

**PACIFIC NORTHWEST REGIONAL CONFERENCE
ON RELIGION AND BIBLICAL STUDIES**

**SPONSORED BY
THE AMERICAN ACADEMY OF RELIGION**



MAY 17-19, 2024

**Pacific Lutheran University
Tacoma, Washington**

WELCOME TO OUR ANNUAL REGIONAL MEETING!

This year we are gathering together at Pacific Lutheran University in Tacoma, Washington, where the Religion Department has graciously agreed to host our community of Religious Studies and Biblical Studies scholars. Historically, the Pacific Northwest Region of the American Academy of Religion has met jointly with the Society of Biblical Literature's regional community. We are privileged to be able to have scholars from both associations continue to contribute to the discourse in our region. The presentations in this year's program feature voices from around our region (Alaska, British Columbia, Idaho, Montana, Oregon, Saskatchewan, and Washington) and beyond. We especially call your attention to the following key events:

Friday Evening Plenary Address

The plenary address by Professor Itohan M. Idumwonyi, Gonzaga University, on "The Woman Called Man: A Lense into Gender Dynamics and the Weight of Inclusivity in African Pentecostalism," will begin on Friday evening at 7:15 pm in the Scandinavian Cultural Center. The address will be preceded by the opportunity to socialize with fellow attendees at our Friday Appetizer Welcome Reception, which will be in Chris Knutzen Hall West from 5:00 until 7:00 pm.

Saturday Lunch and Business Meeting

On Saturday from 12:30 to 1:30 pm we will be holding our region's Annual Business Meeting. We have some important updates to share, as well as a number of key positions to vote on, so we would appreciate the attendance of as many members as possible. Please pick up your pre-ordered lunch and plan on joining us! (Boxed lunches can be ordered as an "Add On" on the Eventbrite site during registration).

Saturday Evening Buffet and Presidential Plenary Address

Join us Saturday evening at 6:00 pm for a (pre-ordered) buffet dinner in the Scandinavian Cultural Center, followed at 7:00 pm by our presidential address by Dr. Ron Clark, "Ministry Informed Academics: Thank You For All You Have Taught Me." (You are welcome to come to the presidential address, even if you don't join us for dinner.)

We want to especially thank the Program Unit Chairs and the Executive Committee for all of their work.

Thank you for your participation and support!

TABLE OF CONTENTS

Meeting Highlights

Campus Map

Plenary Speakers

Program Schedule

First Session (Friday Afternoon)

Plenary Address (Friday Evening)

Second Session (Saturday Morning)

Third Session (Saturday Afternoon)

Presidential Address (Saturday Evening)

Abstracts

Arts, Religion and Social Science Program

Asian and Comparative Studies Program

Hebrew Bible Program

Theology and Philosophy Program

Religion and Society Program

Women and Religion Program

PNW Regional Officers

Program Units: Descriptions and Chairs

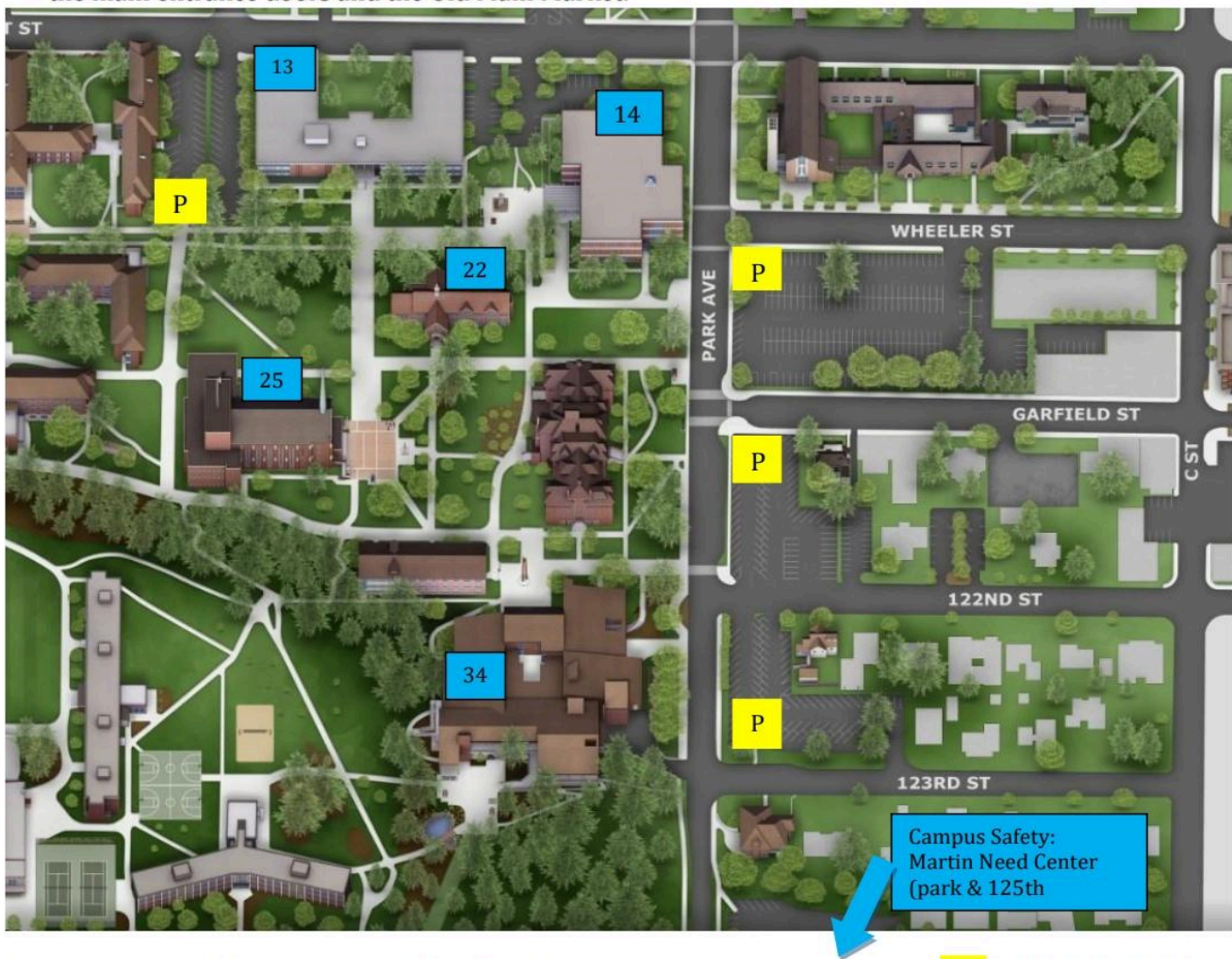
MEETING HIGHLIGHTS

EVENT	LOCATION, DAY, TIME
On-Site Registration	Anderson University Center, Main Floor Lobby Friday, 2:00-5:00 PM Saturday, 8:00-11:00 AM
Coffee Breaks	Grey North, Friday, 2-4:00 PM Saturday, 8-9:30 AM Sunday, 8-9:30 PM
Friday Appetizer Welcome Reception	Anderson University Center, Chris Knutzen Hall West Friday, 5:00-7:00 PM
Plenary Address Dr. Itohan M. Idumwonyi	Anderson University Center, Scandinavian Cultural Center Friday, 7:15 PM
Lunch and Business Meeting	Anderson University Center, Chris Knutzen Hall West Saturday, 12:00-1:30 PM
Saturday Evening Buffet	Anderson University Center, Scandinavian Cultural Center Saturday, 5:00-7:00 PM
Presidential Plenary Address Dr. Ron Clark	Anderson University Center, Scandinavian Cultural Center Saturday, 7:00-9:00 PM
Breakout Discussions and Planning for 2025	Hague Administration Building (Room 200, 204b, 206, 208) Sunday 8:30-11:00 AM

**Pacific Lutheran University: Hospitality Services office
Anderson University Center
12180 Park Ave.
Tacoma, WA 98447
253- 535-7450 (main line)**

- Follow I-5 to Tacoma
- Take Exit 127 (WA 512 East)
- Take Exit for WA-7/Pacific Ave. Head south on Pacific
- Turn right on Garfield St. S.
- Turn left on Park Ave. S.
- Turn left into either of the parking lots: Harstad Lot, University Center lot.
- If these are full head the other directing on Park Ave S. to the library lot on Garfield Street

-The Hospitality Services office is located inside the Anderson University Center (building 34) between the main entrance doors and the Old Main Market.



- Building 13: Hauge Administration (Admin) building
- Building 14: University Library
- Building 22: Xavier building
- Building 25: Karen Hille Phillips Center. Centennial Plaza (Red Square) is outside this building.
- Building 34: Anderson University Center.

P - Parking Lots

PLENARY SPEAKERS



PLENARY ADDRESS

Friday Evening, 7:15 pm

Itohan M. Idumwonyi, Gonzaga University

“The Woman Called Man: A Lens into Gender Dynamics and the Weight of Inclusivity in African Pentecostalism”

When African (Benin) people call a certain woman “man,” they explicitly challenge the traditional norms of gender categorization. It signifies how society socially and culturally frames the perceptions of gender to construct and deconstruct them to suit categorical interests. It is much more fascinating when this ideology is introduced into a space that claims to be egalitarian. The “Woman Called Man” explores the “slippery” interplay between gender inequality and expressive gender identity in African (Benin) Pentecostalism. It is a figurative representation of women who are acknowledged because they embody (not identify) aspects traditionally associated with masculine roles. Women are called men when they challenge the rigid

constraints of gender norms beyond normative categorization. It is important to call the Pentecostal church to embrace the Pentecostal experience to foster new possibilities for gender inclusivity and a more equitable, affirming world that supports authentic human flourishing.

Bio: Itohan M. Idumwonyi is an Assistant Professor of Religious Studies at Gonzaga University, Washington State. She earned her Ph.D. in religious studies from Rice University, Houston. She has authored several works, including the most recent monograph, *Crashed Realities?: Gender Dynamics in Nigerian Pentecostalism* (2023). The pillars of her interdisciplinary scholarship transverse African Religions, African diaspora religions, African Studies, Sociology of religion, African womanist theology, religion, and gender. She is a Smithsonian Global Religions of Africa Speaker.

PRESIDENTIAL ADDRESS

Saturday Evening, 7:00 pm

Ron Clark, 2024 President, PNW Region of the AAR

“Ministry Informed Academics: Thank You For All You Have Taught Me?”



Ron Clark received his Doctorate in Ministry from Harding School of Theology in Memphis. He has been active with the Pacific Northwest Region since 1999 and served in various roles for the Region.

Ron is currently the Co-Director for Agape Community Ministries along with his wife Lori. Together they have conducted Intimate Partner Violence and Sexual Assault trainings throughout the country. Ron serves as an expert Domestic and Sexual Violence witness for Multnomah County and other locations in Oregon and conducted abuse prevention trainings throughout the US, Columbia, Albania, Malawi, and Mexico. He was appointed to a four-year term with the Oregon Sexual Assault Task Force and has served with local abuse and houseless agencies.

Ron was previously the Executive Director for Kairos Church Planting and planted and led the Agape Church of Christ in downtown Portland for 14 years. He has served in ministry since 1986 and teaches adjunct for George Fox University and Lipscomb University. He is the author of numerous books and journal articles addressing abuse in the faith community, Cultural Masculinity, and Biblical studies.

Ron is not completely boring...he has been a wrestling referee for twenty years and loves sports, barbecuing, and being with family and friends.

Ron and Lori have been married since 1987 and have three sons.

2024 PNW CONFERENCE PROGRAM SCHEDULE

FRIDAY AFTERNOON, MAY 17, 2024

First Session (2:00 PM-5:00 PM)

Hebrew Bible (Anderson University Center, Room 133)

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

3:00-3:30 Randolph Bynum, Northwest Nazarene University, (wrbynum@nnu.edu)

“Variants R Us: Evaluating the Textual Variants in the Recently Discovered Fragments of the Minor Prophets Scroll (8HevXIIgr)”

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

4:00-4:30 Abel Sitali, University of Pretoria, (sitali07@gmail.com)

“God’s Word in Human Vessels: From Orality to Literature to Scripture”

4:30-5:00 Scott Starbuck, Gonzaga University, (starbuck@gonzaga.edu)

“Vocal Exegesis REDUX: Psalmic Embodiment as a FYE Pedagogical Strategy”

New Testament and the World of Early Christianity (Hauge Administration Building, Room 200)
Discussion for Power and Authority Publication

Presider: Ron Clark, George Fox University, (rclark@georgefox.edu)

2:00-3:30 Discussion Session for Power and Authority Authors

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

4:00-5:00 Session Continued

Theology & Philosophy of Religion (Hauge Administration Building, Room 206)

Presiders: Gilad Elbom, Oregon State University (gilad.elbom@gmail.com)

Norman Metzler, Concordia University Portland (npjmetzler@gmail.com)

2:00 - 2:45 Gilad Elbom, Oregon State University (gilad.elbom@gmail.com)

“The Hypermasculine God: A Jungian Approach to Divine Individuation”

2:45- 3:30 Norman Metzler, Concordia University Portland (npjmetzler@gmail.com)

“Hyperbole and Apocalyptic in Jesus’ Ministry”

3:30 – 4:00 **BREAK**

4:00 - 4:45 Christopher S. Morrissey, Trinity Western University (Chris.Morrissey@twu.ca)

“Speculative Genesis: Schelling on the Ontological Argument”

FRIDAY EVENING

6:00 - 7:00 **Appetizer Welcome Reception** - Chris Knutzen Hall West (Anderson University Center)

7:15 - 9:00 **Plenary Speaker** - Scandinavian Cultural Center (Anderson University Center)

Itohan M. Idumwonyi, Gonzaga University (idumwonyi@gonzaga.edu)

“The Woman Called Man: A Lens into Gender Dynamics and the Weight of Inclusivity in African Pentecostalism”

SATURDAY MORNING

May 18, 2024

Second Session (9:00-12:00)

Arts, Religion, & Social Science Units - (Hauge Administration Building, Room 101)
Culture, Interpretation, and Identity

Presider: Marcia Webb, Seattle Pacific University (marcia@spu.edu)

9:00-9:30 Grace Blum, (blumg@spu.edu)

“Bridging Faith, Culture and Language: Principles for Faith-infused Culturally and Linguistically Sustaining Pedagogies”

9:30-10:00 Jermaine Ma and Felicia Tran, (jma@theseattleschool.edu)

“Asian American Feminist Pedagogy at the Intersection of Theological and Psychological Education: Lessons From the Classroom”

10:00-10:30 Matt Recla, (matthewrecla@boisestate.edu)

“Creature and Creator: Reexamining Ernest Becker's Attempted Reunification of Science and Religion”

10:30-11:00 **BREAK**

11:00- 11:30 Philmont Bostic, (bostipd@pba.edu)

“Black Church's Matter - The Black Church Finding Space in a Gentrified Context”

11:30-12:00 Octavio Carrasco, (doctavioc@gmail.com)

“The Amerindian Ghost Dance Movement”

Hebrew Bible (Anderson University Center Room 133)
Research Group on Dress, Year 3

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

8:30-9:00 Søren Lorenzen, Bonn University, (s.lorenzen@uni-bonn.de)

“Joseph’s Coat(s) of Many Modalities: Agencies and Ontologies of Clothes in the Joseph Novella”

9:00-9:30 Moshe Rachmuth, Portland State University, (rachmuth@pdx.edu)

“Frozen in Bethlehem: Thoughts on Palestinian Population’s Role in Biblical dress Studies”

9:30-10:00 Allen Hamlin, Trinity College, (Allen.Hamlin.2021@trinitycollegebristol.ac.uk)

“Untangling the Ambiguity of Identity in Joshua 9: Clothing as Multivalent Connecting Device”

10:00-10:30 Rosanne Liebermann, Aarhus University, (rosanne.liebermann@cas.au.dk)

“Scents of Unease: Wearing Fragrance, Wielding Power”

10:30-11:00 **BREAK**

Presider: Jen Jones, McMaster Divinity College, (jonesj13@mcmaster.ca)

11:00-11:30 Selena Billington, Independent Scholar (selena.billington@fitchfamily.org)

“A Biblical Example of Sumptuary Law: Aaron Alone Wears SHA’ATNEZ”

11:30-12:00 Starbuck, Scott, Gonzaga University, (starbuck@gonzaga.edu)

“Performative Dress as the Visual Center of Psalm 45”

Religion and Society (Hauge Administration Building, Room 204b)

Presider: Mari Kim, prism.oracle@gmail.com

11:00-11:30 Bruce Hiebert, University Canada West, (bruce.hiebert@ucanwest.ca)

“Ethics: A neuro-geometric proposal”

11:30-12:00 **Response Discussion and Program Unit Business Meeting**

Theology and Philosophy of Religion (Hauge Administration Building, Room 206)

- Presiders:** Gilad Elbom, Oregon State University (gilad.elbom@gmail.com)
Norman Metzler, Concordia University Portland (npjmetzler@gmail.com)
- 9:00-9:45** Nicholas Boots, University of Calgary (nboots@ucalgary.ca)
“Application of Paul Ricœur’s theory of metaphor in religious conversion”
- 9:45-10:30** Lauryn Stanfield, George Fox University (Lstanfield22@georgefox.edu)
“The Draconic Feminine: Leviathan as a Metaphor for God’s Feminine Rage”
- 10:30-11:00** **BREAK**
- 11:00-11:45** Nicholas Scott-Blakely, Fuller Theological Seminary (nickscottblakely@fuller.edu)
“What is Supersessionism?: Repairing an Unstable Term”

SATURDAY NOON

- 12:00** **Lunch Opens** - (Boxed Lunches Available for Purchase on Eventbrite)
- 12:30-1:30** **PNW Regional Business Meeting** (Chris Knutzen Hall, Anderson University Center)

SATURDAY AFTERNOON

Third Session (2:00-5:30 PM)

Arts, Religion, & Social Science Units (Hauge Administration Building, Room 101)

Healing and Resilience

- Presider:** Octavio Carrasco, Georgia State University (doctavioc@gmail.com)
- 2:00-2:30** Marcia Webb (marcia@spu.edu)
“A Psychology of Guilt and Shame as Depicted in Christ’s Response to Peter’s Denial”
- 2:30-3:00** Constance Scharff (cscharff@sbcglobal.net)
“Improving Mental Health in Non-Western Communities by Including Traditional Healers, Medicine Men, and Shamans in Mental Healthcare Practice”
- 3:00-3:30** Marion Dumont (MarionDumont@gmail.com)

“A Simple Weave”

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

4:00-4:30 Connor Huey (chuey@college.harvard.edu)

“The Making of a New Covenant: Religion during the Clinton Presidency”

Asian and Comparative Studies (Hauge Administration Building, Room 204b)
Korean Buddhism and Sikhs in the Pacific Northwest

Presider: Diana Keuss, Seattle Pacific University (keussd@spu.edu)

2:00-2:45 Jongmyung Kim, Research fellow at Geumgang University (kjm@iks.re.kr)

“The Assembly of Eight Prohibitions in Medieval Korea: Its Philosophical Underpinnings and Implications”

2:45-3:30 Diana Keuss, Seattle Pacific University (keussd@spu.edu)

“Sikh History in the Pacific Northwest: The Global Impact of a Local Movement”

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

New Testament and the World of Early Christianity (Hauge Administration Building, Room 200)
Power and Authority in the Ancient World II

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

2:00-2:30 Daniel Christensen (danielchristensen@fuller.edu)

“Receiving Power, Trading Authority: Differentiating the Transactional Capabilities of δύναμις and ἐξουσία in Acts.”

2:30-3:00 Amy Donaldson (amy.m.donaldson@gmail.com)

“A Pedagogical Look at The Chosen: Engaging the Popular TV Series as a Tool for Biblical Literacy.”

3:00-3:30 Ron Clark (rclark@georgefox.edu)

“Be Involved in Your Families: Family Leadership as a Model for Congregational Leadership in the Early Christian Church.”

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

Virtual Session

- 4:30-5:00** Ralph Korner (Ralph.Korner@taylor-edu.ca)
“Redescribing Paul’s Jewish Soteriology: Salvation for non-Jesus Following Abrahamic-Faith Jews?”
- 5:00-5:45** **Program Unit Business Meeting**

Theology & Philosophy of Religion (Hauge Administration Building, Room 206)

- Presiders:** Gilad Elbom, Oregon State University (gilad.elbom@gmail.com)
Norman Metzler, Concordia University Portland (npjmetzler@gmail.com)
- 2:00-2:45** Bruce Hiebert, University of Canada West (Bruce.hiebert@ucanwest.ca)
“Neuroscience & Free Will: Sopolsky, Mitchell, and the Construction of Meaning”
- 2:45 - 3:30** Barry Morris, Ecumenical Minister Vancouver BC (bkmorris59@hotmail.com)
“Biography as Theology in the Service of Remembering Faithfully Forward via the Niebuhrs”
- 3:30** **BREAK**
- 4:00 - 4:45** Scott Ables, Oregon State University (scott.ables@gmail.com)
“Making Room for the Disabled in John of Damascus”
- 5:00 - 5:30** **Program Unit Business Meeting**

Women and Religion (Anderson University Center Room 133)

Women Behaving as they Ought

- Presider:** Kristen Daley Mosier, Garrett-Evangelical Theological Seminary (kdaleymosier@pm.me)
- 2:00-2:30** L Heidenreich, Washington State University (Lheidenr@wsu.edu)
“When Faith Met Action: Incarceration and Incarnation at the Fresno County Jail.”
- 2:30-3:00** Mary-Antoinette Smith, Seattle University, (masmith@seattleu.edu)
“Her Fierce Faith: Contextualizing Ellen Tarry as a Catholic Convert and Foremother of Black Lives Matter Activism.”
- 3:00-3:30** Jennifer McFarlane-Harris, Seattle Pacific University (mcfarlanehaj@spu.edu)

“Becoming Prophetic Readers: Theorizing Genre and Theology in Julia A. J. Foote’s A Brand Plucked from the Fire (1879).”

- 3:30-4:00** **BREAK**
- 4:00-4:30** Follow up conversation
- 4:30-5:00** **Program Unit Business Meeting**

SATURDAY EVENING

- 5:00 - 7:00** **Banquet in the Scandinavian Cultural Center** (Tickets available for purchase on Eventbrite)
- 7:00 - 9:00** **Presidential Address - Ron Clark, 2024 President of the Pacific Northwest Region**
- “Ministry Informed Academics: Thank You For All You Have Taught Me?”*

SUNDAY MORNING, MAY 19, 2024

- 8:00- 9:30** Coffee Gathering and Planning for Next Year (Grey North)

ARTS, RELIGION & SOCIAL SCIENCE ABSTRACTS

Grace Blum, blumg@spu.edu

“Bridging Faith, Culture and Language: Principles for Faith-infused Culturally and Linguistically Sustaining Pedagogies”

Culturally Relevant/Responsive Teaching (Gay, 2002, 2010; Ladson-Billings, 1995, 2021), along with Culturally and Linguistically Sustaining Pedagogies (Paris, 2012; Paris and Alim, 2021), have long been recognized as effective approaches for addressing the diverse needs of the growing culturally and linguistically diverse K-12 student population. However, few scholars have examined the confluence of faith, culture, and language in education as a foundation for teaching in culturally and linguistically sustaining ways. This paper explores how the Christian faith supports the adoption of these pedagogies, highlighting the role of Translanguaging as both a theoretical stance and a pedagogical approach for future educators. It builds on key academic contributions, including the works of Lucas and Villegas on Linguistically Responsive Teaching and Django Paris on Culturally Sustaining Pedagogies, alongside Biblical references to underscore the importance of these methodologies.

The intersection of Christian values with culturally and linguistically sustaining pedagogies, embodied in the practice of Translanguaging, offers a framework for future teachers to foster more inclusive and positive educational settings. This synthesis serves as a guide for a faith-based approach to educating students from diverse cultural and linguistic backgrounds and supports pedagogies that honor and embrace linguistic and cultural plurality.

Jermaine Ma and Felicia Tran, jma@theseattleschool.edu

“Asian American Feminist Pedagogy at the Intersection of Theological and Psychological Education Lessons From the Classroom”

The evolving reality of theological education is no longer situated within a traditional field of theology nor is it taught by disciplinary theologians. Instead, it holds the responsibility for relevant integration with other subject matters. The Seattle School of Theology and Psychology (TSS) is a small predominantly white and (progressive) evangelical accredited seminary and graduate school (by the Association of Theological Schools, Council of Higher Education Accreditation, Northwest Commission on Colleges and Universities). TSS's student body is over 90% Counseling Psychology master's students who intend to enter clinical settings as mental health practitioners across the country, but it does not have a CACREP (Council for Accreditation of Counseling and Related Educational Programs) certified counseling education program which is required for many state licensure processes (WA does not require this). The intention of the graduate school is to provide every student with, both, a Christian theological education and a psychological education regardless of major. Thus, proportionally speaking, counseling psychology degree graduates become the primary disseminators of Christian theologies from TSS, arguably intentionally so. This offers the instructors and students of TSS a unique opportunity to both problematize and redefine the enactment of theological education that is applied in non-religious fields, like counseling psychology. This integrative training relies on a Christian interdisciplinary instructional team that designs and delivers a practitioner-focused curriculum attempting to cover the diversity of intersectional human experiences with theological and psychological frames.

As a visiting interdisciplinary faculty, Jermaine, and as a previous Theology and Culture master's student, Felicia, of TSS, we contribute scholarship toward an Asian American feminist pedagogy for interdisciplinary theological education through critical autoethnography. The elective theology and culture course, “Narrative, Identity & Asian American Experiences” (taught by Jermaine and taken by Felicia) is the context for the reflexive reflections. These are done independently and in dialogue with special attention to the classroom experience and impacts to and from TSS at large. Utilizing Asian American Studies and feminist approaches in our critical autoethnographies, we articulate

culturally-responsive pedagogical expressions of hospitality, flexibility, and self-discovery. These allow for multidimensional ways of critically understanding identity while holding the nuance of unknowability and resisting objectivism in the shifting landscape of Christian theological and psychological education for both instructors and students. We build upon the work of Asian American and feminist scholars and teachers to construct an Asian American feminist pedagogy at the intersection of theological and psychological education.

Matt Recla, matthewrecla@boisestate.edu

“Creature and Creator: Reexamining Ernest Becker's Attempted Reunification of Science and Religion”

The works of cultural anthropologist Ernest Becker advocate a bold disciplinary reunification in order to develop a "science of man" that answers "What makes people do what they do?" Unusually, theology represented the pinnacle of this reunification. He wanted to align religion and the sciences, believing that this was the best way for humanity to understand, individually, and socially, an existential and moral purpose.

Becker's "God" is uniquely generated from the bottom-up. In other words, he doesn't—at least explicitly in his works—start with a conception of god and then establish humanity's relationship with the divine; rather, he develops a compelling picture of humanity as paradoxically both god and animal and intuits that this paradoxical combination must be created. From this establishment of humans as "creatures," he then concludes there must be a Creator. This Creator or creative force appears as a necessity for humankind to be able to elevate itself beyond the individual and cultural myths we construct to deny our mortality.

Becker's scholarly attempts to unite science and religion are worth reexamination. The theological aspect of his work has been largely ignored for the last three decades, and the overall value of his work has arguably suffered as a result. His general concept of a Creator was insufficient for most theologians; on the other hand, social scientists have dismissed or ignored his call for the reintegration of theology. However, Becker's Creator needs to be assessed with seriousness in the context of his assessment of the human condition.

Philmont Bostic, hostipd@pba.edu

“Black Church's Matter- The Black Church Finding Space in a Gentrified Context”

The black church has been a staple in the local community. However, gentrification has forced many black churches to close or to see dwindling membership as members die off and families are displaced. Many houses promote Black Lives Matter, while there is a dwindling of black lives in the neighborhood. The work will explore the theological issues of gentrification in serving a changing community by exploring practical theological methods in a local congregation in the Central District neighborhood in Seattle, WA.

Octavio Carrasco, doctavioc@gmail.com

“The Amerindian Ghost Dance Movement”

The Amerindian Ghost Dance Movement has had cultural, spiritual, and political relevance over the past 150 years. Drawing from spirit dances of the past, this movement responded to changing realities while providing a space of cultural continuity and resistance for indigenous people. The Ghost Dance arose in a context of disease, broken treaties and a governmental effort to eradicate the indigenous way of life. In its inception, it functioned as an effort to protect and sustain

the culture and the community against annihilation. Rather than being understood as a cultural tradition of hope and sustained existence in the face of purposeful annihilation the Ghost Dance is most often associated with the massacre at Wounded Knee in 1891. Yet its origins and indeed the practice of the Ghost Dance is more widespread, complicated, and contextual. Drawing on this history and context, this project argues that the Ghost Dance example provides us with the need for an alternative definition of Religion: an Ethno-historical cultural process. Here we will explore the Ghost Dance's origins, application, and legacy while keeping in mind the implications of ritual action as a space for religious resistance in the face of historical structures of dehumanization.

Marcia Webb, marcia@spu.edu

“A Psychology of Guilt and Shame as Depicted in Christ's Response to Peter's Denial”

The role of guilt as part of our fallen human nature has long been assumed in Christian theology. More recently, scholars have also placed emphasis on the human experience of shame. In this paper, I consider shame and guilt from the perspective of psychological theorists such as Helen Lewis. I also review the empirically validated distinctions between shame and guilt as demonstrated, for example, in June Tangney's research. This psychological theory and research is compared to various biblical passages surrounding the atoning work of Christ. As a specific example of Christ's transforming influence regarding human shame, narratives describing his interactions with the apostle Peter will be discussed.

Constance Scharff, cscharff@sbcglobal.net

“Improving Mental Health in Non-Western Communities by Including Traditional Healers, Medicine Men, and Shamans in Mental Healthcare Practice”

Marginalized groups have been pushed to and kept at the edges of society through overt aggressive actions and subtle forms of governmental, economic, and social control. Further, global problems such as climate change and conflict can create or exacerbate mental health issues for entire communities. Mental healthcare providers and community groups often need support both to treat the outcomes of these issues and to unravel a system that perpetuates these ills.

In this presentation, we will look at two separate but related issues: finding allies among and support from researchers and scholars who can show the efficacy and validity of non-Western ontologies and spiritual practices that address mental health; and promoting the inclusion of traditional healers, medicine men, and shamans in mental healthcare practice. While the former is a more obvious resource, the latter is a key requirement for illustrating to government and other agencies that resources for “alternative,” “complementary,” “indigenous,” or “decolonized” mental health practices are indeed resources well-spent.

By the end of this session, we will have begun creating a resource map to help scholars understand their role in providing research to support practitioners and organizations as they find allies and resources to radically change the face of mental health treatment and provide more effective, culturally sensitive resources to those desiring healing and growth.

Marion Dumont, MarionDumont@gmail.com

“A Simple Weave”

This presentation is of a fiber art piece created as an aid to understanding the physical and spiritual structure of a human being and the material spheres of planet Earth. It was inspired by my study of the writings by Russian physicist and healer Nicolai Levashov.

“The spirit (or soul) comprises a system of bodies which living matter evolves in the process of adapting to the environment. By truly understanding the spirit, we hold the key to grasping a host of natural phenomena—conception, death, transformation, clinical death, multiple personality, psychic dysfunction and many others. Each body of the spirit is a structural copy of the physical body on a corresponding planetary level.”

The image illustrate the physical and spiritual structure of a human being, including physical, etheric, astral, first mental, second mental, third mental and fourth mental bodies. Figure 12 shows the six material spheres.

Connor Huey, chuey@college.harvard.edu

“The Making of a New Covenant: Religion during the Clinton Presidency”

My research examines the role of religion in shaping the political priorities and rhetoric of President Bill Clinton during the 1990s. Historiography on the role of Christianity during the Clinton presidency generally falls within competing schools of thought. Some have advanced an idealist historical interpretation of the role of Christianity during Clinton’s presidency, arguing that Clinton’s incorporation of religious themes in his political priorities and rhetoric, principally through the platform of the “New Covenant,” reflected personal religious conviction on Clinton’s part. By contrast, others have advanced a more materialist historical interpretation that Clinton’s use of religion in his politics was motivated by more pragmatic reasons such as currying favor with a larger segment of the American electorate to position the Democratic Party as a more moderate, viable, and electable party in American politics. My research contributes to the historiography by providing an idealist examination of Clinton’s use of religious rhetoric and themes throughout his presidency, arguing that Clinton’s use of the New Covenant and similar religious rhetoric reflected the influence of his longstanding Christian faith, although his relationship with Christianity is a complicated one in which Christian ideals often utilized for politically expedient purposes. During his first campaign for president and his first term in office, religion through the New Covenant featured prominently as part of Clinton’s platform. However, while primarily driven by personal conviction, Clinton’s incorporation of religious rhetoric and themes also served a materialist political purpose in which Clinton sought to replicate the success of the Christian Right Moral Majority of the 1980s and garner political support among a larger proportion of Americans in line with his moderate Democratic Leadership Council politics. This materialist nature of Clinton’s use of religion in politics is further driven by Clinton’s phasing out of the New Covenant as a guiding platform during his second term, reflecting the rapidly accelerating decline of religiosity during the 1990s. However, while the rhetoric of the New Covenant largely disappeared during the latter half of Clinton’s presidency, the ideals that comprised the New Covenant remained strongly present in his legislative agenda, with speeches pertaining to policies such as welfare reform retaining distinctly religious undertones. Furthermore, I illustrate how Clinton’s use of religion reflected a longstanding tradition of synthesizing themes of American exceptionalism and Christianity descending from John Winthrop’s “City upon a Hill” sermon.

ASIAN AND COMPARATIVE STUDIES ABSTRACTS

Jongmyung Kim, Research fellow at Geumgang University, kjm@iks.re.kr

“The Assembly of Eight Prohibitions in Medieval Korea: Its Philosophical Underpinnings and Implications”

Buddhist rituals have played a pivotal role in the evolution and global dissemination of Buddhism. Despite their profound significance, scholarly exploration of this subject has been somewhat limited. Notably, medieval Korea (918-1392) witnessed a proliferation of Buddhist rituals unmatched even in China or Japan. Some of these rituals were unique to Korea, blending Buddhist teachings with indigenous customs and enjoying royal patronage. This paper delves into the philosophical foundations and broader implications of one such ritual: the Assembly of Eight Prohibitions (P’algwan-hoe). Held annually at the national level from the tenth to the fourteenth century, this ritual was central to the regulation of proper actions among practitioners. The Assembly of Eight Prohibitions focused primarily on Buddhist

precepts and ancestor worship, embodying a unique synthesis of spiritual and cultural elements. Through a detailed analysis of its contents and procedures, this study aims to critically examine the dynamic relationship between the state and the Assembly, reassess existing research, propose new perspectives, and illuminate its philosophical background and significance. Leveraging literary analysis methods, this paper will explore Buddhist texts, historical records, anthologies, and epitaphs to shed light on the transformative nature of philosophical concepts embodied in the Assembly of Eight Prohibitions. By elucidating the intricate interplay between philosophical ideas and practical rituals, this research seeks to deepen our understanding of how these concepts were adapted to specific socio-political agendas. Ultimately, it aims to contribute to a nuanced comprehension of the cultural and intellectual dynamics of medieval Korea, particularly regarding the role of Buddhism in shaping societal norms and values.

Diana Keuss, Seattle Pacific University, keussd@spu.edu,

“Sikh History in the Pacific Northwest: The Global Impact of a Local Movement”

As the co-PI for a Teaching Primary Sources Western Region grant underwritten by the Library of Congress housed at Seattle Pacific University, I am working with our team to train K-12 History and Social Studies teachers in using the Library of Congress database to augment their curricula with primary source materials. We are developing a series of ‘hidden history’ lessons tailored to various grade levels and will use Library of Congress primary source materials alongside history and social studies literacy targets which will be delivered for Continuing Education credits to teachers in the Everett and King County School Districts. Part of this research includes highlighting the religiously affiliated Sikh community in the PNW and showcasing their South Asian identity and the far-reaching global influence of their Northwest heritage.

The Sikh communities of the Pacific Northwest today emerged in the 1970’s as immigration restrictions against Asian and South Asian groups in the United States were lifted. But Sikhs along with other South Asian groups had migrated to the West Coast to work the lumber, farming, and cannery industries in Vancouver, BC, and southwards into Washington – Bellingham, Anacortes, Everett, Seattle – as early as 1906 (Ogden, OHQ 167). In 1907, agitation partially tied to the organized efforts of the Asiatic Exclusion League (AEL) set off anti-Asian race riots from Bellingham, WA to San Francisco, CA, culminating in the expulsion of communities from Vancouver, BC and various mill towns in Washington. South Asians moved on to lumber jobs in Astoria, OR, where the AEL wielded less influence, and other townships up the Columbia River while others continued south to California to farm. The combined experience of subjugation by British colonialism that drove them from India to seek new economic opportunity and the racial discrimination and violence they encountered in America ignited discussion groups in Astoria, OR, comprised of South Asian laborers and “exiled radical intellectuals” (Ogden, OHQ 168). They reasoned that as long as Britain ruled India, they would be regarded as “coolies” and undesirables anywhere they travelled in the world, so they conceived of a political movement – named “Ghadar,” Urdu for ‘rebellion’ – which aimed at overthrowing the British Colonial rule in India. The Ghadarite Movement itself was ultimately unable to topple British colonial rule, but its influence on the eventual self-rule of India has been under-valued (Jain, Ogden, Santanu Das, and others).

HEBREW BIBLE ABSTRACTS

Randolph Bynum, Northwest Nazarene University, wrbynum@nnu.edu

“Variants R Us: Evaluating the Textual Variants in the Recently Discovered Fragments of the Minor Prophets Scroll (8HevXIIgr)”

Recently discovered fragments of the Minor Prophets Scroll (8HevXIIgr aka “R”) reveal significant variants from the LXX text. An analysis of these fragments and their variants reveals that they exemplify three characteristics of the larger corpus of the MPS: 1) seeking greater literal conformity to the emerging proto-MT; 2) replacing a LXX word by a synonymous word that seemed more appropriate to the revisionist; 3) suggesting a potentially variant Hebrew Vorlage. In addition, two of the four variants indicate a deliberate change on the part of the revisionist as an exegetical imbedded commentary in a call for social justice.

Abel Sitali, University of Pretoria, sitali07@gmail.com

"God's Word in Human Vessels: From Orality to Literature to Scripture"

When a wave of Israelites returned from the Babylonian exile to Judah, there was nothing known as “Bible” at the time. Ezra, a Scribe, gathered all the mosaic traditions which at the time were in the form of oral stories, and fragments of scrolls and manuscripts into one document which came to be known as the Pentateuch. To this initial corpus of the biblical text was subsequently added the Prophets and the writings.

The text of the Hebrew Bible is a collection of ancient diverse writings that were composed over hundreds of years by different cultural groups of people who then bound them into individual scrolls. It was only much later that these scrolls were composed into a single volume that we now call the Hebrew Bible. The foregoing is an oversimplification of how the Bible came into existence. A study of this kind would therefore not be complete until the transition from oral religious stories, songs, poetry, and sacred tales, to literature, and then to Scripture is delineated. The study shall therefore attempt to track how the textual transmission from orality, to literature, and ultimately to Scripture unfolded.

Considering that the biblical text was born out of a common cultural heritage, the study shall attempt to describe how what may have originally begun as mere secular songs, myths, legends, and tales from which people learnt moral lessons ended up finding their way into the Bible. Biblical books such as Psalms and Song of Songs among others, are depositories of some of these songs and stories. By all accounts, the ancients did not know that the material they exchanged inter-culturally and held in common would someday become sacred Scripture. The study shall conclude with a statement on how the findings from the discovery of the Dead Sea Scrolls contribute to our understanding of the transmission of the biblical text. Thus, the biblical text-types discovered at Qumran shall be compared and contrasted against those discovered in the Judean desert away from Qumran which includes the Masoretic text (MT), upon which the current Hebrew Bible was founded. Moreover, through the preserved otherwise corrupt texts such as 1 Samuel 13 still extant in the MT, it shall be argued that the Bible is indeed God’s Word in human vessels.

Scott Starbuck, Gonzaga University, starbuck@gonzaga.edu

“Vocal Exegesis REDUX: Psalmic Embodiment as a FYE Pedagogical Strategy”

In 1891, C. Wesley Emerson wrote “The scriptures address themselves to the entire man [sic], touching and quickening every part of his [sic] essential being,” in *Pulpit Bible Reading: A Study in Vocal Exegesis or the Art of Sacred Reading*. Over a century later, “vocal exegesis” of the psalms was reintroduced into the First Year Experience classroom at Gonzaga University to build new neural pathways of intrapersonal and interpersonal connection. Rather than being a pedagogy of “right reading,” vocal exegesis encourages the exploration of authentic embodiments of the psalms through attention to the poetic created and shared worlds, tensiveness, poetic multivalence, and ambiguity, as well as the traditional exegetical awareness of the three worlds of the text.

The goal of this high-impact practice is to foster increased student metacognition, engagement with the “other,” full-bodied creative vulnerability, and the discovery of a collegial learning environment for constructive engagement. The

target cohort for this approach is first-semester college students of slight, if any, familiarity with the Psalms. This particular course has been offered to more students than any other First Year Seminar at Gonzaga University.

Although this course is offered through the Religious Studies Department, it is not aimed only at students of a particular faith tradition, or any faith tradition for that matter. This presentation will explain the stairstep logic of the course development, the learning outcomes for the course, the technology used for the running of the course, the specific readings and high-impact assignments. In addition, the syllabus with course material links will be provided for participants, as well as a student embodiment example.

Søren Lorenzen, Bonn University, s.lorenzen@uni-bonn.de

“Joseph’s Coat(s) of Many Modalities: Agencies and Ontologies of Clothes in the Joseph Novella”

Clothing is a key motif in the Joseph novella. Previous scholarship has emphasized how Joseph’s various coat-shifts accompany the reversals he experiences within the narrative and how they signify a change in the protagonist’s social status. This paper will widen the lens and explore the different modalities of Joseph’s coats by examining their functions and how they are entangled with various human and non-human actors, not simply Joseph. Utilizing a three-fold lens inspired by Actor-Network theory (Latour), enactivism (Mol), and multimodality, the material agency of the various coats and how they affect their bearer and perceivers will be analyzed. Finally, the narrative arc that begins with Joseph’s reception of a special coat by his father (Gen. 37:3) and ends with his ability to give coats to his brothers (Gen. 45:22) will be clarified in light of the coats’ material agency.

Moshe Rachmuth, Portland State University, rachmuth@pdx.edu

“Frozen in Bethlehem: Thoughts on Palestinian Population’s Role in Biblical dress Studies”

In my previous presentation to this group, I argued that literary reasons support a forgotten reading of Ruth 3:15. That forgotten reading, done by Moshe Katz in 1936, was based on Katz’s knowledge of Palestinian Bethlahm’s dialect. Katz hypothesized that Bethlahm’s term for a woman’s headdress preserved a term used by Israelites in Bethlehem in Biblical times. In the current essay, following the work of archaeologists Raphael Greenberg and Yanis Hamilakis, I explore the political implications of treating the indigenous population as if it were a “frozen” copy of an ancient culture. Following the terminology of Greenberg and Hamilakis, as well as earlier work by Michael Herzfeld, I look at the colonialist aspects of the reception of Biblical texts in this manner.

While the first part, presented in 2022 and 2023, speculated about the artifact, and mentifact in the story of Ruth, this second part looks at the artifacts in later representations of Ruth the Moabite. Looking closely at the history of painting of Ruth from the 1600s to the early 1900s, This essay shows how Ruth was at times depicted as a local and contemporary of the artist, at others as a fantasy about the Orient, and in others still, as an expression of contemporary understanding of what was the reality in the Levant. The latter, in turn, served to justify the Jewish immigration to the Holy Land by showing the possibility of Biblical characters, including Ruth, living in the land in traditional roles, a harvester in the case of Ruth.

In the last part, the essay seeks a second way of seeing the indigenous population of Palestine and Israel. The first way was seeing Palestinians as people who—through their dialects, dress, and traditions —“prove” the pre-existence of Jewish culture. The second way has to do with abandoning the perception of contemporary Palestinians as a fossil that reveals the original meaning of the Biblical story. Instead, the second way has to do with looking simultaneously at the appearance of the same mentifact in different religions.

Allen Hamlin, Trinity College, Allen.Hamlin.2021@trinitycollegebristol.ac.uk

“Untangling the Ambiguity of Identity in Joshua 9: Clothing as Multivalent Connecting Device”

While the connection between clothing and identity in BH narrative has been readily affirmed in recent scholarship, this connection has been largely overlooked in the book of Joshua. In this paper, I will argue that the clothing references in the account of the Gibeonite episode in Josh 9 serve to resolve the ambiguity of the Gibeonites' characterization and portray them as a robust foil for Israel's own national reflection.

Across three threads, the clothing references develop the narrator's portrayal of the Gibeonites as humble servants in the immediate pericope, they continue the trope in the book of Joshua of evolution of identity found in Rahab, Joshua, and Achan (each of which feature their own engagement with textiles), and finally, establish intertextual connections to Deuteronomy to elevate the evolution of identity trope from individualistic concerns to national ones. In so doing, revealed is a primary concern—not with the fate of the native Canaanite peoples—but rather with the quality of Israel's own identity as a faithful, YHWH-following people.

Joshua 9 thus provides to the Israelite people as a whole both a warning regarding the potential course of their own behavior, and instruction (or reminder) for their ongoing campaign in the land. We will thus see that the clothing language in Josh 9 functions as a multivalent connecting device, operating at various layers of context: its immediate narrational surroundings; the larger flow of the book of Joshua; and in dialogue with the Pentateuch. Taken together, these multivalent connections fostered by clothing language provide a refreshed and robust understanding of the Gibeonites and the identity concerns found in Josh 9.

Rosanne Liebermann, Aarhus University, rosanne.liebermann@cas.au.dk

“Scents of Unease: Wearing Fragrance, Wielding Power”

Three passages in the Hebrew Bible (Isa 57:6-10; Ezek 23:40-42; and Prov 7:6-20) describe scenes of adultery in which female characters use scent as a means of attracting illicit male lovers. The implication is that their use of this form of dress makes their sexual infidelity all the worse. But the existing scholarship has not examined the scent items mentioned in these contexts to understand why biblical writers may have chosen to evoke them. I argue that when the fragrant things (myrrh, aloes, cinnamon, incense, oil, and perfume) are examined as materials that had certain qualities and meanings in their social worlds, new insights are revealed concerning their function in these biblical texts. The exotic spices mentioned or used to make scent products like incense, anointing oil, and perfume are associated with masculinity due to their connections to long-distance trade, kingship, and YHWH's priesthood. Moreover, biblical writers were aware of the nature of the sense of smell as having a powerful, unmediated effect on the perceiver and as being intimately connected to sensuality and memory. This means that the mention of scent products typically associated with the worship of YHWH in his temple or the celebration of marriage would have prompted readers to remember the intended use of these products within the parameters of exclusive relationships. I therefore argue that all three passages that mention the female use of scent in scenes of adultery do so to problematize the independent employment by women of a potent and valuable form of dress intended—by men—for use in a different context, thereby adding to the women's transgression.

Selena Billington, Independent Scholar, selena.billington@fitchfamily.org

“A Biblical Example of Sumptuary Law: Aaron Alone Wears *SHA'ATNEZ*”

The Hebrew Bible contains several commandments and/or divine instructions legislating dress. One is the prohibition against the wearing of garments made of a mixture of materials (kil'ayim ša'aṭnēz; Lev. 19:19), and in particular against wearing garments made of a mixture (ša'aṭnēz) of wool and linen (Deut. 22:11). Another example of a requirement about

dress is the LORD's instruction in Exod. 28 that Aaron should wear garments, at his consecration as high priest, made of *tēkēlet*, *'argāmān*, and *tôla'at šānî* together with linen; i.e., that Aaron should wear garments of *ša'aṭnēz*. Taken together, these two examples mandate that Aaron, and Aaron alone, wears *ša'aṭnēz*. In legal parlance, this is an example of so-called "sumptuary law." Especially, it is an example of the subcategory of sumptuary law that is related to dress—those laws which either forbid or prescribe the wearing of specific styles by specific classes of persons. Legislation about clothing predominates sumptuary law in hierarchical societies throughout history.

In this paper, I: (1) review the nature of sumptuary law and provide early examples from Greece, Persia, and Rome; (2) demonstrate that the phrase "*tēkēlet*, *'argāmān*, and *tôla'at šānî*" necessarily refers to dyed wool; (3) review the few archaeological examples of *ša'aṭnēz* textiles from the southern Levant; (4) develop the proposal that Exod. 28 and Deut. 22:11 together constitute an example of sumptuary law; and (5) explore the ramifications that arise from the recognition of Exod. 28 and Deut. 22:11 together as a biblical example of a sumptuary law.

Starbuck, Scott, Gonzaga University, starbuck@gonzaga.edu

"Performative Dress as the Visual Center of Psalm 45"

Psalm 45 is unique among the songs of the Psalter in that it is a hymn glorifying a human being. Equally odd for the psalter, although intelligible within the ancient Near East, 1 is a celebration of the human being, the human king, as divine. Setting the psalm further apart from the remainder of the collection is the suspicion among many interpreters that it represents, or at least refers to, a wedding ceremony. Despite significant scholarly attention to Psalm 45, much of its artistic vision and ideological power remains diffused and elusive to commentators. As such, scholars tend to import framing assumptions to make sense of the psalm, often pressing the psalm into preconceived notions of Zion theology, royal ideology, or ancient matrimony.

Ironically, the most striking elements of the text, its references to dress, have not been pursued as the obvious clues to unlock the performative claims of the psalm. This study attempts to fill this interpretive lacuna through a type of visual exegesis of Ps 45 with special attention to its dress cues. In Ps 45, male and female actors are told to dress themselves with clothing, scent, and object adornment, all of which signal a performative connection with deeper ontologies of beauty, justice, truth, martial efficacy, and international cohesion.

THEOLOGY AND PHILOSOPHY ABSTRACTS

Gilad Elbom, Oregon State University, gilad.elbom@gmail.com

"The Hypermasculine God: A Jungian Approach to Divine Individuation"

Approached from Jungian perspectives, biblical cosmologies and adjacent textual expansions, especially the interpretive traditions of rabbinic and kabbalistic literature, tell the story of a male God who, like the humanity that he creates, must undergo a process of individuation: a psychological journey from fragmentation to integration. Throughout this journey, God will connect with his anima—his feminine soul—and befriend his shadow: his dark, destructive, violent side. He will learn to access repressed content, examine it with honesty, and aspire to self-awareness. He will try to restrain the harmful aspects of his shadow and incorporate its potentially constructive forces into his conscious self. He will fail and try again. Such a journey, even if only partially unsuccessful, is a worthy attempt to outgrow the identity of an unconscious archetype and become a unique, differentiated, individuated being. Instrumental to this journey are the human characters who interact with God, especially in the early narratives of Genesis, and who often serve as his unofficial analysts: Adam, Eve, Cain, and—to a large extent—the devout reader. As an embodiment of the divine anima, Eve displays certain desires that God does not allow himself to express. In many cases, the repression of such desires leads to a violent eruption.

In response to the call of the anima, God reacts—or, more accurately, overreacts—with an outburst of condemnation, sentencing Adam and Eve to deportation, hard labor, and death. The disproportionate nature of these punishments testifies to the extent of his anxiety. He denounces what he perceives as a disgraceful loss of control because that is what he fears the most. From a divine point of view, Adam and Eve, who embrace their lack of self-restraint, must be severely castigated. Paradoxically, this explosion of divine anger is an extreme example of uncontrolled emotions: a trait which God associates with effeminacy. According to Jung, it is precisely the typical he-man who is most at the mercy of his feminine feelings ("Mind and Earth," *CW* 10, par. 79). Forcing the hypermasculine God to accept his feminine side, the Kabbalah depicts the divine system as an interplay of female and male constituents. The primary meaning of the kabbalistic notion of *tikkun*, therefore, is not the repair of the world but the rectification of God.

Norman Metzler, Concordia University Portland, npjmetzler@gmail.com

“Hyperbole and Apocalyptic in Jesus’ Ministry

Jesus often used hyperbolic rhetoric as part of his preaching and teaching ministry, to get the attention of his hearers and ultimately to bring them to repentance and faith in his gift of salvation in the coming kingdom of God. Jesus used such hyperbolic apocalyptic imagery particularly when addressing the Jewish religious leaders who were opposing his Gospel and seeking to get rid of him. While there are various New Testament passages that record Jesus’ threats of endless torment for those resisting his message, there are also many passages that

appear to include literally all of humanity in the saving work of Christ. These two types of passages present an inescapable conflict for Christian theology, if interpreted literally. Did the Messiah actually save only some people and condemn most of humanity to endless torment in hell, or did his sacrificial death and resurrection reveal God’s plan of salvation for all people? Most traditional Christian theology has interpreted those biblical references that limit salvation to believers in Christ and assign most people to eternal condemnation as literal predictions by Jesus of the destiny of the human race. This necessarily means that popular Christian theology has interpreted those passages that appear to include all humanity in the gift of salvation through Christ as hypothetical and figurative, not to be taken as literal predictions by Jesus, despite their seemingly straightforward affirmative style.

Contrary to the traditional and popular Christian interpretation of these two types of passages, we propose that the passages limiting salvation to a minority of humanity and consigning most people to eternal torment in hell are actually to be interpreted as hyperbolic rhetoric rather than literal predictions. We conclude that Jesus used such exaggerated apocalyptic speech, common within Judaism at that time, to move his enemies toward repentance and faith. In light of the universal scope of his saving work asserted in so many biblical references, we hold that they could not have been intended as literal predictions of the eternal destiny of most people. Conversely, we propose that the numerous passages including all people in God’s gift of salvation are indeed intended by Jesus and the New Testament to be understood literally, revealing God’s gracious plan and purpose for all people through his Son.

Christopher S. Morrissey, Trinity Western University, Chris.Morrissey@twu.ca
“Speculative Genesis: Schelling on the Ontological Argument”

F.W.J. Schelling critiques the natural theology of scholastic metaphysics by noting the separation between what is known on the basis of nature and what is known on the basis of revelation. Nature can be used to demonstrate the immaterial nature of the human soul and also the existence of God. But revelation is required to know in detail the nature of God’s attributes. Therefore, Schelling argues that natural theology’s cosmological arguments (such as Aquinas’s Five Ways) covertly presuppose definitions from revelation about the equivalence of the arguments’ conclusions with a transcendent existent. On the other hand, ontological arguments (such as those of Anselm and Descartes), if rightly understood, at least achieve a breakthrough to the first principle of philosophy, whereby philosophy can be freed from the imposed authority of revealed religion. Schelling argues that this first principle is the idea of a pure, blind actuality. Natural theology usually

concludes with such a necessary being, but this paper demonstrates how Schelling shows such a being is not the God of revealed religion, but nonetheless a precondition for a speculative reconstruction of the genesis of such a God, whereby God freely becomes God by transcending unconscious necessity with his acts of personality.

Nick Boots, University of Calgary, nboots@ucalgary.ca, “Application of Paul Ricoeur’s Theory of Metaphor in Religious Conversion”

In my paper, I will analyze how Paul Ricoeur's theories of hermeneutics can enhance the understanding of religious conversion, particularly in the case of the Great White Brotherhood cult (no relationship to the Ku Klux Klan). In the first section, I will briefly give background on Ricoeur and his placement within hermeneutics and introduce the cult of the Great White Brotherhood (GWB). GWB was the earliest domestic doomsday mega-cult in the post-USSR territories. The ideology was a mixture of New Age Christian ideas and Eastern religious practices. Two charismatic leaders headed the cult: Yuri Krivonogov was considered the cult's mastermind, while Marina Tsvigun was presented as the new coming of Jesus Christ, the Holy Spirit, and God the Father, all combined in one person. I will use Ricoeur's theory of metaphor and apply it to how the cult used metaphor and poetry to convert the new devotees. I will use the cult's poetry collection, known as "I Am Love," to exemplify metaphors used by the cult. I will also analyze Ricoeur's claim that through the text interpretations, the individual primarily interprets himself. I will then tie this concept to how a post-USSR historical-cultural upbringing of the converts was one of the main precondition factors in how converts absorbed cult texts the way they did. In conclusion, I will use Wilhelm Dilthey to critique Ricoeur's idea that the text is independent of the writer by showcasing how the GWB's texts lost authority after the cult leaders were exposed.

Lauryn Stanfield, George Fox University, Lstanfield22@georgefox.edu

“The Draconic Feminine: Leviathan as a Metaphor for God’s Feminine Rage”

God, dragons, and femininity are generally perceived as relatively distinct concepts, but what if they are a bit more similar than they initially appear? What if the shared rage, might, and femininity of God and Leviathan go hand-in-hand? In this paper, I will explore the well-known concept of the divine feminine and extrabiblical sources which seem to suggest that Leviathan and similar beasts, such as Tiamat, are inherently feminine, and that we should allow this shared femininity to influence our reading of God’s rage as she slays Leviathan: perhaps in slaying Leviathan, we see God’s desire to control her profoundly mighty feminine nature. In this exploration, I will put in dialogue The Book of Enoch, Rashi’s commentary on Genesis, the Enuma Elish, and biblical texts involving Leviathan, such as Job, Psalms, and Isaiah, in order to suggest that the Leviathan of the Bible is a feminine beast, and that she should be read as a metaphor of God’s feminine rage. With a better understanding of God’s rage, as portrayed through Leviathan, we will come to a better understanding of the feminine nature of God, as well as the deep power of femininity.

Nick Scott-Blakely, Fuller Theological Seminary, nickscottblakely@fuller.edu

“What is Supersessionism?: Repairing an Unstable Term”

“Supersessionism” is a relatively new term in theological parlance, first used by Roy Eckardt in 1972 and formalized by Kendall Soulen in 1996. The term emerged among post-Holocaust Western theologians wrestling with how Nazism found fertile ground in Christian Europe. The standard theological definition of supersessionism is the idea that Christians/the Church have replaced Jews as the people of God. The term was coined in order to identify the classic Christian teaching that God’s covenant with the Jews was obsolete. The teaching was never officially named and went largely unquestioned for much of the church’s history.

Since Soulen’s ground-breaking work, the term has moved into mainstream Western theological discourse. The currency of supersessionism has come with confusion or frustration about its meaning. With the growing attention to it, it has proven unstable, subject to distortion, misunderstandings, and misuse. The theological meaning of supersessionism was initially focused on the idea that Christians have replaced Jews as the people of God and God’s covenant with the Jews is obsolete. Although the term is still used by many in this way, some use “supersessionism” to apply to any negative statements about Jews or Judaism while others use it interchangeably with “fulfillment theology.” It is also used by some to characterize differences over ultimate matters of truth between Christians and Jews.

For the scope of this presentation, I will argue that the meaning of supersessionism in Christian theological discourse is in need of repair in order to clarify what is at stake with the teaching as well as what is not. Disciplining the language of supersessionism will not solve the error, but it will aid reconstructive efforts among those convinced it is an error in Christian teaching. I will highlight the work of the popular scholar, NT Wright, as one representative approach to supersessionism who I argue distorts the meaning of the term and misunderstands supersessionism. The teaching of supersessionism is articulated not, as Wright states, when one claims that Jesus is Israel’s long-awaited Messiah, but what the effects of that claim are for how Christians understand the present status of God’s covenant with the Jews in light of who they understand Jesus to be as the Messiah. Wright’s understanding of supersessionism destabilizes the meaning of the term and directs attention away from what I argue is the substance of supersessionism: the present status of God’s covenant with the Jews.

Bruce Hiebert, University of Canada West, Bruce.hiebert@ucanwest.ca

“Neuroscience & Free Will: Sopolsky, Mitchell, and the construction of meaning”

Two neuroscientists have recently taken on the topic of human free will. Robert Sopolsky (*Determined*, 2023) comes to the position of a hard no—human beings are fully determined. Kevin Mitchell (*Free Agents*, 2023) declares that meaning construction is a critical aspect of how human beings have evolved and that consciousness is central to life itself. Understanding how these two scholars come to their perspectives and the implications for moral thought are necessary points for making sense of meaning making and religious meaning in the contemporary world. While both authors cover much the same ground, from quantum indeterminacy to the neural structures of the brain, their conclusions about how they work are radically different. For Sopolsky the cold hard facts are that human beings have no moral agency, and the question is then how do we create a reasonable, if determined, social existence. For Mitchell, questions of agency are fundamental to the neural structures themselves, and ultimately it is the thoughtful construction of meaning that allows the fullest use of the capacities developed through evolutionary processes.

Barry Morris, Ecumenical Urban Minister, Vancouver BC, Bkmorris59@hotmail.com

“Biography as Theology in the Service of *Remembering Faithfully Forward* via the Niebuhrs”

This presentation offers new insights from the theological work of the Niebuhr family, most notably Reinhold Niebuhr (*Moral Man and Immoral Society; The Nature and Destiny of Man*) and H. Richard Niebuhr (*The Kingdom of God in America*), but also from others in this noted family tree. Utilizing the writing of the Niebuhrs from our recently published reader (*Remembering Faithful Forward: The Daily Niebuhr Family Meditation-Contemplation Reader*, edited by Barry K. Morris, Cokesbury Press, 2022), as well as other published studies of their works, we will explore the relevance of their neo-orthodox-oriented contributions to Christian theology and ethics, especially in the eschatological context of the realities of sin and the assurance of grace. On the basis of selected current theological and moral issues (climate change, systemic injustice, good and evil, mortality and death) we will seek to demonstrate how it is that the Niebuhrs proffer abiding insights into the issues that we engage today.

Scott Ables, Oregon State University, scott.ables@gmail.com

“Making Room for the Disabled in John of Damascus”

Although looking for a modern theology of disability in Late Antiquity would be anachronistic, John of Damascus does provide a robust and exploitable theological anthropology. I will argue that John’s theological anthropology and his approach to sectarians with Trinitarian innovation, can be exploited in the construction of a theological framework that more fully accounts for human disability in its varied forms. My aim is to argue that disability studies can exploit John of Damascus theologically, despite his eighth century Jerusalem context, through his direct and indirect statements touching disability, his treatment of the sectarian other, and his innovative constructive contributions to Trinitarian theology, developing a framework within which a theology of disability could exploit the tradition of both East and West making it more robust through being both more responsive to and inclusive of church tradition.

Daniel Christensen, danielchristensen@fuller.edu

“Receiving Power, Trading Authority: Differentiating the Transactional Capabilities of δύναμις and ἐξουσία in Acts.”

The ideas of power (δύναμις) and authority (ἐξουσία) appear periodically in Acts. The term δύναμις appears almost exclusively in the first half of Acts (1:8; 2:22; 3:12; 4:7, 33; 6:8; 8:10, 13; 10:38; 19:11) whereas the term ἐξουσία appears throughout the narrative (1:7; 5:4; 8:19) but is mostly concentrated in reference to Paul’s Damascus Road experience and his recollection of it before Agrippa (9:14; 26:10, 12, 18). Notably, the two words never appear as coordinated terms as in the Gospel of Luke (4:36; 9:1). Their only use in the same phrase comes in Acts 1:7–8 when Jesus commissions the apostles. When considering the idea of power and authority in the NT we must ask: Why does the Book of Acts seem to divide the two concepts? In this paper I will argue that the difference between power and authority in Acts has to do with the former’s divine bestowment and the latter’s transactional capabilities. Acts of δύναμις are reserved for miraculous events. In these instances, power is demonstrated through miracles and signs done by the apostles and other early Christ followers. Acts of ἐξουσία are reserved for transactional events. In these instances, authority is exchanged or commissioned as an entity that can be held and transferred among actors. Each occurrence of these terms in Acts hints at this distinction. We can, however, perhaps see mostly clearly how the author of Acts separates the ideas of δύναμις and ἐξουσία in the episode of Simon the Magician (8:9–24). Before believing and being baptized, Simon is described as a man who wields the power (δύναμις) of the great god (8:10). After his baptism, Simon asks to purchase the authority (ἐξουσία) for the laying on of hands (8:19). Simon had thought that the miraculous ability to lay hands on someone so that they might receive the Holy Spirit was a transferable entity, and so uses the term ἐξουσία in his request. Peter’s correction, however, indicates that what Simon was seeking was not authority, but power. Power in Acts is not something that is tradable, but it is divinely appointed as a means to demonstrate God’s plan for salvation being preached by the apostles. By examining these terms in Acts and this pericope specifically, this paper will demonstrate how power and authority are used to differentiate divine appointment and transferable commissioning in Acts’s narrative.

Amy Donaldson, amy.m.donaldson@gmail.com

“A Pedagogical Look at The Chosen: Engaging the Popular TV Series as a Tool for Biblical Literacy.”

Over the past few years, the crowd-funded TV series The Chosen has become a global phenomenon. Now in its fourth season, this dramatic series telling the story of Jesus from the perspective of his disciples has found broad appeal among Christians of various denominations, as well as attracting people who do not identify as Christian. While this series is not the first use of television or film to tell biblical stories, the popularity and quality of The Chosen makes it a helpful vehicle to engage in conversation about the historical-cultural context and textual interpretation of the Gospel stories. In a time when biblical literacy is waning, a series like this provides a useful tool for sending people back to the biblical text, both

the Jewish Scriptures and the Christian Gospels, to learn more about what the text says and ways to read it.

This presentation will look at the content and approach of *The Chosen* to reflect on ways that this series can be used to engage in learning and discussion in both academic and ecclesial settings. We will also consider the additional resources provided by *The Chosen* (especially the Bible roundtables) and how they model a dialogue, and at times gracious disagreement, among different faith traditions. Together we will look at some practical examples from the series and also share in conversation our own experiences in teaching or discussing this material.

Ron Clark, rclark@georgefox.edu

“Be Involved in Your Families: Family Leadership as a Model for Congregational Leadership in the Early Christian Church.”

Patria Potestas in the Roman Empire gave fathers’ power over their children and those in their household. A more extensive power structure than the Jewish *Be’it `Ab*, it was not only used in the home and with one’s descendants, but it also became a model used in Roman governmental leadership, especially as the emperor claimed to be the *Paterfamilias* over the Empire and beyond. How a man ruled/led their home, was also a common quality for effective leadership according to Roman leaders and philosophers. In the Early Christian literature, family leadership also became a model for congregational leadership, however the “authority of the father” was expected to be shown through service, involvement, and nurturing the weaker ones in the home. Paul’s intentional use of *prohistemi*, rather than *oikonomeo*, his emphasis on loving one’s wife, and his resistance to *paedagogue*, were important methods used to contrast Christian/family leadership, with that found in the Greco-Roman context. In this presentation I will overview, quickly, *Patria Potestas* in the Greco-Roman world, and contrast this with Ephesians 5:23-6:4; 1 Cor. 4:14-21; 7:1-10; 1 Tim. 3:1-7; and 1 Thess. 2:10-12.

David Tam, dtwtam@hotmail.com, “The Parable of Wise and Foolish Builders in Yishenlun and Rabbinic Literatures.”

The paper undertakes a comparative analysis of the parable of the Wise and Foolish Builders as presented in three distinct sources: the seventh century Dunhuang manuscript *Yishen Lun* (Discourse on God), the sixth-century rabbinic text *Avot D’Rabbi Nathan*, and the Gospels (Matthew and Luke) of the Christian Bible. It explores the imagery used, piety taught, and worldviews conveyed in these renditions, concluding that the version in *Yishen Lun* shares a closer resemblance with the one in rabbinic literature than with the Gospels. This discovery, in conjunction with previously published findings by the author, challenges the conventional classification of *Yishen Lun* as an “*Aluoben* document” (or a *Jingjiao* document, for that matter), underscoring the need for further research and inquiry.

Ralph Korner, Ralph.Korner@taylor-edu.ca

“Redescribing Paul’s Jewish Soteriology: Salvation for non-Jesus Following Abrahamic-Faith Jews?”

In what ways might Paul’s tree metaphor in Romans (11:17–24) hint at the eschatological (but not inaugurated) salvation of ethnic Jews who do not follow *Yeshua* as their *Christos*/Messiah? If the visible part of the tree represents all ethnic Jews of an *Abrahamic* lineage, then the invisible “living sap” of the tree of Israel, so to speak, may be pre-messianic ethnic Jews of an *Abrahamic-faith* lineage (Rom 4:12). The *Abrahamic-faith* lineage began with Isaac, the promised son (Rom 9:6-8), and came to full fruition, but not eschatological completion, in *Yeshua the Christos*, the promised Son/Seed

(Gal 3:16). Yeshua's resurrection inaugurates eschatological salvation in the present for his followers, whether Jew or non-Jew.

However, for Jews of an *Abrahamic-faith* lineage who do not follow Yeshua as *Christos*, they remain "holistic Jews" "whose praise is...from God" (Rom 2:28, 29). Within Paul's tree of Israel metaphor, they would be dormant branches whose completed experience of holistic salvation awaits the return of Yeshua in the *eschaton* ("all Israel"; Rom 11:26).

The other four kinds of branches extant during the era of Yeshua, the messianic Son of promise, can be described as follows:

- (a) The broken branches are ethnic Jews who did not have an Abrahamic-faith in the anticipated messianic son of promise, and who subsequently also reject, or do not accept, Yeshua as the fulfillment of that Abrahamic-faith messianic hope.
- (b) The broken branches that can be grafted back in are ethnic Jews who did not have Abrahamic-faith in the anticipated messianic son of promise, but who subsequently accepted Yeshua as Messiah as the fulfillment of that Abrahamic-faith messianic hope.
- (c) Dormant branches that become fruitful in the messianic era, that is, prior to the *eschaton*, are ethnic Jews who already had an Abrahamic-faith in the anticipated messianic son of promise, and who subsequently accepted Yeshua as the fulfillment of that Abrahamic-faith messianic hope.
- (d) The grafted-in gentile branches fulfill God's covenantal promise to Abraham of innumerable descendants from among the nations (Gen 17:1–6). Their emplacement within the spiritual (not ethnic) lineage of Abrahamic-faith Jews is possible only through a conscious life commitment to Yeshua as the messianic Son of promise.

RELIGION AND SOCIETY ABSTRACTS

Bruce Hiebert, University Canada West, bruce.hiebert@ucanwest.ca

"Ethics: A neuro-geometric proposal"

Metaethics explores the relationship between types of ethics. The field of moral psychology has increasingly attempted to explain types of ethical thinking based on brain processes. This paper proposes a metaethical typology of seven distinct types of natural ethical thinking processes rooted in how visual images are translated into abstract thinking. These seven ethical thinking types are Transcendent, Unitary, Hierarchical, Equitable, Tactical, Analogic, and Aesthetic. As proposed, they form the foundation for current ethical theories such as Utilitarianism and Kantian Deontology as well as other forms of ethical analysis. However, they also reveal that there may be additional forms of ethical thinking not yet accounted for through natural brain processes. Furthermore, they reveal that ethical thinking types have normative implications.

WOMEN AND RELIGION ABSTRACTS

L Heidenreich, Washington State University, Lheidenr@wsu.edu

"When Faith Met Action: Incarceration and Incarnation at the Fresno County Jail."

"It is good to see priests, nuns, seminarians and novices joining the pickets. They are getting a first-hand experience of what it means to work in the fields and what a long way the farm workers still have to go before they enjoy the benefits of the rest of our society." ("Visits 76-Year-Old Matriarch," Detroit News, 1973).

When, in August of 1973, Dorothy Day was arrested for picketing Gallo, she joined hundreds of other UFW workers and allies protesting the exploitation of agricultural labor, 42 of whom were women religious (Pittsburgh Catholic 10 August 1973). While Day had been at the fore of Catholic justice movements for decades, for many of the women involved in the protest, direct activism was new. The Fresno action, where so many sisters were arrested, stands as a watershed—where the activism and changes in the Roman Catholic Church preceding it, made possible the decision of women religious to violate a court injunction for the sake of Gospel justice, and their experiences of incarceration in the company of farm workers, fueled a commitment to justice, which they then brought back to their home communities.

Moving away from the restrictions that preceded the Sister Formation movement and the Second Vatican Council, by the time of the 1973 strike some religious were volunteering full-time with the UFW, and still others travelled to Fresno to volunteer to be arrested for the cause. This paper briefly addresses changes in that institutional Church that made such activism possible, and paints the lives of three Catholic women who went to Fresno to support the farm workers in their fight for justice: Dorothy Day, the founder of the Catholic Worker movement; Sister María de Jesús Ybarra who answered the call to support those arrested, and; Sr. Carol Frances Jagen, who “chose to celebrate the feast of St. Ignatius with a day of solidarity with the farm workers,” and in doing so wound up spending two weeks in jail (Jagen, National Catholic Reporter, 31 August, 1973, CNS). Drawing on archival sources from the Reuther Labor Library, as well as the online Farmworker Documentation Project, and the Catholic News Service, I map how the 1973 Fresno action is critical to understanding the changes Catholic Women’s communities underwent in the 1970s, and, in relation, changes in the ethos of the larger institutional Church.

Mary-Antoinette Smith, Seattle University, masmith@seattleu.edu

“Her Fierce Faith: Contextualizing Ellen Tarry as a Catholic Convert and Foremother of Black Lives Matter Activism”

This presentation contextualizing the timely significance of African American Catholic convert Ellen Tarry (1906-2008) as a teacher/writer/activist who engaged in pre-Civil Rights Movement interracial Catholic Social Action during the 1930s and 1940, does so *in medias res* amidst present day Black Lives Matter (BLM) advocacies which bear anachronistic commonalities with her lifelong devotion to achieving interracial justice through collaborative Catholic social action. Her life and activism as a Black feminist writer and warrior for diversity, equity, and inclusion exemplify how seamlessly her "public and private selves meet . . . without arrogance or bombast, [to reveal] an unfolding story of the strength and courage of one woman who defined her own mission in life and, in the face of many obstacles, never failed to engage her commitment" (Claude McKay 1992, xi) to racial justice and transformative social change. While the lacuna requiring her contextualization as a formidable twentieth-century presence remains troubling, doing so from our twenty-first century vantage point provides the timely opportunity to broadly map her importance in several key areas while recommending further scholarly attention to her life and work. While featuring her distinctiveness within the categorical traditions of Black writing, Black activism, Black Catholicism, Black intellectualism, and more, this analysis locates the sites of her divergences whereby she conscientiously carved out a niche reflecting a rare alchemical admixing of the secular and sacred values characterizing her life, writings, and activism. Through a balanced blending of these dichotomous commitments, Tarry emerged as a fierce twentieth century Black woman who was a daughter, sister, friend, mother, writerly colleague, comrade for interracial justice, and so much more across the span of her 100+ years long life. While the sacred is woven throughout all aspects of her personal and professional life as a woman of faith with a charism for interracial collaboration and social justice activism, the secular is seen especially in her service as a teacher-of-color in the segregated South, and as a sociopolitical journalist and Harlem Renaissance (c. 1918-1937) writer in the more liberal North, and as a fierce foremother of our present-day Black Lives Matter activism.

Jennifer McFarlane-Harris, Seattle Pacific University, mcfarlanehaj@spu.edu

“Becoming Prophetic Readers: Theorizing Genre and Theology in Julia A. J. Foote’s *A Brand Plucked from the Fire* (1879)”

In the last years of her life, itinerant evangelist Julia A. J. Foote (1823-1900) was ordained a deacon and elder in the African Methodist Episcopal Zion Church—the first female deacon and the second female elder in that denomination. But before this official recognition, Foote spent many years as a prophet of sorts, an unlicensed minister preaching what she termed a “whole gospel.” For Foote, the “whole gospel” meant championing the somewhat controversial doctrine of sanctification: an experience of grace going beyond conversion, setting the believer apart for a holy life free from intentional sin. Yet this kind of Christian perfection was more than an individual matter of faith. For Foote, sanctification had the potential to upend hierarchies, thwarting racism and sexism.

Twenty-first century scholars of literature and religion have continued to press the biographies of women like Foote, reading their Christianity as a kind of coping mechanism for oppression—a framework for understanding how nineteenth-century Black women could ignore naysaying male ministers and leave their less-than-supportive husbands to take up preaching and writing careers in the name of the divine. This paper will examine recent scholarship on Foote as a test case for the fate of Black women’s religious writing in larger theories of African American literature (from William L. Andrews’s *To Tell a Free Story* to Joycelyn Moody’s *Sentimental Confessions* to Henry Louis Gates, Jr.’s *The Trials of Phillis Wheatley* to Josef Sorett’s *Black is a Church*), while also producing new arguments about Foote’s rhetorical strategies—she exploits conventions from the slave/liberation narrative, Old Testament prophets, and hymns—to showcase the importance of Black women as genre innovators.

As savvy theologians and astute participants in public discourse, self-styled prophets like Foote used their autobiographical writings to create participatory communities of readers who could become prophets and activists in their own right(s). Specifically, in *A Brand Plucked from the Fire* (1879), Foote uses hymn fragments as part of a larger matrix of biblical signification to create a systematic theology of grace, a theology that allows her readers to also transform into “brands plucked from the burning” to do God’s will. Foote’s social gospel works precisely because it is fragmentary, progressing bit by bit, dissolving or reappropriating binaries like male/female, Black/white, and author/reader metaphorically—one tenor, vehicle, or verb tense at a time.

PNW REGIONAL OFFICERS

Executive Committee Members 2023-24

Past President: Mari Kim, Everett Community College (prism.oracle@gmail.com), 3rd year in presidential line (2021-24)

President: Ron Clark, Portland Seminary (rclark@georgefox.edu), 2nd year in presidential line (2022-25)

Vice President: Scott Starbuck, Gonzaga University, (starbuck@gonzaga.edu), 1st year in presidential line (2023-26)

Executive Director/AAR Regionally Elected Coordinator: Sarah Gallant, University of Toronto (sarah.gallant@utoronto.ca), first term (2023-26)

Secretary/Treasurer: Jennifer Brown Jones, Liberty University (jen.jones@my.wheaton.edu), third term (2022-25)

Nominating Committee Chair: Mari Kim, Everett Community College (prism.oracle@gmail.com), first term, (2023-26)

AAR Student Director: Kristen Daley Mosier, Garrett-Evangelical Theological Seminary (kristen.daley-mosier@garrett.edu) (2021-24)

PROGRAM UNITS: DESCRIPTIONS AND CHAIRS 2023-24

Arts and Religion

The Arts and Religion section is committed to exploring the relationship between creative expression and spiritual practice. We invite multiple perspectives, embodied passionate scholarship, and rich discussion about the ways in which the arts and spirituality contribute to a deeper understanding of the human condition.

Co-chair: Octavio Carrasco, PhD (doctavioc@gmail.com)

Asian and Comparative Studies

To promote scholarship in non-Western areas of religion and theology and to assess various comparative methods of investigation.

Chair: Nick Gier, University of Idaho (ngier006@gmail.com)

Gender, Religion, Sexuality, and Power (Not meeting in 2024)

The Gender, Religion, Sexuality, and Power unit welcomes papers that explore the intersection of these concepts, broadly defined, and we especially welcome radical, dynamic, and diverse thought. We are looking for papers which explore the intersection of religion and any aspect of gender or sexuality in the context of articulations of social power.

Chair: Jennifer Newman (jennifer.elizabeth.newman@gmail.com).

Hebrew Bible

The primary goal of the Hebrew Bible program unit is to foster study and interaction in the field, more specifically:

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

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

History of Christianity and North American Religions (Not meeting in 2024)

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

Co-chairs: Laura Jurgens (lkjurgen@ucalgary.ca) and Christopher Roberts (robertschristopher4@gmail.com)

Mormon Studies (Not meeting in 2024)

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

Co-chairs: Jenny Webb (jennywebb37@gmail.com) and Amanda Buessecker (amandambuessecker@gmail.com)

New Testament and the World of Early Christianity

This program unit strives to be inclusive of a wide range of topics of interest to the study of early Christian writings and the world in which they developed. With this objective, we encourage explorations from researchers in archaeology, classics, late antiquity, and Christian texts (canonical and non-canonical), and we welcome disciplinary and interdisciplinary examinations that incorporate insights from the social sciences and humanities.

Co-chairs: Anne Moore, University of Calgary (amoore@ucalgary.ca); Stan Helton (snhelton@abccampus.ca); and Ron Clark, Portland Seminary (rclark@georgefox.edu)

Religion and Society

Our section welcomes all papers related to ethics, contemporary social issues or events, and social scientific perspectives on religion. Recurring themes in our discussions include neuroscience, psychology of religious experience, demographic and cultural transitions, war and violence, science, and Speculative Fiction (SF).

Chairs: Bruce Hiebert, University of Canada West (bruce.hiebert@ucanwest.ca) ; Joseph Paxton, Independent Scholar (joseph.paxton@cst.edu)

Religion and the Social Sciences

Religion and Social Sciences invites interdisciplinary perspectives that address the integration of religious scholarship with disciplines focused on psychology and culture, including anthropology, education, psychology, sociology, or social work. Each of these disciplines involves the careful examination and understanding of human experience. This unit hopes to provide a venue to showcase and discuss scholarship that advances the intersection of these streams of scholarship.

Co-chairs: Marcia Webb, Seattle Pacific University, (marcia@spu.edu) and Chakrita Saulina, Seattle Pacific School of Theology (saulinac@spu.edu)

Theology and Philosophy of Religion

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

Co-chairs: Norman Metzler, Concordia University Portland (npjmetzler@gmail.com); Gilad Elbom, Oregon State University (gilad.elbom@gmail.com)

Women and Religion

The Women and Religion unit invites individual papers and panel proposals from a variety of religious traditions that develop and utilize methods of interpretation and scholarship that centers the lived experiences of women-identified individuals and communities.

Chair: Kristen Daley-Mosier (kristen.daley-mosier@garrett.edu)