

ALASKA * ALBERTA * BRITISH COLUMBIA * IDAHO * MONTANA

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PACIFIC NORTHWEST REGION

ANNUAL MEETING

AMERICAN ACADEMY OF RELIGION

SOCIETY OF BIBLICAL LITERATURE

AMERICAN SCHOOLS OF ORIENTAL RESEARCH

<http://pnw-aarsbl.org/>



MAY 9-11, 2014

UNIVERSITY OF CALGARY

CALGARY, ALBERTA, CANADA

WELCOME TO THE UNIVERSITY OF CALGARY!

Dear AAR, SBL and ASOR Members and Colleagues,

Welcome to the University of Calgary for the 2014 Annual Meeting of the Pacific Northwest Region of the American Academy of Religion, Society of Biblical Literature and American Schools of Oriental Research. This year's program includes approximately 100 papers in eleven Program Units.

Our host for this year's meeting is the Department of Religious Studies, with special thanks to Tinu Ruparell, Anne Moore and Raj Balkaran. If you see them, be sure to thank them for volunteering their time and energy to the success of our meeting.

At the beginning of the program you will find two items – "Meeting Highlights" and "Sessions-At-A-Glance." We hope these will assist you in locating rooms as efficiently as possible. Two maps of campus are also included with buildings and rooms highlighted.

Presidential Address: Jack Levison

The Presidential Address will be held on Friday evening from 8:00-9:00 pm. Our President, Jack Levison, will present "Inspired Interpreters: The Holy Spirit and the Mind of Faith." Jack is the author of books such as *Filled with the Spirit*, *Portraits of Adam in Early Judaism*, and *Jesus in Global Contexts* (with Priscilla Pope-Levison), Jack Levison is a featured blogger for *The Huffington Post* and a regular contributor to Patheos, the world's largest independent site for conversations on religion. Please join us at a reception following Jack's presentation.

Saturday Evening Banquet Speaker: Leroy Little Bear

Please join us on Saturday evening at 8:00 pm for our banquet speaker, Leroy Little Bear. He will be speaking on "Blackfoot Paradigms – The Basis of Religious Thought." Leroy Little Bear is a member of the Small Robes Band of the Blood Indian Tribe of the Blackfoot Confederacy. He was born and raised on the Blood Indian Reserve. He attended and graduated from St. Mary's School on the Blood Indian Reserve; attended and graduated from the University of Lethbridge, Lethbridge, Alberta with a B.A. Degree in 1971; and attended and graduated from the College of Law, University of Utah, Salt Lake City, Utah with a Juris Doctor Degree in 1975. A reception will follow his presentation, so plan on attending.

Saturday Lunch and Business Meeting

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

Study of Islam Film Screening: *Arranged* (Friday afternoon, 4:00-6:00 pm)

The 2007 film *Arranged* is about a friendship between two young female schoolteachers in Brooklyn, New York— one an Orthodox Jew from a conservative community, and the other an observant Sunni Muslim who lives with her Syrian parents. Both are educated, creative, strong, good with kids, and good at their jobs, yet their supervisor interprets their religiosity and the clothes that they choose to wear as outmoded symbols of oppression. As their friendship grows, they each discover something else that they have in common: their respective tradition-oriented relations are in the process of attempting to arrange marriages for them with those whom they deem "appropriate" young men, something both protagonists feel quite conflicted about. As the weight of family pressures bears down, they find solace in their friendship as they confront the challenges they face in their similar yet distinct situations. This beautiful and vibrant film, directed by Diane Crespo and Stefan Schaefer, offers not only a touching story but also a useful "text" that touches on a series of contemporary religious issues.

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

Ardy Bass, Executive Secretary

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Meeting Highlights

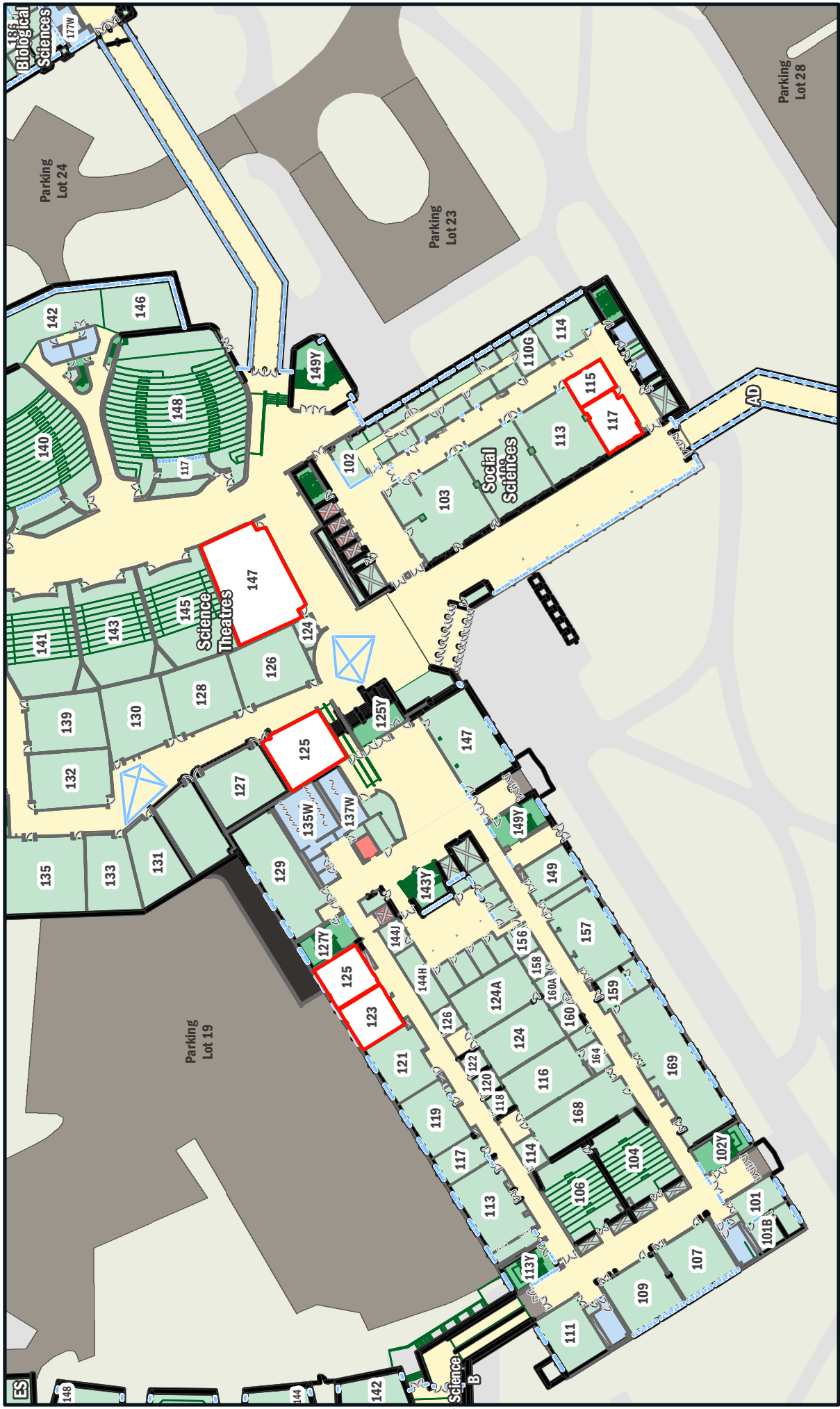
Event	Location, Day, Time
On-Site Registration	Social Sciences 103 Faculty of Arts Student Lounge Friday, 12:00-4:00 pm Saturday, 8:30-11:00 am
Book Exhibit	Social Sciences 103 Faculty of Arts Student Lounge Friday: 12:00 p.m. to 5:00 p.m. Saturday: 8:00 a.m. to 5:00 p.m. Sunday: 9:00 a.m. to 11:00 a.m.
Breaks	Social Sciences 103 Faculty of Arts Student Lounge
Joint Panel Session: The Challenges of Teaching Religions with Sacred Texts in a Contemporary Context	Science Theatre 027A Friday, 2:00-3:30 pm
Study of Islam Film Screening	Science Theatre 057 Friday, 4:00-6:00 pm
Presidential Plenary	Cassio A & B MacEwan Hall Friday, 8:00-9:00 pm
Reception following Presidential Plenary	Cassio A & B MacEwan Hall Friday, 9:00-10:00 pm
Lunch and Business Meeting	Science Theatre 147 Saturday 12:00 pm – 1:45 pm
Banquet	Ballroom MacEawan Hall Saturday Evening, 6:30-7:45 pm
Banquet Speaker	Ballroom MacEawan Hall Saturday Evening, 8:00-9:00 pm
Reception following Banquet Speaker	Ballroom MacEawan Hall Saturday Evening, 9:00-10:00 pm

Sessions At-A-Glance

Program Unit	Session/Room Assignments
American Schools of Oriental Research	Saturday Morning – Science Theatre 027A
Arts and Religion	Friday Afternoon – Science Theatre 027
Asian and Comparative Studies	Friday Afternoon – Science A 123 Saturday Morning - Science A 123 Saturday Afternoon - Science A 123 Sunday Morning - Science A 123
Hebrew Bible	Friday Afternoon – Science Theatre 027A Saturday Morning – Science A 125 Saturday Afternoon – Science A 125 Sunday Morning – Science A 125
History of Christianity and North American Religions	Friday Afternoon – Social Sciences 008 Saturday Morning – Social Sciences 008 Saturday Afternoon – Social Sciences 008
New Testament and the World of Early Christianity	Friday Afternoon – Social Sciences 115 Saturday Morning – Social Sciences 115 Saturday Afternoon – Social Sciences 115
Joint Panel Session: New Testament & the World of Early Christianity, Mormon Studies, Study of Islam, and Hebrew Bible	Friday Afternoon – Science Theatre 027A
Religion and Society	Friday Afternoon – Science A 243 Saturday Morning – Science A 243 Saturday Afternoon – Science A 243
Special Topics: Mormon Studies	Saturday Morning – Science Theatre 027 Saturday Afternoon – Science Theatre 027
Study of Islam	Friday Afternoon – Science Theatre 057 Saturday Morning – Science Theatre 057 Saturday Afternoon – Science Theatre 057
Theology and Philosophy of Religion	Friday Afternoon – Social Sciences 117 Saturday Morning – Social Sciences 117 Saturday Afternoon – Social Sciences 117
Women and Religion	Friday Afternoon – Science A 249 Saturday Afternoon – Science A 249

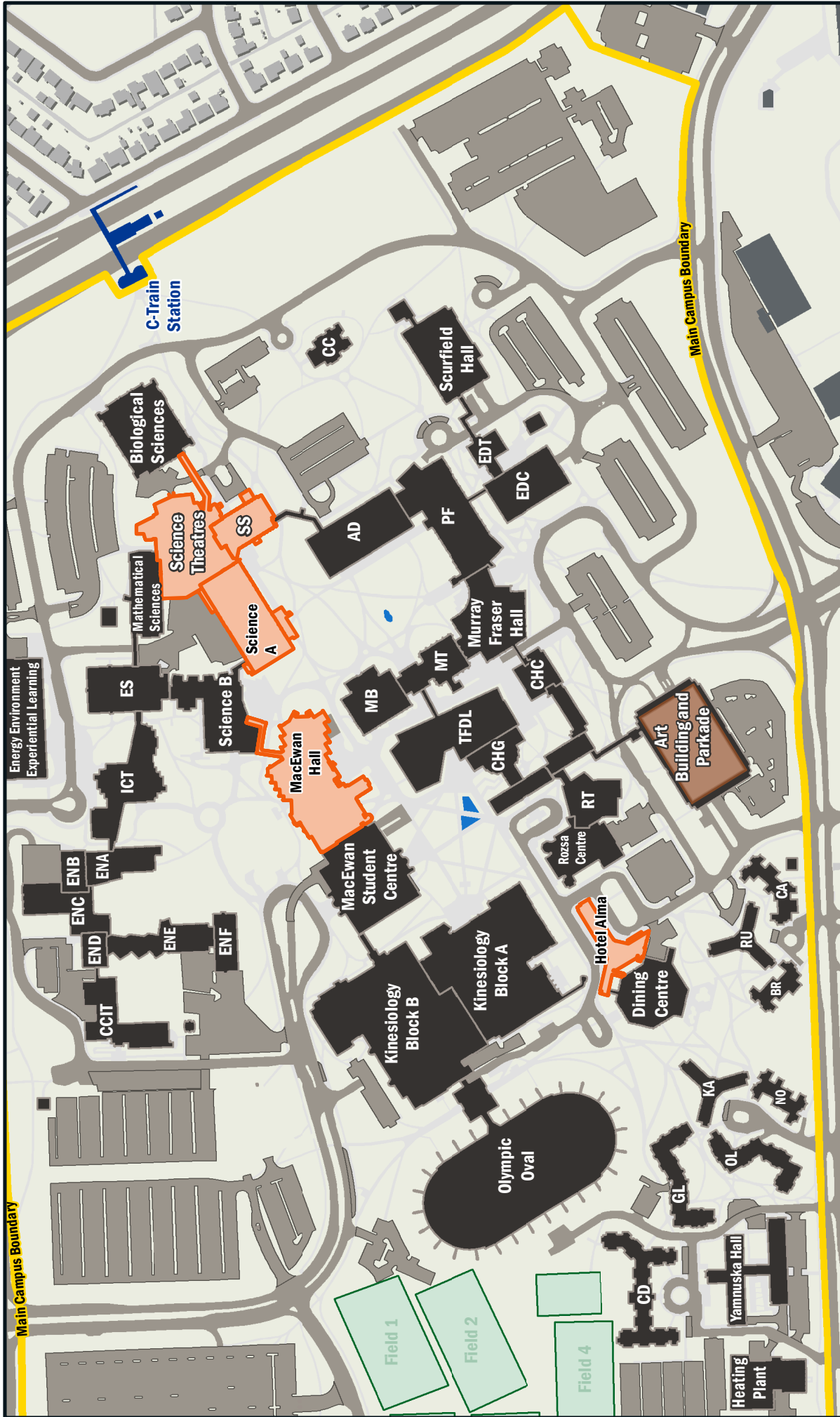
PNW AAR/SBL/ASOR - First Floor Conference Rooms

UCMAPS
@ucalgary.ca



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Metres

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Metres

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**PACIFIC NORTHWEST REGION
AAR, SBL & ASOR
Annual Meeting
May 9-11, 2014**

**University of Calgary
Calgary, Alberta, CA**

FRIDAY AFTERNOON, MAY 9

12:00-2:00 **Registration – Social Sciences 103, Faculty of Arts Student Lounge**
12:00-5:00 **Book Exhibit – Social Sciences 103, Faculty of Arts Student Lounge**

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

Arts and Religion

Science Theatre 027

Presider: **Susan G. Carter, Marylhurst University and California Institute of
Integral Studies (CIIS) (susangailcarter@yahoo.com)**

2:00-2:45 (1) Anne Moore, University of Calgary (amoore@ucalgary.ca)
 “Gasper Noé’s Cinematic Journey through the Tibetan Book of the Dead”
2:45-3:30 (2) Mary Beth Moser, Independent Scholar (mbmoser@comcast.net)
 “Frozen: The Creative Power of the Winter Goddesses in the Italian Alps”

3:30-4:00 **BREAK**

4:00-4:45 (3) Susan G. Carter, Marylhurst University and California Institute of
Integral Studies (CIIS) (susangailcarter@yahoo.com)
 “Maps, Metaphors, and Manifestations: Spiritual Continuity in Rock Art,
Poetry, and Joiks in Sámi Culture”

Asian and Comparative Studies

Science A 123

(4) Comparative Philosophy/Religion: Deity Yoga and Advaita Vedanta
Panel Topic: A Discussion of *After Appropriation:*
Explorations in Intercultural Philosophy and Religion—and Beyond

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

2:00-2:45 (5) Tinu Ruparell, University of Calgary (ruparell@ucalgary.ca)
 “Locating Intercultural Philosophy in Relation to Religion”
2:45-3:30 (6) Purushottama Bilimoria, University of Melbourne
 (p.bilimoria@unimelb.edu.au)
 “Revisiting Raimon Panikkar”

3:30-4:00 **BREAK**

- 4:00-4:45 (7) Morny Joy, University of Calgary (mjoy@ucalgary.ca)
 “Women’s Rights and Religions: Explorations in Comparative Philosophy and Religion”
- 4:45-5:30 (8) Neil Dalal, University of Alberta (ndalal@ualberta.ca)
 “Deity Yoga in Early Advaita Vedānta”

Hebrew Bible

Science Theatre 027A

**(9) Joint Panel Session
 Hebrew Bible, New Testament and the World of Early Christianity, Mormon Studies, and Study of Islam**

**The Challenges of Teaching Religions with Sacred Texts
 in a Contemporary Context**

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

- 2:00-3:30 Hebrew Bible: Antonios Finitzis, Pacific Lutheran University (finitzak@plu.edu)
 New Testament and the World of Early Christianity: Thomas Robinson, University of Lethbridge (robinson@uleth.ca)
 Special Topics: Mormon Studies: Kirk Caudle, Brigham Young University Idaho (mixlom@msn.com)
 Study of Islam: Jocelyn Hendrickson, University of Alberta (jnhendri@ualberta.ca)

3:30-4:00 BREAK

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

- 4:00-4:30: (10) Ian Douglas Wilson, University of Alberta (iwilson@ualberta.ca)
 “Yahweh’s Anointed: Cyrus, the Deuteronomic Law of the King, and Yehudite Identity”
- 4:30-5:00: (11) Clay Bench, University of Alberta (cbench@ualberta.ca)
 “E. Zerubavel’s ‘Politics of Descent’ and the Genealogies of Joash, Athaliah, and the Oracles of Nathan and Ahijah”
- 5:00-5:30: (12) Jessica Swann, University of Alberta (jswann@ualberta.ca)
 “Remembering to Forget the Cultic Indiscretions of Solomon”

(13) Book Review Panel
Review of Priscilla Pope-Levison,
Building the Old Time Religion: Women Evangelists in the Progressive Era
(NYU Press, Dec. 2013)

Presider: Charles J. Scalise, Fuller Theological Seminary (cscalise@fuller.edu)

2:00-5:00 Priscilla Pope-Levison, Seattle Pacific University (popep@spu.edu)
Norman Knowles, St. Mary's University College
(norman.knowles@stmu.ca)
Jewel Spangler, University of Calgary (spangler@ucalgary.ca)
Linda Schearing, Gonzaga University (schearing@gonzaga.edu)

New Testament and the World of Early Christianity

Presider: Thomas Robinson, University of Lethbridge (robinson@uleth.ca)

4:00-4:45 (14) Book Discussion: Jack Levison, *Inspired: The Holy Spirit and the Mind of Faith* (Eerdmans, 2013)

4:45-5:30 (15) Dana Ouellette, Concordia University, College of Alberta
(dana.ouellette@concordia.ab.ca)
“Loan Sharks in the Temple? The Socio-economic Function of τὰς
τραπέζας τῶν κολλυβιστῶν in the Jerusalem Temple”

Religion and Society

Joint session with Theology and Philosophy of Religion

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

2:00-2:45 (16) James Linville, University of Lethbridge (james.linville@uleth.ca)
“‘These Aren’t the Criteria You’re Looking For’: Myth and the Control of the Star Wars’ Canon (AKA: The Empire Shot First but the Fans Strike Back)”

2:45-3:30 (17) Roselle Gonsalves, University of Calgary (rgonsalv@ucalgary.ca)
“Who’s The Pilgrim? Pilgrimage and Marian Visits amongst the Goan Catholics of Mumbai India”

3:30-4:00 BREAK

4:00-4:45 (19) Reginald Bibby, University of Lethbridge (bibby@uleth.ca)
“Global Movement and the Sacred Mosaic: The Critical Role of Immigration in Shaping Religion in Canada”

4:45-5:30 **DISCUSSION**

Study of Islam

Science Theatre 057

Presider: Rick Colby, University of Oregon (fscolby@uoregon.edu)

4:00-6:00 (27) Film Screening: *Arranged* (2007, 90 min.)

Theology and Philosophy of Religion

Social Sciences 117

Panel on Neuroscience and Theology

Presider: Michael Zbaraschuk, University of Washington Tacoma
(mzbara@uw.edu)

2:30-3:00 (20) Norman Metzler, Concordia University (NMetzler@cu-portland.edu)
“The Myth of Postmodernism?”

3:00-3:30 (21) Carl Levenson, Idaho State University (carl@isu.edu)
“Plato’s Eden”

3:30-4:00 BREAK

4:00-4:30 (22) Bruce Hiebert, University Canada West (brucehiebert@shaw.ca)
“The Salvation of the Neuropsychological Mind”

4:30-5:00 (23) Mari Kim, Independent Scholar (marikim@me.com)
“Transcendental Meditation: A Theological Anthropology of
Consciousness”

Women and Religion

Science A 249

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

2:00-2:45 (24) Joan Cichon, Oakton Community College (cichon@oakton.edu)
“The Mother Goddess and Women in Minoan Religion and Society: A
Perspective from Archaeomythology and Modern Matriarchal Studies”

2:45-3:30 (25) Jo-Ann Badley, The Seattle School (jbadley@theseattleschool.edu)
“A Taxonomy of Feminist Responses to Mary, the Virgin Mother”

3:30-4:00 BREAK

4:00-4:45 (26) Janet Clarke Bell, University of Calgary (jclarkebell@gmail.com)
“The Influence of Religion on Mary Wollstonecraft, Eighteenth-Century
Feminist”

FRIDAY EVENING

5:30-7:30 Dinner at restaurant of your choice!

8:00-9:00 (28) Presidential Address – Cassio A & B, MacEwan Hall

9:00-10:00 Reception - Cassio A & B, MacEwan Hall

PRESIDENTIAL PLENARY FRIDAY EVENING, 8:00 pm

Cassio A & B, MacEwan Hall

***Inspired Interpreters:
The Holy Spirit and the Mind of Faith***

Jack Levison

From a rundown corner of Los Angeles in 1906 to a global movement that claims nearly a billion adherents, Pentecostalism has challenged mainline Christianity with vibrant claims to the holy spirit. Do these experiences, however, represent the focal point of *biblical* conceptions of inspiration? Jack Levison thinks the biblical center of gravity lies elsewhere: in the belief that inspiration erupts, not in a possible separation of intellect and inspiration, not in a potential bifurcation between study and spontaneity, but in the belief that the spirit of God becomes particularly palpable in the inspired interpretation of scripture. Therefore, Levison explores challenges arising from Israelite, early Jewish, and early Christian texts that tether inspiration to the interpretation of scripture.



The author of books such as *Filled with the Spirit*, *Portraits of Adam in Early Judaism*, and *Jesus in Global Contexts* (with Priscilla Pope-Levison), Jack Levison is a featured blogger for *The Huffington Post* and a regular contributor to Patheos, the world's largest independent site for conversations on religion. Jack's work on pneumatology, a unique combination of a History of Religions approach and contemporary theological sensibilities, has received wide acclaim. Eugene Peterson, author of *The Message*, considers him "the most competent scholar and clearest writer on the Holy Spirit that I have known," while Phyllis Tickle calls him "a brilliant and spirited theologian." Jack has received grants from the National Humanities Center, the Lilly Fellows Program, the Louisville Institute, the Alexander von Humboldt Foundation, the Rotary Foundation, the International Catacomb Society, and the National Endowment for the Humanities. He directs an international research project, *The Historical Roots of the Holy Spirit*, and is founding editor of a new book series, *Ekstasis: Religious Experience from Antiquity to the Middle Ages*. Raised on Long Island, New York, Jack attended Wheaton College, Cambridge University, and Duke University, and he now teaches at Seattle Pacific University.

SATURDAY MORNING, MAY 10

8:00-10:00 Registration – Social Sciences 103, Faculty of Arts Student Lounge
8:00-5:00 Book Exhibit – Social Sciences 103, Faculty of Arts Student Lounge

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

American Schools of Oriental Research

Science Theatre 027A

Presider: Roger W. Anderson, Independent Scholar (rwander48@comcast.net)

8:30-9:40 The Man Who Discovered Egypt – Flinders Petrie. A video of a BBC program from March, 2013 focusing on the person who is credited with the beginning of Egyptology and Palestinian archaeology. Hosted by Roger W. Anderson.

9:40-10:30 (29) Roger W. Anderson, Independent Scholar (rwander48@comcast.net)
“Where’s the Pottery? Tracking Pottery from the Tell el-Hesi Excavations of Petrie and Bliss”

10:30-11:00 BREAK

Asian and Comparative Studies

Science A 123

Buddhism: Violence in Burma, Human Rights, and Neuroscience

Presider: Raj Balkaran, University of Calgary (rbalkara@ucalgary.ca)

8:30-9:10 (30) Nick Gier, University of Idaho (ngier@uidaho.edu)
“Burmese Nationalisms, Modernism, and Buddhist Attacks on Muslims”

9:10-9:50 (31) Adam T. Martin, University of Victoria (mtadam@uvic.ca)
“On the Basis of Rights in Buddhism”

9:50-10:30 (32) Wendi Adamek, University of Calgary (adamekw@gmail.com)
“Uninvited Guests at the Meeting of Embodied Minds”

10:30-11:00 BREAK

Hebrew Bible - Research Group on Clothing

Science A 125

Presider: Antonios Finitis, Pacific Lutheran University (finitisak@plu.edu)

8:30-9:10 (33) Shawn W. Flynn, St. Mark’s College (sflynn@stmarkscollege.ca)
“The Power of YHWH’s Clothing: Origins and Vestiges in Comparative Ancient Near Eastern Context”

9:10-9:50 (34) Sara Koenig, Seattle Pacific University (skoenig@spu.edu)
“Tamar and Tamar: The Garments of Widowhood, Prostitution and Virginity”

9:50-10:30 (35) Scott R. A. Starbuck, Gonzaga University (starbuck@gonzaga.edu)
“Un-Robing an Isaianic Metaphor: A Study of the Function of Robe
References in the Book of Isaiah”

10:30-11:00 BREAK

History of Christianity and North American Religions

Social Sciences 008

Early Christianity

**Presider: Brenda Llewellyn Ihssen, Pacific Lutheran University
(ihssenbl@plu.edu)**

9:00-9:45 (36) Robert Hauck, Gonzaga University (hauck@gonzaga.edu)
“Rhetoric as a Way of Salvation: Apuleius and the Second-Century
Christian Apologists”

9:45-10:30 (37) Sharon Murphy Mogen, University of Calgary (spmogen@shaw.ca)
“The Religious Transformation of the Roman Empire: Origins of a
Christian Sacramentary for the Dead”

10:30-11:00 Business Meeting

New Testament and the World of Early Christianity

Social Sciences 115

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

8:30-9:30 (38) Book Discussion: Ondrej Hron, *The Mirage Shall Become a Pool: A
New Testament Theology of Social Justice and Charity* (Pickwick, 2012)

9:30-10:30 Open Discussion: Using the New Testament in Modern Discussions of
Justice, Empire, Economics, and Related Social Issues

10:30-11:00 BREAK

Religion and Society

Science A 243

Religion, Society & Ethics

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

8:30-9:10 (39) Irving Hexham, University of Calgary (hexham@ucalgary.ca)
“The Impact of Tom Paine’s Ideas about Religion and Politics on Ludwig
Feuerbach and Karl Marx”

9:10-9:50 (41) Jeremy Hexham, University of Calgary (jhexham@ucalgary.ca)
“The Concept of ‘Worldview’ in Contemporary Religion and Politics”

9:50-10:30 (42) Ron Clark, George Fox Evangelical Seminary
(rclark@agapecoc.com)
“Leadership, Cultural Masculinity, and Gender in Ancient and Future
Christianities”

10:30-11:00 BREAK

Mormonism in Conversation with Culture

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

9:10-9:50 (43) Booker Alston, University of Cape Town (bookeralston@gmail.com)
“Cape Town’s Cumorah: The Latter-day Saint Home Base in South Africa”

9:50-10:30 (44) Seth Payne, Yale University (sethpayne@gmail.com)
“Satan’s Plan: The Book of Mormon, Glenn Beck, and Modern Conspiracy”

10:30-11:00 BREAK

Muslims and Modernity

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

8:30-8:50 (45) Salima Versi, University of Alberta (sversi@ualberta.ca)
“Imamat in the Ismaili Constitution”

8:50-9:10 (46) Franz Volker Greifenhagen, Luther College, University of Regina (franzvolker.greifenhagen@uregina.ca)
“Muslim Digital Public Spheres in Canada: Framing Research on Transformations of Canadian Muslim Perceptions of Identity, Community, Diversity, and Authority in the Internet Age”

9:10-9:30 (47) Mojtaba Mahdavi, University of Alberta (mahdavia@ualberta.ca)
“Muslims and Modernities: From Islamism to Post-Islamism?”

9:30-9:50 Discussion

9:50-10:30 Annual Pedagogy Roundtable: Teaching Modern Islam

Participants: Rick Colby, University of Oregon (fscolby@uoregon.edu)
Jocelyn Hendrickson, University of Alberta (jnhendri@ualberta.ca)
Jamil Kassam, University of Chicago (jkassam@uchicago.edu)
Andrew Lawn, University of Regina (Andrew.Lawn@uregina.ca)
Mojtaba Mahdavi, University of Alberta (mahdavia@ualberta.ca)
Paul Powers, Lewis & Clark College (ppowers@lclark.edu)

10:30-11:00 BREAK

(48) Book Panel Discussion

Resurrecting the Death of God

(ed. Daniel J. Peterson and G. Michael Zbaraschuk; SUNY, 2014)

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

8:30-9:10 Michael Zbaraschuk, University of Washington Tacoma
(mzbara@uw.edu)

9:10-9:50 Daniel Peterson, Seattle University (petersda@seattleu.edu)

9:50-10:30 Jason Wirth, Seattle University (wirthj@seattleu.edu)

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

10:30-11:00 BREAK

SATURDAY NOON

12:00 p.m. Boxed Lunch – Science Theatre 147

12:30-1:45 Business Meeting – Science Theatre 147

SATURDAY AFTERNOON
Third Session (2:00-5:30 p.m.)

Asian and Comparative Studies

Science A 123

(49) Panel: Gandhi's Ascetic Activism, Candrakīrti, and "Knots Tied with Space"
Review of Veena Howard's *Gandhi's Ascetic Activism* (SUNY, 2013)

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

2:00-3:20 Purushottama Bilimoria, University of Melbourne
 (p.bilimoria@unimelb.edu.au)
 Raj Balkaran, University of Calgary (rbalkara@ucalgary.ca)
 Brenda Llewellyn Ihssen, Pacific Lutheran University (ihssenbl@plu.edu)
 Nick Gier, University of Idaho (ngier@uidaho.edu)

3:20-3:50 BREAK

3:50-4:30 Veena Howard, University of Oregon (howard4@uoregon.edu)

Response and Discussion of *Gandhi's Ascetic Activism*

4:30-5:15 (50) James B. Apple, University of Calgary (jbapple@ucalgary.ca)
 "‘The Knot Tied with Space’: Notes on a Previously Unidentified Stanza
 in Candrakīrti's *Prasannapadā* and Its Rhetorical Use"

Hebrew Bible

Science A 125

Presider: **Antonios Finitzis, Pacific Lutheran University (finitzak@plu.edu)**

2:00-2:40 (51) Ehud Ben Zvi, University of Alberta (ehud.benzvi@ualberta.ca)
 "Remembering Hosea in Yehud"

2:40-3:20 (52) Timothy Hyun, Faith Evangelical College & Seminary
 (thyun@faithseminary.edu)
 "Body, Place, and Relationship: Job's New Perspective on His
 Relationship to Himself, Three Friends, and God"

3:20-3:50 BREAK

3:50-4:30 (53) Andrew Perrin, Trinity Western University (andrew.perrin@twu.ca)
 "Dreaming of Genesis: Enhancing Some Patriarchal Portraits through
 Exegetical Dream-Visions in the Qumran Aramaic Texts"

4:30-5:10 (54) James Linville, University of Lethbridge (james.linville@uleth.ca)
 "Israelite Myth and Hebrew Prophetic Texts"

5:10-5:30 Business meeting and/or discussion of future directions

Christianity in the Modern Era

Presider: Charles J. Scalise, Fuller Theological Seminary (cscalise@fuller.edu)

2:00-2:30 (55) Tara Gale, University of Alberta (taralgca@yahoo.com)
“How to Avoid Martyrdom and Still Write about One’s Parish in Early Modern Britain”

2:30-3:00 (56) Douglas Shantz, University of Calgary (dshantz@ucalgary.ca)
“The Migratory Piety of the Bernese Prophetess Ursula Meyer (1682–1743)”

3:00-3:15 BREAK

3:15-3:45 (57) Seth Dowland and Clayton Bracht, Pacific Lutheran University (dowland@plu.edu)
“Evolving Notions of Christian Manhood in the Y.M.C.A.”

New Testament and the World of Early Christianity

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

2:00-2:40 (58) Michael Kok, University of Sheffield (mike_kok@hotmail.com)
“Does Mark Narrate the Pauline Kerygma of ‘Christ Crucified’?
Challenging an Emerging Consensus on Mark as a Pauline Gospel”

2:40-3:20 (59) Ron Clark, George Fox Evangelical Seminary (rclark@agapecoc.com)
“Paul: Diary of a Trauma Survivor”

3:20-3:50 BREAK

3:50-4:30 (60) Wendy Choy, Fuller Theological Seminary (wendychoy@fuller.edu)
“The Redemptive Theme of the Matzah in the Jewish Passover Seder Meal and Its Parallel to the Bread in the Christian Lord’s Supper in AD 70–200”

4:30-5:10 (61) J. R. C. Cousland, University of British Columbia (cousland@mail.ubc.ca)
“The Christology of *The Infancy Gospel of Thomas*”

5:10-5:30 Business meeting and/or discussion of future directions

Religion in the Public Sphere: Contestations and Consilience

Presider: Morny Joy, University of Calgary (mjoy@ucalgary.ca)

2:00-2:40 (62) Jonathan Napier, University of Calgary (janapier@ucalgary.ca)
“Dichotomy and Duality: Exploring the Relationship(s) of Contention in, and between, Religion and Secularism”

2:40-3:20 (63) Jenna Ferrey, University of Calgary (jennaferrey@gmail.com)
“Encountering the Religious Other: Being Reasonable about Accommodation in Canada”

3:20-3:50 BREAK

3:50-4:30 (64) Tinu Ruparell, University of Calgary (ruparell@ucalgary.ca)
“Beyond Tolerance: Contesting the Multicultural Ideal”

4:30-4:50 Panel Respondent: Roselle Gonsalves, University of Calgary
(rgonsalv@ucalgary.ca)

4:50-5:10 Open Discussion: Religion in the Public Sphere

5:10-5:30 Business meeting and discussion of future directions

Theology and Scripture in Mormonism

Presider: Kirk Caudle, Brigham Young University Idaho (mixlom@msn.com)

2:00-2:40 (65) Joseph Spencer, University of New Mexico (stokiejoe@gmail.com)
“Mormon Conversion, Christian Conversion: Comparing Conversion Narratives in the Book of Mormon and the New Testament”

2:40-3:20 (66) Nicholas Frederick, Brigham Young University
(redbird00010@yahoo.com)
“What Has Zarahemla to Do with Jerusalem? How Mormon Studies Can Address the Complex Issue of the New Testament in the Book of Mormon”

3:20-3:50 BREAK

3:50-4:30 (67) Joshua Matson, Trinity Western University
(joshuamatson@mytwu.ca)
“Joseph Smith and the Pre-Babel Language”

4:30-5:10 Business meeting and/or discussion of future directions

Perspectives on Pilgrimage and Islam

Presider: Jocelyn Hendrickson, University of Alberta (jnhendri@ualberta.ca)

2:00-2:20 (68) Yasmin Merchant, University of Alberta (ymerchan@ualberta.ca)
“Interior Paths to the *Ka’ba*: The Pilgrimage to Mecca in Islamic
Mysticism”

2:20-2:40 (69) Jamil Kassam, University of Chicago (jkassam@uchicago.edu)
“Did You Really Perform the Hajj or Did You Buy the Suffering of the
Desert with Silver? Fatimid Ismaili Hermeneutics of the Hajj”

2:40-3:00 (70) Mojtaba Mahdavi, University of Alberta (mahdavia@ualberta.ca)
“A Trinity of Emancipation against a Trinity of Oppression? Rethinking
Ali Shariati’s Theory of Hajj”

3:00-3:20 Discussion

3:20-3:50 BREAK

3:50-4:10 (71) Rick Colby, University of Oregon (fscolby@uoregon.edu)
“Pilgrimage to the Gates of Paradise: Ritual and Reward in a Medieval
Muslim’s Pilgrimage to Jerusalem”

4:10-4:30 (72) Daniel Stadnicki, University of Alberta (stadnick@ualberta.ca)
“Music and Hajj: The Sounds of Power, Politics, and Piety during the
Mahmal Procession”

4:30-4:50 (73) Stacie Swain, University of Alberta (saswain@ualberta.ca)
“Souvenirs from a Sacred Center: Shopping in Mecca”

4:50-5:30 Discussion

Theology and Philosophy of Religion

Social Sciences 117

**Presider: Michael Zbaraschuk, University of Washington Tacoma
(mzbara@uw.edu)**

2:00-2:40 (74) Douglas R. McGaughey, Willamette University and Eberhard-Karls
Universität, Tübingen, Germany (dougm@willamette.edu)
“Religious Studies as a Non-Sectarian Discipline That Respects Religious
Confessions”

2:40-3:20 (75) Nindyo Sasongko, Seattle University (sasongk1@seattleu.edu)
“Asking Paul Tillich and the Rahner Brothers to Play with the Javanese
Children: An Inquiry into Being Human”

3:20-3:50 BREAK

3:50-4:30 (76) Sarah Gallant, University of Calgary (smgallant@hotmail.com)
“Narrating Trauma: Cathartic Healing or Self-Victimization?”

4:30-5:10 (77) Ian Curran, Georgia Gwinnett College (icurran@ggc.edu)
“No Salvation outside of Evolution? An Assessment of Teilhard de
Chardin”

5:10-5:30 Business meeting and/or discussion of future directions

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

2:00-2:40 (78) Eliezer Segal, University of Calgary (eliezer.segal@ucalgary.ca)
“Lord—and Lady—of the Flies”

2:40-3:20 (79) Matthew Pawlak, University of Lethbridge (mpawlak@shaw.ca)
“Can Women Teach? Contextualizing 1 Timothy 2:11-15”

3:20-3:50 BREAK

3:50-4:30 (80) John Sheveland, Gonzaga University (sheveland@gonzaga.edu)
“Feminist Critique and Rehabilitation of Ashvaghosa’s *Life of the Buddha*”

4:30-5:10 (81) Joshua Spoelstra, Stellenbosch University
(josh.spoelstra@gmail.com)
“Queens, Widows & Mesdames: Women in the Elijah-Elisha Narrative Cycle”

SATURDAY EVENING

6:30-7:45 Banquet – Ballroom, MacEwan Hall

8:00-9:00 (82) Plenary Address – Ballroom, MacEwan Hall

9:00-10:00 Reception - Ballroom, MacEwan Hall

SATURDAY EVENING BANQUET SPEAKER

8:00-9:00 pm - Ballroom, MacEwan Hall

9:00-10:00 pm Reception, Ballroom, MacEwan Hall

Blackfoot Paradigms—The Basis of Religious Thought

Leroy Little Bear



Leroy Little Bear is a member of the Small Robes Band of the Blood Indian Tribe of the Blackfoot Confederacy. He was born and raised on the Blood Indian Reserve. He attended and graduated from St. Mary's School on the Blood Indian Reserve; attended and graduated from the University of Lethbridge, Lethbridge, Alberta with a B.A. Degree in 1971; and attended and graduated from the College of Law, University of Utah, Salt Lake City, Utah with a Juris Doctor Degree in 1975. Mr. Little Bear is the former Director of the American Indian Program at Harvard University and professor emeritus of Native Studies at the University of Lethbridge where he was department chair for 25 years. He has served as a legal and constitutional advisor to the Assembly of First Nations and has served on many influential committees, commissions, and boards dealing with First Nations issues, including the Blood Tribe, Indian Association of Alberta, and the Assembly of First Nations of Canada, and the Task Force on the Criminal Justice and Its Impact on the Indian and Metis Peoples of Alberta.

He has written a number of articles and co-edited three books including *Pathways to Self-Determination: Canadian Indians and the Canadian State* (1984), *Quest for Justice: Aboriginal Peoples and Aboriginal Rights* (1985), and *Governments in Conflict and Indian Nations in Canada* (1988). He is also contributor to *Reclaiming Indigenous Voice and Vision* (UBC Press, 2000).

In 2003, Mr. Little Bear was awarded the prestigious National Aboriginal Achievement Award for Education, the highest honor bestowed by Canada's First Nations community. In 2006, he was awarded an honorary doctorate by the University of Lethbridge.

SUNDAY MORNING, MAY 11

Fourth Session (8:30 a.m.-12:00 p.m.)

9:00-11:00 Book Exhibit - Social Sciences 103, Faculty of Arts Student Lounge

Asian and Comparative Studies

Science A 123

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

Origins of the *Matha*

8:30-9:15 (83) Michelle Folk, University of Regina (michelle.folk@uregina.ca)
“The Teacher, Disciple, and Lineage: Should They Always Define the *Matha*?”

Panel: *History, Philosophy, and Sanskrit Literature*

9:15-10:00 (84) Campbell Peat, University of Calgary (campbell.peat@gmail.com)
“Hegel and Vyāsa: A Comparison of Historical Narratives”

10:00-10:30 BREAK

10:30-11:15 (85) Chris Framarin, University of Calgary (chris.framarin@ucalgary.ca)
“Karma in the *Mahābhārata*”

11:15-12:00 (86) Raj Balkaran, University of Calgary (rbalkara@ucalgary.ca)
“Framing the Goddess: Telling Tales with Telling Subtales in the *Devī Māhātmya*”

12:00-12:45 Elizabeth M. Rohlman, University of Calgary
(elizabeth.rohlman@ucalgary.ca)
Respondent to Panel on History, Philosophy, and Sanskrit Narrative Literature

Hebrew Bible

Science A 125

Presider: Scott Starbuck, Gonzaga University (starbuck@gonzaga.edu)

9:00-9:30 (87) Joshua Spoelstra, Stellenbosch University
(josh.spoelstra@gmail.com)
“Hebrew *tbh*: A *Komposition-Redaktiongeschichte*”

9:30-10:00 (88) David Sigris, Trinity Western University (davidjsigris@gmail.com)
“Kiss What Now? Psalm 2:12 and the Utility of the Ancient Versions for Determining the Semantic Meaning of Lexically Ambiguous Words in the Hebrew Bible”

10:00-10:30 BREAK

10:30-11:00 (89) Peter Garcia, George Fox University (pgarcia10@georgefox.edu)
“Echoes of the Habiru in the Abimelech and Jephthah Narratives”

11:00-11:30 (90) Nindy Sasongko, Seattle University (sasongk1@seattleu.edu)
“A Plan to Put the Sovereign Power in the Court Room Dock: A Reading of Job 13:13-19 through the Lens of Post-Indonesian Killings”

ABSTRACTS
UNIVERSITY OF CALGARY
ALL INFORMATION DISPLAYED AS SUBMITTED
FRIDAY AFTERNOON, MAY 9, 2014

Arts and Religion

(1) Gasper Noé's Cinematic Journey through the Tibetan Book of the Dead

Anne Moore, University of Calgary

Gasper Noé's film *Enter the Void* has been hailed as "technically stunning" and condemned as the "most excruciating sit in recent cinematic memory." It has been compared to *2001: A Space Odyssey* for its challenges to the boundaries of cinematic experience and its innovative use of first-person and out-of-body viewpoints. Classified as an urban fantasy, a psychedelic drug movie, and a Freudian melodrama, it follows a pair of siblings, Oscar and Linda, whose emotional trauma of their parents' death results in a path of self-destructive behavior that leads to Oscar's death during a Tokyo police drug raid. As the film then draws upon *The Tibetan Book of the Dead*, the audience experiences, with Oscar, his desperate attempts to connect with his sister, and his eventual reincarnation. While it is apparent that *Enter the Void* alludes to *The Tibetan Book of the Dead* and, in doing so, it reinterprets and transforms previous western tropes associated with fantasy/ghost films, this presentation will argue that both the content and function of *The Tibetan Book of the Dead* influence and guide Noé's innovative cinematic techniques. In other words, the contribution of the Buddhist text extends beyond content; it influences the director's use of cinematic techniques and, subsequently, affects the viewer's experience.

(2) Frozen: The Creative Power of the Winter Goddesses in the Italian Alps

Mary Beth Moser, Independent Scholar

Glaciers carved the mountain valleys of the Alps in northern Italy millennia ago. Snow remains a dominant force of nature during the mountain winters. Winter storms have the power to take away life; avalanches can sweep away an entire village. In this visual presentation, I draw from the folk literature to examine the rules and rituals of the "Female Forces of Winter" who preside over the powers of frozen water in the folk stories, folk traditions, and contemporary religious practices to the Madonna. These Winter Goddesses embody snow and ice, important primal elements of the northern latitudes that are part of the living legacy of the glacier-carved land. The recent animated film *Frozen* portrays the dangerous power of ice and snow held in the hands of a young woman who is at first secluded, and then, as queen, flees to the mountains, where her powers can be fully unleashed without harm. The folk traditions often imbue an Old Woman with the powers of this season. Just as the winter signals a time of death, the Old Woman turns over her power to a young woman when spring arrives, the great turning of the wheel of the year. The melting waters of the snows become the source of life for

spring's growth. The Winter Goddesses embody spiritual agency, symbolizing the end of a life cycle and the beginning of a new year. Without them, there cannot be the full cycle of transformation and rebirth.

(3) Maps, Metaphors, and Manifestations: Spiritual Continuity in Rock Art, Poetry, and Joiks in Sámi Culture

Susan G. Carter, Marylhurst University and California Institute of Integral Studies (CIIS)

The Sámi, also known as Lapps, are commonly recognized as reindeer-herding peoples whose traditional lands span present-day northern Scandinavia and Russia. Although Sámi participated in a variety of occupations in earlier times, as they do today, the stereotype of reindeer herders remains in the popular imagination. There is a strong bond between Sámi and reindeer; reindeer herding remains important in this region, and the theme of reindeer weaves through cultural and spiritual traditions.

This presentation is an introductory exploration of the manner in which selective Sámi traditions have helped to preserve Sámi ways and have served to support the continuance of cultural and spiritual meaning within (and beyond) the reindeer-herder populations of Nordic regions. An interdisciplinary investigation of specific examples of ancient rock art, contemporary Sámi poetry, and the continued practice of a traditional form of Sámi singing (joiking), from Norway and Sweden, reveals interesting forms of maps, metaphors, and manifestations. Further, in some cases, these practices and art forms serve not only as a substratum or foundation of culture but also as effective forms of indigenous resistance and revitalization.

Asian and Comparative Studies

(4) Panel Topic: A Discussion of *After Appropriation: Explorations in Intercultural Philosophy and Religion*—and Beyond

This panel is devoted to a discussion of a recent book, *After Appropriation: Explorations in Intercultural Philosophy and Religion*, edited by Morny Joy (2011). The three presenters will discuss certain aspects of the book—and then explore ways in which its proposals have already been expanded, or could be developed by taking other recent thinkers' ideas into consideration. While the division between the two disciplines of Religious Studies and Philosophy is commonplace in Western academia, this bifurcation does not necessarily apply in non-Western settings, where religion and philosophy tend to be integrated. As a result, when the disciplines are virtually mutually exclusive, as in the West, a full appreciation of non-Western approaches to either religion or philosophy is not easily attained, and distortions, such as appropriation, often occur. Within the last ten years, there has been a concerted effort on the part of a number of Western scholars to try to address these deficiencies and re-examine many ideas that have been misappropriated or otherwise excluded. These errors have resulted from a traditional approach where the religions and philosophies of non-Western peoples have been interpreted by reducing or manipulating their ideas and values to fit with Western concepts and categories. This

project is conducted with full awareness of the postcolonial critique of such enterprises. One of the central questions addressed is how comparative philosophy and religion would change if the concepts and categories of non-Western philosophies and religions were taken as being of equal importance.

(5) Locating Intercultural Philosophy in Relation to Religion

Tinu Ruparell, University of Calgary

I am interested in the question of strangeness and the stranger as a component of intercultural philosophy and religion—the stranger as the Other. The authentic voice of the Other is a subject that has exercised many scholars. This includes those who, from a postcolonial perspective, view colonialism, with its mandate of “civilizing” the religious other, as involving the imposition of foreign values and beliefs. At the same time, there are philosophers, such as Emmanuel Levinas, who seek to rectify the failures of the Western ethical code that did not prevent the Holocaust from occurring. Levinas’ prescription for a new understanding of an ethical orientation is to place one’s responsibility for the other person before one’s self-related inclinations, be they charitable or egocentric. In order to find a process that would be suitable for intercultural philosophy and religion—one that allows an alienated person or subaltern figure to find his or her voice—I propose that Levinas’ approach might be of assistance.

(6) Revisiting Raimon Panikkar

Purushottama Bilimoria, University of Melbourne

My paper will be a consideration of Raimon Panikkar, focusing on two related theses he developed. First, Panikkar reviewed the motivations and mechanics of comparative philosophy and religion (CPR). Given the Orientalist origins of these erstwhile sub-disciplines, he proposed what he called “Imparative Hermeneutics.” I will discuss what is novel in this proposition, and how radically it differs from conventional CPR. The second thesis examines how Panikkar liked to see dialogue pursued (whether inter-religious, inter- or intra-philosophical). He used terms such as “dialectical” and “dialectic” to underscore differences, critical tolerance, plurality, perspectivism, while still seeking emergent commonality, *sans* appropriation, reduction, or hegemonic colonization/balkanization, between the parties in dialogue. He brought in Buddhist insights, which I will develop drawing on Nāgārjuna to illustrate how the logic of *catuskoti* (tetralemma) can help break the hiatus in deadlocked monolingual dialogues, allowing thereby for a non-reductive and open-embracing acceptance of the “other.”

(7) Women's Rights and Religions: Explorations in Comparative Philosophy and Religion

Morny Joy, University of Calgary

My paper introduces the topic of women's rights as human rights in order to promote intercultural discussion in both philosophy and religion. At stake is the shifting boundary between public/private as this affects the secular/religious divide. In many recent instances, fundamentalism has attempted to interfere in the public and political sphere, while keeping women under tight private control. At the same time, many feminists have proclaimed "the personal is the political." Such diverse impulses would only seem to confuse the situation. Yet what is being contested in both cases concerns the rights of women, involving both religious ideas and philosophical debates concerning the nature of rights, particularly with reference to the control of their bodies. The paper discusses the different approaches to this situation both in Canada, specifically with reference to its indigenous women, and in Indonesia, in relation Muslim women, especially those living on the island of Java.

(8) Deity Yoga in Early Advaita Vedānta

Neil Dalal, University of Alberta

Śaṅkara's well-known view of opposition between knowledge and action is theoretically distinct but potentially ambiguous in method and practice. This difficulty is conspicuous regarding the contemplative practices found in the Upaniṣads. Advaita Vedāntins divide Upaniṣadic contemplations into two types, which are of fundamentally different kinds. The first type, *upāsana*, is an umbrella term for various conceptual meditations that incorporate intricate homologies and identities. Advaitins consider *upāsana* a form of limited mental action. The second type, *nididhyāsana*, is a knowledge-like contemplation of non-duality. The challenge is that the Upaniṣads provide no clear distinctions between the two, and some *upāsanas* appear indistinguishable from *nididhyāsana* because they incorporate a conceptual identity with *brahman* or appear to affirm non-duality in some sense. Furthermore, the method and function of Advaita's *nididhyāsana* is surprisingly ambiguous given its accepted importance in Advaita's soteriology. This paper (1) explains Śaṅkara's attempts to delineate the two through analyses of grammatical apposition and (2) explores how certain *upāsanas* constitute important forms of devotional practice and religious experience, akin to deity yoga, that have remained unnoticed in studies of Śaṅkara.

(9) The Challenges of Teaching Religions with Sacred Texts in a Contemporary Context

Joint Panel Session: Hebrew Bible, New Testament and the World of Early Christianity, Mormon Studies, and Study of Islam

This joint session will bring together teacher-scholars from four different units in the PNW AAR/SBL region in order to discuss common teaching challenges. The purpose of this session is to generate a cross-disciplinary conversation on teaching and learning.

Participants will consider and address the challenges and strategies of teaching a religion with sacred texts (1) that are usually viewed through multiple layers of interpretation, (2) that are usually written in languages inaccessible to a wide audience, (3) in a liberal arts context versus a research university, or versus a seminary, and (4) to a generation of students that are more accustomed to reading webpages than ancient documents.

Hebrew Bible

(10) Yahweh's Anointed: Cyrus, the Deuteronomic Law of the King, and Yehudite Identity

Ian Douglas Wilson, University of Alberta

Deuteronomy's law of the king (17:14-20) forcefully stipulates that the king of Israel must be an Israelite and not a foreigner. The book of Isaiah, however, memorializes Cyrus as a de facto king of Israel (44:28-45:4), putting the Persian emperor on par with David and Solomon, the great kings of the Israelite monarchic era. How could Yehudites remember Cyrus as Israel's divinely appointed king when Mosaic Torah expressly prohibits foreigners from ruling Israel? In this paper, drawing on Barry Schwartz's theory of social memory as a cultural system, I will examine the function of the law of the king and memories of Cyrus within Yehudite mnemonic discourse. I suggest that the images of Cyrus provided something of a minority report on what it meant to be an Israelite king and, by extension, what it meant to be an Israelite altogether. In other words, instead of having the king-law provide a corrective to pro-Cyrus (and thus pro-foreigner) sentiments (a common scholarly position), these hopeful visions of Cyrus provided another authoritative take on what constituted the identity of Israelite political leadership in the postmonarchic era. Thus, in the social remembering of kingship in Persian Yehud, we can observe the hybridization of Yehudite sociopolitical identity, by which the Great King of Persia is "Davidized" in such a way that the identity of Israelite kingship (and Israelite/Yehudite identity in general) is maintained in an imperial milieu.

(11) E. Zerubavel's "Politics of Descent" and the Genealogies of Joash, Athaliah, and the Oracles of Nathan and Ahijah

Clay Bench, University of Alberta

Eviatar Zerubavel's recent book *Ancestors and Relatives* explores the manipulation of genealogy in the construction of human society. In his chapter "The Politics of Descent" Zerubavel discusses specific techniques that societies use to manipulate genealogical information. This paper will discuss not only the politics of genealogical manipulations relating to Joash and Athaliah but also the manipulation of the genealogy of two central oracles related to both Joash and Athaliah: the oracle of Nathan (2 Sam. 7:7-17, 25-29) and the oracle(s) of Ahijah and its derivatives (1 Kgs. 11:29-39; 14:7-16; 16:2-4, 7, 19; 21:17-24; 22:37-38; 9:6-10; 9:25-26; 9:35; 10:11, 17, 30; 11:14, 15-16, 18, 20). In this paper I will argue that the manipulation of the genealogies of both people and ideas in 2 Kings 11 plays a central role in how Judahite political and religious institutions are to be viewed as a result of this coup report. The text suppresses the connection between Joash and his Ahabite heritage while at the same time distancing Athaliah from the outcome of the oracles against Ahabites. The result is the utopian view that Judahite kings are solely descendants of the Davidic/Judahite dynasty and that Israelite oracles of doom, though they played important roles in the fall of the Ahabite dynasty, were not viewed as effectual in Judahite territory (explaining why there is no oracle fulfillment report associated with the execution of Athaliah).

(12) Remembering to Forget the Cultic Indiscretions of Solomon

Jessica Swann, University of Alberta

I will investigate the exclusion of the stories in 1 Kings 11 in Chronicles using social memory theory and in the light of the impact that the reimagining of Solomon had on the community for which Chronicles was written, the literati of Persian Yehud. Furthermore, the enduring presence of both Kings and Chronicles (despite their similarities, exclusions and retellings) in canon suggest a unique mnemonic construction at work. The utilization of social memory methodology can help scholars to understand why these narratives were excluded by taking into account the precarious position of the temple at the time in which Chronicles emerged.

History of Christianity and North American Religions

(13) Book Review Panel: Review of Priscilla Pope-Levison, *Building the Old Time Religion: Women Evangelists in the Progressive Era* (NYU Press, Dec. 2013)

Book Description: During the Progressive Era, a period of unprecedented ingenuity, women evangelists built the old time religion with brick and mortar, uniforms and automobiles, fresh converts and devoted protégés. Across America, entrepreneurial women founded churches, denominations, religious training schools, rescue homes, rescue missions, and evangelistic organizations. Until now, these intrepid women have

gone largely unnoticed, though their collective yet unchoreographed decision to build institutions in the service of evangelism marked a seismic shift in American Christianity.

In this ground-breaking study, Priscilla Pope-Levison dusts off the unpublished letters, diaries, sermons, and yearbooks of these pioneers to share their personal tribulations and public achievements. The effect is staggering. With an uncanny eye for essential details and a knack for historical nuance, Pope-Levison breathes life into not just one or two of these women—but two dozen.

The evangelistic empire of Aimee Semple McPherson represents the pinnacle of this shift from itinerancy to institution building. Her name remains legendary. Yet she built her institutions on the foundation of the work of women evangelists who preceded her. Their stories—untold until now—reveal the cunning and strength of women who forged a path for every generation, including our own, to follow.

New Testament and the World of Early Christianity

(14) Book Discussion: Jack Levison, *Inspired: The Holy Spirit and the Mind of Faith* (Eerdmans, 2013)

Book Description: *A fresh, imaginative take on the Holy Spirit.* Eugene Peterson calls Jack Levison “the clearest writer on the Holy Spirit that I have known.” In this book Levison speaks a fresh prophetic word to the church, championing a unique blend of serious Bible study and Christian spirituality. With rich insight, he shows Christians of any church or denomination how they can take the Spirit into the grit of everyday life. Levison argues for an indispensable synergy between spontaneity and study, ecstasy and restraint, inspiration and interpretation. Readable and relevant, winsome and wise, Levison’s *Inspired* sets a bold agenda for today’s church that will replace quick-fix spiritualities with a vibrant, durable experience of the Holy Spirit. (www.eerdmans.com)

(15) Loan Sharks in the Temple? The Socio-economic Function of τὰς τραπεζὰς τῶν κολλυβιστῶν in the Jerusalem Temple

Dana Ouellette, Concordia University, College of Alberta

There has been much debate about the interpretation of Jesus tipping over the money changers’ tables in the temple. At the center of this debate is one’s understanding of the purpose and function of the money changers in the Jerusalem temple. If their only function was to exchange foreign currency for the payment of the temple tax, which is necessary for sacrifice to take place, then Jesus would have likely been understood as protesting the temple system. However, if the money changers were known to have engaged in economic corruption, then it is likely that Jesus’ actions would be interpreted as a protest against such corruption in the temple. This paper will investigate the function and purpose of the money changers in the Jerusalem temple, and the perception of money changers (as well as the larger economic practices within the temple) around the time of Jesus’ life. This paper will argue that the money changers were actually lending

institutions that were known to have engaged in corrupt economic practices, and that Jesus' action in the temple would likely have been understood as a protest against such economic corruption in the temple.

Religion and Society

(16) “These Aren’t the Criteria You’re Looking For”: Myth and the Control of the Star Wars’ Canon (AKA: The Empire Shot First but the Fans Strike Back)

James Linville, University of Lethbridge

The *Star Wars* franchise has generated considerable academic interest, and some consider it a form of modern mythology. Others deny this because it lacks some characteristics of myth, including communal ownership. Recently, the Disney Corporation has sought to clarify what is “canonical” in *Star Wars*, hoping to maintain internal consistencies between the six films and the officially licensed, and still growing, “expanded universe” of animated television shows, print media, video games, and more. Many dedicated fans, however, have rejected Lucas’ revisions of the initial trio of movies, the three prequels, and some of the expanded universe. There is also “non-canonical” material produced by fans, many of whom belong to clubs, attend conventions, or even claim to follow a Jedi “religion,” all of which is beyond the creative control of franchise owners. This is comparable to the interaction between religious canons: some ostensibly non-canonical material may enjoy a high status with or without clerical sanction in a tradition. Such a comparison suggests that in evaluating the status of pop-cultural phenomena such as *Star Wars* as cultural mythology scholars should not privilege the holding of legal rights, large budgets, and mass distribution over viewing the material as it functions in social and personal contexts even in defiance of “official” declarations of canonicity and orthodoxy. In this perspective *Star Wars*, like most other mythology, constantly regenerates itself as part of a living tradition, even in the face of an empire that strikes back.

(17) Who’s The Pilgrim? Pilgrimage and Marian Visits amongst the Goan Catholics of Mumbai India

Roselle Gonsalves, University of Calgary

Tied to a past that is infused with vestiges of a Portuguese colonial heritage, the Goan Catholics of Mumbai, India, are a community too Western for the Indian cultural landscape. Yet, the Goans of Mumbai maintain their identities as fully Indian members of the city they live in. Their Indianness is an amalgam of their Catholic religious roots, their Goan cultural traditions, and their Indian nationality—a *mélange* in which the community sees no conflict or contradiction.

In a metropolis where devotional pilgrimage is not always possible, this community has devised ways to worship that are unique to their Indian and Catholic heritages. Based on ethnographic work done in 2013, this paper focuses on the pilgrimage that a statue of the

Virgin Mary makes through the homes of several Goan Catholic families belonging to a local parish in Mumbai, India.

(19) Global Movement and the Sacred Mosaic: The Critical Role of Immigration in Shaping Religion in Canada

Reginald Bibby, University of Lethbridge

Historically, the religious landscape in Canada has been determined primarily by immigration. To date there has been nothing subtle or surprising about both the rise and fall of the prominent religious groups. During Canada's first century, which spanned 1867 through 1967, immigration pipelines from France, Britain, and other European countries produced a solid Christian majority. In the half century since then, changing immigration patterns have contributed to Roman Catholicism remaining strong and to evangelical Protestantism becoming stronger. Conversely, the Protestant Mainline, with its British and European immigration pipelines reduced to a trickle, has suffered a severe drop in market share. Yet, the arrival of people from other parts of the world in recent decades also has resulted in the growth in the size of the pools of other major world religions, as well as an increase in the number of people who have no religion. This paper draws on some key national data sources in documenting the crucial role that immigration is playing and will continue to play in determining the religious population pools in Canada. It concludes by going beyond merely clarifying the population pool situation to reflecting on the impact of (a) immigrants on religion, (b) secularizing cultural features on immigrants, and (c) the subsequent net impact of immigration trends on the overall religious situation in Canada.

Theology and Philosophy of Religion

(20) The Myth of Postmodernism?

Norman Metzler, Concordia University, Portland, Oregon

The common perception of our time is that we are "postmodern," that is, that we have moved beyond what has been an historical era of "modernity." This "modernity" arising from the Enlightenment is typically characterized by a naïve optimism regarding human history as progressing onward and upward, led by autonomous human reason; a conviction that human experience is essentially the same across cultures; a presumption that the human subject is capable of attaining an "objective" standpoint, exemplified in natural science, from which one can neutrally observe and determine unbiased truth in science and morality. But have the current critiques of "modernity" and the supposed expose of its problems ushered in a new "postmodern" era? Or are they in essence in continuity with a series of previous critiques of modernity that challenge some aspects of the Enlightenment but that do not discredit the fundamental insights of modernity? This paper will raise basic questions regarding the characterization of our time as "postmodern" and investigate whether we are still in fact in the midst of "modernity."

(21) Plato's Eden

Carl Levenson, Idaho State University

Plato took philosophic interest in the stories about a lost paradise. He found them in Hesiod, who set them down in the late 8th century—not so far from the time when the Hebrew account was set down. In Paradise according to Plato: (1) Divinity saturates the world; (2) Souls are perfectly *known* even while fully embodied; (3) Humans dialogue with beasts; (4) You do not seek fulfillment in love because your beloved is the “other side” of you; (5) Time flows backward. We shall see how Platonic meditation provides a glimpse of these five features. We shall also see why, though everyone grieves for lost paradise, it is best, according to Plato, to move on.

(22) The Salvation of the Neuropsychological Mind

Bruce Hiebert, University Canada West

Neuropsychology is revealing much about the nature of the human brain that confronts religious ideas of salvation based on a cognitively framed faith structure. Instead it suggests that human brains make decisions based on social framing events where cognitive processes come a distant second. A return to the Greek idea of Christian salvation as “rightwising” opens possibilities for rethinking Christian conversion in terms that meet the challenge framed by neuropsychological perspectives.

(23) Transcendental Meditation: A Theological Anthropology of Consciousness

Mari Kim, Independent Scholar

Transcendental meditation envisions human beings as able to connect with something called pure consciousness. Rather than discuss how that happens, practitioners of transcendental meditation (TM) are encouraged to understand what happens as a result of our connection to pure consciousness. This presentation briefly examines the testimonies of TM practitioners David Lynch, Russell Brand, and Dr. Oz for the implications that their experiences have on an understanding of the human being. How is it we connect to a consciousness considered to be infinitely creative and expansive while being intimately structured within the human mind? How is the particular understanding of ontology and anthropology in TM connected to contemporary scientific claims about the nature of reality? These are two of the questions that will be explored before inviting the audience to contribute their questions and comments to a brief discussion on the non/intersections between TM claims and those of other meditative traditions.

Women and Religion

(24) The Mother Goddess and Women in Minoan Religion and Society: A Perspective from Archaeomythology and Modern Matriarchal Studies

Joan Cichon, Oakton Community College, Des Plaines, IL

In this presentation, I offer some of the results of my 2013 dissertation, in which, using the latest archaeological findings along with the new methodologies of archaeomythology and modern matriarchal studies, I argue that a Mother Goddess (which I carefully define) was the preeminent deity of Bronze Age Crete; that Minoan Crete was a Goddess-centered as well as a woman-centered society; and that women played the primary role in the religious, social, economic, and political life of the Bronze Age Minoans. Ultimately the intention of my research is to advance the discussion as to whether or not Minoan Crete was a matriarchal society toward a more complex, detailed, and certain conclusion.

To demonstrate that a Mother Goddess was the central deity of the Minoans, archaeological artifacts, architecture, and religious iconography are reviewed, and a wide range of archaeological and archaeomythological studies and interpretations surveyed. To illustrate women's central religious, social, economic, and political role in Minoan society, Minoan art—frescoes, statues, seals, and rings—along with the remains of temple-palaces, towns, tombs, and residences—are interpreted from an archaeomythological perspective, a perspective that incorporates a consideration of linguistics, mythology, history, and folklore as well as archaeology. Finally, further extensive archaeological data, as well as historical and mythological clues, provide evidence for a matriarchal system.

(25) A Taxonomy of Feminist Responses to Mary, the Virgin Mother

Jo-Ann Badley, The Seattle School

The contributions collected in *The Feminist Companion to Mariology* (eds. Levine and Robbins; Pilgrim Press, 2005) exhibit a wide variety of responses to the figure of Mary, the virgin mother. The authors describe a range of problems that the figure of Mary raises for women and present a range of critical responses to these problems. This paper develops a taxonomy of major feminist works on the Virgin Mary, beginning with Jane Schaberg's *The Illegitimacy of Jesus: A Feminist Theological Interpretation of the Infancy Narratives* (San Francisco: Harper & Row, 1987), to describe and assess the problems and solutions feminist scholars have proposed in response to Mary's fundamental ambivalence for women. To use the phrase of Elizabeth Schüssler Fiorenza, this paper celebrates feminist work by "knowing it" (*JFSR* 27 [2011]).

(26) The Influence of Religion on Mary Wollstonecraft, Eighteenth-Century Feminist

Janet Clarke Bell, University of Calgary

My thesis will examine the religious influence of the Enlightenment on Mary Wollstonecraft, eighteenth-century feminist heroine, author of the *Vindication of the Rights of Women*, and a model to contemporary feminist cultural critics. The influence of religious beliefs upon her view of human equality has not previously been investigated. She grounded her views of male and female equality with a philosophical perspective on the nature of God.

This study will explore the theological and gender politics of the eighteenth century in order to more fully elucidate the under-appreciated relationship between Mary Wollstonecraft, her spiritual beliefs, and the religious age in which she lived. My objective is to trace Mary's own religious development from her early adherence to a simple pious Anglican faith to the more radical Unitarian belief arguing that reason, rational thought, science, and philosophy could coexist with faith in God. My research will include reading her feminist writings, particularly her letters, to investigate how religion influenced her views.

Study of Islam

(27) Film Screening: *Arranged*

The 2007 film *Arranged* is about a friendship between two young female schoolteachers in Brooklyn, New York—one an Orthodox Jew from a conservative community, and the other an observant Sunni Muslim who lives with her Syrian parents. Both are educated, creative, strong, good with kids, and good at their jobs, yet their supervisor interprets their religiosity and the clothes that they choose to wear as outmoded symbols of oppression. As their friendship grows, they each discover something else that they have in common: their respective tradition-oriented relations are in the process of attempting to arrange marriages for them with those whom they deem “appropriate” young men, something both protagonists feel quite conflicted about. As the weight of family pressures bears down, they find solace in their friendship as they confront the challenges they face in their similar yet distinct situations. This beautiful and vibrant film, directed by Diane Crespo and Stefan Schaefer, offers not only a touching story but also a useful “text” that touches on a series of contemporary religious issues.

Following the showing of *Arranged* (90 minutes), Professor Rick Colby (fscolby@uoregon.edu) of the University of Oregon will facilitate a brief discussion about the film itself and about its potential use in a religious studies classroom.

(28) Presidential Address: Inspired Interpreters: The Holy Spirit and the Mind of Faith

Jack Levison, Seattle Pacific University

From a rundown corner of Los Angeles in 1906 to a global movement that claims nearly a billion adherents, Pentecostalism has challenged mainline Christianity with vibrant claims to the holy spirit. Do these experiences, however, represent the focal point of *biblical* conceptions of inspiration? Jack Levison thinks the biblical center of gravity lies elsewhere: in the belief that inspiration erupts, not in a possible separation of intellect and inspiration, not in a potential bifurcation between study and spontaneity, but in the belief that the spirit of God becomes particularly palpable in the inspired interpretation of scripture. Therefore, Levison explores challenges arising from Israelite, early Jewish, and early Christian texts that tether inspiration to the interpretation of scripture.

SATURDAY MORNING, MAY 10, 2014

American Schools of Oriental Research

(29) Where's the Pottery? Tracking Pottery from the Tell el-Hesi Excavations of Petrie and Bliss

Roger W. Anderson, Independent Scholar

Sir William Matthews Flinders Petrie excavated at Tell el-Hesi in 1890. His excavation was under the supervision of the Ottoman government with an official at the site to look for artifacts, especially pottery, and claim it for the government. Petrie was able to convince the Effendi that only whole pieces were necessary to send to the government and that pieces of pottery were for him to distribute as he wished. Petrie sent sample sets of pottery to the British Museum, the Louvre, Beirut, Jaffa, Jerusalem, Berlin, the Palestine Exploration Fund, and to a few friends.

Similarly, Frederick Jones Bliss in his excavations in 1891 and 1892 was able to follow the same practice of distributing pottery pieces. Bliss mentions fewer pieces being sent out of the country, but he did manage to send the bronze weapons to London.

The questions arise when the pottery, especially the designated Amorite pottery, from Tell el-Hesi is re-evaluated and is classified as Early Bronze Age pottery: Where is the "Amorite" or Early Bronze pottery from these excavations? Can it be found again? How does this pottery fit in with the Early Bronze pottery excavated by the Joint Archaeological Expedition to Tell el-Hesi? How can this pottery help in understanding the site in the Early Bronze Age?

The search for the "Amorite" pottery of Petrie and Bliss is a venture that, when the pottery is understood as Early Bronze Age pottery, will help answer these questions. This paper is a narrative of this search.

Asian and Comparative Studies

(30) Burmese Nationalisms, Modernism, and Buddhist Attacks on Muslims

Nick Gier, University of Idaho

As I was finishing my forthcoming book *The Origins of Religious Violence: An Asian Perspective* (Lexington Books, November, 2014), religious violence against Muslims broke out in Burma. For centuries, as was the case with Sri Lanka Buddhists and Tamils, Burmese Buddhists lived in relative harmony with the Muslims among them. Also similar to Sri Lanka was the imposition of modernist dichotomies (such as true and false religions) by colonial authorities, which influenced the rise of Buddhist fundamentalism in both countries. The Venerable Ashin Wirathu, abbot of one of Burma's largest monasteries, has been preaching incendiary sermons against Burma's

Muslim minority. Wirathu is calling for a boycott of Muslim businesses and a ban on interfaith marriages to preserve “racial purity.” Wirathu has inspired armed Buddhists to kill Muslims and burn their businesses and mosques. The response of Noble Peace Prize recipient Aung San Suu Kyi has been disappointing. She blames both sides for the violence, even though international observers have concluded that Buddhist extremists are the main problem. Commentators worry that she has moved from being a principled activist to a politician who wishes to become president of this 72 percent Buddhist country in 2015.

(31) On the Basis of Rights in Buddhism

Adam T. Martin, University of Victoria

How might rights be grounded in Buddhist doctrine? This paper begins by attempting to demonstrate the conceptual link between the idea of equality and the ascription of rights in Western philosophic thought. The paper then proceeds to examine the possibility that Buddhist ideas of equality could serve as grounds for the attribution of rights in a similar manner. A number of potentially relevant senses of equality in Buddhism are identified. I argue that while these ideas of basic equality clearly underlie Buddhist morality, any attempt to found rights on such grounds should lead to a conception of rights that is truly universal in scope, notably including the animals. For a Buddhist believer in rights, rights-possession cannot be limited to human beings.

(32) Uninvited Guests at the Meeting of Embodied Minds

Wendi Adamek, University of Calgary

My paper explores claims about Buddhism made by two philosophers of science, the late Francisco Varela and his colleague Michel Bitbol, who advocated forging links between Buddhism and cognitive science in an alternative stance labelled “neurophenomenology.” In the now-classic work *The Embodied Mind* (1991), Varela *et al.* proposed an “enactive” approach based on the convergence of quantum physics and neuroscience, questioning the assumption of representation of a “pregiven world by a pregiven mind.” Instead, cognition is to be viewed as “the enactment of a world and a mind on the basis of a history of the variety of actions that a being in the world performs.” In his 2008 paper “Is Consciousness Primary?” Bitbol argued against versions of the view that conscious experience derives from a material basis. His counter-arguments for the methodological and existential primacy of consciousness are derived from epistemology, phenomenology, neuropsychology, and the philosophy of quantum mechanics. He advocated in particular Varela’s “neurophenomenology” as a promising field of research aimed at establishing “mutual generative constraints’ between the mental and physiological domains.” However, Bernard Faure, in a 2012 talk entitled “Buddhism and Neuroscience, a Problematic Dialogue,” argued that contemporary neuroscience experiments with meditators entail bracketing or simply ignoring most traditional Buddhist writings on practice. In a similar vein, I highlight key Buddhist fields of practice that are disregarded in the context of Varela’s and Bitbol’s claims about the

usefulness of Buddhism as an epistemology compatible with cognitive science and as a psycho-physical discipline.

Hebrew Bible – Research Group on Clothing

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

Shawn W. Flynn, St. Mark's College

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

(34) Tamar and Tamar: The Garments of Widowhood, Prostitution and Virginty

Sara Koenig, Seattle Pacific University

The two Tamars in the Hebrew Bible not only share the same name, but both characters also wear specific clothing that relates to what happens to them. Tamar of Genesis takes off her widow's clothes and covers herself with a veil as a disguise; Judah understands her to be a prostitute. After she sleeps with him, she takes off her veil and puts on her widow's clothes again. Tamar in 2 Samuel is dressed in an ornate robe, the kind of robe worn by "virgin daughters" of the king. After she is raped by Amnon, she puts ashes on her head and tears the ornate robe. Others have compared Tamar and Tamar, notably Fokkelein van Dijk-Hemmes, who argues in "Between Rape and Seduction" that the Tamar of Genesis can be understood as a midrash on the Tamar of Samuel. In Genesis—unlike in 2 Samuel—justice is done and sexuality is placed in the woman's control. This study will differ from other comparisons by focusing on the clothing worn by the two, noting how their attire plays a role in their characterization, their sexuality, and their actions in the narrative. Though the garments do not make a person, they are suggestive about her character and characterization.

(35) Un-Robing an Isaianic Metaphor: A Study of the Function of Robe References in the Book of Isaiah

Scott R. A. Starbuck, Gonzaga University

The Book of Isaiah contains at least ten references to robes, human and divine. No other book of the Hebrew Bible contains as many “robe” references. No other prophet even begins to approach the Isaianic usage. Why? Given the composite nature of the of the final Isaiah HB text, one is impressed by the importance of this particular clothing item for the Isaianic tradition. Yet, more work needs to be done to understand what kind of clothing is indicated in each passage, actual or metaphorical, and for what authorial and/or cultural purpose. Work could also be done on a particular tradition history that Isaiah may be engaging.

My research project will examine the Isaianic references to “robe” first in terms of what may be identified from similar linguistic references and descriptions in the HB as well as the ANE. Once terms are clarified and anchored within a wider social-historical context, I will examine the specific literary usage of each term within the Book of Isaiah to determine if a particular usage is simple-referential or complex-metaphorical. In either case, I will then examine, as far as it is possible, the wider connection between clothing and identity...and especially transformed identity. Of particular significance here will be an examination of attendant adjectives and bound-relational modifications. My hope is that this study will fill a significant lacuna in Isaiah scholarship concerning these issues as well as make a substantive contribution to the understanding of “robe” in the HB.

History of Christianity and North American Religions

(36) Rhetoric as a Way of Salvation: Apuleius and the Second-Century Christian Apologists

Robert Hauck, Gonzaga University

The development of literary Christianity in the second century concurred with the intellectual period in the Hellenistic world referred to by scholars of the classical world as the Second Sophistic. In Greek literature this consisted of an attempt to revive and recreate a golden age of classical literature and is characterized by scholars as period of epitomization, popularization, and (negatively) pedantry. In this characterization, rhetoric serves increasingly as philosophy, and rhetorical practice aims at recovering and conveying the accomplishments of the revered past. A set of common ideas, ethical practices, and rhetorical and intellectual mannerisms is presented to the educated elite as the ideal for a full and healthy life—that is, this is presented as a mode of salvation. Apuleius of Madaura, as a Latin author who gleans and popularizes the Greek philosophical tradition for Latin-speaking audiences, provides a prominent example of this model. This paper examines Apuleius’ central texts, *The Golden Ass* and the *Apology*, for this model of salvation and evaluates it as a lens for reading the Christian apologists of this period, such as Justin Martyr and Origen of Alexandria.

(37) The Religious Transformation of the Roman Empire: Origins of a Christian Sacramentary for the Dead

Sharon Murphy Mogen, University of Calgary

By bridging the disciplines—Classics/Roman Studies and Christian History/Religious Studies—this presentation will examine the foundations of Extreme Unction (*extrema unctio*), the early Christian response to dying, death, and commemoration that was eventually adopted as a sacrament at the Council of Trent in 1545. The paper will diagnose the funerary rituals practiced by Roman Christians in late antiquity (250–750 CE) to reveal the significance of the family, ritual lament, women’s domestic religiosity, and the cult of martyred saints, not only in the formation of a sacramentary for dying and death, but also as critical in the development of early Christianity. By using methods from the social sciences—in particular theories of memory, collective identity, ritual performance, and place (together with textual sources, socio-historical reconstruction, and archaeology)—this paper argues that the evolution of the Christian religion was not solely the work of clergy and Church hierarchy. Rather, ordinary Christians (led by women in household piety) contributed in significant ways to the establishment of early Church liturgy, religious identity, and Christian ideology.

New Testament and the World of Early Christianity

(38) Book Discussion: Ondrej Hron, *The Mirage Shall Become a Pool: A New Testament Theology of Social Justice and Charity* (Pickwick, 2012)

Book Description: Few things are as important as our notions of justice and mercy. Yet how are we to make sense of our moral treatment of the poor given all the political, philosophical, and theological voices? While Christian Scripture is not silent on the matters of social justice and charity, even here our variously conditioned presuppositions cause us significant interference. Only a careful hermeneutical reset can move us beyond our personal and cultural situatedness. This requires a thorough exploration of both interpretative strategies and pertinent scriptural witnesses. So how would the New Testament witness have us treat the materially needy? How do we act justly and love mercy in walking humbly with our God? (www.wipfandstock.com)

Religion and Society

(39) The Impact of Tom Paine’s Ideas about Religion and Politics on Ludwig Feuerbach and Karl Marx

Irving Hexham, University of Calgary

The religious writings of Tom Paine (1737-1809), American Revolutionary leader and master of propaganda, are perhaps the most important and neglected texts in the development of the modern study of religion. Secular historians recognize his importance

as a political writer. However, in theology and religious studies there is almost a conspiracy of silence to ignore his work.

Thus, Nathan Hatch, David Beddington, and various other historians of modern religious thought follow the lead of Claude Welch, who in a footnote to his *Protestant Thought in the Nineteenth Century* (1975) simply noted that “Paine was especially widely read.” None of them discusses the way Paine’s writings created a profound intellectual reaction to Christianity and contributed to the study of religion.

Yet Thomas Emerson (1803-1882), Joseph Smith (1805-1844), George Jacob Holyoake (1817-1906), George Eliot (1819-1880), and Charles Bradlaugh (1833-1891), to name a few, studied Paine’s *Age of Reason* (1794-1796) and other writings. Further, and equally neglected, is the impact of his work in places like India, where his writings played a key role in the revival of both the Hindu tradition and Islam.

This paper discusses the way Paine’s ideas influenced Ludwig Feuerbach (1804-1872) and Karl Marx (1818-1883), who developed his insights into the nature of religion, politics, and society.

(41) The Concept of “Worldview” in Contemporary Religion and Politics

Jeremy Hexham, University of Calgary

This paper explores the use and abuse of the concept of “worldview” by evangelical Christians and its diffusion into secular culture. It argues that the Christian version of the concept originated with James Orr (1844-1913), Abraham Kuyper (1837-1920), and Herman Dooyeweerd (1894-1977) as an analytic tool to facilitate communication between people holding radically different viewpoints.

In the 1970s and 1980s Francis A. Schaeffer (1912-1984) introduced the concept to American evangelicals through his immensely popular books and films. It was further popularization by writers like James Sire (b. 1933), an editor with InterVarsity Press, and the evangelist and popular novelist Tim LeHaye (b. 1926). In the process, the meaning and use of worldview changed from that of an analytic tool, used to facilitate communication between people, to a means of dismissing opponents and their arguments without engaging them.

Worse still, over the past fifteen years, the use of the concept spread from Christian circles into the general culture. In the process, a further bastardization took place creating a powerful propaganda tool that avoids the serious discussion of important issues. The paper calls for a radical rethink of the meaning and use of worldview, alongside the related concepts of ideology and myth, in contemporary discussions about religion and politics.

(42) Leadership, Cultural Masculinity, and Gender in Ancient and Future Christianities

Ron Clark, George Fox Evangelical Seminary

“A physical ordeal, combat, or demonstration of strength and skill was a claim to leadership, and in literature it could signal a hero’s character development.” This quote, from Donald G. Kyle’s *Sport and Spectacle in the Ancient World*, indicates that the ancient culture’s model for leadership represented a view of masculinity involving violence, power, and separation from vulnerable populations of one’s community. Christianity, however, emerged during this period not only as an offer of hope and salvation for all people, but as a countercultural model of masculinity. A model of male leadership, found in the Pastoral Epistles and Pauline-Pseudo Pauline letters, suggests that leaders avoid displays of violence, power, and refusal to associate with the vulnerable. In our ministry in Portland with abuse, trafficking, prostitution, and redefining masculinity the Christian culture calls males to a new model of “manhood.” Unfortunately current faith-based “masculine authors” suggest that the Church needs to address “femininity” that exists in many churches, yet fail to discuss key texts such as the Pastorals. Is Christianity meant to be a reflection of the dominant view of manhood, or is it a call to redefine masculinity in light of the ministry of Jesus?

Special Topics: Mormon Studies

(43) Cape Town’s Cumorah: The Latter-day Saint Home Base in South Africa

Booker Alston, University of Cape Town, Western Cape, South Africa

For the majority of Latter-day Saints “Cumorah” is a sacred location associated with epic battles, buried scripture, and modern pageants. However, for Mormons residing in South Africa during the middle decades of the twentieth century the image of a sacred hill was replaced by a Cape Town steeple and make-shift baseball diamonds. The following paper is an examination of the use of the term “Cumorah” in South Africa and begins with a history of the oldest Latter-day Saint property on the African continent, Cape Town’s Cumorah, and progresses into an overview of President Don Mack Dalton’s—the leader of the South African Mission from 1929 to 1935—attempt at reinventing the depleted image of his church in the country by assisting in the organization of the Western Province Baseball Association and forming, managing, and playing for one of the league’s pioneering teams, the Cumorah Baseball Club. While a history on the most fundamental level, this paper also probes the utilization of the term “Cumorah” by Mormons in South Africa as a locational strategy that saw the sacred nature of America’s Cumorah transported across the Atlantic to Cape Town in order to create a sacred center for the Latter-day Saints on the African continent, as well as a representative strategy that allowed for the pejorative nature of the label “Mormon” to be replaced, or at least pictured alongside, the positive image of the baseball-playing Cumorahs.

(44) Satan's Plan: The Book of Mormon, Glenn Beck, and Modern Conspiracy

Seth Payne, Yale University

The Book of Mormon was produced during a time of intense social animus toward Freemasonry. It is not surprising, then, that the distrust and demonization of Freemasonry in the 1820s is expressed in more general terms within the pages of the Book of Mormon. Indeed, significant portions of the book are dedicated to proclaiming the social ills caused by flourishing “secret combinations.”

This focus on secret combinations has had a significant impact on LDS political discourse beginning at the start of the Cold War. LDS researching W. Cleon Skousen, as well as then Church Apostle Ezra Taft Benson, played a significant role in promoting the idea of Communist conspiracy operated by modern secret combinations. Their influence was felt both inside and outside the church.

Today, the legacy of both Skousen and Benson continues to have a deep and personal impact upon certain LDS individuals, including media personality Glenn Beck, and the communities or sub-cultures in which these individuals operate. Skousen's nephew, Joel, is held up by many—both LDS and non-LDS—as an expert on all things conspiracy. Additionally, author Jack Monnet has written several books and articles placing modern conspiracy theories squarely within an LDS context.

This paper will examine how the Book of Mormon and its repudiation of “secret combinations” influences modern LDS political thought generally, as well the specific adoption of a conspiratorial worldview by a segment today's American Latter-day Saints.

Study of Islam

(45) Imamatus in the Ismaili Constitution

Salima Versi, University of Alberta

This paper examines Nizari Ismaili notions of Imamatus as articulated in the preamble to their current constitution. This document is especially interesting; it is one of the only publicly available doctrinal statements made by the current Nizari Ismaili Imam and can therefore provide insights as to how historical and theological context are used to emphasize, clarify, or alter the ways in which modern Nizari Ismailis understand the role of the Imam. For example, particular terminology (e.g., *Amiru-l-Mu'minin*, *ta'lim*, *ta'wil*, *nass*) is used to subtly reference underlying historical and theological connotations, and a strong emphasis is put on the lineage of the Imamatus and on the ways in which this lineage is articulated and traced. This examination helps us to consider the ways in which pre-existing concepts are being employed to articulate Imamatus in a modern context, drawing connection to the past and solidifying the historical and theological grounding for the institution of Imamatus in a very concise and specific way. Overall, this is one of the ways

in which we can begin to understand how this community and its notions of authority fit into the broader picture of modern Islam.

(46) Muslim Digital Public Spheres in Canada: Framing Research on Transformations of Canadian Muslim Perceptions of Identity, Community, Diversity and Authority in the Internet Age

Franz Volker Greifenhagen, Luther College, University of Regina, Regina, SK, Canada

How are Canadian Muslims using the internet, and how is digital technology shaping Canadian Islam(s)? These questions are being investigated by a collaborative research team funded nationally by the Social Sciences and Humanities Research Council of Canada. The study seeks to trace the ways that online access to local, regional, national, and transnational sources and networks are affecting how Canadian Muslim “netizens” understand religious identity, community, diversity, and authority. This paper presents the theoretical and empirical background to this study by reviewing and assessing the state of research into digital religion, especially its Muslim manifestations, with a focus on Canadian populations within a wider global context. Common themes, terminology, and methods are identified. Of special interest is the intersection between the use of the internet by Muslim religious organizations and individuals, and the transformation of the perspectives of the users by the online environment, and the relationship between understandings and practices of religious identity, community, diversity, and authority online and offline. A brief description of the methods that will be employed by the study (online survey, semi-structured interviews, and website analysis), and an invitation for volunteers interested in participating in the study, concludes the paper.

(47) Muslims and Modernities: From Islamism to Post-Islamism?

Mojtaba Mahdavi, University of Alberta

This paper problematizes the complexity of Muslim approaches to the question of modernity. It challenges both a hegemonic voice of a singular and superior colonial modernity and an essentialist Islamist response to modernity. It examines the alternative approach of multiple modernities. This approach calls for a critical dialogue and negotiation between tradition and modernity, expedites the possibility of emerging Muslim modernities, and a gradual shift from Islamism toward post-Islamism in the Muslim world.

In the first section, the paper conceptualizes three major responses to modernity in the Muslim context: radical modernist secularization, Islamism, and post-Islamism.

In the second section, we will examine whether post-Islamism represents a subaltern voice of modernity, or modernity from below for the Muslim world. It examines how and why this is a radial call for a critical dialogue between local and global paradigms, sacred and secular, faith and freedom, revelation and reason, religiosity and rights, and tradition and modernity.

In the third section, the paper examines the discourse and practice of post-Islamist movements in Iran, Tunisia, and Egypt. It sheds some light on the nature and diversity of post-Islamist trends in the region. The conclusion problematizes the current challenges and future prospects of post-Islamism in the region.

Theology and Philosophy of Religion

(48) Book Panel Discussion on *Resurrecting the Death of God* (SUNY, 2014)

Book Description: In 1966, an infamous *Time* magazine cover asked, “Is God Dead?” and brought the ideas of theologians William Hamilton and Thomas J. J. Altizer to the wider public. In the years that followed, both men suffered professionally, and there was no notable increase to the small number of thinkers considered death of God theologians. Meanwhile, Christian fundamentalism staged a striking comeback in the United States. Yet, death of God, or radical, theology has had an ongoing influence on contemporary theology and philosophy. Contributors to this book explore the origins, influence, and legacy of radical theology and go on to take it in new directions. In a time when fundamentalism is the greatest religious temptation, this volume makes the case for the necessity of resurrecting the death of God.

SATURDAY AFTERNOON, MAY 10, 2014

Asian and Comparative Studies

(49) Review Panel on Veena Howard's *Gandhi's Ascetic Activism* (SUNY, 2013)

More than six decades after his death, Mohandas Gandhi continues to inspire those who seek political and social liberation through nonviolent means. Uniquely, Gandhi placed celibacy and other renunciatory disciplines at the center of his nonviolent political strategy, conducting original experiments with their possibilities to gain practical, moral, and even miraculous powers for social change. Gandhi's abstinence in marriage, eccentric views on sexuality, and odd ways of including his female associates in his practices continue to cause ambivalence among scholars and students. Through a comprehensive study of Gandhi's own words, select Indian religious texts and myths that he used, and the historical and cultural context of his activism, Veena R. Howard shows how Gandhi's ascetic disciplines helped him mobilize millions. She explores Gandhi's creative use of renunciation in challenging established paradigms of confrontational politics, passive asceticism, and oppressive social customs. Howard's book sheds new light on the creative possibilities Gandhi discovered in combining personal renunciation, sacrifice, ritual, and myth for modern-day social action.

(50) "The Knot Tied with Space": Notes on a Previously Unidentified Stanza in Candrakīrti's *Prasannapadā* and Its Rhetorical Use

James B. Apple, University of Calgary

This paper identifies and analyzes a previously unidentified, yet well-known, stanza found in a number of Madhyamaka ("Middle Way Philosophy") commentaries and discusses its rhetorical use among both traditional and modern scholars. A translation of this stanza reads, "The leader of the world has taught that there is no *nirvāṇa* in *nirvāṇa*. A knot tied with space is released through space itself." The first section of the paper identifies this verse as part of the *Avaivartikacakrasūtra* preserved in Chinese and Tibetan. The Chinese and Tibetan versions of this stanza from the *sūtra* are documented and compared against the Sanskrit preserved in Candrakīrti's *Prasannapadā* providing clear evidence for its identification. The paper notes other *sūtras* that also utilize a "knot and space" analogy to illustrate emptiness (*śūnyatā*). The paper then discusses the context of the stanza as found in the *Avaivartikacakrasūtra* and compares this to the rhetorical use of the stanza in the Madhyamaka commentaries of Bhāviveka (6th century), Candrakīrti (7th century), and Avalokitavratā (late 7th century). The verse is cited in Madhyamaka commentaries in the context of the twenty-fifth chapter of Nāgārjuna's *Madhyamakaśāstra* that analyzes *nirvāṇa*. The verse is cited, but not identified, by at least five modern authors on Madhyamaka philosophy. The paper concludes by noting the contextual differences between the place of this stanza in the *Avaivartikacakrasūtra*, its use by traditional Indian commentators, and how the stanza has been understood in modern scholarship.

Hebrew Bible

(51) Remembering Hosea in Yehud

Ehud Ben Zvi, University of Alberta

This paper explores two basic questions that are relevant to understanding the role of Hosea in the memory-scape of the literati (and those who shared that memory-scape with them) in the late Persian period. The first question is which main images and meanings became embodied and “broadcasted” as it were by this site of memory within this particular group? The second and related question is why a character from the past who embodied and broadcasted these meanings was worth remembering such a group? To a large extent this is a continuation of the research advanced in Diana V. Edelman and Ehud Ben Zvi (eds.), *Remembering Biblical Figures in the Late Persian & Early Hellenistic Periods: Social Memory and Imagination* (Oxford: Oxford University Press, 2013).

(52) Body, Place, and Relationship: Job’s New Perspective on His Relationship to Himself, Three Friends, and God

Timothy Hyun, Faith Evangelical College & Seminary

Job 2:7-8 depicts Job sitting among the ashes with a skin disease. The ashes on which Job sat and his body afflicted with skin disease play a unique role for Job in shaping a new perspective on his relationship to himself, his three friends, and God in the poetic section. The purpose of the paper is to demonstrate how Job’s body in pain among the ashes impacts Job to create new perspectives in his understanding of himself and his relationship with friends and God. The paper argues that Job’s body has become the center for him to understand his world. The formation of his world relies upon the activity of his physical body, which has been restricted and limited in the book of Job due to pain in his body. First, the limitation of his bodily activity forms a new perspective in which his body exists to hurt him. Second, his body in pain influences Job’s perception of his relationship to his friends. Job perceives his friends as his enemy. Even though Job understands himself as righteous, his friends accuse him as a sinner due to his physical affliction. Third, Job perceives that the one who is behind his bodily pain and his friends’ accusation is God and views Him as an enemy, who has targeted his body and attacks him without due cause.

(53) Dreaming of Genesis: Enhancing Some Patriarchal Portraits through Exegetical Dream-Visions in the Qumran Aramaic Texts

Andrew Perrin, Trinity Western University

The discovery of the Aramaic Dead Sea Scrolls illumined the reception history of the book of Genesis in ancient Judaism. This corpus of Aramaic literature comprises between 10 to 13 percent of the wider Qumran collection and has a concentration of parascriptural

narratives associated with patriarchal personages or traditions. A notable feature of many Aramaic texts is the accentuation of dream-vision revelation in the redrawn portraits of the patriarchs. This study will describe how the author-exegetes of *1 Enoch*, the *Genesis Apocryphon*, and the *Aramaic Levi Document* added to the portrayal of Enoch, Abram, Noah, and Levi by participating in a shared form of philological exegesis. By toying with semantic ranges of Hebrew words and allusive syntactical arrangements, as well as by drawing on parallel language elsewhere in scripture, the scribes behind these texts teased out intimations of patriarchal dream-visions. Once such an allusion was perceived, authors could step into the tradition, augmenting it with an account of the “lost” episode. In such cases, dream-visions could be viewed not as impositions on the patriarchal narratives but as responses to exegetical triggers *within* scripture. The findings of this study have implications for a number of issues, including (i) the prophetization of the patriarchs in some Second Temple period writings, (ii) the development of scriptural exegesis in light of dream-vision revelation and interpretation, and (iii) the nature and scope of the Aramaic Dead Sea Scrolls as a discrete corpus of texts.

(54) Israelite Myth and Hebrew Prophetic Texts

James Linville, University of Lethbridge

Myth is a fundamental aspect of religions around the globe, and the question of myth in the Hebrew Bible has long interested scholars. There remains, however, an unfortunate myopia about the social functions of myth within the discipline. Besides the denigration of mythology vis-à-vis history that is still frequent especially in Biblical Studies’ more conservative wing, myth is typically understood as a more or less formal genre whose characteristics are comparable to ANE cosmogonic and cosmological traditions. The biblical materials are sometimes said to be demythologized adaptations of or polemics against these non-Israelite exemplars. What is missing is awareness that all cultures are unique and that Judean myth may have several distinct characteristics that developed alongside other distinctly Judean religious and social constructs.

Much recent work on select books and passages in the Hebrew Bible has successfully avoided these pitfalls, but a more comprehensive study of the mythological universes of ancient Judean religion is needed. In this paper I outline a possible approach to Judean mythology as a functional property of wider cultural repertoires or symbolic universes. While the cosmology and cultural mythology of the Pentateuch may provide the most obvious case studies, I will apply the approach to the prophetic corpus as constituting an expression of mythology in its own right in its construction of a legacy of divine-human mediators. Indeed, no other ANE society is known to have valued the preservation and production of material about and ascribed to prophets so highly as ancient Judah.

History of Christianity and North American Religions

(55) How to Avoid Martyrdom and Still Write about One's Parish in Early Modern Britain

Tara Gale, University of Alberta

Richard Gough's "History of Myddle" is considered one of the most detailed pre-industrial historical studies of a rural English community. As such it is significant source for scholars interested in the study of the Early Modern British society, despite the fact that some historians argue that Gough's work is a "flawed" historical source due to its limited references to noteworthy historical events. On the surface, Gough was seemingly unaware of significant historical events that shaped the British nation during his lifetime. Upon closer analysis of the manuscript, it is apparent that he was very aware of the historical events that shaped Britain up until his death in 1728. He knew, however, that referring to these events or the people involved in them in his manuscript could threaten his career, his standing in the community, and even his life. In sum, Gough's work is a complicated masterpiece of vague references to important historical figures, avoidance of detailed political and religious references that could cause controversy while still displaying his awareness of complicated political and religious matters and their potential impact on his community. In this paper I will discuss Gough's writing strategy, namely, how Gough both cleverly referenced and managed to avoid any mention of important historical figures/and events so as not to jeopardize his standing in Myddle parish, while at the same time showing the power of his intellect and talent in writing about the community in which he spent his life.

(56) The Migratory Piety of the Bernese Prophetess Ursula Meyer (1682–1743)

Douglas Shantz, University of Calgary

The Bernese mystic and prophetess Ursula Meyer, along with Johann Friedrich Rock (1678–1749), represents the most active and important of the Inspirationist prophets in the early eighteenth century. In 1699 she and other Swiss Pietists were forced to leave Bern. From 1715 to 1719 she joined leading Inspirationists in migrating to the county of Ysenburg in Hesse. There she provided almost daily prophecies, later published as *Himmlischen Abendscheins* (1781). This collection of her prophecies describes her many distant travels on behalf of the Inspirationists. My paper provides an account of Meyer's travels on behalf of the Inspirationists, often to parts of Switzerland, along with key features of her piety. Comparisons will be made with the work and prophecies of her colleague J. F. Rock, and with two earlier mystical Spiritualists whom Meyer respected, Johann Arndt and Jakob Böhme. The main sources for the study are Ursula Meyer's *Himmlischen Abendscheins* (1781) and Rock's two autobiographical works, *Anfänge des Erniedrigungs-Lauffs Eines Sünders auf Erden* (1707) and *Zweyter Aufsatz des Erniedrigungs-Lauffs* (1717). I will engage with the work of Isabelle Noth, *Ekstatischer Pietismus: Die Inspirationsgemeinden und ihre Prophetin Ursula Meyer (1682–1743)* (Göttingen: Vandenhoeck & Ruprecht, 2005).

(57) Evolving Notions of Christian Manhood in the Y.M.C.A.

Seth Dowland and Clayton Bracht, Pacific Lutheran University

Founded in the mid-nineteenth century, the Young Men's Christian Association (YMCA) grew rapidly in the early decades of the twentieth century. During this period, the YMCA built facilities and offered programs that would develop the "mind, body, and spirit" of young men—most of them white and middle class. During the 1940s and 1950s, the YMCA increasingly served women, children, non-whites, and non-Christians. This broadening of scope demonstrated the YMCA's adaptability and ultimately led to the 2010 decision to re-brand as the "Y," notably dropping both "men's" and "Christian" from the organizational acronym.

In order to narrate the Y's transformation from muscular Christian outpost to multicultural gym, we draw on a rich trove of YMCA documents, collected during three week-long visits to the YMCA Archives in Minneapolis. This paper contends that the YMCA leaders decided to move away from single-minded focus on developing "muscular Christian" men because they increasingly prioritized service to women and minorities in the decades after WWII. This decision meant that the YMCA ceded concerns about "Christian manhood" to more conservative evangelical Christians in organizations like the Fellowship of Christian Athletes. YMCA leaders in the mid-twentieth century showed awareness of the ways they were moving away from the organization's earlier identity. Yet the organization prioritized adaptability over focus. As the YMCA included more minorities and women, it found it harder to promote a coherent understanding of Christian manhood. This shift unintentionally shed light on the racial and class stereotypes built into Christian understandings of masculinity.

New Testament and the World of Early Christianity

(58) Does Mark Narrate the Pauline Kerygma of "Christ Crucified"? Challenging an Emerging Consensus on Mark as a Pauline Gospel

Michael Kok, University of Sheffield

An increasing number of scholars situate the Gospel of Mark within the Pauline sphere of influence. The centrality of the Passion story in Mark may lend itself to this interpretation, and Mark is frequently read as a narrativization of the Pauline kerygma on the atoning death of Jesus. I intend to challenge this academic paradigm, drawing attention to the areas where the similarities have been exaggerated or the major differences overlooked in comparisons between Paul and Mark on this theme. Against the supposition that Mark's emphasis on the soteriological significance of the crucifixion of Jesus can only be explained with reference to Paul, I will argue that the evangelist's social location on the margins may account for the preoccupation with the redemptive value of Jesus' suffering.

(59) Paul: Diary of a Trauma Survivor

Ron Clark, George Fox Evangelical Seminary

The Apostle Paul was considered a great rabbi, itinerant preacher and missionary, and caring pastor. Few authors approach Paul's writings from the perspective of emotional and physical trauma. Shelly Rambo has suggested that trauma survivors live in the presence of death continually. This "dual reality" is experienced through fragmented memory, painful flashbacks, relationship struggles, and emotional and physical ailments. A rereading of Paul's letters offers suggestions to the experiences, faith, and thoughts of a man who survived beatings, torture, and psychological humiliation. This survivor offered not only a hopeful view of the future but keen insight into the healing and growth for those who also become "walking wounded."

(60) The Redemptive Theme of the Matzah in the Jewish Passover Seder Meal and Its Parallel to the Bread in the Christian Lord's Supper in AD 70–200

Wendy Choy, Fuller Theological Seminary, Seattle, WA

Toward the end of the first century AD, as Christians began to establish their new identity, Jews were also confronted with their own identity crisis after the destruction of the Second Temple. Both Jews and Christians developed rituals and guidelines to define themselves and set up boundaries for their religions. Matzah, the unleavened bread in the Jewish Passover Seder meal, is one element that epitomizes this dynamics of self-definition between Judaism and Christianity. This paper examines the development of the Seder meal in the period of AD 70 to 200, focusing on the rituals surrounding the matzah. In particular, I argue that the redemptive theme of the Passover Festival, which was originally associated with the lamb that was sacrificed in the Temple, was taken over by the matzah that was consumed during the Seder meal, after AD 70. By comparing the matzah with the bread in the Christian Lord's Supper, this paper also gives insights to the delicate relationship between the two religions.

(61) The Christology of *The Infancy Gospel of Thomas*

J. R. C. Cousland, University of British Columbia

Questions continue to surround the Christology of the *Infancy Gospel of Thomas* (IGT). Tony Burke, who has written extensively on the Gospel and also produced the magisterial standard edition of the Gospel, has recently remarked that its "precise Christology is unclear." He is also of the opinion that any influence of the Gospel of John on the *Infancy Gospel* is very limited. This paper sets out to challenge these views. It will examine the indications of Johannine dependence and argue that the IGT actually has a high Christology. Within the earliest text there are definite references to Jesus' pre-existence, his heavenly origin, and his soteriological program. Taken together, these features would suggest that the IGT does have a definite and coherent Christology, one that has been strongly influenced by John's Gospel.

Religion and Society

(62) Dichotomy and Duality: Exploring the Relationship(s) of Contention in, and between, Religion and Secularism

Jonathan Napier, University of Calgary

We tend to think of secularism and religion as two opposing poles that often find themselves in competition. Secularism is frequently presented as neutral to difference, universally applicable, and particularly useful for governing diverse populations. Meanwhile, religion is understood to foster particularism and exclusivism and poses a challenge to a cohesive society. However, religion and secularism are not simply competing ideologies; they are entwined by both historical and cultural contexts. Therefore, it is useful to think of secularism and religion as a dichotomy as the term is used in botany, two phenomena that have branched off from a common base. The common base I would propose for them is contestation. Religions are often understood as unified parcels of their traditions. But we know every religious tradition has a history of criticizing what came before it, reinventing itself for a new age, and adapting to new pressures as they arise. Secularism tries to maintain a neutral stance to divergent worldviews. It attempts to ensphere diversity, which entails encompassing contestation by extension. Therefore, questions of accommodation should not be relegated to setting limits to religion in the public sphere. Instead, we ought to recognize that religions themselves, as well as religion and secularism, exist in a state of tension between orthodoxy and heterodoxy, between consensus and contention. This is a hermeneutic tension where juxtaposition plays out in a series of exchanges, challenges, and subversions in an ongoing project for redescription and redefinition of the self and the community at large.

(63) Encountering the Religious Other: Being Reasonable about Accommodation in Canada

Jenna Ferrey, University of Calgary

The language of reasonable accommodation has become the primary framework through which issues of religious and cultural conflict are analyzed and adjudicated in the context of Canadian multiculturalism. There exists a tacit assumption that reasonable accommodation is practiced and executed in a neutral and secular space; however, scholars are beginning to challenge reasonable accommodation on the grounds that it is in reality based on a hierarchical us/them model and that it is a heavily biased process. I suggest that rather than abandon the notion of reasonable accommodation we directly confront issues of bias and incorporate ideas of empathy and recognition. Using Arendt and Ricoeur I will propose a new philosophical foundation of secular reasonable accommodation that is rooted in imaginative interstitial dialogue.

(64) Beyond Tolerance: Contesting the Multicultural Ideal

Tinu Ruparell, University of Calgary

At the heart of much of the discourse surrounding multiculturalism is the axiomatic belief that tolerance is a virtue. In this paper I argue, along with Goethe in his *Principles and Reflections*, that “to tolerate means to insult.” Tracing the notion of tolerance to its roots in the liberal response to the wars of religion, I argue that it is misguided and ultimately futile to root theories of multiculturalism and religious pluralism in this false virtue. Toleration should be only a “passing conviction” toward a fuller and more nuanced understanding of religious identity and its deployment in the public sphere. Using an interactionist understanding of identity formation, along with an epistemology taking its cues from Jaina multiperspectivalism, I argue for a view of religious commitment and negotiation that moves multiculturalism from categories of tolerance and contestation to mutual interpenetration and pragmatic non-realism. Under my revision of multiculturalism, toleration is recast as a way-point in the development of forms of life reflecting the virtues of humility and hospitality. This re-foundation of multiculturalism also re-describes religions as dynamic areas of shared reference within a habitus, rather than the abstract reifications assumed in current theories.

Special Topics: Mormon Studies

(65) Mormon Conversion, Christian Conversion: Comparing Conversion Narratives in the Book of Mormon and the New Testament

Joseph Spencer, University of New Mexico

It is common to see the conversion of Alma the Young in the Book of Mormon as a direct borrowing from Paul’s conversion in the Acts of the Apostles. But while the relationship between the texts is obvious, the details of their differences, which their connection helps to highlight, deserve careful attention. Setting the stories of Alma and Paul side by side, this paper outlines differences between each religious tradition’s canonical conception of conversion. On a first reading, the principal difference between the two third-person conversion narratives lies in the identity of the messenger who confronts the would-be convert: Paul meets the risen Christ himself, while Alma meets a merely angelic messenger. The real significance of this difference, however, can be glimpsed in the light of subtler distinctions that emerge in subsequent first-person retellings of these experiences. Paul’s retellings take place in markedly public, politically charged settings. Alma’s, however, take place in the quiet privacy of a family ceremonial. Thus, where Paul’s focus in recounting his conversion is on sharpening the boundary between the revolutionary nature of the Christian message and political revolution pure and simple, Alma’s focus is uniquely on ensuring that his sons understood the full theological import of his experience. These retellings retroactively reveal the sharply distinct narrative framing of each third-person conversion narrative: Paul’s is deeply political, while Alma’s is framed by questions of familial harmony and generational succession.

These themes have much to teach about Mormonism's complex relationship to Christianity.

(66) What Has Zarahemla to Do with Jerusalem? How Mormon Studies Can Address the Complex Issue of the New Testament in the Book of Mormon

Nicholas Frederick, Brigham Young University

Answering why so much of the New Testament can be found in the Book of Mormon has long perplexed students of Mormonism and the Book of Mormon. For critics, the presence of hundreds of New Testament passages is enough to dismiss the book as penned by Joseph Smith at best or plagiarized at worst. For Mormon apologists, the presence of the Old Testament can be understood as being reproduced from the Brass plates, but no such easy answer exists for why the New Testament is present. The debate has stilled in recent years, probably because critics feel that the issue is decided and apologists feel that the issue cannot be adequately answered without compromising faith. Mormon studies is in a unique position of finally being able to honestly evaluate and analyze this difficult issue. By bracketing truth claims, Mormon studies can approach the Book of Mormon as a text that interacts with the New Testament without offering claims as to authorship or source. In order to accomplish this type of study, three elements must be performed: (1) A correct vocabulary must be established. Richard Hays' Quotation, Allusion, and Echo become problematic when dealing with the Book of Mormon. (2) A methodology must be determined for evaluating the presence of the New Testament beyond a simple word study. (3) A methodology must be developed for analyzing how the New Testament is being used by the Book of Mormon authors. This paper will explore the problem and propose possibilities for these three requirements.

(67) Joseph Smith and the Pre-Babel Pure Language

Joshua Matson, Trinity Western University

Through literary analysis, this paper examines how Joseph Smith's "Sample of Pure Language," a document included in an early compilation of revelations attributed to Smith known as Kirtland Revelation Book 1, influenced the construction and maintenance of the theology of the pre-Babel pure language in the Latter-day Saint faith community following its recording in 1832. Analyzing the literary form and contents of this document within the context of Revelation Book 1, the paper explains the influence that this document had on the early development of the recorded revelations and the application of the pure language on the revelatory text. The paper then analyzes and presents how elements of the document were preserved in the thought and theology of nineteenth-century Mormonism and how these elements are still extant among the Latter-day Saints today. It concludes that although the document was not chosen for publication in the canon of the Latter-day Saints, it was accepted as authoritative by its members and leaders regarding the existence and substance of a pre-Babel pure language. The implications of this understanding that non-canonical documents influenced the development of nineteenth-century Mormon scripture are far reaching.

Study of Islam

(68) Interior Paths to the *Ka'ba*: The Pilgrimage to Mecca in Islamic Mysticism

Yasmin Merchant, University of Alberta

Metaphors, symbols, and imagery relating to the pilgrimage to Mecca and the *ka'ba* appear often in Sufi writings. Many well-known historical (Muslim) mystics, such as Rabi'a al-'Adawiyya (d. ca. 801), Ibn al-'Arabi (d. 1240 CE), and Jalal al-din Rumi (d.1273), frequently draw images from the *hajj* to illustrate various concepts associated with the Sufi tradition. This study offers an examination of the reasons for the numerous references to the *hajj* in classical Sufi thought. On the one hand, the identification of the "real" *ka'ba* with the human heart is a common theme in Sufi texts. The mystical journey to the heart of the *ka'ba* is the most important pilgrimage for Sufis and may be thought of as an inward reflection of the outward journey to the *ka'ba* at Mecca. On the other hand, the *hajj* and the *ka'ba* present the mystic with the means of both subverting more literal or exoteric teachings and practices, while also grounding and exploring concepts associated with mysticism, in general, and with the mystical journey, in particular. In this way, the *hajj* functions as an important site for both the assertion and contestation of particular forms of Muslim identity.

(69) Did You Really Perform the Hajj or Did You Buy the Suffering of the Desert with Silver? Fatimid Ismaili Hermeneutics of the Hajj

Jamil Kassam, University of Chicago

Under Fatimid rule, the performance of the *hajj* was an obligation for all Muslims, especially the Ismailis, who had the means and ability to do so. However, the physical (*ẓāhir*) performance of the *hajj* had to be accompanied by an understanding of its esoteric (*bāṭin*) spiritual meaning, since true faith involved the observance of both aspects. To perform the *hajj* mechanically for the sole purpose of public piety without its *bāṭin* understanding was tantamount to sacrilege and, in effect, rendered the performance of the *hajj* null and void. Each physical ritual of the *hajj* had an esoteric meaning that would lead the Ismaili believer to a true recognition of the Imam.

This paper will explore Ismaili hermeneutical interpretations of the *hajj* articulated by prominent Fatimid Ismaili authors, such as al-Qāḍī al-Nu'mān (d. 363/974) and Nāṣir Khusraw (d. after 465/1072). Such understandings are unique to the Fatimid Ismailis, particularly when they deal with concepts related to the Imamate and the Ismaili *da'wa*, or mission. The paper will focus particularly on the writings of Nāṣir Khusraw, who not only provided the *ta'wīl*, or esoteric interpretation, of each ritual associated with the *hajj* but also expressed the importance of understanding the *hajj*'s esoteric significance in his poetry.

(70) A Trinity of Emancipation against a Trinity of Oppression? Rethinking Ali Shariati's Theory of Hajj

Mojtaba Mahdavi, University of Alberta

For Ali Shariati (1933–77), a Muslim public intellectual, the struggle between monotheism (*towhid*) and polytheism (*shirk*) is a social and not a theological struggle between two social forces in history. Polytheism is a religion of polytheistic social formation, such as unjust and racist forms of domination. Monotheism, in its socio-historical terms, is the struggle for human emancipation; it aims at self- and social awareness. Social objectivity creates religious subjectivity, not the other way around. As such, structures of domination rest on a triangle of economic power, political oppression, and inner ideological justification. Shariati provided a critique of the Trinity of Oppression: *zar, zur, tazvir* (gold, coercion, deception), or *tala, tigh, tasbih* (gold, sword, rosary), meaning material injustice (*estesmar*), political dictatorship (*estebdad*), and religious alienation (*estehmar*).

He offers a Trinity of Emancipation—freedom, equality, and spirituality (*azadi, barabari, erfani*)—in opposition to the Trinity of Oppression. The Trinity of Emancipation is not a mechanical marriage of three distinct concepts. Rather, it puts together three inseparable dimensions of self and society and would free human beings from the captivity of heaven and earth alike.

For Shariati, *Hajj* symbolizes the unity of the Trinity of Emancipation. This is where theory materializes in practice. This paper examines the symbolic meanings of *Miqat, Niyat, the Ka'aba, Tawaf, Sa'y, Arafat, Mashar, Mina*, and the three Idols in light of Shariati's reading of the *Hajj*. The conclusion sheds some light on the pros and cons of Shariati's social approach to a religious experience.

(71) Pilgrimage to the Gates of Paradise: Ritual and Reward in a Medieval Muslim's Pilgrimage to Jerusalem

Rick Colby, University of Oregon

This presentation seeks to apply Taylor's insights on *ziyara* and Turner's theories about pilgrimage in general and *hajj* in particular to a different type of Muslim pilgrimage: pilgrimage to Jerusalem, as represented by *Kitab Ba'ith al-nufus ila ziyarat al-quds al-mahrus* (Book of Raising Up the Souls to Visiting Jerusalem the Guarded), by the Shaf'i mufti Burhan al-Din Ibn al-Firkah al-Fazari (d.729/1329). The work details a series of rites to be performed at specific locations on, in, and around the "Rock" at the heart of the Old City. This study will examine the way Ibn al-Firkah describes this pilgrimage as a liminal experience reenacting certain events of Muhammad's night journey to Jerusalem, as well as reenacting heroic actions of luminaries from earlier eras. In addition to providing examples of these themes, the paper will document and theorize why Ibn al-Firkah so frequently links the pilgrimage to divine forgiveness. It will contend that this

idea derives not only from reports on the sanctity of Jerusalem and to hadith about the “Three Mosques” but also from reports linking Jerusalem to the gates of Paradise.

(72) Music and Hajj: The Sounds of Power, Politics, and Piety during the Mahmal Procession

Daniel Stadnicki, University of Alberta

This paper will investigate the history, role, and significance of music during the Muslim pilgrimage, focusing particularly on the Egyptian mahmal procession and the music that accompanied its caravan to Mecca. The mahmal, a ceremonial palanquin that bore the *kiswa* and a book of prayers to the Holy Land, was flanked by high-ranking officials, soldiers, pilgrims, and musicians, representing a political play of power between competing empires as it moved along the hajj route. However, the ritual also carried a multitude of meanings within Egypt itself, celebrating and challenging state authority during elaborate festivals throughout the Mamluk and Ottoman periods. In the field of ethnomusicology, the mahmal prompts a range of questions regarding the station of music in Islam, highlighting certain incongruities in music literature that has organized musicianship into categories of acceptable (*non-musiqā; halal*), controversial, or prohibited (*musiqā; haram*) practices without accounting for this unique musical/religious phenomenon. There are also methodological challenges that arise through undertaking this research, given that the ritual ended nearly a century ago, leaving music scholars to analyze first-hand pilgrimage accounts and visual art depictions of the procession to understand its musical characteristics. Drawing from the semiotic analyses of Thomas Turino and Jean-Jacques Nattiez, this paper will examine how music “interpellated” subjects (Middleton, 2006) as members of the Egyptian state and the Ottoman Empire, signifying and intensifying complex political dynamics and ideological conflicts through a range of militaristic, religious, and court music traditions.

(73) Souvenirs from a Sacred Center: Shopping in Mecca

Stacie Swain, University of Alberta

This paper addresses one of the more mundane activities that Muslim pilgrims engage in when they go on hajj: shopping in Mecca, particularly for the souvenirs that pilgrims buy to give as gifts. Pilgrimage narratives spanning from the eleventh century to today contain evidence of shopping in Mecca. This analysis focuses upon items with historical precedent that remain sought after today, in addition to especially popular souvenirs as evidenced in twenty-first century pilgrimage accounts, news items, and online sources. Examples include Zamzam water, gold, prayer beads, dates, and representations of the Ka’ba and sacred mosque. This analysis looks at how Mecca as a sacred center in Muslim belief, practice, and narrative history imbues these items with added meaning for those within the Islamic tradition. It proposes that such souvenirs function within the pilgrim’s home network in socio-religiously significant ways that affect the returning pilgrim’s status, spread the religious power of the sacred center outward, and reinforce the Islamic tradition more broadly. The enduring importance of Mecca’s shopping venues in

pilgrimage literature signifies that, for the pilgrim, shopping may be an important or even essential part of the larger pilgrimage process; this analysis brings to light how pilgrims and their home communities ascribe meaning to bought objects from a sacred site, and how these objects relate to religious tradition and socio-religious interconnection.

Theology and Philosophy of Religion

(74) Religious Studies as a Non-Sectarian Discipline That Respects Religious Confessions

Douglas R McGaughey, Willamette University and Eberhard-Karls Universität

Religious Studies is described as a non-sectarian, academic discipline that respects the particularities of historical traditions. In J. Z. Smith's *Map Is Not Territory*, territory constitutes the object of a particular study (e.g., cargo-cults in the South Pacific). Understanding a territory involves a speculative, creative exercise that says as much (if not more) about the scholar generating the "map" than it does about the object of study (the territory). This paper employs Kant's distinctions of "field," "territory," and "domain" to propose that Religious Studies is concerned not only with *objective* territories but also with dream worlds, fantasies, and hallucination (*fields*) as well as, most importantly, with law-governed phenomena (the *domains* of theoretical and practical reason). In other words, Religious Studies involves critical examination of the lawlessness of dreams, fantasies, and hallucinations as well as the speculative constructions of territories of experience for which there is order but not confident lawfulness, and (most especially) with the lawful, transcendental *domains* of experience of the theoretical reason of the natural sciences and the practical reason of morality. Religious Studies is concerned at its core, then, with human creativity (enabled by symbolic insights) that allows us to *add elements to* phenomena that gives us the power to do things that nature cannot do on its own. This creativity is what makes us morally responsible for our decisions. Historical religion and practical religion are proposed to be complementary although often viewed as in conflict with one another.

(75) Asking Paul Tillich and the Rahner Brothers to Play with the Javanese Children: An Inquiry into Being Human

Nindyo Sasongko, Seattle University

This paper is an exploration of the meaning of being human that draws upon the Indonesian wisdoms, particularly that of the Javanese children play and the thoughts of Paul Tillich and Hugo and Karl Rahner. First, play is a reflection of being human, of "being-in-the-world"—the experience of interactively belonging to relations, societies, and cultures. To relate this notion of human as *homo ludens* to Tillich's four categories of time, space, substance, and causality, it can be said that human beings experience tremendous *haecceitas* in play. *Homo ludens* has an important role in the perpetual process of meaning-making in the world. Second, according to Karl Rahner, all humans have been graced by God. Hence, all humans are already subject to the universal salvific

action of God. Freedom is realized because every human is “the event of God’s free and forgiving self-communication.” Thus, grace is always embodied. The Javanese children play can be an embodiment of Karl Rahner’s concept of *Vorgriff*, the pre-grasp or pre-apprehension of something beyond the visible world. Third, for Tillich, humans are constantly haunted by the mystery of non-being, the horror of “nothingness” that pervades both human consciousness and unconsciousness. Nothingness is not merely a ceasing to be but a negation of life before which one seems impotent. All humans face this profound sense of impotence that causes existential anxiety. Modern Javanese people have lost the sense of *homo ludens*. *Homo ludens* has become *homo economicus* that is threatened with nothingness in the very world made by the neo-liberal capitalism.

(76) Narrating Trauma: Cathartic Healing or Self-Victimization?

Sarah Gallant, University of Calgary

Richard Kearney argues in “Narrating Pain” (2007) that the act of narrating traumatic events can provide some measure of cathartic healing to the victim. Taking on the role of narrator makes it possible to recount the trauma while maintaining a distance between the event and oneself. The act of narration also becomes an opportunity to present oneself in a different manner. A “victim” can become a “survivor” by placing an emphasis on the recovery rather than the wounds incurred by the event. However, I argue that narration can also be employed in order to create trauma and to identify oneself as a victim. This paper will explore two cases where an individual narrates an account of trauma in the absence of firsthand experience of the traumatic event described. Bruno Dössekker presented himself as Binjamin Wilkomirski, a Holocaust survivor, and published a memoir of his childhood experiences in 1995. More recently, Alicia Esteve Head made headlines when she presented herself as Tania Head, a 9/11 survivor and widow. Both Wilkomirski’s and Head’s stories have been discredited. They are not victims or survivors but have nevertheless generated their own trauma narratives. This paper will expand upon Kearney’s exploration of catharsis and narrative using the cases of Wilkomirski and Head. A more cautionary approach to narrative construction, drawing upon the work of Paul Ricoeur, will be proposed.

(77) No Salvation outside of Evolution? An Assessment of Teilhard de Chardin

Ian Curran, Georgia Gwinnett College

Teilhard de Chardin’s well-known synthesis of Christian theology with modern, evolutionary biology and cosmology has been subject to criticism by both theologians and scientists. Jurgen Moltmann, in particular, has objected to Teilhard’s “sacralized” theory of evolution and accuses him of “having paid no attention to evolution’s victims.” This paper examines Teilhard’s interpretation of human evolutionary history within the framework of a Christian understanding of sanctification and offers a response to the charges of Moltmann and others. The paper begins by analyzing *The Human Phenomenon* and demonstrates how its vision of a universe in transformation (through stages of cosmogenesis, biogenesis, anthropogenesis, and Christogenesis) and its

principal concepts of complexity-consciousness, panpsychism, radial energy, the noosphere, and the Omega point draw their inspiration from the account of the spiritual life outlined in his chief theological work, *The Divine Milieu*. Four points of connection are emphasized, namely, the correspondence between the spatial ontology of the “divine milieu” and the temporal process of evolution, the role of a dialectic of action and passion in both the spiritual life and the collective transformation of humanity, the presence of *eros* in human sanctification and evolutionary history, and the vision of the human end as union with God. The paper then takes up the theological criticisms of Moltmann (and, to a lesser extent, those of Karl Barth and Dietrich von Hildebrand) and the naturalistic criticisms of Daniel Dennett and concludes by defending a qualified account of God’s salvific presence and directionality in evolution.

Women and Religion

(78) Lord—and Lady—of the Flies

Eliezer Segal, University of Calgary

Genesis Rabbah 69:3 contains a surprising retelling of Jacob’s dream about the ladder, ascribed to Rabbi Abbahu, in which the angels are depicted as a bothersome swarm who are subsequently dismissed by God. In order to illustrate that situation, Rabbi Abbahu invokes the image of a wet-nurse who shields a royal infant from flies by bending over him. The imagery is clearly borrowed from Homer’s *Iliad*, where it was employed to describe Athena’s protecting Menelaus from arrows. A similar interpretation is ascribed in the Babylonian Talmud (*b. Hullin* 91b) to Rabbi Simeon ben Lakish, except that there the image is of a father fanning his son.

This paper will examine the implications of the respective parables and the differences between them, taking account of methodological, literary, historical, and hermeneutical factors. In particular, it will discuss whether the Talmud’s reluctance to depict God as a wet-nurse was prompted by the feminine character of the image or by other considerations.

(79) Can Women Teach? Contextualizing 1 Timothy 2:11-15

Matthew Pawlak, University of Lethbridge

1 Timothy 2:11-15 contains the only explicit prohibition of women teaching in the entire Christian Bible. As a result of this fact, this passage has become the crux of much debate over the past centuries of biblical interpretation, as exegetes on both sides attempt to navigate the contours of the author’s argument, which winds its way through the granting of freedom, prohibition, and the Garden of Eden and finally ends with an enigmatic reference to the bearing of children. However, in order to come to an accurate understanding of the passage it is necessary to place it not only within the context of the letter itself but within the purposes of the Pastoral Letters as a whole. Such contextualization reveals that the author’s statements concerning women in 1 Timothy

2:11-15 are bound closely to one of the author's major, if not primary, purposes in writing the Pastorals, which is to arrest the spread of what he perceives as false teaching in the Ephesian church. From there, an analysis of 1 Timothy 2:11-15 itself can be mounted with the ultimate goal of determining the extent of the author's injunction against women teaching by assessing the overall argument of the passage and linking that argument to the previously established context.

(80) Feminist Critique and Rehabilitation of Ashvaghosa's *Life of the Buddha*

John Sheveland, Gonzaga University

In chapter 4 verse 98 of Ashvaghosa's classic biography of the Buddha (*ca.* 200 C.E.), the reader is treated to a particular image that conveys the author's dissatisfaction with cyclic existence (*samsara*), namely, that proper insight into the realities of old age, sickness, and death cause the prince to view even the most sensual experiences of cyclic existence "as if ablaze" or "like a skeleton of dry bones" (11:25), and therefore to be renounced. Throughout the text, women's bodies function as a primary symbol for what it means to ignore the second noble truth to one's own considerable peril. The text employs the specific cultural categories of its author and earliest readers—all androcentric—to convey dissatisfaction with cyclic existence, and yet upon discernment this paper argues that such dissatisfaction can be generalized into broader categories of spirituality fit for application to human experience in multiple cultural and religious contexts, without retaining the inconvenient cultural presuppositions of a second-century Brahmin convert to Buddhism. Neither the critiques of Hindu traditions nor the androcentric perspective that identifies women and their bodies in abstract and limiting ways are necessary for the spiritual wisdom this text offers its readers. Feminist analysis enables deconstruction of the text's inconvenient cultural tendencies so that the wisdom or dharma of this text might surface more appropriately for a contemporary readership.

(81) Queens, Widows & Mesdames: Women in the Elijah-Elisha Narrative Cycle

Joshua Spoelstra, Stellenbosch University

The Elijah-Elisha narrative cycle (1 Kgs 17–2 Kgs 13) of the Deuteronomistic History features a higher density of women than usual in the Hebrew Bible. What do these women contribute to the narrative unit(s)? Utilizing the exegetical methodology of semiotic analysis, this paper presents a complex of three socio-religious and theological themes: food-famine, life-death, and orthodoxy-idolatry. These semiotics do not come into sharp focus, it is argued, without the analysis of the women of 1 Kgs 17–2 Kgs 13. The semiotic complex of food-famine, life-death, and orthodoxy-idolatry is, further, interwoven into and indicative of the miraculous and prophetic activity of Elijah and Elisha.

(82) Plenary Address: Blackfoot Paradigms – The Basis of Religious Thought

Leroy Little Bear

Leroy Little Bear is a member of the Small Robes Band of the Blood Indian Tribe of the Blackfoot Confederacy. He was born and raised on the Blood Indian Reserve. He attended and graduated from St. Mary's School on the Blood Indian Reserve; attended and graduated from the University of Lethbridge, Lethbridge, Alberta with a B.A. Degree in 1971; and attended and graduated from the College of Law, University of Utah, Salt Lake City, Utah with a Juris Doctor Degree in 1975. Mr. Little Bear is the former Director of the American Indian Program at Harvard University and professor emeritus of Native Studies at the University of Lethbridge where he was department chair for 25 years. He has served as a legal and constitutional advisor to the Assembly of First Nations and has served on many influential committees, commissions, and boards dealing with First Nations issues, including the Blood Tribe, Indian Association of Alberta, and the Assembly of First Nations of Canada, and the Task Force on the Criminal Justice and Its Impact on the Indian and Metis Peoples of Alberta.

He has written a number of articles and co-edited three books including *Pathways to Self-Determination: Canadian Indians and the Canadian State* (1984), *Quest for Justice: Aboriginal Peoples and Aboriginal Rights* (1985), and *Governments in Conflict and Indian Nations in Canada* (1988). He is also contributor to *Reclaiming Indigenous Voice and Vision* (UBC Press, 2000).

In 2003, Mr. Little Bear was awarded the prestigious National Aboriginal Achievement Award for Education, the highest honor bestowed by Canada's First Nations community. In 2006, he was awarded an honorary doctorate by the University of Lethbridge.

SUNDAY MORNING, MAY 11, 2014

Asian and Comparative Studies

(83) The Teacher, Disciple, and Lineage: Should They Always Define the *Matha*?

Michelle Folk, University of Regina

The *matha* can be a choultry for mendicants and pilgrims, a monastery for ascetics and monks, a rest house for travellers, or a school for sacred studies. These definitions share the notion that the *matha* is a religious institution that houses in the long term ascetics, monks, or others undertaking religious education or that it is an institution for feeding and housing ascetics, mendicants, and pilgrims seeking food and rest during their travels. Despite their individual function, scholars argue that these institutions are grouped under the rubric of *matha* because they all stress the teacher-disciple relationship and a lineage that can be traced back into history several centuries in many cases. Medieval South Indian inscriptions reveal that *mathas* were among the religious institutions that received patronage from citizens and that the people affiliated with *mathas* were among the benefactors who provided for these same institutions. In this paper, I will look at the portrait of the *matha* person in the inscriptions from the Tamil region to examine the preceptor-disciple relationship and lineage. The inscriptions reveal that when *mathas* first appeared, their members were described as “being of the *matha*,” “living in the *matha*,” or “one who possessed the *matha*.” Because it is only later in the medieval period that the language of the teacher-disciple and lineage was introduced, I will argue that it is not suited to every case and that not all *mathas* can be framed using this language.

(84) Hegel and Vyāsa: A Comparison of Historical Narratives

Campbell Peat, University of Calgary

Does the *Mahābhārata* possess a fundamentally different type of historical narrative when compared to Hegel’s *The Philosophy of History*? Hegel does not directly mention the *Mahābhārata*, but he does claim that the Indian spirit lacks the proper notion of selfhood that is requisite for proper historical consciousness to arise. Conversely, Ranjan Gosh defends *itihāsa* literature as possessing a type of historical narrative but ultimately claims the genre is outside the Hegelian historical rubric. I, however, argue that the *Mahābhārata* is not profoundly different from the Hegelian historical narrative. Reference to Hayden White’s *Metahistory* will provide a paradigm that links Hegel and Vyāsa in a way that demonstrates a number of commonalities. Both historical narratives will be shown as having similar interpretive techniques and ideological underpinnings. This is not to suggest that the *Mahābhārata* and *The Philosophy of History* share historical conclusions; rather, the present objective is to examine techniques used in the formation of each specific historical account. With this in mind I argue that despite radically different worldviews and historical conclusions both Hegel and Vyāsa share similarities in the construction of their historical narratives.

(85) Karma in the *Mahābhārata*

Chris Framarin, University of Calgary

One of the most sophisticated and widely endorsed contemporary interpretations of what might be called “the theory of karma” in seminal Hindu texts analyzes the merit and demerit that accrue to the agent as a result of her actions in terms of *samskāras*—habits or tendencies to repeat similar actions in the future. Merit, on this account, is simply a good habit that eventually produces success for the agent. Demerit is a bad habit that produces eventual failure. When compared with this account, the theory of karma in the *Mahābhārata* might seem impoverished. In this paper I argue that the more sophisticated account is hardly an elaboration, however, on the account implicit in the *Mahābhārata*, according to which desire compels agents to pursue pleasures and pains experienced in the past.

(86) Framing the Goddess: Telling Tales with Telling Subtales in the *Devī Māhātmya*

Raj Balkaran, University of Calgary

Why are the monumental exploits of the Great Goddess of the *Devī Māhātmya* framed by an encounter between a forest-dwelling ascetic and a deposed king? Likewise, why is the *Devī Māhātmya* itself framed by Manu-interval (*manvantara*) discourse in the *Mārkaṇḍeya Purāṇa*? Frame narratives pervade Sanskrit literature: indeed, the complex embedment of tales within tales (within tales) often strikes the interpreter as a rather unwieldy occupational hazard. However, the implementation of narrative frames is not nearly as haphazard an enterprise as it might seem. This paper contends that Sanskrit narrative frames function as deliberate hermeneutic devices, which afford insight into that which they frame. As such, this paper examines the *purāṇic* subtales framing the tripartite episodes of the Goddess of the *Devī Māhātmya* in order to demonstrate that these subtales invariably emphasize a theme predominant throughout, and inalienable to, the rubric of the episodes themselves: sovereignty, on both cosmic and mundane scales.

Hebrew Bible

(87) Hebrew *tbh*: A *Komposition-Redaktiongeschichte*

Joshua Spoelstra, Stellenbosch University

The term *tbh*, designated for the vessels of Noah (Gen 6-9*) and Moses (Exod 2*), has been a conundrum for biblical scholarship on a few levels, namely, the identification of a donor language and its definition, and translation variations amongst daughter versions. After these aforementioned issues are surveyed and expounded, a redactional construction is proffered that attempts to legitimize the majority consensus that *tbh* is Egyptian in origin and explicate why this term is present in the Flood and Foundling narratives. Thus it is argued that the non-P redactor, at the time of the Persian period,

edited the vessel terminology in the Flood from P's 'aron to *tbh* for polemical—and theological/political—reasons portending to new life, not death (*db3.t*).

(88) Kiss What Now? Psalm 2:12 and the Utility of the Ancient Versions for Determining the Semantic Meaning of Lexically Ambiguous Words in the Hebrew Bible

David Sigrist, Trinity Western University

The Hebrew Bible's consonantal text, and often even fully pointed Masoretic text, contains many cases of lexically ambiguous words, the majority of which are arguably unintentional. And in many of these cases, the context does not provide a clear answer as to which semantic meaning was most likely intended by the author(s). Among the many resources scholars can consult in such dilemmas, the ancient versions are invaluable. This paper explores principles and cautions to be exercised when utilizing ancient versions to determine the semantic meaning of a lexically ambiguous word in the Hebrew Bible, using the text of נשקו בר in Psalm 2:12 as a sample case. It is argued that the rendering "Kiss the Son," which is first attested in English Bibles in the Tyndale version and used in most major English versions since, despite zero support from the ancient versions, is an innovation most likely motivated by a Christian desire to force a strong Christological reading.

(89) Echoes of the Habiru in the Abimelech and Jephthah Narratives

Peter Garcia, George Fox University

The obscurity of the habiru and previous efforts to associate proto-Israel within their ranks has often restricted the angles at which biblical scholarship has looked at the fringe late second-millennium bands. This essay assumes a deliberate connection between the habiru and the bands depicted throughout the Book of Judges that would operate in a distinctly political fashion in post-exilic Israel. The legacy of the habiru and the events unfolding around their presence in the Abimelech and Jephthah narratives act as a critique on power and militarization and emphasize a uniquely Yahwistic religiopolitical orientation as the sine qua non for the post-exilic community.

(90) A Plan to Put the Sovereign Power in the Court Room Dock: A Reading of Job 13:13-19 through the Lens of Post-Indonesian Killings

Nindyo Sasongko, Seattle University

The paper seeks to read Job 13:13-19 through the eyes of the surviving victims of the 1965-1966 Indonesian mass slaughter. First, more than one million people were killed because they were alleged to be communists. Compared to the *Shoah*, it happened in approximately six months. The main actors took over the government and established a highly authoritarian regime for about thirty-two years (1966-1998) under the presidency of General Suharto. The traumatic memory of the killings prevents the witnesses and the

surviving victims from talking in the public arena. Second, the text shows Job's desire to make God a party to his lawsuit, but he is not yet ready to speak directly to God. I suggest that the text has a chiasmic pattern that centers on Job's "deliverance" (v. 16). It is a relief neither from suffering (Hartley) nor from God (Gordis) but from himself (Clines and Newsom). Job's world has fallen apart, only one value is left—his innocence. Job is preparing his case against God. Nevertheless, he also anticipates his own silence (v. 19). Third, Job as the victim is seen as planning to challenge the sovereign power that supports injustice and oppression. Such courage was not found among the surviving victims of the Indonesian killings. Some have died without justice. Attempts of reconciliation were rejected; those who sought after justice were deemed guilty. Hopefully, new generations are instructed to have courage for justice on behalf of the surviving victims and their cry for justice will be heard.

**Pacific Northwest AAR/SBL and ASOR
Annual Business Meeting
University of Calgary
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- II. Old Business**
- a. Minutes from the 2013 Business Meeting – Amy Donaldson
 - b. Financial Report – Amy Donaldson
 - c. Report on the Student Paper Competition – Timothy Hyun
 - d. Report on SBL Regional Scholar Award – Ardy Bass
 - e. AAR Report (Academy-Wide) – Amy Donaldson
 - f. SBL Report (Society-Wide) – P. Richard Choi
 - g. Report from committee to revise job descriptions and responsibilities of Executive Committee and PU chairs
 - h. Reports from Program Units?
 - i. Other Old Business?
- III. New Business**
- a. Election of Officers – Brenda Llewellyn Ihssen
 - b. Meeting venue 2015 – Marylhurst University (March 27-29)
Contact Person: Susan Carter
 - c. Other New Business?

Future Meetings

2016 - University of Idaho (Nick Gier)

2017 – Pacific Lutheran University (tentative)

Please contact Ardy Bass if you are interested in hosting 2018

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Roger Anderson (Independent Scholar; rwander48@comcast.net) (second term; 2013-2016)

Arts and Religion

Susan G. Carter (Marylhurst University and The California Institute of Integral Studies (CIIS); susangailcarter@yahoo.com) and Louise M. Pare (Independent Scholar; Impare849@aol.com) (first term; 2010-2013)

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Women and Religion

Elizabeth Goldstein (Gonzaga University; goldstein@gonzaga.edu) (first term; 2013-2016); Valarie H. Ziegler (vziegler@depauw.edu) (second term; 2012-2015)

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In a world where religion plays so central a role in social, political, and economic events, as well as in the lives of communities and individuals, there is a critical need for ongoing reflection upon and understanding of religious traditions, issues, questions, and values. The American Academy of Religion's mission is to promote such reflection through excellence in scholarship and teaching in the field of religion.

As a learned society and professional association of teachers and research scholars, the American Academy of Religion has over 10,000 members who teach in some 1,000 colleges, universities, seminaries, and schools in North America and abroad. The Academy is dedicated to furthering knowledge of religion and religious institutions in all their forms and manifestations. This is accomplished through Academy-wide and regional conferences and meetings, publications, programs, and membership services.

Within a context of free inquiry and critical examination, the Academy welcomes all disciplined reflection on religion — both from within and outside of communities of belief and practice — and seeks to enhance its broad public understanding.

Society of Biblical Literature

Founded in 1880, the Society of Biblical Literature is the oldest and largest learned society devoted to the critical investigation of the Bible from a variety of academic disciplines. As an international organization, the Society offers its members opportunities for mutual support, intellectual growth, and professional development through the following:

- Advancing academic study of biblical texts and their contexts as well as of the traditions and contexts of biblical interpretation
- Collaborating with educational institutions and other appropriate organizations to support biblical scholarship and teaching
- Developing resources for diverse audiences, including students, religious communities, and the general public
- Facilitating broad and open discussion from a variety of critical perspectives
- Organizing congresses for scholarly exchange
- Publishing biblical scholarship
- Promoting cooperation across global boundaries

American Schools of Oriental Research

Founded in 1900, ASOR is a non-profit organization dedicated to the archaeology of the Near East. ASOR's mission is to initiate, encourage and support research into, and public understanding of, the peoples and cultures of the Near East from the earliest times

- By fostering original research, archaeological excavations, and explorations
- By encouraging scholarship in the basic languages, cultural histories and traditions of the Near Eastern world
- By promoting the educational goals of Near Eastern studies disciplines and advocating high academic standards in teaching and interdisciplinary research
- By maintaining an active program of timely dissemination of research results and conclusions
- By offering educational opportunities in Near Eastern history and archaeology to undergraduates and graduates in North American colleges and universities, and through outreach activities to the general public