

UPPER MIDWEST REGIONAL MEETING

AMERICAN ACADEMY OF RELIGION
SOCIETY OF BIBLICAL LITERATURE

AND WELCOMING COLLEAGUES FROM THE
AMERICAN SCHOOLS OF ORIENTAL RESEARCH

APRIL 25-26, 2003

LUTHER SEMINARY
ST. PAUL, MINNESOTA

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Friday, April 25

1:00 - 2:30 AMERICAN ACADEMY OF RELIGION ADDRESS AUDITORIUM
"How God Became a Problem in Modern Thought (and What an Answer Might Look Like)."
Philip Clayton, Claremont Graduate University

FIRST SESSIONS

2:45 - 4:15 HEBREW BIBLE / OLD TESTAMENT I ROOM 230
Presider: Rolf Jacobson, Augsburg College, Minneapolis, MN

"When God Does Not Feed"

--L. Juliana Claasens, St. Norbert College, De Pere, WI

A significant metaphor for God in the Hebrew Bible is God providing food. For instance, God provides food to Israel (e.g. Exod 16; Deut 8), as well as to all of creation (e.g. Gen 1-2, Ps 104). But in a number of places, one finds the flip side of this image when God is said to be withholding food. For instance in Joel 1:2-2:17, invading locusts destroy all the fields and their produce. Such famine language reaches its nadir in Lamentations 2 and 4, where Daughter Zion has no food to give to her children. The people of Judah are suffering lack of food, which is vividly illustrated by the images of infants and babes fainting in the street (2:11-12, 19). These images form a sharp contrast with the positive images of the Good who feeds. However, these disturbing images form an important counter voice that needs to be kept in balance within a biblical theological treatment of the metaphor of the God who feeds. This will be done by looking at the different responses the biblical text presents concerning the metaphor of God withholding food. On the one hand, within Joel's theological framework, severe famine is the consequence of human sin and sent as judgment from God. But in Lamentations one finds how Zion confronts God about the injustice of her children's suffering, and protests God's failure to feed God's people. These responses will be analyzed in light of contemporary questions such as world famine and poverty.

"The Hebrew Bible and Repentance in Early Jewish and Christian Literature"

--Guy Nave, Luther College, Decorah, IA

Unfortunately, most--if not all--of the studies that attempt to examine the notion of repentance that existed during the earlier Christian period are significantly flawed from the outset. Most scholars of early Christianity begin their studies of repentance with the assumption that is the Hebrew term *šub* that best conveys the notion of repentance. In this paper, I demonstrate that the evidence cannot sustain the assumption that *μετανοέω* and *μετάνοια* should be recognized as the Greek equivalent of *šub*. The Septuagint illustrates ways in which Hebrew Scriptures were understood and interpreted by hellenized Jews. It also serves as a link between the Hebrew Bible and early Jewish and Christian literature. This paper shows that there are no instances in the Septuagint where either *μετανοέω* and *μετάνοια* are used to translate occurrences in the Hebrew Bible of the root *šub*. Instead of using *μετανοέω* to represent *šub*, the translators used *μετανοέω* to represent *r@m*. It is the idea of remorse and compassion conveyed by the use of in the Hebrew Bible rather than the use of *šub* that should help inform our understanding of *μετανοέω* and *μετάνοια* --and therefore our understanding of repentance--in early Jewish and Christian literature.

"Daniel's Portrait of Antiochus IV: Echoes of the Persian King"

--Paul Niskanen, University of St. Thomas, St. Paul, MN

Although Antiochus IV is nowhere named in the Book of Daniel, the clarity of its references to the Seleucid king has been affirmed by both modern scholarship and ancient authors. Historical scholars are also in agreement that the otherwise impeccable historical account in Daniel 11 errs in its description of the death of Antiochus IV beginning with verse 40. Whereas sources both Jewish (1 and 2 Maccabees) and Greek (Polybius) report that Antiochus died while campaigning in the east, Daniel points to a retreat from a third (unverified in the historical record) Egyptian campaign and a death in Palestine. This paper raises the question of why Daniel constructs his fictional or "prophetic" account of the king's death as he does. If he is writing before knowledge of Antiochus's death had reached Palestine, he could have written any number of possible conclusions to the king's life. The answer I propose is that the author of Daniel is working with a well-known motif within the Greek historiographical tradition concerning the death of the impious king. He bases his own "prophetic" account on the pattern provided by Herodotus in his description of the death of the Persian King Cambyses. This makes sense when we consider that the author of Daniel was an educated Jew in Seleucid Palestine where Greek literature was readily accessible. Furthermore, the picture Herodotus paints of Cambyses as both a violator of laws and an unstable madman makes him an apt model for the similarly described Antiochus.

Presider: Jeannine Brown, Bethel Seminary, St. Paul, MN

"Expectation of the Political Restoration of Israel in Luke-Acts"

--Henry W. Morisada Rietz, Grinnell College, Grinnell, IA

In this paper, I argue that the expectation of a political restoration of Israel is raised in Luke-Acts, but its fulfillment is postponed until the eschatological coming of the Son of Man. It is my contention that the destruction of the Jerusalem Temple in 70 C. E. posed a serious theological crisis for first-century followers of Jesus by calling into question God's faithfulness to the promises of Israel. Luke-Acts responds to this crisis by asserting God's faithfulness to the promises of the Jewish Scriptures that provide the foundation for the Christ event. These promises include the political redemption of Israel. Indeed, the imagery of the Lucan birth narrative raises the expectation that Israel will be restored. However, how would a first century audience, after the failure of the Jewish revolt and the destruction of the Jerusalem Temple, respond to the political imagery of the birth narrative? I suggest that the response of a late first-century audience to the political expectations raised in the birth narrative probably would be one of disbelief; they knew, in fact, that rather than being fulfilled, these expectations were false. The narrative, however, is prepared to face this response by going to great lengths to establish the reliability of the characters raising these expectations. By reinforcing the expectations of the political redemption of Israel, the narrative asserts that God remains faithful to the promises of Israel. Moreover, this expectation is reiterated elsewhere in the Lucan narrative; however, its fulfillment is postponed until the coming of the Son of Man.

"Trouble in the Family: Mapping the Social Upheaval Implied from Luke 8:1-3"

--Daniel J. Scholz, Saint Francis Seminary, St. Francis, WI

And soon after he traveled through cities and villages, preaching and bringing the good news of the kingdom of God. And the Twelve were with him, and also some women who had been healed of evil spirits and infirmities, Mary, called Magdalene, from whom seven demons had gone out, Joanna, the wife of Herod's steward Chuza, Susanna, and many others who provided for them out of their means. As the "steward" (ἐπιτρόπος) of Herod Antipas, Chuza was likely put in a very difficult situation as his wife Joanna "traveled through cities and villages" with Jesus and the Twelve, and as she (among "many others") "provided for them out of their means." Joanna's motivation to travel with Jesus and the Twelve and the other women presumably stems from her experience of being healed of her infirmity. In the gospel narrative, Luke clearly presents Herod Antipas as a one of the social/political elites who, while curious, also openly opposed both John the Baptist and Jesus (e.g., 3:1, 19-20; 9:7-9; 13:31-33; 23:6-16). How would Herod Antipas have viewed the activities of his steward's wife? Also, Luke's description of Chuza as Herod's "steward" (ἐπιτρόπος) is significant: only three times in the New Testament is this word used for "steward" (Matt 20:8; Luke 8:3; Gal 4:2). The more common word in the NT for "steward" is οἰκονόμος (cf. Luke 12:42; 16:3; Rom 16:23; 1 Cor 4:1-2; Gal 4:2; Titus 1:7; 1 Peter 4:10) where it refers to one who manages the private (financial) matters of a household. What exactly was Chuza's relationship with Herod as his "steward" and how would have Joanna's actions—as Chuza's wife—effected the relationship between Herod and Chuza? This paper brings a new perspective to the often-discussed pericope of Luke 8:1-3 and aims at continuing the methodological refinement underway in narrative-critical studies of the Gospels. In this regard, insights from redaction criticism and social-science criticism area applied to this narrative analysis of Luke 8:1-3 within the narrative of Luke's Gospel.

"The Company We Keep. Metaphor and Metonymy in Acts 4:1"

--Judith Anne Jones, Wartburg College, Waverly, IA

Previous interpreters of Acts 4:1-22 have understood Peter's reference to Psalm 118:22 at his trial simply as an appeal to the authority of Scripture or as a metaphorical reinforcement of a previous claim that Jesus, whose death the Sanhedrin had brought about, is in fact the Messiah. I shall argue, however, that Peter's use of the verse, rather than serving as a reinforcement of a previously made point, advances his argument. In this passage, Psalm 118:22 stands as a synecdoche for the entire psalm, providing the means whereby the apostles disassociate themselves from the realm of magic and blasphemy and align themselves with God, the Supreme Benefactor who is at work to bring healing and salvation to Israel. Peter employs Psa 118:22 along with the metonyms "name" and "powers" to create a metaphor of motion that moves the Sanhedrin to a lower quality space and the apostles to a higher one. Furthermore, by recalling the Parable of the Tenants Peter identifies the members of the Sanhedrin as blind builders and unfit judges for the house of Israel. By contrast, his speech validates the apostles in their role as the new judges of Israel and new tenants of the vineyard.

Presider: Lori Brandt Hale, Augsburg College, Minneapolis, MN

"Spielberg and Kubrick's 'A.I.': The Soul in the Machine"

--John Neary, St. Norbert's College, De Pere, WI

"Knights of Baltimore: A Theological Model of 'Homocide: Life on the Street'"

--Jessica De Cou, University of Iowa, Iowa City, IA

"Filling in the Blanks: Absence and Presence in the Works of Charles Sheldon"

--John C. Waldmeir, Loras College, Dubuque, IA

2:45 - 4:15

PHILOSOPHY OF RELIGION AND SYSTEMATIC THEOLOGY IAUDITORIUM

President: Tatha Wiley, United Theological Seminary of the Twin Cities, New Brighton, MN

"The Imperfection of Perfection: A Critique of Perfect Being"

--Kenneth Reinhout, Bethel Theological Seminary, St. Paul, MN

This paper is a critique of the philosophical approach to the doctrine of God known as "perfect being theology" (PBT). As articulated by T. V. Morris, PBT attempts to build on Anselm's well-known assertion that God is "that than which nothing greater can be thought" to claim that God is "a being with the greatest possible array of compossible great-making properties." This paper argues that, in addition to misinterpreting Anselm, PBT suffers from a number of philosophical inadequacies. To begin with, PBT presupposes a certain understanding of "being" that fails to recognize God's qualitatively unique ontological status. Second, PBT is susceptible to the criticism of projection because it places intuition in a largely uncritical methodological role (in selecting great-making properties and constructing scales of intrinsic value). Lastly, the requirement of compossibility can force PBT to either relax certain divine attributes or to redefine them such that they no longer appear intuitive. This paper will conclude by suggesting an alternative approach that follows a trajectory opened up by thinkers like Wolfhart Pannenberg and Philip Clayton. This approach integrates the idea of perfection with the assertion that God is the true Infinite (being not merely over and against the finite, but transcending and embracing the distinction). The subsequent synthesis regards God as being "perfectly infinite," which is argued to be a more adequate and fertile concept than PBT's notion of God's infinite perfections.

"Heroic Sinners: Virtue and Its Implications"

--Joseph Bush, United Theological Seminary of the Twin Cities, New Brighton, MN

This paper portrays moral character as both enfolded in creaturely capacity and enculturated within social parameters. Because character is shaped and virtue is limited, the "nature versus nurture debate" is unavoidable in a contemporary theology of moral agency. Three putative areas of agentic limitation are discussed: (1) social environment, (2) biological disposition, and (3) sin. First, contemporary theories of cultural psychology question the meaningfulness of moral agency by depicting the self as shaped by the social environment. Second, advances in biotechnology raise the perennial question of freedom versus determinism" and further challenge the adequacy of conceptual frameworks for agency. Third, a theology of sin is presented as dilemma. On the one hand, sin connotes the core of the problem of moral limitation; on the other hand, sin is an obscure subject in contemporary culture. This selective cultural attention to the subject of sin further augments sin's power as moral limitation.

"Locke and Wesley on 'Persons': Implications for Theosis, Deification, and Mariology"

--Eric Manchester, Viterbo University, La Crosse, WI

2:45 - 4:15

WOMEN AND RELIGION

ROOM 210 CONFERENCE ROOM

President: Susan E. Hill, The University of Northern Iowa, Cedar Falls, IA

"Potential for Transformation: Intersecting Views of Feminism and Interreligious Dialogue"

--A. Brenda Anderson, Luther College, University of Regina, Regina, Saskatchewan, Canada

Religious feminism and interreligious dialogue have remained largely separate camps within religious studies, yet both express interest in the themes of establishing relationships, exploring commonalities and evoking transformation. Why have these two fields of enquiry generally not been explored together, and what benefit might there be in feminists from various religions engaging in dialogue? This paper will explore the intersecting concerns of Christian feminists and interreligious dialogue, with the following themes being highlighted: the experience of objectification common to women and non-Christians, the common threat of fundamentalism to women's social and religious identities, and the pros and cons of a universal feminist ethic. This discourse will be presented within the larger framework of dialogical possibilities between Hindu, Muslim and Christian feminists.

"Asceticism and Bridal Mysticism in the Poetry of the Ninth Century Tamil Alvar Antal"

--Michelle Folk, University of Regina, Regina, Saskatchewan, Canada

The ninth century Tamil Alvar Antal is revered in the Srivaisnava community as an ideal devotee who has realized the spiritual goal of union with the divine. Her two poems, the Tiruppavai and the Naciyar Tirumoli, express her personal sadhana. Her poetry clearly contains two elements - asceticism and bridal mysticism. Little historical information is found within the Tiruppavai and the Naciyar Tirumoli and, consequently, Srivaisnavism has developed over time a great mythology surrounding the life of the female saint. In developing her mythology, Srivaisnava acaryas focused their attention on Antal as bride rather than her asceticism. Although her poetry contains elements and expressions of asceticism, acaryas chose to focus on the aspect of bridal mysticism. There is, thereby, selective usage of Antal's poetry and mythology. My paper seeks to discuss the two elements of asceticism and bridal mysticism and also trace the development of Srivaisnavism's emphasis on bride while also exploring why the Srivaisnava community emphasizes this element of her poetry.

"Beyond Xena: Courage and Vulnerability"

--Sandra Gines, Milwaukee, WI

There are many signs in American culture that women have become more comfortable claiming the virtue of courage in spite of its heavily masculine legacy. Images of females literally "kicking ass" have steadily increased, even reaching young children (i.e., Powerpuff Girls). As the reality of war looms, the participation of female political leaders and soldiers demonstrates that war, and thus courage, is no longer the province of men alone. But this raises the question: must women literally become fighters to acquire courage? Courage and warfare were indivisible for the ancients, and while moral courage is a ubiquitous concept today, there seems to be a continuing tendency to equate the highest kinds of courage with the qualities of a warrior. Against those who would define courage in the context of combat (Aristotle, William Ian Miller), I argue that courage exists also in the activity of voluntary vulnerability, an activity that is central to the establishment of good, intimate relationships. Drawing from feminist work on mutuality in intimate relations, I argue that the courage requires the ability to "sit with" fear in order to pursue greater, reparative goods.

2:45 - 4:15

RELIGION IN THE ANCIENT AND MEDIEVAL WORLDS

ROOM 243

Presider: Glen W. Menzies, North Central University, Minneapolis, MN

"Oneiric Hermeneutics: Dreaming with Aelius Aristides"

--Leonard Thompson, Lawrence University, Appleton, WI

In the first book of his Sacred Histories, Aristides includes a journal that he kept of his dreams in a two-month period, January-February 166 CE (with a few that occurred later). In his account of the dreams, he weaves into a seamless garment the domains of psychological experience, medical/healing regimens, the sacred, and oratory skill. In this paper, I examine some of the interpretive principles that Aristides applies to his dreams and some of their implications for understanding the abundance in dream-reality and the relation between dreaming and waking states.

"Politics and Theology in the Homoian Controversy: Hilary's Relationship with Athanasius"

--Mark Weedman, Crossroads College, Rochester, MN

Although Hilary of Poitiers is commonly identified as the "Athanasius of the West," his actual relationship with Athanasius is more complex than this title might indicate. Early in his exile, Hilary did identify himself as a supporter and defender of Athanasius. Later, however, Hilary's theological interests and political loyalties shifted. An examination of this shift provides insight into the extent to which support of Athanasius in the later stages of the Nicene controversy was a much a matter of political expediency as ideology. In the paper I will demonstrate how, in context of mid - 350's politics and church conflict, Hilary moved from a deliberate pro - Athanasius position to one that was pro - Nicene but owed little if anything to Athanasius.

"The Elder Son of God: The Place of Satan in Bogomilism"

--Julie Thompson, University of Virginia, Charlottesville, VA

Dualism has a long and contentious relationship with Christianity, going back to St. Augustine and his pre-conversion Manichaeism. In the 9th century, Bogomil, a Bulgarian priest, began preaching a dualistic Christian heresy in the Balkans. Later scholars have traced his influence forward to the Cathars of medieval France, and the influences on him backwards to the original Manichees. In tracing the development of Bogomilism, scholars have a few hostile sources, none of which gives a complete overview of their beliefs. Changes and nuances are inferred from comments and from a few specific examples. One of these is the relationship among God the creator, Jesus and Satan. Obolensky, Stoyanov and others have used the parable of the Prodigal Son, among other things, as a marker for this relationship. However, a close reading of "Against the Heresies" by Cosmas the Presbyter (a key text for the study of early Bogomilism) suggests that this is not, in fact, the parable under discussion, and that later references have been incorrectly read back into this treatise. This paper traces the discussion of this parable in both primary sources and modern scholarship, and suggests a different interpretation of the evidence.

2:45 - 4:15

ETHICS

ROOM 142

Presider: Lake Lambert, Wartburg College, Waverly, IA

"Noble Lies and Open Secrets: Plato on Moral Choice and the Ethics of Concealment and Revelation in Public and Private Life"

--Twyla Gibson, University of Michigan, Ann Arbor, MI

Some of the most pervasive yet seldom discussed problems in philosophy of religion concern the moral issues raised by lying and the ethical dilemmas surrounding secrecy. Deception and silence take many forms and questions of truth and falsity pervade all that is said or left unspoken within our families, our communities, our religious institutions, and our relationships with the divine. From the beginnings of human speculation, questions about the nature of truth have loomed large. This concern with epistemology can be traced to Plato—who was the first to draw the lines that separate knowing from not knowing and to clearly distinguish different kinds of openness and deception. Aristotle referred to these general categories as the "universal definitions" for they transcend the particulars of time, place, and language. In this inquiry, I argue that Plato's definitions provide a universal standard for addressing questions about truth and fabrication and that this framework is still relevant today. I use a philosophical approach to identify passages in Plato's "Sophist" that classify duplicity and deception in public and in private contexts. I consider these definitions in tandem with passages in the

"Republic" that set forth the classifications for justice. These excerpts acknowledge the ambiguity and contradictions involved in truth-telling. They make the distinction between benefit and harm, sincerity and insincerity, and offer as a concrete example the concept of the "noble lie." I use the findings from the theory of oral traditions to place these ideas within a web of terms and concepts and to attend to the organization of the topics into a sequence of hierarchically arranged formulaic structures. The order and arrangement of topics in these paragraphs will then be compared with other passages from Plato, and with excerpts from other works that have been dated to the same time frame (may include Plato's "Laws," Xenophon's "Memorabilia," Genesis 1-3 from the Old Testament, or the Chinese book of "Zhuang-Zi"). This will show that the universal definitions provide a standard for judging the content of statements from all these different works that provided the foundation for contemporary world views. Is lying ever right? What circumstances warrant secrecy and silence? When do privacy and confidentiality turn into denial and evasion? When is disclosure justified? Seeing different versions of the definitions makes it easier to work out answers to these questions.

"Jazz, Hospitality, and Solidarity: Christian Community as Musical Performance"

--Thomas E. Reynolds, St. Norbert College, De Pere, WI

This paper argues for a model of Christian solidarity and hospitality that builds on the musical metaphor of jazz performance. Both a vehicle of creative openness and a medium of collective accord, jazz involves a creative tension between novelty and preservation. Here, identity and difference are simultaneous movements of one creative pulse. Drawing from the recent work of Jacques Derrida and several post-colonial authors, the paper shows how this dynamic exemplifies the ideal character of the hospitable community, and in particular the Christian community. Jesus as Christ inspires a "field of resonance" that makes Christian faith-like a jazz performance--a communal praxis intrinsically open to variation, to multiple "riffs" and "solos" as different voices join the play. This is borne out in Jesus' inclusive table fellowship, which illustrates both solidarity and hospitality. Indeed, Christian community is an interactive and innovative openness toward the difference of the other.

"Spiritual Music: Religion and Music in Schleiermacher's Early Writings"

--Steven Fink, University of Iowa, Iowa City, IA

Words often fall short when attempting to convey communal religious feeling. Is music a viable alternative that does not suffer from such a shortcoming? According to the early writings of Friedrich Schleiermacher (1768-1834), music and words support each other in religious expression, but music enjoys greater efficacy. Music provides "the most definite, most understandable expression of what is innermost" (*On Religion*), and furthermore "what the word has declared the tones of music must make alive, in harmony conveying it to the whole inner being of its hearers and holding it fast there" (*Christmas Eve Dialogue*). This paper explores the reasons why Schleiermacher views music in these terms. Two qualities of music are paramount in this regard. First, music, which contains both particular and universal elements, mediates between the finite and the infinite, making it eminently qualified to provide an avenue of religious communication according to Schleiermacher's philosophy of religion. Second, musical experience, like Schleiermacher's understanding of the act of religious intuition, is immediate, involuntary, and predominantly receptive. This paper concludes by assessing the claim that these qualities make music the privileged medium for expressing religious feeling.

2:45 - 4:15

AFRICAN AMERICAN RELIGION

Room 251

Presider: Anthony B. Pinn, Macalester College, St. Paul, MN

"Chariot Stop: A Biblical Figure and an Experiment in Criticism"

--Allen Callahan, Macalester College, St. Paul, MN

"Womenist Praxis and the Prophet Noble Drew Ali: Female Leadership in a Divinely Patriarchal Movement"

--Debra Mubashshir, Beloit College, Beloit, WI

"Womanist Reflections on Agape: Is there More to Say?"

--Rosetta Ross, United Theological Seminary of the Twin Cities, New Brighton, MN

2:45 - 4:15

SCIENCE AND RELIGION

Room 240

Presider: Gregory Peterson, South Dakota State University, Brookings, SD

"Temporality and Causality: Converging Themes in Natural Science and the Reformed Doctrine of God"

--F. LeRon Shults, Bethel Theological Seminary, St. Paul, MN

This presentation explores a convergence of themes in contemporary natural science and in some recent Reformed treatments of the God/world relation. First, I describe the move in physics away from understanding causality primarily in terms of determinism through (past) efficient causes, illustrated not only in the well-known implications of quantum indeterminacy and chaos theory, but also in more recent developments in complexity science (Gregersen's autopoietic systems), genetics, (Rolston's "possibility spaces") and cosmology (Tipler's appropriation of the Omega Point). In order to show that science is not simply forcing a theological reaction, in the second part I briefly examine late modern philosophical reflection on futurity (Heidegger, Whitehead) and the exegetical rediscovery of the centrality of eschatology in the Christian Bible (promise, coming kingdom, as key categories). The third and final section traces trends in the Christian doctrine of God that converge with

these other developments. It would be somewhat easier to make the case by tracing the contributions of some Eastern Orthodox, Catholic and Lutheran theologians, but I purposely have selected what initially seems to be the least likely dialogue partner, *Reformed* theology. Despite the early modern emphasis on predestination and efficient causality, one can find resources in the implicitly eschatological ontology of Calvin himself, which, although lost in Protestant Scholastic period, were taken up and teleologically refigured in Jonathan Edwards. However, the Reformed thinkers who provide the most hopeful direction for future dialogue are Barth and Moltmann. I critically analyze the relevant portions of their work, identify negative and positive implications, and suggest further directions for enhancing this convergence.

"Pneuma and Anicca: Pneumatological Insights into the Science -Buddhist-Christian Dialogue"

--Amos Yong, Bethel College, St. Paul, MN

This paper elaborates one aspect of a larger study devoted to exploring convergences in the Buddhist-Christian dialogue as approached from categories derived from the Christian doctrine of the Holy Spirit. Such a pneumatological approach, it is suggested, enables more constructive existential-phenomenological, cosmological-religious, and even doctrinal-theological questions to be probed, rather than the usual soteriological ones. Here, I suggest that the Buddhist-Christian dialogue can be advanced when a third party – contemporary science – is introduced into the conversation. More specifically, I explore how the pneumatological concept of relationality not only both illuminates and is illuminated by central Buddhist concepts such as *anicca* (impermanence), *anatta* (no self) and *pratī tyasamutā da* (codependent origination), but also how the comparisons and contrasts generated are applicable to fundamental issues presently negotiated by cosmologists and astrophysicists involved at the science-religion discussions. Conversely, scientific advances in turn inform the ongoing Buddhist-Christian dialogue. In this way, a broader relevance of the Buddhist-Christian dialogue can be observed, even as contemporary science plays a heuristic role as referee in the encounter between Buddhism and Christianity. In any case, the pneumatological approach can be seen to generate dynamic sets of criteria as demanded by the dialogical (or, in this case, tria-logical) situation.

"Minding God—First Appraisals"

--Dennis Bielfeldt, South Dakota State University, Brookings, SD

2:45 - 4:15

OPEN PAPERS SESSION I

ROOM 200 (CHAPEL)

Presider: tba

"Drunk and Disorderly: The Role of Intoxication in the Book of Esther"

--Trisha Wheelock, North American Baptist Seminary, Sioux Falls, SD

"Cultural Remnants and Liturgical Resonances in 'Daughters of the Dust'"

--Jann Cather Weaver, United Theological Seminary of the Twin Cities, New Brighton, MN

Film, as a medium of telling grand visual narratives, shapes culture by what grand visual narratives it tells and how, filmically/visually, these narratives are conveyed. Film requires responsible theological engagement of the re-presentation of religious ideologies and liturgical narratives of meaning. Filmic images are compelling and consequential to religious imagination and, thereby, the qualitative shaping of human existence and experience. The independent film, "Daughters of the Dust," by Julie Dash (1991) re-presents the "passing over" to the mainland from the Gullah Islands of an African American family (the Peazant family) at the fin-de-siecle of the twentieth century. On the eve of the Peazant's "passing over," the matriarch gathers the family for a ritual of remembrance, revival, and connection. This ritual blends the remnants of the ancestral cultures of Africa and slavery with "mainland" religious, cultural totems. Family members kiss this "conjure hand," so not to forget in the future – for the survival of the African American community – the living connections to their past. This ritual has rhythmic and stylistic textures resonant to the Eucharist, suggesting that both rituals contain syncretistic religious and cultural remnants.

4:15 - 4:30 BREAK

SECOND SESSIONS

4:30 - 6:00

HEBREW BIBLE/OLD TESTAMENT II

Room 230

Presider: Bernard Levinson, University of Minnesota, Minneapolis, MN

"Retribution and Mercy in Psalm 107"

--Elaine Rietz, Brookings, SD

The psalmists espouse varying beliefs in God's retributive justice. For example, in Psalm 1 the traditional view is upheld. Psalm 103 proclaims that humans receive far less punishment than their sins merit. Other psalms such as 37 and 73 struggle with the apparent failure of the system; the wicked prosper while the righteous suffer. Despite closing affirmations of trust, many lament psalms testify to a reality at odds with Psalm 1. Psalm 107, by itself, presents a variety of retribution beliefs. In two of the four situations of distress and deliverance the people have sinned and divine retribution is at work. Nevertheless, God rescues all four groups of people who cry out to him, even those in distress because of their own sin. Later in the psalm, God turns productive land into wasteland "because of the wickedness of its inhabitants," another instance of retribution. But there is also divinely caused suffering and divine blessing, both without apparent rationale, contra the usual understanding of divine retribution. Psalm 107 displays a portion of the ambiguity of retribution thought present in the whole Psalter, and, indeed, in the whole Hebrew Bible. In Ps 107 God's particular love, his *hesed*, outweighs God's retribution.

"Honoring Nehemiah: Text, Context and Hermeneutic"

--Ken Stenstrup, Winona, MN

Study presents an example of how two specific methods can inform two correspondingly specific perspectives that are somewhat in tension with one another. Focused to assess the presentation of Nehemiah in the book of Ezra-Nehemiah, the study begins with an overview of the literary critical perspective. Specifically noted is the finding that the narrator of Ezra-Nehemiah does not always support the first person statements made by the character of Nehemiah. This particular "undercutting" has been noted by e.g., Kellermann and most recently in Tamara Eskenazi's *In an Age of Prose: A Literary Approach to Ezra-Nehemiah*. The study then suggests that ancient readers may have perceived other cues besides the narrator's verbal evaluation. Utilizing some of the social scientific models provided by cross-cultural studies of Biblical literature, specially those informing "patron-client" relationships in antiquity, the study will focus on how the text portrays Nehemiah establishing himself as a worthy or honorable patron. Nehemiah's honor is established by the text even though the narrator at times undercuts Nehemiah's first person statements. In the end the exegete may be asked to accept the text's portrayal of Nehemiah with its apparently in-built tensions.

"The Israelite Intelligentsia"

--David Penchansky, University of St. Thomas, St Paul, MN

Do we find evidence of an Israelite sage class? If so, what did they do? What was their role in Israelite society? What insight might they give us into the production of the Wisdom literature? So-called Wisdom-influenced biblical literature? After a survey of the history of this idea, I will address these questions and raise some hermeneutical implications regarding the existence of a guild of the wise.

4:30 - 6:00

NEW TESTAMENT II

Room 231

Presider: Terrence Kevlen, Central College, Pella, IA

"Paul's Problem with Angels: the Rhetorical Function of Angels in Romans, Galatians and I Corinthians"

--Philip A. Quanbeck II, Augsburg College, Minneapolis, MN

Thanks to the work of J.C. Beker and others, there has been an increased appreciation for the apocalyptic core of Pauline thought and theology. It is difficult, nevertheless, to have a firm definition of what constitutes "apocalyptic." Most definitions of "apocalyptic" thought include the images of the demonic and the angelic as being characteristics of apocalyptic literature. There are aspects of the letters of undisputed Pauline authorship which reflect apocalyptic literary influences. In Romans, Galatians, and I Corinthians, however, Paul makes negative references to angels and the angelic. Paul is using and at the same time transforming apocalyptic symbols to serve a rhetorical purpose.

"The Promise of the Spirit"

--Walter D. Ray, The St. Paul Seminary School of Divinity, St. Paul, MN

The apparently technical phrase "the promise of the spirit" (Gal 3.14, Acts 2.33) or "the holy spirit of the promise" (Eph 1.13) that we find in Paul and his successors or interpreters has confounded modern commentators when they have addressed it. In both Galatians and Luke-Acts this promise of the Spirit is connected with the promises to Abraham. The problem, as Richard B. Hays has noted, is that there is nothing in the canonical Hebrew scriptures that supports this connection. In this paper I will contend that such a connection was made in the Book of Jubilees. Here we find not only the promise of the spirit but also the promise of adoption as children of God within a narrative pattern that connects them with the promises to Abraham. The fulfillment of both of these promises is central to Paul's argument in his epistle to the Galatians. I will argue that the narrative Paul presupposes in Galatians, and the narrative presupposed in Luke-Acts and Ephesians, is the narrative of Jubilees.

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"Echoes of Isis, Whispers of Apuleius: Genre and Audience in the Fourth Gospel"

--Donald Rappe, Mount Mary College, Milwaukee, WI

The use of genre criticism in the interpretation of lengthy discourse material has traditionally focused on taxonomy and authorial intent. This paper advances a method by which generic identifications are possible within stylistically complex literature, and demonstrates its efficacy for understanding the experience of hearers and readers in the Roman Period. Revisiting the aretalogy as a test case (e.g., Isis inscriptions, the vision of Apuleius), it will argue that templates generated from well-known and contemporaneous genres can provide a fresh, audience-centered reading of the Fourth Gospel. Thus, a comparative study of aretalogical literature, representing a continuum of several centuries, yields such interpretive *_loci_* as "identity" (the function of names) and "agency" (i.e., soteriology). The paper then applies notions of identity, as represented in the aretalogies, to a reading of select Johannine discourse material. The study concludes with suggestions of how the methodological results may relate to current conceptions of the Johannine community.

4:30 - 6:00

PHILOSOPHY OF RELIGION AND SYSTEMATIC THEOLOGY

ROOM 240

President: Dean Seal, United Theological Seminary of the Twin Cities, New Brighton, MN

"Jonathan Edwards' Epistemology, Ontology, and Divine Ideas"

--Steven Studebaker, Marquette University, Milwaukee, WI

Edwards' use of the philosophical concept of idea sits within the larger framework of his theistic or theocentric idealism. The source of Edwards' theistic idealism has been the subject of extensive scholarly inquiry, but has produced no conclusive answer. I agree with the opinion that suggests Edwards may have read Malebranche and others such as John Norris (1657-1712) during the latter period of his studies at Yale, but his opinions may be understood as common responses to materialism and Locke. In addition, while the topic of Edwards' idealism has been treated often in scholarly literature, Edwards' theory of ideas has not so often been explored. An examination of Edwards' theory of ideas is useful because it contributes to Edwards' scholarship and to early-eighteenth century intellectual historiography. First, it expands the foresaid scholarly literature on Edwards' idealism by presenting Edwards' synthesis of the epistemological and ontological role of ideas in his theocentric idealism. Second, it shows that Edwards' eclectic appropriation of both divine archetypal and psychological notions of ideas supports the scholarship that questions the view that Descartes represents the great divide between the medieval—archetypal—and the modern—psychological—notion of idea.

"Can Faith be Saved in a Culture of Religious Pluralism?"

--Verna Ehret, University of Iowa, Iowa City, IA

In this essay, I intend to show that comparison can form the groundwork for conversation that allows for the thriving of religion generally when facing the threat of irreligion. In *A New Religious America*, Diana Eck challenges the notion that the United States is a "Christian Nation" by identifying the flourishing of plurality. This plurality raises the question for theology of how to maintain a particular faith when faced with something quite different, and why then to remain religious at all. In his supplement to *The Idea of the Holy* Rudolf Otto claimed that the Holy provides a foundation from which to begin conversations across traditions and in so doing come to a richer understanding of one's own faith. This is made possible precisely through the encounter of people of faith with each other. Comparison is not designed to eliminate differences but to use them to the benefit of religion generally. Otto sees the challenge of religion not to be the plurality of religions, but irreligion. Interaction between religions, then, can result in a strengthening of faith and presence of the numinous in the face of irreligion for each member of the conversation.

"On Becoming a Feminist Theologian of the Cross"

--Deanna Thompson, Hamline University, St. Paul, MN

4:30 - 6:00

RELIGION AND SEXUALITY

AUDITORIUM

President: Linda Maloney, Liturgical Press, Collegeville, MN

"Women, Prostitution and Martyrdom: Witnesses from the Eastern Christian Tradition"

--Cornelia Horn, University of St. Thomas, St. Paul, MN

Manifold are the ways in which women are used and misused in religious traditions. Many also are the ways women have sought to escape from such usage. This paper considers the witness of a group of women, whose story is recorded in the so-called *Martyrdom of the Mimes*, a hagiographical text preserved only in Syriac translation. The paper studies a group of female prostitutes, who pursued their "business" under the direction of secular, male authority. Through their encounter with the witness of recently converted, Christian actors, the women completely changed their former lives' orientation. Once set free from "pagan" religious bondage, they are empowered to control the bonds of the physical, gendered conditioning of human life. Having gained control

over their own bodies and souls through conversion to the Christian faith, these women are portrayed as boldly choosing the sufferings of martyrdom as the ultimate expression of their freedom. The paper contributes to the study of Women's History, the study of the role of women in situations of religious choice, as well as to the exploration of the lives and perceptions of women's lives in the Middle East.

"In Discussion with Early Christian Views of Marriage and Virginity" (undergraduate)

--Alice Olson, University of St. Thomas, St. Paul, MN

By taking a careful look at Scripture, the writings of the Fathers of the Church, the development and practice of asceticism and monasticism, and informed by a modern-day Catholic view of marriage and virginity, this paper explores the questions of whether or not marriage is a good in itself and if virginity is the only choice for those who wish to live the best life possible. This paper will thoroughly question many of the beliefs firmly held by authorities of the early Church, such as Paul, Jerome, and Augustine, particularly their views concerning marriage, sexual intercourse, and virginity. Ideas which I wish to challenge include the following: Sex came about only because of Adam and Eve's sin. Human beings were originally meant to remain virgins for all eternity. Marriage is nothing more than an easy way out for those not strong enough to live a life of celibacy. At times Scripture itself seems to support such ideas and early Christian writers were vociferous supporters of chastity over marriage even to the point of accepting marriage only as an alternative to fornication. Critical of such positions, this paper will formulate an alternative view.

"Resolutions to the Tension Between Homosexuality and Christianity Experienced by Gay and Lesbian Christians" (undergraduate)

--Stacey M. Brunbraugh, St. Cloud State University, MN

This paper is a sociological study of gay and lesbian Christians in central Minnesota. Previous research has shown that gay and lesbian Christians experience higher levels of anxiety about their sexuality, a greater sense of alienation from society, and lower self-esteem than do non-Christian gay and lesbian individuals. This paper explores how alienation from the Christian Church affects gay and lesbian Christians. More specifically though, how they solve the tension between their religious identity and their sexual identity. The study examines the relationship between the participants' level of commitment to Christianity before coming out and the extent to which they alter their spiritual beliefs or change their level of commitment after coming out based on the degree of rejection experienced from the Christian Church.

4:30 - 6:00

WORLD RELIGIONS IN INTERACTION

Room 251

Presider: James B. Robinson, University of Northern Iowa, Cedar Falls, IA

"Tombs of Saints: Medicine, Ritual and Healing Space Shared by Hindus and Muslims in India"

--Eric Rothgery, University of Iowa, Des Moines, IA

Of the many ways and mechanisms by which Hindus and Muslims in India share sacred space, one of the most important occurs through sharing rituals, especially healing rituals. Drawing on various examples from Hyderabad, I examine Hindu participation in Islamic healing rituals, most of which are carried out in the tombs of Muslim saints known as dargahs. The charisma of the saints buried there provides the power for the curing of diseases and possessions. I will argue, however, that the healer's access to this power as well as the conception of sickness as a wide nexus of psycho-social relations mean that "cures" extend beyond to the patients' families, the wider community, and, perhaps, the whole of the sub-continent. There are innumerable reasons under the current political climate in India (especially with the events in Ayodhya and beyond) why sacred spaces such as dargahs are polarized as Islamic and in no way Hindu. There are, however, often-neglected reasons why the shared ritual use of such spaces demands a rethinking of terms such as "Hindu" and "Muslim," a recasting of communalism, as well as a reexamination of how one defines sacred space itself.

"Manjusri: in The Lotus Sutra and the Popular Beliefs in China"

--Yuan Ren, University of Regina, Regina, Saskatchewan, Canada

Manjusri is one of the most important bodhisattvas in Mahayana Buddhism. Due to his importance and popularity, this paper is going to take the Lotus Sutra and some popular beliefs in China as a "case study" to analyze and discuss the the ideas and the relationship that reflect in these the so-called "Elite Tradition" and the "Popular Tradition." This contradictory and yet complementary relationship between the two traditions truly shows the phenomena and the nature of the indigenization of Indian Buddhism in the Chinese culture. This paper consists of three sections:

1. Manjusri and the Lotus Sutra

- As the eye-witness of Buddha's miracles; a great preacher of the Lotus sutra for aeons; a respectful successor of teaching the Lotus Sutra; and a protector of Buddhist Dharma, and so on.

- The main teachings that Manjusri taught in the Lotus Sutra

2. Manjusri in the Popular Worship in the Chinese Culture

- Image Making

- The legends of Manjusri: his birth, family, and so on.

- Pilgrimage to Mt. WuTai (Manjusri's abode)

- Popular stories of some famous figures related to Mt. Wutai

3. The Complement and Contradiction between the "Elite" and the "Popular" traditions reflect the indigenization of Indian Buddhism in the Chinese culture, in this case, Confucian ideas.

- The complement of the Manjusri seen in the texts and popular worship
- The contradictions: the image of God of Earth (Confucianism) in the Manjusri temple; and the famous Buddhist monk ordained in Manjusri's temple on Mt. Wutai through his fighting against the foreign invaders in history became one of the most beloved heroes in popular Chinese literature.

"Islam and Violence: the Challenge of the Public Forum"

--Brian McCarthy, Madison, WI

4:30 - 6:00

RELIGION AND POPULAR CULTURE II

Room 232

Presider: Greg Petersen, South Dakota State University, Brookings, SD

"A Grammar of Transformation: Language Used by Non-Religiously Affiliated College Students in Describing Life Changing Experience"

--Lucy Forster-Smith, Macalester College, St. Paul, MN

The purpose of this presentation will be to share the results of research done for a Doctor of Ministry project on the language non-religiously affiliated Macalester College students use to describe life-changing/turning point experiences they have had. Use of essays written by the students and subsequent unstructured interviews conducted with 12 students by the researcher answered the research question related to the language the students used. The presentation will include an extensive discussion of religious language focusing on the challenge of describing experiences that exceed the descriptive limits of language. This discussion recognizes that language is both the words, phrases and metaphors as well as the underlying "grammar" or structure of the narrative describing the life change/turning point experiences of students. This project draws heavily on the work of the late Dr. James Loder, and his work on transformational dynamics in human faith.

"The Identity Project: Studies of Conversion"

--Murray Haar, Eric Ohrtman, and John Anderson, Augustana College, Sioux Falls, SD

"Crossing Lines of Race and Religion: the Search for the Catholic Saint of Interracial Justice. 1920-1940"

--Paul Schadewald, Macalester College, St. Paul, MN

In the 1920s, devotions to St. Peter Claver and Blessed Martin de Porres became prominent among priests and laypeople who were working to end racial segregation in the United States. Peter Claver, a Jesuit priest who had ministered to African slaves at the height of the slave trade in South America, served as a model for white Jesuits who felt "called" to interracial work. White and Black Catholic interracialists promoted Martin de Porres, a Black Dominican, as a model of Black Catholic virtue in opposition to the negative images of Blacks prevalent in popular culture. Devotions to both saints functioned to redraw lines of race and religion and allowed Catholics to discuss issues of social responsibility and racial prejudice. This paper will begin by examining the emergence of popular devotion to Claver and de Porres. It will examine the importance of Claver and de Porres in the religious formation of priests and in the emerging Catholic Worker movement. The paper will then analyze several images and representations of these saints among those who felt called to end segregation. The paper will conclude with a brief look at the decline of popular devotions to Claver and de Porres and the search for more radical "saints" of interracial justice.

4:30 - 6:00

RELIGION IN THE MODERN WORLD

Room 243

Presider: John Davenport, North Central University, Minneapolis, MN

"English Theological Indigenism: Propositional Scriptural Perspicuity in the Thought of John Wyclif and Martin Luther"

--Richard M. Edwards, Calvary Orthodox Presbyterian Church, Cedar Grove, WI

There is a consistent indigenous English doctrine of Scriptural perspicuity forming a stream of thought in John Wyclif, the Lollards, William Tyndale, and Thomas Cranmer relative to their commitment to the availability of the vernacular Scriptures in English that supports *the English roots* of the Early English Reformation (EER). Although political events and figures dominate the EER, there is a religious component of the EER springing from Wyclif and flowing through the EER that cannot be ignored and should be recognized more widely. One of the aspects of the religious component of the Henrician and Edwardian Reformations is a doctrine of perspicuity indigenous to England and independent of, though similar to the doctrine of Scriptural perspicuity in the Continental Reformation and in Martin Luther in particular. When compared and contrasted, the propositional Scriptural perspicuity set forth by Martin Luther and John Wyclif demonstrates a uniformity and continuity of thought with minor variations. The belief that Scripture is perspicuous in its propositions is not sown by Martin Luther, but rather indigenously germinates from within England, beginning with John Wyclif. Any argument that this aspect of the English theological tradition is derivative of Luther is muted by the prefatory work of Wyclif. This is not a *false cause* argument where one contends that one event is the cause of another event simply because one event is temporally precedent of the other event. The uniformity of the basic elements of the doctrine of Scriptural perspicuity in Wyclif and Luther is insufficient to postulate a "Q" source from which commonality springs, but it is deducible that the doctrine in English thought is not derived from Luther in its foundational tenets for they are extant in Wyclif precedent to Luther.

"Why Political Theology Ignores Parliamentary Democracy"

--Ramon Luzarraga, Marquette University, Milwaukee, WI

With few exceptions, political theologians ignore Parliamentary democracy, in particular Anglo-American histories and traditions of creating and maintaining successful societies of ordered liberty. Ironically, these societies have greater success in delivering justice to oppressed minorities than other kinds of political systems. My paper will explain that most kinds of political theology emerge from nations with a failed record of stable, democratic governments. They don't understand the political as most Americans know it. However, to achieve their goal of a new society, political theologians must include as a resource the experiences and theory of Christians from countries with Anglo-American types of government. In particular, the latter's hands-on experience with the constructive usage of power, and bringing to book those who misuse it.

"Lessons from Lessing: Contextual Theology in Context"

--Timothy T. Stoller, University of Iowa, Iowa City, IA

Modern Christian historiography has, until relatively recently, tended to present the well-known systematic theologies of successive eras as the ultimate expressions of contemporary religious intellectual engagement. This paper operates with a different premise. Making use of Gotthold Ephraim Lessing's popular religious writing, I argue that contextual theologies often presuppose and build upon comprehensive and highly reasoned visions of religion and culture, which can rival the sophistication (and practical effectiveness) of more explicit theological systems. I contend that Lessing was an astute and contextual religious thinker, whose use of popular media demonstrated both the depth and breadth of his theological and cultural engagement. Aware that confessional systematic theology had proven itself incapable of moderating religious intolerance, Lessing purposefully turned to literary genres that were able to address this pressing social issue under the guise of entertainment. Lessing's creative works contributed not only to the evolution of Christian thought, but to the evolution of Christian society as well. A fuller understanding of Lessing's contextual theology opens new interpretive possibilities for studies of eighteenth-century religious history.

4:30 - 6:00

RELIGION AND ART

Room 142

Presider: Larry Harwood, Viterbo University, La Crosse, WI

"Iconoclasm Then and Now: A Comparative Exposition of Interpretive Models"

--J. Sage Elwell, University of Iowa, Iowa City, IA

In the year 754 the iconoclastic council convened in the palace of Hieria across from Constantinople. After its deliberations the council promulgated its horos, officially condemning the manufacture and use of icons. On May 18, 1989 during a meeting of the U.S. Senate, then republican Senator of New York Alphonse D'Amato condemned a photograph of a crucifix submerged in urine. In so doing he prompted a call for an end to the National Endowment for the Arts.

The aim of this paper is to juxtapose these two primary sources that condemn artworks of a specific type in an effort to explore the polemical dynamic between Christianity and aesthetic theory. This paper will demonstrate that the crux of these two controversies is the erroneous assumption that images can contain and communicate ideas. As a counter to this assumption it will be proposed that images refer to objects or ideas and that viewers then reconstruct these referents and impose their reconstructions onto the artwork.

"The Religious Impulse of Grace in Faulkner's Vision of Despair"

--Nathan G. Castillo, Trinity International University, Deerfield, IL

This paper will argue, contrary to the conventional reading, that grace is the culminating feature of the internal logic of the ethical in William Faulkner's *As I Lay Dying*. Commonly, Faulkner's vision of humanity is understood to not only be despairing, but bereft of grace. Cleanth Brooks, for one, argues that "the concept of grace...is either lacking or at least not clearly evident in Faulkner's work." I will show that this interpretation is incorrect insofar as it understands Faulkner's characters within an exclusively ethical context, sealed off from any genuinely religious influences. This reading of Faulkner fuses the religious with the ethical, dissimulating grace and making it impossible to find. Using Paul Ricoeur's hermeneutic analysis of the concepts of original sin, guilt, and evil, we will de-fuse the identification of morality and grace, showing how grace can be distinguished from the pervasive context of the ethical in Faulkner. In short, I contend that recognizing the religious as distinct from the ethical makes possible a reading of Faulkner's *As I Lay Dying* in which the key character, Addie Bundren, transcends the self through her encounter with something wholly other - the grace of God.

"Music, Time and God: Begbrian Notions of Theological Purview"

--Corey Nuffer, Augustana College, Sioux Falls, SD

The call for making God more real in the face of contemporary society yields to theology a parallaxical imperative. Music as a heuristic device answers this call and admits more accessible and diffuse theological understandings as argued by Jeremy Begbie in his text, "Theology, Music and Time." A departure point in Begbie's text is the use of musically enriched theological terminology. What arises from his approach is a temporal congruity between the musical precepts of waiting and repetition. These are the underpinnings of my revised notions surrounding the temporality of God, human community, and the church. Awareness of this occupied reality of music and God makes more evident God's presence and workings in all facets of life. I will develop these concepts through a discussion of Mary Doria Russell's "The Sparrow" and "The Children of God." Russell's characters find themselves part and parcel of this interplay as the plot, couched in what I will argue as Begbrian edifice, develops. Her inclusion of Jesuit spirituality adds further to this dimension. It can then be said that the emerging edifice of music and theology functions iconoclastically in relation to long-standing theological mainstays like Eucharistic traditions and others.

Saturday, April 26

8:00 - 9:30 BREAKFAST REFRESHMENTS

THIRD SESSIONS

8:30 - 9:55 NEW TESTAMENT III Room 231

President: Daniel J. Scholz, Saint Francis Seminary, St. Francis, Wisconsin

"'As Many As Came Were Healed': Assessing the Role of Healing in the Spread of Early Christianity"

--Martin C. Albl, Presentation College, Aberdeen, SD

Recent monographs by Hector Avalos and Rodney Stark make the case that the healing activity of the early followers of Jesus was a major factor in the spread of earliest Christianity. Against this position, scholars such as Darrel Amundsen and Gary Ferngren maintain that the healing ministry played a negligible role in these early years. This paper explores basic questions of methodology in attempting to add clarity and precision to this debate. I examine Avalos's use of medical anthropology and Stark's use of sociological methods, assessing the contributions and limitations of each approach. In addition, I consider literary and papyrological evidence on healing from the second through fourth centuries, assessing its potential to shed light on first century practice. I conclude that while all of the above approaches can make contributions, the holistic method, adapted from medical anthropology, of analyzing early Christian communities as health care systems is particularly useful. This model allows us to see that concern with healing illness was at the heart of these early Christian communities, and therefore instrumental in the spread of Christianity.

"The Transfiguration of Christ in Luke 9:22-36"

--Terrence Kleven, Central College, Pella, IA

"Circumcision, Pork, and the Sabbath: An Examination of Matthew"

--Robert L. Mowery, Illinois Wesleyan University, Bloomington, IL

8:30 - 9:55 SYSTEMATIC THEOLOGY AND PHILOSOPHY OF RELIGION III Room 230

President: Deanna Thompson, Hamline University, St. Paul, MN

"Religion and Nietzsche"

--Larry D. Harwood, Viterbo University, La Crosse, WI

"Barth as an Aesthetic Thinker"

--Phil Stoltzfus, St. Olaf College, Northfield, MN

For all his critique of anthropologically-based or culturally-based theological starting points, Karl Barth displays some striking dependencies in his writings upon a particular tradition of aesthetic thought--that of formalism. Drawing upon his essays on Mozart, and his discussion of "beauty" in *Church Dogmatics* 2.6, I argue that certain of Barth's theological and Christological constructs represent language and concepts borrowed directly from the discipline of musical aesthetics. Barth's deep appreciation for the compositional form and freedom of Mozart's music, coupled with his critique of Friedrich Schleiermacher's expressivism, offer him resources for conceiving of the autonomy, freedom, and objectivity of God as revealed in the "form" of Jesus Christ. One can trace similar uses of concepts such as "freedom," "form," and "objectivity" back to the formalist and "New Objectivity" approaches of music theorists Eduard Hanslick and Ferruccio Busoni. This raises the intriguing question whether Barth's interest in Mozart and Mozart scholarship had a more substantive influence upon the shaping of his theological vision than has been heretofore realized. In the context of such musical-aesthetic dependencies, must we not now consider Barth's approach actually a type of "theology of culture?"

"Pre- and Post-Holocaust Theodicies"

--Elizabeth Galbraith, St Olaf College, Northfield, MN

In "A Theodicy of Protest" John Roth argues in favor of a theodicy of protest. Roth's theodicy of protest rejects traditional theodicies because they legitimate evil in a way in which he finds abhorrent in light of the holocaust. His theodicy, whilst affirming God's omnipotence, calls into question God's justice, suggesting that whether or not God is ultimately vindicated in light of the atrocity of the holocaust, will depend on what God does with the future. Roth's theodicy of protest bears comparison with a stance Immanuel Kant took in a relatively unknown essay entitled the "Failure of All Attempted Philosophical Theodicies" in 1791. This paper will attempt to assess the extent to which Kant's position on the problem of innocent suffering, together with that of Roth, can inform post-holocaust theodicies and ultimately satisfy the protestor's desire for justice.

8:30 - 9:55 RELIGION IN THE MODERN WORLD II Room 243

President: Dan Armstrong, North Central University, Minneapolis, MN

"The Controversy that Surrounded Jonathan Edwards and John Wesley from 1738-1743 in Contrast with Historical Implications"

--Dana Smith, Wartburg College, Waverly, IA

This paper investigates the controversies that arose in the religious establishments around Jonathan Edwards and John Wesley in 1738-1743 and the influence of these controversies in how these men were eventually

remembered by history. Edwards' intellectual confrontation with the anti-revivalist clergy inspired him to write his famous theological treatises in defense of the revival, which helped to earn him a place in history as one of the greatest of the American apologists. Likewise Wesley's controversial relationship with the Church of England prompted him to shape a simple theology that became the foundation for Methodism. The New England controversy addressed, among other things, the issues of enthusiasm, pastoral authority, and itinerancy. In England, Wesley's relationship with the bishops and questions of canon law, as well as Wesley's itinerant preaching, provided the central issues of the controversy. Analysis of personal correspondence and journals as well as of their religious works demonstrates a clear correlation between the nature of these different controversies and the legacy of these two revolutionary Christian ministers.

"Jansenism in America"

--Monique Gamache Venne, United Theological Seminary of the Twin Cities, New Brighton, MN

Jansenism, known as "Catholic Calvinism," was a potent theological, political, and spiritual force in Catholic Europe, and especially in France, from the sixteenth through eighteenth centuries. Jansenism was introduced to North America first through the French immigrants to Canada, and secondly through the Irish priests who trained in French seminaries. Although Jansenism as a political force ended at the time of the French Revolution, its spiritual influence persisted in French and American Catholicism until the Second Vatican Council. This paper will briefly cover the European history of Jansenism and describe its spirituality. It examines personal experiences of Jansenism in the nineteenth and twentieth centuries. The author, who is of French-Canadian descent, has been able to trace Jansenist spirituality within her own family. Incidents in the lives of her great-grandmother, grandfather, father, and the author illustrate the effects Jansenism had in their spiritual lives. Correlations between descriptions of Jansenism and the author's family experiences will be made.

"Bethlehem Baptist Church: Who Is Our Neighbor?"

--Stephen Huebner Gloege, St. John's University, Collegeville, MN

How do churches with an active urban ministry adapt to rapid changes in their neighborhood? This paper examines the question in its case study of Bethlehem Baptist Church in Minneapolis, Minnesota from 1954-1971. Bethlehem Baptist had a strong Sunday School ministry that actively recruited children in the neighborhood. As the surrounding communities were torn down to construct a new freeway, Bethlehem's ministry priorities fundamentally shifted from urban ministry to foreign missions because of the loss of its neighborhood. The pastors and congregation struggled to adapt the changing needs and population in the area. The church grew more reticent about aiding the poor as crime increased in the area and its membership moved out into the suburbs. Missionary societies were formed for both children and adults, encouraging them to become more involved with supporting foreign missionaries. This paper utilizes personal interviews, Bethlehem's annual reports and congregation meeting minutes to explain the shift from neighborhood to foreign missions.

8:30 - 9:55

AMERICAN SCHOOLS OF ORIENTAL RESEARCH

ROOM 232

Presider: Mark Chavalas, University of Wisconsin, La Crosse, WI

"Toward a Chronology of Ashurbanipal's Campaigns Against Humban-Haltash III"

--Matt Waters, University of Wisconsin, Eau Claire, WI

"The Sacred Dead: Burial and Veneration in Byzantine Churches in Palestine"

--Mark Schuler, Concordia University, St. Paul, MN

Generally accepted conclusions about the burial of the sacred dead are called into question by a sarcophagus buried in a small Byzantine church at Hippos on the eastern shore of the Sea of Galilee. The paper reports on the first season's excavation of the Northeast Church at Hippos, details issues raised by the burial at the east end of the south aisle of the church, and outlines plans for future work.

"Weaving, Designing, Thinking, Counting: A Word Study (Heb: 'hsb') and an Archaeo-Linguistic Interpretation"

--Alice Maung-Mercurio, Luther Seminary, St. Paul, MN

8:30 - 9:55

MEET THE AUTHOR – NEW BOOKS FROM THE REGION

ROOM 142

Harold Kasimow, *Beside Still Waters: Jews, Christians, and the Way of the Buddha*

John Merkle, *Faith Transformed: Christian Encounters with Jews and Judaism*

Greg Peterson, *Minding God: Theology and the Cognitive Sciences*

others to be announced

10:00 - 11:15

JOINT AAR/SBL DISCUSSION

AUDITORIUM

"On Teaching Islam in the Post 9/11 World: Non-Muslim Perspectives and Muslim Responses"

Presider: Hany Atchan, Director, CAIR-Minnesota (Council on American-Islamic Relations)

Panelists:

Elizabeth Burr, University of St. Thomas, St. Paul, MN

Mark Berkson, Hamline University, St. Paul, MN

Mark Swanson, Luther Seminary, St. Paul, MN

Respondents:

Fatma Reda, University of Minnesota Medical School, Minneapolis, MN
Khalidoun Samman, Macalester College, St. Paul, MN
Nahid Khan, University of Minnesota School of Journalism and Mass Communication, Minneapolis, MN

11:15 - 12:00 BUSINESS MEETINGS OF THE SOCIETIES

- AMERICAN ACADEMY OF RELIGION ROOM 230
Barbara DeConcini, Executive Director, AAR
Election of officers: Regional Director, V.P., and Program Chair
- SOCIETY OF BIBLICAL LITERATURE ROOM 231
Election of Officers
Program Planning
- AMERICAN SCHOOLS OF ORIENTAL RESEARCH ROOM 232
Relationship to Region
Election of Officers

12:00 - 1:00 LUNCHEON OLSON CAMPUS CENTER

FOURTH SESSIONS

- 1:00 - 3:00 TEACHING WORKSHOP: FEMINIST PEDAGOGY ROOM 243
Facilitators:
Susan E. Hill, The University of Northern Iowa, Cedar Falls, IA
Deanna Thompson, Hamline University, St. Paul, MN
Has feminism been so integrated into the content of what we teach and how we teach that it is no longer necessary to highlight feminist issues? What does it mean to teach from a feminist perspective or use a feminist pedagogy? Are there particular challenges in and/or rewards for using a feminist pedagogy in the religious studies/theology classroom? Do liberatory pedagogies such as Paulo Friere or bell hooks address the particularities of teaching religious studies/theology? Are there reasons to avoid feminist pedagogy?
- 1:00 - 3:00 HEBREW BIBLE ROOM 230
Presider: William Barnes, North Central University, Minneapolis, MN
"A Conversation with Michael V. Fox"
- 1:00 - 3:00 PHILOSOPHY OF RELIGION AND SYSTEMATIC THEOLOGY IV ROOM 232
Presider: Joseph Bush, United Theological Seminary of the Twin Cities, New Brighton, MN
"Hume and Miracles"
--Kaiya Anson, Emory University, Atlanta, GA
David Hume's essay, "Of Miracles," in his treatise, *An Enquiry Concerning Human Understanding*, triggered the dismantling of miracle as a legitimate source of evidence and proof of authority for much of academic theology. Hume's condemning assessment of the traditional use of miracle not only permanently changed religious-scientific debate, but also shaped the definition of the term "miracle" from his period to the present. Rather than critique Hume's argument in an attempt to validate miracle by default, this paper attempts a more treacherous route—a retrieval of "miracle" using Hume's own philosophical cues. While Hume's social and political values undergirded his effective discourse against "miracles" and religion during his era, these same values may be a foundational motivation for reexamining the concept of "miracle" in a post-modern context. For the contemporary reader, Hume's critique of assumptions of causality provides a unique entry into an alternate epistemology of which miracles are not necessarily excluded (though Hume contended otherwise). Finally, through the exploration of the inexplicable and impossible breach of the relentless connection between cause and effect, a Humean *via negativa* may surface.
"The Pacifist's Burden of Proof"
--Myron Penner, Purdue University, West Lafayette, IN
Radical Christian pacifists who embrace a postmodernist critique of epistemology might think that they are absolved from the burden of providing philosophical support for their pacifist beliefs due to the contextual nature of all forms of believing. However, I argue that the unrestricted Christian pacifist who thinks that no circumstance warrants violence bears an ethical burden of proof to provide rational grounds for such unrestricted pacifism. First, I distinguish unrestricted Christian pacifism from two other types of normative pacifist positions, and conclude that at the level of practice, unrestricted pacifism is counterintuitive, even for professing Christians. In support of this I reproduce an intuitive 'common-sense argument' for restricted pacifism as a defeater for

unrestricted pacifism. Second, I go on to define 'burden of proof,' as well as the context appropriate for locating this burden. I conclude that it is the unrestricted pacifist and not the restricted pacifist who bears the burden of proof in virtue of holding a position that has more guilt-suggesting features than common alternatives.

"Pride as a Means of Grace"

--Don Schweitzer, St. Andrew's College, Saskatoon, Saskatchewan, CA

This paper argues that pride can function in a hitherto little noticed way as a means of common grace. It does this by analyzing the role pride played in the public apology that Frank Sudol, a prominent artist in the area of Prince Albert, Saskatchewan, made for his past racism towards First Nations peoples. By showing how values expressed in Sudol's pride in himself laid the basis for his recognition of First Nations peoples and motivated him to act on this, this paper demonstrates that elements in the pride of a bigot can play a crucial role in overcoming their own racism. Building on this and with reference to the role of pride in Augustine's spiritual journey and the way Branche Rickey and Jackie Robinson played upon the pride of white American baseball fans to complicate their view of Afro-Americans, this paper shows how pride, even the pride of a bigot, can function as a means of common grace.

"Reviving the Christian Left"

--Dean Seal, United Theological Seminary of the Twin Cities, New Brighton, MN

1:00 - 3:00

UNDERGRADUATE RESEARCH SESSION

Room 231

Presider: Tom Renolds, St. Norbert College, De Pere, WI

"Interpreting Outside the Lines: Reading Mark 5:1-20, The Gerasene Demoniac, from Alternative Cultural and Religious Perspectives"

--Angela Foster, Augsburg College, Minneapolis, MN

"St. Antony and Freud"

--Jacob Rhoads, Grinnell College, Grinnell, IA

"Metaphor and Self-Identity"

--Christopher Vena, Marquette University, Milwaukee, WI

This paper is a critical appropriation of Paul Ricoeur's hermeneutics of the self. By elaborating on the linguistic function of metaphor, I hope to create a useful tool in the search for narrative self-identity. Ricoeur's notion of threefold mimesis serves as a conceptual framework for my own constructive proposal. This model attempts to make an explicit link between metaphor and self-identity by demonstrating the fundamental relation between the generation of meaning and identity cast in narrative terms. As such a generative device, metaphor becomes an integral part of the interpretive process.

"Women's Ordination: More Resonant with the Theological Tradition of the Catholic Church than the Current Position"

--Rebecca Otte, St. Norbert College, De Pere, WI

NOTES AND ANNOUNCEMENTS

Program updates will be available at the region's web site:

<http://umw-aarsbl.org>

SESSIONS

All sessions will be held in Northwestern Hall of Luther Seminary on the corner of 1501 Fulham, St. Paul, MN. Luther Seminary is the new, officially shortened name of the former Luther Northwestern Theological Seminary.

ABSTRACTS

Abstracts for most of the sessions will be available in digital format on the region's web site after April 1.

MEALS

Registration includes refreshments prior to the Friday address, breakfast items (coffee, juice, rolls) on Saturday morning, and a Saturday luncheon. Participants are on their own for their Friday evening meal following the address at a variety of restaurants within two or three miles.

2004 REGIONAL MEETING

The Upper Midwest Regional AAR/SBL meeting for 2004 is scheduled for Friday and Saturday, April 16 and 17 in accordance with our traditional practice of meeting on the weekend following Easter. The Program Committee welcomes your suggestions for new consultations or seminars at the conference. These may be sent to Mark Schuler (SBL) or Lynne F. Lorenzen (AAR).

ACKNOWLEDGMENT

The Societies express their gratitude to Luther Seminary for once again hosting our annual Regional Meeting and providing us with the use of their facilities at minimal expense.

ATTENTION AAR MEMBERS

Barbara DeConcini, the Executive Director of The American Academy of Religion will be our guest at this year's meeting. She will provide us with an update on exciting news from the AAR at our business meeting. Since she lives in Atlanta, site of our next Annual Meeting, she can answer questions about that venue as well.

FEATURED SPEAKERS:

PHILIP CLAYTON

Philip Clayton holds a PhD in both philosophy and religious studies from Yale University. He has taught at Haverford College, Williams College, and the California State University, and has just been named to the Ingraham Chair at the Claremont School of Theology. Clayton has been guest professor at the Divinity School, Harvard University, Humboldt Professor at the University of Munich, and Senior Fulbright Professor, also at the University of Munich. He is a past winner of the Templeton Book Prize for best monograph in the field of science and religion and a winner of the first annual Templeton Research Prize. Clayton is the author of *The Problem of God in Modern Thought* (Eerdmans, 2000), *God and Contemporary Science* (Edinburgh University Press, 1997); *Explanation from Physics to Theology: An Essay in Rationality and Religion* (Yale University Press, 1989).

MICHAEL V. FOX

Michael V. Fox, the Jay C. and Ruth Hall-Bascom Professor of Hebrew at the University of Wisconsin-Madison, holds a PhD in biblical studies from the Hebrew University of Jerusalem, with earlier studies at the University of Michigan and Hebrew Union College. He taught at Haifa University, Ben-Gurion University, and Hebrew University before joining the faculty at UW-M. A recipient of numerous honors, awards, and grants, Fox is a pillar particularly within the world of Wisdom Literature. Recent books include *Proverbs 1-9* (Anchor Bible Series 18A; Random House-Doubleday, 2000), *A Time to Tear Down and a Time to Build Up: A Rereading of Ecclesiastes* (Eerdmans, 1999), and *Character and Ideology in the Book of Esther* (2nd ed.; Eerdmans, 2001). Commissioned works include commentaries on Proverbs, Ecclesiastes, and Job.

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