

ABSTRACTS

(127) **Bruce Hiebert, University Canada West (brucehiebert@shaw.ca)**

“Tactics of Voice: Mennonite Women and World War I

World War I marked a shift in the voice of Mennonite women contributing to the pages of the Mennonite newsmagazine, *The Mennonite*. Mennonite women became more silent, and then shifted the direction of their voice from a broad range of topics, to a much narrower range focused on church life, domestic life, and evangelical missions. This shift was a tactic of subversion as women responded to a disagreement with Mennonite men in relation to the war; however, it positioned women poorly for the changes in Mennonite discourse in the post-war period.

PNW REGIONAL OFFICERS 2009-2010

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Kathlyn Breazeale (Pacific Lutheran University, breazeka@plu.edu) (2010-213) – first term

STUDENT PAPER COMPETITION

Robert Hauck (Gonzaga University; hauck@gonzaga.edu), Coordinator (2003-2006); (2006-2009); (2010-213)

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Elizabeth R. Hayes (erussell.hayes@gmail.com) (Program Unit Chair, Hebrew Bible)

Roger Anderson, Mukilteo, Washington, (rwander48@comcast.net) (Archaeology of the Ancient Near East)

PROGRAM UNIT CHAIRS

Archaeology of the Ancient Near East

Roger Anderson (Independent Scholar; rwander48@comcast.net) (first term: 2010-2013)

Arts and Religion

Susan Carter (Marylhurst College; susangailcarter@yahoo.com) and Louise M. Pare (Independent Scholar; Impare849@aol.com) (first term: 2010-2013)

Asian and Comparative Studies

Nick Gier (University of Idaho; ngier@uidaho.edu) (third term; 2008-2011)

Hebrew Bible

Elizabeth R. Hayes (erussell.hayes@gmail.com) (first term; 2009-2012)

History of Christianity/North American Religions

Brenda Ihssen (Pacific Lutheran University; ihssenbl@plu.edu) and Charlie Scalise (Fuller Theological Seminary NW; cscalise@fuller.edu), co-chairs (first term; 2009-2012)

New Testament and Hellenistic Religions

Kent Yinger (Georg Fox University; kyinger@georgefox.edu) and Amy Donaldson (Baker Publishing Group; amy.m.donaldson@gmail.com) (first term; 2009-2012)

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commentary on the book's most important themes. In this reading, the allusion to Rachel and Leah, far from resolving difficulties, reintroduces tensions from the preceding narrative and invites readers to consider how the strained relationship of these two matriarchs is reflected in the relationship of Ruth and Naomi. In concert with recent scholarship that has resisted the temptation to reduce the characters in the Book of Ruth to simple types, this paper examines how the allusions embedded in the blessing shed new light on Ruth and Naomi, their relationship and the (mixed) motives that direct their actions. In the collective voice of the people and elders, we are given a new vantage point for interpreting these two female protagonists, and by exploring the people and places mentioned in Ruth 4:11-12, we can appreciate more fully the complex partnership of Ruth and Naomi and how they achieved their goals despite the societal constraints that limited their agency.

(126) Marion Dumont, The California Institute of Integral Studies (mgdumont68@hotmail.com)

Nature Speaks, Healing the Mother in Me

When I began my own Mother-journey I made a commitment, a conscious decision to know each daughter for who they were, as individuals, and to respond to them as best I could in relationship to their individuality. This is not an easy thing to do but I believe it is essential for the soulful nurturance of the child. In turn, getting to know each of my daughters for who they are becoming nurtured my own soul. Through these relationships I not only came to know the Self of each of my children but my own Self emerged more fully through our interconnectedness, and through my experience as a mother. As a woman and Mother of three daughters my experiences with the natural world and the experience of creating ritual in celebration and healing have been inspiring and transformative. In turning to Nature and apprenticing ourselves to the natural world, it is possible for us to awaken our selves and begin to heal our wounds. This paper addresses the author's experience of spiritual healing, nurturance, and flourishing as a result of a participatory relationship with the natural world characterized by interaction and ritual.

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Session B

(123) Panel: Erotic Faith: Reflections on Farleyan Eros

WOMEN AND RELIGION

(124) Josh Spoelstra, Church of New Hope (jjspoel@juno.com) “Esther’s Power of Persuasion”

In the story of the existence and survival of the Jewish community, as depicted in the book of Esther of the Hebrew Bible, one synchronic query that surfaces concerns the purpose of Queen Esther’s first banquet. Did it serve any purpose at all? Why did Esther not tell King Ahasuerus her request the first time she held a banquet, but instead deferred that conversation to the following day when she would re-create the exact same atmosphere with the intent of saying the exact same thing? Popular opinion assumes Esther’s reaction the first night was one of fear, panic, and timidity while possessing little confidence, thus skirting the issue to be dealt with at a later time. However, was Esther really a meek and weak-willed woman? Since Esther resolved that death would not prevent her from advocating for her people, she must have had other reasons for deferring her intended conversation and thus requested an additional evening, a second banquet. We contend that Esther was a cunning and crafty woman who understood how to turn the King’s favour by exploiting his convivial disposition. Esther did not accost the King with her entreaty until she had gauged that the King was at the precise point of intoxication in order to react the way in which Esther devised; this state was not achieved on the first night, that is, he did not drink enough then, but was sagaciously accomplished on the second night hence acquiring her desired result.

(125) Andrew Davis, Seattle University (davisan@seattleu.edu) “A Mixed Blessing in Ruth 4:11-12!”

The blessing in Ruth 4:11-12 functions on several different levels. Most literally, the elders and people validate Boaz’s acquisition of Naomi, Ruth and their estates, and by invoking Israel’s matriarchs they offer their wish for Ruth’s fertility, a wish that is fulfilled in the very next verse (v. 13). In this way, the blessing resolves legal issues and foreshadows the book’s happy ending. On another level, however, the blessing functions as a

Religion and Society

Kevin O’Brien (Pacific Lutheran University; obrien@plu.edu) (first term; 2008-2011)

Theology and Philosophy of Religion

Mari Kim (marikim@me.com), co-chairs (second term; 2009-2012) and Michael Zbaraschuk (Pacific Lutheran University; zbarasgm@plu.edu) (first term 2009-2012)

Women and Religion

Ardy Bass (Gonzaga University; bassa@gonzaga.edu) (third term; 2009-2012); Valarie H. Ziegler (vziegler@depauw.edu) (first term: 2009-2012)

AD HOC COMMITTEE

By-laws revision committee: Norm Metzler (Concordia University, nmetzler@cu-portland.edu), Gloria London (Director, Tall al-‘Umayri Teachers’ Institute; glondon@earthlink.net), Jon Taylor (jtaylor01@ugf.edu)

**PROGRAM
PACIFIC NORTHWEST
AAR/SBL and ASOR
ANNUAL MEETING
May 13-15, 2011**

**Gonzaga University
Spokane, WA**

FRIDAY AFTERNOON, May 13, 2011

FRIDAY AFTERNOON, May 13

12:00-2:00 Registration **Jepson [= JP] Foyer**
12:00-5:30 Book Exhibit **JP 127**

First Session (2:00 - 5:30)

Asian and Comparative Studies **JP 123**
**The Yijing, Cosmos in Medieval China,
Einstein and Buddhists, and Confucian Christianity**

Presider: Nicholas F. Gier, University of Idaho (ngier@uidahod.edu)

- 2:00-2:40 (1) Guy Burneko, Ph. D., independent scholar (Gburneko1@aol.com)
"Sustainability: Syllogism, Synchronicity, and the Yijing"
- 2:40-3:20 (2) Erik Hammerstrom, Pacific Lutheran University (erik_hammerstrom@yahoo.com)
"Einstein's Buddhist Fans in 1930s China"
- 3:20-3:40 BREAK**
- 3:40-4:20 (3) Oh-Young Kwon, Alphacrucis College (ohyoung.kwon@alphacrucis.edu.au)
"1 Cor. 10:23-11:1: The Corinthian Practice of Greco-Roman Domestic Cults and Paul's Response to it and its Evaluation from a Korean-Confucian Christian Context"
- 4:20-5:00 (4) Justin Mok, University of Toronto (justinmok@gmail.com)
"Worldviews of Social Change and the Cosmos in Medieval China"

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goal, this paper explores the situation of Christian mission in France in the latter half of the eighteenth century when Moye began these foundations, now spread across several continents. The paper examines, as well, the qualities of the mission spirit recognizable in Moye's era which remain relevant in the twenty-first century. It draws upon church and political history, theology of church and mission, and philosophy for insight into the founder's dynamism.

(122) Scott Fennema, Trinity International University (zsfennem@tiu.edu)

"Historical Theology: A Historical Comparison of Patristic and Modern Thought, as Exemplified in the Exegesis of Colossians 1:15"

In this essay, I historically compare Patristic and Modern thought, as seen in a case study of Colossians 1:15. The exegetical presuppositions, method, and conclusions as found in the Ante-Nicene Fathers and Nicene and Post-Nicene Fathers series, will represent the Patristics, while the respective "Colossians" commentaries of Markus Barth & Helmut Blanke, James G. D. Dunn, Eduard Lohse, and Jerry L. Sumney will represent the Moderns. Two distinct historical directions are presented on Colossians 1:15; one from the Patristics, another from modern scholarship. It is important to ask, "Does the exegetical conclusion of modern scholarship align itself with the historical exegesis as given by the Patristics and vice-a-versa?" For the Patristics tenaciously adhere unto the regula fidei, viz., "Tradition", as what constitutes its presupposition, while modern scholarship tenaciously adheres unto "Ancient-Judaic Wisdom thought" as what constitutes its presupposition. Due to their respective presuppositions are these two directions inclusive, exclusive, or syncretistic? I submit that the historical exegetical conclusions of Patristic thought and modern scholarship are not only exclusive, but antithetical. While both parties conclude Christ-Jesus as the revealer of the invisible God to mankind, such agreement is in name only, due to the distinct presuppositions they adopt and the consequential method they use. This paper will establish the presuppositions of both parties, their respective methodology for exegeting Colossians 1:15, and lastly analyze their respective implications and effects in reference to the historical doctrines of Triadology, Christology, and Soteriology.

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(120) Lace Marie Williams-Tinajero, Independent Scholar (lwilltina@gmail.com)

“Speech Act Theory and Biblical Interpretation”

Speech act theory has gained the attention of some biblical scholars and theologians in recent decades. The question is how to make the theory more accessible to the wider guild, to peak scholarly interest in what it has to offer. One hurdle to overcome is the technical vocabulary associated with speech act theory, (e.g., illocutionary acts, performatives, assertives), and the fact that more than one theory of speech acts exists. Related to this is a second obstacle: speech act analyses of biblical texts tend to combine several theories of speech acts with mixed results. The contemporary philosopher John R. Searle has made a significant contribution to speech act theory. Despite this, biblical scholars and theologians have yet to utilize Searle’s categories to their full potential. In lieu of Searle, some scholars are quick to bring in Donald Evans’s hermeneutic of (moral) self-involvement. Evans over Searle--this is rather curious. The avoidance of Searle raises the point that he is a non-believer whereas Evans a believer. Is it possible to bridge two distinct disciplines--one religious, one secular? The presenter has just published a book on the subject, titled “The Reshaped Mind: Searle, the Biblical Writers, and Christ’s Blood” (Brill, 2011). It offers an exclusive look into Searle’s philosophies of language and mind. Searle’s categories are employed to examine the speech acts of certain New Testament writers/speakers concerning the blood-of-Christ motif. The main result is a broader understanding of Christ’s blood in a literal sense rather than only as a metaphor for his death. language and mind. Searle’s categories are employed to examine the speech acts of certain New Testament writers/speakers concerning the blood-of-Christ motif. The main result is a broader understanding of Christ’s blood in a literal sense rather than only as a metaphor for his death.

(121) Mary Kaye Nealen, University of Great Falls, (mnealen@ugf.edu)

“Green Shoots in Rocky Soil: Christian Mission in a Weakened Church and a Secularized State”

This paper is a foundational piece for a longer project to be presented in St. Jean de Bassel, France, in April 2012: “The Theology of the Mission of Providence in a Globalized World.” The occasion for the presentation will be the 250th anniversary of Blessed John Martin Moye and the seven Providence congregations of women religious which trace their origins to him. Toward that

5:00-5:40 (5) Caifang Zhu, Beijing Institute of Chinese Classics and Psychology (caifangzhu@hotmail.com)
 “The Hermeneutics of Chan Buddhism: Reading Koans from the *Blue Cliff Record*”

Arts and Religion

JP 109

Presider: Louise M. Pare, Center for Women’s Spirituality, Education and Empowerment (lmpare849@aol.com)

2:00-2:45 (6) Jeffrey Staley, Seattle University, (staleyj@seattleu.edu)
 “What hath New York City to do with Khayelitsha? An Intertextual Reading of Two Jesus Films”

2:45-3:30 (7) Courtney Fitzsimmons, Whitman College (fitsice@whitman.edu)
 “The Sea is like the Flesh: Correlations of Augustine’s reading of Genesis and Iris Murdoch’s *The Sea, The Sea*”

3:30-4:00 BREAK

4:00-4:45 (8) Jarrod Hyam, University of Calgary (jhyam@ucalgary.ca)
 “The Unique Function of Mystical Poetry”

4:45-5:30 (9) Benjamin Lindquist, University of Massachusetts—Lowell, (benjamin.lindquist@aya.yale.edu)
 “The Evolving Images of Kenneth N. Taylor’s *Illustrated Children’s Bibles*”

Hebrew Scriptures

JP 017

Presider: Elizabeth Hayes, Wolfson College, Oxford (erussell.hayes@gmail.com)

2:00-2:30 (10) Steve Delamarter, George Fox University (sdelamarter@georgefox.edu)
 “Ethiopic Manuscripts for the Textual History of the Ethiopic Old Testament (THEOT) Project”

2:30-3:00 (11) Anthony Meyer, Trinity Western University (anthony.meyer@mytwu.ca)
 “The Hebrew University Bible Project: In light of Modern Hebrew Bible Editions”

3:00-3:30 (12) Jarod Jacobs, Warner Pacific College (jarod.jacobs@gmail.com)
 “Syntactical Shifts in the Biblical Dead Sea Scrolls, Do They Really Exist? The Case of the Conjunction Waw”

- 3:30-4:00 BREAK**
 4:00-4:30 (13) Michael Heiser, Logos Bible Software (mheiser@logos.com)
 “Divine Plurality in the Dead Sea Scrolls”
 4:30-5:00 (14) Kyle Biersdorf, Trinity Western University (kbiersdorff@gmail.com)
 “Naming the Divine: the translation of the name of God in LXX Numbers 22-24”
 5:00-5:30 (15) Dan McClellan, Trinity Western University (dan.mcclellan@gmail.com)
 “Monotheism--Still a Misused Word in Jewish Studies?”

History of Christianity/North American Religions JP 122

(16) Panel Discussion: “Original Sin and Everyday Protestants: The Theology of Reinhold Niebuhr, Billy Graham, and Paul Tillich in an Age of Anxiety”

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

- 2:00-5:00 Panel:
 Andrew Finstuen, Boise State University (andrewfinstuen@boisestate.edu)
 Jill Gill, Boise State University (jgill@boisestate.edu)
 Matthew Sutton, Washington State University (sutton@wsu.edu)
 Michael S. Hamilton, Seattle Pacific University (mhamilton@spu.edu)

New Testament and Hellenistic Religions JP 006

Presider: Gary Yamasaki, Columbia Bible College (Gary.Yamasaki@columbiabc.edu)

- 2:00-2:45 (17) Matthew Rindge, Gonzaga University (rindge@gonzaga.edu)
 “Reimagining the Akedah and Recasting God: Divine Abandonment in Mark’s Theological Narrative”
 2:45-3:30 (18) Michael Heiser, Logos Bible Software (mheiser@logos.com)
 “Jesus’ Quotation of Psalm 82:6 in John 10:34: A Different View of John’s Theological Strategy”

3:30-4:00 BREAK

ABSTRACTS

text designates Mk. 1:39 the beginning of the narrative unit (in contrast to modern English versions) thus framing the story with the literary agenda of converting the two figures, Jesus and the scale-diseased man. A literary reading of this text ventures outside the bounds of a flat historical-critical assessment, and produces a round, nuanced characterization of Jesus, along with a deeper understanding of His emblematic actions within his socio-cultural milieu. If not for this final phrase, the audience would be left with Jesus, emblematic of the hope for the future of Israel, distanced from any practical engagement with restorative actions. However, as it stands, regardless of the ostensible isolation, restorative touches and future conversions are a viable alternative in the Markan Gospel.

THEOLOGY AND PHILOSOPHY OF RELIGION

(119) Lance Green, Trinity Lutheran University (lancegreen@email.tlc.edu)

“The Preaching of Justification and Illocutionary Acts”

Despite popular sentiment that the core of Christian teaching is best understood through physical actions, such as humanitarian service, contemporary philosophy and theology increasingly point to the power of language to perform or accomplish something real in the concrete world. Drawing from the theological work of German theologian Oswald Bayer, this paper applies John Searle’s categories of illocutionary acts to a homiletic emphases, and examines how the doctrine of justification is understood and applied in various contexts. Considering each of Searle’s speech act categories—declarative, assertive, directive, commissive, and emotive—I show that the various theological perspectives that exist today tend toward a reductionism of Christian proclamation to a speech act other than a declarative. Identifying the doctrine of justification in Lutheran theology as primarily bound to a preached declarative speech act, I argue that the declarative act is the hub and fountain of all other illocutionary acts, and that the other acts are ineffective or incoherent without a connection to the central, first-order declaration of justification. I examine in turn each of the ways in which speech act reductionisms correspond to Protestant liberalism, fundamentalism, decisional theology, and moralism. I conclude that the centrality and potency of first-order declaration of justification is a central, valuable contribution of Luther’s theology to current concerns about theology and language.

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rejection” or “radical anti-cosmism” seem highly misleading and are probably completely inappropriate.

(117) Jennifer J. Johnson Leese, Lutheran Theological Seminary (Sha Tin, Hong Kong) (jjjohnsonleese@gmail.com)

“A Greener Paul? Going beyond Romans 8”

Primarily as a result of increased awareness of the human impact on the global condition, recent decades have seen a growing number of ecotheological readings of the Bible. In reference to the Pauline letters, a few key texts have dominated the theological discussion, in particular, Romans 8:19–23 and Colossians 1:15-20. This essay will suggest that by broadening the theological horizon from a few texts to foundational Christological claims of Paul, new terrain for ascertaining a moral imperative for caring for the earth might be explored. The paper begins by exploring Pauline teaching equating Christ as the imago Dei. This unique NT claim draws on Genesis 1:26 from which Paul further teaches that those “in Christ” are now being transformed into the imago Christi. This teaching is central to the Pauline notion of the New Creation having implications for the human relationship to God, humanity, and the cosmos. A second approach is to more carefully assess Paul’s use of apocalyptic categories of the overlap of the two ages. Questions addressed in this paper include: How might these texts provide fruitful reflection for the human relationship to creation, for understanding what is being rendered inoperative in the “old age” and what is being transformed in the new? How might these insights inform the growing trajectory of a Christian ecological ethic?

(118) Anthony Meyer, Trinity Western University (anthony.meyer@mytwu.ca)

“Two Conversions of Mark 1:39-45”

The most enigmatic and controversial actions of Jesus, portrayed in the Gospels, are seen primarily in Jesus’ relationship to marginalized individuals in the socio-economic world of first-century Palestine. The actions attributed to Jesus should not simply be read as historical events in and of themselves, but as emblematic proclamations of a deeper message. Such a claim is convincing through the exploration of the cleansing of the scale-diseased man in Mark 1:39-45. In this study, I attempt to exegete a Markan portrayal of Jesus that is made possible through a narrative or literary-critical reading of Mark 1:39-45. The Greek

- 4:00-4:45 (19) JohnDave Medina, George Fox University (johndavemedina@gmail.com)
 “The Events of John and Mark: Chronology in the Bi-Optic Gospels”
- 4:45-5:30 (20) Nijay Gupta, Seattle Pacific University (guptan@spu.edu)
 “Door Locks Only Stop Mortals: The Isaianic Key That Unlocks the Mystery of the Johannine Resurrection Appearances to His Disciples (John 20:19-29)”

Theology and Philosophy of Religion

(NOTE: There are Two Sessions for Theology and Philosophy of Religion)

Session A

JP 018

Presider: Michael Zbaraschuk, Section Co-Chair, Pacific Lutheran University (zbarasgm@plu.edu)

- 2:00-2:30 (21) Robert Bolger, SPU
 “On the Parity of Causes: Philip Clayton on Divine Action and Mental Causation.”
- 2:30-3:00 (22) Dennis Jowers, Faith Evangelical Seminary (djowers@faithseminary.edu)
 “A Theistic Argument based on Fichte’s Knowability Theorem.”
- 3:00-3:30 (23) Kendal Bond, MS, Creighton University (bondkendal@yahoo.com)
 “A Theological Interpretation of Thermodynamic Entropy”
- 3:30-4:00 BREAK**
- 4:00-4:30 (24) Elizabeth Smith, Catholic University of America (66smithe@cardinalmail.cua.edu)
 “Process Thought as a Systematic Synthesis: The Contribution of Whiteheadian Metaphysics to the Creation of an Integrative Approach to Science and Religion”
- 4:30-5:00 (25) Garrett Kenney, Eastern Washington University (gkenney@ewu.edu)
 “The Garden of God: An Evaluation”
- 5:00-5:30 (26) Daniel Peterson & Beatrice Wallins, Seattle University, (danpeterson40@hotmail.com), (bjwallins@gmail.com)
 “Radical Death of God Theology and the Hebrew Bible.”

Session B**JP 124****Presider: Mari Kim, Section Co-Chair, University of Washington, marikim@uw.edu**

2:00-2:30 (27) Valerie Anderson, Fuller Northwest (valnicoletanderson@gmail.com)

“Love in Twilight and 1 Cor 13”

2:30-3:00 (28) Matthew Whitlock, Seattle University (whitlocm@seattleu.edu)

“Remythologizing Pauline Theology: Paul and the Matrix”

3:00-3:30 (29) Denny Clark, The College of Idaho (dclark@collegeofidaho.edu)

“‘Believing in God and the Last Day’: The Relevance of the Qur’anic Linking of ‘Creation’ and ‘the Day of Judgment’ for the Christian Understanding of ‘Creation’”

3:30-4:00 BREAK

4:00-4:30 (30) Zvi Andrews, University of Calgary (andrews_zvi@hotmail.com)

“Heschel and Chuang-Tzu: Deconstructing Categories and Innate Awareness of Transcendent”

4:30-5:00 (31) John J. Thatamanil, Union Theological Seminary (NY) (johnthatamanil@gmail.com)

“What’s Wrong With Us and How to Fix It: Using the Medical Model for Teaching Comparative Theology.”

Women and Religion**JP 014****Presider: Valarie Ziegler, DePauw University (vziegler@depauw.edu)**

2:00-2:45 (32) Maria Lindquist, Harvard University (mlindq@fas.harvard.edu)

“A Well of Living Water or a Pit of Death: Female Sexuality and Water Metaphors in the Hebrew Bible”

2:45-3:30 (33) Elizabeth Goldstein, Gonzaga University (goldstein@gonzaga.edu)

“Women and Purity in the Dead Sea Scrolls: A Feminist Analysis”

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

with no other function than to fill in for the “lost” letter to/from Laodicea mentioned in Col. 4:16. Despite a few attempts to take the letter more seriously, this consensus continues to dominate discussions of the letter. Breaking away from past treatments of Laod., this paper offers a fresh look, arguing that a coherent, though very general, argument emerges by means of the epistolary arrangement of the source material (and that in its rhetorical arrangement the pseudonymous author demonstrates creativity). This study will approach the arrangement of Laod. from two angles: (1) discerning large organizational units (five-part Pauline letter) and (2) sentence-level development toward those larger units via theme-rheme patterns (drawing upon Stanley Porter’s functional letter perspective). What emerges is an implied author exhorting the implied recipients to continue holding fast to correct teaching, an exhortation primarily supported by the positive moral exemplar of Paul. The paper closes with a comment on Laod. within the broader context of early Christian pseudepigraphy.

(116) Benjamin Nickodemus, Concordia (bnickodemus@cu-portland.edu)

“The Temporal World as Neutral in the Apocalypse of Adam”
Many scholars have begun to question various assumptions in traditional characterizations of “gnostic” texts, and even the category “Gnosticism” itself. One such assumption concerns the implications that alternative cosmologies held for lifestyles within and attitudes toward the cosmos. The ascetic denial of a “bad world” dominated Jonas’s reconstruction of what he termed the “Gnostic Religion.” Recent generalizations about the “gnostic” view of the world still often subscribe to such assumptions in some form. This paper examines one well-known text from Nag Hammadi, the Apocalypse of Adam, and argues that while the text contains a few passages that at first might seem to present the cosmos as “bad world,” more thorough analysis shows that the material cosmos is regarded as something neutral. The world can be used for the conduct of either a good, uncorrupted life or an evil one. The determining factor is not the world as such, but rather whether, while in the world, one is or is not dominated by the evil “ruler.” Therefore, a careful study of the Apocalypse of Adam shows that while “ruling” is a negative force, the group with whom the readers identify is “without a ruler.” The temporal world as such not only can be but is used positively during the readers’ lives on earth. For this text, the traditional assumptions about “world-

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Huldah, are introduced in the Bible as wives—though their husbands have no roles to play in the text, and are never mentioned again. Unmarried women who enjoy narrative attention, such as Miriam, are identified vis-à-vis other prominent male relatives (in this case, Moses). What, then, can we make of the few women who are identified without reference to any men? Four women in particular are worthy of close analysis in this regard: Rahab, Delilah, the medium of Endor, and the wise woman of Abel. Rahab, the prostitute who lives in the walls of Jericho, negotiates a deal to save her own life—and the lives of her family members—when the Israelites invade the land. Delilah, the woman who uncovers the secret of Samson’s strength, provides her own income. The unnamed medium of Endor is a powerful practitioner of her art and makes a living at it. And the wise woman of Abel represents her city when it is attacked by David’s troops. In this paper, we will explore these narratives and determine what enables these women to represent themselves with such independence. It is found that, in part, these women function this way because of liminality on several levels.

**(114) Sarah Koenig, Seattle Pacific University (skoenig@spu.edu)
“Bathsheba Stuck in the (Medieval) Bath”**

Bathsheba bathing naked is so often focused on because it is, quite literally, sexy, but that is not the only reason. I argue that her bathing scene has been overly focused on in the history of interpretation of 2 Samuel 11-12, to the neglect of the rest of her story and character. In particular, this paper will look at how Bathsheba is interpreted during the medieval era, when her bathing is emphasized in the iconography and commentaries. I will discuss the significance of those interpretations as well as the disturbing implications they have for exegesis and ethics.

NEW TESTAMENT AND HELLENISTIC RELIGIONS

**(115) Philip Tite, Independent Scholar (philip.tite@mail.mcgill.ca)
“The Apocryphal Epistle to the Laodiceans: An Epistolary and Rhetorical Analysis”**

The apocryphal epistle to the Laodiceans (Laod.) has been one of the least studied early Christian letters, despite nearly a thousand years of use within the western church. This Latin letter is comprised of 20 verses drawn from the Pauline letters (primarily Phil. and Gal.) and typically is dismissed as a clumsy forgery

- 4:00-4:45 (34) Torang Asadi, University of Kansas (TorangAsadi@ku.edu)
“The Imbrication of Boundaries: A Study of the Legality of Sexual Deviance from the Norms of Religious Conservatism”
- 4:45-5:30 (35) Terri Stewart, Seattle University (stewart6@seattleu.edu)
“Logos and the Samaritan Woman”

FRIDAY EVENING

- 5:30-7:30 Dinner at area restaurants of your choice

**8:00-9:00 p.m.
PRESIDENTIAL PLENARY
8:00-9:00 p.m.**

**PRESIDENTIAL PLENARY
Wolff Auditorium (Jepson 114)**

**Norm Metzler
Concordia University
“Theology -- Like Jazz”**

9:00-10:00 p.m. – Reception: Wolff Auditorium Lobby

SATURDAY MORNING, May 14

- 7:00 -8:15 Program Unit Chairs and Region Executive Committee
Breakfast Red Lion River Inn (“Bar”)**
- 8:00-10:00 Registration Jepson [= JP] Foyer**
- 8:00 -5:30 Book Exhibit JP 127**

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

Archaeology of the Ancient Near East JP 113

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

- 9:10-9:50 (36) Andrew Goldman, Gonzaga University (goldman@gonzaga.edu)
 “Octagonal Gemstones from Central Turkey: A Possible New Pagan and Christian Workshop”
- 9:50-10:30 (37) Georgia Bonny Bazemore, Eastern Washington University (GBazemore@ewu.edu)
 “When the Queen of Heaven became Aphrodite: Intercultural Exchange in Late Bronze Age Cyprus”

10:30-10:45 BREAK

Asian and Comparative Studies JP 103
**Gandhi, the Goddess,
 and Deep Ecology**

Presider: Guy Burneko, Ph. D., Independent Scholar (Gburneko@aol.com)

- 9:00-9:45 (38) Nicholas F. Gier, University of Idaho (ngier@uidaho.edu)
 “Gandhi, Civic Virtue, and Deep Ecology”

- 9:45-10:30 (39) Colleen McLean, Gonzaga University (cmclean@zagmail.gonzaga.edu)
 “Clooney’s Challenge: An Experience in Comparative Theology using the Apirami Anati and the Nican Mopohua”

10:30-10:45 BREAK

Hebrew Scriptures JP 017

Presider: Elizabeth Hayes, Wolfson College, Oxford (erussell.hayes@gmail.com)

- 8:30-9:00 (40) Stephan Carver, Warner Pacific College (Scarver@warnerpacific.edu)
 “The Confluence of Wisdom, Law, and Prophecy: An Examination of Behavior Modification in Ancient Israel”
- 9:00-9:30 (41) Ellen Sabo, University of Alberta (saboellen@gmail.com)
 “The Hebel of Loneliness in Qohelet”
- 9:30-10:00 (42) Marcia Web, Seattle Pacific University (marcia@spu.edu)
 “The Book of Job: A Psychologist Takes a Whirlwind Tour”
- 10:00-10:30 (43) Heidi Szpek, Central Washington University (szpek@cwu.edu)
 “On the Influence of Job on Jewish Epitaphs”

10:30-10:45 BREAK

ABSTRACTS

9 and other speeches with similar introductory formulae are not farewell speeches at all. The purpose of this paper is to 1) explore the relationships between the introductory formulae of the Farewell Speeches of the Deuteronomistic History; 2) to show that the speeches have different audiences and purposes; 3) to propose a new way of analyzing the speeches by seeing them as a part of a larger idea/process, that is, each of the speeches appears to function as a part of the succession process which would, naturally, present the reader with various scenes and genres rather than categorizing all the speeches as variations of one genre (i.e., the ‘Farewell Speech’); seeing the speeches in this way may explain some of the differences in form, genre, meaning, setting, and audience.

(112) Ian Wilson, University of Alberta (jwilson@ualberta.ca)
“The Wise King: Remembering Solomon’s Sacrifices in 1 Kings 3:1-15”

The biblical narrative of Solomon’s official reign over Israel begins with a curious story of sacrifices, a dream, and more sacrifices. It is within this story, during a dreamt encounter with YHWH, that Solomon receives his famed wisdom. In this paper, using recent developments in theories of social memory, I explore the significance of 1 Kings 3:1-15 in its larger deuteronomistic context. How does the story contribute to Solomon’s image in the larger narrative? Within the reading community of post-monarchic Judah (Yehud), what memories of the monarchy and Jerusalem might this story have generated? And how did these memories contribute to the identity of the community in question? I propose that the story plays a part in the deuteronomistic Leitmotiv of cult centralization, which emphasizes that proper cultic activity takes place in the Judean capital. This intriguing story at the outset of Solomon’s reign, I argue, reinforces the deuteronomistic ideal.

(113) Beatrice Wallins, Seattle University (bjwallins@gmail.com)
“Unidentified Women: independent female characters in the Hebrew Bible”

In the Hebrew Bible, women are identified predominantly according to their fathers, husbands, or children. Most women who figure prominently in the biblical narrative do so because of their relationships with men and their ability to produce offspring. Even women with public roles, such as the prophets Deborah and

ABSTRACTS

SUNDAY MORNING

HEBREW BIBLE

- (110) **Karolien Vermeulen, Ghent University + Institute of Jewish Studies (karolien.vermeulen@ugent.be)**
“Vanitas Vanitatum - The Killing of Abel in Genesis 4”
Previous research on Genesis 4 primarily focused on the murder of Abel, its exact circumstances as well as its consequences. While Cain has been the center of attention in research, Abel mostly fell through the cracks. This paper will revisit the role of the youngest brother in the story. First, Abel’s name is not explained, at least not explicitly. Nevertheless, the audience (un)consciously will think about the generic use of the word bringing in connotations of vanity and emptiness. Secondly, the brothers are mentioned in chiasmic alternation indicating that it may not be clear who came first. Thirdly, the combination לבה דיהא, “your brother, Abel/vanity” changes into the more ambiguous לבה דיהא, “Abel/vanity (of) your brother.” The reader is left in the dark wondering why Abel/vanity came into the world if it was only to be killed although favored by God. The text fills the gap with the birth of Seth putting Cain second once and for all. Abel’s short appearance serves the story and the reader in his quest for meaning. The wordplay generated by his name initially creates a labyrinth of questions, but simultaneously leads the way out. Thus, Abel was not in vain; possibly Cain’s efforts in fighting him were.
- (111) **Clayton Bench, University of Alberta (claytonbench@hotmail.com)**
“The Introductory Formulae of the So-Called Farewell Speeches of the Deuteronomistic History: With Special Attention to 1 Kings 2:1”
The introductory formula of 1 Kgs 2:1-9 introduces to the reader David’s final words to his son, Solomon. This text is usually categorized as a farewell speech based on this particular formula’s similarities to other formulae which appear to make reference to ‘advancing age or impending death’ as Long states in his definition of ‘Farewell Speech.’ Other similarities in structure appear to strengthen this categorization. However, a closer look at the introductory formulae, the audience, and setting of the various farewell speeches, including 1 Kgs 2:1-9, shows that there are distinct differences which may indicate that 1 Kgs 2:1-

History of Christianity/North American Religions

JP 122

History and Theology of Early Christianity (Patristics)

- Presider: Charles J. Scalise, Fuller Theological Seminary (cscalise@fuller.edu)**
- 8:30-9:00 (44) Robert J. Hauck, Gonzaga University (hauck@gonzaga.edu)
“Children of Necessity: Fate and Free Will in Second-Century Religious Polemic”
- 9:00-9:30 (45) Matt Versdahl Seattle Pacific University (mcversdahl@hotmail.com)
“Koine, Attic, and Paideia: The Greek of John Chrysostom in ‘Against the Drunks,’”
- 9:30-10:00 (46) Brenda Llewellyn Ihssen, Pacific Lutheran University (ihssenbl@plu.edu)
“Money in the Meadow: Conversion and Coin in John Moschos’ Pratum Spirituale,”
- 10:00-10:30 (47) Scott Fennema, Trinity International University (zsfennem@tiu.edu)
“Filioque: A Historical Revisitation of Contemporary Catholic Dialogue in Jean-Miguel Garrigues’ ‘L’Esprit Qui Dit „Pere” in Light of Hilary of Poitiers’ ‘De Trinitate””
- 10:30-10:45 BREAK**

New Testament and Hellenistic Religions

JP 006

- (48) **Book Panel: Paul N. Anderson’s The Riddles of the Fourth Gospel (Fortress, 2011)**
- Presider: John R. Levison, Seattle Pacific university (jlevison@spu.edu)**
- 8:30-8:40 Introduction and Book Summary**
- 8:40-9:00 Panelist: Jeff Staley, Seattle University (staleyjl@comcast.net)
“Outlining the Johannine Riddles”
- 9:00-9:20 Panelist: Robert Kugler, Lewis and Clark College (kugler@lclark.edu)
“Addressing the Johannine Riddles”

- 9:20-9:40 Panelist: Nijay Gupta, Seattle Pacific University (guptan@spu.edu)
 “Interpreting the Johannine Riddles”
- 9:40-10:00 Response: Paul N. Anderson, George Fox University
 (panderso@georgefox.edu)
- 10:00-10:30 Discussion
- 10:30-11:00 BREAK**

Religion and Society

JP 104

- Presider: Kevin J. O’Brien, Pacific Lutheran University (obrien@plu.edu)**
- 8:30-9:00 (49) Terra Manca, University of Alberta (tmanca@ualberta.ca)
 “L. Ron Hubbard’s Alternative to the Bomb Shelter: Scientology’s Emergence as a Pseudo-Science During the 1950s”
- 9:00-9:30 (50) Bruce Meyer, Independent Scholar (bruce1651@gmail.com)
 “Why Don’t Christians Read Science Fiction?”
- 9:30-10:00 (51) Irene Quesnot, St. Mary’s University (irenequesnot@gmail.com)
 “Eco-Terrorism: Theological Response to Systemic Sin”
- 10:00-10:30 (52) Grace Cumming, Mary Baldwin College (gdcumin@yahoo.com)
 “Survival: A Moral Imperative For Climate Change”
- 10:30-11:00 BREAK**

Theology & Philosophy of Religion

JP 018

(53) Panel: The Promise and Danger of Emotion in Religion

- Presider: Michael Zbaraschuk, Section Co-Chair, Pacific Lutheran University, zbarasgm@plu.edu**
- 8:30-9:00 Jo-Ann Badley, Professor of New Testament, Mars Hill Graduate School (jbadley@mhgs.edu)
 “Being Consoled with Paul’s Language of Lament: Strong Emotions in Corinth.”
- 9:00-9:30 Veena Howard, University of Oregon (howard4@uoregon.edu)
 “Paradoxical Interweaving: Grief, Compassion, and Tranquility in the Mahabharata”

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Muslims to emigrate to Muslim territory. Against the dominant scholarly assumption that this opinion was only or even primarily concerned with Spain, I argue that the ruling must be understood in the context of a previously unexplored set of contemporary opinions issued by al-Wansharisi and his peers regarding Muslims living under Portuguese rule in Morocco itself. This study links the juristic discourses on conquered Muslims in Spain and Morocco in the late fifteenth century, argues for their mutual influence, and critiques the perceived exceptionalism of the Iberian Muslim predicament.

- (108) Paul Powers, Lewis & Clark College (powers@lclark.edu)**
“Islamic Law in the Works of Jahiz, Hamadhani, and Hariri”
 This paper explores representations of Islamic law (jurists, courts, legal terms, etc.) in a range of early, non-legal literary works. I begin with al-Jahiz (d. 255/868), whose eclectic work contains numerous references to laws, jurists, and judges (e.g., “The Qadi and the Fly” from Kitab al-Hayawan). I argue that the overall impression here is of ambivalence; this author, whose career spans the “formative” period of Islamic law, presents the law as a force of order aligned against social and even natural chaos, yet consistently implies that Muslims should avoid the law at nearly any cost: being miserly may be bad, but getting involved with the law is worse. Al-Jahiz promotes a more informal, even private moral order hedged in by law but at its best when operating more organically. The paper then turns to the maqamat works of al-Hamadhani (d. 398/1008) and al-Hariri (d. 516/1122), and again finds a marked ambivalence toward Islamic law. Like al-Jahiz, these two authors delight in deflating the pretentious and hypocritical, and more often than not law seems to be seen as an obstacle rather than an ally in this battle. Together, these early litterateurs suggest that their own biting prose and satirical saj’ can not only counter the potentially corrosive and disingenuous influence of the law but even promote a rich and positive moral order of their own. The law appears as a blunt instrument of dubious moral value; a keen eye and rapier pen can best the law at its own game.

SATURDAY EVENING

Banquet Address

- (109) Matthew V. Fox, University of Wisconsin**
“What is God Getting At? The Message of the Theophany of Job”

ABSTRACTS

women, and I will argue that their class substantially impacts their reasons for obtaining a divorce. I will also analyze how divorce changes their socioeconomic status. This project was supported by a Perry Summer Research Award by Whitman College.

(106) Connie Cannon, University of Washington (cjcannon@uw.edu)
**“Islamic Issue Litigation and the Legal Professional:
Examining the Role of the Attorney in the Islamization of
Modern Legal Systems”**

This paper stems from questions about the phenomenon of Islamist litigation from the perspective of the Legal Profession. Drawing on literature from the Law and Society movement on the role of attorneys and professional networks, this paper addresses the role of the legal advocate in the adjudication of Islamic Law issues in modern state courts. As individuals navigating both the positive and normative aspects of the Law, and who necessarily draw on a range of judicial, historical, and religious sources for their information about Islamic Law, attorneys occupy a key position in the adjudicative process. This places them between the Court as the interpreter of Islamic Law for the state and claims about Islamic Law informed by their client’s, and their own, understandings of Islamic Law as a binding system of norms. While some question to what extent Islamists have been successful in using litigation as a means to achieve their goal of Islamization, a second question asks to what extent Islamists are able to affect changes in legal discourse. Rather than focusing solely on the Courtroom as the place where Islamic Law is negotiated for the state, this paper attempts to expand our view and address additional aspects of the intellectual life of the legal professional and his or her ties to Islamic Law issues.

(107) Josie Hendrickson, Whitman College (hendrijj@whitman.edu)
**“This Islamic Obligation to Emigrate in Late-Fifteenth
Century North Africa”**

During the ‘Reconquista’ some of the first substantial Muslim populations fell under permanent Christian rule. Jurists in Muslim Iberia and in North Africa faced difficult questions regarding Muslim identity and Muslim-Christian relations, including the very permissibility of Muslim residence under non-Muslim rule. This paper re-examines a 1491 legal opinion issued by Moroccan jurist Ahmad al-Wansharisi in which he obligates conquered Iberian

9:30-10:00 Kathryn Rickert, Seattle University (kathrynrickert@gmail.com)

“Strong Emotions, Sin and Human-Divine Reconciliation in Exodus 32”

10:00-10:30 James K. Wellman, University of Washington, (jwellman@uwashington.edu)

“The Danger and Promise of Religious Ecstasy”

10:30-10:45 BREAK

Women and Religion

JP 014

**What You Wear Is Who You Are:
Hindu Brides, Christian Virgins,
and Warrior Princesses**

Presider: Ardy Bass, Gonzaga University, bassa@gonzaga.edu

8:30-9:10 (54) Aimee Hamilton, Indiana University-Bloomington (alhamilt@indiana.edu)

“The Body of the Goddess as a Template for Hindu Bridal Perfection”

9:10-9:50 (55) Midori Hartman, Vancouver School of Theology (midori.hartman@gmail.com)

“Bracelets and a Silver Mirror: Objects of Feminine, Elite Identity in The Acts of Paul and Thecla”

9:50-10:30 (56) Valarie H. Ziegler, DePauw University (vziegler@depauw.edu) and Tiffany Hodge, DePauw University (tiffanyhodge@depauw.edu)

“Not So Pretty in Pink: Princess Warriors for Christ”

10:30-10:45 BREAK

**Special Topics: Islam
JP 108**

**9:00 – 10:30 (57) Annual Pedagogy Round-table:
Introducing Islam**

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

Participants:

Josie Hendrickson, Whitman College (hendrijj@whitman.edu)
Rick Colby, University of Oregon (fscolby@uoregon.edu)

Paul Powers, Lewis & Clark (ppowers@lclark.edu)
Matthew Ingalls, University of Puget Sound (mingalls@pugetsoun.edu)
Denny Clark, College of Idaho (DClark@collegeofidaho.edu)
Erik Hammerstrom, Pacific Lutheran University (hammerj@plu.edu)
M. Amine Tais, University of Washington (mtais2@uw.edu)
Kambiz GhaneaBassiri, Reed College, (ghaneabk@imap.reed.edu)

10:30-10:45 BREAK

POSTER SESSION

**ASOR, Women and Religion, Arts and Religion
JP 127**

10:00-12:00 (58) Ardy Bass, Gonzaga University (bassa@gonzaga.edu)
“Compositional Strategies in the Coptic Gospel of Mary”

Susan G. Carter, Marylhurst University and The California Institute of Integral Studies (susangailcarter@yahoo.com)
“Spirited Images: Rock Carvings as Spiritual Expression in Ancient Scandinavia”

Aireen Joven, The California Institute of Integral Studies (aireenjoven@gmail.com)
“The Snake Goddess of Ancient Crete: The Sacred Feminine Mastering the Coiled Snake of Kundalini”

10:45 – 11:45 a.m.

(Wolff Auditorium) JP 114

ASOR PLENARY

**(59) Martha Joukowsky
Professor Emerita, Brown University
Director, Petra Excavations**

“Pioneering Women in Archaeology”

ABSTRACTS

**(104) M. Amine Tais, University of Washington, aminetais@gmail.com
“Muhammad and Muslim Identity: Historical Images and Modern Challenges”**

As the recent events surrounding the Danish cartoons controversy have shown, Muhammad continues to play a culturally central role in the lives of Muslims worldwide. The strong reaction to these cartoons highlights how tightly connected “Muslim” identity is to the Prophet. In addition, ever since the tragic events of September, 11th 2001, books claiming to tell the public about the real Muhammad have flooded the market in both the West and the Muslim world. The impression that the public gathers from these situations is that Muhammad is an easily accessible figure on whom we can make straightforward judgments, prompting praise or condemnation. This paper challenges the simplistic way in which both contemporary Muslims and non-Muslim Westerners seem to view Muhammad. The argument is two-fold. Firstly, Muhammad’s image among Muslims has never been monolithic; it is a reflection of as much the social imaginaire and the identity needs of the various historical Muslim communities as it is a portrayal of the life of the historical Muhammad. Secondly, because of the interconnectedness of our planet today, it is more likely that a particular image of Muhammad will come to prevail at the expense of all others. And given the volatile political conditions in the world, both Muslims and non-Muslims who hope for a peaceful and pluralistic future have a huge stake in what image of the Prophet will become dominant.

**(105) Maherin Ahmed, Whitman College, ahmedm@whitman.edu
“Legal Challenges Faced by Bangladeshi Women in Family Law Court”**

Some studies that examine marriage contracts and divorce trials in the contemporary Muslim world suggest that class and wealth play a significant role in women’s access to favorable marriages and divorce under Islamic law. My research, based on fieldwork conducted in Dhaka during the summer of 2010, tested this hypothesis by examining the social and legal challenges faced by 30 divorced women of different socioeconomic status in Bangladesh. Contrary to my initial assumptions, I found that higher-class women faced notably greater legal and social obstacles than did lower-class women. I will present the factors I considered in categorizing the socioeconomic status of these

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mouldid festivities is the set of successive regulations as laid down by the Egyptian government, especially during contemporary times. In examining the comprehensive, governmental regulation to nearly all contributing factors of mouldid celebration, I also seek to highlight reactions from those effected, including the utterly distraught attendees after the 2009 cancelation of the Sayyida Zeinab mouldid in Cairo. I then look beyond the regulations themselves in order to further explore the mouldid-government tensions. In doing so, I examine the issues of competing conceptions of Islam and the authority that tradition lends in forming personal/collective interpretations of Islam.

(103) Summer Satushek, Western Washington University, barbags students.wwu.edu

“Endeavors Towards Unity in a Frontier Muslim Community”

Small but diverse communities of first and second generation immigrants are finding new formations of community and developing new forms of religiosity despite their different histories, ethnicities, and past forms of ritual. This paper focuses on the greater area Bellingham, WA Muslim community and their efforts to close divides and build a strong umma for their collective religious and economic health. Fieldwork is in the form of participant observation and interviews. An outside perception of Islam since 9/11 has assumed an unhealthy unity of thought within a tremendously large and diverse group and this effort by American Muslims is in part a response to this perspective. Outreach in the forms of speaking engagements, films and interfaith dialogue is one manner employed to establish an alternative view of a cohesive umma that is peaceful, devout, and community minded. The effort is as much a result of pride in their faith as it is a defense mechanism aimed at ameliorating the overflow of hostility directed at ‘fundamentalist’ Islam. In order to project the desired vision of the umma internal revisions, in the form of modifications to the practices and dialogue of religiosity, are taking place. On an individual level this can lead members of the community to abandon historical practices that might set them apart in favor of more mainstream normative practice. The normative practice of American Muslims is developing in a recursive dialogue between the two identities, American and Muslim, as the individuals seek success for themselves and their community.

11:45 – 12:45

JP 017

AAR PLENARY

**(60) Wendy Farley
Chair of Theological Studies,
Emory University**

**Techniques of Degradation:
Gabriel Marcel, Emmanuel Levinas,
Simone Weil
and Climate Change**

SATURDAY NOON

(Lunch and Region Business Meeting)

**12:45-2:00 Business Lunch (Spokane Room, COG)
Pacific Northwest AAR, SBL, and ASOR
BUSINESS MEETING**

SATURDAY AFTERNOON

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

Archaeology and the Ancient Near East

JP 113

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

2:00-2:40 (61) Marcus Milwright and Evanthis Baboula, University of Victoria (ebaboula@uvic.ca)

“Mapping and the Reconstruction of the Urban Space of Ottoman Nafaktos, Greece”

2:40-3:20 (62) Gloria London, Independent Scholar (glondon@earthlink.net)

“Feasting at a Ceremonial Center in ancient Jordan”

3:20-3:50 BREAK

3:50-4:30 (63) Martha Joukowsky, Brown University (martha_joukowsky@brown.edu)

“Excavations at the Great Temple at Petra”

4:30-5:10 (64) Roger W. Anderson, Independent Scholar (rwander48@comcast.net)

“The Early Bronze Age Glacis at Tell el-Hesi”

Arts and Religion

JP 109

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

- 2:00-2:40 (65) Vivian D. Hahn (vdzyak@hotmail.com) "Daughter of Heaven: The Significance of Tattoos, Mirrors, and Headdresses in the ancient Pazyryk culture of the Eurasian Steppes"
- 2:40-3:20 (66) Rashidah Tutashinda, The California Institute of Integral Studies (ratutashinda@yahoo.com) "Art, Spirit and Female power of the Mothers within the Gelede of Yoruba"
- 3:20-3:50 BREAK**
- 3:50-4:30 (67) Louise M. Pare, Center for Women's Spirituality, Education and Empowerment, (lmpare849@aol.com) "Transformational Movement: From Normal Neurotics to Becoming Healing"
- 4:30-5:10 (68) Mary Beth Moser, The California Institute of Integral Studies (mbmoser@comcast.net) "Moonbeams of Mystery, Cycles of History: Lunar Presence in the Folk Spirituality of the Italian Alps"
- 5:10-5:30 Business Meeting and/or Discussion of future directions

Asian and Comparative Studies

JP 103

Sri Lankan Buddhism, Tantricism, and the Hindu Goddess

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

- 2:00-2:45 (69) Daniel Kent, Whitman College (dwk5r@virginia.edu) "Killing with Compassion: Intentional Killing in Sri Lanka's Civil War"
- 2:45-3:30 (70) Veena Howard, University of Oregon (veena@vyanet.com) "Lessons of Justice and Compassion from the Hawk and Dog: Analyzing the Ecological Consciousness in the Hindu Sacred Literature"
- 3:30-4:00 BREAK**

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

"Anna, How Domesticity Gives Birth to Purity"

Research on the Protevangelium of James has focused on this text as a source for doctrines on the purity and virginity of Mary, the mother of Jesus. Neglected in this analysis, is the other prominent female character of the text, Anna. Anna is not mere background or a simple biological necessity; she is pivotal in terms of the development of the legends associated with Mary. Her critical position in the story of Mary's birth is directly and intimately related to the diversity of duties and practices Anne performs as a wife, and mother. The full comprehension of the significance of Anna depends on understanding her within the domestic place; Anna's fulfillment of her socially expected duties as a woman ensures the success of the salvation history associated with Mary.

Session B

- (98) Mary E. Lowe, Augsburg College (lowe@augzburg.edu) "Sin from a Queer, Lutheran Perspective"
- (99) Alicia Vargas, Pacific Lutheran Theological Seminary (avargas@plts.edu) "Through Mujerista Eyes: Stories of Incarnate Redemption"
- (100) Marit Trelstad, Pacific Lutheran University (trelstma@plts.edu) "Putting the Cross in Context: Atonement through Covenant"
- (101) Cynthia Moe-Lobeda, Seattle University (moe-lobc@seattleu.edu) "Being Church As, In, and Against White Privilege"

SPECIAL TOPICS: ISLAM

(102) Maya Hamanishi, University of Oregon, mhamanis@uoregon.edu

"Moulids in Egypt"

This paper addresses the Egyptian phenomenon of Muslim moulids, or the celebrations of holy figures' birthdays, and their relationship with the Egyptian government. Based in part on accounts offered by Edward Lane (19th century) and J.W. McPherson (20th century), it is clear that the once fantastical and carnival-esque nature of moulids has now become greatly subdued. I argue that one factor contributing to this change in

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pater familias and her roles of daughter, wife, and mother. Her adoption of the role of gladiator has been the preoccupation of many scholars who focus on the symbolic significance of Perpetua's transformation from Roman matron to male gladiator. Perpetua has been envisioned as the paradigm for the rejection of traditional genders roles; her rejection of the expected feminine roles associated with the assumed patriarchal Roman household is seen as a prerequisite for the perceived feminist liberation resulting from her conversion to Christianity. However, such gender-based readings neglect specific passages within the text that provide scholars with the possibility of new interpretations of the life of the young Christian mother. One of these elements is the procession of Perpetua, Felicity and the other Christians into the arena on the day of their martyrdom. This portion of the text suggests that Perpetua's transition from her Roman household to the arena is not only visualizing in terms of gladiatorial masculinity; it is also depicted as a marriage ceremony in which Perpetua, following her 'divorce' from her earthly husband, becomes the bride of Christ.

(96) Crystal Dean, University of Calgary (dcdean@ucalgary.ca)

“*Egerie narrat*”: Situating Egeria within the *Itinerarium*”

As a Latin author, Egeria (c.380's) is usually considered somewhat lacking. Grammatically she often wrong, stylistically she is inelegant and overall her writing, if not precisely vulgar or colloquial, seems much more like the spoken Latin of the late fourth century AD than a polished literary work. Hence, it is generally surmised that she lacked the learning or aptitude for serious literary pursuits. However, Egeria's Latin, and the seeming errors it contains, is highly comparable to another set of late antique texts- the unedited sermons of Christian preachers which were recorded by audience members. To this end, the overwhelming orality of her text is indicative not that Egeria's own grasp of Latin was somewhat poor, and that her education was middling, but rather, that the surviving text is the aural recording of her oral recitation. Thus, it is the purpose of this paper to present an alternative approach to Egeria's *Itinerarium* that identifies Egeria not as the author but as the speaker, a differentiation that significantly impacts textual and biographical interpretations. Egeria was a woman of some presence, and the existence of an unedited work is indicative both of her employment of scribes, and of an eager audience that wished to hear her speak. Neither of these features suggest poor literacy on her part.

- 4:00-4:45 (71) Jarrod Hyam, University of Calgary (jhyam@ucalgary.ca)
 “The Syncretic Development of Buddhist Tantra”
 4:45-5:30 (72) Christopher Emory-Moore, University of Calgary (cemorymoore@gmail.com) “Clear and Uncreated: The Experience of Inner Light in Gelug Tantrism and Byzantine Hesychasm”

Hebrew Scriptures

JP 017

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

- 2:00-2:30 (73) Loryn Chomyn, University of Alberta (chomyn@ualberta.ca)
 “The Utopian Vision of Psalm 133”
 2:30--3:00 (74) Michael Schultz, Whitworth University (mschultz11@my.whitworth.edu)
 “The Traditio of Psalm 50: A Mushite Cult Prophet and a Deuteronomic Hand”
 3:00--3:25 (75) Peter Sabo, University of Alberta (psabo@ualberta.ca)
 “Reading Lamentations as a Text of Melancholia”
3:20-3:50 BREAK
 4:00-4:40 (76) Prof. Ehud Ben Zvi, University of Alberta (ehud.benzvi@ualberta.ca)
 “Remembering Isaiah in the Late Persian/early Hellenistic Period”
 4:40-5:10 (77) Amy Chase, Fuller Theological Seminary (amyjchase@fuller.edu)
 “The Intertextuality of Micah 7 and Isaiah Concerning the Fate of the Other Nations”
 5:10-5:30 Business Meeting and/or Discussion of future directions

History of Christianity/North American Religions

JP 122

America, Past and Present

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

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- 2:00-2:30 (78) Jon Kershner, University of Birmingham (UK) (jon.kershner@gmail.com)
 “‘His word was in my heart’: John Woolman’s Prophetic Self-Identification”
- 2:30-3:00 (79) Christopher Schlect, Washington State University (cschlect@nsa.edu)
 “Depression Measures and Realigning Interwar Protestantism”
- 3:00-3:30 (80) Timothy Burdick, University of Birmingham, U.K. (timburdick@comcast.net)
 “From Fundamentalist to Free Thinkers: The transition of an evangelical Bible school into a liberal arts College”

3:30-4:00 BREAK

- 4:00-4:30 (81) Timothy Dunfield, University of Alberta (timothydunfield@hotmail.com)
 “Chosen Ones: The Inclusion and Exclusion of Men in Polygamy within the FLDS”
- 4:30-5:00 (82) Rachael Morris, University of Washington (rachaelkd@hotmail.com)
 “The Patriarchal Vision of Mars Hill Church: A Case Study of Gender Roles in a Conservative Protestant Church”
- 5:00-5:30 Business Meeting and/or Discussion of future directions

New Testament and Hellenistic Religions Section JP 006

Presider: Jeff Staley, Seattle University (staleyjl@comcast.net)

- 2:00-2:40 (83) Gary Yamasaki, Columbia Bible College (Gary.Yamasaki@columbiabc.edu)
 “‘Mind Games’: A Perspective-Critical Look at the Control of Information by a Biblical Narrator”
- 2:40-3:20 (84) Matt Whitehead, Trinity Western University (hebrews10.23@gmail.com)
 “The Ignoble Entry: An Examination of the Structural Opposition between City and Country in Mark 11:1–11.”
- 3:20-3:50 BREAK**
- 3:50-4:30 (85) Kyung Baek, Trinity Western University (kyung.baek@twu.ca)
 “Matthew’s Schema of Jewish Salvation History in Jesus’ Genealogy (Matt 1:1-17)”

site of identity construction. Place theory will provide this paper with the methodological underpinnings to engage in the material (i.e. space) that is necessary for social practices, therefore allowing us to more meaningfully understand the identities and practices of Roman and Christian women.

**(94) Sharon Mogen, University of Calgary (spmogen@shaw.ca)
 “Women, Funerary Ritual, and Christian Identity in Late Antiquity”**

Question: What part did Roman women play in matters of death, burial, and commemoration of the dead in Christian late antiquity?
 Answer: An important part, so important in fact that women’s part in funerary ritual helped form Christian identity.

The abundant but widely scattered evidence makes clear that women performed roles that were not only vital for early Christian families but also remarkably enduring until the eighth century when church authorities appropriated funerary ritual into a formal sacramental liturgy known as Extreme Unction (The Last Rites). Until then women’s funerary practice was recorded in text, literature, and art—especially sculptural reliefs, pottery, and painting—as well as in burial inscriptions. These cultural remains reveal that women assisted the dying; washed, anointed, and prepared the corpse for burial; lamented the dead in song, poetry, music, drama, and dance; hosted funerary banquets, and remembered deceased family with grave gifts. Moreover, women were patrons and administrators of cemeteries, catacombs, martyr-shrines, and voluntary associations that buried their deceased members. Finally, nuns cared for the sick and dying and were eventually asked to compile the rituals that became the Christian sacrament.

Using recent methods from women’s history and theories of domestic religion, this paper proposes that not only did Roman women “carry the ball” in matters of death, but they contributed in very significant ways to the formation of Christian identity. This specialization, affirming a specific status and role for women in late-antique Christianity, has previously been neglected.

**(95) Danielle Baillargeon, University of Calgary (dbailar@ucalgary.ca)
 “Perpetua as the Bride of Christ”**

The Passion of Perpetua has captured the attention of scholars for many reasons: a powerful female protagonist, she narrates her own arrest and imprisonment; she rejects the power of the

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metaphysically grounded alternative to Stout; and the fourth section will advance the conversation by way of engagement with Karl Barth's post-metaphysical ontology, and offer such a conversation as a point of fertile constructive research. [1]Jeffrey Stout, *Democracy and Tradition* (Princeton, NJ: Princeton University Press, 2004), 251

(91) Bruce Hiebert, University Canada West (brucehiebert@shaw.ca)
“Ritual Transcendence and Ethics”

The links between religious ritual and ethics has not been well explored. One of those links is through the experience of transcendence that sometimes occurs in or through a religious ritual. This essay explores the impact of ritual on ethics through that link. It suggests that rituals shape the experience of transcendence and through that lead to specific types of ethical outcomes. However, the experience of transcendence can also overwhelm the ritual source and lead to new kinds of ethics. This paper is a follow-up to last year's paper on rituals and ethics which explored the psychology of ritual and the mediating value of memory on ethics.

THEOLOGY AND PHILOSOPHY OF RELIGION

(92) Book Panel: “Gathering Those Driven Away: A Theology of Incarnation”

WOMEN AND RELIGION

Session A

(93) Roselle Gonsalves, University of Calgary (rgonsalv@ucalgary.ca)
“Place Studies and the Study of Women”

The place theorist Yi-Fu Tuan writes in his 1977 book, *Space and Place: The Perspective of Experience*, that space is the undifferentiated beginning within which places are constructed to have meaning and value. In this paper, I will use place theory to explore the reconstruction of physical space into places that are necessary for the identity-creation of women. It is within this context that I will examine the re-construction and re-imagination of women's spaces (home churches, birthing room, funerary ceremonies, etc), women's roles (as wives, daughters, mothers, midwives, etc), and women's ideologies (myths and beliefs), as a

- 4:30-5:10 (86) Clayton Bench, University of Alberta (clayton_bench@hotmail.com)
 “The Thematic Unity of John 6”
- 5:10-5:30 Business Meeting and/or Discussion of future directions

Religion and Society

JP 104

Presider: Kevin J. O'Brien, Pacific Lutheran University (obrien@plu.edu)

- 2:00-2:30 (87) Mahdi Emami, Islamic Azad University (mahdemam@gmail.com)
 “Bahaim: religious laws and social endeavors to proselytize”
- 2:30-3:00 (88) Joel E. Tishken, Washington State University (jtishken@wsu.edu)
 “Passing the Mantle in a Nazareth Baptist Church: Quests for Prophetic Authenticity in South Africa”
- 3:00-3:30 (89) Robin Willey, University of Alberta (willey@ualberta.ca)
 “The Evangelical Sexual Marketplace: An Ethnographic Analysis of the Exchange and Conversion of Erotic Capital in an Evangelical Church”
- 3:30-4:00 BREAK**
- 4:00-4:30 (90) Andrew Esqueda, Fuller Theological Seminary (andrewesqueda@gmail.com)
 “Politics and the Metaphysics of Ethics: Problem and Promise, a Critical Engagement with Jeffrey Stout, Eric Gregory, and Karl Barth”
- 4:30-5:00 (91) Bruce Hiebert, University Canada West (brucehiebert@shaw.ca)
 “Ritual Transcendence and Ethics”
- 5:00-5:15 Business Meeting and/or Discussion of future directions

Theology and Philosophy of Religion

JP 018

Presider: Mari Kim, Section Co-Chair, University of Washington, marikim@uw.edu

2:00 -5:00 (92) Book Panel: “Gathering Those Driven Away: A Theology of Incarnation”

Ellen Armour, Vanderbilt University (ellen.t.armour@vanderbilt.edu)
 Carl Levenson, Idaho State University (levecarl@isu.edu)

John J. Thatamanil, Union Theological Seminary (NY) (johnthatamanil@gmail.com)
 Douglas McGaughey, Willamette University (dougmc@willamette.edu)

Mary McClintock Fulkerson, Duke Divinity School, (mfulkerson@div.duke.edu) (waiting on confirmation but would rather include her then drop than miss out on having her info in case she says yes.)

Respondent: Wendy Farley, Emory University (wfarley@emory.edu)

5:30-5:45 Business Meeting and/or Discussion of future directions

Women and Religion

(NOTE: There are Two Sessions for Women and Religion)

Session A **JP 014**

Keeping Women in Their Place: Christian Women in Roman Society

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

2:00-2:40 (93) Roselle Gonsalves, University of Calgary (rgonsalv@ucalgary.ca)
 “Place Studies and the Study of Women”

2:40-3:20 (94) Sharon Mogen, University of Calgary (spmogen@shaw.ca)
 “Women, Funerary Ritual, and Christian Identity in Late Antiquity”

3:20-3:50 BREAK

3:50-4:30 (95) Danielle Baillargeon, University of Calgary (dbaillar@ucalgary.ca)
 “Perpetua as the Bride of Christ”

4:30-5:10 (96) Crystal Dean, University of Calgary (dcdean@ucalgary.ca)
 “‘Egerie narrat’: Situating Egeria within the Itinerarium”

makes several arguments regarding Evangelical sexual practices. First, heterosexual relationships and marriage have become the most important (aspect of Evangelical religious and social practice, surmounting both Baptism and the Eucharist. Second, those in the Evangelical sub-culture tend to find several qualities more or less attractive in a potential mate, some of which differ from those outside the sub-culture. To describe these qualities, I utilize social theorist, Pierre Bourdieu’s, concepts of habitus, field, capital, and symbolic violence. In particular, I lay out three general forms of capital, which my participants believed Evangelical young adults exchange or convert in order to attract and court a potential life partner. They are: worldly capital, Christian capital, and virgin capital. Finally, using sociologist Adam Isaiah Green’s “sexual fields framework,” I explain that within many Evangelical churches a defined social space—a sexual marketplace—exists where individual agents exchange and convert this commodity, among others, to attract potential marital partners. I derive these conclusions from the ethnographic observations and interviews I conducted while attending an urban Canadian Pentecostal Church in 2009-10.

(90) Andrew Esqueda, Fuller Theological Seminary (andrewsqueda@gmail.com)

“Politics and the Metaphysics of Ethics; Problem and Promise, a Critical Engagement with Jeffrey Stout, Eric Gregory, and Kark Barth”

Jeffrey Stout in his well-known book Democracy and Tradition exclaims: “Truth-talk in ethics, as in science, is intelligible without help from the metaphysical theories that purport to explain it.”[1] This begs the question: can a true ethic of democratic citizenship be upheld and explained apart from the historic metaphysical presuppositions previously used to establish such an ethic? Stout certainly thinks so. The purpose of this essay is to address Jeffrey Stout’s advancement of an ethics without metaphysics, both its problems and promise, and in doing so put him into conversation with Eric Gregory’s Augustinian ethics of love and Karl Barth’s post-metaphysical ontology. The first section of this essay will offer an overview of Jeffrey Stout’s essay “Ethics Without Metaphysics; the second section will address problems with his essay and in particular will argue that Stout, in attempting to rid ethics of metaphysics, establishes a democratic virtue ethics, which is itself predicated upon metaphysics; the third section will offer Eric Gregory’s “Augustinian ethic of democratic citizenship,” as a

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There have been several violent behaviors towards the followers of Bahaism in recent years in Iran. According to some interviews with common people, one of the main reasons has been the contradiction between the social laws in Bahai canonical resources and the social teachings of Bahaism applied by the followers of this faith to proselytize. For instance, one of the social teachings of this faith is the World Peace, but the founder of the faith, the Bab, has ordered every king who follows Bab to kill non-believers. In this paper, through documentary study, it is attempted to analyze some of the social laws of Bahaism in contrast to its social teachings.

(88) Joel E. Tishken, Washington State University (jtishken@wsu.edu)
“Passing the Mantle in a Nazareth Baptist Church: Quests for Prophetic Authenticity in South Africa”

J. G. Shembe’s death in 1976 divided the Nazareth Baptist Church of South Africa between rival contenders to succeed him as its leader. Based on recorded interviews with the claimants, this paper argues that prophecy, particularly those deriving from the church’s founder Isaiah Shembe, provided the key arena for this struggle between Londa Shembe and Amos Shembe. Amos ultimately prevailed because he was best able to claim the prophetic mantle of the church’s founder, Isaiah. When neither claimant would recognize the paramountcy of the other, it led to a split in the church in which Amos attracted the majority of believers. The church’s past and future leadership decisions have been and will continue to be profoundly influenced by prophecy. While previous scholarship has remarked upon the role of prophecy in this struggle, the source of the prophecies has been neglected. The most successful claimants to central leadership, as was the case in the dispute between Londa and Amos, will continue to be those who receive prophetic inspiration from Isaiah.

(89) Robin Willey, University of Alberta (willey@ualberta.ca)
“The Evangelical Sexual Marketplace: An Ethnographic Analysis of the Exchange and Conversion of Erotic Capital in an Evangelical Church”

Since the development of the early church, sexual ethics and the regulation of heterosexual relationships have been integral parts of Christian religious practice. Evangelical Christian communities are no exception to this situation. In particular, this presentation

5:10-5:30 (97) Anne Moore, University of Calgary (amoore@ucalgary.ca)
 “Anna, How Domesticity Gives Birth to Purity”

Session B **JP 111**
**Feminist, Womanist, Mujerista and Queer
 Theology Goes Confessional:
 Transformative Trajectories in the
 Tradition of Martin Luther**

Presider: Mary J. Streufert, Evangelical Lutheran Church in America (mary.streufert@elca.org)

2:00-2:40 (98) Mary E. Lowe, Augsburg College (lowe@augsburg.edu)
 “Sin from a Queer, Lutheran Perspective”

2:40-3:20 (99) Alicia Vargas, Pacific Lutheran Theological Seminary (avargas@plts.edu)
 “Through Mujerista Eyes: Stories of Incarnate Redemption”

3:20-3:50 BREAK

3:50-4:30 (100) Marit Trelstad, Pacific Lutheran University (trelstma@plts.edu)
 “Putting the Cross in Context: Atonement through Covenant”

4:30-5:10 (101) Cynthia Moe-Lobeda, Seattle University (moe-lobc@seattleu.edu)
 “Being Church As, In, and Against White Privilege”

5:10-5:30 Respondent: Mary J. Streufert, Evangelical Lutheran Church in America
 Director, Justice for Women, (mary.streufert@elca.org)

Special Topics: Islam **JP 108**

Panel: “Image and Identity in Contemporary Islam”

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

2:00-2:20 (102) Maya Hamanishi, University of Oregon, mhamanis@uoregon.edu
 “Moulids in Egypt”

2:20-2:40 (103) Summer Satushek, Western Washington University, barbags@students.wvu.edu

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“Endeavors Towards Unity in a Frontier Muslim Community”

2:40-3:00 (104) M. Amine Tais, University of Washington, aminetais@gmail.com

“Muhammad and Muslim Identity: Historical Images and Modern Challenges”

3:00-3:20 Discussion

3:20-3:50 BREAK

Panel: “Islamic Law from Medieval Text to Modern Court”

Presider: Kambiz GhaneaBassiri, Reed College (ghaneabk@imap.reed.edu)

3:50-4:10 (105) Maherin Ahmed, Whitman College, ahmedm@whitman.edu

“Legal Challenges Faced by Bangladeshi Women in Family Law Court”

4:10-4:30 (106) Connie Cannon, University of Washington, cjcannon@uw.edu

“Islamic Issue Litigation and the Legal Professional: Examining the Role of the Attorney in the Islamization of Modern Legal Systems”

4:30-4:50 (107) Josie Hendrickson, Whitman College, hendrij@whitman.edu

“The Islamic Obligation to Emigrate in Late-Fifteenth Century North Africa”

4:50-5:10 (108) Paul Powers, Lewis & Clark College, powers@lclark.edu

“Islamic Law in the Works of Jahiz, Hamadhani, and Hariri”

5:10-5:30 Discussion

SATURDAY EVENING, May 14

6:30 p.m.—Banquet

**7:00 p.m.—Banquet Address
Spokane Room, COG**

**(109) Matthew V. Fox
University of Wisconsin
“What is God Getting At?
The Message of the Theophany to Job”**

Genealogy (Matt 1:1-17)”

Matthew 1:1-17 functions as an introduction to the Gospel, portraying its purpose and situating Jesus as the climatic fulfillment of Jewish salvation history, which not only brings restoration to the nation of Israel but also includes “all the nations.” Jesus’ designation as “Christ,” “son of David,” and “son of Abraham” and his annotated genealogy solidify Jesus’ identity within Jewish salvation history by recalling Israel’s past. As first-century Jews sometimes modeled their own personae and actions on biblical characters to match changing social conditions, Matthew in Jesus’ annotated genealogy implicitly formulates Jewish salvation history, as well as using names such as Abraham and David and events such “the deportation to Babylon,” to signify Jesus’ place within it. Jesus’ place is also explicitly depicted in the genealogy’s tripartite representation: (1) from Abraham to David; (2) from David to the exile; and (3) from the exile to Jesus. Therefore right from the outset, Matthew seems to present Jesus as the fulfillment of God’s promises to Abraham, and especially concerning Israel and “all the nations.”

(86) Clayton Bench, University of Alberta (clayton_bench@hotmail.com)

“The Thematic Unity of John 6”

In response to Lindars’ claim that John 6 is an independent composition inserted by John into the second edition of his Gospel, this paper will argue that the content of John 6, including the story of the feeding of the five thousand and the homiletic dialogue that follows, fits well thematically within the gospel as a whole. The recurring thematic scene of Jesus speaking and being misunderstood is stated and restated both in John 6 and the chapters that precede and follow it. Allusions to Jacob and Moses also occur in John 1-6, providing further evidence of the thematic unity between John 6 and its surroundings. Further similarities include homiletic structures, which occur in John 4:9-15; 6:25-34; and 6:31-38. This paper will also explore the internal unity of John 6 and whether, as Brown claims, John 6:51-58 is a later addition. This paper will claim that John 6:47-58 is part of a long chiasm, evidence that verses 51-58 were written at the same time as verses 47-50.

RELIGION AND SOCIETY

**(87) Mahdi Emami, Islamic Azad University (mahdemam@gmail.com)
“Bahatism: religious laws and social endeavors to proselytize”**

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in guiding their audiences to approve or disapprove of characters' actions. Fortunately, Perspective Criticism provides a means of discerning evaluative guidance supplied more subtly through the crafting of narrative point of view, which leads the audience into feeling distanced from a character—resulting in a sense of approval of the character's actions—or feeling empathetic toward the character—resulting in a sense of approval. This paper will examine a powerful point-of-view technique for producing these senses of distance or empathy: controlling what story details are given to the audience as compared to those possessed by a given character. Specifically, if the audience is given information the character does not have, the audience will sense distance from the character. And conversely, if the audience is given only information possessed by the character, the audience will sense empathy for the character. This is the narrative dynamic at the core of the “detective” genre of modern fiction. It is also a dynamic much used in film-making, and a film clip will be shown to demonstrate how readily empathy can be produced through the control of information. Finally, this dynamic will be demonstrated at work in a passage of biblical narrative.

(84) Matt Whitehead, Trinity Western University (hebrews10.23@gmail.com)

“The Ignoble Entry: An Examination of the Structural Opposition between City and Country in Mark 11:1–11.”
 Jesus' death is often mined for its theological significance. While the theology of the cross remains important, there were also socioeconomic factors that led to his demise. Mark's Gospel highlights these components by telling the narrative in terms of peasant versus metropolitan clashes. These conflicts are particularly evident in chapters 11 and following. This paper will examine the way in which the Triumphal Entry ignited the tension between the peasant and metropolitan groups. Relatedly, it will look at how this friction was exacerbated when Jesus cleansed the temple and how the friction reached its apogee during the events leading up to his crucifixion. More precisely, this paper will examine the relationship between the rural peasant class in Galilee and the educated urbanites in Jerusalem. The palpable discordance between these two parties remains an underlying factor in Jesus' death, and Mark's Gospel brings these considerations to the fore.

(85) Kyung Baek, Trinity Western University (kyung.baek@twu.ca)
“Matthew's Schema of Jewish Salvation History in Jesus'”

SUNDAY MORNING, May 15

**7:00 – 8:00 Breakfast with Region's Authors Red Lion
 River Inn (“Bar”)**

8:00-12:00 Book Exhibit JP 127

Fourth Session (8:30-12:00)

Hebrew Scriptures JP 017

Presider: Heidi Szpek, Central Washington University (szpek@cwu.edu)

8:30-9:00 (110) Karolien Vermeulen, Ghent University + Institute of Jewish Studies (karolien.vermeulen@ugent.be)

“Vanitas Vanitatum - The Killing of Abel in Genesis 4”

9:00-9:30 (111) Clayton Bench, University of Alberta (claytonbench@hotmail.com)

“The Introductory Formulae of the So-Called Farewell Speeches of the Deuteronomistic History: With Special Attention to 1 Kings 2:1”

9:30-10:00 (112) Ian Wilson, University of Alberta (jwilson@ualberta.ca) “The Wise King: Remembering Solomon's Sacrifices in 1 Kings 3:1-15”

10:00-10:30 BREAK

10:30-11:15 (113) Beatrice Wallins, Seattle University (bjwallins@gmail.com)

“Unidentified Women: independent female characters in the Hebrew Bible”

11:15-12:00 (114) Sarah Koenig, Seattle Pacific University (skoenig@spu.edu) “Bathsheba Stuck in the (Medieval) Bath”

New Testament and Hellenistic Religions JP 006

Presider: Amy M. Donaldson, Baker Publishing Group (amy.m.donaldson@gmail.com)

8:30-9:15 (115) Philip Tite, Independent Scholar (philip.tite@mail.mcgill.ca)

“The Apocryphal Epistle to the Laodiceans: An Epistolary and Rhetorical Analysis”

9:15-10:00 (116) Benjamin Nickodemus, Concordia (bnickodemus@cu-portland.edu)

“The Temporal World as Neutral in the Apocalypse of Adam”

10:00-10:30 BREAK

10:30-11:15 (117) Jennifer J. Johnson Leese, Lutheran Theological Seminary (Sha Tin, Hong Kong) (jjjohnsonleese@gmail.com)

“A Greener Paul? Going beyond Romans 8”

11:15-12:00 (118) Anthony Meyer, Trinity Western University (anthony.meyer@mytwu.ca)

“Two Conversions of Mark 1:39-45”

Theology and Philosophy of Religion

(NOTE: There are Two Sessions for Theology and Philosophy of Religion)

Session A **JP 018**

Presider: Marit Trelstad, Pacific Lutheran University (marit.trelstad@plu.edu)

8:30-9:00 (119) Lance Green, Trinity Lutheran University (lance.green@email.tlc.edu)

“The Preaching of Justification and Illocutionary Acts”.

9:00-9:30 (120) Lace Marie Williams-Tinajero, Independent Scholar (lwilltina@gmail.com)

“Speech Act Theory and Biblical Interpretation”

9:30-10:00 (121) Mary Kaye Nealen, University of Great Falls, (mnealen@ugf.edu)

“Green Shoots in Rocky Soil: Christian Mission in a Weakened Church and a Secularized State”

10:00-10:30 BREAK

10:30-11:00 (122) Scott Fennema, Trinity International University (zsfennem@tiu.edu)

“Historical Theology: A Historical Comparison of Patristic and Modern Thought, as Exemplified in the Exegesis of Colossians 1:15”

history, and same scriptures (Moore-Emmett, 2004: 30) this paper will include a brief overview of the history of polygamy within the LDS organization as this enhances ones understanding of how the FLDS practice it today.

(82) Rachael Morris, University of Washington (rachaelkd@hotmail.com)

“The Patriarchal Vision of Mars Hill Church: A Case Study of Gender Roles in a Conservative Protestant Church”

Mars Hill Church is thriving in urban Seattle and prides itself for its vitality in an area known for its lack of churchgoing. The Pacific Northwest boasts fewer affiliations to religious groups than any other region in the United States, with most of its population declaring itself “secular but spiritual.” The region provides opportunity and challenge to churches, opportunity because new religious entrepreneurs do not have to compete with widespread established religious organizations, challenge because retaining members in an area where religious affiliation is low requires that members continually recommit themselves to the group. For example, one pastor of a church of more than 1,000 in the area estimated the average amount of time any member was retained in his church to be about five years. Religious entrepreneurs must be especially skilful at church building, using technology and making use of modern organizational structures to continuously engage members and keep them recommitting to the group; only the most adept will experience great success. Mark Driscoll was up to the challenge when he founded Mars Hill Church in Seattle. Not only has he grown the church in an area of low religious adherence, but it has purposefully targeted a demographic difficult to fill Sunday services with, young men. Even more surprising may be the message behind the success of the church as a conservative Protestant call to men to become leaders in their households and society, a patriarchal message in the heart of a liberal city.

NEW TESTAMENT AND HELLENISTIC RELIGIONS

(83) Gary Yamasaki, Columbia Bible College (Gary.Yamasaki@columbiabc.edu)

“Mind Games’: A Perspective-Critical Look at the Control of Information by a Biblical Narrator”

Biblical narrators rarely give explicit evaluative commentary

ABSTRACTS

Depression, led many Bible schools to transform into the liberal arts college they were once formed in opposition to. This paper is a case-study of one particular Bible school formed in the Northwest in 1919 that changed into a liberal arts college in 1939 and then permanently closed in 1969. A brief historical account of the school is given. This paper makes four arguments. First, this paper argues that the original tension between Bible schools and liberal arts colleges was reflective of the debates of the Fundamentalist Controversy within the Protestant milieu. Second, the foundational motivations giving impulse for the Bible school's conception proved an ineffective model for lasting institutional stability at the higher education level. Third, such changes were primarily navigated due to administrative change and student impulse. And fourth, the ensuing evangelical liberal arts college coming out of this transformation became typical of other denominationally held liberal arts colleges today – blending holistic education within a spiritual framework.

(81) Timothy Dunfield, University of Alberta (timothydunfield@hotmail.com)

“Chosen Ones: The Inclusion and Exclusion of Men in Polygamy within the FLDS”

Not all men within the contemporary Mormon polygamist movement known as the Fundamentalist Latter Day Saints (FLDS) practice polygamy. Despite the fact that FLDS doctrine specifies that a man must have at least three plural wives in order to enter the highest levels of heaven, not every man is fortunate enough or privileged enough to obtain the necessary number of wives (Jessop, 2009: 9, 23; Mackert, 2008: 121). Since the number of eligible women is limited within the community (even if communities trade women back and forth) the FLDS prophet (Warren Jeffs despite his current incarceration) must choose which men he will include in the practice of polygamy and which men he will exclude from the practice (Coates, 1991: 194). This paper attempts to answer questions surrounding the selection process through which the FLDS prophet determines which men to include in the practice of polygamy and which men he will exclude from the practice. Why are some men included and others excluded? Does the FLDS prophet use specific criteria when selecting which men to include? Since The Church of Jesus Christ of Latter-day Saints and FLDS organizations share the same founder, same

Session B
8:30 - 11:00

JP 103

Presider: Ellen Armour, Vanderbilt University (ellen.t.armour@vanderbilt.edu)

(123) Panel: Erotic Faith: Reflections on Farleyan Eros

Panelists:

Kendra G. Hotz, Rhodes College (HotzK@rhodes.edu)

Verna Ehret, Mercyhurst College (vehret@mercyhurst.edu)

Annie Bullock, Austin Theological Seminary (avbullock@gmail.com)

Mari Kim, Seattle University, kimma@seattleu.edu

Marcia Mount Shoop, University Presbyterian Church in Chapel Hill
(mountshoop@gmail.com)

Respondent: Wendy Farley, Emory University, (wfarley@emory.edu)

Women and Religion

JP 014

**What Were They Thinking? Queen Esther, Ruth and Naomi,
and the Mother in Me**

Presider: Ardy Bass, Gonzaga University (bassa@gonzaga.edu)

8:30-9:15 (124) Josh Spoelstra, Church of New Hope (jjspoel@juno.com)

“Esther’s Power of Persuasion”

9:15-10:00 (125) Andrew Davis, Seattle University (davisan@seattleu.edu)

“A Mixed Blessing in Ruth 4:11-12!”

10:00-10:30 BREAK

10:30-11:15 (126) Marion Dumont, The California Institute of Integral Studies (mgdumont68@hotmail.com)

Nature Speaks, Healing the Mother in Me

11.15-12:00 (127) Bruce Hiebert, University Canada West
(brucehiebert@shaw.ca)

“Tactics of Voice: Mennonite Women and World War I

SAFE TRAVELS!

ABSTRACTS
GONZAGA UNIVERSITY 2011

ALL INFORMATION DISPLAYED AS SUBMITTED
FRIDAY AFTERNOON

ASIAN AND COMPARATIVE STUDIES

(1) **Guy Burneko, Ph.D., Independent Scholar (Gburneko1@aol.com)**
“Sustainability: Syllogism, Synchronicity, and the Yijing”

Earth-Human sustainability requires an ecology of aptitudes and resources beyond those most utilitarian or rationalistically approved. In choosing skilful and appropriate means to sustainability, we must look beyond syllogistic logics premised on anthropocentrism, dualism, objectivistic atomism and linear cause-effect mechanism. Practicing synchronistic Yijing and the kind of spontaneous, nonimposing (wuwei) existential resonance (ganying) we come to learn through it is performing, and not merely interpreting, the sustainingly self-renewing potentials of a universe irreducible to any single category of existence, value or ontomethodology. A precautionary ecosocial rectitude is found in relativizing instrumentalist, discursive, propositional agenda by a measure of oppositional thinking and circumstantial or synchronistic strategic conduct which, according to both the Neo-Confucian Wang Yangming and the systems theorist Edgar Morin, acts according to the need of the moment and not overmuch by relying on the template of ego-interest or of a rationalized system, program and policy. Embodying with Yijing what Thomas Berry calls the “spontaneities” of the Earth, we demonstrate the self-adjusting and self-organizing resonance of a nondualizing guan (comprehensive, contemplative attentiveness) that sustains the productive and reproductive life of comprehending Heaven, Earth and Humankind. From Chung-Ying Cheng’s interpretation of guan, we understand that its precautionary rectitude or zheng coinheres with optimally sustaining dynamic complementary interrelations amid ourselves, Earth systems and sidereal rhythms in what Morin calls ontoepistemological “self-eco-re-organizing.” This evokes the potentials of a coconsciously evolving universe as suggested by quantum cosmological, archetypal psychological and eco-evolutionary-religious views.

Protestantism in the interwar period and helped shape the future trajectory of Christianity in the United States. The controversy illuminates two key cultural impulses of the era. First, the economic crisis of the 1930s radically curtailed religious leaders’ understanding of toleration and dissent within their denominations; and second, Americans took away from WWI the conviction that effective work abroad demands institutional centralization at home. These impulses explain the controversy far better than the prominent narrative of interwar Protestantism, which places militant fundamentalists (or conservatives) at war against modernists (or liberals). When J. Gresham Machen and other critics of the PCUSA’s Board of Foreign Missions formed a new independent missions board, the PCUSA’s General Assembly outlawed their new rival board, tried them in ecclesiastical courts, and defrocked them. An exodus from the denomination followed, disrupting at least sixty-two churches from twenty-six different presbyteries, and spawning two new denominations and many new independent churches around the country. Previous studies of this schism have overlooked the many ministers, laypeople and congregations involved and focus instead on Machen alone. None have considered Machen’s associates, or the networking among denominational officials who organized against them. A closer look at the various allies and opponents in this controversy reveals their divergent reactions to the Depression crisis, and troubles the dominant liberal vs. conservative narrative of interwar Protestantism.

(80) **Timothy Burdick, University of Birmingham, U.K. (timburdick@comcast.net)**

“From Fundamentalist to Free Thinkers: The transition of an evangelical Bible school into a liberal arts College”

At the beginning of the twentieth century a sharp rise occurred in the start-up of Bible schools around the nation, many forming in response to perceived modernist apostasy creeping into denominationally held liberal arts colleges. As these Bible schools developed into institutions in their own right, with ensuing academic and social norms established, administrators were forced to consider holistic pedagogical approaches beyond biblical staples. This developmental phenomenon, in conjunction with rising pragmatic issues such as increasing standards for accreditation in higher education and a dwindling student pool during the Great

what way these influence our understanding of the fate of the other nations as depicted in Micah 7.

HISTORY OF CHRISTIANITY/NORTH AMERICAN RELIGIONS

- (78) **Jon Kershner, University of Birmingham (UK) (jon.kershner@gmail.com)**
“His word was in my heart”: John Woolman’s Prophetic Self Identification”

In mid-18th Century Philadelphia Quakers maintained tight control over social norms and church polity through the theological idealization of unity. “Singularity” was a charge to be avoided. However, the value of unity was paired with a belief in God’s continuing revelation to the individual and society, which could result in dissenting voices. This tension between unity and dissent frustrated and eventually silenced some would-be Quaker reformers while simultaneously creating a legitimized process for theological challenge to the status quo. In 1760, John Woolman (1720-1772) struggled with the discrepancy between his interpretation of God’s will against slavery and the seemingly ambivalent feelings of other Quaker ministers: “Though in this thing I appear singular from many... I do not repine at having so unpleasant a task assigned me, but look with awfulness to him who appoints to his servants their respective employments and is good to all who serve him sincerely.” Woolman navigated the twin Quaker values of unity and dissent by adopting the persona of a prophet, and looked frequently to the Old Testament to justify his struggle. His conviction of divine revelation, both personal and social, provided confidence of divine authorization. The strength of divine calling as he understood it inspired him to persevere in the midst of conflict with his community. Occasions of conflict and the difficulties of challenging group unity contributed to a sense of redemptive suffering that in turn reinforced his confidence in the divine revelation and his prophetic task.

- (79) **Christopher Schlect, Washington State University (cschlect@nsa.edu)**
“Depression Measures and Realigning Interwar Protestantism”
 The missions controversy of the 1930s in the northern Presbyterian church (PCUSA) reflected important changes in American

- (2) **Erik Hammerstrom, Pacific Lutheran University (erik_hammerstrom@yahoo.com)**
“Einstein’s Buddhist Fans in 1930s China”
 One interpretation of Einstein’s Theory of Relativity that was popular among proponents of a wide variety of philosophical and religious systems was that it made room for a certain kind of philosophical relativism. In this paper I will contribute to the historical study of the interactions between modern science and non-Western traditions by examining how Chinese Buddhists relied on Einstein’s ideas to support their claims about the nature of both human experience and the phenomenal universe. Drawing on examples from Buddhist periodicals and books published between the late 1920s and the 1940s, I will show that Chinese Buddhists were enthusiastic early adopters of the Theory of Relativity, and that they used it as part of the larger case they made for the relevance of Buddhism to the rapidly changing society of Republican Era China. I conclude by reflecting on the fact that although quantum theory is used today by a wide variety of individuals and groups, including many Buddhists, to call materialistic scientism into question, that role was first served by the Theory of Relativity.
- (3) **Oh-Young Kwon, Alphacrucis College (ohyoung.kwon@alphacrucis.edu.au)**
“1 Cor. 10:23-11:1: The Corinthian Practice of Greco-Roman Domestic Cults and Paul’s Response to it and its Evaluation from a Korean-Confucian Christian Context”
 Domestic cults were popular among Greeks and Romans in the first-century Greco-Roman world. These people commonly erected household shrines and altars in their houses. Therein the people placed images of household spirits, and those of heroes and ancestors. The main participants in the household cults were the deceased ancestors and the family members. The living were obligated to venerate the dead ancestors and make offerings to them at the family home and the gravesite. In so doing, they felt reunited with the dead. The practice of this kind of domestic cults is glimpsed in 1 Corinthians 10:23-11:1 where it appears that Corinthian Christians would have been invited by their unbelieving contemporaries to private dinner parties and feasts. The food (or meat) that they ate at the dinner may well have been offered as a sacrifice at a domestic cult before being served. This was a

domestic, religious and dietary custom in the Greco-Roman world in the first century CE. This article explores, furthermore, that the Greco-Roman domestic cults and especially the veneration of the dead can be compared to ancestor veneration in a Korean-Confucian context today. Ancestor veneration is an integral part of Korean-Confucian society today and the practice of ancestor veneration in their homes is one of the most controversial issues that 21st century Korean Christians have to confront. It is demanded, therefore, that I as a biblical scholar engage critically in this contemporary issue and provide my fellow Christians biblical critique and advice about it.

**(4) Justin Mok, University of Toronto (justinmok@gmail.com)
“Worldviews of Social Change and the Cosmos in Medieval China”**

Integrating religion, ecology, and ethics, and moving beyond previous discussions on “the unity of Heaven and humanity” (tianrenheyi), my paper aims at revealing the complexities of understanding the relationship between humans, the environment, and the cosmos in Medieval China. My research not only can contribute to a deeper understanding of Chinese cosmology by studying the Tang thinker Liu Zongyuan’s view of primordial vital energy and the bipolar forces of yin and yang prevailing between Heaven and Earth, but also the worldview of conceiving events and experiences as the consequences of human actions for which they should be fully responsible. For Liu, the development of human civilization can be conceived as the interconnectedness of political systems, social norms, and moral principles, which can direct the courses of social development as well as individuals’ experiences, with social and historical trends led by proper governing principles. By examining how Liu Zongyuan stresses the naturalistic dimension of cosmic force creating lives and disasters and the structural dimension of human society involving laws and disorders, I hope to explore the worldviews of social change and the cosmos, which emphasize the capabilities that human beings have and their responsibilities towards the human and natural worlds and move beyond anthropocentrism.

representing a melancholic who suffers from several of its symptoms. The symptoms that will be focused on are: the attempt to find a coherent (theological) message; the ambivalence in hope for the future; the tendency to switch between chastising the people because of their sins or offering compassion and pathos to them as victim(s); and the lack of any conclusion. Regardless of interpretive method, the bulk of scholarly ink on Lamentations relates to at least one, if not all, of these features of the text. Traditionally, these features would be referred to as “problems” or “issues,” as they are fundamentally matters of interpretation. Thus, the second section of the paper will focus on some previous proposed “treatments” for these symptoms. This will be followed by a third section which seeks to interpret these symptoms as evidence of melancholia.

**(76) Prof. Ehud Ben Zvi, University of Alberta (ehud.benzvi@ualberta.ca)
“Remembering Isaiah in the Late Persian/early Hellenistic Period”**

This paper explores some of the central memories that Isaiah as a ‘site of memory’ evoked in this period, and the significance of these memories in terms of the social and memory mindscape of, at least, the literate in late Persian Yehud/early Hellenistic Judah.

**(77) Amy Chase, Fuller Theological Seminary (amyjchase@fuller.edu)
“The Intertextuality of Micah 7 and Isaiah Concerning the Fate of the Other Nations?”**

Even as scholars debate the validity and value of intertextual research, (with, for example, Timothy K. Beal characterizing it as “endless” and “pointless”), efforts continue to identify relationships between texts and to explore ensuing meanings. Recently, New Testament scholar Richard B. Hays’s work identifying echoes of scripture in the letters of Paul has provoked much discussion, including a suggestion by Ancient Near East scholar Christopher B. Hays that applying Richard B. Hays’s seven-part criteria for discerning echoes to ANE literature could prove fruitful. In similar vein, I wish to apply Hays’s method as described in “The Conversion of the Imagination” to explore the interplay between Micah 7 and portions of Isaiah. While acknowledging the challenges to intertextual research that these texts entail, this paper will seek to identify echoes and to examine whether and in

destruction of Jerusalem in 586 BCE. By looking at this psalm as a voice within a larger discourse of cultural memories, the images of brothers dwelling together, flowing oil, and dew can be understood to fit within a standard narrative structure according to which the Yehudite community shaped its stories, highlighting a sense of continuity between Israel's perceived golden age and its anticipated utopian future. In this paper, I argue that central to the psalm's understanding of Israel's history is the temple, and that through the collective reliving of shared memories, the community was able to virtually participate in the glorious existence that it perceived to be due to it as YHWH's chosen people, contributing to a sense of collective identity.

(74) **Michael Schultz, Whitworth University (mschultz11@my.whitworth.edu)**

“The Traditio of Psalm 50: A Mushite Cult Prophet and a Deuteronomic Hand”

Psalm 50 has been studied repeatedly by form-critics. Yet, this psalm has continually evaded classification in large part due to its mixture of theophany, prophetic oracles, a judgment scene, and a call for covenant renewal. Gunkel, Mowinckel, Dahood, Craige, Tourney, and Goulder, to name a few, have all attempted to secure a Sitz im Leben for Psalm 50. However, the clear contradictions present in the text of Psalm 50 have not been sufficiently explained by form-critics. Therefore, using the methodology of Tradition Criticism, this paper proposes for Psalm 50 a conceptual traditum, a textual traditum, and two further stages of traditio. The conceptual traditum reflects elements from Canaanite mythology and the Ancient Near Eastern personal god or patriarchal cult. The textual traditum, the first written layer, is a liturgy written by a Northern Mushite. During the first stage of the traditio the textual traditum moved to Jerusalem where it was redacted by a corrective Deuteronomic hand. This is the canonized version of Psalm 50 as found in the MT. During the second stage of traditio, the Psalm 50 was re-read in the post-exilic period in light of the exile. Distinguishing the layers of traditum/traditio in Psalm 50 elucidates the contradictions present in this psalm.

(75) **Peter Sabo, University of Alberta (psabo@ualberta.ca)**
“Reading Lamentations as a Text of Melancholia”

This paper will attempt to read the text of Lamentations as

(5) **Caifang Zhu, Beijing Institute of Chinese Classics and Psychology (caifangzhu@hotmail.com)**

“The Hermeneutics of Chan Buddhism: Reading Koans from the *Blue Cliff Record*”

Chan Buddhism, especially koan Chan, uses non-verbal expression to embody the original mind or the altered states of the human mind. Experiencing the original state of mind is attaining Enlightenment. The excess to which koan Chan relies on non-verbal expressions makes it perplexing as well as iconoclastic. Scholarly studies of Chan Buddhism from institutional, social, historical, literary, philological and theological/philosophical approaches have made considerable progress. Very little, however, has been done to scrutinize the inner logic or the heart of koan Chan. The purpose of this paper is therefore to explore teasing out the inner logic so as to make cryptic koans as understandable as possible to general readers today. The method used for this end is hermeneutics that integrates the modern Western tradition and that of Buddhism, Chan Buddhism in particular. The sample koans studied in the paper are from *The Blue Cliff Record*, a quintessential classic of koans studies.

ARTS AND RELIGION

(6) **Jeffrey Staley, Seattle University, (staleyj@seattleu.edu)**

“What hath New York City to do with Khayelitsha? An Intertextual Reading of Two Jesus Films”

The 2006 South African film, *Son of Man* directed by Mark Dornford May is arguably the most important, complex Jesus film since Denys Arcand's 1989 *Jesus of Montreal*. Set in contemporary South Africa (“Judea”), surely the most arresting visual in the film is the post-mortem exaltation of Jesus on a cross—tied there by his mother. This red ribbon-bound corpse echoes the death of Jesus in the 1973 musical, *Godspell*, where Jesus is tied to a chain-link fence with red ribbons, then, after he dies, he is carried through an empty city. Similarly to *Godspell*, Dornford May's film is set in a modern city, with splashes of street art, and a cast of dancers and singers. But beyond these points, the similarities between the two films cease. Juxtaposing images from Dornford May's film with images from Greene's *Godspell*, this presentation will read *Son of Man* more as an ethically and politically invigorating rewrite of *Godspell* in a postmodern and postcolonial world, than as a rewrite of any particular gospel.

- (7) **Courtney Fitzsimmons, Whitman College (fitsice@whitman.edu)**
“The Sea is like the Flesh: Correlations of Augustine’s reading of Genesis and Iris Murdoch’s The Sea, The Sea”
 In Augustine’s reading of Genesis in Confessions he interprets the images of God’s creation as analogous to human nature. Thus, Augustine reads the creation narrative not as a literal description of the events of creation, but as an analogical presentation of what human beings are and how they are in relation to God. Within this reading, the sea is symbolic of the basest aspect of humanity, the dark depths of the sea representing the dark recesses of the human soul. The multitude of sea creatures symbolizes the plethora of desires that swim within human beings. Iris Murdoch’s acclaimed novel *The Sea, The Sea*, as is evident from its title, is dominated by the image of the dark, churning sea beside which the novel’s protagonist resides. Murdoch’s main character is deeply enmeshed in his base desires – to an almost absurd degree. In exploring this image of the sea, the purpose of this paper is to explore the theological implications of the parallels between Augustine and Murdoch. Namely, to explore the idea of expanding the notion of creation beyond its literal understanding – that creation is in fact about transformation. I argue that this expanded understanding of creation can be seen in reading Murdoch and Augustine together.
- (8) **Jarrold Hyam, University of Calgary (jhyam@ucalgary.ca)**
“The Unique Function of Mystical Poetry”
 Within this essay, I posit that poetry, rather than philosophical argumentation, is a more effective means of expressing and understanding the nature of mystical experiences. William James’ analysis of mysticism inspires the theoretical approach utilized in this thesis. An analysis of the unique qualities of poetic language within mystical discourse is given. Cross-cultural mysticism between Abrahamic and Buddhist religious traditions is analyzed, along with a comparative exegesis of mystical poets from these traditions, such as Saraha, Meister Eckhart, Mary Oliver, and Percy Shelley. Theologian Ursula King’s feminist critique of mysticism informs the discussion of feminine mysticism, which transitions into an analysis of female mystical poets. Proceeding from the creatively novel usage of language employed by the mystical poets

techniques and esoteric Taoist methods into the technical and philosophical repertoire of Buddhist Tantra.

- (72) **Christopher Emory-Moore, University of Calgary (cemorymoore@gmail.com)**
“Clear and Uncreated: The Experience of Inner Light in Gelug Tantrism and Byzantine Hesychasm”
 In a recent essay collection dedicated to the religious experience of light, editor Matthew Kapstein asserts: “Among the themes sometimes taken to suggest that there is a universal basis for religious intuition and experience, images of light must hold pride of place.” The section of the book concerned with “the role of light in the mystic’s progression to the culmination of his or her path” (81) includes two essays of particular interest: Andrew Louth’s treatment of the “light mysticism” (85) of Eastern Christianity’s Hesychast tradition, and Kapstein’s own study of the “rainbow body” of light in the Tibetan Buddhist tradition of Dzogchen. Each describes particular meditative methods taught to produce one very similar experience: a blissful vision of inner light located in the region of the heart. The book includes no sustained comparative study of these phenomena. It is to this task that I propose to turn in the context of the AAR’s 2011 Pacific Northwest Regional Meeting. Through a comparative analysis of the Christian Hesychast’s ‘uncreated light’ and the Gelugpa Buddhist’s ‘clear light,’ I will investigate the extent to which their affinity might be said to intimate “a universal basis for religious intuition and experience.” The analysis will conclude with my suggestion that while the inner light experience represents for each tradition its own form of deification, the Gelug’s ‘clear light’ soteriology offers its adept the belief in a ‘theosis,’ which, due principally to its naturalism, is more complete than that offered to the Hesychast by his ‘uncreated light.’

HEBREW BIBLE

- (73) **Loryn Chomyn, University of Alberta (chomyn@ualberta.ca)**
“The Utopian Vision of Psalm 133”
 The short and enigmatic Psalm 133 has been read, among other things, as a Wisdom saying, a call for national reunification, and recently, as part of a discourse proposing family-building as a means of establishing ontological security following the

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literature the existential reality of nature and humans is rarely polarized and, therefore, the questions regarding the relationship between nature and humans in literature take an unconventional tone. This is most explicitly evident in the portrayal and treatment of animals. In particular, the Mahabharata is considered the “fifth Veda” by popular convention, and it depicts seamless engagement between celestial beings, humans, and animals. This text presents a unique phenomenon in which the animals are presented as ethical agents. They ubiquitously engage with humans, they present moral dilemmas and tests, and they impart dharma (moral) lessons. Celestial beings often disguise themselves as animals to test human fortitude and their commitment to service. In this essay, I seek to explore the underlying purpose of this kind of engagement with the animal world that is informed by Indian philosophical underpinnings of the “intrinsic value” of all beings. Can the portrayal of animals as ethical agents serve as a model for constructing an eco-psychology for the modern world?

(71) Jarrod Hyam, University of Calgary (jhyam@ucalgary.ca)
“The Syncretic Development of Buddhist Tantra”

My research focuses on specific cross-cultural elements within the development of Buddhist Tantra, also known as Vajrayana. In China, Indian tantric Buddhists engaged in dialogue with esoteric Taoist practitioners regarding meditative techniques, allowing for an integration of foreign religious practices. During this process of cultural diffusion, tantric practitioners also assimilated the indigenous shamanic techniques of these regions into their philosophical and religious world-view. The controversial term “shamanism” is an anthropological concept that refers to the indigenous folk-religious practices distributed throughout much of the world. Paralleling this integration of indigenous shamanic methods, the esoteric development of Taoist *dàojiào* in China incorporated both shamanic techniques (e.g. trance induction, visualizing spirits, psychotropic plant usage) and the philosophical tradition of the *Daodejing* and *Zhuangzi* to result in a hybridized, yet unified, system. Thus, a guiding question of my research is: can the religious development of Buddhist Tantra be understood as a complex of multicultural confluence – a syncretism – rather than as a culturally isolated tradition? What conditions led to Tantric dynamism, a unique and “open” system that adapted itself to local indigenous religious traditions? My research will focus on the incorporation of both indigenous shamanic religious

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throughout this thesis, I conclude that the “transrational” quality of mystical experiences is more suited for poetic language. Poetic language serves as a unique function within the context of mystical literature. It serves as a meditative exercise, because rather than pedantically leading to a persuasive conclusion via argumentation, this language intends to invoke a profound experience within the reader.

(9) Benjamin Lindquist, University of Massachusetts--Lowell,
(benjamin.lindquist@aya.yale.edu)
“The Evolving Images of Kenneth N. Taylor’s Illustrated Children’s Bibles”

Kenneth N. Taylor is perhaps best known as the creator of the Living Bible (1971). The success of the Living Bible allowed Taylor to found Tyndale House, publisher of the popular Left Behind series. Less known about Taylor is the early success he achieved as an author of illustrated children’s bibles, most notably *The Bible in Pictures for Little Eyes* (1956). Taylor continued to reissue illustrated bibles for children until his death in 2004. Over the course of the fifty years when Taylor was creating children’s bibles, the illustrations changed dramatically; however, the text of the bibles remained essentially unchanged. I propose that this standardized biblical text provides a neutral field where one can better observe the evolution of the children’s illustrations accompanying the text. Importantly, these illustrations continually re-frame the relatively intractable content of the “sacred” text being presented. The illustrations constantly focus the young readers’ attention on a tenant of the text considered important or conversely, the images temper unpleasant atavisms still present in the several-thousand-year-old stories. The adaptability of these illustrations over time belies the conservative Christian understanding of a sacred text that provides a single and immutable reading. This tacit visual reframing of the text provides an easy avenue for adapting the intransigent text to suit a contemporary social agenda. The evolving illustrations mirror the changing ways conservative American Christians conceive of their children and their place in society and show how the process of indoctrination and storytelling is adjusted accordingly.

HEBREW BIBLE

(10) Steve Delamarter, George Fox University (sdelamarter@georgefox.edu)

“Ethiopic Manuscripts for the Textual History of the Ethiopic Old Testament (THEOT) Project”

THEOT is a project which has been formed to write a preliminary account of the textual history of the Ethiopic Old Testament. We will proceed by collating sample passages for all of the books of the Ethiopic Old Testament, which is, of course, the largest of all the Christian canons. Steve Delamarter will lead a team working on those books shared with the Hebrew Bible; Loren Stuckenbruck will lead a team working on those books beyond the ones in the Hebrew canon. The work will require a set of 25 to 30 manuscripts for each book of the Old Testament. Together, the manuscripts must represent the length and breadth of the manuscript tradition. This undertaking would have been impossible even 10 to 15 years ago, but recent developments in manuscript digitization and the digitization of older microfilm collections have now put us in a position to have the necessary array of manuscripts to do the job. This presentation will report on the work of the team led by Delamarter. We will discuss the personnel, organization of the project, and describe the history of the accumulation of the manuscripts that will be used in the project.

(11) Anthony Meyer, Trinity Western University (anthony.meyer@mytwu.ca)

“The Hebrew University Bible Project: In light of Modern Hebrew Bible Editions”

The focus of this paper is to explore the Hebrew University Bible Project (HUBP) through (a) situating the HUBP in the larger context of the contemporary editions of the Hebrew Bible, and (b) introducing the architecture of the HUBP with sample pages from the fascicle of Ezekiel 1:7-12 and 26:7-12. The enterprise of textual criticism has been greatly impacted by the discovery of the Dead Sea Scrolls. J. Neusner comments, “The chief result of the study of the Judean Scrolls for text criticism has been a completely new appreciation of the history of transmission of the biblical text.” Our enhanced understanding of the transmission history of the biblical text has promulgated several new editions of the Hebrew Bible. Three editions are currently underway,

ASIAN AND COMPARATIVE STUDIES

(69) Daniel Kent, Whitman College (dwk5@virginia.edu)

“Killing with Compassion: Intentional Killing in Sri Lanka’s Civil War”

In this paper, I will explore contemporary debates over individual karma created on the battlefield. Rather than asking general questions about Buddhism’s capacity for justifying war, I ask how individual Buddhist soldiers understand and evaluate their own actions on the battlefield. During field work conducted between 2004 and 2007, I asked over 150 Sinhala Buddhist soldiers and 25 monks the question “When a soldier fires his weapon at the enemy, does negative karma occur?” I received many different answers to this question. Some soldiers responded “no,” killing the enemy does not generate negative karmic consequences. Others responded “yes,” the act of killing produces negative karma no matter what the circumstances. By pursuing this alternative line of questioning, I will go beyond general discussions of Buddhism and the justification of war and explore the rationales by which individual soldiers understand and explain the motivations and consequences of actions performed on the battlefield. According to these soldiers, how is it possible to kill with a wholesome intention and how do soldiers debate the criteria for determining a wholesome intention in the first place? What happens to soldiers who kill motivated by negative intentions and does the justification of war in general affect the individual intentions of soldiers?

(70) Veena Howard, University of Oregon (veena@vyanet.com)

“Lessons of Justice and Compassion from the Hawk and Dog: Analyzing the Ecological Consciousness in the Hindu Sacred Literature”

“The greatness of a nation and its moral progress can be measured by the way its animals are treated.” —Gandhi In recent years, ecocritics have investigated the relationship of humans and the natural world in literature. Their focus highlights the question of the human/nature interrelationship, which has become central to debates about environmental issues. However, in Hindu sacred

movement. In 1967 Blanche founded the Dance Therapy Center, the first of its kind in New York City. Among her students was Peter Geiler, a young computer programmer searching for a way to consciously connect with a sense of aliveness that would transform the all-encompassing pain he was experiencing in his life. In an intense Martha Graham technique class he broke through his pain in what he named a religious experience—a total body movement passion experience. His continued search for something deeper led him to a twenty-year study with Blanche Evan. After completing his training with her until his death in 1985 Peter developed his own form of movement work that he named Transformational Movement. In the final stages of his work he created a new structure--Shamanic Healing Dances-- which he took into a public expression called Healing Concerts. The final piece of his work was “The Mastery of Transformational Healing: The Ten-Day Training Intensive”. Its purpose was to create oneself as a source of healing for oneself and others. Transformational Movement has become a contemporary transformative spiritual practice.

**(68) Mary Beth Moser, The California Institute of Integral Studies
(mbmoser@comcast.net)
“Moonbeams of Mystery, Cycles of History: Lunar Presence in the Folk Spirituality of the Italian Alps”**

Art and artifact, oral history, and folk literature reflect the importance of the moon in the lives of villagers in northern Italy. Imbedded in this lunar lineage, which reaches back over millennia and continues today in folk traditions, are clues for the spiritual roles and sacred rites of women, as well as evidence for the veneration of female divinity. Women are directly linked to the moon through the entrainment of their menstrual cycle. Menstrual practices of recent times recall the earliest rituals – menstrual seclusion rites. Agriculture and the preparation of food, medicine, spirits, and clothing are governed by the moon. The moon’s rays can bestow life or bring lunacy. Lunar consciousness, which recognizes many ways of knowing, permeates the folk tradition and affirms the sacredness and unity of Nature. Seasonal rituals, like the moon’s cycle, celebrate the fertility, growth, decay, death, and rebirth.

each given impetus by the necessity to update the critical apparatus and adjudicate text critical decisions; Biblia Hebraica Quinta (BHQ), Oxford Hebrew Bible (OHB), and the Hebrew University Bible Project (HUBP). At the heart of the controversial dynamism between these modern editions, is the adjudication of text critical decisions. Should a critical edition of the Hebrew Bible maintain a diplomatic philosophy, listing variants of the Masoretic Text in the apparatus? Or should an innovative eclectic philosophy be adopted? At least two controversial methodologies are apparent thus far. 1) The OHB is focused on producing an eclectic edition as opposed to the diplomatic editions of BHQ and HUBP; 2) the HUBP uses Aleppo Codex instead of Leningrad as a base text.

**(12) Karpd Kacpbs, Warner Pacific College (jarod.jacobs@gmail.com)
“Syntactical Shifts in the Biblical Dead Sea Scrolls, Do They Really Exist? The Case of the Conjunction Waw”**

For sixty years a debate in scholarly communities has been taking place over the usefulness of comparing the biblical Dead Sea Scrolls to the Masoretic Text in order to learn about differences in syntax. Yet, the conclusions of scholars such as M. Goshen-Gottstein and T. Muraoka were hampered by their lack of access to the complete corpus of biblical scrolls and their ability to collect a complete set of data. Both of these short falls can be overcome now that the complete corpus of DSS has been digitized. A comprehensive analysis of the usage of the conjunction waw in the scrolls and the MT reveals shifts in three areas: lists, the verbal system and negative clauses. These results show that we can learn about differences in syntax through comparisons between the biblical DSS and the MT.

**(13) Michael Heiser, Logos Bible Software (mheiser@logos.com)
“Divine Plurality in the Dead Sea Scrolls”**

Most biblical scholars recognize that the Hebrew Bible contains a number of references assuming and even affirming the existence of other gods. As a corollary to this observation, scholars also frequently assert that no explicit denial of the existence of other gods occurs until the time of Deutero-Isaiah and thereafter. However, this common juxtaposition of ideas has failed to adequately consider and parse the evidence of late canonical and non-canonical texts that “retain” a council of gods in Israelite

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religion and Jewish theology. The Dead Sea Scrolls are a parade example of this oversight. This paper will survey the evidence in the Dead Sea Scrolls for Hebrew terminology for multiple gods (plural *elohim*, *elim*), particularly in the context of a divine assembly or council. The paper will include a discussion of how to articulate monotheism in light of this material.

(14) Kyle Biersdorf, Trinity Western University (kbiersdorff@gmail.com)

“Naming the Divine: the translation of the name of God in LXX Numbers 22-24”

In the Septuagint version of the Balaam account (Numbers 22-24), the translation deviates from the normal way it handles the name of God. In the narrative portions, instead of using *kurios*, the standard rendering of the tetragrammaton in the Septuagint, the translation almost always gives *theos*. Some variation in translation is to be expected, but the frequency and consistency of this substitution suggests that it may be deliberate. This paper argues that translator intentionally avoided using *kurios* in connection with Balaam. This avoidance reflects, in part, the translator’s opinion of the character of Balaam, and his theological desire to distance Balaam from Yahweh. This aspect of LXX Numbers 22-24 will be examined in the context of (1) the character of the Greek translation of the book of Numbers, (2) the treatment of the names of God in the Septuagint and in other Greek Hellenistic Jewish literature, and (3) other early examples of traditions about Balaam, particularly in Josephus, Philo, and the Dead Sea Scrolls.

(15) Dan McClellan, Trinity Western University (dan.mcclellan@gmail.com)

“Monotheism-- Still a Misused Word in Jewish Studies?”

In 1991 Peter Hayman published an article (“Monotheism--A Misused Word in Jewish Studies?”) in the *Journal of Jewish Studies* which contended that, “it is hardly ever appropriate to use the term monotheism to describe the Jewish idea of God, that no progress beyond the simple formulas of the Book of Deuteronomy can be discerned in Judaism before the philosophers of the Middle Ages, and that Judaism never escapes from the legacy of the battles for supremacy between Yahweh, Ba’al and El from which it emerged.” This paper will propose that Hayman’s

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storyteller—an important and revered role in oral cultures. In this presentation we will explore the various possibilities of her identity through a discussion of the religious significance of pictorial tattooing, headdresses, and mirrors in ancient nomadic cultures like the Pazyryk who inhabited southern Siberia from the sixth through second centuries B.C.E.

(66) Rashidah Tutashinda, The California Institute of Integral Studies (ratutashinda@yahoo.com)

“Art, Spirit and Female Power of the Mothers within the Gelede of Yoruba”

In their book *Gelede* by Henery John Drewal and Margret Thompson Drewal it states that, “The Gelede provides an elaborate aesthetic and symbolic system within which to explore and evaluate the concepts and images of women in an African society and women’s spiritual and social roles in Yoruba culture.” In Yoruba the Gelede is an artistic expression of dance, drum and masquerade that honors and recognizes spiritual female power of women, in particularly those who are referred to as the Mothers. The purpose of this presentation is to provide an understanding of the iconography of the artistic expressions used in the Gelede Masquerade that surrounds the female powers of the Mothers within Yoruba spiritual belief. The Gelede involves; mask, movement, costumes, songs and drums and is performed to provide health, wealth and fertility for the community as well as dispensing justice. It is with the symbolic understanding of these artistic expressions that the esoteric knowledge of the Gelede is understood. Through the use of slides and a research paper, this presentation will provide a basic understanding of the spiritual codes embedded in the art of the Gelede.

(67) Louise M. Pare, Center for Women’s Spirituality, Education and Empowerment (lmpare849@aol.com)

“Transformational Movement: From Normal Neurotics to Becoming Healing”

In the early 1930’s Blanche Evan, one of six major pioneers of dance therapy in the United States, began to develop her unique approach to movement which she called Dance/Movement/Word Therapy: the art of fusion of the physical with the spiritual. At this time a major focus in the world of dance was the exploration of the interactions of body, mind and spirit in the realm of body

(63) **Martha Joukowsky, Brown University (martha_joukowsky@brown.edu)**

“Excavations at the Great Temple at Petra”

From 1993 to 2009 the Great Temple excavations undertaken by Brown University were directed by Martha Sharp Joukowsky. Over 200 publications have appeared. This 2011 synopsis and retrospective provide a fascinating account of what was actually discovered.

(64) **Roger W. Anderson, Independent Scholar (rwander48@comcast.net)**

“The Early Bronze Age Glacis at Tell el-Hesi”

This paper will be a report on the EB excavations at Tell el-hesi with an emphasis on the EB glacis and wall system

ARTS AND RELIGION

(65) **Vivian D. Hahn (vdzyak@hotmail.com)**

“Daughter of Heaven: The Significance of Tattoos, Mirrors, and Headdresses in the ancient Pazqryk culture of the Eurasian Steppes”

In 1993 a Russian archeologist discovered the mummified body of a twenty-five year old woman in the remote region of the Altai in Siberia known as the “Pastures of Heaven.” Permafrost and water that had leaked into the kurgan tomb had acted to preserve its contents for nearly 2500 years. Buried with her six elaborately harnessed sacrificed horses, “the Lady,” as she is fondly called, was wearing a yellow silk blouse, a long striped red and white woolen skirt, felt riding boots, and a three-foot high headdress. Her light colored hair and much of her skin were still intact, including the beautiful blue animal tattoos on her shoulder, wrist, and finger. Gold, beads, and a mirror with a deer carved on its wooden back also adorned her body. Plates of horsemeat and mutton were placed nearby—food to sustain her on her final journey to the great beyond. Who was she? And what was her role in her culture? Some researchers speculate that she may have been a shaman or a warrior priestess. Others suggest that she was

description of the theological contours of ancient Judaism are accurate, but that his synthesis of the data rests on a problematic philosophical definition of “monotheism” which effectively precludes finding it outside of the philosophical contexts in which it originally developed. I will argue that “monotheism,” as a modern descriptive term, comprises a specific view of the nature and function of other divine beings in relation to Yhwh. I will show that this specific view originated within formative Judaism, and that that development should be viewed as the threshold of modern monotheism.

HISTORY OF CHRISTIANITY/NORTH AMERICAN RELIGIONS

(16) **Panel Discussion: “Original Sin and Everyday Protestants: The Theology of Reinhold Niebuhr, Billy Graham, and Paul Tillich in an Age of Anxiety”**

NEW TESTAMENT AND HELLENISTIC RELIGIONS

(17) **Matthew Rindge, Gonzaga University (rindge@gonzaga.edu)**
“Reimagining the Akedah and Recasting God: Divine Abandonment in Mark’s Theological Narrative”

This paper argues that the reconfiguration of Genesis 22:1–19 plays a central role in Mark’s literary and theological program. Three key Markan episodes (the Baptism, Transfiguration, and Parable of the Vineyard Tenants) evince numerous lexical parallels with the Greek version of the Akedah. The threefold use of *agapētos* in Mark, for example, echoes the threefold use of the term in the Akedah. Other lexical links suggest that each of these three episodes alludes to the Akedah and points forward to Jesus’ death. Mark’s appropriation of the Abraham/Isaac narrative increases suspense regarding whether, like Isaac, Jesus will be delivered from his impending doom. Mark ultimately reconfigures the narrative arc in the Akedah to underscore the contrast between the divine deliverance of Isaac’s and Jesus’ ultimate execution. This contrast highlights the way in which God not only fails to rescue Jesus but also is complicit in Jesus’ death. The reconfiguration of the Akedah illuminates other Markan episodes such as Jesus’ prayer in Gethsemane (14:32–36) and Jesus’ cry from the cross (15:34).

(18) Michael Heiser, Logos Bible Software (mheiser@logos.com)

“Jesus’ Quotation of Psalm 82:6 in John 10:34: A Different View of John’s Theological Strategy”

In response to Jewish criticisms of Jesus’ claim of divine sonship, in John 10:34 the writer has Jesus quoting Psalm 82:6 (“I said, ‘you [pl.] are gods’”) and alluding to the rest of the verse that these “gods” were “sons of the Most High” as part of Jesus’ rebuttal of his opponents. The scholarly consensus regarding this quotation is that Jesus considered the gods of Psalm 82:6 to be referring to human beings—Jews in general who had received the written Scriptures (see John 10:35). The effect of this understanding was to neutralize the criticism against him since, in effect, Jesus’ claim would not be unique, as it could be put forth by any Jew. This paper proposes a dramatically different view, one that suggests the writer of the gospel of John considered the gods of Psalm 82:6 to be divine beings. I propose that when the quoted portion is understood in its original context of the divine council of Israelite religion (Pss. 82, 89), along with other elements of the immediate context of John 10, the strategic use of the quotation amounts to a bold claim of Jesus’ deity on the part of the writer.

(19) John Dave Medina, George Fox University (johndavemedina@gmail.com)

“The Events of John and Mark: Chronology in the Bi-Optic Gospels”

While the Fourth Gospel may be excluded from historical Jesus studies on a stylistic basis of the sayings of the Johannine Jesus, it cannot be ignored as a document capturing events that are historical. The Synoptics are acknowledged to be historical as well as theological, but John is often branded as theological only. Mark and John are the most detailed of the four gospels. The level of detail points to a Jesus tradition that goes back to a historical figure and that informed the author(s) of the Second and Fourth Gospels. Comparison between Mark and John indicates that John was written to augment Mark, evidenced by details and events found in the former that are not found in the latter. John not only desired to supplement Mark, but also aimed to provide a corrective. Such a measure is found in the difference of order between the similar events shared between the two

ARCHAEOLOGY AND THE ANCIENT NEAR EAST

(61) Marcus Milwright and Evanthia Baboula, University of Victoria (ebaboula@uvic.ca)

“Mapping and the Reconstruction of the Urban Space of Ottoman Nafpaktos, Greece”

While the name of Lepanto (also the Venetian name for the town of Nafpaktos) is famous in the military history of the sixteenth century, the urban development of the Ottoman town is little known. Most of what we know is based on Ottoman and Venetian administrative records, images included in the travel memoirs of European gentlemen (who did not spend much time in the town because it did not boast major ancient remains), and sporadic results of rescue excavations. The most detailed and accurate record of the Ottoman town’s topography is provided by a colored Ottoman drawing which may date close to the time of the battle of Lepanto. Another comprehensive source is the written description of the town given by the observant Turkish traveler, Evliya Celebi, in the late seventeenth century. The paper reconstructs the topography of the town and analyzes the changes in the urban space during the Ottoman period. This reconstruction is based upon the correlation of primary textual and visual sources with on-the-ground observations. The results of this cross-disciplinary approach are viewed in the context of studies of Ottoman urbanism in other regions of the east Mediterranean.

(62) Gloria London, Independent Scholar (glondon@earthlink.net)

“Feasting at a Ceremonial Center in Ancient Jordan”
Tall al-’Umayri finds reveal a pattern of high status artifacts and impressive architectural features. They include an intact EB I dolmen and MB II/LB I tomb, a unique LB II temple or shrine, and a four-room building filled with collar rim storage jars. A huge pit packed with animal bones and LB/Iron Age pottery holds the remains of feasts celebrated at a small non-urban site. As a safe and sacred venue near a perennial water source, people visited periodically to engage in social and possibly ceremonial events at temples or shrines. Mortuary remains and feasting suggest situations involving the marzeah social institution, associated with funerals and weddings, as known from Ugaritic, biblical, and other written sources.

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courses on Islam, as well as to teaching an Islam unit within broader survey courses such as Western Religious Traditions. In particular, we will present our syllabi where applicable, review the available introductory textbooks, share particularly successful lesson plans, troubleshoot common challenges in introducing Islam to undergraduates, and discuss the relative merits of a one-semester introduction or two semester chronological sequence.

POSTER SESSION

(58) Ardy Bass, Gonzaga University (bassa@gonzaga.edu)

“Compositional Strategies in the Coptic Gospel of Mary”

Feminist scholars have been quick to offer an interpretation of the Gospel of Mary that emphasizes the leadership role of Mary (assumed to be Magdalene). This, according to some, allows a window into the prominence of Mary Magdalene in Gnostic communities and early Christianity that was suppressed by orthodoxy, represented here by Peter. This study does not assume that Mary is Magdalene nor does it assume that the conflict with Peter is central to the text. This poster explores the symmetric structure of the text and offers statistical analysis of the vocabulary and catchwords of the Gospel of Mary. This reveals the major issue debated in the text – the reliability and authority of a now absent Savior who has offered to protect them. The deliberate structure of the text suggests that the pronouncements of Mary and Levi mediate between two competing anthropological views about the protection of this absent Savior for those who have “put on the perfect man” and those who have been “prepared and made into men.”

ASOR PLENARY

(59) Martha Joukowsky, Brown University

“Pioneering Women in Archaeology”

This is an overview of the fascinating and intrepid women who contributed to the development and progress in the early years of Old World archaeology. From Italy to Mesopotamia, this highlights the careers of their personal, intellectual and historical achievements.

AAR PLENARY

(60) Wendy Farley

Techniques of Degradation: Gabriel Marcel, Emmanuel Levinas, Simone Weil, and Climate Change

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gospels. The most explicit is the temple cleansing (Mark 11:15–17; John 2:13–17). This study reviews some of the more major literature on chronology in John and Mark, and will examine three events that differ order-wise in both gospels to demonstrate John’s corrective to Mark’s chronology.

(20) Nijhay Gupta, Seattle Pacific University (guptan@spu.edu)

“Door Locks Only Stop Mortals: The Isaianic Key That Unlocks the Mystery of the Johannine Resurrection Appearances to His Disciples (John 20:19-29)”

Only Luke and John recount resurrection appearances of Jesus to his disciples in a home (Luke 24:36-44; John 20:19-29). John’s account is more vivid, twice mentioning that the doors were locked when Jesus miraculously came into their midst, and only John recounts the audacious demand for physical proof from Thomas (20:24-25). In this paper, we will explore the serious possibility that John draws from the prophetic eschatology of Isaiah 26, a text strongly focused on the Day of the Lord and the coming of peace, divine vengeance, life from the dead, judgment, and victory. The implications of this attentiveness to such intertextuality pertain to such key concerns in the Fourth Gospel as irony/paradox, faith, human agency, new life, and the righteousness and faithfulness of the God of Israel. Ultimately, reading John 20 with Isaiah 26 helps the Gospel interpreter to understand how a crucified and risen Jesus could fulfill the hopes of restoration and peace promised to the people of God.

THEOLOGY AND PHILOSOPHY OF RELIGION

Session A

(21) Robert Bolger, SPU

“On the Parity of Causes: Philip Clayton on Divine Action and Mental Causation”

Philip Clayton has attempted to show that the problem of contemporary science and divine action can be overcome if we can give an account of mental causation that is perfectly natural (that is it does not violate any laws of nature) while also being nomologically open. The problem is that when taken as a theory of mental causation, Clayton’s view either leads to Emergent Dualism (which he denies his view entails) or falls back into the problem of mental causation being nomologically constrained. In the end

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I argue that since neither position is acceptable to Clayton, his mistake may be that his method for trying to make sense of divine causation (i.e. looking to mental causation) is may be mistaken.

(22) Dennis Jowers, Faith Evangelical Seminary (djowers@faithseminary.edu)

“A Theistic Argument based on Fichte’s Knowability Theorem”

If every true proposition is a proposition that might potentially constitute warranted true belief, then every truth is knowable in principle. Fitch’s knowability theorem, however, states that, if any proposition is unknown by all minds and at all times, then that it is unknown is unknowable: which implies that every truth can be knowable only if every truth is, at least by some mind at some time, actually known. The thesis that some truths are never known, therefore, conflicts with the commonsensical thesis that all truths are knowable. One can resolve this contradiction by: a) declaring Fitch’s theorem unsound; b) denying that all truths are knowable; or c) admitting that all truths are, at least by some mind at some time, actually known. In the present paper, we argue that the arguments conventionally employed against Fitch’s theorem and the knowability of all truths are unsound and that the most reasonable of these alternatives, therefore, is to admit that all truths are actually known by some mind at some time. The hypothesis that an infinite and omniscient being exists, we argue, constitutes a prima facie plausible way of accounting for this consequence, which is significantly more credible than obvious alternative explanations.

(23) Kendal Bond, MS, Creighton University (bondkendal@yahoo.com)
“A Theological Interpretation of Thermodynamic Entropy”

A common definition of entropy is disorder, or chaos. Yet by focusing on a vague end product (“disorder”) this simplified definition can keep us from seeing deeper philosophical and theological implications of entropy. This talk will present basic technical aspects of entropy from Physics, with particular emphasis on the processes that give rise to entropy. With these notions in mind we will explore various questions, including: Do ordered processes that create entropy leave a structure (or “finger print”) on that entropy? Is entropy accessible to processes external to that which generated it, and if so are these external processes

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Greco-Roman dowry system; Thecla trades what would have been part of the dowry of her worldly marriage for access into a spiritual one of Christ through Paul. In order to evaluate such a parallel, the paper will examine the values and stigma attached to such luxury items as jewelry and mirrors in both the Greco-Roman and early orthodox Christian contexts. Finally, the paper will compare similarities between the jail scene in the APT with the exchange of objects in the Acts of Xanthippe and Polyxena in order to open discussion of gendered objects used as bribes within a broader Christian martyrological tradition.

(56) Valarie H. Ziegler, DePauw University (vziegler@depauw.edu)
“Not So Pretty in Pink: Princess Warriors for Christ”

Few if any New Testament exegetes would recognize the color pink or the image of a princess as critical to Christian identity. That failure would put them sadly out of touch with popular American Christianity, where toys, books, and websites invite girls and women to consider themselves princesses for Jesus and to embrace frilly pink smocks as his clothing of preference. In the midst of all this pink, a number of theological messages emerge. Predictably, many reinforce cultural presuppositions about gender and fashion. But the image of princess can be used for a variety of purposes: it can signal the need for passivity, encouraging Christian girls and women to wait upon Jesus to save them and potential male suitors to woo and wed them. Alternatively, the popular “warrior princess” model can urge Christian girls and women to take their “royal position,” clothe themselves with a “robe of vengeance,” and remember that their “faith and... fight is the very seed that will produce great fruit in the next generation.” Resources to be considered include: Girls ‘n Grace dolls, Faith ‘n Friends fashion dolls, courtship and purity materials like The Princess and the Kiss, and Princess Warrior empowerment sites like Sheri Rose’s His Princess Ministries.

SPECIAL TOPIC SESSION –Islam

(57) Annual Pedagogy Round-table: Introducing Islam

The Special Topics: Islam section will host its second annual roundtable session devoted to issues in Islamic Studies pedagogy. The focus of this year’s roundtable will be “Introducing Islam.” Participants will exchange ideas related to teaching introductory

WOMEN AND RELIGION

(54) Aimee Hamilton, Indiana University-Bloomington (alhamilt@indiana.edu)

“The Body of the Goddess as a Template for Hindu Bridal Perfection”

Descriptions of the body and bridal adornment of the Goddess, particularly in her forms as Pārvatī and Lakṣmī, present her divine body as a resplendent vision of opulence, in addition to an object of human devotion. In this paper I argue that the sacred and embellished body of the Goddess acts as a visual and sensual map of embodied perfection for a Hindu bride. Through the mimetic process of bodily adornment – a process that is learned, embodied, and exhibited - and the tradition of solah shringar (“the sixteen adornments”) traditionally first worn at the wedding ritual, a Hindu bride models her own wedding persona on that of the ornamented Goddess; in so doing, a Hindu bride can be understood to create her own auspicious and religiously value-laden person. As an embodied replica of female divinity, a Hindu bride’s body can also be considered an aṣṭa, or portion, of the Goddess in her myriad forms. If the replication of a divinely conceived bridal appearance can be understood as a lens through which to see the forms and attributes of a Goddess, then the tradition of Hindu bridal adornment can be also interpreted as conveying a visual historical presentation of a memory of the divine feminine.

(55) Midori Hartman, Vancouver School of Theology (midori.hartman@gmail.com)

“Bracelets and a Silver Mirror: Objects of Feminine, Elite Identity in The Acts of Paul and Thecla”

This paper analyzes the relationship between physical objects and gendered identity in The Acts of Paul and Thecla (APT) through a case-study of 3.18. The author’s choice of bracelets and a silver mirror as the objects Thecla uses as bribes can be seen as a subtle renunciation of the elite feminine identity that is ascribed to her by aristocratic societal expectations and that is condemned by early Christian writers such as Tertullian, as well as authors in the Greco-Roman philosophical tradition. The paper will show how Thecla’s transaction of gendered objects for access to Paul and his teachings parallels the transfer of wealth between households in the

affected by the structure of the originating process? Can we think of entropy as universal? Some specific philosophical and theological applications of answers to these questions will be discussed.

(24) Elizabeth Smith, Catholic University of America (66smithe@cardinalmail.cua.edu)

“Process Thought as a Systematic Synthesis: The Contribution of Whiteheadian Metaphysics to the Creation of an Integrative Approach to Science and Religion”

A “religion versus science” mentality in the past several centuries has often hindered the ways in which the two methods of inquiry can mutually benefit each other. This paper is motivated by a desire to find some common traits shared by each discipline that would aid in viewing them as partners rather than rendering the other inaccurate. To do so, it explores one metaphysical system that has the potential to bridge these two views; Whiteheadian process metaphysics. It calls into question some perhaps outdated theological categories and some perhaps premature scientific claims. In it, God can work through and not instead of science, naming both disciplines essential. In order to assess the feasibility of this project, this paper explores the compatibility of process thought with modern science as well as the compatibility of process theology with modern theological categories. After a brief articulation of some of the basic tenants of process thought, drawing especially on Alfred North Whitehead and John B. Cobb Jr., it explores categories in science and religion that seem to be at odds with one another, drawing this time mainly on Ian Barbour. Especially pertinent are: Western cosmological and logical paradigms, beliefs about causation, and approaches to revelation, and chronological shifts in method. Finally, it highlights the ways in which a process cosmology negates those problems, along with an assessment of these viewpoints’ coherence, agreement with scientific data and religious doctrines. The paper concludes by articulating the implications of said discoveries.

(25) Garrett Kenney, Eastern Washington University (gkenney@ewu.edu)

“The Garden of God: An Evaluation”

Alejandro Garcia-Rivera addresses the themes of citizenship and belonging in his recent *The Garden of God: A Theological*

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Cosmology (Fortress Press: 2009). Pierre Teilhard de Chardin claimed that evolution tends towards greater complexity and deeper interiority. Garcia-Riveria suggests that recent scientific studies support Teilhard's two-pronged thesis and challenge the prevailing reductionism. He appeals to a neglected factor in science, formal causality, putting an emphasis upon "beautiful" forms. With regard to theology, Garcia-Rivera departs from Teilhard's future eschatology, arguing for a shift from an omega point in time to an omega point in place. The major question his book seeks to answer is: Are we at home in the cosmos? Using an interdisciplinary method called "interlacing," Garcia-Rivera argues that an "aesthetics of beauty" is adequate to bridge the gap between science and religion. This bridge is informed by, but not constrained by, science. Human beings find their home in the cosmos (citizenship and belonging) by practicing a disciplined technology, one that seeks to cultivate a garden (as opposed to a city) that we all can live with rather than (just) in. This presentation examines the claims set forth in *The Garden of God* finding items for praise, worthy of criticism, and in need of further clarification. Among topics commented upon are: the science and religion dialogue; "beautiful forms"; eschatology of time and of place; and, the proposal to add the word "cosmic" to the Church's traditional confession of "one, holy, catholic, and apostolic."

- (26) **Daniel Peterson & Beatrice Wallins, Seattle University**
(danpeterson40@hotmail.com), (bjwallins@gmail.com)
"Radical Death of God Theology and the Hebrew Bible"
Detractors of radical Christian theology have long portrayed it as fundamentally supersessionistic, at least in its kenotic form. When Thomas Altizer speaks of how God as a heavenly judge empties "Himself" and dies in Jesus Christ, critics assume he means the God of Israel. Although Altizer has rejected this interpretation of his work, ambiguities in his early writings lend support to the idea that God in Christ has reversed and annihilated God's oppressive role of a transcendent lawgiver in Israelite religion. Obviously this implication (if true) presents major difficulties. Contemporary thinkers who have appropriated radical kenotic theology could be doing so in ways that tacitly encourage anti-Jewish sentiment among Christians. Is it possible, then, to conceive of a radical kenotic theology without recourse to

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is an imperative. Western ethics, however, usually provides checks and balances against the survival instinct – innate for all earthly life. If humans are created with the gift of survival instincts, then we need to ask whether there is a moral way to live out, rather than curtail, those inherent impulses when our habitat is threatened. Primate research shows that primitive survival adaptations include altruism, nonreciprocal acts of kindness, and empathy that foster cooperative communities. Studies suggest that humans (at least those with normal brain development) intuitively have these evolved moral traits. When imperiled, however, there is a tendency in all primates to close the moral circle to include only family or group. Climate change summons us to understand that our enemy is not other people, but the earth that has a fever and is reacting violently. Therefore, combining nature and nurture, the paper explores ways to broaden the moral circle in order to address impacts of global warming on human life. The eventual goal is a book written as a dialogue between my fourth and seventh generations. This emphasizes commitment to the future. The present work includes a brief illustration of that conversational approach.

THEOLOGY AND PHILOSOPHY OF RELIGION

(53) Panel: The Promise and Danger of Emotion in Religion

- Jo-Ann Badley, Professor of New Testament, Mars Hill Graduate School** (jbadley@mhgs.edu)
"Being Consoled with Paul's Language of Lament: Strong Emotions in Corinth"
- Veena Howard, University of Oregon** (howard4@uoregon.edu)
"Paradoxical Interweaving: Grief, Compassion, and Tranquility in the Mahabharata"
- Kathryn Rickert, Seattle University** (kathrynrickett@gmail.com)
"Strong Emotions, Sin and Human-Divine Reconciliation in Exodus 32"
- James K. Wellman, University of Washington**, (jwellman@uwashington.edu)
"The Danger and Promise of Religious Ecstasy"

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the warfare thesis between science and Christianity is still affecting society today and is contributing to the failure of Christian science fiction.

(51) Irene Quesnot, St. Mary's University (irenequesnot@gmail.com)

“Eco-Terrorism: Theological Response to Systemic Sin”

Andrew Sung Park, presents the Korean term, han, as anguish and suffering of the sinned-against. The presentation explores Sung Park's idea of han through theological eco-criticism and its role in perpetuating systemic sin. Second, it examines traditional notions of terrorism to argue that it goes beyond outward expressions against humanity but toward the environment. Finally, it joins the theology of the sinned-against to humanity's ill-relation to the environment (eco-terrorism). Sung Park asserts the process through which one encounters, expresses, and deals with their han impacts their role in perpetuating sin. This is critical as sin is a derivative of victimization. Thus if sin precedes anguish, which precedes sin from the victim, then a systemic nature of sin is exposed. Terrorism aims at the violent destruction of groups with opposing ideologies. Further, it is directed toward civilian populations, whether intended to instill fear or not, to secure its community's beliefs. This aligns to terrorism as an act done against the earth because of the perpetuation of sin and victimization of living beings. Within both accounts, the victimizer breaks right-relation with God. The sinner abstracts 'sin' as breaking right relation with God and abstractly restores right relation with God. This excludes the sinned-against, and concrete manifestations of that sin. This encompasses our relationship to the environment. When harm and destruction on the environment ensue to secure cultural beliefs, namely, consumerism and capitalism, we participate in eco-terrorism, harming the absolute poor who have little means to withstand environmental degradation.

(52) Grace Cumming, Mark Baldwin College (gdcumin@yahoo.com)

“Survival: A Moral Imperative For Climate Change”

This paper provides a moral paradigm for the unique challenges of climate change. In 1994, I offered an ethic of survival using third world women's writings. Here I build on that, exploring recent moral understandings garnered from evolutionary, psychological, and neuroscientific studies. Numerous books on climate change argue implicitly or explicitly that human survival

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supersessionism? We believe it is. A closer analysis of the Hebrew Bible and Christian Scriptures in parallel rather than in teleological terms suggests that the incarnation of God in Christ repeats the motif of a full collapse of God's transcendence into immanence already present in the Hebrew canon. The kenotic death of God does not find its first instantiation in the story of how God “becomes small” in Christ; instead, the Christian story of God's death in Christ reiterates a process in the Hebrew canon that completes itself before the advent of Christianity. Recognizing this repetition provides an alternative to the supersessionism sometimes implied in the language of God's death in Christ, bringing with it the possibility of new ground for radical Christian-Jewish dialogue.

Session B

(27) Valerie Anderson, Fuller Northwest (valnicoletanderson@gmail.com)

“Love in Twilight and 1 Cor 13”

In the movies generated by the Twilight book series, love plays a central role and has teenage girls in particular sigh all over the world for their personal prince charming, their Edward who will promise them eternal love or their Jacob who will be quasi-predestined to insure their perpetual happiness and safety. This vision of love, if left unexamined and unchallenged, is problematic on several counts (how does one account for the aging process? What does one do when love fades or transforms? What roles does this picture of love delineate for men and women? How does such a love engage the community around it?). In this paper, I would like to focus on the manner in which a reading of 1 Cor 13:4-13, which presents a similar description of perfect love, can complexify our understanding of human love and invite us to think about perfect love in its ethical and community-oriented dimension, something that the Twilight movies refuses to do, creating a concept of romantic love that does not hesitate to endanger others in order to preserve the happiness of the enamored couple. Reading 1 Cor 13 in dialogue with Twilight should help us delineate a more responsible and less romantic vision of love, both human and supernatural.

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(28) **Matthew Whitlock, Seattle University (whitlocm@seattleu.edu)**
“Remythologizing Pauline Theology: Paul and the Matric”

(29) **Denny Clark, The College of Idaho (dclark@collegeofidaho.edu)**
“Believing in God and the Last Day’: The Relevance of the Qur’anic Linking of “Creation” and “the Day of Judgment” for the Christian Understanding of “Creation”

This paper is a comparative theological exercise in using the Qur’an to reframe, deepen and enhance the Christian doctrine of Creation. It works from the premise that it is both possible and desirable – and probably even necessary – for Christian theologians to take seriously the Qur’an in their theological work, by seeking to learn from it. Qur’anic references to God’s creative action occur frequently in relation to 1) the ongoing experiences of God’s sustenance of, provision for and blessings on creatures, 2) rejuvenation in nature (e.g., blossoming of nature after rain), in addition to 3) the beginnings of the cosmos and 4) and the beginnings of all life (human and non-human – both as a whole and as individuals). Furthermore, creation language is also used prominently and pervasively in connection with eschatological issues, such as 5) resurrection as an act of creation, 6) the purposefulness and fulfillment of God’s creative action, and 7) the accountability of humanity in relation to God’s creative purpose(s) – often in close, explicit relationship to the previously mentioned usages, by which the former provide the basis for the latter. The eschaton is not a “return” to a primordial, created state (since the Qur’an contains no narrative notion of a “fall”), in contrast to some Christian construals of these themes. Instead, fulfillment and continuation of God’s creative purpose(s) are eschatologically central. For the Qur’an, creation is not primarily about the “production of stuff”; rather, creation is the actualizing of a moral, purposive, accountable universe.

(30) **Zvi Andrews, University of Calgary (andrews_zvi@hotmail.com)**
“Heschel and Chuang-Tzu: Deconstructing Categories and Innate Awareness of Transcendent”

There is a fascinating similarity between the existentialist theology of Abraham Heschel in *Man is Not Alone* and the ancient classic Chinese Book of the Chuang Tzu. For both, “reality-as-it-truly-is” is understood through an innate awareness that requires a

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ineffective and/or costly. Hubbard’s success in promoting his claims depended on his ability to convince some people that Scientology was a unique science with more authority to state the truth than mainstream science. These claims contributed to both Scientology’s and Hubbard’s financial well-being, but, similar to mainstream science, provided little to no benefit for followers and may have harmed some patients. In this paper, I analyze how L. Ron Hubbard promoted a pseudo-science in order to exploit fears of nuclear fallout, mobilize resources, and build Scientology’s current purification programs. First, I discuss how Hubbard positioned himself as a “scientist” who, like many scientists of his time, claimed to make health risks visible to the public. Second, I illustrate Hubbard’s claims regarding Scientology’s ability to cure the causes of radiation sickness and mental illness. Finally, I conclude that Scientological practices created health risks for some Scientologists that are now engrained within Scientology and its drug rehabilitation program, which is called Narconon.

(50) **Bruce Meyer, Independent Scholar (bruce 1651@gmail.com)**
“Why Don’t Christians Read Science Fiction?”

The Christian book market is about ten percent of all book sales. Of those, the majority are either religious nonfiction or Christian romance. A scant few are thrillers, and science fiction is almost zero. Of the general book market, science fiction isn’t an overwhelming majority, but there are still over five hundred million in sales, which is about five percent of total book sales. This is more than the four percent of literary novels in the general market and therefore a significant number. So while Christian romance is over ten percent of the entire romance market, Christian science fiction is not ten percent of the general science fiction market: it is basically nonexistent. Augustine once wrote that faith and reason were both essential components of Christianity, as two wings of a bird. Natural theology, the predecessor to science, was once part of Christian theology, but broke away as a separate discipline in the Nineteenth century. The warfare or conflict thesis promoted as a coming of age in the Nineteenth century maintains that throughout history science and Christianity have been opposed to each other, and that there exists a Christian worldview that is separate and unique from a scientific worldview. This paper will explore the idea that a memory of

approach and to maintain unity of the Father and Son through the Spirit. The Father as the sole origin binds these directions together. I submit Hilary as a divergent historical reading of the filioque within the contemporary tradition. My goal is to demonstrate that St. Hilary's use of the filioque means both the Father and Son causally originate the Spirit, seen primarily in book viii De Trinitate. While combating Arianism, St. Hilary invokes a union of Father and Son, not by mere concomitance of will, but primarily from union of nature, which then a concomitance of operations follow. This concomitance of operations indicates all that the Father does, including the procession of the Holy Spirit, so does the Son do. This paper will establish the contemporary directions, next establish Hilary's use of the filioque, and last establish how St. Hilary's use may affect later uses of the word.

NEW TESTAMENT AND HELLENISTIC RELIGIONS

(48) Book Panel: Paul N Anderson's The Riddles of the Fourth Gospel (Fortress, 2011)

This session will review the new introduction to John, The Riddles of the Fourth Gospel by Paul N. Anderson (Fortress Press 2011). The reviews will engage Part 1 (outlining the Johannine riddles), Part 2 (addressing the Johannine riddles), and Part 3 (interpreting the Johannine riddles). Anderson will then respond to the reviews, leading into a general discussion.

RELIGION AND SOCIETY

(49) Terra Manca, University of Alberta (manca@ualberta.ca)

"L. Ron Hubbard's Alternative to the Bomb Shelter: Scientology's Emergence as a Pseudo-Science During the 1950s"

In the 1950s, L. Ron Hubbard founded Scientology and offered it as the key to surviving nuclear fallout. I argue that as a pseudo-science, Scientology offered solutions to nuclear radiation health concerns, which mainstream science could not relieve. To do so, he offered pseudo-scientific therapies and linked some health risks to anti-communist fears. Hubbard's methods were exploitive, but solutions that the government, mainstream religious organizations, and most orthodox scientists offered were also

developed mode of living in which mental categories are deconstructed. Both use mystical and poetic language to underscore the noetic conclusion that mental categories limit and even damage one's ability to apprehend the Ineffable, the Absolute, the Unity of Being. Heschel was a Jewish philosopher and theologian of the 20th century while Chuang Tzu was an Chinese philosopher from the 3rd century BCE. Despite the disparate intellectual and theological contexts of these two thinkers, they employ a homiletic and poetic method that is strikingly similar. Both thinkers emphasise the same point: in order to live in an organic and innate way in tune with existence, reality must be apprehended but not dissected. This kind of consciousness in everyday life is a knack that must be developed. For both thinkers, it depends on a cultivated awareness of the limits of conceptual modes of thinking, whether imposed through the vagaries of language or through discursive analytic propositions. This in turn cultivates an awareness of the spiritual realities which underlie the mental boxes we reflexively create and then impose on our existential environment. Heschel is not a Daoist nor Chuang Tzu a traditionalist Jew, but both are mutually complementary. Both advocate spiritual transformation and development in a manner that begs for comparative analysis.

(31) John J. Thatamanil, Union Theological Seminary (NY) (johnthatamanil@gmail.com)

"What's Wrong With Us and How to Fix It: Using the Medical Model for Teaching Comparative Theology"

WOMEN AND RELIGION

(32) Maria Lindquist, Harvard University (mlindq@fas.harvard.edu)
"A Well of Living Water or a Pit of Death: Female Sexuality and Water Metaphors in the Hebrew Bible"

In the Song of Songs, the male lover praises his darling Shulammitte by referring to her as ma'yan hatum, "a fountain sealed" (4:12) and be'er mayim hayyim, a "well of living water" (4:15). These images of a reliable water source become more significant when considered in their historical and geographic context, since potable water was a precious commodity in the arid eastern Mediterranean climate. Water from a spring, called

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“living water,” was the cleanest and most constant, as opposed to the stagnant water collected in cisterns, for example (cf. Jer 2:13). For a woman to be like a “well of living water,” then, was to be a source of pleasure and sustenance, ripe with the promise of fertility. In contrast, Proverbs warns about the prostitute, who is not a well of life, but rather a “deep pit” who “destroys the unfaithful among men” (23:27-8). A pit and a well are both holes in the ground; however, wells were generally covered to prevent passersby from falling in whereas open dry pits invited destruction. This paper will explore what these water-related metaphors reveal about the vital yet threatening role of female sexuality as conceived in the Bible and ancient Near East.

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

“Women and Purity in the Dead Sea Scrolls: A Feminist Analysis”

In my doctoral dissertation (presented July 2010), I demonstrated an evolution in the representation of purity law from the earliest biblical law to the latest figurative ideas expressed in Ezra-Nehemiah. I showed that the concrete move from (1) ritual purity to (2) moral purity to (3) genealogical purity necessarily involves an unfolding of denigrating images of women and the female body. Purity in the Dead Sea Scrolls marks a further refinement in the Bible’s purity laws. Klawans has put forward what I call a “fourth category” in Sin and Impurity in Ancient Judaism. He shows that, in general, the Scrolls often collapse the categories of ritual and moral purity. In this paper, I seek to determine whether gender plays a significant role in this fourth representation of the biblical purity laws. Secondly, depending upon how women are portrayed in the scrolls in connection to purity law (and this can range from neutral [as in P] to exceedingly bad [as in Ezekiel]), my goal is to trace the portrayal, or portrayals, to one of the three earlier categories of impurity and assess the subsequent ramifications for women who may have participated in these communities.

(34) Torang Asadi, University of Kansas (TorangAsadi@ku.edu)

“The Imbrication of Boundaries: A Study of the legality of Sexual Deviance from the Norms of Religious conservatism”

Legally prohibiting forms of sexual activity has been the main target of religious conservatism in Iran and America. Although Iran’s Islamic theocracy and America’s secular democracy are at

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(46) Brenda Llewellyn Ihssen, Pacific Lutheran University (ihssenb1plu.edu)

“Money in the Meadow: Conversion and Coin in John Moschos’ Pratum Spirituale”

In the early seventh century, Persian raids in Palestine added to social unrest already present in the eastern Roman Empire. With the fall of Jerusalem in 614, impoverished citizens traveled south by the thousands towards Alexandria, while those who remained in the cities struggled with poverty. As Gregory Nazianzus, Basil the Great and John Chrysostom knew—and as Churches in North America are learning—financial crisis can lead people to God. John Moschos, a seventh-century peripatetic Byzantine monk, appears to have known this as well. In his Pratum Spirituale (PG 87.2851-3112)—a collection of stories and anecdotes John gathered while traveling around Palestine, Egypt, Syria and Asia Minor with his fellow pilgrim, Sophronios—one finds issues of wealth, poverty, lending, borrowing and other concerns of market economy intimately tied up with issues of social and theological justice. Drawing from select texts in the Pratum Spirituale, I argue that John’s preservation of stories of financial crisis and gain present a theological vision harmonious with a patristic vision of Christ present in the suffering poor, and poverty as a means to salvation. Ultimately, the stories stand as affirmation that creative and compassionate economic practices in times of social unrest contributed to the spread of Christianity in the Byzantine Empire.

(47) Scott Fennema, Trinity International University (zsfennem@tiu.edu)

“Filioque: A Historical Revisitation of Contemporary Catholic Dialogue in Jean-Miguel Garrigues’ ‘L’Esprit Qui Dit “Pere” in Light of Hilary of Poitiers’ ‘De Trinitate””

In this essay, I examine the contemporary Catholic approach to ecumenical dialogue over the filioque in Brian Daley’s Revisiting the “Filioque” Part Two: Contemporary Catholic Approaches, as compared to Hilary of Poitiers’ De Trinitate. Two directions emerge: First, originates from Jean-Miguel Garrigues, who states the Father is the originator of both unique causes of Son and Spirit, although within this origination there is no ordering. However, the eternal manifestation of the divine consubstantiality is ordered amongst the hypostases. Second, is a compilation of thought from sundry contemporary Catholic theologians such as David Coffey, Vincent Martin, and Thomas Weinandy seek a less classical

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from fate, power over wicked or blind Fortuna, and self-directing free will play an important role in religious reflection and polemic in the Hellenistic world. This paper will examine the ways in which Christian writers of the second century, primarily the Greek apologists, enter into this polemic, and frame Christian salvation in terms relevant to this key issue. It addresses the question of the religious significance of fate and free will in Hellenistic religious polemic, the ways in which this polemic framed and shaped second-century Christian thought, and the ways in which the apologists portrayed Christian salvation as liberation from the various forms of fate, fortune, or determinism.

(45) Matt Versdahl, Seattle Pacific University (mcversdahl@hotmail.com)

“Koine, Attic, and Paideia: The Greek of John Chrysostom in ‘Against the Drunks’”

John Chrysostom promoted paideia in the service of theology in *Against the Drunks*, in which he advances a Classical Atticizing style that was absorbed and imparted subconsciously. Simultaneously, Christian paideia transformed from enduring persecution to integration into imperial culture. Since Atticizing Greek appealed to upper-class audiences and the opportunity for a corresponding education was still prominent in the Empire, Christian leadership had to become educated to join the elite. The crisp style of Chrysostom was indicative of how Attic Greek once again became the literary standard, while spoken Greek had evolved into Koine. Christian Atticizers rejected Latin while using Koine/Hebraistic words from the New Testament without Koine structures. As a result, Patristic Greek evolved from Koine by following writers such as Aristotle rather than St. Paul in syntactic complexity. In addition to Atticizing, the philosophical/theological ideas of *Against the Drunks* particularly show the integration of Christian paideia. While he considers philosophy a context rather than a commitment, he indirectly promotes the look and feel of Classical ideas such as the guardians in the Republic. Moreover, the educated audience would recognize the Aristotelian style, structure, and ideas of his arguments.

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opposite extremes in political formation, religious conservatives in both countries have sought to enact laws meant to define and legally demarcate sexual norms and deviancy. Marginalizing homosexuality and transsexuality through advocating laws against sodomy, same-sex marriage, and the employment of transpeople in schools has become the focus of American conservatism. However, these laws seem to challenge the right to privacy and the pursuit of happiness. In Iran, homosexuality is against the religious law, but transsexuality is sympathized with, “cured” with sex reassignment surgeries (SRS), and has become a way to disguise homosexuality. Yet these sanctions directly contradict the stigma attached to homosexuality and the gender specific laws and norms that are strictly enforced in Iran. This paper is a comparative study that will examine the overlaps of the religious and legal spheres in the cases of homosexuality and transsexuality in both America and Iran. I will examine religious conservatism’s misrecognition of the dichotomy of society and state and the similarities, the differences, and the problematic facets of this issue in the two cases while employing and borrowing ideas such as body theories, feminist theories, and Bourdieu’s theory of practice. The overlaps between the social, political, and religious spheres are also inspected, especially when considering gender roles, women, and the use of the media as projecting the ideals of society and the government.

(35) Terri Stewart, Seattle University (stewart6@seattleu.edu)

“Logos and the Samaritan Woman”

In the Gospel of John, the story of the Samaritan Woman’s encounter with Jesus is one of the first signs that are encountered. I have several concerns about this particular story, and the way it has been used, interpreted, and translated. By examining translation issues around verses 4:39 and 4:49, examining the Johannine usage of the word Logos, and looking at the relationship of the Samaritan Woman and the Logos, it leads to a discussion of the unique relationship that the Samaritan Woman and Jesus/Logos have and the systematic, historical attempts to take the Logos away from the Samaritan Woman.

PRESIDENTIAL ADDRESS

Norm Metzler, Concordia University (NMetzler@cu-portland.edu)

Taking off from the popular book “Blue Like Jazz” by Donald Miller of Portland, Oregon, this presentation will explore the

unresolved, open-ended character of both improvisational jazz and Christian theology. Accompanying the presentation with his own amateur skills at improv jazz on the piano, Metzler will unpack some elements of Miller's stinging critique of organized religion in the name of clarifying the essential Christian message.

SATURDAY MORNING

ARCHAEOLOGY OF THE ANCIENT NEAR EAST

(36) Andrew Goldman, Gonzaga University (goldman@gonzaga.edu)
“Octagonal Gemstones from Central Turkey: A Possible New Pagan and Christian Workshop”

Within the vast corpus of Roman gemstones published from museum and private collections, eight-sided intaglios remain exceptionally rare, enough so that their specific shape is excluded from standard typological charts of diagnostic forms. Examples of this gemstone type are typically dated between the 2nd and 4th centuries AD, and they appear to have become increasingly popular in the Late Antique period, with intaglios displaying a wide range of early Christian symbols and inscriptions. Their exact provenance has remained elusive, although several recent catalogs have supplied a general designation of ‘Turkey’ or ‘Anatolia’ as their place of origin. Excavation of the Common Cemetery at Gordion in central Turkey during 1950s and 60s unearthed 51 Roman graves, within which were recovered nine rings of gold, silver, iron and bronze with carved intaglios. While their motifs and carving style are typical of 2nd to 5th centuries AD (e.g. Fortuna, Athena, fish, an anchor), the group included three of the gemstones of octagonal shape, providing this rare type with a secure archaeological context. The Gordion finds have raised the possibility that this particular gemstone type was produced and locally disseminated in central Anatolia, most probably by a single workshop within one of the region's urban centers. Several new octagonal gems recovered in 2009 from a cemetery in ancient Juliopolis (located ca. 50 km due north of Gordion) as well as a recently published octagonal intaglio that arguably displays Mt. Argaeus (near Caesareia in Cappadocia) have lent additional support to this hypothesis.

of faith. Still others react to adversity with enduring faith, and ultimately personal growth. This paper will review the latest in psychological research regarding trauma, spiritual struggle, and post-traumatic growth in light of the Biblical testimony about the experience of the man Job.

(43) Heidi Szpek, Central Washington University (szpek@cwu.edu)
“On the Influence of Job on Jewish Epitaphs”

From the small shtetl cemetery of Drohiczyn to the largest urban cemetery of Bagnowka in Bialystok, Poland, to beyond Poland and Eastern Europe, the language of the biblical text of Job is a standard component of Jewish epitaphs for men. Direct Joban language used is primarily drawn from the Prologue and Epilogue to Job, while allusions to the poetic dialogues within Job are infrequent. The present paper explores the provenance of this Joban language, while also considering the implications the presence such Joban language holds for the ideology of communities involved. Three potential sources of influence will specifically be examined: direct biblical influence, influence as filtered through medieval liturgical piyyutim, and influence derived from the literature of the Haskalah.

HISTORY OF CHRISTIANITY/NORTH AMERICAN RELIGIONS

(44) Robert J. Hauck, Gonzaga University (hauck@gonzaga.edu)
“Children of Necessity: Fate and Free Will in Second-Century Religious Polemic”

The role of fate, fortune, and free will was a burning one in late antiquity. It was a standard topic in Hellenistic handbooks of philosophy—Alcinous includes it as chapter 26, between discussions of the immortality of the soul and the highest good—and Hellenistic thinkers such as Plutarch (pseudo-Plutarch) and Cicero all wrote a De Fato or Peri Heimarmenē. Perhaps more significantly for religion, religious polemic and contemporary accounts of religion feature strong concerns about fate—Apuleius' Golden Ass, an extended Platonic treatment of the travails of life and the soul, ends with liberation from evil fortune as the salvific benefit of allegiance to Isis, “Good Fortune”, by means of her mysteries. In Christian circles, the author of Luke-Acts demonstrates the power of the divine imperative over the putative force of Dikē when Paul survives the snake bite on Malta. Freedom

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conclusion that he was a bachelor—or at least did not have any children—is virtually unanimous among those that care to speculate. Qohelet’s experiences of relationships are more complex than this, however, and it can be beneficial to think about how our conclusions regarding his relationships contribute to our interpretations of the whole book. How do our readings change if we consider the possibility that Qohelet did have close relationships? Even a well-connected person like Qohelet can experience alienation despite having close relationships; Qohelet’s extreme despair may be best explained by his experience of even the closest human relationships as hebel. This paper will consider specific passages that deal with relationships with a wife or other women, with a son or inheritor, and with friends and business partners, and how the potential relationships suggested in these passages influence the image of Qohelet that we create in our minds and how we understand the hebel of loneliness.

(42) Marcia Web, Seattle Pacific University (marcia@spu.edu)

“The Book of Job: A Psychologist Takes a Whirlwind Tour”

The intent of this paper will be to examine The Book of Job from the perspective of both Biblical scholarship and psychological insight. The Book of Job addresses the mysteries of human suffering in the context of religious belief. Job personifies the grief and bafflement that religious persons may experience when confronted with adversity. According to psychological theory, events in Job’s life classify as traumatic stressors. In recent decades, experts have described a cognitive restructuring process that may follow trauma, as traumatized individuals experience major shifts in worldview assumptions. From the perspective of trauma theory, Job’s cognitive assumptions regarding God and justice are suddenly challenged by his experience of adversity. Job questions how a just God could allow him, an innocent man, to suffer. By the narrative’s end, however, we find a man of renewed, if humbled, faith who no longer questions God’s wisdom. What might trauma theory contribute to our understanding of the restructuring of Job’s cognitive assumptions about suffering, about justice, and about God? Studies have further demonstrated that religious persons may experience various reactions to adversity, including one referred to in the psychological literature as spiritual struggle. This reaction may involve anger or disappointment with God, disillusionment with the religious community, and even loss

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(37) Georgia Bonny Bazemore, Eastern Washington University (GBazemore@ewu.edu)

“When the Queen of Heaven became Aphrodite: Intercultural Exchange in Late Bronze Age Cyprus”

Too many scholars of Late Bronze Age Cyprus interpret the Mycenaean migration here as having somehow overwhelmed the long civilized culture of Ancient Cyprus, culturally turning the island into an outpost of Greek culture. However, archaeology reveals a far different picture. Rather than imposing their culture upon the native Cypriotes, I argue that the immigrant Mycenaean warlords gratefully embraced Cypriote culture, including the two major factors of the acquisition of the knowledge of iron-working and the worship of the indigenous goddess known as the Queen of Heaven. So advantageous was the Mycenaean association with the native Cypriotes that these Mycenaeans exported both the new metal technology as well as the new religion back to the Greek mainland. This transfer of cult can be observed in the Homeric epics, in the relative treatment of the island. Dr. Bonny Bazemore will draw upon her more than two decades of research and excavation at the temple of the Consort of the Queen of Heaven, to discuss the early History of Iron Age Cyprus at Rantidi-Lingrin tou Dhigeni, and especially the cultural interaction between the Mycenaean newcomers and the island’s natives. Dr. Bazemore will discuss the new finds from the temple site, including what may be the oldest iron working site on the island, as well as new inscriptions in the arcane, hieratic script of the island, the Cypriote Syllabary.

ASIAN AND COMPARATIVE STUDIES

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

“Gandhi, Civic Virtue, and Deep Acology”

Gandhi, Civic Virtue, and Deep Ecology Nicholas F. Gier, University of Idaho (ngier@uidaho.edu) One of former Vice President Dick Cheney’s most infamous lines was that conservation was a quaint “personal virtue.” When Gandhi states that “ahimsa is definitely an attribute of society” and should not be “limited to the sphere” of individuals, he is proposing that nonviolence is a civic virtue. In this paper I will argue that preserving the environment and committing oneself to the

principle of sustainability is also a civic obligation. The Norwegian philosopher Arne Naess claims that Gandhi had a profound influence on his development of “deep ecology,” especially Gandhi’s alleged adherence in Advaita Vedanta. When Gandhi describes advaita (non-duality) as “the essential unity of man . . . and all lives,” this is only a commitment to Vedanta in general not Shankara’s famous school. Indeed, as Lance E. Nelson has shown, Advaita Vedanta does not give any intrinsic value to nature as it essentially disappears as an illusion in one’s spiritual union with Brahman. Although Gandhi rarely speaks to issues directly relating to the environment, scholars have drawn ecological conclusions from works as early as a Hindu Swaraj, in which Gandhi rejects modern civilization based on cities and technology that destroys people both morally and spiritually. I will agree with those scholars who believe that Gandhian philosophy can bring the contending parties of the contemporary green movement—the spiritual versus the political ecologists—together in a constructive synthesis.

(39) Colleen McLean, Gonzaga University (cmclean@zagmail.gonzaga.edu)

“Clooney’s Challenge: An Experience in Comparative Theology using the Apirami Anati and the Nican Mopohua”
Comparative theologian Francis X. Clooney has successfully compared various Hindu goddess hymns and Catholic prayers to the Virgin Mary to illustrate a way in which Hindu-Catholic interreligious dialogue can produce fruit both academically and spiritually. Rather than compare doctrines of divinity and Soteriology, Clooney focuses on a shared Hindu-Catholic tradition of including feminine imagery in prayer. He acknowledges the obvious gap between the two: Hinduism worships Goddesses, fully divine beings in their own right, and Catholicism venerates Mary as a fully human woman whose active participation in God’s will secured her role as the Mother of God. Clooney argues that the Catholic tension between Marian doctrine and Marian devotion can be approached with fresh insights from an outside tradition that experiences worship of female deities such as Hinduism. Clooney has written that he hopes that his readers “will engage in experiments like my own.” To meet his challenge of experiment in Hindu-Catholic comparative theology I will compare shared metaphors and functions of female spiritual power in the Hindu hymn to the Goddess Apirami to the Nican Mopohua,

a poetic story of the apparition of Our Lady of Guadalupe. My comparison of the two texts focuses on several key themes: the nature of human-divine interaction, natural world imagery, divine response to human suffering and female sexuality.

HEBREW BIBLE

(40) Stephan caraver, Warner Pacific College (Scarver@warnerpacific.edu)

“The Confluence of Wisdom, Law, and Prophecy: An Examination of Behavior Modification in Ancient Israel”
The cohesion of a society is dependent upon the common acceptance of religious, political, and economic values within that society. Leaders of societies attempt to promote acceptance of cultural values through education, religious conformity, and even force when necessary. In ancient Israel, reinforcement of community values began in the home with basic instruction in wisdom teachings about such matters as the need to work hard, the importance of avoiding corrupt people, and the value of recognizing that the world is made in such a way that actions lead to predictable outcomes. Hence, violation of wisdom led to natural consequences upheld by the created order. Selected principles of wisdom teachings were eventually codified into a law code that was utilized by the leaders in Israelite society as the foundation for a judicial system. Those who chose to violate community standards were punished and brought back into conformity or they faced expulsion and in some cases capital punishment. Therefore, violation of law led to legal consequences upheld by the judicial system. If Israelite society became corrupted, with wisdom teachings not being taught and the law being perverted, then prophets would step in and utter warnings of impending catastrophe. So violation of prophetic utterance led to supernatural consequences upheld by God. Through the examination of selected wisdom, legal, and prophetic texts, the purpose of this paper is to demonstrate how wisdom, legal text, and prophetic utterance influenced each other and supported each other in enforcing the community values of ancient Israelite society.

(41) Ellen Sabo, University of Alberta (saboellen@gmail.com)

“The Hebel of Loneliness in Qohelet”
Many different portraits of Qohelet have been drawn, and the