

NEMAAR Conference Program April 26, 2014

Boston College School of Theology & Ministry (STM), 9 Lake St., Brighton MA 02135

Handicapped parking and access to the STM building is available from the rear (east) entrance at the ground level. **Restrooms** and **elevators** are located at the far north end of each floor. **Vending machines** are on the lower level mid-corridor.

8:15—8:55 AM Registration in the BC-STM Foyer of 9 Lake St.

9:00—10:15 AM First Concurrent Session of Papers

Room 100 (north end) 9:00—10:15

Convenor: Marianne Tierney (Boston College)

Kate Ward (Boston College)

Whiteness as Moral Risk: A Virtue Perspective

This presentation explores the effects of whiteness and white supremacist culture on the formation of virtue. While white supremacy and racism are rightly called structural sins, I contend that living as a white person in a white supremacist society such as the U.S. can also harm an individual's capacity for moral development and growth, or her ability to practice and develop virtue. I show that virtue theory helps address common objections to antiracist thinking and suggest practices to counter white supremacy's effects on virtue and vice. Key authors cited include Thomas Aquinas, James Keenan, Traci West and Bryan Massingale.

Anthony DeBonis (Yale University)

Does Being Virtuous Pay? Aristotle, Aquinas, and the Afterlife

The relationship between the virtuous life and the happy life has proven to be a conceptual and motivational dilemma in contemporary virtue theory. This paper pays particular attention to how a belief in an afterlife and the possibility of being rewarded for virtuous behavior shapes the ways in which we conceive of virtue as agent-perfecting vs. other-regarding. I

contend that the postulation of a divine or eternal reward for exemplary virtuous behavior may require us to evaluate the true “mean” of virtue, and I conclude with a discussion of how such a theory may fare consequentially.

Room 110 (just north of the Lobby) 9:00—10:15

Convenor: Donna Seamone (Acadia University, Nova Scotia)

Hajung Lee (Boston University)

Confucian Culture as a Social Determinant of Fertility in South Korea

This paper argues that patriarchal Confucianism has been one of the significant social determinants causing both skyrocketing abortion rates in the 1970s and plummeting fertility rates in the 2000s by establishing structural gender inequality. Scholars have not extensively explored the influence of Korean Confucianism on fertility issues in a comprehensive social context. I will analyze recent governmental documents, family laws, scholarly journals, and data of population census. I will explore abortion rates and fertility rates in relation to Korean Confucian culture and assert that traditional Confucian family values and governmental legal authority have majorly shaped South Korean women’s reproductive morality.

Eun-Joo Park (Boston University)

Complexity, Multiplicity, and Hybridity: A Method for Asian Feminist Practical Theology

In her groundbreaking book *Christian Theology in Practice*, Bonnie Miller-McLemore laments no one in the field of practical theology had attempted a full-fledged treatment of feminist and womanist practical theology as a new genre of scholarship (Miller-McLemore 2012). In order for practical theology to address asymmetrical relations of power and privilege, McLemore suggests, feminist practical theologians need to constantly question the relationship between academic legitimacy and accountability to our communities. This presentation will move methodologically through definitions of Asian feminist theologies, feminist pastoral theologies, and feminist practical theologies to suggest a method for Asian feminist practical theology.

Room 130 (south end) 9:00—10:15

Convenor: Dr. Jesudas Athyal (NEMAAR Vice-President)

Neil Hutton (Boston College)

The Provocative Consequences of Inculturation: Peter Phan, Robert Schreiter, and inculturation as cross-cultural dialogue

Relying on the work of Peter Phan and Robert Schreiter, this paper examines the process of inculturation as a form of cross-cultural communication. I begin with a traditional understanding of inculturation as monologue or one-sided conversation. This traditional position is then problematized using Phan's re-articulation of inculturation as "inter-culturation" and Schreiter's analysis of inculturation using semiotic theory. In both cases, the notion of inculturation as a unilateral monological event is shown to be deeply flawed. While this paper argues for the necessarily dialogical nature of inculturation, it concludes by outlining some of the potentially provocative consequences of inculturation as cross-cultural dialogue.

James Arcadi (University of Bristol)

Real presence as real predication: a linguistic move past an ecumenical impasse

This paper attempts to bring greater clarity to George Hunsinger's proposed ecumenical Eucharistic theology (elucidated in his *The Eucharist and Ecumenism*). In order to do so, I borrow resources from attempts to reconcile the apparent contradictory predications of Christ made in the traditional Creeds. This is done by appealing to an instrumental union between the two referents of Christ. Likewise, I show how an in-kind union can occur between Christ and the Eucharistic bread. As creedal Christology might serve as a basis for ecumenical engagement, so too might this Eucharistic proposal.

Room 135 (south end) 9:00—10:15

Convenor: Michael Cagney (Boston College)

Ermine Algaier (Temple University)

Rereading James's Early Radical Empiricism: historical and methodological reconsiderations of the Ingersoll lecture

In *The Will to Believe* William James announces radical empiricism as a "definite philosophical attitude." I argue that the historical and cultural context of his work in the mid to late 1890's differentiates this attitude from the mature formulations of his later technical philosophy insofar as it attends to the social and psychological dimensions of (religious) experience. Suggesting that it functions as an epistemological sensitivity to the way monistic thought affects the social dynamics of the

individual and his/her community, this paper showcases James's 1897 Ingersoll lecture and his arguments regarding human immortality as an experiment in radical empiricism.

Emily Ronald (Massachusetts College of Art & Design)

Lay Expertise and the Construction of Extraintitutional Authority

This paper addresses one means of gaining “lay expertise” through social reading of texts such as memoirs, novels, and essays. Despite their “profane” status, non-sacred texts play a role in creating and legitimating religious identity and authority. Lay experts use them to gain access to a type of religious capital that stresses the ability to give a coherent and defensible account of one's faith. Using fieldwork and interviews from church book groups, I discuss how this capital differs from other forms of religious power, contrasting it with charismatic authority, institutional legitimacy, and rational-choice benefits.

Room 035 (lower level, south end) 9:00—10:15

Convenor: Cristina Richie (Boston College)

Nicholas Friesner (Brown University)

Social Critique and Transformation in Stout and Butler

This paper argues that Jeffrey Stout and Judith Butler offer similar perspectives in their recent work on the need for a form of social critique that focuses on groups that instantiate contested interpretations of norms within a political sphere. Both use a form of immanent critique that is motivated to respond to internal conflict, while also showing surprising convergence on critique's basis, its political consequences, and its progressive potential. This paper aims to use Stout and Butler to suggest a productive construction of critique that enables ethical and social transformation in a world of moral pluralism.

Kate Mroz (Boston College)

Is There a Place for God in the Parody?: A Feminist Theological Critique of Judith Butler's Gender Performance Theory

Judith Butler's gender performance theory has made valuable contributions to feminist studies, particularly in challenging an oppressive binary model of gender that marginalizes those who do not fit neatly into societal expectations of masculinity or femininity. Butler suggests parody as a source of liberation for those who defy gender norms. From the standpoint of feminist theology, parody-as-liberation must be critiqued, as it lacks dimensions of hope and transformation, and rejects all

essentialisms. I propose Karl Rahner's distinction between the transcendental and categorical poles of knowing as an alternative resource for looking at the development of gender identity.

10:15—10:30 AM Break

10:30—11:45 AM Plenary Address in Room 100

Convenor: June-Ann Greeley (President of NEMAAR)

Donna Seamone, *Lumsden Chair in Religious Studies and Associate Professor of Comparative Religion, Acadia University, Nova Scotia*

Down to Earth: Farmers Negotiating Cultural and Natural Pluralism: Eco-ethnography of Rural Religioning

This address talk will present an ethnographically based overview of the conceptual, methodological and theoretical basis for long term project called: Eco/agri-tourism, Farmers and Pilgrims: Ritualizing New Relationships, Negotiating Cultural and Natural Pluralism. This research is a sub-project of a larger multi-national project called "Reassembling Democracy: Ritual as Cultural Resource" funded by the Research Council of Norway. The RITU project's main purpose is to assess the extent to which religious diversity characterizes religious and cultural rituals and how changes in traditional rituals can contribute to social change. Dr. Seamone is one of the eight researchers who comprise the core group in this International, multidisciplinary research project on cultural and religious rituals, led by Professor Jone Salomonsen of the University Of Oslo.

11:45 AM—1:00 PM Lunch, Business Meeting, and Grad Paper Awards in Room 100

Presiding: June-Ann Greeley, *President of NEMAAR and Associate Professor of Religious Studies at Sacred Heart University, Fairfield, CT.*

N.B. A box lunch is included for those who have registered for the NEMAAR Conference. Off campus fast food facilities are located just across the street next to the "T" stop at Lake and Commonwealth (about a 2-3 minute walk from the STM).

1:00—1:15 PM Break

1:15-2:30 PM Second Concurrent Session of Papers

Room 100 (north end) 1:15-2:30 PM

Convenor: Nicole Reibe (Boston College)

Beth Eddy (Worcester Polytechnic)

Evolutionary Motifs in the Ethics of Jane Addams

Addams borrowed various evolutionary motifs in the shaping of her relationally -based ethical vision. Individual "variants" exist within the "social organism" and the fit of the relation between these two depends much upon the social and environmental conditions of the times at hand. Particularly past its "time" is paternalism on Addams's view, given the new democratized industrial social relationships she advocates. Whether moral progress is gradual or erratic, peaceful or struggle-laden, are active questions she works out in dialogue with Dewey, James, Mead and other pragmatist thinkers of her day.

Megan Loumagne (Boston College)

Taking Her Stand beyond All Earthly Hierarchies:" Teresa of Avila, Gender Performance, and Contemplative Prayer

Cultural scripts that dictate gender performance create a state of basic anxiety in the human person that promotes the development of a "false" or "neurotic" self at the cost of actualization of the "real" self. The real self is the "the only part that can, and wants to, grow." The false self is an impediment to prayer. Gender performance can become a form of hiding one's real self from God and frustrating Christian growth. This paper focuses on Teresa of Avila as one who transcended oppressive gender imperatives and found radical authenticity in prayer and union with God.

Room 110 (just north of the Lobby) 1:15-2:30 PM

Convenor: Ann Marie B. Bahr (Independent Scholar, South Dakota State Emerita)

Laura Harrington (Boston University)

Exorcising the Mandala: the Kālacakra Tantra and the Neo-Pentecostal Response

Since the late 1990s, the mandala of the Dalai Lama's "Kalachakra for World Peace" initiation has been ritually exorcised by members of an evangelical Christian movement called Spiritual Mapping. In Mapping understanding, the Kālacakra is a vehicle by which the current Dalai Lama releases Buddhist spirits into the American landscape in order to transform America into "a universal Buddhocracy." Here, I present the Tibetan-evangelical encounter as the by-product of the simultaneous globalizations of Tibetan Buddhism and Evangelicalism with human rights discourse in late twentieth century America, and occasion to engender a thoughtful re-evaluation of long-standing Buddhist Studies analytics.

Kyung-Sung Hong (Drew University)

Cultural Negotiation in Public and Private: The Practice of Korean Shaman as Impacted by the Neo-Confucian Cultural Negation of Religious Others in the Joseon Society

This paper examines how the practice of Korean shamans was culturally negotiated in both public and private arenas under the impact of the neo-Confucian cultural negation of religious others in *Joseon* society (1392-1910 C.E.). In seeking to understand the neo-Confucian footprint of cultural character and moral ethos conveyed in contemporary shamanic ritual, my discussion focuses on two issues associated with the impact of cultural politics on the practice of shamans during the particular period of the *Joseon* regime: class strata and gendered space. This discussion also contributes to the understanding of the contextual influence upon the practice of Korean diasporic shamans within the protestant venue of Korean immigrant community in the U.S.

Room 130 (south end) 1:15-2:30 PM

Convenor: Elaine Allen Lehtreck, Ph.D., (Independent Scholar, Stamford, CT)

Andrew Massena (Boston College)

Evil, Justice, and Repentance in Rabbinic and Evangelical Interpretations of the Cain and Abel Story: An Experiment in Comparative Theology

This presentation brings together rabbinic and evangelical exegeses of the Cain and Abel pericope (Genesis 4:1-16) in a Christian comparative theological engagement. Four prominent evangelical commentators of Genesis (Victor Hamilton,

Kenneth Mathews, Bruce Waltke, and John Walton) are juxtaposed with Genesis Rabbah, a major rabbinic commentary from Late Antiquity. After tracing the general contours of each tradition's interpretations, theological comparisons are made on the perniciousness of evil, justice, and the mitigation of evil. Finally, three constructive theological suggestions are offered for evangelicals, centering on the complexities of imputation, the intricacies of (in)justice, and the role and nature of repentance.

Tim Nagy & Brosh Teucher (St. Michael's College, Vermont)

Underlying Theological Philosophies and Social Interaction Dynamics: A Study of Catholic and Protestant Congregations in New England

This study investigates the impact of Christian denomination on everyday decision-making and conflict resolution. Fourteen interviews of churchgoers from Catholic and Baptist churches in Amherst, Massachusetts, were conducted to gather information about each church and about individual approaches to decision-making and conflict resolution. The interviews reveal that when making decisions and resolving conflicts, Catholics appeal to family and fairness, while Baptists focus on faith and personal relationship with God and one another. This study concludes that this difference is due to the ecclesiology of each denomination, particularly the dissimilarities between hierarchy, community focus, and the primary role of the church.

Room 135 (south end) 1:15-2:30 PM

Convenor: Hajung Lee (Boston University)

Michelle Marvin (St. Bernard's School of Theology & Ministry)

A Study of Prayer in the Imprisonment of Dietrich Bonhoeffer

This paper contends that the pastor and theologian Dietrich Bonhoeffer experienced a change in his style of prayer during his incarceration at Tegel prison. His prayer evolved from the traditional expression of structured prayer to the creative poetry that he entrusted to his best friend, Eberhard Bethge. By comparing his earlier statements about prayer with the spiritual sentiments that he articulated during imprisonment, this study argues that Bonhoeffer's poetry truly became a mode of his prayerful expression, one that emerged through spiritual anxiety to help him endure his final acts of faith.

Stefaan De Schrijver, Katolieke Universiteit Leuven

Suicide, suicidality and the Spirit of Love: Only in-depth encounter in excessive love can move suicidal people away from suicide.

Four stories of suicidal people in Flanders demonstrate how as chaplain 'I shall be with them' in overcoming the terror in their lives. Experience in New England produced the Spiritual Transformation (ST) approach to pastoral counseling. ST relies on spiritual exercises and on the primacy of Love. Through symbolic representation, and through measurability of its effects ST became acceptable to Flanders' secularized community that only respects 'science'. Systematic praxis of ST in sectorial and territorial ministry demonstrated that in-depth encounter in excessive love embracing all activities of daily life, is a necessary mover to well-being, sufficient even for suicidal people.

Room 035 (lower level, south end) 1:15-2:30 PM

Convenor: Kate Ward (Boston College)

Carl Friesen (Yale University)

Christians Among the Vices: A Critical Reflection on Stanley Hauerwas's Authoritative Ecclesiology

This essay examines the role of authoritative communities in Stanley Hauerwas's conception of character formation. I suggest that his ecclesiology lacks an adequate account of the formative role of systemic sin within the church and he would therefore do well to (a) provide a more substantive definition of the practices which make the church a community of character formation rather than a hierarchical community of domination, and (b) acknowledge both the positive and negative effects of moral luck in order to account for both the positive and negative formation that takes place by participating in such authoritative communities.

Kate Jackson (Boston College)

Liberation Virtues

In an attempt to propel liberation theology forward, while taking a cue from the recent popularity of virtue ethics, I will develop a theory of liberation virtue ethics from the theology of Jon Sobrino, as articulated in *Christ the Liberator* and *The Principle of Mercy*. Because Sobrino does not possess virtue ethics, I will use William Spohn's definition of a virtue as the

basis of my investigation. In this paper, I will offer solidarity, mercy, and forgiveness as the foundational virtues for a liberation virtue ethic congruent with Sobrino's theology.

2:30—2:45 PM Break

2:45—4:00 PM Third Concurrent Session of Papers

Room 100 (north end) 2:45—4:00 PM

Convenor: Kate Jackson (Boston College)

Toni Alimi (Yale University)

Three Challenges for a Non-Metaphysical, Language-Based, Ethics

Sabina Lovibond interprets Wittgenstein as allowing for a moral realism – affirming that moral judgments can be truth-apt, objective, and true – while grounding moral terms in linguistic practices. This suggestion, if valid, might provide optimism for followers of Alasdair MacIntyre, who hold that virtue terms are only meaningful in the context of practices; if valid, this route would provide a practice, language, wherein we could locate virtue terms. This paper argues that language is an insufficient ground for moral realism. It cannot account for the unique nature, non-hypothetical normativity, and intrinsic value of virtue properties that virtue terms pick out.

Dan DiLeo (Boston College)

Climate Change Policy and the Virtues of Autonomy and Solidarity

This paper examines how the virtues of autonomy and solidarity can support advocacy for a U.S. national carbon tax. First, the paper reviews the pedagogical function of human law described by Aquinas and recalled by Cathleen Kaveny in *Law's Virtues*. Next, the essay outlines Kaveny's argument that U.S. law can and should foster the virtues of autonomy and solidarity. Following this, the paper demonstrates how a national carbon tax can foster autonomy and solidarity. Finally, the paper argues that lawmakers can help Americans to embrace a national carbon tax by communicating law's pedagogical function with reference to autonomy and solidarity.

Room 110 (just north of the Lobby) 2:45—4:00 PM

Convenor: Emily Ronald (Massachusetts College of Art & Design)

David Savalani (Independent Scholar)

The Text in Exile

This paper attempts to show that the notion of the *sabad* or the word evolves from Guru Nanak to later gurus such as Arjan & Gobind Singh. When Arjan begins the task of compiling the *Granth* or the Sikh sacred text, challenges arise including textual interpretation, editing & selective memory. How does the text assume a sacred dimension against this background? It will be seen that the text is being competed over by hegemonic elements within the textual community, the various caste affiliations & also the broad range of the Sikh diaspora within the diverse *panth* or community.

Walter Kaelber (Wagner College)

Social Location and the Quest for Salvation: Reconsidering the Principal Upanishads

The principal Upanishads have long been subject to blatant misunderstanding. Given the privileged position held by these texts in Hindu thought, pundits and scholars have long sought to justify their own particular interpretations of Hindu practice through less than objective analysis. I propose to challenge the commonly held position that "renunciation" of family obligations, social involvement, and ritual activity served as a necessary or highly desirable precondition for the attainment of a mystical knowledge that yielded final liberation from transmigration and suffering.

Room 130 (south end) 2:45—4:00 PM

Convenor: Kate Mroz (Boston College)

Khalil Andani (Harvard University)

Monorealism: The Theology of Sir Sultan Muhammad Shah Aga Khan III

Sir Sultan Muhammad Shah Aga Khan III (1878-1957) is well known for his spiritual leadership as the hereditary Imam of the Nizari Isma'ili Muslims, and his role as an international Muslim leader and statesman. This paper sheds light upon the Aga

Khan's publicly articulated theological views – which have thus far received little scholarly attention. The paper seeks to demonstrate how the Aga Khan's theological positions constitute a fusion of the Sufi doctrine of *wahdat al-wujud* (unity of being) and medieval Isma'ili Neoplatonic doctrines – positions which he employs in response to certain ideas prevalent in his lifetime such as dualistic monotheism, pantheism and deism.

Alan Verskin (University of Rhode Island)

A Cyclical Trend in Qur'anic Interpretation: Reimagining Hijra in the Islamic West

The Qur'an mandates migration (*hijra*) for believers whose societies compel them to commit wrongdoing. *Hijra* was a useful concept for minority communities with limited power because it gave them religious justification for abandoning their rulers. When the early Muslim community was weak, *hijra* was embraced, however, once Muslims became the ruling establishment, its disadvantages became apparent and it largely ceased to be employed by the religious majority. This was not, however, the end of *hijra*. The concept was invoked in later periods and I show how, in the Islamic West, these invocations were closely tied to cycles of political power.

Room 135 (south end) 2:45—4:00 PM

Convenor: Michael Cagney (Boston College)

Connor Wood (Boston University)

Why We're Anxious: Cosmopolitanism and The Ritual Landscape of Value

This paper explores the role of culture-bound ritual in condensing information and assigning gradations of value to sets of social data. I argue that “raw” propositional information, especially social information, is too complex to be interpretable in terms of its value or relevance to human actors. Ritual allows us to condense the overwhelming flow of information from the social world, “tag” some of it as relevant, and de-prioritize the rest. Ritual is thus a fundamental tool for collectively forging a shared landscape of value. Secular cosmopolitan culture, which spurns ritual in favor of what Adam Seligman and Rob Weller call “sincere” social forms, massively increases the volume of data with which its inhabitants must individually grapple. The sheer number of fine-grained decision points lacking clear, actionable shortcut instructions that face members of non-ritual cultures each day contribute significantly to the phenomenon of cosmopolitan anxiousness.

Ann Marie B. Bahr (Independent Scholar, South Dakota State Emerita)

Understanding Animal Sacrifice: beyond “primitive thought” and “outlet for violence”

Academic writing on religious sacrifice relies on anthropological and sociological theories that associate it with a “primitive” stage of human development, with magic, with illogical thinking, or which see it as an outlet for psychological and/or social violence. A new basis is needed for public discussion of the practice, one which does not assume the irrationality or the violent nature of practitioners. Using resources found in agrarianism, in Lakota Studies, and in Biblical Studies, a new model is proposed. It portrays practitioners as cognizant of the sacredness of life, positively related to the animals, and enmeshed in a non-commercial philosophy of food.

Room 035 (lower level, south end) 2:45—4:00 PM

Convenor: Megan Loumagne (Boston College)

J. Blake Huggins (Boston University)

The Swerve of Being: Touch, Caress, and the Time of the Flesh

What is the time of the flesh? What sort of temporality is engendered in touch and how might it lend itself to a non-teleological theorization of the eschatological? Using Emmanuel Levinas’s phenomenology of eros as a starting point, this paper examines the temporal implications of touch in twentieth century phenomenology. While Levinas’s notion of intentionality proves useful in destabilizing the transcendental ego, it is argued that a more deconstructive approach adequately traces the religious and intersubjective effects of touch. Finally, it suggests that such insights may, perhaps, provide the basis for a carnal eschatology decoupled from determinant finality.

Erinn Staley (Wellesley)

Beyond the Fiction of Autonomy: Agency and Feminist Dependency Theory

This paper brings feminist dependency theory into conversation with feminist theological reflections on what it is to be human in light of intellectual disability. Acknowledging the ubiquity of human dependence marks an important departure of some feminist theories from views of human life that prize autonomy. This creates the possibility for a theological account of human being that

meaningfully includes intellectually disabled people, making space for even profoundly disabled people to be agents of help to others.

4:00—4:15 PM Break

4:15—5:30 PM Fourth & Final Concurrent Session of Papers

Room 100 (north end) 4:15—5:30 PM

Convenor: Mary Jo Iozzio (Boston College)

Cristina Richie (Boston College)

A Feminist Critique of the Medicalization of Women's Infertility

When the diversity of physical functioning is seen as pathological and technological solutions proffered as *the* way in which to escape “the human condition,” medicalization has occurred. Unquestioned use of assisted reproductive technologies [ARTs] feed into the idea that “medicine” is the only way to solve society’s gender problems that equate womanhood with biological motherhood. This paper will therefore address the medicalization of women’s infertility using a feminist theological methodology because 1) some types of infertility can be prevented and therefore medicalization can be avoided and 2) the gendered nature of the discussions around infertility and ARTs enforce patriarchal ideals.

Douglas Green (Independent Scholar) **WITHDREW**

Brothers Discourse on Bioethics and Human Enhancement

The timeless human aspiration to be more beautiful, intelligent, healthy, athletic or young has given rise in our time to new technological advancements in human enhancement. I propose to explore the Islamic and Christian ethical methodology in approaching human enhancement by discussing the similarities and differences each tradition shares regarding human enhancement; critically reflect on how transhumanism challenges these religions to redevelop their own theologies and concepts of human transformation and transcendence; and in the last section, I will consider representative themes in human enhancement and our religions’ response to those advancements in order to discern the traditions’ contributions.

Room 110 (just north of the Lobby) 4:15—5:30 PM

Convenor: James T. Bretzke, S.J. (Boston College)

Ronald R. Bernier (Wentworth Institute of Technology)

Vision, Voice and Culture: Women of Islam at the Museum of Fine Arts

Recent scholarly intervention in the debate about gender in Muslim society has gone some way in challenging Western assumptions about the inequalities of men and women in Muslim-majority societies, and in particular the “subjugation” of women as sanctioned, we are told, by its central text, the Qur’an. One such intervention, and the focus of this paper, is *She Who Tells a Story: Women Photographers from Iran and the Arab World*, an exhibition of the work of twelve prominent photographers recently on view at the Museum of Fine Arts in Boston, which, in multiple ways, sought to deconstruct lingering misperceptions about gender through confronting, rather than minimizing, the tensions between tradition and modernity.

Pamela Berger (Boston College)

The Dome of the Rock as Image of the Ancient Jewish Temple

Visual evidence confirms that though today the Dome of the Rock is at times a site of contention between Jews and Muslims, this was not always the case. In fact, the opposite is true. In many works of Jewish art, the domed polygonal Muslim shrine stands for the ancient Jewish Temple, and often that “Temple” has a crescent on top. That the Muslim shrine could have a positive connotation in Jewish works of art would be confounding to many Jews today. The iconography explored in this lecture reflects a forgotten thread in the history of relations between Jews and Muslims.

Room 130 (south end) 4:15—5:30 PM

Convenor: Dan DiLeo (Boston College)

Michael Cagney (Boston College)

The Shape of a Catholic Ecological Ethic

This presentation will address the question: what is the shape of a specifically Catholic ecological ethic? I will argue that a Catholic ecological ethic is one that follows the “both/and” tradition of Catholic thought and seeks to balance the ecojustice and environmental justice strategies. A Catholic ecological ethic attempts this project by integrating the insights of magisterial teaching on the environment and the scholarship of contemporary Catholic theologians involved in addressing our ecological dilemmas.

Michael VanZandt Collins (Boston College)

Corrupting the Land: The Case for Reading Surat al-Fajr Ecologically

Commentators have long understood Surat al-Fajr and its apocalyptic subject with respect to the idolatry of the people of ‘Ad. This essay, however, outlines the chapter’s aural dimensions as demonstrated in the practice of *tajwīd* (recitation), which would be most relevant for the original Arabian audience, to whom the event of Iram’s destruction was a known event. From this position, a proposal is submitted not only for Qur’anic hermeneutics but is also relevant for ecology and religion.

Room 135 (south end) 4:15—5:30 PM

Convenor: J. Blake Huggins (Boston University)

Nicole Reibe (Boston College)

*A Challenge to Achard of St. Victor’s association with Peter Lombard’s **Homo Assumptus** opinion*

Peter Lombard categorized the three Christological positions circulating in the mid-twelfth century in his Sentences. His presentation of the “*homo assumptus*” opinion (the first opinion) is often attributed to the Victorine masters such as William of Champeaux, Hugh of St. Victor and Achard of St. Victor due to their use of assumption language. This paper challenges Achard’s association with the first position through an examination of his homiletical images. I will argue that when one examines the multiple Christological images found in Achard’s sermons, images drawn from architecture, optics, and hospitality Achard actually espoused a Christology closer to the Lombard’s subsistence theory (second opinion).

Nathaniel Maddox (Princeton) **WITHDREW**

Covenanting with the Non-Existing God: Risking Annihilation with Jacob Taubes and Marguerite Porete

This paper offers a reading of Marguerite Porete's *The Mirror of Simple Souls* with reference to Jacob Taubes' *Occidental Eschatology*. Drawing on Taubes' history and thematics for eschatological spirituality, I read Porete's *Mirror* as a negative political theology. I demonstrate that, in *The Mirror*, the coincidence of the Soul's annihilation in Divine Love with the rejection of Virtues' sovereignty and the refusal of Reason's mediation of Love is not a flight from the world. Rather, the Soul's refusal of Reason and the Virtues claims to mediatorial authority is a risky vocation. The Soul, called into the world, risks annihilation in refusing to accept the identification of Divine Love's sovereignty with any given thing—with any existing sovereignty.

Room 035 (lower level, south end) 4:15—5:30 PM

Convenor: Connor Wood

Roger S. Gottlieb (Worcester Polytechnic Institute)

Menage a trois? The Interplay of religion, spirituality, and environmental ethics

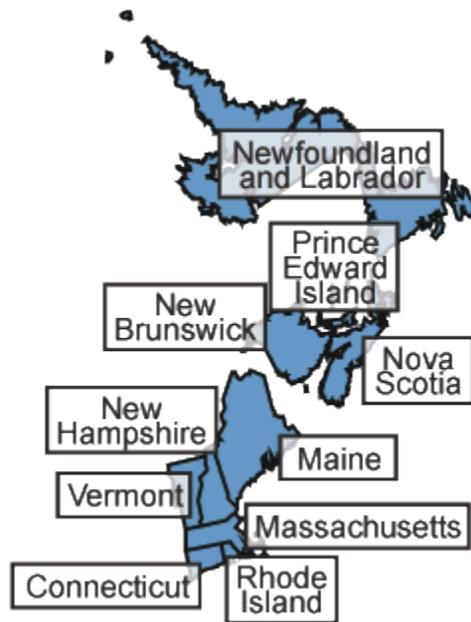
Conventionally, secular philosophical ethics and religion, not to mention spirituality, are considered to be separate intellectual domains. Fundamental principles and styles of argument (or lack of argument) divide these forms of inquiry, reflection, and identity. This essay will argue that in the area of environmental ethics and politics this distinction is misconceived, and that as a matter of historical fact and conceptual utility an interplay, at times even a fusion leading to a new conceptual category, of these different traditions and personal postures is and has been of great benefit.

Stephanie Rumpza (Boston College)

Analogy as Cosmic Desire

The analogy of being rests on the likeness of creation to God, but it is not enough to extend this likeness only to the objects we consider. Rather, analogy depends on the fact that our very act of knowing is itself a creaturely imitation of God. This paper will explore what likeness to God means from a Neoplatonist lens: the dynamic striving of desire. With the proper understanding of desire, we can see this imitation structure in every component of knowledge and conclude that it is a philosophical, not simply mystical, claim that to know God is to love God.

5:30 PM Reception in the Foyer



NEMAAR: New England & Maritimes Region of the American Academy of Religion

It takes at least a village to organize and run a conference, and NEMAAR especially would like to acknowledge and thank the following individuals and institutions:

Boston College for providing the meeting space and luncheon catering, and especially to Piers Dooley of BC Events; and Boston College School of Theology & Ministry for providing so much infra-structure to the Conference

Sr. Diane Dube, Ms. Maura Colleary and her staff of graduate assistants, especially Bridget Kelly and Sean McLaughlin for their invaluable help in taking care of so many practical details connected with the Conference

The national office of the AAR and its support staff, especially Deborah Minor, Susan Snider, Sarah Levine, and Elizabeth Hardcastle

All of the paper presenters and session convenors

The Executive Board of NEMAAR, especially June-Ann Greeley (President), Jesudas Athyal (Vice President), Cristina Richie (Student Director), Donna Seamone (plenary speaker) and Jim Bretzke (Past-President and Regional Coordinator

And everyone who has attended this conference!