NEMAAR  Conference Program Saturday April 2, 2016

Last Update: March 24, 2016

The New England Maritimes Region of the American Academy of Religion (NEMAAR) is holding its annual convention on Saturday April 2, 2016 at the Boston College School of Theology & Ministry in Simboli Hall on the Brighton Campus of Boston College (physical address: 9 Lake Street, Boston, MA 02135. The plenary address will be given by Dr. Kwok Pui-lan of Episcopal Divinity School and there will be roughly 40 other academic presentations plus the annual business meeting of NEMAAR. The Registration fee covers the Conference, lunch, and some snacks (see Conference Online Registration below for info).

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

Conference Online Registration: Is open to all people, including non-AAR members. However, since we need to get a reasonable head count to the food service department well in advance of the Conference day please register and pay for the Conference by * going to the registration web-site via Eventbrite: http://www.eventbrite.com/e/2016-nemaar-conference-boston-college-school-of-theology-ministry-tickets-20927104533

Conference Onsite Registration will be held in the foyer of the Boston College School of Theology & Ministry. Walk-in, “day of” registrations will be accepted, though if at all possible please register before-hand online.

Ample parking is available both in front of and behind the BC School of Theology & Ministry (entrance is very first driveway to the right off of Lake Street and Commonwealth Avenue). For more information go to http://www.bc.edu/content/bc/schools/stm/contact.html or just www.bc.edu/stm. Handicapped parking and access to the STM building is available from the rear (east) entrance at the ground level.

Public transportation: take the “B”—“Boston College” Green Line to the final stop and the STM is about 300 yards south of that stop. Go up the hill/driveway to the 2nd building which has a white “lantern” (aka “steeple”) and is clearly visible from the northeast intersection of Commonwealth Ave. and Lake St. For more public travel information see http://mbta.com/schedules_and_maps/subway/

Room Information: Rooms 100, 110, 130, and 135 are on the First Floor, the Large Conference Rooms are on the south-east corner end of the 2nd Floor (243) and 3rd floor (332). Restrooms and elevators are on the north end of each floor. Handicapped access is on the ground/garden level on the back (east) side of the building.

Conference Schedule
8:15—8:55 AM Registration & Packet pick-up for those pre-registered available in STM Foyer at 9 Lake Street on the Brighton Campus of Boston College

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

STM 100 9:00—10:15 AM COMMANDING HEIGHTS: Whiteness and Catholic Higher Education

Panel With Kimberly Humphrey (kimberly.humphrey@bc.edu), Susan Reynolds, (bigelows@bc.edu), and Annie Selak (selak@bc.edu) All doctoral students at Boston College.

Drawing on the work of Willie James Jennings and J. Kameron Carter, this panel examines structures of whiteness in Catholic higher education from three entry points: the institutional legacy of whiteness, student activism, and white allyship and pedagogy. It explores the consequences of this whiteness, from the perpetuation of structural injustice to pedagogical impoverishment. Yet, panelists argue, Catholic colleges and universities also possess theological, historical, and institutional resources that offer opportunities for addressing issues of white supremacy and racial justice on their campuses.

STM 110 9:00—10:15 AM THEOLOGY & ART, Session 1

Convenor: Francisca Ireland-Verwoerd (Boston University)

Jacquelyn Liberty, (Boston College, libertyj@bc.edu) Novels as an Anonymously Christian Art Form

One of Karl Rahner's initial hopes for his idea of anonymous Christianity was that it should prevent panic among Christians who feel threatened by a diaspora situation in the church. Anonymous Christianity is nearly invisible; therefore, one must look to activities rather than people to derive the comfort from this idea. Engagement with literature is one such activity. Virginia Woolf's Mrs. Dalloway is an exemplary piece of anonymously Christian literature.

Christopher Rios, (Southern Methodist University, crios@smu.edu) The Musical Icon and the Catholic Liturgy: Towards a Theological Aesthetics of Saturated Phenomena

Saturated musical phenomena in Jean-Luc Marion’s phenomenology of givenness and saturated phenomena are, unlike paintings, at the first iconic, their “gaze” arising from music’s self-deconstructing “musical meaning” that opens the distance of an infinite hermeneutic. In the liturgy, music reveals the distance of the Eucharistic hermeneutic and the distance of praise through which the faithful receive their name. Marion’s phenomenology will sound a call for musical creativity that pushes bounds while remaining faithful to tradition.

STM 130 9:00—10:15 AM CHRISTIAN COMPARATIVE THEOLOGY WITH ISLAM: Past and Present
**Convenor: Michael VandZant** (Boston College)

**Najib George Awad,** (Hartford Seminary, CT, najebawad72@gmail.com) *Interreligiosity as a Realist Learning Engagement: Theodore Abū Qurrah,ʼAlī b. Rabbān at-Ţabarī, Two Comparative Theologians from Early Islam*

This essay aims at contributing to the attempt at filling-in the gap of doing comparative theology in relation to Islam. It compares the Muslim, ʿAlī b. Rabbān at-Ţabarī’s text *fī ad-Dīn wal-Dawlah* (On Religion and State) with the Christian, Theodore Abū Qurrah’s text, *Maymar fī Wjūd al-Khâliq wad-Dīn al-Qawym* (Maymar on the Existence of the Creator and the Right Religion). It observes their similarities and differences with regard to the following: the method of verification each follows; the criterion of credibility each acknowledges; and the *telos* of verification they aim to reach. Toward the end of the comparison, the essay asks what kind of ‘comparative theology’ these two scholars present in their legacies.

**Hans Abdiel Harmakaputra,** (Boston College, harmakap@bc.edu) *Jesus Christ and the Qur’ān as the Word of God among Us: An Analysis of Daniel Madigan’s Comparative Theology*

Daniel Madigan points to the category mistake of drawing parallels between the role of Jesus in Christianity with Muhammad in Islam, and between the Gospel and the *Qur’ān*. The real parallel, according to him, is between Jesus and the *Qur’ān* since both of them are deemed to be the Word of God by their respective tradition. Incarnation is comparative point because the Word of God dwells among humans in both traditions in different ways.

**STM 135 9:00—10:15 AM SOCIAL ETHICS SESSION I: Justice and Human Rights**

**Convenor: Kate Jackson-Meyer** (Boston College)

**James P. O’Sullivan** (Boston College, jamesp526@gmail.com) *Laudato Si as Part of Catholic Social Doctrine on Human Rights and Human Development*

This paper reveals continuities between Pope Francis’ encyclical, *Laudato Si*, and the tradition of papal teaching on economic development, the need for shared prosperity, and the need for structural change at the national and global level toward greater realization of human rights and human development. But it also discusses the way in which the encyclical more clearly calls into question the role of economic growth and industrialization.

**Michael A. Wahl,** (Boston College, wahlm@bc.edu) *Beyond the Inherent Rights/Right Order Dichotomy: Maritain and Wolterstorff on the Foundations of Justice*
This paper challenges Nicholas Wolterstorff’s dichotomy between inherent rights theories and right order theories of justice by examining the thought of Jacques Maritain, whose account of justice both affirms the centrality of human rights and maintains that subjective rights are intimately related to the natural law. The paper argues that Maritain’s account is not only coherent but also alleviates important tensions in Wolterstorff’s work.

STM 242 2nd Floor Large Conference Room 9:00—10:15 AM

RELIGION, THEOLOGY, AND LEARNING

Convenor: Benjamin LaBadie (Boston College)

Kate Soules (Boston College, kate.soules@bc.edu) “I Probably Wouldn’t Know the Answer”: Understanding Pre-Services Teachers’ Perspectives on Religion in the Public School Classroom

This paper presents the findings of a mixed methods research study seeking to better understand preservice teachers’ perspectives on teaching about religion in US public schools. As scholars call for improved education about religion, it is important to identify how teachers are prepared, or not prepared, to address religion in the curriculum and in other school contexts. The study also highlights teachers’ views on the role of religion in the curriculum.

Edward D. Dunar, (Fordham University, edunar@fordham.edu) God Grows Up: Considering the Incarnation in Light of Child Development

This paper proposes an engagement with child development theory to explore the Christian assertion that Jesus Christ was both fully divine and fully human without being subject to sin. I consider Erik Erikson's theory of child development in light of the Christological thought of Karl Rahner and Elizabeth Johnson. I argue that the possibility that Jesus experienced processes of child development calls attention to the need to nuance traditional understandings of sin as broken relationship.

STM 332 3rd Floor Large Conference Room 9:00—10:15 AM SYSTEMATIC THEOLOGY Session 1

Convenor: Christopher Welch (Boston College)

Cynthia Cameron, (Boston College, cynthia.cameron@bc.edu) Age and the Image of God: Towards a Theological Anthropology That Takes Age Seriously

Theologians tend to hold the experiences of adults as sufficient for describing the human experience, ignoring how human experience varies over the lifespan. However, the theological affirmation that all are created in the image of God – that no one images God deficiently or partially – provides a way to affirm that all people across the lifespan are fully human. One does not “grow into” imagining God, nor does any age image God better than another.
Naming God through Scripture and Metaphysics: Aquinas and the Mutual Necessity of these Sources

Metaphysics and Scripture are often construed as competing theological sources. This paper analyzes Thomas Aquinas’ understanding of the nature of Scripture and reason and the role they play in *sacra doctrina*. It will demonstrate that, for Aquinas, these sources are not at odds with another, but instead complement one another’s claims.

10:15—10:30 AM Break Coffee, etc. available in First Floor Hallway

10:30—11:45 AM PLENARY ADDRESS in *STM 100*

Professor Kwok Pui-lan, (Episcopal Divinity School) “Post-Colonial Understandings of Christianity”

Since its introduction to the study of Christianity in the 1990s, postcolonial studies have challenged the assumptions and methodologies in biblical studies, theology, and more recently practical theology. Postcolonial theory has raised our consciousness in the politics and rhetoric of empire in the Bible and theological tradition, in Eurocentrism and colonialist assumptions, in hidden and submerged voices, and in the plurality and diversity within Christian traditions. This lecture will review the significant developments and discuss the wider implications for the study of religion.

Kwok Pui Lan is the William F. Cole Professor of Christian Theology and Spirituality at the Episcopal Divinity School in Cambridge, MA, and the 2011 President of the American Academy of Religion. An internationally known theologian, she received her doctorate from Harvard University. Dr. Kwok’s publications include *Postcolonial Imagination and Feminist Theology; Globalization, Gender, Peacebuilding*; and *Discovering the Bible in the Non-Biblical World*. She is the coeditor of *Empire and the Christian Tradition: New Readings of Classical Theologians*, and *Teaching Global Theologies: Power and Praxis*. Dr. Kwok is also the editor of a major reference work *Women and Christianity* in 4 volumes.

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

Professor Ronald Bernier, NEMAAR President, presiding,

*N.B.* A lunch is provided for those who have pre-registered and paid for the NEMAAR Conference. Off campus fast food facilities are located nearby on the north side of Commonwealth Avenue just west of Lake St.
1:00—1:15 PM Break

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

STM 100 1:15—2:30 PM BEST PRACTICES AND NAVIGATING DO'S & DON'TS OF ACADEMIC JOB APPLICATIONS AND EMPLOYMENT SEARCHES

Panel with James Bretzke, Cristina Richie, Kate Ward, James O'Sullivan, et al.

This session will include both professors and students in a discussion of a “best practices” approach to applying for academic positions, preparing a candidate dossier, conducting a briefer interview (such as at the AAR/SBL) as well as doing an on-campus interview, and follow up. The professors involved have extensive experience on search committees and departmental administration. The students involved are finishing (or have recently finished) their terminal degrees and are seeking (or have recently secured) academic employment. All those in attendance are encouraged to raise their own questions, share their own experiences, and suggest strategies that may be helpful to others.

STM 110 1:15—2:30 PM

THEOLOGY & ART SESSION II

Convenor: Ronald Bernier (NEMAAR President, Wentworth Institute of Technology)

Sheila Winborne, (Northeastern University) Theological Expression in Fine Art Photography at the Turn of the 20th Century: A Case Study of F. Holland Day’s Representations of Persons of African Descent

New light will be shed on the photographer F. Holland Day’s (1864-1933) artistic process approach in relation to issues of spirituality and social responsibility, while uncovering the theological significance of his representations of persons of African descent in relation to his religious subject series. I argue that in his triptych Armageddon, Day intended the central panel to be an “authentic” representation of the “King of Kings” in the Black Magus tradition in Western art.

Connor Steele, (University of Ottawa, Cstee005@uottawa.ca) Sanctifying Sodomy? Queering the Disavowed Theology of Disease in Angels in America

This paper explores common archetypes of gay identity in relation to the sin-sanctity continuum in Tony Kushner’s Angels in America, arguing that an important part of Kushner’s post modern aesthetics is how he engages with these tropes to subvert condemnations of HIV/AIDS. Yet such engagements notwithstanding, he still writes in an implicitly theological mode. This theological mode contravenes his explicitly Brechtian mode of socialist realism combined with elements of the queer fantastic.
STM 130 1:15—2:30 PM  QUEER INTERVENTIONS

Convenor: Michael Wahl (Boston College)

Gabrie’l Atchison, (Yale Divinity School, Atchison71@gmail.com)  Queer Hush Harbors: African American LGBT Christians, Homophobia and the Black Church

Enslaved Africans created “hush harbors” – secret gatherings in the woods where they would practice religion free from the oppressive gaze of the slave master. This paper argues that contemporary African American LGBT Christians have been forced to create “hush harbors” within the club scene and other alternative spaces due to the rejection and intolerance of the Black Church. Has patriarchy transformed the Black Church into an institution which causes the oppression of African American people?

Craig Ford, (Boston College, craig.ford@bc.edu)  After the Synod; After Obergefell: A Queer Catholic Theological View of the Family

In this paper, I argue that a queer Catholic theological view of the family in the wake of the official arrival at a national level of same-sex marriage and in the wake of a church that is seeking to confront the pastoral needs of Catholic families that are looking less like the heterosexual nuclear family is to affirm all family formations that promote the flourishing of all individuals within them.

STM 135 1:15—2:30 PM  SOCIAL ETHICS SESSION II

Convenor: Peter Fay (Boston College)

Elaine Lechtreck (Independent scholar, elscholar@yahoo.com), Southern White Clergy Confront Racism in the Segregated South

During the time of apartheid in the South, some southern white clergy attempted to change the hearts of segregationists. They were accused of being communists, liberals, atheists, and were called “n_____ lovers.” Some were jailed and one was brutally beaten, Many lost their pulpits, but they courageously witnessed to the Christian messages of love, brotherhood, and nonviolent passive resistance. My paper will present brief summaries of civil rights action by clergy from many different denominations.

Brandon Colas, (United States Military Academy [West Point] brandon.colas@usma.edu)  Jihadi Hermeneutics and Fundamentalist Communications: Understanding the Contradictory Roles of the ISIS Issued English Magazine Dabiq

Dabiq is the main English-language magazine published monthly by ISIS. Ironically, ISIS regularly reveals organizational weaknesses in Dabiq because they write in the wider context of fundamentalist hermeneutics. Assumptions of unitary texts with fixed meanings make it difficult for ISIS writers to accept multiple audiences and multiple understandings of a single text, and the
limits of these hermeneutics mean that ISIS faithfully provides the West with suggestions that may undermine their organization.

**STM 242 2nd Floor Large Conference Room 1:15—2:30 PM**

**CULTURE, ENVIRONMENT & SPIRITUALITY: Then & Now**

**Convenor: Linda Johnson** (University of Michigan—Flint)

**Julia Johnson**, (Yale Divinity School, julia.johnson@yale.edu) *The American Golden Calf: The Value of Veal*

To supply the high consumer demand, veal producers have eliminated inherent components to normal calf maturation. The cruelty to calves raises ethical issues regarding the responsibility toward God’s creation. Scripture may prove fruitful in addressing these concerns. I seek to explore contemporary practices in the production of veal, then turn to scriptural precedent regarding the treatment of calves to create a dialogue between scholars, ethicists, and veal producers to engage in ethical farming practices.

**Michael Pittman**, (Albany College of Pharmacy and Health Sciences, michael.pittman@acphs.edu) *Influences in Contemporary Spirituality: The Cultural, Religious, and Spiritual Roots of G.I. Gurdjieff in the Caucasus and Anatolia*

G.I. Gurdjieff (1877?-1949) was born in Gyumri, Armenia and was raised in the Caucasus and Eastern Asia Minor. Based on travel and interviews in the region, the aim of this presentation is to provide a renewed assessment of Gurdjieff’s early explorations in the context of Orthodox Christianity and Sufism and to understand how the religious and spiritual influence of, what Gurdjieff calls, “conscious labor and intentional suffering” remain relevant in understanding contemporary religion and spirituality.

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**STM 332 3rd Floor Large Conference Room 1:15—2:30 PM SPIRITUALITY**

**Convenor: Khalil Andani** (Harvard)

**Robert Landau Ames** (Harvard, rla892@mail.harvard.edu) *The Technology of the Happiness: the Body and Spiritual Exercises in Ghazâli’s *Kīmīyā-yi Saʿādat*

This paper reads Abû Hâmid Muhammad al-Ghazâli’s *Alchemy of Happiness* in light of Foucault’s “technologies of the self.” It proposes that using Foucault’s later works (much of which studied ancient philosophy) to attend to the role of the body and bodily discipline in *the Alchemy of Happiness* will help sidestep the persistent dispute over Ghazâli’s relationship to philosophy by locating the body at the center of the ethics that ultimately ground both philosophical and theological epistemologies.
Elizabeth Krajewski, (Colby-Sawyer College, ekrajewski@colby-sawyer.edu) Hagiography and Hermeneutic: New Approaches to three seventh-century Lives of Saints

Early examples of saints’ Lives from Northern Europe show signs of biblical influence at the level of language, structure, and motif. This paper will present a fresh methodology for examining these texts as religious narratives, utilizing Paul Ricoeur’s late 20th century hermeneutic approach to biblical texts. The goal is to employ historical context and structural analysis to theorize a meaningful encounter between text and reader, resulting in the opening of the readers’ “horizon of meaning.”

2:30—2:45 PM Break

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

[NEMAAR Executive Board Meeting in STM 300]

STM 100 2:45—4:00 PM PANEL: THE MODERN ISMAILI IMAMAT: Religio-Political Thought and Ritual Authority of the Aga Khans

Convenor: Robert Landau Ames (Harvard)

Khalil Andani (Harvard, Khalil_Andani@mail.harvard.edu) et al. The Ritualization of Walayah: The Authority of the Living Imam in Contemporary Ismailism

This paper focuses on the religious authority of His Highness Prince Karim al-Husayni Aga Khan IV, present hereditary Imam of the Shia Ismaili Muslims. It argues that contemporary Ismaili practices ritualize the authority of the Ismaili Imam, known as walayah. Specific ritual practices portray the Ismaili Imam as a medium for God’s blessings, the spiritual parent of his disciples, and the bearer of a primordial spiritual reality called the Light (nur) of the Imamat.

Faraz Alidina (Harvard Divinity School, faraz_alidina@mail.harvard.edu) Between Modernism and Mysticism: The Religio-Political Thought of Sir Sultan Muhammad Shah

This paper seeks to contribute to the broader literature on Muslim modernism in the Indian subcontinent through an investigation of the religio-political thought of Sir Sultan Muhammad Shah, Aga Khan III (d. 1957). Specifically, this paper interconnects themes of mysticism, poetry and pedagogy in order to demonstrate how the Aga Khan arrived at his articulated reconciliation of the Western sciences with Islam.

STM 110 2:45—4:00 PM THEOLOGY & ART SESSION III

Convenor: Christopher Allison (Harvard)

Emily K. Ronald, (Independent Scholar, ekronald@gmail.com) Prose Gods, Critical Readers, and Contagious Fiction
Speculative fiction is a rich field for exploring theological questions, but a baffling one when thinking about their effects. I contrast three innovative fictional religions with three theories of media effects in an effort to construct a tentative theory of “prose gods” and the effects of fictional theologies. Delany’s inversion of Genesis, Bujold’s free-will conundrums, and Jemesin’s rejection of dualism meet critical reflexivity, constructed selves through appropriated narratives, and the flattening of all religious perspectives.

**Philippa Juliet Meek**, (University of South Florida, pimeek@mail.usf.edu) **A Song of Ice and Fire: From the Northern Wall to the Dragon’s Lair**

From Hadrian’s Wall to the basilica of St George at Horvath Hesheq, the art and imagery found in early Christian places of worship varies tremendously. This paper discusses the prevalence of pagan influence at Christian sites on the outskirts of the Roman Empire, and the regimented Jewish influence at basilicas of the rural Levant. This demonstrates how early Christianity developed in differing ways throughout the Empire, leading to both growth and decline.

**STM 130 2:45—4:00 PM BIOETHICS & RELIGIOUS STUDIES**

**Convenor: Cristina Richie** (Boston College)

**Kate Jackson-Meyer**, (Boston College, jacksokv@bc.edu) **The Genetic Gaze: Power and Knowledge in Genetic Medicine**

Prompted by Pope Francis’s concerns about technological power and knowledge, this paper examines genetics using Foucauldian themes. According to Foucault, the “discipline” of medicine controls the practices of patients and doctors through the “gaze” of the doctor, where the gaze is informed by medical perceptions of a given time. I call the burgeoning assumptions of genetic medicine the “genetic gaze” and I show how this is redefining the scope and content of what is considered “disease” and “body.”

**Gideon Lee**, (Southern Baptist Theological Seminary, glee@numbersciences.com) **Was Hagar a Biblical Precedent for Surrogate Mother?**

The story of Hagar in Genesis has been suggested as a biblical precedent for surrogate motherhood based apparently on certain interpretation of Gen. 16:2. After briefly summarizing the contemporary legal definitions, ethical issues, and relational dimensions relevant to surrogate motherhood, this paper critically questions the alleged precedent by contrasting the contemporary legal rights of surrogate mothers and the relationships between Hagar and other characters in the story according to its original cultural context.

**STM 135 2:45—4:00 PM SOCIAL ETHICS III**

**Convenor: Paul Firenze**, (Wentworth Institute of Technology, firenzep@wit.edu)
Matthew S. Beal (Boston University, mbeal@bu.edu) Relational Mutuality: Toward an Egalitarian Kenosis for Just Human Development

This paper proposes that patriarchal understandings and embodiments of kenosis ironically privilege men at the expense of women. It incorporates Paul Tillich’s understanding of mutuality in conversation with trinitarian theological anthropology to highlight how this disparity damages all persons involved in the patriarchal dynamic. It then utilizes Martha Nussbaum’s human capabilities approach to social ethics as a framework for realizing greater equality, noting that existential courage is a vital key to its realization.

Rebecca Skreslet Hernandez, (College of William and Mary, rebeccaskreslet@gmail.com) Divine Law, Human Interest: Ibn Khaldun and Contemporary Social Justice Discourse

This paper looks at how contemporary Muslim scholars construct a society-based ethical humanism that remains true to the divine imperatives of Shari‘a. Focusing on the groundbreaking work of Akbar Ahmed and Emad Shahin, I argue that the contemporary intellectuals invoke the legacy of the celebrated medieval historian Ibn Khaldun (d. 1406) to demonstrate that Enlightenment thinkers do not have a monopoly when it comes to concepts of human dignity, pluralism, social justice, and individual freedoms.

STM 242 2nd Floor Large Conference Room 2:45—4:00 PM

RELIGIOUS STUDIES AND CORPOREAL ETHICS

Convenor: David Chiwon Kwon (Boston College)

Ilona Rashkow, (Professor Emerita SUNY Stony Brook, Ilona.Rashkow2@gmail.com) Medicine and Judaism: Body, Mind, and Spirituality

Since the biblical period Judaism has been far more concerned with matters of health than is assumed ordinarily. Quite apart from all the religiously-mandated health practices outlined in the Torah, the Talmud, Mishnah, and Midrashic writings, there are several medically-related texts without religious overtones. This paper deals with physical and psychological concepts of body, mind, and spirituality from Ancient Israel through the Talmudic period. Many medical issues with which the Ancients wrestled are still of concern. Surprisingly, however, many of the recommendations are still being practiced.

Ladislas Nsengiyumva, SJ, MD (Boston College School of Theology & Ministry, frnsengi@bc.edu), Exploring the Impact of a Confucian Family-Based Virtue Ethics on Chinese Teenage Girls’ Decision-Making in case of Unplanned Pregnancy

The Confucian Family-based ethics of virtue is founded on three important virtues “he” (和) or harmony, “ren” (仁) which can be defined as benevolence, love or humanity and the practice
of “lǐ” (裡) or rituals. In this paper, we will show that, by undermining the freedom of decision-making, the Confucian family’s interpersonal dynamics undermine the decision-making process of young college teenage girls facing the situation of unplanned pregnancy.

STM 332 3rd Floor Large Conference Room 2:45—4:00 PM

THEOLOGICAL METHODS AND LITURGY

Convenor: Melissa Bull

Stephen Waldron, (Independent scholar, stephen.waldron@gordon.edu) A Taxonomy of Modern Theological Methods

At the end of the 20th century, some noted a shift from foundationalist theologies to postfoundationalist theologies. This paper argues that conservative-propositionalist and liberal-transcendental theologies have been joined by two types of postfoundationalist theologies. It outlines the historical roots of three varieties of postliberal theology: the Yale School/narrative theology, post-conservative evangelical theology, and Radical Orthodoxy. Then, it highlights the emergence of three overlapping forms of postmodern theology: liberation theologies, postmodern theologies, and contextual theologies.

Mbanyane Mhango, (Regent School of Divinity, mbanyanem@yahoo.com) Celebrating Christ in African Pentecostalism: Community Solidarity via Participatory ‘Singing-Dancing’

Africans have a penchant for music and joyful communal celebration of life. Similarly, African Pentecostals engage in joyful liturgical celebration of their new life in Christ. Notably, African traditional cultures and Pentecostalism insist that communal celebration strengthens community solidarity. Generally, communal celebration involves embodied ‘singing and dancing’. Precisely, Pentecostals in Africa contend that genuine celebration of new life in Christ should create space for all believers to participate in God’s life irrespective of socio-economic differences.

4:00—4:15 PM Break

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

STM 100 4:15—5:30 PM ASIAN THEMES: Korea

Convenor: James Bretzke, SJ (Boston College)

Hyung Jin (Pablo) Kim Sun, (Boston College, frkimsun@bc.edu) Jesus Eats Kimchi: Seeking an inculturated Christology in the South Korean Context
Integrating insights from C.S. Song and Robert Schreiter, I formulate four criteria to test the extent to which a Christology is inculturated to a context or not. Using these criteria, I argue that at least four characteristics are necessary for an inculturated Christology in South Korea: 1) a Christology of “de-ideologization,” 2) a Christology from the view of victims, 3) a Christology of han (恨) and heung (興), 4) and a Christology of reconciliation.

Bob (Song Bok) Jon, (Boston University, Healing of Moral Injury for Korean Immigrant Community in the U.S.

Korean community in the U.S. still suffers moral injury today from the L.A. riot in 1992. While their use of violence to protect life and property has allowed a new identity as Korean-American, it has also led to shame, guilt, and denial, therefore lacking any effort for reconciliation with the Black community. The presentation critically reflects on the role of churches in both communities as a focal point for healing by encouraging repentance and creating an alternative identity.

2 STM 110 4:15—5:30 PM HERMENEUTICAL APPROACHES TO SCRIPTURE: Power and Forgiveness

Convenor: Kate Soules (Boston College)

Benjamin LaBadie, (Boston College, labadie@bc.edu) Reclaiming Jeremiah 2:1–4:4: Interpreting Jeremiah’s Violent Imagery through Hannah Arendt’s On Violence

Using Hannah Arendt’s conceptualization of power and violence, I interpret Jeremiah 2:1–4:4 to show that Jeremiah’s disturbing violent imagery reveals YHWH’s desire to abandon violence so that a new covenant with Israel may be created. In other words, Jeremiah’s YHWH seeks to reform the covenant so that violence is no longer justifiable. It is hoped that this kind of interpretation can avoid any implicit religious condoning of domestic violence.

David Chiwon Kwon, (Boston College, kwoncd@bc.edu) Self-Forgiveness: The Imago Dei and Johannine Literature

The aim of this paper is to explore how bereaved individuals find self-forgiveness through repeated acts of serving others. Drawing upon the relational meaning of imago Dei in Johannine literature and interpretations by Karl Barth and Emil Brunner, this paper proposes that formation of fellowship and community of love with other human beings is a way to fulfill this imago Dei, reinforcing the act of self-forgiveness.

STM 130 4:15—5:30 PM HISTORICAL THEOLOGY

Convenor: Sang-il Kim (Boston University)
Soo-Jin Chung, (Boston University, soojinc@bu.edu) Mission and Motherhood: Female Missionaries as Pioneers of Transnational Adoption

Excavating primary sources of Pearl Sydenstriker Buck (1892-1973) and Bertha Marian Holt (1904-2000), I argue that female missionaries’ Christian faith and value system played a key role in the inception of transnational adoption in Korea during the period of 1950-1965.

Daniel Gullotta, (Yale Divinity School, daniel.gullotta@yale.edu) Joseph Smith Jr. and Immaterial Mormon Materials: Secular Approaches to the Discovery of the Book of Mormon

Joseph Smith Jr. was not unique in claiming angelic visitations and divine revelations, but his claims about the Book of Mormon’s discovery is a problematic issue in constructing his life. Because of this, Smith has typically been presented in binary form: fraud or prophet. While “materials” are important within Mormon history, given their “immaterial” status, is a secular study possible? This paper seeks to engage the historiographical dilemma related to the origin of the plates.

STM 135 4:15—5:30 PM RELIGION & CAPITAL

Convenor: David Wheeler-Reed (Albertus Magnus College)

Paul Firenze, (Wentworth Institute of Technology, firenzep@wit.edu) Religious Capital as Religious Practice: A Practice Theory of Religion against the Smithian and Marxian Traditions of Capital

This paper explores and critiques uses of the economic metaphor capital in explaining religious behaviors. As the “produced means of production,” capital, including so-called religious capital, is better viewed as social practice, in that capital’s productivity, its value, is enabled and constrained by its particular methods of production, just as social practices are enabled and constrained by particular norms inherent in them. A practice understanding of religion avoids narrow economic commitments to competitive valuation.

Matt Waggoner, (Albertus Magnus College, mwaggoner@albertus.edu) The Secret of Capital

Marx’s Capital does not perform sociological or ideological critique of religion, as in early writings, but religion is metaphorically, thematically prevalent. The well-known commodity fetishism-style critique is also not typical of the entire volume. Alluding to biblical references, likely by way of Milton, Marx charges capitalism with the Satanic hubris of wanting to be like God (the power to create value from itself and to animate dead things) and of turning against the creator.

STM 242 2nd Floor Large Conference Room 4:15—5:30 PM

PHILOSOPHICAL RELIGIOUS STUDIES: Suffering and Moral Offense
Convenor: Francisca Ireland-Verwoerd (Boston University)

Paul Matthews, (Boston University, paulrm@bu.edu) A Rope over an Abyss: Nietzsche’s Conception of the Human / Animal

According to Nietzsche, “the sciences teach men [sic] to think of themselves as animals”. But, he adds, “he will never act accordingly”. Here, drawing on Nietzsche’s corpus, I attempt to answer, ‘Why not?’ Ultimately, we will discover that, at least for Nietzsche, the answer to this question depends upon another question: namely, “Why do I suffer?”

Richard Oxenberg, (Endicott College, Roxenber@endicott.edu) On the Mystical Element in Moral Offense: An Existential Inquiry

Moral violation often takes the form of material harm, yet we might suffer the same harm through nature or accident without feeling morally violated. Why? My paper employs Schopenhauer’s ethic of egoism and Tillich’s theology of love to explore the ontological basis of moral offense. I argue that moral offense has its roots in a fundamental drive for unity with others; a drive both conditioned, and frustrated, by our ontological separation from them.