR will undertake a survey of terminal M.A. religion degree programs. The publications program's partnership with Oxford University Press has strengthened AAR's overall publications. The American Lectures in the History of Religions (ALHR) has launched a 2003 lecture series. Willard Oxtoby will deliver the lectures on *Islam in Historical Interaction*. The ALHR lecture series is published by Columbia University Press.

6. 2002 Election Results. President Narayanan introduced Robert Orsi as president, Jane McAuliffe as president-elect, and Hans Hillerbrand as vice president. She thanked Barbara DeConcini, the AAR staff, and the Board for their support. Board member Linda Barnes offered an appreciation of President Narayanan, and Robert Orsi remarked on his excitement for the coming year.
7. New Business. There was no new business.

Barbara DeConcini introduced AAR staff members who were present. The meeting was adjourned at 8:31 a.m.

Respectfully submitted,

Myesha D. Hamm
for Susan Henking,
Secretary

Chairs Workshops

THE NEXT SCHEDULED workshop for chairs of departments will be at the Georgetown Conference Center at Georgetown University, Washington, D.C. "The Entrepreneurial Chair: Building & Managing Your Department in an Era of Shrinking Resources and Increasing Demands," will be held June 19-21, 2003. More information regarding this informative and helpful workshop will be sent to all members soon. See page 3 for further information.

In Toronto, over thirty department chairs attended the "Running a Successful Faculty Search in the Religious Studies Department" workshop. The presentations by Lee McCann and Baron Perlman were given very high marks, with virtually everyone indicating that they would recommend

the speakers and this workshop to their colleagues. Some of the comments given on the evaluation forms were: "This has been tremendously helpful. I will be referring to your book often." "Excellent, informative workshop. Thank you!" The workshop was enhanced by the use of the speakers' book, *Recruiting Good College Faculty: Practical Advice for a Successful Search* (Anker Publishing Company, 1996).

At the 2003 Annual Meeting in Atlanta, the Task Force will be conducting another Chairs Workshop, which will be announced in the spring.

These Chairs Workshops are developed by the Academic Relations Task Force and are a benefit of the Academic Relations Program.

News Media at the 2002 Annual Meeting

MEDIA INTEREST in the 2002 Annual Meeting was exceptional, with more than 40 journalists attending. Most were from Canada, with stories on the annual meeting published in the *Toronto Star*, *Toronto Globe & Mail* and *Ottawa Citizen*, and broadcast on CBC's *Tapestry* radio show. The BBC also sent journalists to the meeting.

U.S. media included journalists from Minnesota Public Radio, Beliefnet.com, Religion & Ethics Newsweekly, Religion

News Service, the *Chronicle of Higher Education*, *U.S. News & World Report*, *Christian Century*, *Christianity Today* and the *Baltimore Sun*. Many religious publications also sent journalists.

Journalists typically view the meeting as an opportunity to talk with a variety of scholars on various topics, rather than as an event to be reported. Stories from interviewing religion scholars will continue to be published or broadcast during the next few months.

Executive Office Update

ALLYA MACDONALD joined the AAR as Administrative Assistant in January 2003. Macdonald earned a Bachelor of Arts in Religion and Philosophy at the University of Georgia in 1993. Her background includes eight years of bookstore experience at Borders and the Emory University Bookstore in Atlanta.

A jack-of-all-trades, she has worked as a gardener, cook and licensed Master Barber. Because of her life-long interests in Buddhism and meditation, she is pleased to be able to support the AAR's efforts and to include herself as the newest member of the administrative team.

Employment Information Services 2002 Report

EACH YEAR at the Annual Meeting, the Employment Information Services (EIS) Center offers registered job candidates and employers the opportunity to ease the communication process and to conduct interviews on-site. The EIS Center features job postings, candidate credentials for review, a message center, and an interview facility. The EIS Center enjoyed another great year at the 2002 Annual Meeting, with 458 total registered participants.

New this year, candidates were able to call in by telephone to inquire whether or not a message had been left for them. Candidate feedback indicates that this service was

greatly appreciated, and EIS Center staff are hoping to find more ways to make the message retrieval process more convenient in the future.

According to 2002 EIS Center Survey results, most registrants were happy with the Center. A common suggestion was that candidate and employer lounges be placed in separate spaces. Also, many candidates requested that the EIS Center offer more opportunities for candidates to learn from predecessors. Finally, almost all participants cited difficulties with the 2002 location. Steps are being taken to address these suggestions at future meetings.

Each year, statistics are kept on the use of the EIS Center. These statistics are useful in the evaluation of employment trends in the field. ✪

Candidates				Employers			
	2000	2001	2002		2000	2001	2002
Total	485	398	370	Total	85	96	88
Pre-Registered	371	297	289	Pre-Registered		70	69
On-Site	114	101	81	On-Site		26	19
Female	167	137	127	Positions Available	118	103	110
Male	318	261	243	Ratios of Positions to Candidates	1:4.1	1:3.86	1:3.36

Employment Trends

Employment Opportunities Specialization Breakdowns 1996-2002

	1996	1997	1998	1999	2000	2001	2002
Job Listings							
Arts, Literature & Religion	9	10	7	7	5	2	4
Religions of Africa & Oceania	4	5	5	6	2	1	4
East Asian Religions	21	20	10	18	19	14	12
Early Christian Literature/New Testament	27	25	24	22	20	25	20
Ethics	16	11	5	20	11	11	10
Hebrew Bible/Old Testament	27	20	14	15	18	21	15
History of Christianity/Church History	20	17	9	20	13	13	17
Islamic Studies	12	15	4	11	10	9	14
Judaic Studies	16	15	4	11	10	7	9
Practical Theology	8	2	1	12	5	5	9
Racial/Ethnic Studies in Religion	6	8	0	8	11	4	4
Religions of North America (Religions of North and South America 1996-1999)	13	10	4	18	5	8	10
Religions of South America and the Caribbean	N/A	N/A	N/A	N/A	3	0	4
South Asian Religions	21	14	4	15	3	8	11
Social Scientific Study of Religion	6	3	0	8	17	4	4
Theology & Philosophy of Religion	27	27	5	26	19	28	26
Women's Studies in Religion	9	9	1	7	2	2	6
Other	22	15	5	19	11	8	21
TOTAL	264	226	102*	243	184	170	200

*Single positions may be listed under multiple position classifications, with the exception of 1998.

Ratio of Advertised Positions to Candidates' Self-selected Classification Choices

	1996	1997	1998	1999	2000	2001	2002
Arts, Literature & Religion	9:12	10:7	7:9	7:8	5:25	2:41	4:45
Religions of Africa & Oceania	4:4	5:3	5:3	6:4	2:5	1:6	4:0
East Asian Religions	21:28	20:20	10:15	18:20	19:24	14:25	12:28
Early Christian Literature/New Testament	27:95	25:96	24:75	22:68	20:90	25:99	20:67
Ethics	16:65	11:63	5:40	20:39	11:76	11:75	10:65
Hebrew Bible/Old Testament	27:88	20:58	14:76	15:67	18:71	21:70	15:58
History of Christianity/Church History	20:61	17:72	9:50	20:61	13:89	13:87	17:73
Islamic Studies	12:8	15:17	4:12	11:16	10:14	9:19	14:11
Judaic Studies	16:19	15:19	4:15	11:16	10:27	7:29	9:21
Practical Theology	8:10	2:10	1:4	12:10	5:24	5:29	9:29
Racial/Ethnic Studies in Religion	6:3	8:4	0:3	8:5	11:35	4:28	4:18
Religions of North America (Religions of North and South America 1996-1999)	13:20	10:22	4:16	18:31	5:24	8:34	10:30
Religions of South America and the Caribbean	N/A	N/A	N/A	N/A	3:1	0:3	4:3
South Asian Religions	21:39	14:48	4:44	15:50	3:32	8:35	11:38
Social Scientific Study of Religion	6:14	3:16	0:13	8:15	17:39	4:38	4:42
Theology & Philosophy of Religion	27:123	27:119	5:97	26:86	19:137	28:144	26:142
Women's Studies in Religion	9:7	9:6	1:4	7:5	2:52	2:53	6:42
Other	22:6	15:5	5:12	19:18	11:59	8:62	21:59

Candidates

Arts, Literature & Religion	12	7	9	8	25	41	45
Religions of Africa & Oceania	4	3	3	4	5	6	0
East Asian Religions	28	20	15	20	24	25	28
Early Christian Literature/New Testament	95	96	75	68	90	99	67
Ethics	65	63	40	39	76	75	65
Hebrew Bible/Old Testament	88	58	76	67	71	70	58
History of Christianity/Church History	61	72	50	61	89	87	73
Islamic Studies	8	17	12	16	14	19	11
Judaic Studies	19	19	15	16	27	29	21
Practical Theology	10	10	4	10	24	29	29
Racial/Ethnic Studies in Religion	3	4	3	5	35	28	18
Religions of North America (Religions of North and South America 1996-1999)	20	22	16	31	24	34	30
Religions of South America and the Caribbean	N/A	N/A	N/A	N/A	1	3	3
South Asian Religions	39	48	44	50	32	35	38
Social Scientific Study of Religion	14	16	13	15	39	38	42
Theology & Philosophy of Religion	123	119	97	86	137	144	142
Women's Studies in Religion	7	6	4	5	52	53	42
Other	6	5	12	18	59	62	59
TOTAL	602	585	488	519	824*	877*	771*

*In 2000-2002 candidates could choose up to 3 job classifications. Therefore, any one candidate may be represented up to 3 times in this data. In the future, to provide more useful information, data will be given using only primary classifications.

Do you have something to say?

RSN welcomes essays by members, particularly those reflecting on professional practices and institutional locations, or on the place of the study of religion in the academy.

We also welcome suggestions for any of the regular features and letters to the editor. Please see page two for submission information. Articles or essays about teaching should be directed to Tazim Kassam, Editor of *Spotlight on Teaching*, Syracuse University. E-mail: tkassam@syr.edu

Joining the Adjunct Ranks

Mark Lloyd Taylor

School of Theology and Ministry, Seattle University

IN THE MID-1990s, a dozen or so years after completing a Ph.D. and embarking upon a career as a teacher and scholar of religion, I unexpectedly found myself wearing a new title: “adjunct.” The word – from Latin, *adjungere* – suggests that I was *joined* to a faculty in an *auxiliary* or *subordinate* role. Although I was to learn, later, that I had been valued more highly and treated more humanely than many others in similar positions, my adjunct experience was indeed often one of feeling tenuously joined or attached to an institution.

As an adjunct, I felt underpaid and overworked. In contrast to the salary structures of the regular appointments I had held in the past, and now hold again, as an adjunct I was paid a fixed amount per course taught; as a result, my annual income diminished by almost half. Twice I was forced to take part-time jobs beyond the academy simply to pay the bills. At the same time, my teaching load was heavier, as well as more diffuse and changeable, than those of my colleagues on regular appointments. In five years as an adjunct, I taught *forty* sections of *seventeen* different courses in five units within the university (from a joint humanities program with several area high schools to a graduate

school of theology). Most of these courses represented new preparations for me (sometimes three or four a year); and yet I was able to teach just five of them more than once. In other words, I developed

More significant than too much work for too little compensation were my chronic feelings of impermanence and vulnerability. I moved in and out of three offices in five years, sharing space with another

nancy, sabbatical leaves, course releases connected with research. Not surprisingly, the momentum of my own scholarly agenda slowed and its trajectory flattened out dramatically. Several partially completed book manuscripts were postponed indefinitely; I feel fortunate just to have hammered four articles through to publication in my years as an adjunct. While each of my directors, department chairs, and deans was enormously solicitous and supportive – three of them worked creatively to carve out a permanent, tenure-track appointment for me – I never felt free to say “no” to any of their requests, however daunting or disheartening, for at all costs I wanted to prove myself worthy of a better position.

Of course, many of the religious traditions we study maintain that the impermanence of all things and our peculiar vulnerabilities as human beings can themselves serve as great teachers. I must acknowledge that I am a better teacher, scholar, and person because of those years as an adjunct: gratitude for the gifts of the ordinary, collaborative impulses, generosity toward others, and compassion for the marginalized have all grown in me.

See TAYLOR p.22

“ In five years as an adjunct, I taught forty sections of seventeen different courses in five units within the university ”

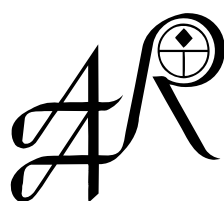
twelve brand new courses only to deliver them a single time, with no opportunity to build upon hard-won familiarity (or at least acquaintance) with the material or to learn from my successes and failures. This course load stretched me well beyond my primary expertise in theology and modern religious thought – into biblical studies, social ethics, even world religions and film studies. I suppose I should have felt encouraged that my personal inclinations and graduate studies equipped me to manage such a broad range of courses. My typical feeling, however, was one of desperate self re-invention and re-education with each new academic quarter and course.

adjunct and juggling preparation time, appointments with students, even a joint voice mail protocol. Although I ended up with “full-time” work four of those years, I never knew from one academic year to the next what my course load would be, or even *if* I would be employed at the university. One year, my contract had to be amended three times as additional courses became available. Twice I was asked to teach a new course the next quarter with only a month of lead-time. I lacked control over my professional destiny, for opportunities to teach – to earn money to live, but also to practice the craft I love – opened up because of factors in other people’s lives: tragic death, preg-

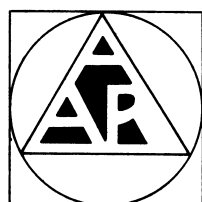
Oral History Project



1966-68



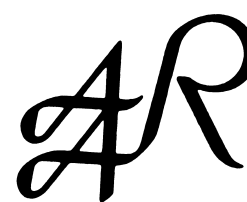
1969-78



1979-80



1981-82



1983-94



1994-present

CLAIMING our origins in the Association of Biblical Instructors in American Colleges (later, the National Association of Biblical Instructors), we will celebrate our centennial in 2009. The time seems ripe for us to tell one another the stories of our field and our Academy and to collect these stories as important documents for future researchers.

The Association of Biblical Instructors in American Colleges was founded in 1909. In 1922, the name of the association was changed to the National Association of Biblical Instructors (NABI) a phonetic match to the Hebrew word for prophet. At the 1963 annual meeting, NABI members voted to change the association’s name to the American Academy of Religion.

In the period 1909 to 1937, the association held its annual meetings at Union Seminary at the same time SBL met. We have fairly good evidence that from 1938 through 1963, NABI met each year at Union, with the exception of 1957, when NABI went to Southern Baptist Seminary in Louisville, KY.

The logos here reflect our various expressions of identity. The 1969-1978 logo was designed by Raymond A. Ballinger and the current logo by Jack White. The current design aims to signal that religion is both ancient (quill pen effect) and contemporary. If you know the story of any of the others, we are eager to hear from you at ohp@aarweb.org.

At the 2002 Annual Meeting, we initiated a special series on our history with *The Professional as Personal: Telling the History of the AAR and the Study of Religion in North America from Personal Experience*. At the

session, Harry Buck and Robert V. Smith were honored with special founders awards. Past presidents Christine Downing, Charles Long, and Robert Neville shared stories from their leadership days. Downing was the first woman elected president (1974); Long, the first African American (1973). Neville (1992) led a major transition in the AAR’s administrative structure and spearheaded the development of an AAR strategic plan.

We have collected recorded reflections from about a dozen AAR leaders. Highlights of recorded interviews with our founding fathers and mothers will be available in future issues of *RSN* and online.

Please consider contributing to the Oral History Project by checking your attic, storage files, and memory banks for the following:

- Annual Meeting Program Books, especially from the 1940s-1960s
- Any newsletters published by AAR or various program units
- Names and contact information for retired members with stories to tell
- Your own recollections and reminiscences.

If you’re of retirement age and plan to attend your regional meeting in the spring, please be in touch with us (ohp@aarweb.org) to be interviewed for the Oral History Project. We are also looking for volunteers to serve as scholarly advisors to the project. If you are interested, contact Barbara DeConcini at bdeconcini@aarweb.org.

Fulbright Scholars

Study Indicates Program Has Powerful Impact on Scholars, Their Families and Colleagues at Home and Abroad

A LEADING INDEPENDENT research institute recently released the results of a two-year outcome assessment of the U.S. Scholar component of the Fulbright Educational Exchange Program, the U.S. government's flagship international educational exchange program. The study found strong evidence that the program is achieving its mandate of promoting mutual understanding and cooperation between the U.S. and other nations, and that it has had a diverse and often powerful impact, not only on Fulbright Scholars themselves, but also on their colleagues, students, friends and families.

The study found two key themes: the capacity of the Fulbright experience to increase Americans' knowledge of and engagement with the world, and the power of personal relationships to increase mutual understanding.

Virtually all Scholars reported that their Fulbright experiences gave them a deeper understanding of their host country and heightened their awareness of social and cultural diversity. They also cited ways in which ongoing personal contacts stemming from living and working in a community put a face on U.S. policies and culture and increased mutual understanding. Without exception, they agreed that their Fulbright experiences were valuable. This level of approbation is extremely rare in program evaluation research.

Other key findings included the following:

- *Scholars' grant activities are diverse:* Beyond the basic lecturing or research focus of their grants, Scholars wrote or edited articles or books, advised students, provided technical advice and organized or participated in conferences or events.
- *Grantees are active in their neighborhoods and communities:* 98% interacted with people from their host country by engaging in some form of media, community or social activity.

- *Scholars build knowledge and long-term relationships with host institutions and foreign colleagues:* 80% said they imparted new knowledge about their field, 75% have continued to collaborate with colleagues since their grant's completion and 70% have been visited in the U.S. by host country colleagues or friends.
- *Scholars make U.S. campuses and communities more international:* 73% have incorporated aspects of their Fulbright experience into courses and teaching methods.
- *Scholars are enriched and inspired by Fulbright experiences:* Large majorities reported that their overseas experience led to professional expertise they otherwise would not have developed, enhanced their credentials and contributed to greater insight into their field.

The study was based on a stratified random sample of 1,004 U.S. Fulbright Scholar alumni from the past 23 years. Eighty percent of the Scholar alumni - 801 people - completed a questionnaire about the impact the Fulbright program has had on individuals and institutions both in the U.S. and in the Scholars' host countries.

The U.S. Fulbright Scholar Program, one of several under the Fulbright umbrella, provides grants for American college and university faculty, professionals and independent scholars to lecture and conduct research in a wide variety of academic disciplines in 140 countries. The U.S. Fulbright Scholar Program is administered by the Council for International Exchange of Scholars (CIES) through a cooperative agreement with the U.S. Department of State's Bureau of Educational and Cultural Affairs. The goal of the Fulbright Program is "to increase mutual understanding between the people of the United States and the people of other countries." An Executive Summary of the study can be found at: www.cies.org/ExecutiveReport.pdf.

In Memoriam

William L. Hendricks

Carol J. Phipps

WILLIAM L. HENDRICKS (1929 - 2002) was a man of God with a personal faith so transparent it could be published as *A Theology for Children*. His life and work were 'ever cutting edge reflected in his promotion and development of an early Ph.D. program in "Theology and Aesthetics" which he subsequently directed graduating scholars who could integrate both study and practice of theology, Bible, and the visual and performing arts. A man who believed that faith had feet, Hendricks annually (for many

years) led groups of graduate students in Religion to minister in New York City and Washington, D.C. using various artistic expressions. Often known as a "man without peers," Hendricks was peer and friend to scholars in Religion around the world. As a man of letters, practical faith, and good humor, Hendricks saw himself as a life-long student and even once hosted an at-home workshop on 3-ball and scarf juggling. Hendricks is and will be missed for his towering and tenacious quest for truth and beauty. ♣

Student Liaison Group Reaches Out

In 1997, the Academy instituted a Student Advisory Liaison Group (SLG). This group advises the Student Member of the AAR Board of Directors. One student from each major PhD-granting institution in North America represents his or her school in SLG. The job of these Student Liaisons is threefold: (1) they serve as a resource for students who need information about the AAR and its mission; (2) they tell the student director about the needs of students from their schools; and (3) they participate in efforts to expand student involvement in the AAR. Please see the SLG Job Description and SLG Calendar at <http://www.aarweb.org/students/> for more detailed information.

The current student director is Richard Amesbury (richard.amesbury@cgu.edu) of Claremont Graduate University. His term began at the Annual Meeting in November, 2001 and expires at the Annual Meeting in November, 2003. A voting member of the Board, he facilitates conversation among students and between students and the various committees and groups in the AAR and presides over the Student Liaison Group. If your school is a PhD-granting institution and you do not see it represented on the SLG list, please contact Richard via e-mail. If you are interested in becoming a student liaison, be sure to read the job description at <http://www.aarweb.org/students/sljobdescrip.asp>.

The following is an excerpt from Richard's Fall 2002 report to the Board of Directors.

MEMBERSHIP in the Student Liaison Group is continuing to grow. The SLG is now composed of student representatives from 48 PhD-granting institutions in the United States, Canada, and the United Kingdom.

Over the course of the past year we have been pleased to welcome liaisons from eight previously unrepresented schools: Garrett-Evangelical Theological Seminary; New Orleans Baptist Theological

Seminary; Purdue University; Rice University; Stanford University; the Toronto School of Theology; the University of North Carolina, Chapel Hill; and the University of Wisconsin, Madison. As a result of normal turnover, we also welcomed new liaisons from Baylor University; Chicago Theological Seminary; Emory University; Indiana University; Loyola University; McGill University; Union-PSCE; the University of Iowa; and the University of Toronto.

[During the Fall, the AAR sought applications for the editor of "From the Student Desk," the student column which appears in RSN.] We received six applications for the position, which was eventually given to Wil Brant of Chicago Theological Seminary. Wil received a BA from the College of Charleston and an MDiv from Chicago Theological Seminary, where he is currently a PhD candidate in Theology, Ethics, and Human Sciences. Wil served in the SLG from 1996-1998. He also is Coordinator of Academic Publications at CTS, serving as managing editor for Exploration Press and *The Chicago Theological Seminary Register: A Professional Journal for Ministers*. [Wil will be] ...our student editor through May 2004. He can be contacted at: wbrant@cts-chicago.edu.

Two student columns have appeared since April. The May 2002 issue of RSN featured a column by Julie J. Kilmer, outgoing student liaison at Chicago Theological Seminary, entitled "Super Heroes and Heroines: Professors as Role Models in Academia." Julie's article highlights the importance of faculty mentoring in students' professional development. For the October 2002 issue, Todd Farley of Fuller Theological Seminary authored a column entitled "Mere Mime" reflecting on the relation between the performing arts and theology, and the role of artists in the academy.

See **STUDENT LIASON** p.23

What publication is the best way of reaching 9,000 members of the largest scholarly organization in the world dedicated to the study of religion?

What publication is received by over 200 institutional subscribers?

What publication's readers have reported that 3 out of 4 read the issue regularly?

What publication has added six new regular features like *Member-at-large* and *Research Briefing*?

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www.aarweb.org/publications/rsn

"Passages" is a new column that will appear from time to time in Religious Studies News, AAR Edition. The column will profile the work of Academy members who have retired from full-time teaching. Our first member to be profiled is James B. Wiggins, Remington Professor of Religion emeritus, Syracuse University.

Passages

Life in Retirement

RSN: Tell us about the types of activities that you have been involved in since you retired.

Wiggins: When I retired in May 2001 from the Department of Religion at Syracuse University, I was uncertain regarding what would come next. During that following summer I entered into conversation with the Executive Director of the InterReligious Council of Central New York about a possible part-time position. It was an organization with which I was fairly familiar from having served on its Board of Directors for 4 years at that point.

On September 12, 2001 I took up the position of Director of Operations and Community Affairs. It was designed to call upon my experience as an administrator, both as Chairperson of the Religion Department for 20 years and as AAR Executive Director for 9 years. Experience means, of course, not that one already has done what is needed in new situations, but rather that one will not be surprised when completely novel demands arise.

In October 2002, my predecessor had departed and I was named Executive Director of the IRC. Needless to say the pace quickened and I am beginning to get settled in the new work.

I have done some travelling and pursued the elusive game of golf with no less passion than ever.

RSN: Could you give us some examples of your most enjoyable activities?

Wiggins: Retirement has brought, even though working, a greater degree of discretion in making time commitments. That is the single most enjoyable dimension of being "retired." Betsy and I have enjoyed the last two AAR Annual Meetings with few formal duties and great opportunity to see many friends and relax more than ever. We have visited two notable art galleries while in Denver and Toronto and appreciated the culinary opportunities in both. We continue to travel to places, so far in the USA, but this spring we will have 10 days in Andalusia portions of Spain with an inter-religious group of students and faculty from Syracuse University. Ireland and the Greek Islands are high on our list of intended destinations in the near future.

“Leave room for serendipity as you imagine and plan your future.”

RSN: Who have been your role models during your retirement?

Wiggins: On the evidence to date, my doctoral father, John Dillenberger, is someone whom I seem to be emulating at least unconsciously. I mean that just as he continued to find himself taking on responsibilities after his "retirement" from the GTU, so my "retirement" to date has meant anything but taking my ease in Zion. My own father worked right up to

his death at age 75, certainly well beyond the time it would have been necessary for him to continue. Again, though I have not consciously modeled myself after him, I suspect that he left an imprint on me.

RSN: What makes for a satisfactory retirement? Alternatively, what has given you the greatest satisfaction in your retirement?

Wiggins: I think my greatest satisfaction in being realized in finding ways to continue to learn and through that I believe I am making a contribution to this particular organization and through that to the larger community of central New York. Last spring I was invited to host a weekly half hour TV show on our public station WCNY. I entitled it *Religion Matters*. To date we have produced 19 installments and have had over 40 guests from many different sectors of the community. It is demanding and it is fun and brings considerable satisfaction.

Regarding the InterReligious Council, in my brief time in office we have almost completed a sizeable fund-raising campaign in a very short period of time. This enables us to move into more program-centered activities now that we have some degree of financial stability. Calling upon some experience with the AAR and the Department of Religion in which I learned some of the dos and don'ts of development work has brought some satisfaction.

The greatest satisfaction is, I anticipate, yet to come when we can launch some of the educational activities I am envisioning

under the auspices of this agency and extend understanding and insight by and about some of the diverse faith communities here. That will give concrete satisfaction to my continuing commitment to teaching and learning. It is a great venue with promising prospects.

RSN: What types of reading or research are you doing in retirement?

Wiggins: I continue to read very widely in history, religious studies, novels, poetry and current events. My research and writing is extending my interests in the growing literature concerning inter-religious engagement. My last book from several years ago was *In Praise of Religious Diversity* (Routledge, 1996) and another is in an early state of preparation.

RSN: Do you do any teaching?

Wiggins: I continue to participate in an adult education program identified as the Independent Degree Study Program in Liberal Studies. It is an undergraduate program that brings students to campus for a one-week residency during which there are intensive introductions to a variety of subjects, after which students return home and complete the courses on a correspondence basis. I am a member of the core faculty for the program and I typically teach a course in two of the three semesters each year.

Further, as I indicated above I took my current position in anticipation of doing a

See **WIGGINS** p.14

In the Classroom

Teaching Religion through Simulation

Samy Swayd, San Diego State University

In my American Religious Diversity course last spring, I experimented with simulation in the classroom in order to help students grasp the many dimensions of different religious issues or events. I asked students to play the roles of community leaders, followers, or opponents, and reenact past events or contemporary religious debates. The purpose of incorporating simulation exercises in the classroom was to test whether or not it would improve the level of learning and/or increase participation and interaction among students. The American Religious Diversity course is designed to acquaint students with the meaning of religious diversity, the implications of religion and religious issues for society and politics, and the various American religious communities, including the major native religions, immigrant religions, and religions "made in the USA." I was very pleased to observe that students in this class did much better than those in my past classes in terms of attendance, participation, enthusiasm, and the average final grades.

Simulation Rules and Topics

The "rules of the game" required each student to write a one-paragraph proposal on

a topic related to religious diversity. The topics chosen had to be ones that could be effectively simulated in the classroom. Students were expected to read all the proposals, select and vote on the most interesting ones, and then participate in at least one group's simulation exercise. In coordination with their group members, students divided the roles between them. After researching their simulation topics, they met with their group at least two or three times outside of class for rehearsal. The last step of each exercise was to evaluate the contribution of each member in the group and write a one-page assessment of the usefulness of simulation as a learning method, reflecting on one's own experience, in particular. For those who were in the audience at any given time, they were required to read two to three articles

“Through the six simulation exercises, I am convinced that my students were able to gain a much better understanding of certain religious issues in a way that regular discussions, videos, or lectures would not have provided.”

about each simulation topic and to raise difficult questions for those presenting. Thus, the participation of each student was essential (and graded) at all times and not only during one's own simulation exercise

the position of coordinator to someone else in the group. Some divided that responsibility of coordination between several members. Because each simulation exercise required each student in the group to commit a substantial amount of time to research and preparation, the most successful groups were those that did a good job of dividing and sharing the work load, and rehearsing their roles out of class. Each simulation exercise lasted about thirty to forty minutes. Over the entire semester, these six simulation exercises took up only 8-10% of the classroom time and, for the time spent, were enormously useful in reinforcing key concepts and theories that normally were only covered in lecture.

The six topics that received the most student votes were the trial of Anne Hutchinson, the San Diego Mount Soledad Cross Controversy, the National Day of Prayer, George Bush's Faith Based Aid Program, the use of Native American names or figures as mascots for sports teams, and the 1999 Kansas City School Vote (to remove evolution and the Big Bang Theory from the Kansas State's science curriculum). The original authors of these topics automatically became the coordinators of their groups, or delegated

Anne Hutchinson's Trial

One of the students was interested in choosing a topic that reflected the experience of women who had played major roles in religion and society. After we discussed some of the possibilities during office hours, the student chose to study the trial of Anne Hutchinson (1591-1643), a pioneer of women's rights and gender relations.

See **SWAYD** p.26

In the Public Interest

The Cardinal and The Boston Globe

Michael Paulson, Religion Reporter, The Boston Globe

In *The Public Interest* asked Michael Paulson for a journalist's view of how The Boston Globe "broke" the story about the cover-up of sexual abuse by priests in the Boston diocese.

Three days after Pope John Paul II accepted his resignation as archbishop of Boston, Cardinal Bernard F. Law strode into a plain conference room in a church library just down the hill from his mansion, stood beneath a crucifix, and, before launching into a brief statement and then walking out of the room, declared to the gathered news media "I take this opportunity, too, to thank you for your courtesies during these years." The remark was so unexpected that there was some debate about what he actually said — the roar of rapid-fire camera shutters made his words difficult to catch, and some reporters were sure they had heard him say "thank you for your criticism."

The cardinal's relationship with the media, over his 18 years as archbishop of Boston, had included periods of both courtesy and criticism. Law was rarely satisfied with his depiction in the press; in early 2001, he even hired a new communications director from a high-priced public relations firm to help win him better publicity. Access to church officials was more tightly controlled than ever, but chancery officials were all smiles that April, when the church succeeded in persuading a battery of television cameras to cover the dedication of lights that would provide nighttime illumination of Law's principal church, the Cathedral of the Holy Cross. But, unbeknownst to the cardinal, by mid-summer the Globe had launched an

investigation that would ultimately spark the crisis that ended his career in Boston. The investigation was sparked by a routine court filing that contained a startling admission: Bernard Francis Law, the spiritual leader of the fourth largest diocese in America, the man who was the pope's closest ally in the U.S. and who every day instructed two million Massachusetts Catholics on sexual ethics and matters of morality, admitted that during his first year as archbishop of Boston he had given Rev. John J. Geoghan a new assignment, in Weston, Massachusetts, despite knowing that Geoghan had been accused of molesting at least seven boys.

Eileen McNamara, a *Globe* metro columnist, was intrigued. "Will Cardinal Bernard F. Law be allowed to continue to play duck and cover indefinitely?" she wrote. "Will no one require the head of the Archdiocese of Boston to explain how it was that the pastors, bishops, archbishops, and cardinal-archbishops who supervised Geoghan never confronted, or even suspected, his alleged exploitation of children in five different parishes across 28 years?" That column, on July 22, was followed by another the next week, in which she took on the confidentiality order protecting certain documents in the case. "The danger is that if the church settles before trial — projected to be at least six months away — depositions of members of the church hierarchy, including Law and his closest advisers, will never see the light of day. The result will be that men who could be responsible for the coverup of criminal conduct will never be brought to account."

Those columns piqued the interest of Martin Baron, who a few days later, on July 31, was to start work as the new editor of the *Boston Globe*. "Why did we need to settle for competing accounts of documents that were unavailable to us?" Baron

its relationship with Father Geoghan was governed "by Canon Law and the teachings of the Roman Catholic Church." And, the church argued that publication of articles based on these documents would deny it the right to a fair trial —

“The reaction was immediate. The *Globe's* reporters were flooded with e-mail, phone calls and letters from readers, some wanting to share their reactions, and some wanting to share their own stories of victimization.”

asked. "Why shouldn't they be available to us? Shouldn't we explore challenging the confidentiality order that sealed all those documents?" The *Globe* called its lawyers, who began researching the prospects for getting the documents unsealed. In August, the *Globe* filed a motion in court arguing that an "intense and legitimate public interest" in the sexual abuse controversy and Cardinal Law's "indisputable status as a public figure" should be enough to grant the paper access to discovery documents. The Archdiocese fought that motion as aggressively as it had fought every lawsuit by a plaintiff alleging clergy sex abuse. The church argued not only that the newspaper was not entitled to the documents, but also that the paper had no right to ask for them — that it had no standing in the case. The church also argued that giving the *Globe* access would violate the church's rights under the First Amendment, since

that the *Globe* only wanted the documents so that "it can continue to generate further articles and editorials which are potentially prejudicial to the Defendants." But in late November, after a three-month court battle, Massachusetts Superior Court Judge Constance Sweeney, a product of Catholic schools, ruled in the *Globe's* favor on every issue. She concluded that the paper should have had access to these documents in the first place, and that the paper had every right to ask for them now. And she dismissed the First Amendment arguments made by the church, saying that clerical status "does not automatically free them from the legal duties imposed on the rest of society or necessarily immunize them from civil violations of such duties." The church appealed Sweeney's ruling, but the *Globe*

See PAULSON p.15

From the Student Desk

Knowledge and Passion

Kimberly Bresler, Princeton Theological Seminary

Kimberly Bresler is a doctoral candidate at Princeton Theological Seminary in Princeton, New Jersey and can be reached at kimberly.bresler@ptsem.edu.

■ WAS ADVISED to attend the AAR annual meeting — mainly, I think, to prepare for entering the job market. I was warned to expect "a zoo," and I was not disappointed! I suppose the influx of 8,000 people from all over the world inevitably causes mayhem. On Friday evening, after arriving in Toronto on a flight so turbulent that we were lifted off our seats as if on a rollercoaster, I waited nearly an hour with a few hundred other religion scholars in a long line at the airport-outside, in sub-freezing weather — for the shuttle bus to our hotels downtown. It was too cold to talk much outside, but once we boarded, a tangible buzz arose as we started doing what we love best—talking shop. The animated conversations reminded me of my favorite part of

being a student: not the classes, but the avid, informal discussions in the student lounge continuing for hours, even days after class.

My first AAR event was the Student Liaison Group (SLG) business meeting. I was pleasantly surprised by the obvious intelligence, scholarly dedication, and (dare I say it?) *passion* in the room. Students were there from institutions all over the United States, as well as from Canada and the United Kingdom, representing a variety of disciplines but committed to a common goal: advancing the understanding of religion. Although the predictable topics of job prospects and interviewing arose, I also noticed that these students sought to further the SLG's mission in ways surpassing their personal concerns: ensuring child care for students, increasing awareness of the AAR and its benefits, enhancing the SLG's capacity for service by expanding the number of SLG officers, better coordinating annual and

regional-level events (possibly by adding regional student representatives), addressing the special concerns of international students about traveling outside the U.S. to annual meetings, and brainstorming about a variety of teaching concerns, given the diverse settings in which we serve.

I had been led to believe that the AAR annual meeting was a place of dull, dry, "academic" lectures in which personal enthusiasm was inappropriate and unwelcome. In fact, however, I found that almost all presenters conveyed a sense of deep, personal engagement with their subjects — a sense that these issues are not simply "academic" (in a pejorative sense), but meaningful and relevant for our larger shared world. For example, in one session we discussed several interpretations of atonement in light of global headlines: as an argument for taking evil seriously, an excuse for projection and demonization, and an occasion for exercising an ethic of hospitality. The fundamental issue animating the presenters at this session was the moral and pastoral effect of the Christian doctrine of atonement. They were worried about healing hurting lives, both individual and corporate — they want to be part of the solution, not the problem. The respondent for this panel noted the presenters' sense of "moral urgency" and "deep theological passion." (This same

passion was also evident, by the way, in the audience members.)

The discussion reminded me of a motto from my first seminary: "Knowledge and vital piety." I think serious scholarship, in fact, demands both elements: rigorous academic discipline-willingness to spend (and even enjoy) hours upon hours in study, reflection, teaching, and writing, not to mention time in critical engagement with others — as well as passionate personal commitment. I am encouraged that this personal commitment seems to have found a welcome place within the AAR. Perhaps as I and other students begin to make the transition from student members to full-fledged members of the AAR, we will participate more directly in this passionate exchange of ideas by becoming presenters and responders ourselves — and by leading our students in this exchange.

Scholarly work can be long and lonely, and though it has its rewards, these tend to be brief, quiet moments of insight and personal satisfaction, not communally shared celebrations. Gathering with other scholars of religion offers a chance for community festival, a time of shared affirmation of our common life — a kind of academic "family reunion" celebrating both knowledge and passion. ♦

AAR would like to thank the following outgoing Program Unit Chairs whose terms ended in 2002.

Mario I. Aguilar, University of St. Andrews (Ritual Studies Group)

Karen Trimble Alliaume, Lewis University (Feminist Theory and Religious Reflection Group)

Carol S. Anderson, Kalamazoo College (Comparative Studies in Religion Section)

William M. Ashcraft, Truman State University (New Religious Movements Group)

Gustavo Benavides, Villanova University (Critical Theory and Discourses on Religion Group)

Margaret Lamberts Bendroth, Calvin College (Evangelical Theology Group)

Christine M. Bochen, Nazareth College of Rochester (Academic Teaching and the Study of Religion Section)

Jay Bregman, University of Maine, Orono (Platonism and Neoplatonism Group)

Pamela K. Brubaker, California Lutheran University (Ethics Section)

Thomas A. Carlson, University of California, Santa Barbara (Platonism and Neoplatonism Group)

Steven L. Chase, Dominican Center at Marywood (Christian Spirituality Group)

Mary C. Churchill, University of Colorado, Boulder (Women and Religion Section)

Maureen Connolly, Brock University (Religion and Disability Studies Group)

Tom Craig, International Communicology Institute (Religion and Disability Studies Group)

Nancy Dallavalle, Fairfield University (Roman Catholic Studies Group)

Jualynne E. Dodson, University of Colorado, Boulder (Afro-American Religious History Group)

Georges Dreyfus, Williams College (Tibetan and Himalayan Religions Group)

Georgia Frank, Colgate University (History of Christianity Section)

Barbara E. Galli, McGill University (Study of Judaism Section)

Fred Glennon, Le Moyne College (Ethics Section)

Barry A. Harvey, Baylor University (Bonhoeffer: Theology and Social Analysis Group)

Nancy Howell, Saint Paul School of Theology (Religion and Science Group)

Thomas Hughson, Marquette University (Religious Freedom, Public Life, and the State Group)

Matthew Kapstein, Columbia University (Tibetan and Himalayan Religions Group)

Cleo McNelly Kearns, Princeton University (Theology and Continental Philosophy Group)

David Kyuman Kim, Brown University (Asian North American Religion, Culture, and Society Group)

Cheryl A. Kirk-Duggan, Graduate Theological Union (Black Theology Group)

Charles Mathewes, University of Virginia (Augustine and Augustinianisms Consultation)

June McDaniel, College of Charleston (Anthropology of Religion Consultation)

Franz Aubrey Metcalf, The Forge Institute (Person, Culture, and Religion Group)

Paul Morris, Victoria University (Comparative Studies in Hinduisms and Judaisms Group)

Bradley Nassif, Rancho St. Margarita, CA (Eastern Orthodox Studies Group)

Barbara A.B. Patterson, Emory University (Academic Teaching and the Study of Religion Section)

David Perrin, St. Paul University (Mysticism Group)

Kelley A. Raab, St. Lawrence University (Person, Culture, and Religion Group)

Peggy Schmeiser, University of Ottawa (Lesbian-Feminist Issues and Religion Group)

Winnifred Fallers Sullivan, University of Chicago (Law, Religion, and Culture Consultation)

Sarah M. Taylor, Northwestern University (Religion and Ecology Group)

Sylvia I. Walsh, Stetson University (Kierkegaard, Religion, and Culture Group)

Judith Weisenfeld, Vassar College (North American Religions Section)

Kathleen O'Brien Wicker, Scripps College (African Religions Group)

Peter W. Williams, Miami University (North American Religions Section)

WIGGINS, from p.12

significant amount of teaching in multiple contexts. I reiterate: it is a most promising venue for a "retired" professor to continue to profess.

RSN: If you could design your perfect retirement, what would it look like?

Wiggins: On a cold, snowy afternoon in upstate New York the response to this question is different from what I might reply on a glorious spring, summer or autumn day here. In a perfect world I would live somewhere else for a few weeks during February, March and into April. But that fantasy would preclude my working for and with the IRC and that opportunity far outweighs the attraction of a winter get away. So, I think I am experiencing what is for me right now a "perfect retirement."

RSN: Knowing what you know now, what might you have done differently during your academic career?

Wiggins: Unlikely as it is to have had the opportunity and the desire to work in the same university and department for 38 years and to have had the extraordinary and wonderful array of colleagues during that span; to have been able to serve as chair for 20 of those years; to have been able simultaneously to serve as AAR Executive Director for 9 years; to have had the educational opportunities with great teachers that I was fortunate enough to experience; and to have been able to make the acquaint-

ance with such a marvelous cohort of people and to enter into friendship with some of them—all of that contributes to my being unable to imagine what I would have done differently. I have been extraordinarily fortunate.

RSN: What has been the most significant change in your life since you retired?

Wiggins: I have more discretionary control of my time. My health is better than it was at some times during my pre-retirement life. I can do the work I am doing freely (and I don't mean voluntarily or without compensation) rather than for any other reason. My relationships with family members and friends is even more deeply meaningful. I live with an awareness of the passing of years, but without great anxiety as the reality of mortality is clearer.

RSN: If you could give advice to your younger colleagues who are still teaching, what would it be?

Wiggins: Leave room for serendipity as you imagine and plan your future. Life and opportunities have a way of sneaking up on everyone. As the clichés would have it, life is both a marathon, not a sprint, and it is a journey, not a destination. Thanks for providing me with the occasion for reflecting on these matters. You have asked some provocative questions. ♣

PAULSON, from p.13

won again, and in late January of 2002, the Geoghan documents were released.

Well before the documents became public, the *Globe's* venerable investigative group, the Spotlight Team, had begun trying to determine whether the Geoghan case was an anomaly or an alarm bell. The reporters quickly began to uncover an astonishing truth: more than 100 Boston priests had been accused of molesting minors in the second half of the 20th Century. And the church's own documents, obtained by the paper through court filings, leaks, and ultimately court-ordered disclosures, made it clear that in many of those cases, the church's bishops had left abusive priests in jobs with access

to children. The first Spotlight Team story was published on January 6, 2002, two weeks before the court documents were released, showing that for three decades the church had essentially ignored a mountain of evidence that Father Geoghan, a supervisor of altar boys and friend to single mothers, was a serial pedophile. He had admitted molesting children, and the church knew that. Some of his victims had complained to church officials, and the church knew that. At least one pastor had complained, and the church knew and ignored that. The so-called treatment and evaluation of Geoghan was performed by two doctors, one a family physician with no experience or expertise in pedophilia, and the other a psychiatrist who also had no expertise in pedophilia and who himself had settled a

lawsuit for allegedly abusing a female patient.

The reaction was immediate. The *Globe's* reporters were flooded with e-mail, phone calls and letters from readers, some wanting to share their reactions, and some wanting to share their own stories of victimization. Over months of coverage, and despite a persistent lack of openness by church officials, the paper, and many others around the country and the world, showed that around the nation and the *Globe*, hundreds of priests had been accused of molesting minors, and numerous bishops had been aware of that abuse but failed to remove the offending priests from ministry.

The story showed the power and importance of a free press. The public demanded that children be protected, abusers punished, and negligent supervisors held to account. The Massachusetts Legislature, which had exempted clergy from laws requiring many who work with children to report suspected child abuse, changed the statute. Prosecutors, who had long turned a blind eye to abuse by clergy, launched investigations and summoned grand juries. The church itself, after years of refusing to pass a national child protection policy, wrote new church law requiring the ouster from ministry of abusive priests. And Cardinal Law, faced with an unprecedented rebellion by his own priests and laity, left Boston, saying, "it came to be ever more clear to me that the most effective way that I might serve the church at this moment is to resign."

The role of the news media in general, and the *Globe* in particular, in bringing about these changes has generally been hailed by church officials. "A boil has been lanced, and I do feel strongly that this is a time of grace for us, as painful and difficult as this moment is," said Bishop William S. Skylstad of Spokane, Washington, vice president of the U.S. Conference of Catholic Bishops. "The fact is that the pain and the hurt were there, under the surface, for those who have been carrying this around for years, and opening this up helps us to minister to that situation as best we can, and begin the process of healing and reconciliation. It's an opportune moment for us to address the issue, and it's a grace and an aid as we look to the future."

And Rev. Thomas P. Doyle, a Catholic military chaplain whose own promising career in the church was derailed by his insistence on advocating for victims, wrote, "Without the *Globe's* incredible courage and unwavering attention to the many twists and turns of this saga, there would have been no 'new day' for the thousands of victims in the Boston archdiocese and throughout the world as well...From my biased perspective this has been the single most shining moment in American journalistic history." ✦



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RSN182

ROCKY MTN, from p.4

Gregory Robbins, University of Denver,
Augustine and Genesis 1-3

Session 6. Torah and Tabernacle

Paul Flesher, University of Wyoming,
Translations and Art in the Late-Antique Synagogue

Frederick Greenspahn, University of Denver,
Dancing with Torah

Mark George, Iliff Theological Seminary,
A Boat on the Sandy Seas: A Spatial Consideration of Israel's Tabernacle

Session 7. Combinative Practices

Jualynne E. Dodson, University of Colorado, Boulder,
Afrocuban Roots and Humanitarian Programs: "What you get is beyond what you see!"

Janet Jacobs, University of Colorado, Boulder,
Syncretic Responses to Crypto-Jewish Heritage in the Late Twentieth Century

David Boyd, University of Colorado, Boulder,
Did Jesus Part the Sea of Japan?

Session 8. Signification and Ritual

Joseph Pickle, Colorado College,
Cumulative Traditions of Activity and Expression

Eric Berg, University of Kansas,
Kant and Theology and Faith

Jeffrey Scholes, University of Denver/Iliff Theological Seminary,
Professional Baseball and Fan Disillusionment: A Religious Ritual Analysis

Friday 12 noon Luncheon (reservations required) and Plenary Speaker

Senior Regional Scholar: Donald A. Crosby, Colorado State University

The Relations of Transcendence and Immanence in a Religion of Nature

Friday 1:30-3:30

Session 9. Hebrew Bible: Eunuchs, Prophets, and Monarchs

Kevin Moore, University of Denver/Iliff Theological Seminary,
Hosea

Janet S. Everhart, University of Denver,
Jezebel: Framed by Eunuchs?

Michael Selzer, Independent Scholar,
Theomonarchism and the Pentateuch

Frank Ritel Ames, Colorado Christian University,
The Characterization of Jephthah and his Vow in Judges 10:6-12:7

Session 10. Religion in the U.S. Public Square: Traditions and Transitions

Lynn Ross-Bryant, University of Colorado, Boulder,
'American' Identity: Civil Religion in the National Parks

Brandilyn Denison, University of Colorado, Boulder,
Commandment Wars: Public Discourse on the Decalogue in Grand Junction, Colorado

Jenna Gray-Hildenbrand, University of Colorado, Boulder,
The Politics of 'Under God': An Examination of Newdow v. U.S. Congress

Ira Chernus, University of Colorado, Boulder,
The Faith-Based Wars of George W. Bush

Session 11. Hinduism

Loriliai Biernacki, University of Colorado, Boulder,
Women in the Tantric Transgressive Sexual Rite, or How to Keep a Secret

Rodney Taylor, University of Colorado, Boulder,
Krishnamurti and Meditation: Elements of Apophatic Discourse

Linda Eilene Sanchez, University of Denver/Iliff Theological Seminary,
Transforming History: The Shakta Tradition in the Work of Two Contemporary Women Artists from India

Michael Baltutis, University of Iowa,
The Indrajatra of Kathmandu: An Exercise in Ritual Framing

Session 12. Theological Exegesis

David L. Weddle, Colorado College,
Orthodox, Tradition, and Exegesis: The Controversy over "Open Theism"

James L. Wakefield, Salt Lake Theological Seminary,
The Canon of Life: Jurgen Moltmann's Theological Exegesis of the Bible

Kirk Ott, University of Colorado, Boulder,
The Negotiation of Biblical Authority in Feminist Biblical Criticism

David P. Parris, Fuller Theological Seminary,
The Role of Classical Texts in the formation of an Interpretive Tradition

Friday 3:45-5:00 PM Plenary presentation: Richard Valantasis, Iliff Theological Seminary, UMC 235

Friday 5:00-6:00 PM Reception, UMC 235

April 5

Saturday 7:15-8:30

Breakfast Business Meeting
John O'Keefe, President, Presiding

Saturday 8:30-10

Session 13. Early Christian Church: Rhetoric, Dance, Literature

Brett Opalinski, University of Denver/Iliff Theological Seminary,
Chreia in the Sayings of the Desert Fathers/Mothers

Marda Kirn, University of Colorado, Boulder,
"De-Dancing" the Early Church c. 30-600

Joy Lapp, University of Denver,
"Bring on the Instruments of Torture": The Martyr of Romance

Session 14. Native American Religions

Mary Churchill, University of Colorado, Boulder,
Just like Corn, Beans, and Squash: Religious Studies, Theology and Indigenism in the Study of American Indian Women and Religion

Michlene Pesantubbee, University of Colorado, Boulder,
Ritual and Identity: The Intersection between the Green Corn Ceremony and Choctaw Women's Roles

Louis Hieb, University of Washington,
Sacred Clowns, Sacred Laughter

Session 15. Hebrew Words and Texts

Selena Billington, Iliff Theological Seminary,
The Twelve Stones on the Breastpiece of Judgment: Ex. 28:17-20 and 39:10-13

Harris Lenowitz, University of Utah,
The Great Tetragrammaton Mystery

Donald Parry, Brigham Young University,
Pentateuchal Readings and 4QSam-a

Session 16. New Religious Movements

Monica Emerich, University of Colorado, Boulder,
Real World in Virtual Time: The Role of the Land in Conceptualizations of "Celticity" by Contemporary Celtic Pagans on the Internet

Constance Wise, University of Denver/Iliff Theological Seminary,
Feminist Wiccan Ritual Magic as Effective Cultural Practice

Russell L. Hurt, University of Colorado, Boulder,
The Role of Adaptation in Soka Gakkai International-USA Youth Division

Saturday 10:15-11:45

Session 17. Islam

Liyakat Takim, University of Denver,
Challenging the Authority of Tradition and Texts: Ijtihad and Taqlid in Modern Times

Abbas Barzegar, University of Colorado, Boulder,
Islam in the Urban Environment, Latino and African American Experiencing

Bridget Blomfield, Claremont Graduate University,
The Zar Ritual

Session 18. History of Biblical Interpretation

Dan W. Clanton, Jr., Iliff Theological Seminary,
Pious and Sexy: Contrasting Views of Susanna in Renaissance Art

Nicolae Roddy, Creighton University,
Avoiding Herodias: The Bible in Eastern European Spells, Charms, and Incantations

David Valeta, University of Denver/Iliff Theological Seminary,
Politics at the King's Table: Food and Diaspora Jews

Session 19. Religion and the Environment

T.W. Martin, University of Nebraska,
Ecological Semiotics of Destruction and Restoration: Reading the Apocalypse of St. John for Environmental Ethics

Willem Zwart, University of Colorado, Boulder,
The Psychological and Spiritual Roots of the Environmental Crisis

Michael Drummy, *Prayer of the Earth: Meditative Practice and Environmental Stewardship*

Session 20. Religion and Film

William Blizek, University of Nebraska,
The Face of God in Film

John Schultes, Iowa State,
Popularizing the Apocalypse: The End Times in Film

Jin Kyu Park, University of Colorado, Boulder,
"High School Girl Shinto Priestess Looking for the Messiah": Cultural Manifestation of Japanese Spirituality in

Anime (Graduate paper award)

Saturday 12 noon Luncheon (reservations required) and Plenary Presentation:
Sam Gill, University of Colorado, Boulder,
Dancing and the Academic Study of Religion



Southeastern Commission for the Study of Religion

American Academy of Religion
Society of Biblical Literature
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Southeastern Regional Meeting 2003

March 14-16, 2003
Clarion Hotel
Chattanooga, TN

FRIDAY AFTERNOON, MARCH 14

2:00-8:00 PM

Registration
Book Exhibits

4:00-5:30 PM

Southeastern Commission for the Study of Religion

AAR/SBL/ASOR/SE Joint Executive Committee

FRIDAY EVENING, MARCH 14

6:00-8:00 PM

AAR: African American Religion I and Religion in America I (joint session)

Theme: *More than Slavery and Civil Rights: Recognizing the African American Experience in American Religious History Courses*

Kathleen Flake, Vanderbilt University, Presiding

Panelists:

Dennis C. Dickerson, Vanderbilt University
Nancy A. Hardesty, Clemson University
Charles H. Lippy, University of Tennessee, Chattanooga

AAR: Arts, Literature and Religion I

Theme: *Biblical Themes in Nineteenth Century Literature*

Carolyn Jones Medine, University of Georgia, Presiding

J. H. Mazaheri, Auburn University
Robert A. Bryant, Presbyterian College
Biblical Patterns in Huckleberry Finn and Sir Gibbe

SBL: Hebrew Scriptures/Old Testament I

Theme: *The View after 9/11*
Don Polaski, University of Virginia, Presiding

Anathea Portier-Young, Duke University
Wisdom, Piety, and Strength
Wayne Ballard, Carson-Newman University
The Dialectic of War and Peace in the Psalms

J. Dewayne Howell, Campbellsville University School of Theology
An Understanding of the Ger

Daniel Terry, Winston-Salem, NC
With the Jawbone of a Donkey: Shame and Violence

Vincent W. Wynne, Vanderbilt University
Kierkegaard, Religious Experience, and Violence

SBL: New Testament I

Theme: *Studies in Matthew*

Richard B. Vinson, Baptist Theological Seminary at Richmond, Presiding
Emily Cheney, University of Georgia
Matthew's Jesus, An Apocalyptic Emmanuel

Yung Suk Kim, Vanderbilt University
Matthew's Holy City (4:5 and 27:53)

Mary Kay Dobrovolny, RSM, Vanderbilt University
A Matter of Justice: The Householder and His Wages (Matthew 20:1-15)

Leroy Huizenga, Duke University
The Akedah as Allusive Apologetic at the Arrest of Jesus in the Gospel of Matthew

AAR: Philosophy of Religion and Theology I

Theme: *Issues in Science and Religion I*
George W. Shields, Kentucky State University, Presiding

Emily Askew, Vanderbilt University
On the Collusion of Theology and Geography: God, Space, and 21st Century Colonialism

Jason Curry, Vanderbilt University
Theology and Social Science at the Intersection: An Inquiry Concerning the Validity of the Religious Association Scale

Walter Milner, Florida International University
God is One: Mathematics, Kabbalah and Zero

8:15-9:30 PM

AAR/SBL/ASOR: Plenary Session

Presidential Addresses
Kevin Schilbrack, Wesleyan College, and John Laughlin, Averett College, Presiding

Announcements of Student Awards

AAR: Herbert Burhenn, University of Tennessee, Chattanooga
The Quest for Critical Judgment

SBL: Jerry L. Sumney, Lexington Theological Seminary
Paul Barks and Whines; You Call That an Argument? Alternative Rationalities in Paul

9:30-11:00 PM

Conference Reception

SATURDAY MORNING, MARCH 15

7:30-8:45 AM

AAR/SBL: Women's Caucus Religious Studies Breakfast

Lorine M. Getz, University of North Carolina, Charlotte, and Linda Bennett-Elder, Valdosta State University, Presiding

Business Meeting

Department Chairs' Breakfast
Herbert Burhenn, University of Tennessee, Chattanooga, Presiding

Speaker: Carey Gifford, Director of Academic Relations, American Academy of Religion

8:00 AM-4:00 PM
Registration

8:00 AM-6:00 PM
Book Exhibits

9:00-10:45 AM

AAR: African American Religion II and Religion in America II (joint session)

Theme: *Baptists Really Did That? A New Look at Morgan Edward's 1868 Customs of Primitive Churches*

Eileen Campbell-Reed, Vanderbilt University, Presiding

Panelists:
Eileen Campbell-Reed, Vanderbilt University

Loyd Allen, McAfee School of Theology
James P. Byrd, Jr., Vanderbilt University
Bill J. Leonard, Wake Forest University

SBL/ASOR: Archaeology and the Ancient World I

Theme: *The Excavations at Baniyas (Caesarea Philippi)*

Tom McCollough, Centre College, Presiding

Presentations:
Vassilios Tsafaris, Averett College
John Laughlin, Averett College

AAR: Arts, Literature and Religion II

Theme: *Hinduism and Arts, Literature, and Religion*

Carolyn Jones Medine, University of Georgia, Presiding

Craig Danielson, University of Virginia
Scriptural Hermeneutics in the Vedic Tradition

James M. Hastings, Wake Forest University
The Verse is the River, and Hari is the Ocean: Literature and Soteriology Among Dadupanthi Renunciants in Seventeenth-Century India

Sonam Kachru, University of Georgia
Memory and Violence "Before" the Bhagavad Gita

SBL: Hebrew Scriptures/Old Testament II

Theme: *Themes from the Hebrew Bible*

Don Polaski, University of Virginia, Presiding

David Moseman, Brewton-Parker College
A Reading of Habakkuk

Jenna Poole Abel, Vanderbilt University
Sarai and the Palm

Michael Graves, Hebrew Union College-Jewish Institute of Religion
The Origins of the Ketiv-Qere Readings

AAR: History of Christianity I

Theme: *The Transformation of Martyrdom and the Body in the Fourth Century*

D. Jonathan Grieser, Furman University, Presiding

Mike Beggs, Newberry College
Ante-ing Up: Martyrs as Political Chips in a Changing Game

Bernadette McNary-Zak, Rhodes College
Extending Piety: Expansive Imagery in the Life of Macrina

D. Gregory Sapp, Mercer University
Mind over Matter: Augustine's Struggle of the Will over the Body

SBL: New Testament II

Theme: *Studies in Luke-Acts and Early Christianity*

Andrew H. Wakefield, Campbell University Divinity School, Presiding
James A. Metzger, Vanderbilt University
The Paideia in Luke 18:15-17 as Models of Tenacity and Dependence

C. K. Robertson, Georgia College and State University

The Twelve and The Seven: Insider Trading and Outsider Success in Acts 6-8

Sylvie Taconnet Raquel, New Orleans Baptist Theological Seminary
The Text of the Gospel of Matthew in the Writings of Origen

AAR: Religion, Ethics, and Society I and Academic Study of Religion and Pedagogy I (joint session)

Theme: *Teaching and Responding in a Time of War*

Tina Pippin, Agnes Scott College, Presiding

Panelists:
Michelle Tooley, Belmont College
Shellini Harris, Guilford College

Sean Blevins, University of Tennessee, Knoxville

Respondent: Mark Hulsether, University of Tennessee, Knoxville

AAR: Women and Religion I

Theme: *Diversity and Critical Appropriation of Texts*

Sally Nicholson, Charlotte, NC, Presiding
Marian Osborne Berky, Vanderbilt University

Ecofeminism, Cosmology, and the Hebrew Bible

Monica A. Coleman, Claremont Graduate School

The Future of Religion and Theology: Black Women's Science Fiction as Prophetic Literature

Melissa C. Stewart, Vanderbilt University
A Latina Feminist Appraisal of Gabriel Garcia Marquez and David Tracy on Syncretism and Suffering

11:00 AM-12:00 PM

Plenary Session

Kevin Schilbrack, Wesleyan College, Presiding

Ralph W. Hood, Jr., University of Tennessee, Chattanooga

In the Shadow of the Serpent: The Contemporary Handlers of Appalachia

SATURDAY AFTERNOON, MARCH 15

1:15-1:50 PM

AAR/SBL/ASOR/SE (SECSOR): Joint Business Meeting

AAR/SE and SBL/SE Business Meetings (immediately following)

All members of the societies are invited.

2:00-3:45 PM

AAR: African American Religion III and Religion in America III (joint session)

Theme: *American Religious Identity: Competing Visions of the Church*

Lawrence Snyder, Western Kentucky University, Presiding

Sheila Laderberg, University of Virginia
In Case of Rapture, This Model-T Will Be Abandoned: Early Pentecostalism as a Millenarian Movement

Steven P. Miller, Vanderbilt University
Dilemmas of Post-American Faith: The Young Evangelicals, American Political Culture, and Evangelical Social Activism

Kaye Nickell, Vanderbilt University
Sole (Soul) Competence and Crawford Howell Toy: Biblical Authority and Southern Baptists in the Nineteenth Century

Respondent: Richard C. Goode, David Lipscomb University

AAR: Arts, Literature, and Religion III

Theme: *On the Name: Identity in Arts, Literature, and Religion*

Carolyn Jones Medine, University of Georgia, Presiding

Katherine Daly, University of Georgia
The Process of Name in Frankenstein and Montana 1948

Alice Mendoza, Wesleyan College
The Ink of Diverse Gods: Religion in the Work of Amy Tan and Maxine Hong Kingston

Joshua Lawson, University of Georgia
Sour Grapes and Soren's Teeth: Kierkegaard and the Binding of Isaac Revisited

SBL: New Testament III

Theme: *Women, Wisdom, and Folly*
F. Scott Spencer, Baptist Theological Seminary at Richmond, Presiding

Gail P. C. Streete, Rhodes College

The Return of the Strange Woman: Mark 14:3-9 and Parallels

Respondents: Elizabeth Struthers Malbon, Virginia Polytechnic Institute and State University

Tina Pippin, Agnes Scott College

AAR: Philosophy of Religion and Theology II

Theme: *Issues in Science and Religion II*
George W. Shields, Kentucky State University, Presiding

Myron Penner, Purdue University
The Resemblance Between Scientific Realism and Religious Realism

Edward Schoen, Western Kentucky University

Clocks, God, and Scientific Realism

Walter Milner, Florida International University

Fractal Theology: Mathematics, Creation, Infinity, and Free Will

AAR: Women and Religion II

Theme: *Classical Traditions and Feminist Appropriations*

Deb Core, Eastern Kentucky University, Presiding

Sonya Jones
The Career of Sally Kempton as Durgananda in Siddha Yoga Meditation

Lorine Getz, University of North Carolina, Charlotte, and Beth A.

Hallman, Healthy Alternatives, Inc.
Old Religions as Resources for New Spiritual Energies and Ecologies

4:00-5:30 PM

AAR: Academic Study of Religion and Pedagogy II

Theme: *Teaching Religion and Culture*

Allison Bramblet, University of Georgia, Presiding

Jennifer Manlowe, University of West Georgia

Intimacy and Integrity Orientation: Teaching Philosophy, Religion, and Culture

John Stark, Agnes Scott College
One City, Many Gods: Practical and Theoretical Considerations in Teaching "Religion in Atlanta"

Kenneth Honerkamp, University of Georgia

The Realm of the Exemplar in Islam: The Madrasa, Mosque and Saint's Tomb

AAR: African-American Religion IV

Theme: *Bible, Identity, and Spirituality in the African-American Experience*

Sandy Dwayne Martin, University of Georgia, Presiding

Yolanda Pierce, University of Kentucky
When the Book Speaks: Slavery and Biblical Literacy

Sylvester Johnson, Florida A&M University

Tribalism and Religious Identity in the Work of Richard Wright

J. Ridgeway Addison, Catholic University of America/Georgetown University
The Confluence of Peace and Nonviolence in the Mystical Theology of Howard Thurman

AAR/SBL: American Biblical Hermeneutics I

Theme: *Noah's Curse* by Stephen Haynes

Brian Britt, Virginia Polytechnic Institute and State University, Presiding

Panelists:
Stephen Haynes, Rhodes College
Carter Turner, University of Denver
Bertram Wyatt-Brown, University of Florida

William Pinar, Louisiana State University

SBL/ASOR: Archaeology and the Ancient World II

Theme: *Archaeology and the Galilee*

John Laughlin, Averett College, Presiding
Vassilios Tsafaris, Averett College

Panelist:
James F. Strange, University of South Florida

Archaeology and the Galilee

Presidential Address:

Milton Moreland, Huntingdon College
Archaeology and the Bible: Prospects for Peace

SBL: Hebrew Scriptures/Old Testament III and New Testament IV (joint session)

Theme: *Phyllis Trible's God and the Rhetoric of Sexuality*

Panelists:
B. Diane Wudel, Wake Forest University (others to be named)

AAR: Philosophy of Religion and Theology IV

Theme: *Current Issues in Philosophical and Systematic Theology*

George W. Shields, Kentucky State University, Presiding

Nathan Jennings, University of Virginia
Divine Yearning and Divine Impassibility in Pseudo-Dionysius' Divine Names

Minhyo Hwang, Union Theological Seminary of Virginia
Paul Tillich's Ontological Explication of the Fall

Mark Medley, Campbellsville University
An Evangelical Theology for a Postmodern Age: The Recent Theological Project of Stanley J. Grenz

James McLachlan, Western Carolina University
Whoring, Polygamy, or Friendship?: Cobb and Griffin on Other Religions

AAR: Women and Religion III

Theme: *Women and Creativity*

Sonya Jones, Presiding
Sharon Chace, Meridan, CT
Protestant Pulse: Turnings of One Woman's Heart

Sally Nicholson, Charlotte, NC
Women and Handicrafts

Jo Williams, Hilton Head Island, SC
Spiritual Findings

Business Meeting

SUNDAY MORNING, MARCH 16

7:00-8:15 AM

Section Chairs' Breakfast
Corrie Norman, Converse College, and Joel B. Green, Asbury Theological Seminary, Presiding

8:00-11:00 AM

Registration
Book Exhibits

8:30-10:15 AM

AAR: African American Religion V and Religion in America III (joint session)

Theme: *American Material Christianity*

James B. Byrd, Jr., Vanderbilt University, Presiding

Thomas S. Bremer, Rhodes College
Preserving a Precious Heritage

Jason A. Danner, University of Georgia
We Are Like Coffee Grounds and God's Love is Hot Water: Coffee as a Spiritual Agent in Alcoholics Anonymous

Kevin Lewis, University of South Carolina
The Weightless Magic of Amazing Grace

Respondent: Daniel Sack, the Material History of American Religion Project and Program Officer, Associated Colleges of the Midwest

AAR: History of Christianity II

Theme: *Defining and Challenging Gender Roles*

D. Jonathan Grieser, Furman University, Presiding

Sarah Jane Smith
Balaam's She-Ass Speaks: Madame Jeanne Guyon and her Justifications

Alana Cain Scott, Morehead State University
Strength of the Spirit: Nonconformist Women in Late Stuart England

Suzanne R. Thurman, University of Alabama, Huntsville
When "Life is Cheap": American Women Missionary Doctors, Native Midwives, and the Medico-Christianization of Childbirth

AAR: History of Religions I

Theme: *The Southern Media and the Margins of Christianity*

Brian K. Pennington, Maryville College, Presiding

Panelists:
William Harman, University of Tennessee, Chattanooga

Ralph Hood, University of Tennessee, Chattanooga

SBL: New Testament V

Theme: *Pauline Studies*

Emily Cheney, University of Georgia, Presiding

Andrew H. Wakefield, Campbell University Divinity School
It's All God's Fault: The Scandal of Romans 9:3-10:4

Kathy C. Williams, Vanderbilt University
Exposing the Seven Sons of Sceva: The Naked Truth of Acts 19:11-20

Dustin W. Ellington, Duke University
Participation in Christ and Cross-Shaped Vocations: Interpreting 4:6-17 in Paul's Argument of 1 Corinthians 1-4

AAR: Religion, Ethics, and Society II

Theme: *Violence and Nonviolence*

Laura Stivers, Pfeiffer College, Presiding
Darla Schumm, Hollins University

Violent Moralizing: Christian Missionary Responses to Prostitution in Thailand

Joseph B. Fanning, Vanderbilt University
September 11th as Social Drama: What's Rotten in the Global Village?

Timothy Renick, Georgia State University
Preemptive Justice?: Unrealized Threats and the Grounds of War

10:30 AM-12:15 PM

AAR: African American Religion VI and Religion in America IV (joint session)

Theme: *American Race and Religion: Questions of Institutional and Theological De-/Segregation*

Andrew Manis, Macon State University, Presiding

Margaret E. Taylor-Ulizio, Marquette and Our Lady of Holy Cross College, New Orleans

Inculturation or Accommodation?: Catholic Schools and Desegregation as a Test Case for Catholic School Teaching

Clarence Hardy, Rollins College
"We Grappled for the Mysteries": Black God-Talk and Urban Spiritualities in 1920's America

Douglas Thompson, Mercer University
Camp Hanover: Desegregation and the Limits of White Christian Leadership

Respondent: Lewis V. Baldwin, Vanderbilt University

AAR/SBL: American Biblical Hermeneutics II and Philosophy of Religion III (joint session)

Theme: *Theological and Philosophical Hermeneutics*

Brian Britt, Virginia Tech, and George W. Shields, Kentucky State University, Presiding

Robison B. James, Baptist Theological Seminary at Richmond
Reconciling Hermeneutics Right and Left in American Christianity by Dissolving the "Conspiracy" between Newtonian and Book-of-Acts Ontologies

Robert Ensign, Morris Brown College
Torah as Teacher: Grice's Cooperative Principle and Biblical Interpretation

Douglas Kennard, Bryan College
Biblical Authority in the Contemporary Hermeneutical Scene

SBL/ASOR: Archaeology and the Hebrew Bible

Theme: *Archaeology and Gender: Carol Meyers and the Archaeology of Ancient Israel*

James F. Strange, University of South Florida, Presiding
Carol Meyers, Duke University
Households and Holiness: Women, Religion, and Culture in Ancient Israel

AAR: History of Judaism I

Theme: *Different Voices in Judaism through the Ages*

Linda Bennett Elder, Valdosta State University, Presiding

Linda Bennett Elder, Valdosta State University
The Voice of Sophia in Seil's Lament: Ps. Ph. 40

Meredith Burke Hammons, Vanderbilt University
Hepzibah, Warrior Princess: The Mother of the Messiah in Jewish Texts

David Dault, Vanderbilt University
Rosenzweig and Derrida at Yom Kippur

Gilya G. Schmidt, University of Tennessee, Knoxville
Images from "the House of the Living" in Contemporary Southern Germany

Zion Zohar, Florida International University
The Academic Value of Teaching Jewish Sephardic Studies in an American University

AAR: History of Religions II

Theme: *Dharma in the South*

Brian K. Pennington, Maryville College, Presiding

Showing and discussion of the film "Dharma in the South," a look at Tibetan Buddhist centers in the Southeast, presented by the filmmaker Chris Silver, University of Tennessee, Chattanooga

Respondent: Leigh Miller, Emory University

Adjournment

Complete program information and registration forms are available on the SEC-SOR web site at www.utc.edu/~secsor or from the Executive Director, Herbert Burhenn, College of Arts and Sciences, University of Tennessee, Chattanooga, TN

37403, USA; +1-423-425-4635; Herbert-Burhenn@utc.edu.

Hotel reservations may be placed by calling +1-423-756-5150. The conference room rate is \$75 per night plus tax. Reservations placed after March 1 will be accepted on a space available basis.



Southwest Commission on Religious Studies

Southwest Regional Meeting Program AAR/SBL/ASSR/ASOR

March 15-16, 2003
Harvey Hotel-DFW Airport
Irving, Texas

2002-2003 Sponsoring Institutions

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Perkins School of Theology, Southern Methodist University
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University of St. Thomas School of Theology at St. Mary's Seminary
Wimberly School of Religion, Oklahoma City University

IMPORTANT GENERAL INFORMATION**Place:**

The Harvey Hotel-DFW Airport
Highway 114 at Esters Boulevard
4545 John Carpenter Freeway
Irving, Texas 75063, USA
+1-972-929-4500
(Fax) +1-972-929-0733

Date: Saturday-Sunday, March 15-16, 2003

Message from President Stephen B. Reid: The SWCRS Board and I ask that you be aware that our meeting rooms are no longer complimentary. **It is important that you stay in the Harvey Hotel-DFW Airport.** If members do not rent 100 sleeping rooms, our meeting room rental charges will be prorated from \$400 to \$1500.

Housing Reservation: Reservations must be made by **February 17, 2003** (a mail-in hotel registration form can be found at the back of the meeting program). If you make reservations by phone, tell them that you are with the Southwest Commission on Religious Studies. Guest room rates are \$79.00 a night for single or double occupancy. Triple or quadruple occupancy rooms are available at \$79.00.

Transportation and Facilities: The Harvey Hotel-DFW Airport provides complimentary, round-the-clock DFW Airport pickup. Once you have claimed your luggage, go to a courtesy phone, dial the number for the Harvey Hotel-DFW, Irving, and arrangements will be made for your trip to the hotel. Two restaurants, a lobby bar, and room service are available. Benton's Restaurant offers American Grille cuisine with prices ranging from \$6.25 to \$12.95 (lunch). Scoops Diner features burgers or salads all under \$9.95. A health facility, roof-top indoor/outdoor pool and jacuzzi are located on the fifteenth floor.

Meeting Pre-registration and Schedule: **PRE-REGISTER before March 1, 2003 and SAVE \$10** and avoid the on-site registration lines. Complete the meeting registration form at the back of the program (or you may register on-line at <http://www.baylor.edu/~Religion/SWCRS>) and return it with the appropriate registration fee. Your registration includes an expanded reception at which awards will be presented. Saturday evening sessions will follow the reception at 6:30 pm, leaving the late evening open for dinner gatherings. Please note that the meeting begins at 10:30 am on Saturday morning.

ADDITIONAL EVENTS**DEVELOPING YOUR TEACHING PORTFOLIO**

A Workshop for Teachers of Bible, Religion, Philosophy, and Theology in the Southwest Region
Sponsored by the AAR and the SBL
March 14-15 (Friday afternoon-Saturday morning)
Application: Send name, school, and position title (or estimated date of completion of doctoral degree) to: Cynthia L. Rigby, Austin Presbyterian Theological Seminary, 100 E. 27th ST, Austin, TX 78795, USA; or e-mail at crigby@austin-seminary.edu.

Friday Evening, March 14

SOUTHWEST REGION, NATIONAL ASSOCIATION OF BAPTIST PROFESSORS OF RELIGION

7:00-9:00 PM

Saturday Morning, March 15**ANNUAL MEETING OF BOARD OF DIRECTORS SOUTHWEST COMMISSION ON RELIGIOUS STUDIES**

8:15 - 10:15 AM

SOUTHWEST REGION NATIONAL ASSOCIATION OF BAPTIST PROFESSORS OF RELIGION

8:30-10:30 AM

Saturday, March 15

9:00 AM - 5:30 PM

REGISTRATION & BOOK EXHIBIT

Saturday Morning, March 15

10:30 AM-Noon

AAR: JOINT SESSION-ARTS, LITERATURE & RELIGION AND PHILOSOPHY OF RELIGION AND THEOLOGY

Theme: *Film and the Theological Imagination*

Prsident: Rachel Wagner, Southwestern University

10:30 AM

Andrew Hass, University of Houston

The Late Kubrick: Blindness and Insight

11:00 AM

John S. Vassar, Louisiana State University

From Author to Auteur: The Gospel of Luke and Martin Scorsese

11:30 AM

Donna Bowman, University of Arkansas

The Sacred Game: Representing 'Religious' Experience in the Baseball Film

AAR: ASIAN & COMPARATIVE STUDIES IN RELIGION

Theme: *Faith Communities' Responses to September 11*

Prsident: Andrew Fort, Texas Christian University

10:30 AM

Shannon DeMose, Brite Divinity School

Development of Metroplex Interfaith Dialogue in the Wake of September 11

11:00 AM

Muhsin Shaheed, Dallas/Fort Worth Airport

African American Muslim Leaders' Response to September 11

11:30 AM

Yushau Sodiq, Texas Christian University

Immigrant Muslims' Responses to September 11

AAR: ETHICS, SOCIETY, AND CULTURAL ANALYSIS

Theme: *Issues in Social Ethics*

Prsident: Steve Oldham, University of Mary Hardin-Baylor

10:30 AM

David Halleen, Southern Methodist University

What's so Special about the Discourse of Martin Luther King, Jr.?

11:00 AM

Tara Pratt, Baylor University

Vocation and Motherhood: Helping Mothers Feel at Home in the Church

11:30 AM

Jeff Tillman, Wayland Baptist University
Evolutionary Ethics and Christian Non-reciprocal Altruism

AAR: HISTORY OF CHRISTIANITY

Theme: *The Wesleys*

Prsident: Carol Crawford Holcomb, University of Mary Hardin-Baylor

10:30 AM

Art Torpy, Baylor University

Samuel Wesley: The Grandfather of the Methodist Church

11:00 AM

Brian Brewer, Drew University

Evangelical Anglicanism: John Wesley's Dialectical Theology of Baptism

11:30 AM

Linda Kraeger, Grayson College

John Wesley's Challenge to Calvinists

SBL: HEBREW BIBLE

Prsident: Matthias Henze, Rice University

10:30 AM

Richard J. Bautch, St. Edward's University

Reading the Hebrew Bible Intertextually: The Variety of Approaches

11:00 AM

David T. Stewart, Southwestern University

Is Leviticus 19 an Inner-Biblical Exegesis of Exodus 20?

11:30 AM

Victor H. Matthews, Southwest Missouri State University

Encounters in Significant Space: Boaz and Ruth

SBL: NEW TESTAMENT

Theme: *Paul*

Prsident: Pamela Kinlaw, McMurry University

10:30 AM

Jay Smith, Dallas Theological Seminary

The Roots of a Libertine Slogan in 1 Corinthians 6:18

11:00 AM

Wendell Willis, Abilene Christian University

The Christian Outlook in Paul

11:30 AM

Anni Judkins, Baylor University

The Law of Holiness in 1 Corinthians?

ASSR

Theme: *Sociological Theory and Measurement of Religious Phenomena*

Prsident: Jeter Basden, Baylor University

10:30 AM

Donnie Featherston, University of North Texas

Between Costs and Benefits: A Reductive Theory of Religion

11:15 AM

Lora D. Theiss-White, University of Missouri

Exploring Religious Bias in the DIT: A Comparative Analysis Using Three Churches

Saturday Afternoon, March 15

1:30-3:30 PM

AAR: ARTS, LITERATURE & RELIGION

Theme: *Religion and Literature in a Global Context*

Prsident: Andrew Hass, University of Houston

1:30 PM

Darren J. N. Middleton, Texas Christian University

Jesus of Nazareth in Ghana's Deep Forest: Reflections on Afua Kuma's Intercultural Christopoetics

2:00 PM

Rachel Wagner, Southwestern University

Mahound, the Imam, and the Butterfly-Witch: Spiritual Journeys as Social Critique in Salman Rushdie's Satanic Verses

2:30 PM

Whitney S. Bodman, Austin Presbyterian Theological Seminary

Iblis and Adam: Sibling Rivalry in the Qur'an

3:00 PM

Business meeting

AAR: ASIAN & COMPARATIVE STUDIES IN RELIGION

Theme: *Medicine, Mind, Meditation and Monasticism in the Yogic Search for Truth*

Prsident: C. Mackenzie Brown, Trinity University

1:30 PM

M. Alejandro Chaoul, Rice University
Tibetan Yoga from the Ancient Bon Tradition and Some Applications as Complementary Treatment with Cancer Patients

1:55 PM

Jinfen Yan, Austin College
Something or Nothing: Zhu Xi's Philosophy on Mind and Chan Meditation

2:20 PM

Susan Diggle, University of New Mexico
Remembering Nalanda: Journeys of Quest and Conquest to an Indian Monastic University

2:45 PM

Andrew Fort, Texas Christian University
Introducing Vijnanabhikshu: A Vedantic Samkhya-yogin

3:10 PM

Business Meeting

AAR: ETHICS, SOCIETY & CULTURAL ANALYSIS

Theme: *Theological Ethics*

Prsident: Ron Smith, Hardin-Simmons University

1:30 PM

Philip LeMasters, McMurry University

Theosis in Orthodox Christian Biomedical Ethics

2:00 PM

Brett Dewey, Baylor University
Uprooting Embodied Heresy: John Yoder's Ecumenical Thought and the Ethics of Church Unity

2:30 PM

Jack Sibley, Texas Woman's University
Dostoyevsky's 'Alyosha': The Artful Soul as the Secular Saint

3:00 PM

Business Meeting

AAR: HISTORY OF CHRISTIANITY

Theme: *African-American Christianity and Race Relations*

Prsident: Mark Gstohl, Xavier University of Louisiana

1:30 PM

C. Jarrett Gray, Jr., Saint Paul School of Theology

J. W. E. Bowen and the Role and Prospects of the African-American Community

2:00 PM

Karen Kossie-Chernyshev, Texas Southern University

Mapping the Missionary Impulse of Early African American Pentecostals in the Southwest: The Texas Case

2:30 PM

Kris Pratt, Baylor University
Incarnational Brotherhood: Clarence Jordan and Racial Equality

3:00 PM

Business Meeting

AAR: PHILOSOPHY OF RELIGION & THEOLOGY

Theme: *Cutting-Edge Issues in Theology*

Prsident: John Starkey, Oklahoma City University

1:30 PM

Dan Stiver, Hardin-Simmons University

The Strange Postmodernism of John Milbank

2:00 PM

Warren McWilliams, Oklahoma Baptist University

Will My Dog Be in Heaven? Two Christian Advocates of Animal Immortality

2:30 PM

Rebecca Huskey, University of Iowa
Discourse, Not Dogma: Paul Ricoeur's Philosophy of Mission

3:00 PM

Cole Starr, Lon Morris College
Gibson's Paralogical Theism: Radical Orthodox Meets M-Theory

SBL: HEBREW BIBLE

Theme: *Wisdom and Apocalyptic Literature*

Presider: Mark W. Hamilton, Abilene Christian University

1:30 PM

Mark Yelder, Dallas Theological Seminary

Not So Great Expectations: Qoheleth's Perspective of Temporal Life

2:00 PM

Mark Sneed, Lubbock Christian University

Carpe Diem and God-Fearing as "Hedging One's Bets" in Qoheleth

2:30 PM

Kelley Coblenz Bautch, St. Edward's University

1 Enoch on Law: Concern or Ambivalence?

3:00 PM

Robert Erlewine, Rice University

The Interplay of Agency and Predestination in the Damascus Document from Qumran

SBL: NEW TESTAMENT

Theme: *Rhetoric and the New Testament*

Presider: Mikeal Parsons, Baylor University

1:30 PM

Todd Penner, Austin College

Progymnastically Reconfiguring the Rhetorical Study of Acts

2:05 PM

Sharyn Dowd, Baylor University

Chreia Studies in the Gospel of Mark: Retrospect and Prospect

2:40 PM

Abraham Smith, Perkins School of Theology, Southern Methodist University

Finding Another Route to Luke's Rhetoric

3:15 PM

General Discussion

ASOR I

Presider: Stephen Von Wyrick, University of Mary Hardin-Baylor

1:30 PM

Prescott H. Williams, Jr., Austin

Presbyterian Theological Seminary, retired
A Reexamination of the Fortress Temple and the Israelite 8th century House at Shechem

2:00 PM

Miriam Davis, Delta State University

The Early Career of Kathleen Kenyon, 1925-1935

2:30 PM

LaMoine F. DeVries, Southwest Missouri State University

The Mouse from Ai

3:00 PM

Joel Burnett, Baylor University

Onomastic Evidence for Deities of Iron-Age Transjordan

ASSR

Theme: *Philosophical Interpretations of Dreams Justified by Faith*

Presider: Jon Loessin, Wharton County Junior College

1:30 PM

Joe E. Barnhart, University of North Texas

Dreams and the Early Evolution of Religion

2:00 PM

Linda Kraeger, Grayson College

The Psychology of Justification by Faith

2:30 PM

Mark Gstohl, Xavier University of Louisiana

When Common Sense is Not so Common Anymore: How Changes in Philosophy Impacted Southern Baptist Interpretations of Original Sin

3:00 PM

Terence D. Keel, Xavier University of Louisiana

Contemporary Problems and Expressions: A Theological Reflection on

Joseph Washington's Interpretation of American Negro Churches

Saturday Afternoon, March 15

BREAK-3:30-4:00 PM

Complimentary coffee and tea

Saturday Afternoon, March 15

4:00 - 5:30 PM

AAR: JOINT SESSION - HISTORY OF CHRISTIANITY AND ETHICS, SOCIETY, AND CULTURAL ANALYSIS

Theme: *Panel Discussion in Honor of Ronald Flowers*

Presider: Nadia Lahutsky, Texas Christian University

4:00 PM

Steve Green, Willamette University

4:30 PM

Derek David, Baylor University

5:00 PM

Ronald Flowers, Texas Christian University

AAR: ARTS, LITERATURE & RELIGION

Theme: *Wise Voices: Addressing Peace and Justice Through Art and Literature*

Presider: S. Brent Plate, Texas Christian University

Barbara Paleczny, Trinity University

Ann Semel, St. Mary's University

AAR: PHILOSOPHY OF RELIGION AND THEOLOGY

Theme: *Baptist Approaches to Original Sin and the Question of Infant Salvation*

Presider: John Vassar, Louisiana State University

Panelists: Mark Gstohl, Xavier University of Louisiana

Danny Nance, Xavier University of Louisiana

Earl Waggoner, Golden Gate Baptist Theological Seminary

Respondent:

Kevin Hall, Oklahoma Baptist University

SBL: HEBREW BIBLE

Theme: *Job*

Presider: Kelley Coblenz Bautch, St. Edward's University

4:00 PM

Randall O'Brien, Baylor University

World, Winds, and Whirlwinds: The Voice of God Meets 'The Vice of God'

4:30 PM

Mark Hamilton, Abilene Christian University

Job 31 and the Collapse of Traditional Authority: A Weberian Approach

5:00 PM

Rebecca Raphael, Southwest Texas State University

The Arrows of Shaddai: A Disabled Reading of Job

SBL: NEW TESTAMENT I

Theme: *Gospels*

Presider: Dennis Horton, Howard Payne University

4:00 PM

Drew Smith, Ouachita Baptist University

"This is my beloved Son; listen to him": Theology and Christology in the Gospel of Mark

4:30 PM

Michael Martin, Baylor University

Betrothal in the Cana-to-Cana Narrative: A Key to the Integrity and Ecclesiology of the Fourth Gospel

5:00 PM

Derek Dodson, Baylor University

No Exorcisms in the Gospel of John? John 12:31 as THE Johannine Exorcism

SBL: NEW TESTAMENT II

Theme: *The World of Early Christians*

Presider: Joseph Tyson, Southern Methodist University

4:00 PM

Beth Sheppard, Southwestern College

The World Could Not Contain the Books: The Johannine Corpus and the Ancient Library

4:30 PM

David Capes, Houston Baptist University

The Lord's Table: Divine or Human Remembrance?

5:00 PM

Bill Shiell, Baylor University

"Motioning for Silence"? Gestures in the Ancient World and the Book of Acts

ASOR II

Presider: Jesse Long, Lubbock Christian University

4:00 PM

Thomas Briscoe, Baylor University

Albright's Concept of 'Biblical Archaeology' Revisited

4:30 PM

Steven Ortiz, New Orleans Baptist Theological Seminary

Enthnoarchaeological Research and the Development of Philistine Pottery

5:00 PM

Joe Seger, Mississippi State University

A Head's Up on Tell Halif

ASSR

Theme: *Islam; The Calling of Baptist Pastors*

Presider: Richard Ambler, Southern Arkansas University

4:00 PM

Thomas Watts, University of Texas at Arlington

Islam, Social Needs, and the Voluntary Sector: Zakat and Beyond

4:30 PM

Jeter Basden, Baylor University

Vocational Calling: A Case Study of Texas Baptist Pastors

5:00 PM

Business Meeting

Saturday Evening, March 15

RECEPTION

5:30-6:30 PM

All registrants will receive a coupon for the reception.

Complimentary food and beverage will be served.

Announcement of 2003 Awards

Presider: Stephen Stell, Austin College

President, Southwest Commission on Religious Studies

Saturday Evening, March 15

6:30-8:30 PM

SBL: JOINT SESSION-NEW TESTAMENT/HEBREW BIBLE

Presider: David Gunn, Texas Christian University

6:30 PM

Stephen Chapman, Duke University

Canon and Criticism

Claudia Camp, Texas Christian University

Response

Denis Farkasfalvy, Cistercian Abbey, Our Lady of Dallas

Response

AAR: HISTORY OF CHRISTIANITY

Theme: *Spirituality and Mysticism*

Presider: Daniel Holcomb, New Orleans Baptist Theological Seminary

6:30 PM

C. J. T. Talar, UST School of Theology

The Historian and the Mystic: The Revisionist Vision of Henri Bremond

7:00 PM

Timothy A. Mahoney, University of Texas at Arlington

Interpreting the Mysticism of St. John of the Cross

7:30 PM

Timothy Hessel-Robinson, Graduate Theological Union

The Song of Songs in Seventeenth Century Protestant Spirituality

AAR: PHILOSOPHY OF RELIGION AND THEOLOGY

Theme: *Covenant and Scriptural Hermeneutics in Modern Jewish Philosophy and Theology*

Presider: Laura Hobgood-Oster, Southwestern University

Panelists:

Gregory Kaplan, Rice University

Martin Yaffe, University of North Texas at Denton

Alan Udoff, St. Francis University

Respondent:

Joshua Parens, University of Dallas

AAR: THETA ALPHA KAPPA SESSION

Presider: Nadia Lahutsky, Texas Christian University

6:30 PM

Austin Lingerfelt, Texas Christian University

Christ and Culture: Literature as a Resource for African Studies

6:50 PM

Sr. Anne Frances Le, University of St. Thomas

The Spirituality of Self-Abandonment

7:10 PM

Kenneth L. Herfurth, McMurray University

Theosis

7:30 PM

Thomas R. Grimstad, McMurray University

An Evaluation of H. Tristram Engelhardt's View of Christian Bioethics

7:50

Megan Hornbeek, Oklahoma City University

Theophany and Women's Experience

8:10

John Thompson, Ouachita Baptist University

The Colossian Hymn

8:30

Emily Gray, Ouachita Baptist University

The Resurrection Hope in Paul

8:50

Julie Bradley, Ouachita Baptist University

A Pauline Understanding of the Atonement of Jesus

Saturday Evening, March 15

8:00 -9:30 PM

Additional Event

INSTITUTE FOR BIBLICAL RESEARCH

8:00 PM

Introduction

8:30 PM

Beverly Burrow, Dallas Texas

Inspired by the Scriptures: Paul's Antecedents for Autobiographical Writing

9:00 PM

J. Daniel Hays, Ouachita Baptist University

Responsible Scholarship in Light of Pop Eschatology

Open discussion

Sunday Morning, March 16

7:30-8:30 AM

Business Meetings

7:30-8:30 PM

ASOR Business Meeting

7:45-8:30 PM

SBL Business Meeting

8:00-8:30 PM

AAR Business Meeting

8:00-8:30 PM
ASSR Business Meeting

Sunday Morning, March 16

8:00 AM-12:30 PM
BOOK EXHIBIT

Sunday Morning, March 16

8:30-10:30 AM

**AAR: PLENARY SESSION -
REFLECTIONS ON THE TEACHING
OF RELIGION**

Theme: *On Being a Good Teacher AND a
Good Writer-Practical Advice from Those
Who Care About Both*

Presider: Cynthia L. Rigby, Austin
Presbyterian Theological Seminary
Panelists: Karen Baker-Fletcher, Southern
Methodist University
Michael Jinkins, Austin Presbyterian
Theological Seminary
Todd Penner, Austin College

SBL: HEBREW BIBLE

Theme: *The Book of Isaiah*

Presider: Robert Erlewine, Rice
University

8:30 PM
Chuck Pitts, Houston Graduate School of
Theology
*The Theology and Practice of Worship As
a Unifying Theme in the Book of Isaiah*

9:00 PM
Steve Brailsford, New Orleans Baptist
Theological Seminary
A Linguistic Analysis of Isaiah

9:30 PM
Presidential Address
David Gunn, Texas Christian University
*"Lawless Riot and Intestine Division":
Judges 19-21 and Civil War in England
and North America, 1628-1786*

SBL: NEW TESTAMENT

Theme: *Resurrection/ Afterlife*

Presider: William Walker, Trinity
University

8:30 PM
Mark Proctor, LeTourneau University,
Houston
*"After Three Days" in Mark: The
Trivialization and Subordination of
Jesus' Resurrection from the Dead in the
Second Gospel*

9:00 PM
Jamie Clark-Soles, Perkins School of
Theology, Southern Methodist
University
*Death and Afterlife in the Fourth
Gospel*

9:30 PM
Carey Newman, Baylor University
*Resurrection as Re-Embodiment: A
Critical Review of N. T. Wright's
Resurrection of the Son of God*

10:00 PM
Jeff Peterson, Austin Graduate School of
Theology
*The Extent of Early Christian Diversity:
The Place of Resurrection Faith*

ASOR III

Presider: LaMoine De Vries, Southwest
Missouri State University

8:30 PM
Jesse Long and Mark Sneed, Lubbock
Christian University
*'Yahweh Has Called These Three Kings
Together'? A Socio-Literary Reading of 2
Kings 3*

9:00 PM
James C. Moyer and Mary Chiles,
Southwest Missouri State University
*Victor Matthews, The Social World of
the Hebrew Prophets, Hendrickson
(2001) and J. Gordon McConville,
Exploring the Old Testament, Volume 4,
A Guide to the Prophets, Inter Varsity
Press (2002), a Review and Comparison*

Victor Matthews, Southwest Missouri
State

Response

9:45 PM

Nancy Reed, Texas Tech University
*Losers Never Prosper in Greco-Roman
Sports*

10:15 PM

Stephen Von Wyrick, University of Mary
Hardin-Baylor
Cambyses and the Temples Doomed

Sunday Morning, March 10

10:30-11:00 AM

BREAK

Complimentary coffee and tea

CAUCUS ON WOMEN'S STUDIES

10:30 -11:00 AM

Participants are encouraged to be ready to
talk about a book or a film that has been
important to them in the last year.

Sunday Morning, March 15

10:00 AM

**AAR: ARTS, LITERATURE, &
RELIGION**

Theme: *Christ and the Inspiration of Poets*

Presider: Darren J. N. Middleton, Texas
Christian University

11:00 AM

Dannah Edwards, University of Dallas
*"Gods float in the azure air": Ezra
Pound's Polytheistic Corrective to the
Judeo-Christian Tradition*

11:30 AM

Theresa Kenney, University of Dallas
*The Infant Christ as Inspiration to the
Anglo-Saxons*

12:00 PM

Susan E. Hanssen, University of Dallas
*Christian Inspiration and Tradition in
G. K. Chesterton's Literary Art*

**AAR: ASIAN & COMPARATIVE
STUDIES IN RELIGION**

Theme: *Tradition and Modernity: Conflict,
Accommodation, or Synthesis?*

Presider: Yushau Sodiq, Texas Christian
University

11:00 AM

David H. Vila, John Brown University
*Teaching Islam Post-9/11: An
Evangelical Perspective*

11:30 AM

Michael M. Homan, Xavier University of
Louisiana
Islam and Alcohol

12:00 PM

C. Mackenzie Brown, Trinity University
*Pedagogical and Methodological Issues in
Developing a Religion Course on
Islamic, Hindu, and Traditional
Chinese Sciences*

**AAR: ETHICS, SOCIETY, AND
CULTURAL ANALYSIS**

Theme: *Religion and Society*

Presider: Tracey Mark Stout, Baylor
University

11:00 AM

Linda Kraeger, Grayson College
*Culture Wars in Puritan New England:
Church-State Controversy*

11:30 AM

Daniel Payne, Baylor University
*Christ or Antichrist? The Political
Economy of Fr. Sergius Bulgakov*

12:00 AM

Doug Soderstrom, Wharton County
Junior College
*The Crisis and the Challenge of the
Christian Faith*

AAR: HISTORY OF CHRISTIANITY

Theme: *Jonathan Edwards*

Presider: Phillip Luke Sinitiere,
University of Houston

11:00 AM

Glenn R. Kreider, Dallas Theological
Seminary

*"God Never Begrudges His People
Anything They Desire": Jonathan
Edwards and the Generosity of God*

11:30 AM

Phillip Luke Sinitiere, University of
Houston
*The Dismissal of Jonathan Edwards:
Reflections on "A Farewell Sermon"*

12:00 PM

Galen Johnson, John Brown University
*The Book of Revelation as the Code of
Christian History in Jonathan Edwards'
A History of the Work of Redemption*

**AAR: PHILOSOPHY OF RELIGION
AND THEOLOGY**

Theme: *Epistemological Issues in Philosophy
of Religion*

Presider: Dan Stiver, Hardin-Simmons
University

11:00 AM

Paul Sands, Baylor University
*John Henry Newman on Religious
Certitude*

11:20 AM

David Grant, Texas Christian University
Human Believing

11:40 AM

Frederick Aquino, Abilene Christian
University
Respondent

SBL: HEBREW BIBLE

Presider: Mark Sneed, Lubbock Christian
University

11:00 AM

Joel S. Burnett, Baylor University
The Elohistic Psalter Revisited

11:30 AM

Kevin Hall, Oklahoma Baptist University
*Poetics Justice: Can a Preposition Make
Hannah a Priest?*

12:00 PM

Susan Pigott, Hardin Simmons University
*David, the Dancing Girls and Michal's
Disgust: A pas de trois in the Dance of
Davidic Kingship*

SBL: NEW TESTAMENT

Theme: *Responses to Robert A. J. Gagnon's
The Bible and Homosexual Practice*

Presider: James Thompson, Abilene
Christian University

11:00 AM

David Balch, Brite Divinity School, Texas
Christian University

11:30 AM

Charles Talbert, Baylor University

12:00 PM

Discussion

Sunday Afternoon, March 15

12:30 PM

**PLANNING SESSION FOR 2004
MEETING**

SWCRS OFFICERS

AAR/SBL/ASSR/ASOR OFFICERS
AND NEWLY ELECTED PROGRAM
CHAIRS

Presider: 2003-04 President, SWCRS

MEMORIAL REPORT

The Southwest Commission on Religious
Studies would like to pay tribute at our
meeting in March 2003 to those members
of our participating societies who have
recently died. If you know of recently
deceased members, please notify W. H.
Belling, Jr. at Baylor University,
Department of Religion, P.O. Box 97284,
Waco, TX 76798-7284, USA.

**SOUTHWEST COMMISSION ON
RELIGIOUS STUDIES**

The Southwest Commission on Religious
Studies was organized in 1975 to encour-
age, support, and coordinate scholarly

activities in the field of religious studies in
the Southwest. The Commission now
serves as the umbrella organization for the
regional American Academy of Religion,
Society of Biblical Literature, Association
for the Scientific Study of Religion, and
American Schools of Oriental Research.

The SWCRS is sponsored by regional
institutions whose faculty are eligible to
apply for the Junior Scholar Grant of
\$2000 and to be nominated for the John
G. Gammie Distinguished Scholar Award
of \$2000.

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Upper Midwest

Upper Midwest Region of the AAR and SBL: Annual Meeting

The Upper Midwest Region of the American Academy of Religion and the Society of Biblical Literature will hold its annual meeting at Luther Seminary, Saint Paul, Minnesota, on 25-26 April, 2003. The region consists of scholars, faculty, and religious professionals who reside in Manitoba, Northwest Territories, Nunavut, Saskatchewan, Iowa, Minnesota, North Dakota, South Dakota, or Wisconsin. At its 2003 meeting, the region welcomes colleagues from the American Schools of Oriental Research.

The meeting begins with the American Academy of Religion address at 1:00 PM on Friday. The featured speaker is Elaine Pagels (tentative). The Society of Biblical Literature address is at 6:30 PM on Friday with Michael V. Fox. He will speak on "Concepts of Wisdom in Israelite Wisdom Literature." Both speakers will be part of panel discussion on Saturday morning.

Scholars and students will present a full complement of papers on a range of religious and Biblical topics. A panel will address teaching Islam in the post-9/11 world from non-Muslim and Muslim perspectives. Teaching workshops on feminist pedagogy and service learning complete the schedule. This year the region will again participate in the Regional Scholar Program of the Society of Biblical Literature.

Full information on the meeting and registration will be available in early February and published on the region's web site at <http://umw-aarsbl.org>.

ENTREPRENEURIAL CHAIR, from p.3

10:15 – 11:45 AM
 Breakout Sessions

- Faculty Retention/Tenure/Promotion
- Mentoring Junior Faculty
- Faculty Evaluation
- Curriculum Development or Funding Research

11:45 AM – 1:30 AM
 Lunch

1:30 – 3:00 PM
 Breakout Sessions

- Faculty Retention/Tenure/Promotion
- Mentoring Junior Faculty
- Faculty Evaluation
- Curriculum Development or Funding Research

3:00 – 3:30 PM
 Break

3:30 – 4:30 PM
 Wrap Up: Questions and Answers

5:00 – 6:00 PM
 Reception

SATURDAY, JUNE 21

9:00 – 10:00 AM
 Plenary Speaker: Raymond B. Williams, Founding Director, Wabash Center for Teaching and Learning in Theology and Religion

Topic: Creating an Enabling Environment for Excellent Teaching and Learning

10:00 – 10:15 AM
 Break

10:15 – 11:45 AM
 Breakout Sessions

- Faculty Retention/Tenure/Promotion
- Mentoring Junior Faculty
- Faculty Evaluation
- Curriculum Development or Funding Research

11:45 AM – 1:30 PM
 Lunch

1:30 – 3:00 PM
 Breakout Sessions

- Faculty Retention/Tenure/Promotion
- Mentoring Junior Faculty
- Faculty Evaluation

- Curriculum Development or Funding Research

3:00 – 3:30 PM
 Break

3:30 – 4:30 PM
 Wrap Up: Questions and Answers

5:00 – 6:00 PM
 Reception

There will be plenty of informal opportunities for gathering the collective wisdom of the group. The venue for the workshop, Georgetown University, is nestled amid imposing neo-gothic architecture and quaint cobblestone streets. The Conference Center is situated on the 104 acre campus. Nearby are Georgetown Park, the Washington National Airport, the Smithsonian museums, and all of the sights, sounds, entertainment, and monuments of the nation's capital.

Registration information can be found at <http://www.aarweb.org/department/workshops/2003Georgetown/default.asp>.

TAYLOR, from p.10

In the middle of my adjunct years, strangely enough, I was elected secretary of the Pacific Northwest region of the AAR and thereby took a seat on the AAR's Board of Directors. Not once in either my Academy-wide or regional roles was I made to feel like a second-class citizen – my colleagues welcomed me and put me to work immediately. However, I did notice that the unselfconscious patterns of speech, thought, and action within the organization often presume that the "normative" AAR member is a tenured, or tenure-track, professor within an institution that prizes research above all else. Through my service on the Board of Directors, I have gained a broader perspective on the ranks of adjunct faculty within religious studies. For three years at the Annual Meeting, I helped host receptions for religion scholars in part-time, administrative, and non-academic posts. As a result of talking to people at these functions, I learned that there is no one single "adjunct" experience or scenario. I met adjuncts who had no desire for full-time positions, who were perfectly happy teaching a course or two a year so that they might pursue other professional, artistic, and personal commitments. But I also heard stories that made my time as an adjunct seem positively privileged: people teaching in three or four different institutions simultaneously, driving great distances between these schools, being paid \$1,500 or less per course without health benefits, office space, photocopier privileges, telephone or e-mail services.

The plight of such "road scholars" or "freeway flyers," who often describe

themselves as "migrant workers" or as laboring in academic "sweatshops," leads me, on behalf of the Executive Office and Board of Directors, to urge the AAR to join in a more intentional conversation about adjunct faculty and teaching and scholarship in religious studies. Initial steps toward this conversation include these reflections of mine, as well as the planning of a Special Topics Forum for a future Annual Meeting. Helpful resources and willing partners already exist, for instance: the National Coalition of Independent Scholars with its varied activities; a series of articles and colloquia on the part of *The Chronicle of Higher Education*; *Forum*, a newsletter of the Non-Tenure-Track Special Interest Group included within each issue of *The Journal of the Conference on College Composition and Communication*; the Fall 2002 issue of *Peer Review*, a publication of the Association of American Colleges and Universities. I recently attended a troubling yet illuminating meeting sponsored by the Coalition on the Academic Workforce – a group created in 1997 by a number of learned societies in this country (including the AAR) to study and act upon changing trends in faculty staffing. The Wabash Center has offered some of its resources if fitting initiatives can be dreamed and developed.

It seems to me that this conversation within the AAR ought to engage the following specific topics, at least. 1) Examination and clarification of our language: what do we mean by "adjunct?" part-time or full-time? graduate assistants included? would the term "contingent faculty" serve more adequately? 2) Transition from anecdotal discussions (as

important as they may be) to empirically based judgments about the current situation and future trends. The American Association of University Professors, the American Historical Association, and the Modern Language Association have already published considerable data; the AAR's own recent census of undergraduate departments of religion should be mined for relevant information about adjuncts in our discipline. 3) Dissemination of survival strategies and possible ameliorative actions for current adjuncts, including creative contracting options and efforts to secure collective bargaining rights for adjunct faculty. 4) Frank dialogue about the realities of the academic workplace with those most likely to become adjuncts in the future: students currently in graduate studies. 5) Positive and negative pedagogical implications of the increasing reliance on adjunct faculty in undergraduate general education courses in religious studies. 6) Structural and ethical issues involved in the use and abuse of adjuncts, with special attention to the full range of legitimate, but often divergent, interests represented, such as the needs of graduate students to gain teaching experience, of junior faculty for time and support as they do the research required for tenure, of chairs and deans to live within budgetary constraints, of all concerned for just and humane working conditions, especially the most vulnerable.

I welcome responses, suggestions, and proposals from the readers of RSN-AAR Edition via e-mail: mltaylor@seattleu.edu.

STUDENT LIASON, from p.11

In addition, student liaisons contributed three original articles to the "Student Members" section of the AAR website. David Watson of Southern Methodist University authored a helpful and humorous piece entitled "Making the Most of the Annual Meeting or How to Get Free Soda," and Julie J. Kilmer contributed a "how-to" essay entitled "I'm Presenting this Year at the AAR! Or How to Present a Professional Paper at the American Academy of Religion Annual Meeting." Sigridur Gudmarsdottir of Drew University wrote a third article tailored specifically for international students. Sigridur, who describes herself as "50 percent of the Icelandic PhD students in America and 100 percent of the Icelandic female PhD students in theology in the world," reflects on the importance of finding a niche in American academic life. [All pieces are available at <http://www.aarweb.org/students/>]

Student liaison annual reports were submitted to the Student Director in October. These reports demonstrate that liaisons continue to perform a tremendous service both to fellow students and to the academy as a whole. As usual, much of

their activity this past year was self-initiated; however, liaisons report that the support of department chairs and administrators is also critical.

The following activities and events were cited by liaisons at a number of different institutions:

- Regular e-mail announcements for graduate students regarding the benefits and costs of AAR membership, upcoming conferences and deadlines, job opportunities announced in Openings, etc.
- Introductions to the AAR (frequently held at the beginning of each semester)
- Parties for new students
- Assistance on an individual basis to students
- Coordination of transportation and housing for AAR meetings
- Publicizing of opportunities for travel funding

- Creation and/or management of student listservs
- "Dry-run" colloquia in which students can practice presenting papers
- Professional development and career-planning workshops and "brown-bag" or pizza luncheons
- Mock job interviews
- Distributing newsletters or writing articles about the annual meeting for student newsletters

[Finally,] in response to a request from the executive office, the SLG solicited suggestions from students for topics for professional development workshops to take place at future annual meetings. The suggestions were compiled and voted upon by the SLG in September, and the five topics that received the most votes were submitted to the executive office for implementation. These topics are: (1) pedagogical styles, (2) interview dos and don'ts, (3) writing a syllabus, (4) how to get published, and (5) evaluating students. ✎

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For the most up-to-date list, please see <http://www.aarweb.org/students/slglst.asp>.



In the next Spotlight on Teaching

Teaching About Material Culture and Religious Studies

Vivian-Lee Nyitray,
Guest Editor

WARNICK, from p.5

the softness of a sheep's clothing. My critical mind was awakened from its dogmatic slumbers and began to achieve a new awareness.

I graduated from high school and entered the University of Utah in the fall of 1993. As a freshman I enrolled in Lib Ed. 101, a course called the "The Intellectual Tradition of the West," and we began reading Homer's *Odyssey*. It was then I was introduced to the Greek concept of arete. As I understood it then, arete was the excellence or virtue of a thing. My professor, one of the best I would have, informed the class that for the Greeks the question of human arete, or human excellence, was the question — it pressed them, intrigued them, and disturbed them more than any other. My mind reverberated with questions, and I began to share the Greek obsession: "What does it mean to be an excellent human being?", "What characteristics does such a person possess?", "Am I an excellent person?" Being plagued by these questions, I was beginning to fall in love with the idea of the examined life.

The class continued with the Pre-Socratics, Plato, Aristotle, Epicurus, Marcus Aurelius, and Sophocles; each, in

cussion — the ones sensitive to difference. I could detect when other white males (obviously not as sophisticated as I) were saying things that would provoke indignation. I learned which causes I was now to support and which ones I was now to ridicule. I learned not to speak of religion, it was inappropriate. I learned religion had no place in the modern university. I learned that I was expected to be skeptical.

I learned that the grand systems of philosophy I had loved were considered by many to be a preposterous mistake. Such systems were built on foundations that were illusionary. We don't know anything about the physical world or the existence and experience of other minds. Even my knowledge of my own mental experiences is subject to correction. Language is a game. Words do not represent things "out there": it is naive to think so. There is nothing but the text. Meaning is constrained by circumstance and is inherently unstable. The self is also unstable, and therefore, unknowable. The author is dead.

And ethics? The absolute "Thou Shalt Nots" were summarily dismissed. Prohibitions on sex are hypocritical and damaging, according to Mead. Moral absolutes are simply impossible, their genealogy reveals only the will-to-power,

Asian American Educational Experience: A Sourcebook for Teachers and Students. NY: Routledge, 1995, p. 6)

I feel as though I have also been molded into somebody's ideal of moral civilization. I have also been subtly urged to relinquish certain aspects of my language, culture, and religion. One must concede, of course, that there are important differences between the experiences of these minority groups and my own: they were "civilized" mostly involuntarily, and I mostly voluntarily; they were forced to learn a new language, and I was only urged to refine my speech; they were made to give up their culture, and I was made to be suspicious of mine. But although distinct in degree, the civilizing of the modern university is a similar kind of thing. From the university's viewpoint, I am a better person now. I feel suspicious of my culture. And although I "realize my position of privilege" no one should forget that to be a learner — of any group — is to be subject to the civilizing currents of the prevailing culture. It is to be subject to the reigning moral and intellectual ideals, whether that be a particular brand of Christianity mixed with the customs of Northern Europe, or instead a secular ethic comprised of tolerance and skepticism. Through education, I have been distanced from home. I have, in a sense, a different language, attitude, and interest. And I can't seem to turn off this damn critical mind set. As I eat Thanksgiving dinner, I wonder how I enjoy such a happy feast on what some consider a day of mourning? I visit historic sites and am impressed more with what isn't written on the plaque. I deconstruct movies, billboards, and my dear old grandmother (what would my feminist friends think of her embrace of traditional femininity?). While I realize the necessity of action, I have lost the ability to act confidently, whether it be in intellectual, political, or social domains. The internalized voices of the modern university ask me how I know whether what I am doing is right. As I reflect now on my attempt to live the examined life, I sometimes wonder whether I would have been happier if I had not started down this path. Perhaps it is the examined life, I sometimes feel, that is not for a man worth living.

I am no closer to answering the "big questions" than I was when I started my liberal education — the gap has only seemed to widen every year. So what have I received from the university? I have received an illicit love. The university taught me the love of Western culture at the same time that it has taught me to be wary of it. I do continue to read the classics, and I'm now trying to pick up Ancient Greek so I can delve even deeper. But the enthusiasm has greatly diminished, the assurance of finding truth has dimmed to a flickering hope. I feel unsettled, with a dissonance in loving something that often has been ugly, oppressive, and tyrannical.

If nothing else, my love has come to be able to reflect on her own disfigurement, which is not a small achievement. And, every so often, she whispers to me again of arete. I love her still.

On that note, I finish my essay.

June 17, 2001, 4:10 PM I find a letter in my mailbox, dated June 13, 2001 from Gambier Ohio

"Dear Mr. Warnick" the correspondent begins, "You need to be a lot more skeptical of what you are learning in the modern university. I used to believe that garbage, too, until I came to my senses. There are so many errors in what you were taught that it's hard to know where

to begin." Although my correspondent struggles to begin, eventually, he does begin, and does not stop for several pages. The letter becomes a lengthy diatribe against the inconsistencies of "leftist" professors, the crimes of other cultures and societies, a defense of those who he feels are left out of the Left's moral gaze, and a reminder of the good things that have come with Western culture. He concludes by saying that "despite appearances, I am a leftist. The difference between me and the other Leftists is whereas they are merely critical, I am self-critical as well. (That is, I am willing to criticize myself and any movement I am part of.) I advise you to be self-critical as well. It is the only way to avoid self-deception. Sincerely yours, Mr. John Pepple, from Gambier Ohio".

June 25, 2001, 9:20 PM

I call home for my weekly telephone conversation. Most of my family and friends have already read the essay, which I had somewhat reluctantly distributed to them. I am worried about what some at home might think, and my worries are not unfounded. "It was so negative" a voice from home says. "Some of us think you've gone off to graduate school, and gone off the deep end." I stammer a bit. There is a silence on the other end. I tell the voice that just because I wrote something I was taught or told as a student, doesn't mean I necessarily agree with it. I try to talk about irony, about reading for what's hidden between the lines. It doesn't go so well. More silence. I can't find a way to say things so that I will be understood. I try to convince the voice from home that this doesn't mean I've been brainwashed, after all, in spite of my doubts, I'm still in love with Western culture, and with the idea of the true and universal. I try to convince this voice that in some ways I was being critical of what I've experienced at the university. "Yes, it was critical," the voice interrupts, "It was so negative." I go silent. I then understand that it wasn't necessarily the specific content that was troubling to this voice from home, it was the tone. I can't deny that it was negative and that I have become critical, and, however important this may be, I hate that about me.

June 30th, 2001, about 10:30 AM

I sit alone in the foyer of the Illini Union, waiting to be interviewed by a reporter from the Daily Illini who said she wanted to talk to me about the article. It's summertime, and the place is mostly deserted. I'm somewhat embarrassed by the attention. I figure it must a slow news day at Daily Illini, if they want to talk to me. I ask myself, for the hundredth time, about the meaning of what I wrote. In my most cynical moments, I believe that the essay was really nothing more than what T.S. Eliot said about his epic poem the *Wasteland*, namely, that it is nothing more than a "grouse against life"; merely a piece of "rhythmical grumbling."

At other times, I believe that my grumbling is more substantive, if less rhythmic. In some ways, the essay was a grumbling against the examined life: an ideal that I had fallen in love with, yet an ideal that had produced a love that had separated. My mind goes back to something I had read a few years before in an educational autobiography by essayist Richard Rodriguez in a book called *The Hunger for Memory*. Rodriguez grumbles "A primary reason for my success in the classroom was that I couldn't forget that schooling was changing me and separating me from the life I enjoyed before becoming a student.

As I reflect now on my attempt to live the examined life, I sometimes wonder whether I would have been happier if I had not started down this path. Perhaps it is the examined life, I sometimes feel, that is not for a man worth living.

turn, presenting his views on the human condition. Elaborate, daring, and, to my mind, beautiful systems of metaphysics, ethics, politics, and aesthetics were proposed and critiqued. I found I was falling in the love with the books comprising the Western intellectual tradition. There seemed to be a timelessness in their questions and, I believed, a place for their attempted solutions. I judged there was indeed much to love in my cultural tradition. These writers seemed to be seeking the same thing I was, and together we were on a quest that spanned the centuries. I wanted to concentrate on these human concerns, so I chose my majors as philosophy and psychology.

At the same time, the "critical mindset" initiated in high school continued to be fed and nourished in college. Nearly every class I took, freshman to senior year, focused on how one group had oppressed the world. But it wasn't just any group, it was my group. White males. White males usually possessing a belief in some ultimate something or other. Often, they were religiously inclined (again, like me). I certainly couldn't deny all the evidence: the continual subjugation of women, the Crusades, Indian boarding schools, the Trail of Tears. I couldn't deny that nearly all the writers of my beloved canon were men. The list of atrocities that were whispered in my ear grew every day. Every field of endeavor was suspect: politics, science, literature, philosophy, art, business. Every racial, ethnic, and religious group, it seemed, had a case against my group. I began to re-teach myself how to think, how to write, how to talk, how to act. I learned how to read texts to discover who was excluded. In my writing, I tried to eliminate the generic "he." I learned to make the proper comments in class dis-

according to Nietzsche. All is ideology, according to Marx. Metanarratives are not only wrong, they are destructive; they are stories created by the powerful (my group again) to constrain diverse ways of thinking and solidify their superior positions. The timeless, the universal, and the true should become the historical, the particular, and the relative. Deconstruction. Post-Structuralism. Post-Modernism. Post-Colonialism. The critique of foundations proceeded to the steady drum beat.

The arguments were strong in many ways and advanced by smart people. I tried not to accept every theory uncritically. After all, how could one consistently urge incredulity toward Metanarratives? Wasn't that itself a metanarrative? But logic itself was also out too confining, too easily abused, too much the tool of dead-white-males.

Thus, my critical mind set was finely tuned in my years as an undergraduate in the modern secular university. The change it caused was exactly the transformation the modern secular university hoped to produce. I possess more liberality, more tolerance, and more skepticism. I have been civilized. Historians of education have documented many instances of civilizing education. Native American children in boarding schools were forced to give up their language, customs, religion. The New England Common School Movement (c1820-c1860) arose as an effort to create unity in language, culture, and customs among immigrants hailing from disparate nations and religious affiliations. Christian schools organized in late 19th century San Francisco were aimed at encouraging Chinese immigrants to, in the words of early educators, "Adopt our higher form of civilization and purer faith." ("Yellow-Peril" in the schools (I), in *The*

Not until my last months as a graduate student, nearly thirty years old, was it possible for me to think about the reasons for my academic success. Only then. At the end of the my schooling, I needed to determine how far I had moved from my past." He continues, "education is a long, unglamorous, even demeaning process — a nurturing never natural to the person one was before one entered a classroom." As I sit in Illini Union, I ponder the distance between the life of the critical mind and the life that I had once known, and I resent, in some ways, how education has changed me.

I realize again that perhaps my biggest complaint against the criticisms of Western foundationalism which I found at the university, was how it robbed me of self-confidence. As I recall the lines of the essay where I expressed this complaint, I realize that confidence to act, for me, was once based on a surety of belief. If I was sure I was right about something, I acted. But western culture and its foundations was in my blood, and since its actions were suspect, so also were my actions. The critique of white males had made me suspicious of myself, as a white male. Upon seeing the mistakes of the past, and having them reinforced by constant condemnations from the university, I had become more skeptical and critical. I came to doubt whether intellectual honesty was compatible with action at all, let alone the activism which seemed so easy for others in the university, yet which seemed incongruous with the ever-gnawing, inner uncertainty of intellectual honesty. In the place of surety, in my mind, was something of a Socratic figure, smiling and saying "How can you do anything, when you don't even know what you're talking about."

If anyone, at this moment, happened to see me as I sat there in the Illini Union, they would have seen my frowning and unhappy posture, and would have no doubt quickly passed by to happier pastures. But as I sit complaining against the examined life, I begin to realize why certain professors had such a profound effect on me. One professor in particular, Jack Newell, professor of Higher Education at the University of Utah, helped me to recalibrate. With his help, I was able to entertain a new theory of action, which could coexist, however uneasily, with a humble acknowledgment that one doesn't have all the answers. Prof. Newell's ideas were not complex, nor profound, but only exactly what I needed to hear. The principle is summarized by his favorite idea: "Maturity is reached when you can be fully committed to something, while still only being half-sure." This is a notion of commitment, but of tentative commitment. Of acting while at the same time admitting that one may be wrong.

10:40 AM

As I sit alone in the Illini Union, my mind turns to what else I might have been trying to say in the essay. I decide that there is yet another criticism. The endless critique of Western culture, I decide, which is so valuable in many ways, becomes tragic if it remains simply a critique of others and does not connect with others, that is, if it does not allow me to see myself in what I am criticizing. It is tragic because such a critique of others is not a self-critique, and ultimately, we want to critique others so that we can better critique ourselves and our culture. If I criticize other people without connecting with them, I see them as an other, as a not-me. As long as this gulf remains between critiquer and critiqued, as long as we are unable to see ourselves in

whom we criticize, the critique is separated from us, distanced, and of little relevance. But when we begin to see ourselves as possibly erring as others have erred, as motivated by similar concerns, hopes, and frustrations, only then does the critique become alive as self-critique. Only then can we learn lessons which will translate into practice. In my mind, it is vital that we look sympathetically at the same time we look critically. We need to connect with the past, and not just criticize it. Or, more correctly, we need to connect with the past, so that we can criticize ourselves. A classroom which critiques Western culture must be the same classroom which tries desperately to understand it sympathetically.

The last complaint which I pondered, and this, I promise, is my final complaint, is against a public school system that was unable to acknowledge or recognize religion in any meaningful way. I review in my mind the reasons why church and state are kept separate in public schools, and they are good reasons, reasons which must be respected. Accordingly, I remind myself that I shouldn't pretend to have any easy answers to the question of how religion can play a greater role in the life of public schools. I do remember one model, though, which simply is not working, that this is my alma matter, the University of Utah. The state of Utah is about 70% Mormon, and Salt Lake City, is about 40%. According to the best estimates, the faculty of the University is less than 10% Mormon. Some departments, particularly, in the Humanities have not hired a Mormon or, more importantly, anyone with Mormon interests for many years. The English Department has not made such a hire, for example, in more than 20 years. A Mormon-Studies Program, while I was there, wasn't even being discussed.

“On either extreme, there is no room for growth or improvement because, with self-denigration, one lacks hope in the possibility of change; with self-satisfaction, one lacks a sense of the desirability of change.”

According to my experience as a student there, most faculty don't know, and don't care to know, anything about Mormon history, art, literature, or culture, and are content to retain cartoon-like images of Mormon religious beliefs. While most faculty forever remain in this state of neutral ignorance, there are a few, I know, who are openly hostile and constantly belittle the predominant culture of the state. This ignorance and sometimes hostility toward religion, however justified, sends many messages, among them: religion, as you practice it, has no part in the intellectual life of the broader national community. This is an extreme example, I think, but I would guess that it is replayed with different religious groups at different schools across the country. If so, then we have a huge group of people who may feel like they have no stake in public schools or public education, particularly in public universities or the nation's intellectual life. This seems like the pathway to an unhealthy democracy.

July 27, 2001, Chronicle of Higher Education

To the Editor:

"I was disturbed by Bryan Warnick's essay. Now that Mr. Warnick has been indoctrinated and intellectually traumatized by the Western-bashing intelligentsia (who, ironically, are thriving in the very culture

they so despise), it is time for him to get an education. Mr. Warnick should study history. He will see that Western culture is no more ugly and oppressive than any other human culture. Tribal warfare has been part of African cultures of centuries...The Aztecs, Maya, and Incas all practiced human sacrifice. ... The middle East has always been a hotbed of conquering and conquered people: the Chaldeans, the Assyrians, the Persians. The Greeks and Romans came into the fray much later on. Every culture contains aspects of both beauty and horror, and to play the one at the expense of the other is wrong and intellectually dishonest. Mr. Warnick would do well to turn his pathological skepticism on the very ones who fostered it in him in the first place: the deconstructionists, the poststructuralists, the post-moderns. Why is Mr. Warnick so convinced that the modern naysayers are correct in their rejection of everything, including his state of mind? Mr. Warnick has unfortunately been blinded by the postmodern doctrines of the academy and has become incapable of distinguishing sense from nonsense." Signed: Richard S. Cervin, Associate Professor of English as a Second Language, Sacramento City College, Sacramento.

July 30th, 2002

After I read Prof. Cervin's response, I'm deeply hurt and embarrassed. This is the first and only *public* response to my essay. I feel misunderstood; like he read the essay he expected to read rather than the essay that I wrote. I feel like his attack was bitter and unnecessarily personal. I begin to write him an email. I tell him that he misunderstood me on many points, and that it was now my duty to set him straight. I say to him that my

"pathological skepticism" and my "intellectual traumatization" was only partially caused by the post-modern or post-structuralist critics. In fact, I tell him, I'm still not quite sure I know what "logocentric" means. My dissonance in many ways came from the Western Intellectual tradition itself. Hadn't you heard, I ask Prof. Cervin, of Socrates, or Pyrrho, or David Hume, or Nietzsche? All prominent names within the Western Intellectual tradition. All could be called pathological skeptics. My dissonance also came from history, I inform him, not from the post-philosophies he despises. History reveals the massacre of the Native Americans simply for what it was — a moral tragedy of epic proportions. Finally, I tell him his logic is flawed. I tell him that the wars and moral diseases of other cultures, which I was very aware of, did not in any way vindicate Western culture. I ask him if a person who commits murder is somehow exonerated when somebody else also commits murder. I tell him that my third grade teacher, Mrs. Bullock, had taught me that two wrongs don't make a right, and that not only must he be incapable of comprehending the teachings of my third grade teacher, but that, while he was giving me history lessons (which I didn't need), I should give him lessons in logic, which he did need. As I write I get madder and madder, my heart pounding and my palms sweating. I finish my email, and search for

Sacramento City College so I can find his email address. Luckily, I never could out his contact information, and I never send the email. Thank goodness. Email has enough flaming messages of anger, and I don't need to contribute to it. I'm still a little shocked at the bitter and personal nature of his letter and the equally bitter and personal nature of my response. But I learn that that is how things are in the trenches of the culture war, emotions run high, personal attacks are common.

Sep. 28, 2001

A full-year into my graduate training, and I seem to have less and less answers, and more and more questions. I understand the critical function of the university, yet the nostalgia for lost surety and confidence comes in waves, in spite of my new theory of action. You could say that I miss feeling at home in my own actions. In the *Odyssey*, Homer gives us an example of the Nostoi, of the homecomings. Nostos means homecoming. Algeos means to feel pain. Thus we get the nostalgia, the pain for the Nostoi, the pain for the homecomings. What I feel is nostologia. Like Odysseus on the shores of Calypso's Island, I strain my eyes to see the smoke arising from my beloved Ithaca. The critical eye of the university blurs my vision.

That day, though, I come a bit closer to finding a way home, or at least of building a new home. The insight again comes through the pages of the *Chronicle of Higher Education*. I read an editorial there, an artist trying to understand and to deal with the rubble of the World Trade Center.

In the din of postmodernism [says Laurie Fendrich of Hofstra University] we dismissed all voices celebrating Western Culture as reactionary and "logocentric". [And indeed,] many of those voices revealed a profound bigotry, hatred, and fear of other cultures and ways of life. But the self-castigation that has been on since the Vietnam War has gotten to the point where we have been throwing out almost everything that is Western except the material goods. What now ought to be clear as a bell is that it is precisely in our freedom to criticize ourselves that we locate the values of Western Culture. Self-criticism is our freedom, but it, too, must be modified by restraint.

This came like a revelation to my Aristotelean inclinations. For Aristotle, moral virtue is a habit of choosing the mean between extremes in regard to some action, desire, or emotion according to the right reasoning of a wise person. Although it certainly shouldn't have, it came as something as a shock to me that self-criticism, and with it, cultural criticism, would also be something that fell into this framework of virtue. What is the mean with regard to action and emotion of self-criticism? On one hand, there is the vice of self-denigration and self-castigation which obscures all that is of value, and even the possibility of value, and hence, obscures the hope for change. On the other extreme, there is the vice of self-satisfaction, which gives one a free license to do whatever one wants, and sees no need to change. On either extreme, there is no room for growth or improvement because, with self-denigration, one lacks hope in the *possibility* of change; with self-satisfaction, one lacks a sense of the *desirability* of change. In the mean lies virtue. In the mean lies a productive self-criticism. The virtue of self-criticism lies in looking at ourselves both critically and sympathetically, accepting what is of value

See **WARNICK**, p.26

WARNICK, from p.25

and seeing potential and hope for improvement. Through the restrained criticism we give ourselves room and ways to grow and improve; through restrained self-satisfaction we recognize the good that we have and our potential for doing better. Virtue is a habit of choosing this mean, as a person of practical wisdom would choose.

Feb. 2, 2002, Look at watch

For what its worth, I would like to pull together the disparate threads of this autobiographical story, and state some issues that I feel are important to education in the middle of the current culture war, and some might say, at the beginning of the many future culture wars to come.

- (1) Find a place for religion. I think an effort needs to be made to help religious people feel that their beliefs, history, and culture have a place in a nation's intellectual life and in its educational systems. As it stands now, I feel there is a palpable suspicion of the universities, among many in the country. Many feel that those at the university don't care about them or the things they care about. This divide is certainly not new, but neither is it healthy. It is possible I think, for universities to make room for religion, without comprising its open mind. The recipe is simple: connect, just don't critique. Find things that are valuable within religious traditions, there are always some, and bring them to the attention of students, and help them see the power of the idea or contribution.
- (2) Fill the void. The critical mind set of the modern university, if students take it seriously, can be traumatic. In some way its seems, students come to the university with a mind full of beliefs, and the university sees its job as picking out those beliefs one by one, subjecting them to devastating critique, and then discarding them. This practice of emptying the mind of fixed beliefs through criticism is valuable in some ways: only through it can new knowledge or more nuanced beliefs be achieved. However, I fear that

sometimes in Higher Education, we do not reach the constructive part of this process. We teach students to destroy, and not to build anything in its place. What I suggest then, is that the university find ways not only to help the student to intelligently doubt, but also to intelligently believe, or at least, to intelligently act while harboring doubts. Teach how to affirm intelligently, and not merely to deny categorically.

- (3) Remember to mentor. As Aristotle pointed out long ago, we learn virtue by watching those who are virtuous, and developing habits to do as they do. Ethics is the study of how to live. We learn how to live, in large part, by observing the lives that are lived around us. We look to others as examples and role models of how to live. We examine what things these people do, what things these people profess to believe, and how these beliefs manifest themselves as these people engage in various practices. In an age of skepticism, mentorship becomes all the more important. In the absence of foundations which can be taught, we learn our ethics through observation. Seeing a life well-lived is an "argument" that need never be spoken overtly, or preached, but only pointed to, and thus is a form of moral education best suited to a climate of skepticism.

Thus, my three suggestions: Make room for religion, fill the void, remember to mentor. I have spoken from my experience, not as an expert, but a student, one student in a sea of students. Here I stand as a young scholar, trying to find connections between the world of faith and a mainstream culture where that voice is unheard. So here I stand, a young citizen and scholar, trying to find people of practical wisdom to emulate and emulating those who I think I have already found. Here I stand, a young scholar and citizen, caught in a swirl of competing emotions and advice, advice telling me what I don't know and what I have yet to understand. Here I stand as a young scholar, wondering what connections exist between the life of mind and the life of home. ♣

SWAYD, from p.12

In addition to reenacting the trial itself, this group filled in the details of Anne Hutchinson's life and work by including the role of a narrator as a storyteller. (Anne Hutchinson was born in England in 1591 as a daughter of a clergyman, and in 1634 she emigrated with her husband to the Massachusetts Bay Colony, where their former minister, John Cotton, had settled. Still influenced by her father's teaching, and despite her great respect for Minister Cotton, she began holding weekly meetings in her home and preaching to men and women about the latter's necessary active role in the church and the society as a whole. As a result, Hutchinson became popular and had a following larger than the governor, John Winthrop, himself. In 1637, the 47-year-old pregnant Hutchinson was tried, charged with heresy and sedition, and banished from the colony with some of her followers. She was later murdered with her family by unknown assailants in 1643.)

The students who participated in this simulation exercise did an excellent job of reenacting the controversy that faced Anne Hutchinson and women in Puritan America and in general during this period of American religious history. The classroom was staged as a courtroom, and the roles of Hutchinson, Cotton, Winthrop, and a church elder were played with gusto. Students in the audience were moved by the performance of this group and raised constructive questions about the evolution of gender relations over the last 400 years. It was a revelation to many students to learn that some women like Hutchinson had advocated issues that they considered to be only part of 20th century phenomena.

Simulation Advantages (and Disadvantages)

Through the six simulation exercises, I am convinced that my students were able to gain a much better understanding of certain religious issues in a way that regular discussions, videos, or lectures would not have provided. The simulation exercises seemed to elicit deeper insights into diverse religious views and forced students to enter the mind and circumstances of the persons whose roles they were playing. Hence, simulation required them to be at the center of the issue, its time, and place. For example, playing the roles of Anne Hutchinson, her supporters, or her opponents created a different perspective than reading an article, or even watching a documentary, about this important individual and her trial in the New England Puritan community.

At the end of the semester, I asked the students to write a one-page feedback on what they had gotten out of the simulation exercises. In their assessments, students described simulation as a positive and very rewarding experience.

One student noted that it was "an effective way to bring issues and subjects to life, very enriching and enjoyable." Individually, students confided in me that simulation had made them open their minds to new issues and gain a better understanding of multiple views. They generally indicated that the exercises had increased their tolerance and respect for perspectives that they had previously never considered. In addition, many felt the exercises were helpful to them in that they were forced to work cooperatively with a group of their peers and that the general benefit of having to speak in front of the class was positive. One student explained that his simulation exercise forced him to research the topic more in depth and be prepared to answer any question like "a real priest" would.

On the other hand, simulation was not universally well liked by all students. Initially, students were reluctant about simulation, an activity that was not familiar to them and reflected 25% of their final grade. But once they observed the first (volunteering) group do their simulation exercise, many students enjoyed and embraced the activity enthusiastically. Some students expressed concerns about the difficulty of the group dynamic, the problem of evenly distributing the work load among group members, and the reluctance of having to present themselves in front of their classmates. One student thought that all the simulation exercises should be done in succession over a few class sessions instead of spreading them throughout the semester, every two or three weeks. These impressions by students are worth considering and one may retool certain other ideas for future use of simulation in the classroom. In particular, I will perhaps assist the students next time by giving them a list of potential simulation topics drawn from the readings or from currently debated topics.

Finally, despite a few "kinks" in this exercise, I am pleased with the overall enthusiasm of the students and their general ability to interpret and articulate difficult and nuanced questions relating to religious diversity. My class was of medium size, which is probably optimal for this type of exercise. In large classes, the exercise might be done as "extra credit" for those students who are ambitious and interested. In smaller classes, perhaps one or two simulation topics would be sufficient. I myself will most certainly continue thinking about how to perfect the method when teaching this topic. In my experience, any learning exercise that gets an overwhelming "thumbs up" from the majority of undergraduate students is worth pursuing as a teaching tool, and my test-run teaching religious diversity through the use of simulation seemed to be a "hit" (at least for this terrific group of students). ♣

FORD, from p.3

developments in religions themselves. The editors committed themselves to exploring the feasibility of a conference on the study of religion in a global context and developing strategies for making a place within the AAR for the seismic shifts in the field on the global scene.

The Ford Foundation supported the first step through the funding of a planning conference (May 2002). This planning grant signaled Ford's openness to proposal for a conference to be held in the context of AAR's commitment to *institutionalize* such an inclusive global attentiveness for the long term.

Ford representatives urged that international scholars and consultants be brought to the planning meeting and play the significant role in shaping the project, stressing the Foundation's interest in a diversity of voices from geographical, religious, disciplinary, racial, gender and institutional locations.

The planning group included scholars from Hong Kong, Israel, Japan, Mexico, Russia and Sri Lanka, as well as U.S. scholars whose countries of origin include South Africa and Great Britain. An Egyptian scholar was unable to attend at the last minute but remains involved in the process, as does a scholar of Islamic law. Five of the attendees were women.

Disciplinary expertise included work in African religions, Buddhism, Christianity, Islam, Meso-American and indigenous religious traditions of Mexico and Central America, new Japanese religions, religions in the post-Soviet geo-political area and South Asian religious traditions. The assembled religion scholars hailed from religion departments, as well as anthropology, architecture, ethnography and history. The group also included a scholar not affiliated with an institution.

The meeting focused on current global realities, the role of religion within these new global contexts, how scholarship both reflects and impacts them, and the importance of international conversations about these issues — thus reflecting the AAR's desire to contribute to fostering exchange concerning these issues in both the scholarly arena and public forums. The project seeks to accomplish this through a range of initiatives that will inform long-term strategies and vehicles for contributing to the understanding of religion and its role in our current global context.

"This grant from Ford creates a unique opportunity for thinking outside the box, for crafting fresh research methods and frameworks to advance our understanding of religion in an inclusive global context," noted project co-director Gary Laderman (Emory University). ♣

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