CCSR COMBINED PROGRAM / PROGRAMME CONJOINT 2014
BROCK UNIVERSITY

SATURDAY MAY 24 / SAMEDI 24 MAI

Time				
8h30	**CSBS/SCEB LC 228** Social world of antiquity			
8h45	**Keiser** Hero Christology in Asia Minor			
9h00		**CSBS/SCEB LC 211** Dead Sea Scrolls	**CSBS/SCEB LC 230** Genesis	
9h15	**Warren** Tastes Like Heaven		**Hofmann** Dream type-scene in the Old Testament	**CSPS/ACEP Cairns 207** Papyri & Neglected Texts
9h30		**Perrin** From Lingua Franca to Lingua Sacra		**Blumell** and **Trotter** Didymus the Blind's Commentary on the Psalms
9h45	**LaCoste** More than the Miqva		**Conway** Subdue the Earth?	
10h00	**Last** Affiliations of Gospel-Writers	**Palmer** Here a Priest, There a Priest		**Creghur** Traité gnostique anonyme du codex Bruce
10h15			**Middleton** Unbinding the Aqedah from the Straightjacket of Tradition	**Pettipiece** and **Poirier** Titus of Bostra
10h30	**Brown** You want answers, go to school	**Tucker** Of Syntax, Scribes, and Scrolls		
10h45	**Bell** Moved by the Spirit		**Sabo** Borders and Blurred Boundaries in the Lot Story	
11h00				**CSPS/ACEP Cairns 207** Student Essay Prize **Ratallick** Authoritative Interpretation in Athanasius **Rioual** Évêques Judéens
11h15				
11h30				
11h45				**CSPS/ACEP Cairns 207** Book Discussion
12h00				**Heal** & **Kitchen** Breaking the Mind: New Essays on the Book of Steps
12h15				
12h30	**CSBS/SCEB Thistle 259** Pedagogical Perspectives: Developing a Teaching Philosophy		CSBS/SCEB Canadian Society of Biblical Studies	
12h45	**Penner**		CSPS/ACEP Canadian Society of Patristic Studies	
13h00	**Holmsteadt**		CSSR/SCER Canadian Society for the Study of Religion	
13h15	**Humphrey**		CTS Canadian Theological Society	
13h30		**CSPS/ACEP Cairns 207** Doctrine & Orthodoxy		
13h45		**Vecoli** Volunté humaine, obstacle au discenement		
14h00	**CSBS/SCEB SB 216** Student Essay Prizes			
14h15		**Widdicombe** God, Logos, and Law in Clement		
14h30	**Christian** Money and Construction of Value in Mt	**Gray** Evolving Antiochene Strategy 431-433		
14h45				
15h00	**Screnock** On the Overlap of Translation and Transmission			
15h15		**CSPS/ACEP Cairns 207** Augustine		
15h30		**Kennedy** Kant and Augustine against Lying		
15h45				
16h00		**Bellerose** Book 18 of City of God revisited		
16h15		**Lam** Humilitas Iesu Christi as model of a Poor Church		
16h30				
16h45				
17h00				
17h15	**CSPS/SCEB SB 216** Presidential Address **Boda** A Deafening Call to Silence: The Rhetorical Role of Human Address to the Deity in the Book of the Twelve			
17h30				

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SUNDAY MAY 25 / DIMANCHE 25 MAI

Time	CSBS/SCEB	CSBS/SCEB / CSPS/ACEP	CSBS/SCEB	CSSR/SCER	CSSR/SCER	CSSR/SCER	CSSR/SCER
8h30	**CSBS/SCEB LC 228** Early Christianity	**Apocrypha LC 211**		[concurrent sessions]	[concurrent sessions]	[concurrent sessions]	
8h45	**Stovell** Love One Another and Love the World	**Cwikla** The Dialogue of the Saviour and the Synoptic Gospels	**CSBS/SCEB LC 230** Dead Sea Scrolls II	**CSSR/SCER A MCC301** Religion and Food	**CSSR/SCER C MCC400** Music and Religion	**CSSR/SCER E MCC304** Religion & Education	
9h00				**Tekel** Modernity and Matzo Balls	**Lindenburger** Transcending habitus		
9h15	**Smith** Minds, Genre, and Characterization at the Samaritan Well	**Callon** Physiognomy as a component of characterization in the Acts of Peter	**Matson** The Council of the Holy Ones	**Mulhern** Eat your valuables	**Duncanson-Hales** Word, Sound Power	**Chan** Toronto, Montreal, and Modesto	
9h30				**CSSR/SCER B MCC303** Buddhism	**CSSR/SCER D MCC401** Hinduism and Gender	**Zaver** Role of Religious Literacy	
9h45		**Rice** Jesus the Gadfly	**Penner** Qumran Hebrew Verb Form Semantics				**CSSR/SCER Thistle 245** Keynote Speaker
10h00	**Cos** Re-examining Sarah as a Faithful Woman in Genesis and Hebrews	**Horman** Translation Matters	**Johnson** Insights from Superscriptions	**Apple** Old Tibetan Version of Avaivartikacakrastra **Coward** Powerful Chants	**Acharya** The Argumentative Woman **Russell** Hindu Widowhood	**Al-Fartousi** Effects of Visits "Back Home"	**Zaleha Kamaruddin** Islamic Legal System in Malaysia as it Affects Women and the Quest for Transformation
10h15	**Miller** Deuteronomy 18:15 and Torah Ethics in Book of Acts	**Kitchen** Syriac History of Philip	**Clancy** DSS and Others	[concurrent sessions]	[concurrent sessions]	[concurrent sessions]	
10h30				**CSSR/SCER A MCC301** Eastern Christianity	**CSSR/SCER C MCC304** Church Leadership	**CSSR/SCER F MCC401** Women & Violence	
10h45	**Fewster** Nomina Sacra and Multimodal Semiosis in Early Christian Material Culture			**Pankovskyi** Ukrainian Orthodox Website Designs	**King** Judaism before Jesus	**Seamone** Theorizing Anti-Feminism	
11h00				**Mastagar** Secularization in Macedonian Churches	**CSSR/SCER D MCC400** Religion, Music, Politics	**Arora** Trauma, Memory and Gendered Religious Practice	
11h15				**CSSR/SCER B MCC303** Buddhism II			
11h30					**Andrew** Prayers in a Song		
11h45				**Handy** Indian Buddhist Etiquette **Bond** Playing with Religion	**Hagerman** Fire on Babylon **Shrubsole** Pease Resist		
12h00	**CSBS/SCEB LC 230** Women Scholars' Lunch						
12h15							
12h30							
12h45							
13h00							
13h15							
13h30	**CSBS/SCEB LC 228** Social World and Historical Jesus	**CSBS/SCEB LC 211** Perspective Criticism	**CSBS/SCEB LC 230** Hebrew Bible	**CSPS/ACEP Cairns207** Group Identity in Late Antiquity	[concurrent sessions]	[concurrent sessions]	[concurrent sessions]
13h45	**Goicoechea** The Different Conceptions of Agape in Q1, Q2, and Q3	**Porter** Interpersonal Dynamics	**Suderman** From Dialogic Tension to Social Address	**Smith** Anti-Asceticism, Authority, and Apostolic Constitutions	**CSSR/SCER A MCC301** Feminism/Gender Studies	**CSSR/SCER C MCC304** Sufism in North America	**CSSR/SCER E MCC401** Contemporary Buddhism
14h00		**Yamasaki** An Inside Look into "Inside Views" as a Perspective-Critical Matter	**Holmstedt** סִינַי זֶה in Judg 5:5 and Ps 68.9	**Kamimura** Christian and/or Pagan Identities	**Semper** Christian Conversion **Marshall** S/M & Goddess Worship **Bekkering** Ludicrous Tragedy	**Shakoor** Die Before you Die **Dickson** Caretaker or companion? **Xavier** At the Grave of Bawa	**McLellan** and **White** Ontario Cambodian and Lao Buddhist Communities
14h15	**Herbison** Retrospective Memory of Jesus in John's Gospel						
14h30		**Bodner** Shifting Point of View in 2 Kings 6-7	**White** Delving into the Divine Realm of Exodus	**Johnston** Les gnostiques licencieux	**CSSR/SCER B MCC303** Science & Religion I	**CSSR/SCER D MCC400** Music, Theory & Methods	**Annigson** You May call it a Miracle
14h45	**Kirk** Whatever happened to eyewitness memories?	**Black** The Point of Entry of the Virtual Self	**Ben Zvi** The 'Capable Wife' of Prov 31 as a Window to Economy and Society in the Late Persian/early Hellenistic Period	**Dunn** Zosimus' Synod of Rome	**Gardaz** Mystical Experiences in Age of Neurosciences **Colborne** It was like that when I came in	**Bouchard** Evangile selon le Billboard **Riddell** Sacred Reverberations **Feltmate** Metal Epiphanies	**Wilson** Mindful Sex
15h00	**Ryan** and **Bernier** Imagining Jesus	**Miceli** Narrative Time and					

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15h15	**Magee** Cinematic Childhood(s) and Imag(in)ing the Boy jesus	Perspective in the Story of Jesus Healing the Hemorrhaging Woman	**Leuchter** Ezra's Priesthood in Rabbinic Memory **Wilson** Chronicles and Utopia, Likely Bedfellows?		[concurrent sessions]	[concurrent sessions]	[concurrent sessions]
15h30					**CSSR/SCER A MCC301** Charles Taylor on Secularization **McKenzie** Secularization and Social Change **CSSR/SCER B MCC303** Science & Religion II **George** Binding Religion **Penner** Religion and Science in 19th/20th cent. Europe **Murray** Paperwork of Thunder Bureau	**CSSR/SCER C MCC304** How Human are the Gods? **Sandness** Personal & Impersonal **Dold** When Kali becomes Krishna **Mann** Rites of Skanda-Karttikeya **CSSR/SCER D MCC401** Contemporary Buddhism II **Emory-Moore** Present Peace, Future Freedom **Granke** Religion is not Ethnicity	**CSSR/SCER E MCC400** Popular Music in Undergraduate Teaching **Hagerman** What can students learn from Bob Marley, John Lennon, and Pussy Riot? **Klassen** Using Musical Performance **Boyarin** Using Popular Music as Material for Teaching
15h45				**CSPS/ACEP Cairns 207** Book Discussion II **Tulloch** Cultural History of Women in Antiquity			
16h00							
16h15T							
16h30							
16h45							

18:00-19:00 JOINT LECTURE (CSSR, CSPS, CSBS, CTS) SB 203
Ronald L. Grimes Celebrative Ritual and Fictive Religion: Prague's Velvet Carnival

MONDAY MAY 26 / LUNDI 26 MAI

8h30	**CSBS/SCEB LC 228** Synoptic Gospels **Charles** Tobias and the Prodigal Son in Motion **Reid** Q and the Embassies of Luke 7:1-10 **Lafleche** Synoptic and Apocryphal Portrayls of the Disciples **Wier** The Meaning of Luke 2:2 **Sider Hamilton** The Wife of Uriah (Matt 1:6)	**CSBS/SCEB LC 231** Septuagint **Youngberg** Lost in Translation **Jones** Evidence from Greek Numbers for the Copulative function of מה/אוה **Musy** It's All Greek to Me: Reading Ezra 7 in the MT and OG Traditions **Screnock** Is Rewriting Translation?	**CSBS/SCEB LC 230** Theology of Hebrew Bible **Mitchell** Who's a Real Woman? Who's a Real Man? **Baines** Reconsidering Boundaries of the Blind and Lame in the Old Testament **Walsh** Early Jewish Angelology and Jubilees **Evans** A Typological Reading of the Conclusion to the book of Kings **Kim** YHWH as Gardner in Psalm 104 **Taylor** Classic Responses to Ruth and Orpah		[concurrent sessions]	[concurrent sessions]	[concurrent sessions]
8h45					**CSSR/SCER A MCB203** Philosophy & Theology **Kleeb** Meaning & Violation **Daniel-Poncelet** State Secularism & Chaos Theory **CSSR/SCER B MCC206** Sociology of Religion **Wilkinson** Historical Development **Dawson** Religion and Social Ecology of Terrorism **Thiessen** Religious Nones	**CSSR/SCER C MCC207** Studies in Myth Building **Gibbard** Superheroes and Religion **Rigotti** Sacred Shooting **Iavoschi** Religion in Game of Thrones **CSSR/SCER D MCC 308** Religion and Ecology **Guignard** Convergence of Agendas **Appolloni** Wondering about Wonder **Kulathungam** Christocentric Anthropocosmic Approch	**CTS Cairns 310 De Wolfe** Preaching as Medium **CTS Cairns 313 Timmons** Taking up the Past
9h00							
9h15							
9h30							
9h45							
10h00				**CSPS/ACEP Cairns 207** Context and Comparison **Maoz** Borderless Boundaries **Valevicius** John Chrysostom on Wealth **Helleman** Hellenization of Early Christianity			
10h15							
10h30					[concurrent sessions]	[concurrent sessions]	
10h45					**CSSR/SCER A MCB203** Immigrant Settlement **Janzen** Settlement and Integration **Chapman** Diverse Approaches **Reimer** Settlement Work **CSSR/SCER B MCC206** Modern Judaism **McKeen** Jewish/Christian Identities **Lewis** Jewish Krishnas	**CSSR/SCER C MCC207** Politics & Democracy **Rigotti** Rethinking Theology and Political Theory **Ferry** Where should the believing citizen turn? **Smith** Religion & Occupy Movement **CSSR/SCER D MCC304** Method & Theory **Derry** Post-paper Pedagogies **Zathureczky** Religious Agency **Epp** Locating God	**CSSR/SCER E MCC308** Religion & Ecology II **Hale** Mind the Gap **Fox Tree** Costs of Conversion **CTS Cairns 310 Olkovich** Politics of Decline **CTS Cairns 313 Buttrey** Blame Game
11h00							
11h15							
11h30							
11h45							
12h00							
12h15							

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Time	CSBS/SCEB LC 228	CSSR/SCER MCB203	CSSR/SCER MCC206	CSSR/SCER MCC207	CSSR/SCER MCC304	CSSR/SCER MCC308	CTS Cairns
12h30							
12h45							
13h00							
13h15							
13h30	Paul						**CTS Cairns 310** Jay Newman Lecture **Wesselius**
13h45	**Worthington** Romans 13:1-7 with an Eye to Global Capital	Shifting Religion Identities in Evangelical Congregations	New Muslim Public Sphere	Religion & Ecology	Amerindian Religions	Religion & Secularization	
14h00							
14h15		**Reimer** Changing the Ethos	**Greifenhagen** Framing Research on Transformations	**King** Earth, Religion, and Community	**Alston** Ghost Dance Religion and Mormonism	**Bramadat** Refugees, Religion, and the Social Good	
14h30	**Land** A Hypothesis Regarding Paul's Understanding of Exodus 34	**Stewart** Liquid Religious Identity	**Anderson** Who are you?	**Vanin** Ecological Conversion	**Weatherdon** Social and Political Mobility in Journy of Nishiyuu	**Berard** Making the Mosaic	**CTS Cairns 310** **Eaton** Feeling Beyond the Rational
14h45							
15h00	**Humphrey** Who will ascend or descend?	**Schuurman** A Canadian Megachurch Case Study	**Ramji** Identity formation among Muslim Youth	**Covey** Rescuing the Imago Dei		**Seljak** Search for Catholic Modernity	**CTS Cairns 313** **Schweitzer** Jesus' Resurrection
15h15							
15h30	**Bertone** Fellowship of the Spirit	War and Peace	Religion & Immigration	Rituals at Home & Away	Reasonable Accommodation in light of York Incident	Borders of Religious Authority	
15h45							
16h00	**Lee** Methodological Fallacies in studying 1 Thess 2:13-16	**Timmer** Border-transcending Aspirations in Hebrew Bible	**Holtmann** Muslim Women's Social Networks	**Agnew** I'm Always at Lourdes	**Sharify-Funk** Limits of Accommodation and Rights Discourse **Seljak** Competing Human Rights **Wolfart** Augsburg Interim	**Cuthbertson** Ostentatious Objects	**CTS Cairns 310** *19:00-20:30 **Panel: Ecotheological Epistemologies**
16h15				**Parkhill** Initiatory Rites		**MacAulay** Canadian Horsemen	
16h30		**Thomson** Religion and Bullying	**Versi** Make this your home				
16h45			**Shipley** Belief not Religion	**Munro** A Pill is Rarely Just a Pill	**Stemp-Morlock** Woman's Right to Choose	**Albarghouthi** Ijtihad in North America	

TUESDAY MAY 27 / MARDI 27 MAI

WEDNESDAY MAY 28 / MERCREDI 28 MAI

Time	CSSR/SCER MCB203	CTS Glenridge A201	CTS International Centre 112	Time	CTS Glenridge A201	CTS Glenridge A212
8h30				8h30		
8h45				8h45		
9h00	Inter-Religious Dialogue	**Fortin** Literature as Theology	**Nguyen** Martyrdom and Dialogue	9h00		
9h15	**Helewa** A Bridge Between Health and Religion			9h15		
9h30				9h30	**Dumas** Being at Borders with Paul Tillich	**Lindenburger** The Lacanian Idea of Why Christian Theology Remains Necessary to Modern LIfe
9h45	**Anderson** Bridging as a Result of Marginalization	**Allen** A Theological Analysis of Peter Weir's The Truman Show	**Morgan** Minute Book Theologians	9h45		
10h00				10h00		
10h15				10h15	**Smith** A Theological Propaedeutic for Polyamory	
10h30				10h30		
10h45	Playing Conservatism	Aboriginal Insights Panel		10h45		
11h00	**Mo** Christianity and Chinese Immigrant Youth			11h00		
11h15				11h15		
11h30	**Wall** Have you been to TC?			11h30		
11h45	**Gareau** Catholic Evangelization amongst Youth			11h45		
12h00	**Chattoo** Darkness has a name			12h00		
12h15				12h15		

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12h30				12h30	
12h45		**CTS Glenridge A201** **Rixon** Books, Metadata, and the Theological Library	**CTS International Centre 112** **Cavanaugh** A Sensuous Pursuit of Justice/Love	12h45	
13h00				13h00	
13h15				13h15	
13h30	**CTS Glenridge A201** Presidential Address **Jorgenson** Imago Dei and Imago Mundi: Imagining a Modest Humanity			13h30	
13h45				13h45	
14h00				14h00	
14h15				14h15	
14h30				14h30	
14h45		**CTS Glenridge A201** **Thomson** Kant's Unmerciful God and the Law of Unhappiness	**CTS International Centre 112** **Lofte** Labouring in a Foreign Land	14h45	
15h00				15h00	
15h15				15h15	
15h30		**CTS Glenridge A201** **Parsons** Friendship as a Philosophical Foundation of Theological Biography	**CTS International Centre 112** **Langdon** From the Dust of the Ground	15h30	
15h45				15h45	
16h00				16h00	
16h15				16h15	
16h30				16h30	
16h45				16h45	

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THE CANADIAN SOCIETY OF PATRISTIC STUDIES ♦ ASSOCIATION CANADIENNE DES ÉTUDES PATRISTIQUES

CANADIAN THEOLOGICAL SOCIETY

Fondée en 1989

SOCIÉTÉ CANADIENNE DE THÉOLOGIE

Compiled by Timothy Pettipiece (CCSR), 2014

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ABSTRACTS

*CTS not available

Pushpa Acharya, University of Alberta

The Argumentative Women: Suvarchalā and Sulabhā's Debates in the Mahābhārata

Multiple male narrators glorify the masculine valor and patriarchal roles in the Sanskrit epic, the Mahābhārata, where women's voices are present but marginalized. My paper is a study of the representation of women's voices in the Mahābhārata, where several women characters, ranging from queens to commoners, challenge the male authority in the familial, social-political, and philosophical contexts. In particular, I focus on two women orators: Sulabhā and Suvarchalā, whose philosophical argumentation with two authoritative men, Janaka and Śvetaketu, centers on the relationship between word and meaning, and imply that language itself provides the speaker of any gender an authority to speak and debate. I will also contend that these women speakers' tactics of argumentation and rhetoric are similar to that of the Upaniṣadic woman sage, Gārgī. They prove that the gendered borders of the text are permeable, and thus permutable.

Michael Agnew, McMaster University

"Spiritually, I'm Always in Lourdes": Fluid Meanings of Home and Destination among Serial Pilgrims

Based on ethnographic fieldwork conducted with pilgrimages from England to the Marian shrine of Lourdes, this paper focuses on the experience of serial pilgrims, those that have made the journey to Lourdes repeatedly for several years. Since the first organized pilgrimage from England to Lourdes in 1883, the French shrine has been the premiere destination for English Catholic pilgrims, with several diocesan pilgrimages, religious travel companies, and charitable organizations facilitating the journey each year. I argue that for many serial pilgrims, Lourdes constitutes a 'home away from home,' a place that has become intimately familiar, safe, and sacred over several pilgrimages. For young pilgrims particularly, those 'raised in Lourdes,' it is a formative site that is integral to their religious identity and sense of belonging. By exploring the rich narratives of serial pilgrims, this paper serves to highlight the fluid boundary between home and destination within the context of contemporary pilgrimage.

May Al Fartousi, Brock University

The Effects of Visits "Back home" on Shi'i Muslim Arabic-Canadian Females' Understanding of Justice

This qualitative case study explored 10 young female Shi'i Muslim Arabic-Canadian students' experiences within their home, community, and school environments. The study integrated several bodies of scholarly theories (identity and feminist theories, and critical race theory) in order to examine the data under a set of comprehensive lenses that more fully articulates the diversity of Shi'i Muslim females`experiences. The methods used to collect the data were 10 semi-structured in-depth interviews, 2 focus-group meetings, and the incorporation of the researcher's fieldnotes. Some of the themes garnered from the data included: (a) martyrdom and self-sacrifice as a means for social justice;(b) the impact of the historical female exemplary role model on the participants' experiences with wearing the Hijab; (c) intersectionality between culture, religion, and gender; and (d) effects of visits to shrines. Recommendations are made to integrate Shi'i Muslim females' identity within the context of Islam and the West.

Ali Albarghouthi, University of Saskatchewan

Shari'ah, Identity, and Muslim Borders: The Case of Ijtihad in North America

It is not uncommon whenever controversy surrounds Islam and Muslims in North American headlines to hear prompt calls for reforms of Islamic law. Conceived of as the cause of Muslim "otherness," critics argue that Muslim modernization and minority integration hinge on the complete overhaul of a rigid Shari'ah that is at odds with the ideals of liberal democracies. In response, many point to the principle of ijtihad in Shari'ah as proof of its flexibility and inherent ability to adapt to any culture. Based on interviews with Muslim intellectuals and community leaders in the US and Canada, this paper charts the potential and limitations of ijtihad as an agent of integration. In particular, it surveys the different understandings of ijtihad, analyzes the role the North American context plays in conditioning ijtihad, and explores how ijtihad is employed to redraw the borders of religious authority and identity in North America.

Booker Alston, University of Cape Town

The Politics of Colonial Comparative Religion: The Ghost Dance Religion of 1890 and Mormonism

Nineteenth-century contributors to comparative religion utilized political strategies when producing, authenticating, and circulating knowledge about religion, religions, and the religious in order to further the colonial aspirations of the government and society to which they pledged their allegiance. This paper is an examination of the politics employed by comparativists involved in the circulation of knowledge about two uncontrolled religions on America's Western frontier—the Ghost Dance Religion of 1890 and late nineteenth-century Mormonism—and as such provides a critical lens for scholars and students of the history of religions to reflective on the use of the comparative method within their discipline. By filtering the source material through David Chidester's methodological system, the politics of congruence, classification, and absence emerge as the residue requiring further analysis in this comparative compounding of two distinct American religions.

A. Brenda Anderson, Luther College at The University of Regina

Bridging as a Result of Marginalization: Feminist Interreligious Dialogical Activism

Formal Muslim-Christian dialogue has been largely orchestrated by men with significant levels of social or ecclesial power. Only certain motivations, processes and religious identities are conceptualized and practiced, while the majority of Muslims and Christians remain underrepresented, marginalized and even silenced. Women share this experience of the colonization of minds and bodies because masculinized religious agendas define the world without their input. These common patterns of alterity between Muslim and Christian feminists place them in a unique role to critique dialogical processes. I argue that feminist discourse theory creates new dialogical methods that better illustrate and bridge our diverse identities and narratives. A shift in understanding religion and self brings new considerations and methods to the dialogical table, including: appreciating hybrid identities; understanding justice to mean universal well-being; employing conversationalist epistemology/embodied dialogue, and countering violence against women through social activism. I name this emerging trend feminist interreligious dialogical activism.

Pamela Andrews, Wilfrid Laurier University

"Prayers In A Song": Indigenous Hip Hop in Canada

The relationship of First Nations, Metis, and Inuit peoples to hip hop is profound. Indigenous youth are increasingly involved not only in the consumption, but in the production of hip hop music and culture. From its inception, hip hop music and culture has embraced a variety of styles and cultural forms, from reggae and salsa, to jazz and heavy metal. Increasingly, this pastiche embraces traditional Indigenous forms of music making, dance, and visual culture. This blending of hip hop and traditional forms of artistic expression speaks to the Indigenous experience in contemporary Canada as a whole, one that is characterized both by liminality and duality. This presentation will discuss the nature of Indigenous hip hop in Canada, and will present some preliminary approaches to understanding the relationship between hip hop and contemporary Indigenous spirituality/religious practice.

Ryan Anningson, Wilfrid Laurier University

"You May Call it a Miracle, but That's Nembutsu Doing Everything"

Buddhism in North America is directly represented by the various Jōdo Shinshū organizations of the Nishi Hongwanji. The Buddhist Churches of Canada [BCC] are drastically understudied. By analyzing the biography of specific figures, scholars will have a more complete picture of the historical record of the implantation of Buddhism in Canada. Reverend Newton Ishiura transcends many of the normal dichotomous typologies engaged by scholars. Ishiura is Nisei and once wanted to be a Christian pastor. Instead, he matriculated at Ryukoku University and joined the Buddhist Churches of America [BCA]. Later, he moved his family to Canada in order to help organize the Toronto Buddhist Church. This study intends to complicate the normal divisions of analysis identifying the BCA as a "foreign-oriented" ethnic organization. Studying Ishiura complicates previous research on immigrant religious traditions. Ishiura relates to this years theme because he was able to transcend multiple boundaries throughout his life.

James Apple, University of Calgary

Fragments and Phylogenetics of the Old Tibetan Version of the Avaivartikacakrasūtra from Dunhuang

The Avaivartikacakrasūtra is an important Mahāyāna sūtra preserved in three Chinese versions and a Tibetan version among extant Buddhist canonical collections. This paper discusses the results of analyzing an Old Tibetan fragment of the Avaivartikacakrasūtra from Dunhuang preserved in the Stein Collection (IOL Tib J 53). The paper details the results of restoring the proper order of the manuscript and compares the Buddhist terminology found in the fragment against the ninth century Sanskrit-Tibetan lexicon, the Mahāvyutpatti. The paper identifies for the first time additional Tibetan fragments that belong to this manuscript from among unidentified Mahāyāna sūtra fragments preserved in the Stein collection. The paper concludes with a summary of the stemmatic relations that the fragment preserves compared against a collation of Tibetan exemplars based upon the results of philological study and phylogenetic analysis, a computer-based method derived from principles of evolutionary biology.

Simon Appolloni, University of Toronto

Wondering about Wonder: An Exploration of this Human Emotion as a Gateway to Intimacy with the Large

Wonder is an intriguing human emotion, evoking images of awe-inspiring reverence, and even fear to the primordial mystery of existence. As a shared human emotion, it traverses disciplinary boundaries, facilitating scientists and theologians alike to experience Earth more intimately, while also enabling them to learn about our planet, impelling them, as cultural historian Thomas Berry would put it, to regard Earth as sacred. Berry considers wonder as one of our main purposes for existence. If this is so, and if wonder is so integral to whom we are, then what has happened to this emotion that has so many humans treat Earth and its other-than-human inhabitants not as subject but as an object? Employing a critical examination of the works of various thinkers on the notion of wonder, this paper will explore the nature of wonder and offer an explanation why it has waned, and how we might re-kindle it.

Kamal Arora, University of British Columbia

Trauma, Memory and Gendered Religious Practice Among Sikh Widows in New Delhi's "Widow Colony."

This paper examines gendered Sikh practice, trauma and memory among Sikh women of the "Widow Co lony" in Tilak Nagar, New Delhi. How are religious practices called upon to enforce memories of violence and rioting affecting Sikhs in 1984, effectively leading to a community of widows? How does the gurdwara intersect with religiosity and the continued trauma and violence experienced by Sikh women? How do women carve out a public space for belonging and informal community-building in a gendered landscape? Based on ethnographic research, I discuss the intersection between trauma, memory, religious practice and place. This paper contends that women's social interactions and religious practices show how sociopolitical community memory is enacted, regulated and enforced, and how the public sphere of the gurdwara is re-appropriated away from formal religious practice by Sikh women and functions as a space which enables the sometimes fragile exchange of local knowledges and viewpoints.

Shannon E. Baines (McMaster Divinity)

"Reconsidering Boundaries of the Blind and Lame in the Old Testament"

This paper will examine the various literal and figurative uses of the terms 'blind' and 'lame' in the Old Testament to expand the boundaries beyond their description of the physical conditions, and establish patterns 21 of usage including continuity and discontinuity throughout the corpora. While some passages use the terms literally, others apply them figuratively in the announcement of future divine judgment within the prophetic literature. In the theme of restoration, God's redemptive plan includes the blind and the lame in the remnant that will return to the land and provides hope for their physical healing.

Denis Bekkering, University of Waterloo

Ludicrous Tragedy, Christian Authenticity, and Sexual Politics: Tammy Faye Bakker's Campy Fans

While sincere devotion is an oft-assumed link between religion and fandom, recent fan scholarship has demonstrated that fan relationships are often much messier, mixing genuine identification, ironic acclamation, and even extreme dislike. Drawing on interview data and a wide range of alternative and mainstream media, this paper offers a cultural history of "campy" fans of the American televangelist Tammy Faye Bakker. Beginning in the early-1980s, Bakker acquired a substantial fan base of gay men who filtered the televangelist through a camp sensibility that was simultaneously ironic and affectionate, playing with, and relating to, her tragicomic public suffering and perseverance. As will be demonstrated, while Bakker's campy fans would eventually enshrine her as a gay icon and exemplar of an authentic, compassionate Christianity, Bakker, who actively marketed herself to this unexpected fan demographic, also aligned herself with conservative religio-political forces that challenged the lifestyles of sexual minorities.

Brigidda Bell (University of Toronto)

"Moved by the Spirit: discernment and signaling theory in ancient Mediterranean contexts of spirit possession"

This paper examines how power is fostered and transmitted through ideas about the divine acting with, in, and through human bodies. It explores which bodily, environmental and cultural cues signal to observers that they should treat a person as authentically possessed or inspired by another being in the ancient Mediterranean. Studies of early Christianity that consider claims to the presence of the divine in individuals have not investigated how processes of discernment, being the epistemic judgments on the manifestation of the deity, are made partly on the basis of affective responses to phenomena. The study of the discernment of spirits involves careful attention to cultural imagination, embodied practice, and the affective dimensions of ritual.

Martin Bellerose, Montréal, Québec "The structural problem of the introduction of book XVIII of the Augustine's City of God revisited with the contemporary theology of Migration's method perspective"

In his Augustine's City of God Reader's Guide, Gerard O'Daly observes that books 17 to 18 of The City of God are structurally confused and uncoordinated. The reason for this observation is because he sees a "second" introduction for the section containing books 15 to 18, in the last book. Our hypothesis is that in the first three books of the section, Augustine makes his theology of history as sacred history and in book 18 he developed it as a secular history. That's the reason why he ought to start over in the same section where he presents his theology of history. The originality of our argument comes from the fact that we use a theology of migration's method point of view, which is the source of the narrative.

Ehud Ben Zvi (University of Alberta)

"The 'Capable Wife' of Prov 31 as a Window to Economy and Society in the Late Persian/early Hellenistic Period"

Obviously, the imagined, utopian (from the perspective of the readers) 'capable' wife of Prov 31:10-31 does not provide a representative portrayal of the activities of an average wife/woman in the period. This said, it may provide hints at what the ideal economy (and to some extent society) was construed to be within the world of the literati of the time and thus may indirectly contribute to a better understanding of the economic circumstances of the period.

Bethany Berard, University of Winnipeg, University of Manitoba

Making "The Mosaic": Identity Formation in a Multicultural State

What is the role of the state in identity formation? As identity is conceptualized as a negotiable, fluid process, the constitutive forces must be considered. The discourse of multiculturalism is a key factor in the Canadian state's role in identity formation of citizens, used to create a 'one' out of 'many' that form Canadian society. However as ethical, cultural and religious norms are simultaneously subsumed under the category of multiculturalism, but not required for a "multicultural" position, one must ask what the category consists of. Following J.Z. Smith's call for scholars to define the categories they create and sustain, this paper is grounded in a systematic historical and social analysis of the category of multiculturalism. The political and social implications of the normalization of such a category are identified, with particular attention the effect of such discourse on contemporary religious identity within the Canadian context.

John A. Bertone (Niagara Falls, ON)

"Fellowship of the Spirit": Embedded In Community (2 Cor 13:14 and Phil 2:1)

Most interpreters understand the phrase "fellowship of the Spirit" in the context of Paul's appeal for unity among the members of the Early Christian movement. If we are to understand why he can make this appeal with reference to their common experience of the Spirit, we must interpret it in light of the societal values of community oriented personality and honor and shame associated with the first century Mediterranean world. Paul understood that each of those who experienced the Spirit were embedded within the Early Christian movement and furthermore, the collective actions of the members reflected the honor of the movement as a whole.

Steve Black (Vancouver School of Theology)

"The Point of Entry of the Virtual Self: A Perspective on Perspective Criticism"

In narratives the implied author determines not only what data the implied reader will have access to, but also what angle or interpretive lens through which that data will be experienced. In other words, the reader has a particular point of entry into any given narrative vis-à-vis the various aspects of that narrative. This is a crucial narrative aspect of stories that, at least in respect to biblical studies, has not garnered the attention it deserves. I will explore how this dynamic.

Lincoln H. Blumell and Michael R. Trotter, Brigham Young University

"Didymus the Blind's Commentary on the Psalms: P.BYU Didymus and Psalms 26:10-29:1" In 1941 nearly two thousand pages of papyri containing some lost writings of Origen and Didymus the Blind were discovered in Tura Egypt. By chance 22 signatures belonging to Didymus the Blind's commentary on the Psalms, covering Ps. 26:10-29:1, made their way into BYU's library collection in the early 1980s where they have remained unpublished. As part of a project to publish this important section of Didymus' commentary on the Psalms this paper seeks to elucidate the content of this hitherto unpublished material. Additionally, this analysis will take into special consideration the New Testament text citied by Didymus in this portion of his commentary since it sheds light on the New Testament text of Didymus and the Alexandrian text to which he had recourse.

Keith Bodner (Crandall University)

"Shifting Point of View in 2 Kings 6-7: The Aramean Attack of the Northern Kingdom"

In recent days scholars are paying increased attention to the rich variety of literary techniques in the Hebrew Bible and the New Testament, with numerous publications devoted to the analysis of irony, intentional ambiguity, specificities of direct speech, the complex role of the narrator, use of motifs and type-scenes, verbal repetition, and categories of intertextuality to name a few. One such technique that is common to virtually every biblical narrative or poem is point of view, and in this presentation I will explore the modulations in point of view in 2 Kings 6-7, several episodes that are temporally located during the last days of the tyrannical Omride dynasty in the northern kingdom of Israel.

Kevin Bond, University of Regina

Playing with Religion: Parody and Humour in Early Modern Japanese Buddhist Iconography

This presentation examines humour, parody, and play as important cultural agencies offering new insights into the immediate, real-world concerns (such as disease and vice) of early modern (seventeenth to mid-nineteenth centuries) Japanese Buddhist commoner audiences. While the cults of comedy and parody had fully matured by the early modern age, little is known about Japan's unique contribution to the world of religious humour. Building on a preliminary body of scholarship that has recently addressed Buddhist humour and entertainment, this paper presents a case-study of farcical displays of Buddhist iconography by urban artisans and merchants both real and imagined. In particular, it examines unpublished MSS (woodblock prints) to understand parody and play not merely as attempts to subvert sacred authority, but as symbolic literary and artistic institutions to address shifting values in the multiplicity of meanings and expectations of Buddhist images, and the blurred boundaries of Japanese religion and entertainment.

Alain Bouchard, Collège de Sainte-Foy et Université Laval

L'Évangile selon le Billboard : musique, religion et globalisation.

Sur les sites web d'hébergement de vidéos comme YouTube ou Dalymotion, on retrouve des reprises de grands succès musicaux commerciaux par des groupes religieux. C'est ainsi que la chanson Get Lucky de Daft Punk est utilisée pour exposer les principes de la fête de Rosh Hashanah, que Gangnam Style du chanteur coréen Psy devient Catho Style ou Jewish Style et que What Does the Fox Say du duo norvégien Ylvis sert à présenter les quakers. Pour certains théoriciens de la globalisation, ce phénomène est un exemple de déculturation et de déterritorialisation du religieux (O. Roy). Serions-nous plutôt en présence d'une modulation religieuse de la globalisation (R. Inglehart)? À l'aide d'exemples tirés de quelques-unes de ces vidéos, nous réfléchirons sur ces questions.

Paul Bramadat, University of Victoria

Refugees, Religion and the Social Good in Canada

Canadian religious groups have been providing refugee settlement services for decades. Unfortunately, we know very little about the influence on these groups of powerful forms of secularization, secularism, and what might be called the neo-liberal turn in our economy. Given how important these groups have been in delivering this important social good, this lacuna in research and policy knowledge is extremely problematic. In this presentation, I use ethnographic research among religiously affiliated settlement agencies in BC to tease out the complex effects of dominant discourses about religion and the state. Among other questions, I ask: What effects might secularism have on this sector? What effects might declining membership in some (especially "mainline" Christian) groups have on the government's interest in such (mostly) volunteer labour? What broader lessons might we learn from what we witness in these groups?

Ian Brown (University of Toronto)

"You want answers, go to school! What Graeco-Roman schooling practices can tell us about early Jesus people."

When schools are mentioned in studies of early Jesus people, they are often philosophical or rhetorical schools, and are generally brought into the discussion to explain particular content of a Christian text. To be sure, rhetorical style and philosophical content can tell us interesting things about the texts we study, but this is not all Graeco-Roman schools have to offer. This paper will examine the ways in which schooling (particularly more primary schooling) shaped early composers and consumers of texts about Jesus. In particular I will focus on 1) the social location of teachers and students, 2) the types of reading and writing students and teachers at different levels engaged in, and 3) the παιδεία (cultural capital) enjoyed by students and teachers. I will conclude by looking at the ways in which the Gospel of Thomas reflects some of these schoolish features.

Dirk Buchner (Trinity Western University)

"Reflections on The Translation Technique of the Pentateuch in the light of Recent Scholarship"

Since work of Soisalon-Soininen and his students Sollamo and Aejmelaeus, some recent studies have appeared that carry forward their work with increased sophistication. The NETS project and its daughter, the SBL Commenary on the Septuagint in some respects builds upon this work, but also stands in contrast with it, in that it regards the Septuagint not as a freestanding corpus but only comprehendible as far as "meaning" is concerned, in relation to its parent texts. It is the aim of this paper to showcase some instances in recent studies on translation technique, in which the translational model followed by SBLCS has been appreciated but also misunderstood and misconstrued. As a way forward for Septuagint studies, some suggestions will be made of how those who work within this model may seek ways to bridge the scholarly divide. This will be done by means of a piece of commentary from Leviticus.

Callie Callon (University of Toronto)

"Physiognomy as a component of characterization in the Acts of Peter"

Ancient physiognomic thought held that the body and soul were intrinsically related, and that observation of a subject's physical appearance provided insight into his or her character. Beyond being a diagnostic tool, however, physiognomy could also be used as a strategy of persuasion to bolster or malign an individual's character to an author or speaker's audience. The use of physiognomics to praise or denigrate was not restricted solely to actual personal interactions, but, as Elizabeth Evans has demonstrated, was often employed by authors of narrative works to aid in their characterizations of their story's protagonists and antagonists. I propose that much like contemporaneous narratives in antiquity the Acts of Peter utilizes physiognomic commonplaces to reinforce its positive portrayal of Peter and its negative depiction of Simon.

Alice Chan, McGill University

Toronto, Montreal, and Modesto, CA: religious literacy and boundless religious based bullying

Since 2000, scholars and societal skeptics have scrutinized North America's two mandatory religious literacy programs – the Grade 9 World Religions course (2000) in Modesto, California and the Ethics and Religious Culture program (2008) in Quebec. However, no discussion exists on the connection between religious literacy and religious based bullying in our public school classrooms. The first half of this presentation argues for religious literacy in Greater Toronto Area (GTA) public schools. The second half discusses progressing research on the connections of religious literacy and religious based bullying in Montreal and Modesto. By drawing on various narratives in these two communities, I seek teaching best practices to share with other pluralistic communities across North America. Abiding with this conference theme, this presentation argues that religious literacy is needed in our classrooms as public school boundaries and borders are

continuously challenged and extended, and schools become a nexus for complex societal issues.

Ronald Charles (University of Toronto)

"Traveling Sons: Tobias and the Prodigal Son in motion"

The purpose of this paper is to read the figure of the traveling son in Tobit in close parallel with that of the traveling son in Luke 15:11-32. The aim is to indicate not solely similarities and contrasts between the two narratives but to show how Tobit might have been used as a source for the Lukan composition. This paper is divided in the following way: 1) Exploring the figure of the son in both Tobit and Luke 15 by highlighting their relationship with the paternal figures depicted in both stories; 2) Highlighting how Tobit might play the role of a source for the Lukan rendering.

Frank Clancy (Kitchener, Ontario)

"DSS and Others: Invalid Claims"

Ryland Papyrus 458 is said to be the oldest evidence of the translation of a Biblical book into Greek – in this case, Deuteronomy. However, I do not see evidence of the Book of Deuteronomy and the claim seems to be invalid. There are two fragments among the DSS assigned to Chronicles but is this claim valid? How should we look at the two DSS texts assigned to the book of Joshua? There are a number of claims about ancient texts that seem to be based on unwarranted assumptions. Another look at several of the claims concerning the oldest Biblical texts seems warranted.

Nathan Colborne, Nipissing University

"It Was Like That When I Came In:" David Sloan Wilson's Use of the Category 'Religion'

David Sloan Wilson argues that religion has evolved in human beings as a group adaptation. Part of Wilson's argument relies on an analysis of a randomized sample of religions that he selects from The Encyclopedia of Religion. One significant methodological problem with this strategy is that Wilson offloads the work of defining the boundaries of each religious tradition to the encyclopedia he uses and allows the category 'religion' to do the conceptual heavy lifting in his argument. An examination of the way this category is used by Wilson will demonstrate that an insufficient attentiveness to the use of the word 'religion' makes Wilson's argument circular and invalid. Wilson's argument would be strengthened by rejecting any causal role for the category 'religion' and examining specific practices, rituals, and other acts of identification for an adaptive advantage irrespective of their association with the category 'religion.'

Alison Colpitts, University of Toronto

Rethinking Theology and Political Theory to Meet the Challenge of Religion in Politics

In "An Examined Faith," liberal theologian James Gustafson argues that Christian citizens should hold theological beliefs that yield to and account for the political history of democratic societies. This paper puts Gustafson's theology in dialogue with political theory in order to re-imagine the place of religion in the public sphere. In Democracy and Tradition, Jeffrey Stout argues that democratic theory needs democracy and theology to be compatible. Democracies rely on the religious expression of their citizens, so theories of democracy should be subjected to theological scrutiny. I explore the intersection of theology

and politics to argue for a new theoretical framework for scholars to interpret the place of the religion in politics. I suggest that scholars of religion, theology, and politics will better be able to address the legacy of Christianity in North American democratic politics and the anxiety about the inclusion of theological arguments in the public sphere.

Mary L. Conway (McMaster Divinity College)

"Subdue the Earth? A Re-evaluation of the Use of כבשׁ in Genesis 1:28."

The traditional translation of כבשׁ in Gen 1:28 as "fill the earth and

subdue it" has created concern among environmentalists who seek to avoid any biblical justification for irresponsible exploitation of the earth's resources. This paper uses Neumann-Gorsolke's article, "'And the Land Was Subdued before Them...'? Some Remarks on the Meaning of כבשׁ in Joshua 18:1 and Related Texts," as a starting point for a reevaluation of the lexeme in the Genesis context since Neumann-Gorsolke advocates a non-violent translation of "to set foot on the land." Through a critical evaluation of lexicons and an analysis of the meaning of the word in context, this paper argues that neither the environmentally exploitative interpretation nor Newmann-Gorsolke's non-violent suggestion is adequate, and advocates for a third option that makes better sense of כבשׁ in the context of Gen 1:28.

Christine Cos (Wycliffe College)

"Re-examining Sarah as a Faithful Woman in Genesis and Hebrews"

The covenant theme in Genesis contains an element of endangerment in the form of barren wives, where the principal wife of each patriarch is childless for the majority of their marriage. This motif highlights God's sovereign ability to fulfill his covenant promise of children, namely 'seed.' Unlike Abraham, Sarah is not associated with "faith" in the book of Genesis. However, she is mentioned as a model of faith in Hebrews 11:11. Commentators and translators will argue that Abraham is the subject this verse. I will provide a meta-analysis examining the gamut of interpretations and identify that which best fits the biblical text and context.

Allison Covey, Regis College

Rescuing the Imago Dei: Relationality and Theocentricity

Christianity has been called the most anthropocentric religion the world has seen, consumed by a sense of entitlement fueled by the doctrine of the Imago Dei and the Creation stories of Genesis. Is the Imago Dei irredeemably anthropocentric, a dangerously outdated concept bound to become an ironic victim of evolution? In an attempt to reconcile the Imago Dei with evolutionary biology, some have proposed its extension to other species or to nature as an undifferentiated whole. They hold that such paradigm shattering reconsiderations are necessary if the Church is to take both theology and science seriously. Such proposals seem unnecessarily drastic, the result of the acceptance of a false dilemma-- either humanity is discontinuously distinct from or humanity is essentially the same as all other animals. Relational understandings of the Imago Dei stand poised to rescue the doctrine from both distortion and extinction and restore the Scriptural nuances of its meaning.

Harold Coward, University of Victoria

Powerful Chants for Spiritual Practice in Buddhism

Buddhism has no revealed words or scripture, yet Buddhist life is lived from within Buddhist words and texts. Also, in their philosophy of

language, Buddhists see words as useful for everyday transactions and scientific knowledge, but not for transcendental knowledge. How is it then that words come to function as mantras or powerful chants in Buddhist traditions such as Tibetan Buddhism or Japanese Jodo Shinshu with potential for spiritual transformation? This is the question this article attempts to answer through three case studies of Buddhist mantra practice: 1) The Triple Refuge in Theravada; 2) the Om Mani Padme Hum of Tibetan Buddhism; and, 3) The Nembutsu of Pure Land Japanese Practice.

Eric Crégheur, Université Laval

« Le traité gnostique anonyme du codex Bruce (MS Bruce 96): Histoire, nature et situation littéraire »

Cette communication a pour objet un traité chrétien gnostique copte dont le titre original fut perdu, auquel on se réfère généralement comme l'Anonyme de Bruce (Untitled Text of the Bruce Codex). Préservé dans un manuscrit de papyrus daté du quatrième siècle, le texte se compose d'une série d'hymnes adressés au Premier Principe métaphysique. Comme le codex qui l'a conservé fut acquis au dix-huitième siècle, l'Anonyme de Bruce figure parmi les premières sources directes du gnosticisme connues des chercheurs. Or, la recherche sur ce texte est pratiquement inexistante depuis un siècle, occultée par la découverte, en 1945 près de la ville de Nag Hammadi, en Haute-Égypte, de treize codices de papyrus renfermant 46 oeuvres chrétiennes gnostiques différentes. Le projet que j'ai récemment entrepris à l'Université Laval, et que je présenterai dans cette communication, propose la nécessaire actualisation des études sur l'Anonyme de Bruce, notamment par la mise à profit des sources patristiques et des nouvelles sources gnostiques.

Ian Alexander Cuthbertson, Queen's University

Ostentatious Objects: Borderline Religion and Secular Magic in Montréal

The question "can objects be religious?" is a crucial one in Québec where a bill has been tabled that would ban state employees from wearing "ostentatious" religious objects. Yet no formal means have been put forward for determining whether or not a given object is religious - or not. In this paper I explore the social classification of objects as religious or non-religious by examining 'magical' objects (e.g. good luck charms) in Montreal. Drawing on ongoing ethnographic research, I argue that the visibility of religious and 'magical' objects in Montreal reveals more about distinctions between acceptable and unacceptable religion than it does about acceptable or unacceptable religious objects. Specifically, I argue that religious objects have become a matter of contention in Québec because the public presence of these objects contradicts dominant conceptions of 'religion' that relegate religious practices, beliefs, and objects to the private sphere.

Anna Cwikla (University of Toronto) "The Dialogue of the Saviour and the Synoptic Gospels"

Other than the Gospel of Thomas, Nag Hammadi texts are rarely considered in scholarship concerning the literary relationship to the Synoptic Gospels. The initial work on the Dialogue of the Saviour in the 1970s argued that it shows no certain dependence on any NT writings. Although this thesis has slowly fallen out of favour, the initial literary outline proposed by Helmut Koester and Elaine Pagels continues to obscure more in-depth source criticism. By shifting away from these artificially imposed gridlines, previously unexplored parallels to the Synoptic Gospels become evident, thus making the case that DialSav should receive more attention in this discourse.

Hannelore Daniel-Poncelet, Université de Sherbrooke

Free Gift, State Secularism and Chaos Theory

My objective is to articulate free gift and state secularism as an auto-organized process that begun five centuries ago and spanning two continents by using chaos theory, complexity and a historico-anthropological approach. Relationship amongst humans and between humans and nature requires the invention of rules of behavior. According to my intuition, the invention of these rules is a free gift to humanity. The concept of freedom of conscience and religion puts into question the supernatural and divine foundations of the power of emperors and kings. According to me, this new code of law since the Edict of Torda in the 16th Century is a free gift of human origins, not that of gods. Thus appears the separation of throne and altar in different forms known today as state secularism.

Ken Derry, University of Toronto

Post-Paper Pedagogies: Digital Storytelling in the Method and Theory Classroom

As much research has shown, there are many pedagogical shortfalls to the use of both essays and exams. This session will focus on a recent attempt to move beyond the boundaries of traditional assessments through the use of digital technology. From January 2012 to December 2013, University of Toronto students enrolled in a course on method and theory in the study of religion were required to produce a ten-minute video as their major assignment. The video comprised an edited interview with a current scholar of religion, in relation to both their work generally and a recent or upcoming publication. This session will involve a frank discussion of some of the successes and failures of this innovative approach to teaching method and theory, illustrated with samples of videos produced by students in the course as well as excerpts from their own reflections on the project.

Christopher Duncanson-Hales, Saint Paul University

Word, Sound and Power: Marley and the Gospel According to Rastasfari.

Rastafari is a New World religion emerging from the crucible of oppression, poverty, and alienation, of 1930's Kingston, JA. Jürgen Moltmann identifies Rastafari as "one of the most interesting modern forms of expression of the 'religion of the oppressed.'" Through a hermeneutic of Word, Sound and Power, Rastafari has developed "a counter-culture to the culture of the white rulers," that transforms the dominant language of the oppressor into a counter-language of liberation, and the dominant religious symbols that have oppressed into a subversive religion hope. An important vehicle that Rastafari has deployed to proclaim globally Word, Sound and Power is Reggae music, most famously by Rastafari superstar Bob Marley. Using Paul Ricoeur's hermeneutic of the productive imagination; this paper explores the biblical signification of a selection of Bob Marley's corpus concluding that Marely's international concert tours are analogous to Paul's mission to the gentiles.

Geoffrey Dunn, Australia Catholic University

"Zosimus' Synod of Rome in September 417 and His Letter to Western Bishops (Cum aduersus)"

On 22 September 417 the Roman bishop Zosimus wrote a letter to the bishops of Africa, Gaul, and Spain (Ep. 4 – Cum aduersus; JK 331). It followed a synod of bishops, which discussed the failure of some Gallic

bishops to respect the augmented authority of Patroclus, bishop of Arles, which Zosimus had supported days after his election in March of that year (Ep. 1 – Placuit apostolicae; JK 328). In particular, the actions of Proculus, bishop of Marseille, in ordaining two bishops, Tuentius and Ursus, and creating new dioceses for them were a focus, and this letter condemned them. While the synod has traditionally been located at Rome, David Frye argued that in fact this synod was held in Turin and Zosimus travelled there. More recently Michael Kulikowski has argued for the traditional interpretation. Cum aduersus is the first in a deluge of letters written in the space of a week or so responding to the negative reception of Zosimus' and Patroclus' plans for Gaul. In this paper I wish to offer a fresh reading of the letter, in particular relating it to a letter (not discussed by Ralph Mathisen in Ecclesiastical Factionalism) written the day before (Ep. 3 – Posteaquam a nobis; JK 330) addressed to Aurelius of Carthage on the Pelagian controversy and the rehabilitation of Caelestius by Zosimus and argue that in the synod of Rome the issues of Pelagianism and the restructuring of the Gallic churches intersected to exacerbate the seriousness of both in the minds of the Roman bishop.

Christopher Emory-Moore, University of Waterloo

Present Peace, Future Freedom: Children's Meditation Manuals in Two Tibetan Buddhist Organizations

Contemporary global Buddhism consists of a diversity of transplanted Asian traditions whose modern adaptations often include heightened emphases on both family and meditation. This essay will consider the nexus of these two themes in an examination of children's meditation instruction in two of the largest international Gelugpa Tibetan Buddhist networks, the Foundation for the Preservation of the Mahayana Tradition (FPMT) and the New Kadampa Tradition (NKT). Through a comparison of these organizations' recently published children's meditation manuals, the essay aims to produce a clearer picture of how children and their capacities for meditation are being conceptualized and cultivated in globalized Tibetan Buddhism. I argue that the texts of the FPMT and NKT adopt opposite approaches, modernist and traditionalist, to the representation of meditation's Buddhist context and to the this/other-worldly location of meditation's benefits and goals.

Jared Epp, University of Ottawa

Locating God in the Anthropology of Pentecostalism

There is a shift towards phenomenologically based approaches in the social scientific study of Pentecostalism with the goal to better understand believers as they embody and practice their faith. Yet it seems researchers still cannot take seriously enough the claim of their informants that God exists independent of human creation. Based on ethnographic fieldwork I carried out with Pentecostals in rural Costa Rica, I ask if we cannot chip away at this position. My informants hold with absolute conviction that God is real and pervasive in their daily lives. Can I keep their position alive in my analysis or does a critical academic approach require faith and religious practice to be understood as of human origin and agency? In this paper I ask if the boundary between researchers and religious practitioners can be made more permeable or is there an inherent border between religious faith and its study?

Paul Evans (McMaster Divinity College) "A Typological Reading of the Conclusion to the book of Kings: How Allusions to the Joseph Narrative Function in the Jehoiachin Pericope of 2 Kgs 25:27-30"

As is well known, the concluding pericope in the book of Kings, which describes the release of Jehoiachin from prison, is a crux of interpretation. Some have interpreted this as a pessimistic ending to Israel's monarchy, others as a note of hope for the Davidic dynasty, and still others as holding out hope for the exiles in general, but not the

Davidic monarchy in particular. This paper will suggest that through allusions to the Joseph story, the Jehoiachin pericope functions typologically for the Deuteronomist holding out hope for a new Exodus, the return from Babylonian exile, as foretold in such terms by Second Isaiah (e.g., Isaiah 40).

David Feltmate, Auburn University at Montgomery

"Metal Epiphanies and Liberation Theology in Vinyl:" Theorizing Religion with Heavy Metal

One of the frequent assertions in early heavy metal scholarship was that metal contains a deeply religious element. This raises significant questions for the scholar of religion: How do we determine what constitutes our data? How do we gather it? How do we interpret it? Furthermore, in a discipline shaped by the institutionalization of specific traditions as paradigmatic examples of religion, why is it important for scholars to take seriously claims such as these? How does the study of heavy metal music and culture as something arising from human beings in a specific context help us to understand the conceptual categories scholars use when crafting theories of religion? Drawing on Bellah's, Berger's, Bourdieu's, and Christian Smith's work and using examples from heavy metal culture(s) this paper will present preliminary answers to these questions.

Leonard Ferry, University of Toronto

Where should the believing citizen turn?

Alasdair MacIntyre's conviction that modern liberal democratic states are no longer capable of justifying their monopolies on authority depends on two premises: (i) political obligation, as expressed in the virtue of patriotism, depends on the moral consensus of the community; and (ii) the political institutions of modern liberal states, in their attempts to embed a conception of neutrality between competing comprehensive conceptions of the good, have problematized the connection between loyalty to one's state and attachment to the shared ends of one's moral community. In this paper I want to demonstrate the extent to which MacIntyre's concerns with grounding political authority were at the center of the project of Catholic Social Teaching, beginning with Leo XIII's Diuturnum (1881). Does this suggest, however, that the Thomist tradition's justification of political authority to which MacIntyre has attached himself is inevitably at odds with the liberal democratic political order?

Gregory Fewster (Hamilton, ON)

"Nomina Sacra and Multimodal Semiosis in Early Christian Material Culture"

Larry Hurtado's recent effort to situate the nomina sacra in "an emergent material and visual culture in ancient Christianity," is a productive direction in nomina sacra research. However, this proposal could benefit from a robust exploration of what an emergent material and visual culture entails and how this might relate to the meaning of the practice itself. Theories of "multimodality" explore the interface of correlative communicative modes (e.g., linguistic and graphic modes) of meaning-making practices, allowing for a more pointed analysis of early nomina sacra in their material context. Nomina sacra reflect an interesting combination of material and abstract symbolic resources for meaning-making among early manuscripts and other relevant artifacts.

Erich Fox Tree, Wilfrid Laurier University

The Environmental Costs of Conversion, or What Happens When Native Leaders are Reduced to "Shamans"

Missionaries of Catholic Action and evangelical Protestant sects in Guatemala are sometimes credited with having not only liberated Mayas from purportedly "heretical" Maya practices that had persisted beneath a veneer of colonial Christian symbols, but also with having helped Mayas economically, by encouraging a "rationalist" economic development. Yet drawing on the recollections of rural Mayas from the Department of Sololá, I argue that overzealous missionaries may have facilitated ecological degradation not only by opposing Native beliefs about the environment that were seen as contradictory to modern Christianity, but by weakening the authority of traditional leaders who had formerly served as practical guardians of sacred ecologies and arbitrators of land-use, while they also served as specialists in sacred rituals. What lessons can be drawn from Mayas' former socio-spiritual systems of environmental management, and to what extent can contemporary Mayas restore them?

Michel Gardaz, University of Ottawa

Scanners, Electroencephalography, and Brain Waves: Mystical Experiences in the Age of Neurosciences

The paper will argue for a collaborative approach between Religious Studies, Neurosciences and Cognitive sciences of religion. Since the 1990's, neurosciences have taken over a large portion of the research regarding mystical experiences. As a general rule, Religious Studies scholars and neuroscientists focus on different aspects: the former experiment on the brain, while scholars of religion focus on the cultural production of the brain. The neurological functioning of the brain is obviously not an object of inquiry in Religious Studies. Scholars do not have the pretention to know how the brain functions and how to use neuroscientist's modern technology. We believe that Neurosciences, Cognitive sciences of religion and Religious Studies should combine their efforts in order to strength scholarship. Religious Studies scholars' expertise on hermeneutical and cross-cultural problems (Comparative Mysticism) would greatly benefit neuroscientist's epistemological understanding of mystical experiences.

Neil George, York University

Binding Religion: The Contexts of Science and Religion in Late-Victorian Britain

The trope "science and religion" became popular in the 1870s, although the available print materials from that time indicate that its meaning was far from stable. At stake in the rise of this new pairing of words were their highly contested meanings, because the ability to control the trope's definition presented opportunities to shape and direct public opinion. This paper is concerned to analyze the discourses of science and religion within the late-Victorian periodical press, examining how the competing interests of geography, class, profession, politics, religion and economics in the struggle for discursive control play out in these partisan publications. It seems that throughout its period of popularization, the trope never took on a stable and agreed upon meaning. Instead it took on an array of interconnected meanings that allowed for the construction of a myth of stability that framed the highly novel language as self-evident.

Nathan Gibbard, McGill University

A Historiographical Analysis of the Study of Superheroes and Religion

While the study of superheroes in comics, books and film has received increasing academic attention across disciplines, the dominant methodology within religious studies has been a theological one. Dominated by an essentialist interpretation of myth, superheroes have often been understood as representing certain archetypes within human culture. As archetypes, perceived or articulated as inherent, claims about superheroes and religion often rest on implicit assumptions about the nature of reality, rather than those of culture and history. My paper attempts to examine the relatively brief history of the study of superheroes and religion to uncover the biases underlying this growing field of inquiry. The method is historiographical, examining the ways this field has developed and why. Exploring and uncovering the origin of certain biases in the study of superheroes will hopefully help to open up other models of approach, especially cultural and historical models of the use of religion within superhero stories.

David Goicoechea (Brock University, Emeritus)

"The Different Conceptions of Agape in Q1, Q2 and Q3 (How Matthew follows Q2 and Luke Q1)"

In my paper I will show how the historical Jesus of Q1 taught and practised a new unconditional love for all persons. But his followers were persecuted by the Jews, as was he, until the Fall of Jerusalem in 70 A.D. The Christ of Q2 promised the punishment of those persecutors and anyone who would turn away from Christ. The Son of God of Q3, after the Jews stopped persecuting the Christians, showed more mercy than did the Christ of Q2. Matthew, who wrote his gospel for the Jews to show how the Christian agape was the fulfilment of Jewish Hesed and Ahava, has a judgmental tone. Luke, who wrote for the Gentiles and spoke of Jesus as coming to save all flesh (Luke 3:6) has much more the tone of the all loving Jesus of Q1.

Alexandra Granke, University of Manitoba

Religion "is Not" Ethnicity: Conflict About and In Burma, via Critical Theory

My presentation will be dedicated to a critical analysis of various human rights discourses, news reports, and anthropological works on the ongoing political, national and cultural conflicts in present-day Burma. Using Jonathan Z. Smith's problems of categorization in religious scholarship, Hans Kippenberg's history of religious scholarship, Arnal and McCutcheon's political commentary, and Masuzawa's world religion's paradigms, my presentation will contextualize how and why "religion" and "ethnicity" are used interchangeably depending on social and political motives. In other words, these terms are used interchangeably in light of various globalized perspectives that fail to take political motives, actualities of facts on the ground, and history into account. It is often the case that this is done in response to the upcoming 2015 elections, and how the country will be ruled in the future. Wider implications include the tools necessary to critically engage with conception assaulting material.

Patrick Gray, York University

"Evolving Antiochene Strategy 431-433"

In 431 John of Antioch proposed a strategy for protecting the Antiochene fellowship: Nestorius should accept theotokos, thereby appearing orthodox and freeing their fellowship's enterprise to carry on uncompromised. Nestorius himself later proposed a modification of this strategy: John et al. should also pretend to condemn him so that their work could go on. In the "Union" of 433, John took the strategy further: he embraced every cyrillian slogan he could think of in the first part, while in the last sentence incorporating consent to the activities of 'theologians' who spoke of two natures, i.e. himself and other Antiochenes.

Brent Hagerman, Wilfrid Laurier University

Fire on Babylon: Sinead O'Connor's Performance of Rastafari

Sacred Rastafarian symbols such as Haile Selassie, dreadlocks, ganja and the African continent can allow for symbolic ambiguity or non-orthodox interpretations that encourage "oppressed people everywhere to articulate and resolve their grievances" (Yawney 1994, 79). On October 3, 1992 Sinead O'Connor mobilized some of these symbols when she shocked the western world by tearing up a picture of Pope John Paul II on live television while singing Bob Marley's anti-racism anthem "War" (itself based on a speech by Selassie) and holding a Rastafarian prayer cloth. In this paper I examine O'Connor's ongoing appropriation of Rastafari and reggae as productive tools of protest and resistance. I unpack the significance of the multiple boundaries of identity she negotiates—religion, gender, sexuality, race and nationality—as she adopts and adapts Rastafari as a means to articulate her critique of the Catholic Church and broader society.

Mary Hale, Saint Mary's University

Mind the Gap: Exploring the Borders and Boundaries Between Religion, Immigrant Communities and the Environment

Environmental movements (historically seen as white, middle-class endeavours), many with ties to Christian denominations, play key roles in providing environmental education to the broader community. It has been argued that, in Canada, this activism by Canadian Christians has its roots in the outdoor education movements of the 1950's and 1960's that were, in part, championed by various denominations. With issues of environmental degradation and climate change looming larger and larger in Canadian public discourse, it would be important to know if environmental movements are actively seeking to expand their activist base to incorporate new Canadians and their children. Using interviews with members of the Ecology Action Centre in Halifax, Nova Scotia, new immigrants to Canada and other stakeholders, this study seeks to explore if (and if so, how, why and who) new immigrants to Canada are actively recruited and incorporated into outdoor education programs run by established environmental movements.

Christopher Handy, McMaster University

Indian Buddhist Etiquette and the Emergence of Ascetic Civility

The concept of etiquette for ancient Indian Buddhist monks and nuns is generally treated by academics as a subset of Buddhist ethical doctrine, with discussion limited to a few lines about the śaikṣā ("training") rules of the Vinayas (monastic law codes). Drawing from research on disgust and linguistic politeness, I will demonstrate that etiquette appears throughout Indian Buddhist literature, as a cultural category distinct from but related to ethics. I consider etiquette as a special type of language concerned with preserving social class structures and guarding against shared notions of disgust and shame. In contrast to previous depictions of Buddhism as an entirely revolutionary force, I argue that much of the Buddhist understanding of etiquette in ancient India was consciously formulated to be attractive to mainstream Brahmin society, while also reshaping traditional Brahmanical ideals in ways that fit newly-developing attitudes toward the city as a model for culture.

Sami Helewa, Campion College, University of Regina

A bridge between health and religion: perspective of a Ghanaian context.

In this paper I will explore the religious motivation behind the establishment of welfare institutions in West Africa, such as the Shekhina clinic in Tamale in the north of Ghana. Shekhina is a non-government welfare institution that functions as a medical clinic, which provides medical care to very poor residents in Ghana. Its founder, David Abdulai, is a doctor in medicine and a native of Ghana. Upon his conversion to Christianity he opened his clinic under the advice of a Scott missionary. By the use of the method of theology-based praxis, this paper demonstrates that Shekhina socially functions in two capacities: building trust in western medicine which in the context of Africa is associated with colonial-related science, and embodying social altruism at a time of extra vulnerability by illness. Shekhina is a human reality linking western medicine with the native identity of the poor in Ghana.

Wendy Elgersma Helleman, University of Toronto

"The Hellenization of Early Christianity"

Hellenization deeply influenced both post-exilic Judaism and early Christianity. Adolf von Harnack was responsible for popularizing this theme to represent a paganizing element; after the Protestant Reformation it represented an anti-Catholic agenda. Hengel's work on the Hellenization of Palestine successfully refuted the strong differentiation by historians between Judaism and Hellenization, but this has not dislodged Harnack's association of Hellenization with dogmatic theology and intellectualization of the faith. Harnack's influence is still evident in contextual theology as it reduces Hellenization to one particular early phase of Christianity. Nonetheless, a new appreciation of early Christian creeds and councils may be noted in recent work presenting dogmatic theology as the result of communal interpretation of the Scriptures. In this presentation I seek to update earlier work on Hellenization (Wendy E. Helleman, ed. [1994]. Hellenization Revisited: Shaping a Christian Response Within the Greco-Roman World. Lanham: University Press of America).

David R. Herbison (Trinity Western University)

"Before and After: Retrospective Memory of Jesus in John's Gospel"

John's gospel presents multiple texts in which the meaning of an event in Jesus' life is only realized by his disciples after his resurrection, with each of these later realizations being recorded in terms of remembrance. These passages are examined in this paper as part of a larger remembering motif in John, arguing that John connects remembrance of Jesus with understanding the significance of the events of his life. This investigation incorporates findings from social and collective memory theory, evaluates the role of the Spirit/Paraclete in John, and proposes how these passages may have functioned in the Johannine community. This analysis finds that John presents remembering Jesus' life as active reinterpretation of past experience, resulting in deepened understanding in light of later events.

Marina Hofman (University of Toronto)

"Dream Type-scene in the Old Testament: A Case Study of Genesis 20"

This paper argues for the presence and importance of a biblical dream type-scene in the Old Testament and will use Genesis 20 to show how studying the narrative as a type-scene provides a greater understanding of the meaning and significance of the passage. Specifically, the paper will show how identifying the type-scene characteristics at work within a particular scene enables the reader to find fresh insight and meaning in the passage by observing how each characteristic is presented. It will also suggest that identifying the biblical dream type-scene provides criteria to 4 distinguish dream narratives from other Old Testament

narratives and provides a context in which the narrative may be understood by creating particular narrative expectations.

Robert D. Holmstedt (University of Toronto)

"סִינַי זֶה" in Judg 5:5 and Ps 68.9, the Syntax of זֶה , and Principles of

Hebrew Philology"

 The sequence סִינַי זֶה in Judg 5:5 and Ps 68:9 is often analyzed as a remnant of the proto-West Semitic ḏ-series "determinative-relative" and to take the זה as a marker of the genitive, resulting in either "Yhwh, Him of Sinai" (Judg 5:5, cf. the NJPS) or "Yhwh, the One of Sinai" (cf. the NRSV), or even simply "Yhwh, (the one) of Sinai" (Allegro 1955; Huehnergard 2006; Pat-El 2010, 2012). In this paper I will demonstrate the unlikely nature of this analysis within the poetic contexts of Judg 5:5 and Ps 68:9. I suggest instead that in both verses סִינַי זֶה begins the second poetic stich and that סִינַי is appositive to the demonstrative זֶה . I will conclude with a discussion of the principles of philology, including the critical role of literary sensitivity.

Catherine Holtmann, University of New Brunswick

Muslim Women's Social Networks: Crossing Multiple Boundaries

Muslims are one of the fastest growing ethno-religious minority groups in New Brunswick and Prince Edward Island, provinces with low levels of ethno-religious diversity in comparison with the rest of Canada. This growth is due to immigration and the large numbers of international students attending the region's universities. A diversity of social networks is necessary in enabling newcomer Muslim women to access information about opportunities and services in the local context as well as facilitating friendships. This paper presents the findings of a qualitative study exploring social networks in the lives of 31 Muslim women from 15 different countries who have come to the region within the past decade and also includes the perspectives of community professionals who provide public services. The analysis employs an intersectional theoretical framework and considers the women's experiences of challenges and opportunities in light of contemporary literature on religion, gender, culture and globalization.

John Horman

"Translation Matters"

 Our Coptic translation has skewed our understanding of the Gospel of Thomas. Because it was found in a collection of documents translated into Coptic, and because at first its relation to three papyri fragments was not at first recognised, it became customary to refer to it as the "Coptic Gospel of Thomas" as if the accidental fact of its having been translated into Coptic was part of its very essence. This, however, as Goodacre notes, falsifies out understanding of Thomas. I will in this paper probe this falsification under several headings. First, literary relationships are obscured. For example, when in Th. 4:2 the Coptic translator omitted the words "and the last first", he obscured the fact that for this saying Thomas has a literary relationship with Mark and not with Q. Second, Thomas' meaning is concealed. In the introduction, the Coptic translator has introduced a copula where very probably none was intended. In Th. 68, the translator has repositioned a negative, making what was originally a clear statement into mystifying nonsense. Third, relations between sayings are garbled. For example, the translator has obscured the connection between Th. 36 and Th. 37, and between Th. 7 and 8. Fourth, in some cases the translator simply had no idea what the Greek text was about. For example, in Th. 2, he replaced a carefully constructed sentence with a Stoic platitude. In Th. 60 he simply gave up and wrote "this is about the lamb". Finally, much of Thomas has been omitted by the translator. For example, the translator has omitted the bulk of Th. 30 and Th. 36.

Edith M. Humphrey (Pittsburgh Theological Seminary)

"'Who will ascend or descend?' The Apostle and Spatial Apocalyptic Strategies"

Käsemann is famously known for his dictum that "apocalyptic is the mother of Christian theology." Most have understood Käsemann's emphasis upon apocalyptic in terms of eschatology alone, thus rendering "apocalyptic" a synonym for teaching about last things. Of implicit importance, however, in Kasemann's reading of the apostle Paul is his recognition of the cosmic element, as well as the temporal element, of those things revealed. This paper will reclaim, from key passages in Paul's undisputed letters, elements and strategies that are plotted along the "spatial" axis by contemporary scholars who read apocalypses (John Collins, Adela Yarbro Collins et al), showing that these are as significant to Paul's theological and pastoral perspective as his hope for future vindication and renewal. Awareness of the unseen worlds that impinge upon the human arena is as formative for the apostle as remembrance of God's faithfulness and expectation of the parousia.

Roxanne Iavoschi, Independent scholar

Religious representation in 'The Game of Thrones': Is ambiguity the key to inclusion?

In the last three seasons of GOT, it seemed that every episode features characters praying to, cursing or worshiping an Old or New G-d. But what do these G-ds mean for the modern viewer? The religions in GOT seem to represent modern religious beliefs, yet at the same time they are evasive enough as to not 'offend' any one religious group. Does the evasive religious representation in GOT allow for a better inclusion for the viewer? Compared to other 'medieval' shows or movies (ie LOTR) GOT allows viewers from any religious affiliation to identify with any character without feeling that their religion is forced upon them. In this paper, I want to get a better understanding of the religious themes (i.e. Good vs Evil) portrayed in the GOT, and also see if any association could be made between 'our' religions and the ones represented in the series.

Michael B. Johnson (McMaster University)

"Insights from Superscriptions: A New Consideration in the Relationship of the

Community Rule and the Rule of the Congregation"

 A significant question in Dead Sea Scrolls studies is the relationship between the Community Rule (1QS) and the Rule of the Congregation (1QSa). Both compositions are on the same scroll, but it is unclear whether they should be read independently or as two parts of a larger composite work. The format of biblical superscriptions can indicate whether the following composition is literarily subordinate or independent of the previous material. This study applies this observation to the superscriptions of the Rule of the Congregation to shed light on the relationship between these two foundational Qumran texts.

Steve Johnston, Université Laval

« Les gnostiques licencieux de la notice 26 du Panarion d'Épiphane de Salamine et la Pistis Sophia. »

Dans son Panarion, Épiphane dénonce un groupe gnostique pratiquant la manducation de sang menstruel et de sperme (26,3,3; 4,4–5,3; 8,4–9,6; 10,9-10; 11,1.10) et ayant composé plusieurs livres dont un est intitulé les « Questions de Marie » (26,8,1). Or, le traité gnostique intitulé Pistis Sophia (PSoph) se présente comme un dialogue entre Jésus et ses disciples, dans lequel les entretiens entre Jésus et Marie Madeleine occupent une large part. On y dénonce aussi la consommation du sperme et du sang menstruel à laquelle se livrent certains sur cette terre (PSoph IV, §147), pratique également condamnée dans l'écrit gnostique intitulé Livres de Iéou (B17 [55],14-21). Y-a-t-il ou non un lien de dépendance entre ces traités? Si oui, quel est ce lien et permet-il de dater la PSoph? Est-il possible d'identifier les Questions de Marie et la PSoph? Voilà autant de questions sur lesquelles nous tenterons de faire la lumière dans cette communication.

Spencer Jones (Trinity Western University)

"Evidence from Greek Numbers for the Copulative Function of Mh /)wh"

 Although Takamitsu Muraoka has recently denied the copulative function of מה/אוה in Biblical Hebrew (as well as Aramic and Syriac), this paper disputes these claims. Greek Numbers, with high consistency, translates מה/אוה in both bipartite and tripartite nominal sentences with a form of εἰμί. This translational convention suggest that מה/אוה is properly conceived of as a copula in nominative sentences, as it was by the translator of Numbers.

Naoki Kamimura, Tokyo Gakugei University

"The Conflict and the Applicability of the Christian and/or Pagan Identities in the Letters of Augustine"

In contributing to the debate on the changes of the Christian world in late antiquity, some scholars have claimed that the boundaries between religious groups were blurred with shifting, in that, for instance, the identity of Christians in the late Roman world was not characterised by clear indications of religious belief, observance, and practice. After an intriguing contribution to the discussion of the Christian identity (R. Markus, 1990. The End of Ancient Christianity, Cambridge), more recently, interesting surveys have shown that the difference between Christians and pagans can be seen as part of a discursive binary (see, e.g. M. Kahlos, 2007. Debate and Dialogue: Christian and Pagan Cultures, c. 360-430, Aldershot; É. Rebillard, 2012. Christians and Their Many Identities in Late Antiquity, North Africa, 200-450 CE, Ithaca). It is interesting to note that the North African evidence of their identity allows us to examine the question of what it meant to be a Christian. Hence, in this paper I shall confine myself to some letters of Augustine, in which he tried to impose his idea of the Christian code of behaviour on his reader, and shall seek to analyse whether or not they were Christians who would understand their identity as closely connected with those that Augustine had hoped for.

Jeffrey Keiser (McGill University)

"Hero Christology in Asia Minor: Evidence from Pliny the Younger"

According to Pliny the Younger, certain Christians whom he interrogated during his tenure as governor of Bithynia claimed to assemble before dawn to sing hymns to Christ "as to a God" (Letter to Trajan 10.96.7). Although Pliny wrote in the official language of Latin, the phrase "as to a God" sometimes appears in Greek writings in reference to sacrifices honouring heroes. A survey of this usage, combined with archaeological evidence for a renaissance of hero worship in Asia Minor, suggests that Pliny's remark reveals a popular hero christology in the burgeoning Christian communities of Bithynia.

Location Key   **LC= Matheson Learning Commons Building**

Robert Kennedy, Saint Francis Xavier University

"Kant and Augustine against Lying"

Both Augustine and Kant are well known for their rigorist position on lying: For both, every lie, whatever the motivation, is wrong. Each arrives at this conclusion from his own premises, which seem to contradict one another. Augustine embraces eudaimonism, whereas Kant firmly rejects it. Focusing on Kant's Groundwork and Augustine's On Lying, this paper will argue that despite the opposing approaches to ethics, the moral reasoning on the question of lying is not only similar but also mutually illuminating.

Jeehoon Kim (Wycliffe College)

"YHWH as Gardener in Psalm 104"

 The aim of the present study is to investigate Psalm 104 as a whole and to determine its biblical-theological contribution to Israelite thinking of creation. I argue that the psalmist uses not only images that are reminiscent of the sun-god and storm-god of the ancient Near East but also images that reflect an ancient garden or park. Thus, the thesis of this study is that Psalm 104 portrays creation as a garden and YHWH as the royal gardener who creates it and oversees its care. As ancient gardens were built and maintained in order to reflect creation with a diversity of plants and animals, the provision of water, and ecological order, the psalm portrays creation by using images that allude to an ancient garden.

Alan Kirk (James Madison University)

"Whatever Happened to the Eyewitness Memories?"

 Recent attempts informed by research in experimental psychology to find traces of eyewitness testimony in the synoptic tradition have failed. This confirms the judgment of the form critics that the synoptic tradition is phenomenologically distinct and autonomous from individual memory. Nevertheless, the intuition—affirmed by the form critics—that eyewitness memory must have had some not insignificant part in the emergence of the tradition is surely a sound one, and it has rightly persisted. Recent work by cognitive scientists analyzing the interface of cognition with culture, in particular the phenomenon of "cognitive-cultural coupling," makes it possible now to give an economical explanation of the complete absence of even residues of eyewitness testimony from the tradition. Tradition, properly understood as a mediated cultural artifact that emerges at the cognitive-cultural interface, is neurally assimilated such that it displaces individual eyewitness memory: tradition becomes the cognitive framework for individual recollection. This displacement effect has been observed in empirical studies.

Robert A. Kitchen (Knox-Metropolitan United Church)

"The Syriac History of Philip"

The text is notable in its title as it is an apocryphal history of the apostle Philip, not a gospel. It is a translation into Syriac (manuscript dated 1569) from a Greek text which has not been preserved. The History begins at the moment Philip lands in Azotus, transported from the wilderness road in Acts 8:40. The author/translator relies on motifs from Acts and the Old Testament prophesies and interpretations of the Messiah. Christ once again appears to Philip in a vision with a commission to go to Carthage and remove a satanic ruler, which he will effect simply by crossing himself as he enters the palace. Philip and company are transported to Carthage on a ship via almost-warp speed,

SB= South Block   **MC= Mackenzie Chown (pod B or C)**

a dolphin and a talking ox are employed for divine service, and an unusual resurrection. Essentially, the History is an anti-Jewish polemic in which a Jewish bystander, Hananya, is successively the anti-hero, convert, martyr and resurrected one. The sermons and testimonies are replete with anachronistic knowledge of Christian Messianic interpretations, as well as prophetic condemnations of unfaithful Israel. This paper will focus upon the function of this early Greek text in a later Syriac environment.

Joseph Lam, Australia Catholic University

"Humilitas Iesu Christi as Model of A Poor Church – Augustine's Idea of a Church for the Poor"

Augustine employed various images to describe the unity between the Church and Christ. One of the most prominent metaphors is the personification of the Church as "sponsa Christi" which the Bishop of Hippo found in Eph 5:22-23 where "ecclesia" is seen as "sponsa Christi." The very foundation of this nuptial unity, Augustine argued, is the incarnation ("secundum carnem Christi, non secundum diuinitatem" - s. 91, 8). However, the humility of Christ is not mentioned herein. And yet, Augustine considered "humilitas" as a theological virtue which is crucial for the depiction of the Church for the Poor. This paper will explore the theological-sociological dimension of the poor Church which outflows from Augustine's Christological view on the humility of Jesus Christ.

Sarah Lynn Kleeb, University of Toronto

Meaning and Violation: On the Exclusive Character of Narratives of Loss and Redemption

Drawing on insights offered by moral anti-theodicy, and building on Lynne Arnault's critical analysis of the "will to happy endings," this paper suggests that the redemptive logic which motivates a narrative of development or growth via experiences of suffering may result in marginalization of those who are unable to find meaning in their sorrow. This has led to the establishment of norms which privilege responses to grief deemed socially appropriate, anticipating a conclusion in which individuals are invariably believed to benefit. Those incapable of following this trajectory are often resigned to the periphery, their expression of loss considered invalid, if entertained at all. This unintentional, but potent, form of exclusion can be found in forms of reasoning common to many Western theodicies, which often inform broader cultural attitudes toward mourning. In this way, genuine attempts at inclusivity may betray individuals who express suffering differently, obscuring those who remain inconsolable.

Rebekka King, Middle Tennessee State University

Judaism before Jesus: Rhetorical Constructions of the Proto-Christian Other in Evangelicalisms

This paper investigates the rhetorical practices and politics of representation on the part of "Christian rabbi" Curt Landry and his organization, House of David Ministries. On the surface, Landry's ministry and theology bears resemblance to both Messianic Judaism and the Prosperity Gospel and his own individual charisma is derived from his self-proclaimed role as the "Jewish rabbi with an apostolic activation" to guide Christians. This paper offers an oversight into Landry's rhetoric drawing from his promotional material and from fieldwork conducted at one of his "apostolically anointed" churches in rural Tennessee. I look at the ways that Jewish identity is fetishized by evangelical and charismatic Christians (Elisha 2011) and argue that certain constructions of Judaism contribute to the creation of an imagined proto- Christian other. My interest lies specifically in the ways that the Hebrew language lends authenticity to

Landry's charismatic prosperity gospel (c.f. Engelke 2007; Handeman 2011).

Sarah King, Grand Valley State University

"...that reconnection to the unseen life": Earth, Religion and Community in Mi'kmaw activism.

At Burnt Church/Esgenoôpetitj N.B., Mi'kmaq community members participated in a prolonged and violent conflict with the Canadian government and their neighbours over access to a fishery, after the Supreme Court of Canada's 1999 Marshall decision. This paper explores the Mi'kmaw understanding of their relationships to "the ancestors…, the human relations and the non-human relations," as it was expressed by leaders and elders at Burnt Church. The significance of these traditional teachings and practices of relationship are explored in light of similar articulations across Mi'kmaw territory (Mi'kma'ki), such as those by Sable and Francis (2012), and by community members involved in more recent protests at Rexton/Elsipogtog. In light of these teachings and practices, movements for Mi'kmaq sovereignty can be seen not only as movements for political self-determination, but also as attempts to protect and support traditional Mi'kmaw environmental relatedness.

Lyman Kulathungam, Masters College & Seminary

A Christocentric Anthropocosmic Approach to Ecological Crisis

Identifying human exploitation as causing the disaster confronting earth, ecologists are resorting to religions. An examination of religions indicates their high regard for earth and the vital role it plays in their salvific quest. But earth is still exploited. The breakdown stems from human default. Hence the solution has to commence at this grassroots level. Viewing the relationship between humans and earth differently tends to lead religions to be bio-centric or anthropocentric. God's universal redemptive plan, which includes both cosmos and humans, enables a strategy that is Christocentric yet anthropocosmic but is neither anthropocentric nor bio-centric. Participation in it calls for action that goes beyond stewardship of the earth; one that functions within Christocentric borders without making such borders restrictive boundaries. In presenting the Divine as wholly immanent, some Deep Ecologists overlook its transcendence. Such a stance limits the conversation to a bio-centric perspective and thereby restricts concerted action.

Nathalie LaCoste (University of Toronto)

"More than the Miqva: Jewish Experiences with Water in Ptolemaic Egypt"

The unearthing of Miqva'ot from the Second Temple period has peaked scholarly interest in Jewish religious practices involving water. Yet, this is only one small way in which Jews experienced water. This paper will examine how water was a part of mundane, commercial, and religious life for Jews in the Second Temple period. By focusing on several papyri and documentary inscriptions from Egypt, I will demonstrate not only why the study of water is valuable topic of research, but how a better understanding of Jewish experiences with water provide insights into Jewish life, literary production, and interactions with the "other."

Emily Laflèche (University of Toronto)

"Synoptic and Apocryphal Portrayals of the Disciples"

The synoptic gospels disagree on the portrayal of the disciples within their narratives. The Gospel of Mark offers a collectively negative view of the disciples while on the 2DH the gospels of Matthew and Luke soften this negative portrayal. Using apocryphal sources, such as the Gospel of Mary and Gospel of Thomas, for comparison with Mark, I will be able to see whether the collectively negative portrayal of the disciples in Mark is also seen in apocryphal texts. If there is evidence of this it could help support the 2GH, in showing that Mark's portrayal of the disciples is more similar to other portrayals in the early to mid-second century.

Christopher D. Land (McMaster Divinity College)

"'And It's Not Like Moses Put a Veil Over His Face…' (2 Cor 3:13): A Hypothesis Regarding Paul's Understanding of Exodus 34"

This paper will explore the possibility that a hitherto unrecognized grammatical construction is being used in 2 Cor 3:13 (i.e. καὶ οὐ καθώς/καθάπερ, 'And it's not like…'). First, I will explain how this hypothesis makes good sense of Paul's wording and his argument. Second, I will examine typological and corpus evidence in order to determine whether it is plausible to hypothesize the existence of the Greek grammatical construction in question. Third, I will explain how my hypothesis would resolve a number of longstanding issues surrounding Paul's understanding and application of Exodus 34.

Richard Last (Queen's University)

"The Affiliations of Gospel-Writers within Local Ekklēsiai"

Where did Gospel-writers live? The evidence is too fragmentary to answer confidently with respect to any specific Gospel-writer, but signs indicate that these authors inhabited some of the many cities or villages wherein local ekklēsiai were established by the mid-second century. This paper explores various possibilities for the type of affiliation authors might have had with local Christ-groups (e.g., patrons, regular members, occasional guests, entirely unaffiliated). It then addresses recent studies that hinder further exploration of this issue, including works that privilege trans-local author networks over the "social wholes" of small local cultic associations (Stowers 2011), that maximize the significance of supposed trans-local intended audiences (Bauckham 1998; Klink III 2010), and that deny that regional factors could recognizably shape the way authors edited, compiled, and created literature about Jesus (Hägerland 2003). Evidence from Dionysius of Halicarnassus and Strabo challenge the conclusions of these studies. Of particular relevance is the information Dionysius and Strabo provide concerning the relationship between the various local mythmakers and hero-cults of Herakles and Aeneas. This data helps to clarify how Greeks and Romans adapted mythology for usage in local cultic settings, and holds implications for Gospel research if Gospel-writers were at all affiliated with local ekklēsiai.

Jack Laughlin and Kornel Zathureczky, University of Sudbury

Imagining Religious Agency in the Classroom

At a recent religious education conference, we interrogated literacy and pluralist discourses of religion. Based on our construal of the theory and method of religion we demonstrated fundamental inadequacies of these divergent instances of instrumentalisation of religious pluralism. Since our analysis was focused on the uses and abuses of agency as they relate to these two constellations of discourses we did not articulate a content-rich theoretical proposal. In arriving at such proposal our work have received a certain, negative, impetus by our encounter with the concept of the "imaginative insider's perspective" which we understand as a kind of mimetic performative pluralism, an artificial fusion of the agencies of scholar and religious. In response, we propose a vision of historically conscious religious pedagogy based on the delineation of religious and scholarly agency which recognises the imaginative worlds of both: the instructor as arbiter constructs, and contests, the imaginings of religious agents. Institutional

Jin hwan Lee (Wycliffe)

"Methodological Fallacies in studying 1 Thess 2:13-16"

New Testament scholarship has employed several methodologies to verify the nature of 1 Thess 2:13-16 because the passage presents debatable issues regarding authenticity. Historical and theological analysis, form critical or structural analysis, the case against Paul's anti-Judaism, manuscript evidence, and rhetorical analysis are often used. A careful examination of each methodology, however, discloses methodological problems, no matter if the case is for or against authenticity. This examination reveals that a new methodology for discerning the nature of 1 Thess 2:13-16 is required.

Justin Jaron Lewis, University of Manitoba

Jewish Krishnas: Dancing on the Border

This is an initial report from a study of the stories told by an intriguing group of people living beyond expected religious boundaries: Jewish members of the Hare Krishna movement. In the 1960s, many Jews were among Swami Prabhupada's young followers, alarming their families and communities. While less in the public eye today, the Hare Krishna movement is alive and well and still has many Jewish members, including some 200 in Israel. Many identify as Jews, keep in touch with their Jewish families, and maintain some Jewish practices. My colleague, anthropologist Robert Phillips, and I see story as the key to understanding these border-crossing identities. We have begun listening to Jewish devotees' personal stories, and the stories from Jewish and Vaishnava traditions that matter most to them. This paper will contextualize the situation of Jews in the Hare Krishna movement, and share stories gleaned from our initial interviews.

Mark Leuchter (Temple University)

"Ezra's Priesthood in Rabbinic Memory"

The rabbinic traditions regarding the figure of Ezra consistently avoid mentioning his priestly lineage or function, despite their prominence within the biblical sources that the Rabbis used. The present study examines how the memory of Ezra's priesthood informs the rabbinic traditions into which he figures, and the degree to which the non-mention of his priestly heritage is a matter of deliberate rhetorical strategy. Following an evaluation of three test cases, the study concludes that the Rabbis were well aware of Ezra's priesthood, but approached it with caution in order to create a hermeneutical model that provided a way to reframe the biblical sources, cultural memories and oral traditions they inherited.

Sharon Lindenburger, Western University

Transcending habitus--how the songs of Sixto Rodriguez became "moments of freedom" in South Africa

The anthropologist Johannes Fabian claims that popular culture does more than reflect current trends. It can take on a resistive role, creating "moments of freedom" that awaken protest and liberation. This paper looks at the remarkable story of folk/blues singer Sixto Rodriguez, depicted to international acclaim in the Academy Award-winning

documentary Searching for Sugarman. Rodriguez, a highly talented but largely neglected performer in the US, garnered a huge following among white South Africans who used his songs to fuel their own protests of conscience against apartheid. Neither Rodriguez himself nor his small group of American fans were aware of the liberating power of his music within deeply troubled South Africa. The songs (and the man) achieved legendary status in South Africa, transforming the minds and hearts of thousands. Using the methodologies of religious studies, anthropology, and sociology, this paper demonstrates underlying religious/spiritual themes beneath Rodriguez's remarkable story.

Patricia MacAulay, Wilfrid Laurier University

Canadian Horsemen: Haitian Vodou at the Canadian Museum of History

The Canadian Museum of History's recent "Vodou" exhibition, created in partnership with the Musée d'Ethnographie de Genève and the Tropenmuseum of Amsterdam, promised "Haitian Vodou, as you've never seen it before!" This exhibition presented an unusual combination of homeland and diaspora forms of Vodou by placing mainly Haitian artefacts alongside the stories and experiences of Canadian Vodouisants. This paper will examine the representation of Vodou in this exhibition via textual and visual analysis, with particular reference to the use of space and emphasis on the Canadian content; it will compare this exhibition to other popular representations of Vodou; and it will place the exhibition in the context of recent debates over Canadian religious diversity.

James Magee (Trinity Western University)

"Cinematic Childhood(s) and Imag(in)ing the Boy Jesus: An Analysis of Luke 2:41-52 in Popular Jesus Films"

There has been a growing interest among biblical scholars in exploring the intersections of history, film and fiction in the person of Jesus and the impact of cinematic portrayals of the Christ figure within popular culture and contemporary faith communities. Little attention has been paid, however, to cinematic depictions of Jesus as a boy, this despite a parallel growing interest among scholars in the insights of children's and childhood studies and their applications to biblical texts. In this paper I will bring these various lenses together in an analysis of Luke's story of the boy Jesus in the temple as dramatized in three popular Jesus films: Jesus of Nazareth (1977), The Jesus Film (1979), and Jesus (1999). I will show how each film negotiated its theological and historical interests – imagining Jesus as both divine child and first-century Jewish boy – in light of varying social constructs of children and childhood in the last quarter of the twentieth century.

Daniel Maoz, Concordia University

"Borderless Boundaries – as Means of Death and Life: Wilderness Portraits in Patristic and Rabbinic Literature"

In this paper I will examine the role played by environmental representation of an apparent borderless boundary, the desert, as presented in Scripture – the Hebrew Bible / First Testament. I will consider lessons derived from "desert-thought" testified within Rabbinic and Patristic literature. In Scripture, the desert played a prominent role in both Exodus and Akedah, two narratives central to Jewish thought and Christian theology. Beyond this, desert fathers such as Antony of Egypt expressed profound spirituality through this desolate land (Chrysostom; Athanasius, Vita). The Rabbis repeatedly embellished, for virtue's sake, lessons gained from this same bleak landscape (Midrash Bemidbar Rabbah).

Lilian Marshall, University of Manitoba

S/M and Goddess Worship

I present my research on S/M (a blanket term for Sadomasochistic eroticism, Doinant/Submission [D/S] practice, Bondage, etc.) and the Goddess Revival Movement. Often the term "Goddess" is used by women playing Dominant roles in S/M experiences, and within my research I wanted to explore if this title held any symbolism outside of power matrixes. I found that in a small number of cases Dominatrixes were both revered by their Submissives (similar or equal to "common" definitions of religious belief) and self-identifying as having spiritual power or authority: and that these beliefs and declorations were tied to beliefs and "history" generated by second wave feminist. Thus, Although the Goddess Revival Movement had problematic approaches in identifying past historical truths, in some circles, which include the S/M scene, it has created a new religious and spiritual movement.

Mariana Mastagar, Trinity College, University of Toronto

Secularization or Vernacularization in Macedonian- Bulgarian churches

This study focuses on how the motivation of sustaining an ethnic community in diaspora setting affects the organization and functions of the Eastern Orthodox Macedono- Bulgarian churches in Toronto. By considering the roles of the priest, church board and members, this paper illustrates how the institutional changes and religious leadership are part of a new communal formation and arrangement. The intensity of lay involvement and hierarchical acquiescence to it in the new homeland pose the interrelated questions: is this an aspect of secularization or of vernacularization? The suggestion here is that the transformations identified are best considered as vernacularization.

Joshua M. Matson (Trinity Western University)

"The Council of the Holy Ones: Heavenly Council Themes Portrayed in Councils at Qumran"

By means of literary analysis, this paper examines the nature and function of councils described in the Qumran Sectarian Scrolls, focusing primarily on how the exiled community at Qumran viewed their councils as earthly portrayals of the biblical heavenly council. Building upon the work of Dr. James VanderKam and others, this paper seeks to further the theory that the Qumran community was impelled by the sacred texts of the Hebrew Bible and sought to construct their community as a literal fulfillment of scripture. The implications of this understanding that the Qumran community shaped their sectarian practices to portray type-scenes from the Hebrew Bible are far reaching.

Leah McKeen, Wilfrid Laurier University

On the Boundaries of Jewish/Christian Identities

"A Portrait of Jewish Americans," a recent report of the Pew Forum's Religion & Public Life Project, garnered attention in large part because it found 22% of the self-identified American Jews surveyed described themselves as not religious. Further complicating Judaism as a discrete monotheistic religious identity, 34% of the respondents agreed that one can be Jewish and believe that Jesus was the messiah—a belief traditionally understood as indicative of Christianity. This presentation delves into the boundaries of Jewish/Christian identity using this report as a starting point. I critically examine how the survey handled religious identities that meld Judaism and Christianity, such as Messianic Jews (e.g. Jews for Jesus) and Torah- observant Christians. Furthermore, I interrogate how secondary sources, such as news reports and blogs, presented the Pew Research Center's data on these Jewish/Christian identities.

Germain McKenzie, Catholic University of America

Secularization and Social Change in Charles Taylor

Charles Taylor's A Secular Age presents a "revisionist" account of secularization in the West which proposes itself as a view that transcends the polarization between "orthodox" and "counter-orthodox" theorists while affirming that religious motivation per se has remained operative, giving birth to new religious forms in the secular West. In a novel turn in the debate, he finds that "exclusive humanism" and religiously-inspired versions of human fulfillment unavoidably fragilize each other today. Taylor vouches for a multi-causal approach to the social change involved in secularization, in which "material" and "non material" conditions are potentially independent variables that may influence each other and the course of life of society. This occurs through the construction of social imaginaries. Based on a comparative analysis, I claim Taylor also differs in this from "orthodox" and "counter-orthodox" theorists, providing through this approach with a better explanation of religious change in our days.

Janet McLellan and Marybeth White, Wilfrid Laurier University

Social, religious, and 'spirit-based' capital within Ontario Cambodian and Lao Buddhist communities

This presentation introduces a new term 'spirit-based capital,' to demonstrate the important role that pneumacentric religiosity continues to play in the lives of Cambodian and Lao Buddhist refugees who have resettled in Ontario. Access to and interaction with the spirit world by both monastics and lay people not only supports individual and community health well-being, but also provides significant compensation for newcomers who lack other forms of social and religious capital. Building upon the work of Orsi (1997), Stark and Finke (2000) and Chestnut (2003), the presentation argues for a greater scholarly acceptance of people's various interactions with the spirit realms, particularly as a 'rational' phenomenon that is entailed with the production of social goods involving numerous levels of obligation, reciprocity, reward, dependence, and manipulation.

Calogero A. Miceli (Concordia University)

"Narrative Time and Perspective in the Story of Jesus Healing the Hemorrhaging Woman (Mark 5:24-34)"

In the story of Jesus healing the hemorrhaging woman (Mark 5:24-34) the reader is given background information about the history and motivation of the woman. Rather than following Jesus, the focus of the story is on the secondary character and her unsuccessful attempts over the years to find a cure for her ailment. Using the tools of Perspective Criticism, the following paper argues that this privileged information, which is achronological to the narrative time of the pericope, has been purposefully inserted by the omniscient narrator in order to elicit empathy from the reader with the woman. The focus on Jesus is set aside in order to present the audience with the point-of-view of the woman, her tragic struggle and her inner thoughts so as to create an emotional connection between the audience and the character of the hemorrhaging woman.

J. Richard Middleton (Northeastern Seminary)

"Unbinding the Aqedah from the Straightjacket of Tradition: How Abraham Lost His Son"

Traditional Jewish and Christian readings of Genesis 22 hold Abraham up as a paradigm of virtue. By contrast, this paper will question whether Abraham's unquestioning obedience to the divine command to sacrifice his son is meant to be either morally or religiously exemplary. Since any self-aware interpreter must wonder whether such an alternative reading is a function of contemporary sensibilities or is intrinsic to the narrative itself, the paper will mine salient details of Genesis 22, while reading the Aqedah in the context of the broader Abraham story, especially Abraham's earlier conversation with God over Sodom's fate (Genesis 18) and clues in the later narrative concerning his relationship to Isaac, and Isaac's relationship to his sons. The paper will suggest that what is being "tested" in Genesis 22 is not Abraham's obedience, but his discernment of YHWH's "way" (18:19) and will examine the consequences of Abraham's (failed) discernment of God on his family, especially Isaac.

David M. Miller (Briercrest College and Seminary)

"Deuteronomy 18:15 and Torah Ethics in the Book of Acts"

Scholarly discussion about the role of the Law in Acts centres around the claim that Luke depicts Jewish Christ-believers as Torah observant. Some scholars respond that the Law, according to Acts, has been superseded by the message of Jesus. Others conclude that Luke's conflicting statements about Torah show that the topic was of comparatively little interest to the author, or unresolved in his mind. This paper will contribute to the debate by exploring what Luke's presentation of Jesus as an authoritative prophet like Moses implies about the continuing authority of Torah for Christ-believing Jews, about its function as an ethical standard for both Jewish and Gentile Christ-believers, and about its role in the author's construction of early Christian identity.

Christine Mitchell (St. Andrew's College)

"Who's a Real Woman? Who's a Real Man? Reading Gender in Judges"

The important feminist work on the book of Judges in the late 1980s and 1990s opened up many possibilities for reading some of the stories in Judges. Since then feminist and literary readings of the book have relied almost entirely upon that ground-breaking work. With the development of more nuanced and complex theoretical articulations of gender, a re-examination of the book of Judges is in order. In this paper, I argue that throughout the book, the gender roles of men and women are confused. No one is sure about his or her gendered role. The men are profoundly concerned about maintaining their masculinity, by being a gibbor, a hero, a mighty man; they want to avoid humiliation and shame, to avoid feminization. And the women, therefore, who affect a masculine role, do precisely what the men are trying to avoid having done to them: they humiliate and feminize the men. It is no wonder that the book ends with the ritual dismemberment of a woman and the legalized rape of virgins. The book is profoundly disturbed by gender, by the bending of gender, and resolves it by shattering the feminine altogether.

Aldea Mulhern, University of Toronto

Eat your valuables

Food has long been a medium for religious charity, but until recently the food itself (in its ubiquity or mundaneness) was seen as unimportant. Recently, food has become an object of increasing interest in itself, not just among scholars, but for religious persons and organizations. But food is not a neutral medium through which charity is administered: it is itself complicated. The kind of food deemed suitable to give may say something about giving and receiving, and paying attention to food that is given reveals points of tension in the discourses used to valorize certain food acts over others. Drawing from interviews and participant observation at food-related religious events held by a Jewish and a

Muslim organization in Toronto, I trace some of the lines according to which religious food economies are being developed, and in turn are developing certain kinds of subjects of these religious food economies.

Meghan D. Musy (McMaster Divinity College)

"It's All Greek to Me: Reading Ezra 7 in the MT and OG Traditions"

Ezra 7, in the Masoretic Text (MT), opens in Hebrew (vv. 1–11), presents an Aramaic document (vv. 12–26), and closes with a Hebrew prayer (vv. 27–28). The Old Greek (OG), on the other hand, does not feature this code-switching, this mixing of languages. This paper will not focus on text critical issues but rather on the rhetorical effects of finals forms of the text within the MT and OG traditions. Although most variants between the two traditions can be attributed to the translation process, divergences in the appellations of God and brief exegetical deviations contribute the overall effects of these respective texts.

Yasaman Samīkṣā Munro, Wilfrid Laurier University-University of Waterloo

A Pill is Rarely Just a Pill: The "Social Lives" of South Asian Medicines among Hindus in Canada

Drawing upon insights of Arjun Appadurai, medical anthropologists like Whyte, Van der Geest and Hardon (2002) among others have navigated the "Social Lives of Medicines"—ways in which we can study culture, identity and religion through the tangible medical substances and tools people draw upon in everyday life. This paper focuses on three facets of the social lives of South Asian traditional medicines used by Hindus living in the Waterloo Region of Canada. First, I explore how domestic practices and techniques for the maintenance of health and disease treatment illustrate how medical knowledge is transmitted, maintained and transformed between individuals and communities. Second, I examine ways that the particular substances and tools people use, where these materials are obtained, and who they are administered by, can reveal people's medical and religious worldviews. Finally, I suggest more avenues through which medicines can become embodied markers of national, ethnic and religious identity.

Daniel Murray, McGill University

Paperwork of the Thunder Bureau: Human-Object Relations in Daoist Talismanic Rituals

Paper and wooden talismans are key objects for communication between Daoist priests and their deities, and their role gained increasing importance in the Thunder Rituals that developed during the Song Dynasty (960-1279). Through an analysis of the liturgical texts of the Daoist movement Tianxin Zhengfa (The Orthodox Method of the Celestial Heart), which describe the creation and use of such talismans, I argue that these rituals reveal a discourse of human-object relations that developed out of concepts in Daoist metaphysics that see transformation as key to existence and the mysterious workings of the cosmos made up of yin, yang, and qi. While ritual studies has long been concerned with material culture, in this paper I show how Daoist ritual texts can add to and critique current debates in Object Oriented Ontology and thing theory.

Carmen Palmer (Emmanuel College)

"Here a Priest, There a Priest: Priestly Self-Identification in the Dead Sea Scrolls"

Within the Dead Sea Scrolls affiliated with the Qumran community, priests figure in a number of texts. Sometimes various members among the group are identified as priests. On other occasions, the whole community is described in a priestly fashion. Scholarship has already weighed the evidence as to whether Qumran community members stem from a Zadokite priestly lineage and has found concrete findings lacking. Instead of such an external perspective assessment, this paper undertakes a different approach and assesses the Qumran community's internal self-perception of its priestly identity. The paper proposes that the nature of the self-identification as a priest within a text varies depending upon the text's attitude toward outsiders joining the group. Tentatively, priestly descent seems variably mutable.

Iaroslav Pankovskyi, University of Alberta

Ukrainian Orthodox Church Website Designs As a Way to Transcend Boundaries in Communication

This presentation is concerned with the communicative potential of religious website designs which are examined on the example of the Ukrainian Orthodox Church. Web designs are analyzed in this research with the help of the New Media Design framework (Martinec & Van Leeuwen, 2009) which is developed within systemic functional linguistics. The New Media Design framework has been improved and applied to the analysis of two major websites: the Ukrainian Orthodox Church of Canada and the Ukrainian Orthodox Church in Ukraine. The improvements implemented to the framework, namely, the substitution of diagrammatic shapes for a table and the introduction of a two-dimensional system of coordinates have been shown to increase the accuracy of analysis. The results of the analysis suggest that the Churches do not use the potential of the Web to a full extent in designing their websites which may hinder effective communication with the existing or potential audiences.

Thomas Parkhill, St. Thomas University

Initiatory rites of passage through the lens of sünnet töreni in northern Cyprus

Gone are the days when many of us scholars of religion assumed that a rite of passage like circumcision universally involved a dramatic three-part process that changed a person's social status and more. A boy could become a man! While there have been many challenges to this assumption of universality -- by Bell, Grimes, Lincoln, Walker Bynum, and Crapanzano for example -- none replicate the challenge provided by the rite I am studying, Turkish Cypriot sünnet töreni (a boyhood circumcision rite). Even Crapanzano's work focusing on another Mediterranean (Moroccan) circumcision rite is different. Sünnet töreni in northern Cyprus offers a distinctive perspective on the ubiquity of the once-cherished model of initiatory ordeal. By reviewing the literature in this area in light of data from my first-hand research, I will detail the shape of this challenge and suggest some possible implications for the study of ritual.

Florence Pasche Guignard, University of Toronto and York University

A Convergence of Agendas? Natural Parenting in a Francophone Context

Natural parenting is a cluster of representations, discourses and practices situated at the confluence of mothering and environmentalism. The historically religious roots and motivations (in a North American context) of this alternative style of parenting, also known as "natural family living", are often played down or even suppressed in its contemporary reception within secularized contexts. When they are mentioned in contemporary French media, the religious aspects of

natural parenting often are portrayed in a negative way (fanaticism, indoctrination, etc.). On the basis of material collected through cyber ethnographic fieldwork and interviews with francophone parents of Europe and Canada, this paper will critically examine the convergence and dissociations of religious and environmentalist discourses in the domain of parenting. It will also analyze uncommon conceptualizations of "purity" and "sacredness" in practical matters such as contraception, vaccine hesitancy, childbirth, and other non-normative choices about nutrition and health.

Heather Penner, University of Manitoba

A Historical Approach to Religion and Science in 19th and 20th Century Europe

My paper addresses Hans G. Kippenberg's thesis in Discovering Religious History in the Modern Age which states that religious scholarship developed in tandem with Europe's modernization. Kippenberg's analysis of religious studies in Europe focuses on how the process of modernization affected theories and conclusions made by scholars of religion during the 19th-20th centuries. My paper addresses specific scholars, such as E. B. Tylor (1832-1917), Émile Durkheim (1858-1917), and Max Webber (1864-190), who are also addressed by Kippenberg, with the purpose of paying specific attention to (i) how these scholars used past religions to understand modern society; and (ii) what contemporary factors influenced their work. Finally, (iii) using Kippenberg's claim that early scholars of religion, in fact, gave modernization itself a place in the history of religion, I will show how the history of religion still has a valuable role to play in modernity.

Ken Penner (St. Francis Xavier University)

"Qumran Hebrew Verb Form Semantics"

This paper clarifies the significance of verb form selection in the Qumran sectarian texts by determining the extent to which the semantic value of the Hebrew finite verb is temporal, aspectual, or modal in the selected corpus. Standard grammars claim Hebrew was aspect-prominent in the Biblical period, and tense-prominent in the Mishnaic period. But the semantic value of the verb forms in the intervening period, the period in which the Qumran texts were written, remains highly debatable. This study contributes to the resolution of the question of Qumran Hebrew verb form semantics by examining all the verbs from the Serakhim, Pesharim, Hodayot, MMT, and Temple Scroll, using an empirical method of statistical correlation between form and meaning.

Andrew B. Perrin (Trinity Western University) "From Lingua Franca to Lingua Sacra: The Scripturalization of Tobit in 4Qtobe"

In light of the consensus that the book of Tobit was originally penned in the Aramaic language, the fragmentary Hebrew copy 4Qtobe (4Q200) may be considered a singularly unique literary artifact of Second Temple Judaism. While there is ample evidence to suggest that a cluster of other Aramaic works known from Qumran and elsewhere were read and received as authoritative scripture by at least some Jews at this time (e.g., Dan 2-7; the booklets of 1 Enoch, and the Aramaic Levi Document), Tobit alone was recovered from the common language of the ancient Near East into the traditional Israelite mother tongue. This paper describes an early episode from Tobit's reception history by exploring how the shift in Tobit's language from Aramaic to Hebrew informs our conception of the status and function of this composition in ancient Judaism. A preliminary conclusion of the study is that the linguistic overlay given to 4Qtobe qualifies it as a literary edition in its own right.

Timothy Pettipiece, Carleton University and Paul-Hubert Poirier, Université Laval

"Titus of Bostra's Contra manichaeos: Its background and sources."

Titus of Bostra's Contra manichaeos is one of the most neglected texts in the entire corpus of anti-Manichaean literature. This joint paper, based on the newly published critical edition of Titus' treatise, will look at the context and background of the text and propose solutions to the problem of the Manichaean source(s) it refutes.

Stanley Porter (McMaster Divinity College)

"Interpersonal Dynamics: Providing a Linguistic Foundation for Perspective Criticism"

Perspective criticism has grown out of a variety of types of literary criticism, especially those that focus upon the point of view. Point of view is one of the areas that especially formalist criticism, and some types of narratology, have included in their analytical repertoire, but without developing the category much beyond discussions of authorial person (first and third) and levels of knowledge (omniscient, limited, etc.). This paper attempts to re-conceptualize perspective criticism linguistically, positioning it within a linguistic framework and theorizing as to the various realizations of such perspectival parameters. Examples from the New Testament will be used to illustrate the various linguistic realizations.

Duncan Reid (Tyndale Seminary)

"Q and the Embassies of Luke 7:1-10: A Matthean Omission or a Lukan Addition?"

The Centurion's servant is the most elaborate of only two Matthew-Luke double tradition miracle narratives assigned to Q. Despite high verbatim agreement in the speech material of Luke 7:1-10 and Matt 8:5-13, however, significant differences exist between the two accounts. Among the most striking are the two Lukan embassies in place of Matthew's direct contact between Jesus and the centurion. While various explanations essentially point to either a Lukan addition or a Matthean omission, the editors of the critical edition of Q chose to omit the embassies thus implying a Lukan addition.This paper will explore the implications of this decision and will re-examine the strengths and weaknesses of various hypotheses about the Lukan embassies in light of Matthean and Lukan redactional tendencies toward miracle tradition as detected elsewhere upon the assumption of Markan priority.

Bradley N. Rice (McGill University)

"Jesus the Gadfly: Introducing the Dialogue of the Paralytic with Christ"

The Dialogue of the Paralytic with Christ offers one of the most provocative portrayals of Jesus outside the Infancy Gospel of Thomas. Unflinching in its depiction of Jesus as a wayward troublemaker and intractable disbeliever, Dial. Paralytic was unknown to scholars of Christian apocrypha until relatively recently. In my paper I will offer an introduction to the Armenian and Georgian versions of Dial. Paralytic, which I am presently preparing for the forthcoming More Christian Apocrypha volume (ed. Tony Burke and Brent Landau). I will then explore the textual relationship that Dial. Paralytic seems to share with the Armenian Infancy Gospel in order to shed light on the obscure origins of this singular apocryphon.

Kathleen Riddell, University of Waterloo

Sacred Reverberations: Dead Celebrity Fandom

Popular music, as a medium, lacks the visual content of film and television, yet evokes powerful affect in fans, producing cognitive, psychological and neurological effects (Blood and Zatorre 2001; Corrigan 2008; Gardner 2011 [1983]). Fans identify with the message and composition, but also with those who create and market this music: musicians and their celebrity image (Cavicchi 1998; Doss 1999). My research on dead celebrity fandom examines such fan responses to popular music and celebrity. This paper, in particular, addresses theoretical and methodological approaches to religion and popular music by considering how three dead celebrity musicians—John Lennon, Jimi Hendrix and Johnny Cash—perform religious work in the lives of fans: creating community, focusing desire (cf. Chidester 2005) and narratives of identification (cf. Lofton 2011), transcendence (cf. Cowan 2010) and nostalgia. Interviews Lennon, Hendrix and Cash fans supplements analysis of how popular music and celebrity structures and transforms their lives.

Elizabeth Rigotti, Wilfrid Laurier University

Sacred Shooting: Gun Ownership as Civil Religion in the United States

Some Americans continue to advocate for gun rights despite numerous gun-related crimes. Any attempts to tighten requirements for gun purchases are met with protests. This can be understood by recognizing that for some, guns and gun rights are part of an American civil religion. Guns are sacred symbols that orient individuals in a form of American civil religion in three ways: First, they are physical symbols that advocates use to place themselves within a sacred cosmological myth. Second, by carrying and owning guns, advocates situate themselves in public space and ensure the efficacy of their voices in society, thereby re-enacting the American origin myth. Finally, advocates sometimes believe that their right to own guns is Godgiven. They often become resistant to information that undermines gun-positive narratives. The myth and the physical symbolism of guns help advocates to understand the American experience in terms of an ultimate and universal reality.

Caitlin Russell, Memorial University of Newfoundland

New Contexts: Hindu Widowhood in the Canadian Diaspora

Widowhood in Hindu traditions has been a topic of interest for decades both in popular media and academia. Within both, sati has been disproportionately discussed, and virtually all scholarly research on Hindu widows has examined widows in India. This paper focuses instead on widowhood in the Hindu Canadian diaspora. Using interviews conducted with Hindu women, widowed and non-widowed, in St. John's, Newfoundland, I examine how Hindu women in Canada view and experience widowhood. This paper discusses the roles, practices, and relationships of widows in and out of the household, how Hindu women feel others perceive Hindu widowhood, and finally, the linking of independence with widowhood. While my paper will be a discussion of Hindu widowhood without the boundaries of the Indian context, it will also speak to the need for scholarship to examine Hindu widowhood comprehensively, and to understand the full range of Hindu widows' experiences.

Jordan Ryan and Jonathan Bernier (McMaster University)

"Imagining Jesus: Applying R.G. Collingwood's Philosophy of History to the Quest for the Historical Jesus"

Current academic discussions in historical Jesus research have been frustrated by methodological disagreements and impasses. This paper proposes a historiographical approach which makes use of R.G.

Collingwood's philosophy of history re-situated within a Lonerganian critical-realist epistemological framework as an alternative to both traditional criteria and current social memory based methods. A Collingwoodian approach to history emphasizes both the constructive and critical aspects of history as well as the nature of the relationship between history and evidence. These emphases speak to the task set before students of the historical Jesus, which is to engage in historiography, to write history. Collingwood's philosophical concepts of the historical imagination, the relationship between history and evidence, scissors-and-paste, historical inference, and question and answer will be considered and brought into the current academic discussions concerning historiography and hermeneutics in historical Jesus research. Insights drawn from these Collingwoodian principles will then be applied to a historiographical test case dealing with Jesus' multiple festal pilgrimages to Jerusalem.

P.J. Sabo (University of Alberta)

"Borders and Blurred Boundaries in the Lot Story"

This paper will discuss the issue of borders and boundaries in the Lot story (focusing on Gen. 19, particularly vv.30-38). My thesis is that the story simultaneously creates borders and then blurs these boundaries. This subversive tendency is exemplified in the character of Lot, who does not fit nicely into any of the dichotomies that the text establishes. These dichotomies include: rural versus urban life, and the difference between being part of Abraham's household versus participating in Sodomite 5 culture; legitimate versus illegitimate relations, primarily revealed in the blurring of sexual and kinship boundaries; and righteousness versus wickedness, revolving around the issues of judgment and salvation.

John Screnock (University of Toronto)

"Is Rewriting Translation? Situating the Process of Rewriting within the Paradigm of Intralingual Translation"

When the process referred to as "rewriting" is considered from the perspective of Translation Studies, we find significant overlaps between rewriting and intralingual translation. Intralingual translation, or "rephrasing," is the transfer of meaning from a source text to a target text within the same language. Research in the field of Translation Studies 20 (e.g., Zethsen 2009) provides a robust model of intralingual translation and argues that intralingual translation and interlingual translation (what the term "translation" commonly refers to) are essentially the same. In this paper, I apply the concept of translation to the idea of rewriting in ancient Hebrew texts. I explore how the various aspects of rewriting fit within the concept of translation (and intralingual translation in particular). Texts like Chronicles and Jubilees, as well as manuscripts of the Hebrew Bible, contain many aspects of intralingual translation as defined by scholars in Translation Studies. There are several implications. The old, neat categories of biblical manuscript, rewritten text, and translation are not so simple and in fact overlap substantially. Translations like the Old Greek should not be marginalized, since all Hebrew texts similarly contain translation. Translation should be a category used when considering ancient texts; it is more robust than ad hoc concepts like rewriting. Finally, the concept of translation provides a different angle on the concept of authorship: ancient Hebrew texts are not ex nihilo creations; rather, their creators transfer already existing ideas into new contexts, adopting and reshaping the ideas of previous texts.

Donna Seamone, Acadia University

Theorizing Anti –Feminism and Women's Experience of the Violence of Religion in Canada

This paper emerges at the nexus of three areas of research: the ethnographic study of lived religion, the study of women in religion, and the study of religion as a social problem—specifically violence within religious traditions. In this paper I develop a social problems approach to the study of antifeminism and Canadian women's experience of the violence of religion. Violence in this context will be understood in performative terms building on Judith Butler's understanding of that action which attempts to strip away the agency of another (Butler 2004). Taking a performative approach to social phenomena I present an auto-ethnographic account of experience of the violence experienced within a tradition in the Canadian religious scene. Finally, I posit theoretical tools and an approach to facilitate naming and theorizing Canadian women's experience of anti-feminism and the violence of religion across traditions as a social problem.

David Seljak, St. Jerome's University

The Search for a Catholic Modernity: Quebec, Religion and Nationalism

Because of widely-held academic and popular beliefs about secularization and modernization, Quebec scholars, politicians, social activists, and an increasing portion of the population, interpreted the Quiet Revolution as the political modernization of Quebec. Those French Quebecers who defended the idea of a Roman Catholic political culture in Quebec were seen as representing pre-modern thinking. Since then, scholars have questioned the place of secularization in modernization theory, noting that many modernizing societies cling to their religious cultures for a variety of reasons, not least of which is resistance to what members of those societies see as neo-colonialism. Based on this critique, the paper challenges the traditional interpretation that saw all Catholic conservatives who opposed the Quiet Revolution as resisting modernization. One may disagree with their projet de société (the construction of a modern, industrial, democratic, and Catholic society), but is labeling them opponents of the political modernization of Quebec accurate? Samantha Semper, Institute for Psychoanalytic Training and Research Christian Conversion: Oedipal Submission or Melancholic Compromise? In "A Religious Experience" (1928), Freud argues that the Christian conversion of a young doctor detailed in a letter sent to him represents a submission to an imaginary protective Father in response to the experience of helplessness and the return of oedipal strivings. Building on the work of Julia Kristeva, I argue that this conversion is not simply a turn to the illusion of a stronger oedipal father, a return of oedipal conflict, but instead is marked by a repetition of the process of primary identification after a destabilizing encounter with maternal abjection. This repetition allows for a 'transfusion' of the maternal semiotic displaced into the religious field and experienced as religious faith and a certainty in the felicity of God's Word. I suggest that this process is a melancholic compromise: the abject maternal is disavowed while the nourishing maternal aspect is devoured but displaced onto the imaginary Father God.

Heather Shipley, University of Ottawa

Belief not Religion: Youth Negotiations of Religious Identity in Canada

The role of religious beliefs and practices among youth has been an increasing area of research in the last decade. Youth is generally seen as a time of exploring religious identity and beginning to make one's own decisions in relation to religious practices. Further, issues specific to youth and religion arise such as questions about whether youth have sufficient maturity to make medical decisions for religious reasons, or how religion is or is not integrated into schooling. I will provide an overview of some recent studies that have been done on youth and religion in North America, nuancing perceptions of youth religion by including data from the Religion, Gender and Sexuality among Youth in Canada project. The Canadian project demonstrates what has been learned about youth religiosity, in particular around religious identity

negotiation, translating religious teachings into values and practices and understanding what religion means to the survey respondents.

Nicholas Shrubsole, University of Waterloo and Katie Green, Trent University

"Please Resist, It May Be All There Is:" The Secularization Debate in the Punk Rock Subculture

Within the punk subculture, we find both confirmation and criticism of the religious narratives of Europe and the United States, resting at the centre of contemporary secularization debates. In Europe, close relationships between churches and states problematize the differentiation thesis, while in the United States the overwhelming religiosity of the populous challenges the doubtful periphery of secularization theory, the decline thesis. Within cultural theory, punk is widely understood as a "site of resistance" against political domination and the majority culture. With seemingly explicit connections between church and state in Europe and the continuing relevance of religion for many Americans, it should be of little surprise to see the academic debate on the truthfulness (or necessity) of secularization, appearing in the lyrics of well-known punk acts. In exploring this subject, we examine the recent Pussy Riot controversy and two of the most prolific American punk bands, Bad Religion and NOFX.

Catherine Sider Hamilton (Wycliffe College)

"'The Wife of Uriah' (Matt 1:6): Innocent Blood, David's Sin, and the Problem of Exile in Matthew's Genealogy"

Is the omission of Bathsheba's name in Matthew's genealogy significant? Current scholarly consensus finds, in the phrase "the wife of Uriah," an interest in the gentiles. Davies and Allison (cf. Carter 2002) point also, without elaboration, to "the sin of David, who had Uriah killed." This paper traces commonalities between Matthew's interest in David and the wife of Uriah, and the rabbis' interest in David and "the blood of Uriah," to argue that Matt 1:6 is key: it locates the birth of Jesus, David's son, in relation to Israel's fate and Israel's hope, raising the spectre of "innocent blood" and the problem of exile.

Peter J Smith, Political Science, Athabasca University

Religion and the Occupy Movement

All too often social science analysis ignores religion as a progressive force against what is commonly termed "neoliberal globalization" or corporate globalization. This is particularly true of the transnational Occupy Movement which made headlines in 2011 and where, once again, the presence of religion (and importantly, spirituality) has not been given serious attention by social scientists most of whom are strongly secular. This paper argues, on the other hand, that there was a significant relationship between religion, spirituality, and the Occupy Movement. I establish this relationship utilizing the following research methods: 1) Interviews – As a result of a summer fellowship on religion and social movements in 2012 awarded by Union Theological Seminary/Columbia University I was able to conduct extensive interviews with leading Christian and non-Christian religious activists engaged with the Occupy Movement in New York City. 2) Data analysis from websites including blogs, Facebook and Youtube. 3) Utilization of library sources and databases.

Paul Smith, Wycliffe College

"Anti-Asceticism, Authority, and the Apostolic Constitutions"

In the early stages of the Nicene controversy all sides of the debate attempted to court various ascetics to their cause. Ascetical men and women were imbued with authority that each side sought for their own. The non-Nicene document the Apostolic Constitutions shows one way in which a non-Nicene church dealt with an alternative authority to its own preferred model of a hierarchical church under the imperial approved non-Nicene bishops. It is not anti-ascetic but rather against what it sees as "extreme" asceticism. The Apostolic Constitutions championed a moderated asceticism which fit firmly underneath the bishop. The non-Nicene church thus gained some of the authority of ascetics while giving it the rhetorical room to condemn more Nicene leaning ascetics.

Tyler Smith (Yale University)

"Minds, Genre, and Characterization at the Samaritan Well"

Genre generates expectations about narrative texts. These expectations, inter alia, condition how readers construct and maintain representations of the minds of characters that populate narrative storyworlds. This paper will draw on insights from the interdisciplinary field of cognitive narratology to offer some preliminary reflections on genre and characterization in John 4:4-26, Jesus' encounter with the Samaritan Woman, attending especially to the consequences of genre-conditioned expectations for the representation of mental states.

Beth Stovell (St. Thomas University)

"Love One Another and Love the World: The Love Command and Jewish Ethics in the Johannine Community"

The development of the "love command" in Jesus' teaching and its implementation in the early Christian community as a social boundary marker has been the topic of much discussion. Many locate this development within the Johannine corpus, particularly in the Johannine epistles, and argue that the "love command" functions in an exclusive fashion, reinforcing group identity. Yet one may ask whether these formulations have adequately considered the social context of the perpetuation of the "love command" in the Johannine community, particularly in relation to the ethics of the Jewish mission. Using conceptual mapping theories developed by Giles Fauconnier and Mark Turner, this paper examines the conceptions of love, the Law, and boundary line formation in Jewish literature of the Second Temple period to understand the social phenomenon occurring in the early Johannine community depicted in the "love command" in Johannine literature.

W. Derek Suderman (Conrad Grebel)

"From Dialogic Tension to Social Address: Reconsidering the Rhetoric of Lament"

In God in the Dock Carleen Mandolfo argues that many lament psalms reflect "dialogic" elements where the voice of the psalmist is interrupted by a distinct, didactic one. This paper provides an alternative reading of Ps. 4, Mandolfo's paradigmatic example. Contrary to her portrayal of "dialogic tension," focusing on grammatical shifts in address within the psalm clarifies the psalmist's address to both divine and human audiences, which makes the introduction of additional voices unnecessary. Where Mandolfo describes such social address as "unusual," it proves common within and even characteristic of individual laments.

Marion Taylor (Wycliffe College)

"Classic Responses to Ruth and Orpah"

Part way into their journey to Bethlehem, Naomi demands that her daughter's-in-law go back to their respective mothers' houses. After some deliberation, Orpah kisses Naomi and goes back to her people and her gods, whereas Ruth clings to Naomi, committing herself to follow Naomi, her God and her people. In this paper, I will survey interpretations of Ruth and Orpah's responses to Naomi's demand, focusing especially on nineteenth-century women's interpretations, and I will raise the question that faces each reader of how to interpret the contrasting figures of Ruth and Orpah.

Rose Tekel, St.Francis Xavier University

Modernity and Matzo Balls: Changes in Food Practices in a Reform Jewish Community

Cooking and eating have until recently been primarily social, rather than individual, practices in western society. Various aspects of modern society, such as advances in technology and food production, changes in the family and the relationship between work and family - as well as uses of media in leisure time - have increasingly stripped food consumption of its social functions. Students in the field of religion and food have brought to our attention the significance of food for religious identity and the role it plays in maintain affiliation in religious communities. Food and rituals associated with food have been of great importance for the Jewish community throughout its history. In this paper we shall consider the path one Reform Jewish community in Cape Coral, Florida has followed as it negotiates modernity and its impact on maintaining Jewish food practices and rituals among its members.

Cameron Thomson, University of Edinburgh

The Enmity of the Different and the Ambivalence of the Same: Religion and Bullying

I explore the representation of the polis and its endangerment that is implicit in Jesus' claim that "a man's enemies shall be those of his own household" (Matt 10:36). This thesis, I argue, may be fruitfully taken as the point of departure for a particular critique of religion, one that belongs, not to "science," but to moral philosophy, broadly construed. I argue that Jesus does not advert to a novel situation, but lifts the veil on an archaic problem: the enmity of the different (the religiously differentiated "us" and "them") supervenes on the ambivalence of the same (the internecine rivalries and grudges that circulate within the body of the pious "many," who both love and hate one another). I characterize the predicament that emerges from this unveiling in terms both of the end of religion's capacity to bind and the explosion of bullying as an alternative form of community.

Daniel Timmer, University of Sudbury

Harmonious Otherness: Bifocal Optics for Border- transcending Aspirations in the Hebrew Bible

This paper unites the literary and historical analyses of religious studies with the insights of political theory in order to understand the nation-transcending utopian vision of a Hebrew Bible prophetic book. Adopting a heuristic definition of ancient Near Eastern nationhood as involving a self-defined, autonomous society with a common culture and homeland, it examines the two stages of the process that the Book of Zephaniah sees as culminating world history: the elimination of those who do not follow YHWH from Judah and from other nations, followed by the transformation of the remaining citizens of the nations and of Judah into a unified religious community that does not inhabit a common homeland. This ideal is then correlated with studies of utopian thinking in prophetic literature in the ancient world. The paper concludes with reflections on

the benefit of integrating religious and political analyses of texts and phenomena past and present.

James M. Tucker (Trinity Western University)

"Of Syntax, Scribes, and Scrolls: An Assessment of How Syntactical Variants Illustrate Textual Development"

The biblical Dead Sea Scrolls have offered significant insights for current theories of textual transmission. Scribal culture has slowly influenced, as the evidence permits, the predominate theories. However, a close examination of syntactical variation witnessed in the scrolls has yet to influence our understanding of concepts such as 'authority', 'biblical,' and 'non-Biblical.' In this paper, a case is made for the need to analyze the so-called biblical scrolls with other contemporary witnesses, using the insights offered by proto-type theories of Cognitive Linguistics. Once the semantic frame of the Masoretic Text is removed—an anachronistic measure at the least—what emerges is an enhanced methodology for accessing fortschreibung in the intricate and detailed process of scripturalization of the Hebrew Bible.

Andrius Valevicius, Université de Sherbrooke

"John Chrysostom on Wealth and Ambition"

John Chrysostom's position on wealth is generally well known. He was very often critical of the wealthy for their extravagances. Nevertheless, he also saw the utility of wealth in the creation of a just society. What, however, was the general order? It seems that wealth creation is a charisma given to the few and those that have it must watch out for their souls. Riches nourish dangerous passions within us, they fuel anger into action, they swell up the empty bubbles of ambition and they make men and women arrogant. Thus, the rich are better off when they put their wealth into general circulation (investing in the community, in today's terms) instead of hoarding it. Is Chrysostom's position on wealth original or did he borrow a lot from the classics? A recent reading of Boethius' "Consolation of Philosophy" revealed many metaphors about wealth which resemble those of Chrysostom. Did Boethius borrow from Chrysostom, or do they have a common classical source? Or maybe Boethius just drew upon his own experience, being unjustly put into prison and stripped of his wealth? Similarly, maybe John Chrysostom is also original and innovative in his understanding of wealth issues? His writing reveals a surprising psychological depth. This will be the focus of our investigation.

Cristina Vanin, St. Jerome's University

Expanding the Boundaries of Human Subjectivity: The Need for Ecological Conversion

Like many contemporary nature writers, Mark Cocker says, in Crow Country, that we share our lives with so many different species of birds and animals yet we tend to ignore them; they function as a mere backdrop to the human living that we think really matters. Such disregard of the nature world is part of the bias that contributes to ecological decline, a bias that needs to be overcome with ecological conversion. This presentation will utilize Bernard Lonergan's identification of three aspects of conversion — religious, moral and intellectual, and Robert Doran's notion of psychic conversion, to develop an explanatory account of the ecological conversion that is needed to meet the ecological crisis. It is this kind of personal and social transformation that can lead us to know fully who we are as human subjects and to be able to relate more intimately with all other-than-human subjects.

Fabrizio Vecoli, Université de Montréal

« Volonté humaine, obstacle au discernement : d'Antoine à la mystique médiévale. »

Le problème que nous entendons traiter avec cette contribution est celui du rapport entre la volonté humaine et l'acquisition du discernement dans les sources monastiques anciennes. La fortune de la doctrine des premiers moines dans les écrits médiévaux qui enseignent à distinguer la mystique authentique pose le problème méthodologique du « temps long » dans l'histoire des concepts, notamment de celui du discernement (qui est aussi une pratique). Est-il possible d'écrire une histoire du discernement?

Salima Versi, University of Alberta

Make This Your Home: Khoja Nizari Isma'ilis and Acculturation in Canada

This paper examines the impact of religion on acculturation. Using rich, qualitative data from interviews, supplemented by primary and secondary source material, it focuses on a religious community, the Khoja Nizari Isma'ilis from East Africa, who have immigrated to a Canadian setting and appear to have acculturated quite successfully here. Findings demonstrate that religion, including community structures, social resources, and guidance from their Imam, have had a profound and positive impact on the acculturation of Khoja Nizari Isma'ilis from East Africa in Canada. This case helps to fill gaps in the existing body of research and encourages us to consider the impact that religion may have as a unique category when considering acculturation.

Matthew L. Walsh (McMaster University)

"Early Jewish Angelology and Jubilees 15:31-32"

Deuteronomy 32:8-9 states that the God of Israel has assigned heavenly beings a guardian-like role over the Gentile nations, but such an arrangement has not been established with Israel, who is privileged to be ruled directly by Yahweh. Seemingly contradicting this assertion is the Second Temple Period notion that Israel, too, has a heavenly guardian in figures such as Michael. However, a small number of Early Jewish texts retain the sentiment of Deut 32:8-9, thereby revealing a degree of discomfort with Israel having a guardian other than Yahweh. One such text is Jubilees 15:31-32, though strangely, Jubilees also has a highly developed angelology, including the guardian-like "Angel of (the) Presence." In short, my paper will explore why, in theory, Jubilees upholds Deut 32:8-9, while, in practice, it seems the book does not stray far from the widespread notion that Israel had an angelic guardian figure.

Meredith Warren (University of Ottawa)

"Tastes Like Heaven: Access to Other Worlds Through Performative Consumption"

Access to other worlds is a prominent trope in religious texts from antiquity. One narrative tool which grants such access is the consumption of heavenly food. The trope of hierophagy, I propose, is a literary mechanism by which eaters gain access to divine knowledge, abilities, and locations. The paper I propose articulates the trope of hierophagy using three textual examples from across religious boundaries: the Greek myth of Persephone from the Homeric Hymn to Demeter and Ovid's Metamorphoses; the Jewish pseudepigraphal book of 4 Ezra; and the Christian martyrdom of Perpetua and Felicitas. Reading these three texts along side one another reveals not only a category of transformational eating that allows consumers to transgress boundaries to another world, but also a literary trope that transgresses supposed religious boundaries.

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Meaghan Weatherdon, University of Toronto

Walking Forward: Social and Political Mobility in the Journey of Nishiyuu
In this paper I suggest that the Journey of Nishiyuu may be best understood as a spiritual quest, as a method of cultural revitalization, and lastly as a socio-political strategy that contests the

regime of oppression that has traditionally shaped the relationship between First Nations and the government of Canada. To support this claim I draw on the findings of pilgrimage theory and ritual studies to interpret data gathered from participant observation and the Nishiyuu Walker's blogs and social media campaign. The personal, socio-political, and cultural concerns of the Nishiyuu Walkers are interwoven, interpenetrating, and deeply motivated by their spiritual beliefs and orientations. Ultimately, the act of walking is significant for the Nishiyuu Walkers because it is both a cultural practice that embodies their holistic worldview and is at the same time a performative act that defies conventional political and social boundaries.

Peter Widdicombe, McMaster University

"God, the Logos, and the Law in the Thought of Clement of Alexandria"

Most readers of Clement agree that he had a positive view of the Law, a more positive view than many in the early Christian tradition. In the one instance where he quotes Matthew 5:17, he remarks that "the design of the law is to divert us from extravagances and all forms of disorderly conduct; its object is to draw us from unrighteousness to righteousness", and he comments that "'fulfilment' does not mean that it was defective" (Stromates 3.46.1). In part, this attitude reflected Clement's fear of Marcionism, but it also was a consequence of the way in which he thought about divine transcendence and the intermediary role of the Logos. In this paper, I shall look at some of the connections that Clement makes between the doctrine of God and the Law.

G. Alistair Wier (Huron University College; emeritus)

"The Meaning of Luke 2:2"

As commonly understood, Luke 2:2 places Jesus' birth during Quirinius' governorship of Syria, which commenced in 6 C.E. A difficulty with this is that both Matthew (2:1-19) and Luke elsewhere (1:5) place the birth a decade earlier, under Herod the Great (died 4 B.C.E.). Agreeing with Winandy, I argue that egeneto means "became," and that the verse says, "During Quirinius' governorship of Syria, this became the First Census," because now there was a second census, widely known (Acts 5:37; Josephus, A.J. 18.1-3). Luke 2:2 is not inconsistent with Luke 1:5.

Ellen White (Göttingen)

"Delving into the Divine Realm of Exodus: A Literary Analysis of the Verbs and Adjectives Used of Divine Beings in the Book of Exodus"

The way in which one speaks about someone reveals what the person believes about that being. Thus exploring the vocabulary used in association with divine beings provides insight into the theology of the ancient Israelites. The book of Exodus contains both narrative and legal material and due to its historical import it provides a good platform for this literary investigation. Ultimately, the results of this study have an impact on one's understanding of YHWH versus the other divine beings, and through this makes a contribution to the ongoing debate regarding textual monotheism, monolatry, and polytheism.

Ian Douglas Wilson (University of Alberta)

"Chronicles and Utopia, Likely Bedfellows? Kingship as a Test Case"

In recent years a number of scholars have utilized concepts and theories of "utopia" to study 1-2 Chronicles and Chronistic historiography. In this line of inquiry, scholars such as Joseph Blenkinsopp, for example, have understood Chronicles to have been an "ideal counterreality" to the Judean literati's perceived sociohistorical reality in the fourth century BCE. From a heuristic standpoint, this is an interesting and perhaps fruitful approach to certain types of literature in the Bible. In this paper, using Israelite kingship as a test case, I will assess the use of utopia as a concept specifically for historical-critical studies of Chronicles and Yehudite historiography. I will argue that, although thinking with "utopia" is probably helpful for studies of prophetic literature or other types of texts, it has less import for studies of Chronistic historiography in ancient Yehud. Doubtless, Yehudite literati read Chronicles alongside the authoritative books of Samuel-Kings, and this, I submit, ultimately problematizes understandings of Chronicles as utopian historiography; the obvious (and necessary) intertextual and counterbalancing relationship between Chronicles and Samuel-Kings, especially with regard to the monarchy and kingship, precludes seeing Chronicles as a truly utopian work in its primary sociocultural context.

Jeff Wilson, Renison University College, University of Waterloo

Mindful Sex: Adapting Buddhism to New Cultural Desires

By providing benefits desired by new host societies, religions may successfully cross cultural boundaries and become adapted to new situations; both the religious traditions and the host cultures are transformed in the process. In North America, Buddhist mindfulness practice has gone from the cultural property of celibate Asian monks to the property of laypeople applying it to many non-traditional purposes, from stress relief to weight loss. One particularly intriguing innovation is mindful sex, a popular movement that repurposes Buddhist ascetic practice in the pursuit of heightened intimacy and better orgasm. This paper examines the development of mindful sex as a useful case study for the processes of border crossing, cultural adaptation, and religious re-invention. The alleged borders between the religious and the secular, renunciation and pleasure, Western and non-Western, narcissism and the liberation of society are all called into question by such practices, allowing for fresh perspectives on contemporary religion.

Bruce Worthington (Wycliffe College)

"Romans 13:1-7, with an Eye to Global Capital"

Romans 13:1-7 contains the cyclical whole of ideology—ideology's own theological justification (and its lack), a necessary appeal to violence, and our cynical submission to the ruling ideology (pay your taxes). It is the repetitive nature of this abusive cycle which conditions the "interpellated subject" towards seeing the ideological constellation as natural, and alienates its constituents from any rational position of dissent. In articulating a new ideological reading of Romans 13:1-7, this paper asks a very important question: in an age dominated by the ubiquitous universality of global capital, can we still agree with Paul's notion that "the authorities that exist have been established by God"?

Gary Yamasaki (Columbia Bible College)

"An Inside Look into 'Inside Views' as a Perspective-Critical Matter"

In theory, "inside views" (narrator incursions into a character's inner life) are recognized as having the capacity to contribute toward leading readers into adopting that character's point of view, but this recognition has not been accompanied by consideration of some preliminary matters that need to be addressed before a methodology for analyzing

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inside views can be established. This paper will address some of these matters, including the crucial issues of what qualifies as a inside view in the first place, and whether single isolated inside views are significant to perspective-critical analyses.

Brendan Youngberg (McMaster Divinity College)

"Lost in Translation: How the Old Greek Betrays the Chronicler's Craft as Seen In the Narrative of King Josiah"

The contention is often made as to the tendentious nature on the part of the Chronicler. However, the Deuteronomistic History evidences its own tendentiousness, especially in the treatment regarding King Josiah. In the narrative of King Josiah, the Old Greek text of 2 Chron 35:19 evidences a four verse plus over the Hebrew text (MT). This plus portrays affinities towards 2 Kings 23:23 -27. By utilizing a narrative critical approach, the OG text is shown to be a unique literary edition compared to both the MT of Chronicles and 2 Kings. On account of the harmonization by the translators of the OG, this study will seek to prove that the literary features of Chronicles should have negated the entrance of such a harmonization. Among the elements of the plus, my analysis will especially focus on the usage of the Shema leading up to the reign of King Josiah as well as the characterization of Manasseh within Chronicles.

Arzina Zaver, McGill University and Alim Fakirani, Religious Educator for Ismaili Tariqah and Religious Education Board

The Role of Religious Literacy in the Context of State Neutrality Canadian society has become more plural with its various ethno-cultural, linguistic and religious communities. With this increase in diversity, issues have also emerged. Using Quebec as a case study, we will begin by first looking at the reasonable accommodations debates in 2008 to the more recent proposed Charter of Quebec Values. In response to these issues, Quebec instituted a religions and culture studies program in all primary and secondary schools. We suggest that such curriculums will become necessary for all Canadian students in their course of studies. With increasing diversity not just in Canada but throughout the world, the cultivation of religious literacy skills and the ability to foster dialogue will become increasingly important. We will argue that partnerships between religious studies and education will become increasingly important we as leverage expertise from both in order to create fair, balanced and representative curriculums on the religious lives of Canadians.