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2003 Member Calendar

Dates are subject to change. Check www.aarweb.org for the latest information.

**March**
- For more information on AAR publications, see www.aarweb.org/publications or go directly to the JAR home page hosted by Oxford University Press, www.oup.co.uk/jaarel/
- March 1. Annual Meeting proposals due for Program Unit Chairs.
- March 1. Book award nominations due from publishers. For more information see www.aarweb.org/awards/booknudt.asp.
- March 13-14. Mid-Atlantic regional meeting, New Brunswick, NJ.
- March 14-16. Southeast regional meeting, Chattanooga, TN.
- March 15-16. Southwest regional meeting, Dallas, TX.
- March 21-22. Eastern International Regional Meeting, Erie, PA.
- March 22. Committee on Publications meeting, New York, NY.
- March 23-24. Western regional meeting, Davis, CA.
- March 29-30. Academic Relations Task Force meeting, Atlanta, GA.

*(For more information on regional meetings, see www.aarweb.org/regions/meetings/)

**April**
- April 1. Notification of acceptance of Annual Meeting paper proposal by Program Unit Chairs.
- April 4-5. Rocky Mountain-Great Plains regional meeting, Boulder, CO.
- April 5-6. Midwest regional meeting, Champaign, IL.
- April 11. Executive Committee meeting, Atlanta, GA.
- April 12-13. Spring Board of Directors meeting, Atlanta, GA.
- April 25-27. Pacific Northwest Regional Meeting, Moscow, ID.
- April 25-26. Upper Midwest regional meeting, St. Paul, MN.

*(For more information on regional meetings, see www.aarweb.org/regions/meetings/)

**May**
- Annual Meeting registration materials mailed with RSN.
- May 1. Nominations (including self-nominations) for committee appointments requested. For more information, see www.aarweb.org/awards/booknudt.asp.
- May 2. New England-Maritime regional meeting, Andover, MA.
- May 15. Registration for the Employment Information Services Center opens.
- May 30. Annual Meeting Additional Meeting requests due for priority consideration. (For more Annual Meeting information, see www.aarweb.org/annualmeeting/2003default.asp)

**June**
- June 15. Membership renewal deadline for 2003 Annual Meeting participants.
- June 19-21. Chairs Workshop at Georgetown University, Washington, DC.

**July**
- Annual Meeting Program goes online.
- July 1. New fiscal year begins.

**August**
- August 1. Research Grant Applications due. For more information, see www.aarweb.org/grants/default.asp.
- August 1. Regional development grant applications due to regional secretaries.

**September**
- For more information on AAR publications, see www.aarweb.org/publications/default.asp or go directly to the JAR home page hosted by Oxford University Press, www.oup.co.uk/jaarel/.
- Annual Meeting Program Books mailed to members.

**October**
- Spotlight on Teaching Fall 2003 issue.

**November**
- December 5. New program unit proposals due.
- December 12-13. Program Committee meeting, Atlanta, GA.

And keep in mind throughout the year...

Regional organizations have various deadlines throughout the fall for their Calls for Papers. See www.aarweb.org/openings/default.asp

*In the Field* is a newsletter devoted to news and opportunities for scholars of religion. In *In the Field* a members-only online publication produced ten times a year on the first of the month. In *In the Field* accepts calls for papers, grant news, conference announcements, and other opportunities appropriate for scholars of religion of no more than 100 words. Submit text electronic throughout the 20th of the month for the following issue to infotext@aarweb.org.

*Openings: Employment Opportunities for Scholars of Religion* are visible from the first through the last day of each month. Openings ads are to be submitted by the 20th of the previous month. For more information, see www.aarweb.org/openings/default.asp.
Ford Awards Grant to American Academy of Religion to Support International Initiatives

T he Foundation has awarded the American Academy of Religion a grant in the amount of $361,000 to explore ways religion is studied around the world and to stimulate enhanced scholarly exchange among religion scholars from around the world.

The award funds a project that includes a conference co-hosted by Emory University, the international scholars’ participation in AAR’s 2003 Annual Meeting, a special edition of the Journal of the American Academy of Religion (JAAR), and a website and listserver to continue the conversation. In addition, the project will increase international membership on the JAAR editorial board by 30 percent and expand the international distribution of JAAR.

“This project seeks to enlarge the conversation about religions and their interconnections with political, economic and cultural realities on our current global scene,” said Sheila Davaney (Iliff School of Theology), who initiated and co-directs the project.

The project’s opening conference, “Contesting Religion and Religions Contested: The Study of Religion in a Global Context,” will bring together scholars, public figures and religious spokespersons from throughout the world for three days, Nov. 19-21, at the Emory University Conference Center Hotel. Some 75 scholars from Africa, South Asia, East and Southeast Asia, Latin America, the Middle East, Europe, and North America will challenge one another toward reframing the discourses about religions. In the process, Western scholars can open themselves to the critique of their counterparts from around the globe.

“The conference is a signal event in the life of the Academy, and yet just the beginning,” said Sheila Davaney, AAR Executive Director, said. “Thanks to the Ford Foundation’s generosity, the face-to-face conversation over several days among scholars from around the world will jumpstart ongoing critical reflection on an international scale about the place, function and role of religion in diverse cultural contexts.”

Immediately following the conference, conferences will participate in the AAR Annual Meeting, Nov. 22-25, in Atlanta. Special sessions and a range of informal events at the meeting will further the conference conversations.

A dedicated issue of JAAR will publish papers presented at the conference, and the grant will fund JAAR subscriptions for libraries in regions of the world without access to the journal. Additionally, JAAR will increase the international participation of scholars on its editorial board to 30 percent, with the grant subsidizing the travel of new international board members to the annual editorial board meeting.

Through the work of the Committee on International Connections, the AAR has been focused for over ten years on furthering the international conversation about religion. Over the same period, AAR has been dedicated to enhancing the public understanding of religion. Both objectives are served by this project, through which the Academy will foster the inclusion of largely absent voices in global scholarly and public conversations about religion. The project is, indeed, one fraction of longstanding efforts by the AAR board and committees.

“We are committed to foregrounding international voices who are engaged in redefining and reconceptualizing religions and their roles today in ways that move the scholarly and public discussion beyond the Western-oriented perspectives so dominant in the past,” Davaney said. “Such broad-based and international conversations and debates are imperative if scholars, policy makers and the public are to have the grasp of the situation required for decisions that confront the global community today.”

The idea for the project began in August 2001 at an expanded meeting of the JAAR editors’ yearly planning retreat. The meeting focused on enhancing the Journal’s response to new currents in the study of religion around the world and to the

See FORD p.26

AAR Launches Web Site for Journalists and for Scholars Serving as Their Sources

T his fall, the AAR launched an auxiliary website that provides journalists with quick access to scholars who can serve as sources and provides scholars with guidance on responding to media. Journalists can search the site’s database of some 5,000 scholars and 1,400 areas of expertise. Scholars can click the “Scholars Only” area to learn about how the media works and how to be an effective source. Religionsource (http://www.religionsource.org) is supported by a grant from The Pew Charitable Trusts.

In the first few months after the launch, more than 200 journalists have used the site. Users include journalists at daily newspapers, magazines, internet media, wire services and radio and TV stations. In addition to religion reporters, arts, courts, education, government, health and science reporters are using the site.

Many reporters have expressed appreciation for the site. Susan Hogan Albach, a reporter for the Dallas Morning News, which frequently wins religion news writing awards, wrote in an e-mail, “Your database continues to be a gold mine. In a short time, I’ve contacted a zillion new sources. I love it when they say, ‘I’ve never been called by a journalist before.’ Those are the ones just bursting to share a fresh viewpoint. Thank you so much for this resource.”

Scholars also have praised the site. A sociologist in New Mexico, e-mailed to say, “It looks like it will be a nice tool for journalists and a badly needed one to shape public discourse on religion in better-informed ways.” A religious studies professor in New York wrote, “Please add my home number to the database. I have already been contacted by a religion editor from Virginia. Thanks for this service.”

In all, more than 80 scholars, from across North America, have e-mailed to thank the AAR for creating Religionsource.

The Religionsource database is not for the general public; admittance requires logging on to the web site as a journalist or as a scholar in the database. Scholars are included in the database based on their academic publications — regardless of AAR membership. Not all scholars are included — just an ample, but not excessive, number of scholars researching areas likely to be of public interest. AAR staff have notified those in the database.

Designed to work well for journalists who tend to search for information differently than do scholars — the database probably won’t serve scholars’ needs as well as traditional scholarly tools like library databases. To conserve network-server resources so journalists get quick responses, only scholars listed in the database are authorized to use it. The “Scholars Only” area, however, is accessible to all.

The Religionsource database includes information on the general public; admittance requires logging on to the web site as a journalist or as a scholar in the database. Scholars are included in the database based on their academic publications — regardless of AAR membership. Not all scholars are included — just an ample, but not excessive, number of scholars researching areas likely to be of public interest. AAR staff have notified those in the database.

Designed to work well for journalists who tend to search for information differently than do scholars — the database probably won’t serve scholars’ needs as well as traditional scholarly tools like library databases. To conserve network-server resources so journalists get quick responses, only scholars listed in the database are authorized to use it. The “Scholars Only” area, however, is accessible to all.

Susan Snider at info@religionsource.org is the AAR staff member who updates scholars’ publication and contact information in the Religionsource database and responds to scholars’ questions about Religionsource.

A quick search can yield a wealth of information. For example, a search for “Africa” reveals nearly 400 sources. A search for “Religion and the Environment” yields nearly 100 sources. There are links to other websites, with keywords such as “religion and the environment.”

Please e-mail any questions or comments to info@religionsource.org.

Tips For Responding to Journalists

News deadlines are tight, so respond promptly.

You needn’t be the foremost expert — just try to be helpful.

But if you really don’t know, feel free to say so.

Get journalist’s agreement in advance if something is not to be quoted.

Speak slowly, simply and succinctly.

Avoid jargon, humor and speculation.

These tips and more are elaborated at an auxiliary AAR web site http://www.religionsource.org. Click “Scholars Only” at top.

The Entrepreneurial Chair

T he Academic Relations Committee will feature three plenary speakers and several breakout sessions. The speakers will address issues concerning the role of the chair in building, sustaining and developing a department, working with the dean, and creating an enabling environment for excellent teaching and learning. Breakout sessions will focus on faculty retention /tenure/promotion, mentoring junior faculty, faculty evaluation, curriculum development and funding research. The workshop will begin on Thursday, June 19 at 5:30 pm and conclude on Saturday, June 21 at 6:00 pm. The daily program consists of:

THURSDAY, JUNE 19
5:30 – 6:30 PM Plenary Speaker: William S. Green Dean of the College University of Rochester Topic: The Role of the Chair:
Building, Sustaining and Developing a Department 6:30 – 7:30 PM Reception FRIDAY, JUNE 20
9:00 – 10:00 AM Plenary Speaker: Jane Dammen McAuliffe Dean Georgetown College Georgetown University Topic: Working with the Dean 10:00 – 10:15 AM Break

See ENTREPRENEURIAL CHAIR p.22
Mid-Atlantic
This spring the Mid-Atlantic AAR and SBL will meet together, along with ASOR members in the area, for the 2003 regional meeting, to be held Thursday and Friday, March 13-14th at the Hyatt Regency Hotel in New Brunswick, New Jersey. Anticipated are close to 100 presentations over these two days, including an AAR plenary talk by Catherine Keller, of Drew University, on the topic “Facing the Deep: Apocalyptic Afterthoughts on Creation.” The other plenary speakers for SBL and ASOR, along with a list of the other individual speakers and titles, are available at www.gcities.com/mar-aar. For more information, contact Dr. Frank Connolly-Weinert, 2003 MAR-AAR Meeting Coordinator, Dept. of Theology/Religious Studies, St. John’s University, Jamaica, NY 11439, USA; fdkw@aol.com.

New England-Maritimes
New England-Maritimes Regional Meeting
Friday, May 2, 2003
Andover Newton Theological School, Newton, MA

LAW, JUSTICE, AUTHORITY

MORNING SESSIONS:
Papers Session I -
A. Religious Understandings of Crime
1. Chaya Halberstam, Yale University, Judges Are NotWitnesses: The Rabbinic Rejection of Crime Scene Investigation

B. Overlapping Claims of Authority
1. Omar Sultan Haque, Religious Authority and the Battle over ‘Pure Consciousness’: Contributions from the Brain Sciences
2. James P. Ware, Harvard University, Sustaining the Earth: Gender, Tradition, and Ecology in the Chipko Movement
3. Randy Friedman, Brown University, The Ethics of Refusal in the Israeli Defense Forces

Papers Session II -
A. 1. Elizabeth Penland, Yale University, The Battle for the Martyr’s Body: Spiritual Authority versus Legal Authority in Eusebius’ Martyrs of Palestine
2. Eric D. Mortensen, Harvard University, Authority Vacuum: The Effect of the Repression of Oracles and ‘Superstitious’ Folk Divination Practices in Tibet
3. Avi M. Spiegel, Harvard University and New York University, Women’s Rights/Women’s Rites: Devadasis and the Rhetoric of Ritual Regulation in South India

B. Legal Suppression of Religiously Defined Roles
1. Stephen Butler Murray, Union Theological Seminary and Skidmore College, Constancy in the Political Theology of John Calvin
2. Jane Goche, Boston College, A Progressive Natural Law Theory: A Reformed Perspective

LUNCH

AFTERNOON PLENARY SESSION:
Changing Authority in the Roman Catholic Church: Vision and Reality
A Panel Discussion (panelists to be announced)

JOINT AAR-SBL RECEPTION
Exact times of sessions will be announced later. Watch for e-mail updates.
For more information please contact Barbara Darling-Smith, Program Co-Chair, Wheaton College Religion Department, Norton, MA 02766, USA; +1-508-286-3609, bdsmith@wheatonma.edu.

Pacific Northwest

The Pacific Northwest Region of the AAR, SBL, and ASOR will hold its annual meeting at the University of Idaho in Moscow, ID from Friday afternoon to Sunday noon, April 25-27, 2003. The Presidential Plenary Address will be given on Friday evening by Professor Nicholas F. Gier of the University of Idaho; he will speak on the topic The Saints of Nonviolence: Christ, Buddha, Gandhi, King. Professor Jeffrey Kripal, Rice University, will deliver an address on the Ramakrishna movement at the region’s annual and festive banquet on Saturday evening. A workshop on archaeological concepts and processes for K-12 teachers will also be offered by ASOR. Details about travel and accommodations, as well as the full program of the meeting, are available on the regional website: pnw-aarh.org. For further information, please contact Prof. Mark Lloyd Taylor, Seattle University, AAR regional secretary, mlloyd@seattleu.edu.

Rocky Mountains-Great Plains

Rocky Mountains-Great Plains Regional Meeting
Boulder, Colorado, April 4-5, 2003

Thursday, April 3
7:30-10:00 pm

Reception and Performance: “Meetings Through Music”
Friday, April 4
Friday 8:00
Registration and coffee
University Memorial Center
235
Friday 8:30-10
Session 1. New Testament Theological Explorations
Thomas Phillips, Colorado Christian University, Creation Themes in Acts and Genesis
Pamela Eisenbaum, Iliff Theological Seminary, Father and Son: The Christology of Hebrews in Genealogical Perspective
Anne Davis, Trinity Southwest University, Pauline Hermeneutics I

Gala Dinner
Saturday 6:00-7:30
Session 2. The Ancient Near East: Textual and Archeological Studies
Rami Arav, University of Nebraska, Be Holy for I Am Holy - The Extended Holiness Theory of Dietary Laws—The Archaeological Evidence
Richard Hess, Denver Seminary, Taxing in the Ancient Near East and the Old Testament World
Dana M. Pike, Brigham Young University, Multi-Spectral Imaging and the Lachish Ostraca

Session 3. Subjectivity
Mary Keller, Independent Scholar, Agency, Subjectivity and the Political Space of Theology in a Post-Colonial World of Religious Bodies
Jason Flato, University of Denver/Iliff Theological Seminary, Living Dangerously: Deleuzian Becoming and Kabbalistic Faith
Jon Hooten, University of Denver, Private Experience in Radical Historicism

Session 4. Religion and Literature
Terry Clark, Iliff Theological Seminary, Paradise Lost and the Rhetoric of Temptation
Michael Sessom, University of Montana, The Interim is Mine: Sacred Action in Hamlet and the Bhagavad Gita
Lynda Sessom, University of Montana, Nature Drowned Her Book: Nineteenth Century Natural History for Children

Friday 10:15-11:45
Session 5. Early Christian Eszeugis
Johann D. Kim, Sterling College, The Senex Spiritualis and the Senex Spiritualis in Origins Eszeugis
Robert E. Winn, Creighton University, Biblical Interpretation and Ecclesiastical Identity in the Sermon of Eusebius of Emesa

See ROCKY MTN p.16
Western Culture and the Birth of Dissonance

A View from the University

Bryan R. Warnick, University of Illinois-Urbana-Champaign
YMCA Lecture Series

November 28, 2000, Education Building, University of Illinois

I have recently enrolled in graduate school studying philosophy of education here at the University of Illinois. In a survey course of the educational history of the United States, we students are given the option to write about our personal educational history. Suggested topics include, for many of those in the class, the special problems they have faced as women or minority students. For white males, it is suggested that the topic of this lecture series is “redefining global issues: views from here and there.” Before I began, I should know that I stand here today not as an expert or authority on the topic of the global issues we are currently confronting and I will not relay to you the findings of any scholarly research. Rather, I will only speak to you from the perspective of a student, and from my experience as a student. You should know that I do not claim that my experience is universally shared among all students, even for those who have a similar background. I am only one student in a sea of students, a sea of different feelings and experiences.

I do hope, though, that my voice, however singular and small, will add a bit to the understanding of what it means to be student these days, a student standing at the door of the new globalized world, a student feeling like a refugee from the culture war. I present to you what it means for me to be a young citizen and a young scholar in today’s world. I will look at our topic of global issues from the perspective of education. In particular, I wish to speak to the education question of self- and cultural criticism. While I do not claim, again, to be an expert in this pressing issue, I do hope that my voice, my experience, will add something, as much as a single voice should add. Let me speak, then, and begin my story, a story with something of a bagful like structure, with common themes arising over and over again. I will take you back to last fall.

My Liberal education has turned a romance with Western Culture into an illicit love affair. I sigh with Shakespeare’s Juliet, “Prodigious birth of love is it to me! / That I must love a loathed enemy.”... I see the pompous arrogance and blind ethnocentricity. Yet I am fascinated by what many consider the root of the problem: the culture’s desire, an almost erotic longing, for the universal, the timeless, the true, the excellent and superior.”

Religion and Disabilities Task Force

Kerry H. Wynn
Chair, Religion and Disabilities Task Force

Religion and Disabilities Task Force began its work in 2002 by working with the AAR staff in surveying members regarding disability access concerns in relation to both the Annual Meeting and the work of the AAR in general. Members of the Task Force and the AAR staff also did some benchmarking with other higher education and scholarly associations. Members raised concerns regarding distance, transportation, and general facilities access at our annual meetings. While acknowledging that convention sites are determined several years in advance, the Task Force has recommended that disability access be made a formal part of the review process for determining future sites for AAR Annual Meetings.

Members also expressed concern over the accessibility of presentations made during AAR sessions. The Task Force developed a set of guidelines for program accessibility. These were presented to the program unit chairs at their annual best practice meeting in Toronto and are available on the AAR website. Another concern of members was availability of information regarding accommodations already provided by AAR and medical accessibility resources at Annual Meeting sites. The staff of AAR worked to make such information more available through the AAR website and at the 2002 Annual Meeting. The Task Force will continue to work with the AAR staff to make this information more accessible during the 2003 Annual Meeting. Finally, concern was also raised regarding the future role of disability studies within the AAR and religion scholarship as part of our commitment to addressing the concerns of marginalized groups. While it is hoped that the establishment of the Religion and Disability Studies Group for the years 2003-2007 will address this concern, the Task Force will look for ways that it can support the academic role of disability within religious studies as well.

The Task Force hopes to address issues of disability etiquette, disabilities in the teaching environment, and to promote greater awareness and access to information on disabilities and accessibility during 2003. The Task Force will continue to seek resolution on disability issues from the AAR membership. You may contact the Task Force chair, Kerry Wynn, at kwynn@uiuc.edu.

Actions Passed by the Board

DURING its fall 2002 meeting in Toronto, the AAR Board of Directors passed several actions. It voted to make disability access a formal part of the review process when determining sites for the AAR Annual Meetings. All future meeting sites will be evaluat- ed accordingly. The Board also voted to recognize the Evangelical Philosophical Society (EPS) as a Related Scholarly Organization. The EPS was founded in 1974 with the purpose of advancing scholarly discussion in the fields of apologetics, ethics, theology, and religion. It publishes a journal, Philosophia Christi, holds conferences and meetings, and encourages research in the field. Its 1,160 members are comprised of professional scholars, teachers, and students. The International Society for Chinese Philosophy (ISCP) was also granted Related Scholarly Organization Status by the Board. Founded in 1975, the ISCP aims to advance the field of Chinese Philosophy by supporting and sponsoring meetings, workshops, research projects, and travel to and from national and international con- ferences related to the field. The ISCP also supports and edits the interna- tional Journal of Chinese Philosophy, which is devoted to the scholarly and creative study of Chinese philosophy and thought.

March 2003 AAR RSN • 5

See WARNICK, p.24
THERE S RESULTS FROM THE 2002 ANNUAL MEETING IN TORONTO. THE MEETING WAS A SUCCESS. MEMBERS WHO ANSWERED THE SURVEY GAVE POSITIVE MARKS ON EVERYTHING FROM SHUTTLES TO AUDIOVISUAL EQUIPMENT. FOR A FULL LISTING OF THE SURVEY RESULTS VISIT WWW.AARWEB.ORG/ANNUALMEET/2002/SURVEY/RESULTS. AS.

Toronto played host to the second largest Annual Meeting ever, with a final registration count of 8,617 attendees. It fell into second place behind the 1999 Boston Annual Meeting numbers by only 87 registrants. This is quite an increase in attendance over last year's Annual Meeting attendance of 7,776 in Denver. The Toronto location of the meeting increased the number of Canadian attendees. Once again, Canadians (913) made up the largest number of attendees after the U.S. The United Kingdom, Germany, and Israel were also well represented.

Online registrations continued to rise: 52% of all registrations were made online, a 10% increase over the 42% in 2001. Online housing requests also saw an increase. The number of hotel rooms booked in Annual Meeting hotels was over 15,300. The highest number in one night was Saturday with almost 4,000 rooms booked.

The 2002 Annual Meeting in Toronto garnered an overwhelmingly positive rating from the respondents to the survey. The Annual Meeting was rated by 88% of the respondents as being either satisfactory or very satisfactory in general.

The new registration and housing companies, Conferon, was also given a vote of confidence with 92% of respondents stating they had a good experience with the pre-registration process. Other logistical matters such as the shuttles, hotel facilities, and the signage outside rooms scored high marks as satisfactory or very satisfactory: 78%, 94%, and 92% respectively (adjusted to exclude those not using the service). The exhibit facilities and the accessibility of food in the area was also a hit with 85% and 76% approval ratings, respectively.

Program publications scored well, especially the Program Book: 89% reported the Program Book as useful in their planning for the meeting, and 85% were satisfied or very satisfied with the format of the Program Book. Those using the printed abstracts were pleased although almost 30% of those responding did not use them.

Even though the meeting was very large, opportunity to network with colleagues was judged high: 47% were very satisfied with this opportunity and 39% were satisfied—a 100% approval rating. Also, of those participating in EIS, about 80% were satisfied or very satisfied.

The data collected indicated favorable opinions about the meeting, however a reduction in the commercial tone is a salient area of dissatisfaction. Most frequent were negative comments about the “footprint” of the meeting (i.e., the number, size, and dispersion of the meeting venues within the city). Related to this were negative comments regarding difficulty in getting around and the accessibility of food in the area was also a hit with 85% and 76% approval ratings, respectively.

Letters to the Editor

When the Fish Pretend to be Ichthyologists: Judaism at the AAR

Jacob Neusner

JEWISH STUDIES encompasses a multi-disciplinary range of Jewish topics broadly classified as ethnic: anything having to do with any Jewish or group of Jews however defined. The Association of Jewish Studies covers everything Jewish in an ethnic jambo- ree. The American Academy of Religion, with its focus on the pure and academic study of religions and religion, never meant to compete, as to Judaism, with the Association of Jewish Studies. The AAR studied Judaism as it studied any other religious tradition. It left the study of the Jews as an ethnic group, their history and culture and contemporary life, to the AJS.

But now the AAR when it comes to Judaism competes with the AJS. Its Study of Judaism section proposes to ethnicize, genderize, post-modernize, politicize, de-religion-ize, and other- wise de-academicize, the academic study of religion as represented by Judaism. That is not to say Judaism is not studied as it any other religion among AAR members. It is only to point out that this does not take place in the AAR section on the study of Judaism, which does not study Judaism as other religions are studied at the AAR. The call for papers for 2003 shows how the leadership of the section is competing with the AJJS and is not working with a conventional definition of Judaism, as a religion in the context of the AAR.

To show the difference, let me first cite the language of the Study of Islam section’s call for papers:

“The section encourages paper pro- posals in all areas of Islamic studies, but successful proposals will reflect theoretical and methodological sophistication as well as innovative examination of Islamic societies and texts.”

The areas of special interest are: “reading Islamic texts; Quran and exegesis; sufism; gender and sex- uality; Islam in Asian, American, and African societies...”

This call for papers attends to classical problems and contemporary inquiries. It encompasses a variety of disciplines and methods. But it does not intro- duce issues of contemporary, secular public policy, and it does not confine Arabs and Islam, or the Middle Eastern Studies Association with the AAR. It provides a place for every- thing that belongs and for nothing that does not belong.

Now to the comparable call for papers for the Study of Judaism section. What it signals is the confusion between Jewish ethnicity and Judaism religion, and between expressing the preoccupations of stylish left-wing culture and the academic study of a subject or a problem:

“We invite proposals focusing on the following topics: Judaism and the visual arts; canonicity; the future of Jewish ethnic...”

It would be difficult to compose a more modish exercise in sexual politics, ethnic studies, left-wing rituals of assembly and celebration, than this mishmash presents. The contrast with the study of Islam tells the tale. Islam is studied in its classic literature and its contemporary religious, including political and cultural, manifestation. Judaism is studied for what it has to say about Lesbian-Feminist issues, and the meeting is a place for “peace activists” to gather.

And lest we miss the point, there is the touch of cultural affirmative action: special pleading for the Hispanic component of the scheduled castes of the academy. The program is constructed as though the Latin American Jewish communities have made important contributions to the life of Judaism, the religion. To the politics and ethnic culture of the Jews, those communities are, if marginal, at least, pertinent. They add up to no less interesting, but no more interest- ing, a Jewry than the Jewish commu- nity of Antwerp or Lyons or Stockholm—that is to say, there is a there there, but not much there there when it comes to Judaism learning, practice, and consciousness.

To the religion, Judaism, not a single important book of Judaic theology, law, or ethics in the Spanish or Portuguese languages has made a con- tribution out of the Latin American venue since 1492. And apart from a few synagogues, Judaism in the Caribbean?! Surely they jest.

But the AAR’s “study of Judaism” excludes the vivace coontemporary debates on Hebrew Bible, Talmud and Midrash, the Dead Sea library and the Judaic system(s) conveyed in the scrolls, burgeoning pseustudies, archaeology, art, and Judaic religion, Maimonides, Zohar and Qabbalah, Haudum, modern Judaism, Judaism and the Reform Judaism, New Age Judaism, Renewal Judaism, Judaism and homosexuality, the repre- sentation of Judaism through ency- clopedias, the problem of translating classical texts of Judaism, discussions of the meaning of manuscript varia- tions in ancient texts, Judaism and the state of Israel, not to mention histori- cal and constructive theology of Judaism, not to mention the compari- son of Judaism and other religions.

See NEUSNER, next page

RE:JN FROM REU2002 AAR EDITION

March 2003 AAR RSV

The 2002 Annual Meeting in Toronto was a success. Members who answered the survey gave positive marks on everything from shuttles to audiovisual equipment. For a full listing of the survey results visit www.aarweb.org/annualmeet/2002/survey/results.asp.
Letters to the Editor (cont...)

NEUSNER. from previous page

In all of these subjects and fields, important work goes forward among AAR members. In every one of them, books and articles appear recently and regularly, and whole new fields of learning are taking shape within the study of Judaism in Europe, North America, and the state of Israel. But the call for papers for 2003 does not hint at them.

The call for papers leaves out nearly the whole of the things that the study of Judaism the religion actually studies.

And all this why? To seek political alliances with modish Lesbian-Feminist issues and Hispanics — not Sephardic studies but Hispanic ethnicity and Jewish ethnicity — about which, before fifteen minutes ago, Judaism had nothing to say, and about which, in fifteen minutes from now, no one will have much to say. The study of Judaism section conceives scholarship as a problem of style and ends up inventing an intellectual hoola-hoop.

Don’t get me wrong. Scholarship on Judaism the religion thrives. But that is not in the AAR section. There the study of Judaism is certainly not carried on as is scholarship on Islam or Christianity or Buddhism or Hinduism. Rather, when Judaism the religion is studied, it is as a mere detail of ethnic culture, with nothing much to say to someone who is not Jewish — let alone to anyone who is an academic scholar of religion with specialization in Judaism.

But then, all religions claim to be unique, and the claim that Judaism is unique, that Jewish ethnicity attests to Jewish religion, and similar allegations that circulate — these represent data for the study of Judaism in one of its many acutely contemporary expressions. Then the AAR Study of Judaism section forms an interesting fact for examination in the academic study of Judaism: the bias pretending to be ichthyologists. ☯

ANNUAL MEETING NEWS

Annual Meeting Management Team Response

While we cannot evaluate the validity of Dr. Grimes’ comments about “American” and “Ameriocentric” attitudes, we can attest to the American Academy of Religion’s efforts as event organizers to be sensitive to the special cross-border nature of the 2002 event. Every on-site price for the meeting — both for the conference attendee and for the exhibitor — was published and accepted in both US and Canadian currencies.

Although we could not stand over each exhibitor to force them to take Canadian dollars, we certainly required them to pre-pay Canadian customs charges, estimating their floor sales in Canadian dollars. Not only would it have been discourteous, as Dr. Grimes mentions, we think it absolutely foolish that any exhibitor would have missed making sales for fear of a little arithmetic to convert currency.

In all fairness, we should point out that both the Canadian government and Tourism Toronto do go to extremes to promote Toronto as a city which “blurs the border” (from official Tourism Toronto fact sheet 2002), and the Canadian government notes (in publication RC4032E) that “US money is usually accepted in Canada.” In short, we do not know if the exhibitor(s) who did not accept Canadian currency intended to be politically arrogant, but we can say with certainty that they have less pecuniary acumen than the Canadian government.

Visiting Rites

Ron Grimes

Ron Grimes is the chair of the Department of Religious and Culture at Wilfrid Laurier University

G

EGRE BUSH is a moron. Lots of academics attending the American Academy of Religion meeting in Toronto were gleeful that an aide to the prime minister of Canada, had said so out loud. The Globe and Mail headline toasted the vocifer flatus heard round the world.

But we American academics are morons too. Religious studies scholars will take less delight in hearing that.

Bush is a moron because, like many Americans, he is Ameriocentric. It’s one thing to think from or of your country or to think of your country first. Canadians do that the same as Americans do. Ameriocentrism is what happens when south-of-the-border folk not only think from or of their country first, but when they think only from and of their country.

At the Toronto AAR, Canadians (politely and discreetly, for that is the Canadian way except when gas escapes unbidden), were remarking among themselves, “Those book sellers won’t accept Canadian currency? That’s against the law. You have to accept the currency of Canada when transacting business in Canada, don’t you? If our presses were down there, do you think they’d get away with demanding Canadian currency?”

As an American, the Toronto AAR made me sad and sorry and mad. But as a Canadian, I was embarrassed, irritated at the self-preoccupied public spectacle.

And the AAR International Desk (a brilliant idea), did you see any Americans lined up at it?

Then there were the sessions replete with 9/11 incantations and funerary meditations parading as scholarship. In one, I kept thinking I was at a family reunion the year after some patriarch’s funeral. Everybody was be-healed, recovered, and savvy enough to be tearing strips off some academic other, but those others, they were all family. The scene was a panel full of Americans extending 9/11 into an academic grief ritual. Afterwards, one Canuck whispers to another, “Geek, I was witnessing family grief work — God bless America.” My view? Canadians should whisper the comment directly into the ears of American religious studies scholars; it’s the American in me that thinks that.

The subtext of some of the panels seemed to be this declaration: 9/11 is OUR precious wound to lick and defend. We (“WRIT LARGE”) are the ones to whom this happened. “It” (that terrible event) could not possibly have happened to anyone else, especially anyone else with a different take on our tragic and terrible loss.

As an American, the Toronto AAR made me sad and sorry and mad. But as a Canadian, I was embarrassed, irritated at the self-preoccupied public spectacle. As an American, damn right, we can lick our wounds, even on Canadian soil. But as a Canadian, for bloody sure, you Americans can weep over here as long as you don’t forget where in “North America” you are. In case you didn’t recognize it, you were, in fact, over here, and over here isn’t over there.

You should know: After 9/11, we north-of-the-border wept and ranted and ritualized along with you. In our civil commemorations, we called you’ll neighbours (leave the “u,” thank you), even family. In yours, you called us “partners” and “friends of terrorists,” even though the pilots were trained in your country, not ours.

At the Toronto AAR American religion scholars visiting Canada were devoid of that ritual civility we call decorum. Mom, god rest her soul, would have said, “When you visit someone else’s house, take off your cowboy boots.” When you go fieldworking or visiting, you become circumspect; you walk a little more softly; you pay closer attention. That’s part of the pilgrimage fee. If you study religion in the field and don’t honor the indigenous etiquette, the natives will wish you stayed home and your field research project will crash.

Don’t get me wrong. “We” Canadians like your American money, even your blister and bombast, but we don’t much like your bombs, your look-at-me grief work, or your refusal to accept our cash (which, if you took time to notice, is a lot more colourful than yours.) ☯

* Editor’s Note: The Call for Papers reads “ethnics,” not “ethnics.”
Trends in the Field

in 2002, the New York Times and the Chronicle of Higher Education each pub-
lished reports regarding trends in doc-
torate degree attainment and employment in academic institutions. The Times provided information on jobs in language and litera-
ture, history, and Middle East and Asian studies. The Chronicle reported data of par-
ticular interest to religion and theology. The New York Times published in its December 14, 2002 issue the results of a study of job positions available during the year. It reported that, according to the Modern Language Association of America, listings for academic jobs in languages and literature were off 20 percent from 2001. This is the first decline in seven years and the largest decline in about a decade. The American Historical Association also had a six percent decline in overall job advertise-
ments for academic jobs in languages and
Modern Language Association of America, other fields are faring better, however. The Middle East Studies Association of North America has seen job advertise-
ments rise, even though most of them are for part-time instructors, lecturers, and
adjuncts. The Association of Asian Studies has also reported an increase in job adver-
tisements, especially for Japanese and Chinese studies. The August 30, 2002 issue of the Chronicle of Higher Education reported data regarding doctoral degrees in the humani-
ties. 5,634 doctorates were awarded in 2000. The median age of recipients was 54.8 years; the median number of years from bachelor's degree to doctorate, 11.4; and the median number of years registered as a graduate student, 8.8. Over 84 per-
cent of the doctorates were conferred on whites, with fewer than 5 percent con-
fected on any other single racial and eth-
nic group. The percentage of men and women was virtually equal. Looking within the humanities recipients, to what the Chronicle calls "theological studies/religious vocations," there were 1,643 doctorates given in 2000: 356 to women and 1,307 to men. 586 doctor-
ates were awarded in the field of philoso-
phy and religion: 205 to women and 381 to men. Professional degrees awarded in theology totaled 6,129 in 2000: 1,792 to women and 4,337 to men. Less than 5 percent of those awarded a humanities doctorate planned to pursue post-doctoral study, while nearly 64 per-
cent planned to pursue employment in an educational institution. A small 6.4 per-
cent planned on pursuing employment in industry or business. As regards post-doc-
toral employment activity, nearly three quarters planned to teach, with 8.7 per-
cent planning on doing research and development. The average 2001-2002 salary of those teaching in private institutions in the fields of philosophy and religion was $54,111. Public institutions paid teachers in the same fields an average of $60,423. Teachers in the field of religion and reli-
gious studies received an average of $54,866 from private institutions and $60,797 from public institutions. The average salary of those teaching in private institutions in the fields of theological studies and religious vocations was $52,812 (the salary of those teaching in public institutions was not given).

The Chronicle of Higher Education’s col-
umn, "Beyond the Ivory Tower: What you should know about nonacademic careers for Ph.D.s," posts interesting articles con-
cerning those seeking employment outside of the academy while continuing to look for a tenure-track position. Articles from the column can be viewed at http://chron-

2002 Annual Business Meeting Minutes

Fairmont Royal York Hotel
November 24, 2002
7:30 AM

1. Call to Order: Vasudha Narayanan. The president called the meeting to order at 7:40 a.m.

2. Approval of 2001 Business Meeting Minutes. A motion was made to approve the Minutes and was unani-
mously approved.

3. Memorial List. The president read the Memorial List of members who died in 2002, and a moment of silence was observed.

4. President’s Report. President Narayanan remarked that 2002 was a wonderfully productive year. She thanked all the officers for their support and hard work, as well as the members for their comments and feedback over the past year.

5. Executive Director and Treasurer’s Report. Barbara DeConcini reported on the high level of attendance at this Toronto meeting. This year, preregistra-
tion surpassed last year’s total registra-
tion. In response to concerns raised by members, she discussed the problem of accessibility for participants with dis-
abilities, as well as the challenges of addressing the issue effectively, noting that the Board just passed a resolution of the Disabilities Task Force to make the Annual Meeting more accessible.

DeConcini reported on the AAR’s financial stability, even in the face of market downturn. The AAR’s 8% loss was significantly below the average mar-
et loss.

She reported on major program advances: The ReligionSource website, with a database of over 5,000 religion scholars, has been launched. The Academic Relations Program realized an 80% return for the undergraduate sur-
vey of the field. The graduate survey is underway. Later, the AAR will under-
take a survey of terminal M.A. religion degree programs. The publications pro-
gram’s partnership with Oxford University Press has strengthened AAR’s overall publications. The Academic Relations Program realized an 80% return for the undergraduate sur-
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take a survey of terminal M.A. religion degree programs. The publications pro-
gram’s partnership with Oxford University Press has strengthened AAR’s overall publications.

6. Election Results. President Narayanan introduced Robert Osti as president, Jane McAuliffe as president-
elect, and Hans Hillebrand as vice pres-
tdent. She thanked Barbara DeConcini, the AAR staff, and the Board for their support. Board member Linda Barnes offered an appreciation of President Narayanan, and Robert Osti remarked on his excitement for the coming year.

7. New Business. There was no new busi-
ness.

Barbara DeConcini introduced AAR staff members who were present. The meeting was adjourned at 8:31 a.m.

Respectfully submitted,

Myshka D. Hamm for Susan Henking, Secretary

News Media at the 2002 Annual Meeting

Media interest in the 2002 Annual Meeting was exceptional, with more than 40 journalists attending. Most were from Canada, with stories on the annual meeting published in the Toronto Star, Toronto Globe & Mail and Ottawa Citizen, and broadcast on CBC’s Tapestry radio show. The BBC also sent journalists to the meeting.

lications also sent journalists. Journalists typically view the meeting as an opportunity to talk with a variety of scholars on various topics, rather than as an event to be reported. Stories from interviewing religion scholars will con-
tinue to be published or broadcast dur-
ing the next few months.

Executive Office Update

A jack-of-all-trades, she has worked as a gardener, cook and licensed Master Barber. Because of her life-long interests in Buddhism and meditation, she is pleased to be able to support the AAR’s efforts and to include herself as the newest member of the administrative team.
Employment Information Services 2002 Report

Employment Opportunities Specialization Breakdowns 1996-2002

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*Single positions may be listed under multiple position classifications, with the exception of 1998.

Employment Trends

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Each year, statistics are kept on the use of the EIS Center. These statistics are useful in the evaluation of employment trends in the field.

Ratio of Advertised Positions to Candidates’ Self-selected Classification Choices

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Do you have something to say?

RSN welcomes essays by members, particularly those reflecting on professional practices and institutional locations, or on the place of the study of religion in the academy.

We also welcome suggestions for any of the regular features and letters to the editor. Please see page two for submission information. Articles or essays about teaching should be directed to Tazim Kassam, Editor of Spotlight on Teaching, Syracuse University. E-mail: tkassam@syr.edu

March 2003 AAR RSN • 9
Joining the Adjunct Ranks

Mark Lloyd Taylor
School of Theology and Ministry, Seattle University

In the mid-1990s, a dozen or so years after completing a Ph.D. and embarking upon a career as a teacher and scholar of religion, I unexpectedly found myself wearing a new title: “adjunct.” The word—from Latin, *ad*ju*nct-* means—suggests that I was joined to a faculty in an auxiliary or subordinate role. Although I was to learn, later, that I had been valued more highly and treated more humanely than many others in similar positions, my adjunct experience was indeed often one of feeling tenuously joined or attached to an institution.

As an adjunct, I felt underpaid and overworked. In contrast to the salary structures of the regular appointments I had held in the past, and now held again, as an adjunct I was paid a fixed amount per course taught; as a result, my annual income diminished by almost half. Twice I was forced to take part-time jobs beyond the academy simply to pay the bills. At the same time, my teaching load was heavier, as well as more diffuse and changeable, than those of my colleagues on regular appointments. In five years as an adjunct, I taught forty sections of seventeen different courses in five units within the university (from a joint humanities program with several area high schools to a graduate school of theology). Most of these courses represented new preparations for me (sometimes three or four a year); and yet I was able to teach just five of them more than once. In other words, I developed twelve brand new courses only to deliver them a single time, with no opportunity to build upon hard-won familiarity (or at least acquaintance) with the material or to learn from my successes and failures. This course load stretched me well beyond my primary expertise in theology and modern religious thought—into biblical studies, social ethics, even world religions and film studies. I suppose I should have felt encouraged that my personal inclinations and graduate studies equipped me to manage such a broad range of courses. My typical feeling, however, was one of desperate self-re-invention and re-education with each new academic quarter and course.

More significant than too much work for too little compensation were my chronic feelings of impermanence and vulnerability. I moved in and out of three offices in forty minutes for each new academic quarter and course. And juggling preparation time, appointments with students, even a joint voice mail protocol. Although I ended up with “full-time” work four of those years, I never knew from one academic year to the next what my course load would be, or even if I would be employed at the university. One year, my contract had to be amended three times as additional courses became available. Twice I was asked to teach a new course the next quarter with only a month of lead-time. I lacked control over my professional destiny, for opportunities to teach— to earn money to live, but also to practice the craft I love— opened up because of factors in other people’s lives: tragic death, pregnancy, sabbatical leaves, course releases connected with research. Not surprisingly, the momentum of my own scholarly agenda slowed and its trajectory flattened out dramatically. Several partially completed book manuscripts were postponed indefinitely. I feel fortunate just to have managed four articles through to publication in my years as an adjunct. While each of my directors, department chairs, and deans was enormously solicitous and supportive—three of them worked creatively to carve out a permanent, tenure-track appointment for me—I never felt free to say “no” to any of their requests, however daunting or disheartening, for at all costs I wanted to prove myself worthy of a better position. Of course, many of the religious traditions we study maintain that the impermanence of all things and our peculiar vulnerabilities as human beings can themselves serve as great teachers. I must acknowledge that I am a better teacher, scholar, and person because of those years as an adjunct: gratitude for the gifts of the ordinary, collaborative impulses, generosity toward others, and compassion for the marginalized have all grown in me.

See TAYLOR p.22

Oral History Project

CLAIMING our origins in the Association of Biblical Instructors in American Colleges (later, the National Association of Biblical Instructors), we will celebrate our centennial in 2009. The time seems ripe for us to tell one another the stories of our field and our Academy and to collect these stories as important documents for future researchers.

The Association of Biblical Instructors in American Colleges was founded in 1909. In 1922, the name of the association was changed to the National Association of Biblical Instructors (NABI) a phonetic match to the Hebrew word for prophet. At the 1963 annual meeting, NABI members voted to change the association’s name to the American Academy of Religion. In the period 1909 to 1937, the association held its annual meetings at Union Seminary at the same time SBL met. We have fairly good evidence that from 1938 through 1963, NABI met each year at Union, with the exception of 1957, when NABI went to Southern Baptist Seminary in Louisville, KY.

The logos here reflect our various expressions of identity. The 1969-1978 logo was designed by Raymond A. Ballinger and the current logo by Jack White. The current design aims to signal that religion is both ancient (quill pen effect) and contemporary. If you know the story of any of the others, we are eager to hear from you at alph@aarweb.org.

At the 2002 Annual Meeting, we initiated a special series on our history with The Professional as Personal. Telling the History of the AAR and the Study of Religion in North America from Personal Experience. At the session, Harry B. and Robert V. Smith were honored with special founders awards. Past presidents Christine Downing, Charles Long, and Robert Neville shared stories from their leadership days. Downing was the first woman elected president (1974); Long, the first African American (1973); Neville (1992) led a major transition in the AAR’s administrative structure and spearheaded the development of an AAR strategic plan.

We have collected recorded reflections from about a dozen AAR leaders. Highlights of recorded interviews with our founding fathers and mothers will be available in future issues of JRN and online.

Please consider contributing to the Oral History Project by checking your attic, attic re-invention and re-education with each new academic quarter and course. And juggling preparation time, appointments with students, even a joint voice mail protocol. Although I ended up with “full-time” work four of those years, I never knew from one academic year to the next what my course load would be, or even if I would be employed at the university. One year, my contract had to be amended three times as additional courses became available. Twice I was asked to teach a new course the next quarter with only a month of lead-time. I lacked control over my professional destiny, for opportunities to teach—to earn money to live, but also to practice the craft I love—opened up because of factors in other people’s lives: tragic death, pregnancy, sabbatical leaves, course releases connected with research. Not surprisingly, the momentum of my own scholarly agenda slowed and its trajectory flattened out dramatically. Several partially completed book manuscripts were postponed indefinitely. I feel fortunate just to have managed four articles through to publication in my years as an adjunct. While each of my directors, department chairs, and deans was enormously solicitous and supportive—three of them worked creatively to carve out a permanent, tenure-track appointment for me—I never felt free to say “no” to any of their requests, however daunting or disheartening, for at all costs I wanted to prove myself worthy of a better position.

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If you’re of retirement age and plan to attend your regional meeting in the spring, please be in touch with us (alph@aarweb.org) to be interviewed for the Oral History Project. We are also looking for volunteers to serve as scholarly advisors to the project. If you are interested, contact Barbara DeConcini at bdconcini@aarweb.org.
Fulbright Scholars

Study Indicates Program Has Powerful Impact on Scholars, Their Families and Colleagues at Home and Abroad

A leading independent research institute recently released the results of a two-year outcome assessment of the U.S. Scholar component of the Fulbright Educational Exchange Program, the U.S. government’s flagship international educational exchange program. The study found strong evidence that the program is achieving its mandate of promoting mutual understanding and cooperation between the U.S. and other nations, and that it has had a diverse and often powerful impact, not only on Fulbright Scholars themselves, but also on their colleagues, students, friends and families.

The study found two key themes: the capacity of the Fulbright experience to increase Americans’ knowledge of and engagement with the world, and the power of personal relationships to increase mutual understanding.

Virtually all Scholars reported that their Fulbright experiences give them a deeper understanding of their host country and heightened their awareness of social and cultural diversity. They also cited ways in which ongoing personal contacts stemming from living and working in a community put a face on U.S. policies and culture and increased mutual understanding. Without exception, they agreed that their Fulbright experiences gave them a deeper understanding of their host country and that it has had on individuals from their host country by engaging in regular activity.

Other key findings included the following:

- Scholars build knowledge and long-term relationships with host institutions and foreign colleagues: 80% said they imparted new knowledge about their field, 75% have continued to collaborate with colleagues since their grant’s completion and 70% have been visited in the U.S. by host country colleagues or friends.
- Scholars make U.S. campuses and communities more international: 75% have incorporated aspects of their Fulbright experience into courses and teaching methods.
- Scholars are enriched and inspired by Fulbright experience: Large majorities reported that their overseas experience led to professional expertise they otherwise would not have developed, enhanced their credentials and contributed to greater insight into their field.

The study was based on a stratified random sample of 1,004 U.S. Fulbright Scholars alumni from the past 23 years. Eighty percent of the Scholar alumni—801 people—completed a questionnaire about the impact the Fulbright program had on individu-als and institutions both in the U.S. and in the Scholars’ host countries.

The U.S. Fulbright Scholar Program, one of several under the Fulbright umbrella, provides grants for American college and university faculty, professionals and independent scholars to lecture and conduct research in a wide variety of academic disciplines in 140 countries. The U.S. Fulbright Scholar Program is administered by the Council for International Exchange of Scholars (CIES) through a cooperative agreement with the U.S. Department of State’s Bureau of Educational and Cultural Affairs. The goal of the Fulbright Program is “to increase mutual understanding between the people of the United States and the people of other countries.” An Executive Summary of the study can be found at: http://www.cies.org/ExecutiveReport.pdf.

In Memoriam

William L. Hendricks

Carol J. Phripps

William L. Hendricks (1929 - 2002) was a man of God with a personal faith so transparent it could be published as Aesthetics, a man who believed that faith and practice of theology could be transparent it could be published as Aesthetics. A man who believed that faith and practice of theology could be transparent it could be published as Aesthetics, and beauty. A man who believed that faith and practice of theology could be transparent it could be published as Aesthetics.

He was a man of letters, practical faith, and good humor, Hendricks was peer and friend to scholars in Religion around the world. As a man of letters, practical faith, and good humor, Hendricks was peer and friend to scholars in Religion around the world. As a man of letters, practical faith, and good humor, Hendricks was peer and friend to scholars in Religion around the world.

M Embership in the Student Liaison Group is continuing to grow. The SLG is now composed of student representatives from 48 PhD-granting institutions in the United States, Canada, and the United Kingdom.

Over the course of the past year we have been pleased to welcome liaisons from eight previously unrepresented schools: Garrett-Evangelical Theological Seminary; New Orleans Baptist Theological Seminary; Purdue University; Rice University; Stanford University; the Toronto School of Theology; the University of North Carolina, Chapel Hill; and the University of Wisconsin, Madison. As a result of normal turnover, we also welcomed new liaisons from Baylor University; Chicago Theological Seminary; Emory University; Indiana University; Loyola University; McGill University; Union-PSCE; the University of Iowa; and the University of Toronto.

[During the Fall, the AAR sought applications for the editor of “From the Student Desk.” The student column which appears in RSN] We received six applications for the position, which was eventually given to Wil Brant of Chicago Theological Seminary. Wil received a BA from the College of Charleston and an MDiv from the Chicago Theological Seminary, where he is currently a PhD candidate in Theology, Ethics, and Human Sciences. Wil served in the SLG from 1996-1998. He also is Coordinator of Academic Publications at CTS, serving as managing editor for Exploration Press and The Chicago Theological Seminary Register: A Professional Journal for Ministers. [Wil will be] our student editor through May 2004. He can be contacted at: wbrant@cts.edu.

Two student columns have appeared since April. The May 2002 issue of RSN fea-tured a guest editorial by Julie J. Kilmer, outgoing student liaison at Chicago Theological Seminary, entitled “Super Heroes and Heroines: Professors as Role Models in Academia.” Julie’s article highlights the importance of faculty mentoring in stu-dents’ professional development. For the October 2002 issue, Todd Fueley of Fuller Theological Seminary authored a column entitled “Mere Meme” reflecting on the rela-tion between the performing arts and theo-logy, and the role of artists in the academic community.

What publication is the best way of reaching 9,000 members of the largest scholarly organization in the world dedicated to the study of religion?

What publication is received by over 200 institutional subscribers?

What publication’s readers have reported that 3 out of 4 read the issue regularly?

What publication has added six new regular features like Member-at-large and Research Briefing?

Religious Studies News, AAR Edition

The newspaper of record in the field of religion

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March 2003 AAR RSN • 11
Wiggins: Retirement has brought, even though working, a greater degree of discretion in making time commitments. That is the single most enjoyable dimension of being "retired." Betsy and I have enjoyed the last two AAR Annual Meetings with few formal duties and great opportunity to see many friends and relax more than ever. We have visited two notable art galleries while in Denver and Toronto and appreciated the culinary opportunities in both. We continue to travel to places, so far in the USA, but this spring we will have 10 days in Andalusia portions of Spain with an inter-religious group of students and faculty from Syracuse University. Ireland and the Greek Islands are high on our list of intended destinations in the near future.

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RSN: Tell us about the types of activities that you have been involved in since you retired.

Wiggins: When I retired in May 2001 from the Department of Religion at Syracuse University, I was uncertain regarding what would come next. During that following summer I entered into conversation with the Executive Director of the InterReligious Council of the Central New York about a possible part-time position. It was an organization with which I was fairly familiar from having served on its Board of Directors for 4 years at that point.

On September 12, 2001 I took up the position of Director of Operations and Community Affairs. It was designed to call upon my experience as an administrator, both as Chairperson of the Religion Department for 26 years and as AAR Executive Director for 9 years. Experience means, of course, not that one already has done what is needed in new situations, but rather that one will not be surprised when completely novel demands arise.

In October 2002, my predecessor had departed and I was named Executive Director of the IRC. Needless to say the pace quickened and I am beginning to get settled in the new work.

I have done some travelling and pursued the elusive game of golf with no less passion than ever.

RSN: What are your role models since your retirement?

Wiggins: On the evidence to date, my doctoral father, John Dillonberger, is someone whom I seem to be emulating at least unconsciously. I mean that just as he continued to find himself taking on responsibilities after his “retirement” from the GTU, so my “retirement” to date has meant anything but taking my ease in Zion. My own father worked right up to his death at age 78, certainly well beyond the time it would have been necessary for him to continue. Again, though I have not consciously modeled myself after him, I suspect that he left an imprint on me.

RSN: What makes for a satisfactory retirement? Alternatively, what has given you the greatest satisfaction in your retirement?

Wiggins: I think my greatest satisfaction is being realized in finding ways to continue to learn and through that I believe I am making a contribution to this particular organization and through that to the larger community of central New York. Last spring I was invited to host a weekly half hour TV show on our public station WCNY. I entitled it Religion Matters. To date we have produced 19 installments and have had over 40 guests from many different sectors of the community. It is demanding and it is fun and brings considerable satisfaction.

Regarding the InterReligious Council, in my brief time in office we have almost completed a sizeable fund-raising campaign in a very short period of time. This enables us to move into more program-centered activities now that we have some degree of financial stability. Calling upon some experience with the AAR and the Department of Religion in which I learned some of the dos and don’ts of development work has brought some satisfaction.

The greatest satisfaction is, I anticipate, yet to come when we can launch some of the educational activities I am envisioning about each simulation topic and raise difficult questions for those presenting. Thus, the participation of each student was essential (and graded) at all times and while students during one’s own simulation exercise

Through the six simulation exercises, I am convinced that my students were able to gain a much better understanding of certain religious issues in a way that regular discussions, videos, or lectures would not have provided.

Editor’s Note:
"Passages" is a new column that will appear from time to time in Religious Studies News, AAR Edition. The column will profile the work of Academy members who have retired from full-time teaching. Our first member to be profiled is James B. Wiggins, Remington Professor of Religious emotions, Syracuse University.
In The Public Interest

The Cardinal and The Boston Globe

Michael Paulson, Religion Reporter, The Boston Globe

In The Public Interest asked Michael Paulson for a journalist’s view of "How The Boston Globe "braved" the story about the over-up of sexual abuse by priests in the Boston diocese."

Three days after Pope John Paul II accepted his resignation as archbishop of Boston, Cardinal Bernard F. Law strode into a plain conference room in a church library just down the hill from his residence, stood beneath a crucifix, and, before launching into a brief statement and then walking out of the room, declared to the gathered news media, “I take this opportunity, too, to thank you for your courtesy during these years.” The remark was so unexpected that there was some debate about whether he actually said — the roar of rapid-fire camera shutters made his words difficult to catch, and some reporters were sure they had heard him say “thank you for your criticism.”

The cardinal’s relationship with the media, over his 18 years as archbishop of Boston, had included periods of both courtesy and criticism. Law was rarely satisfied with his depiction in the press; in early 2001, he even hired a new communications director from a high-priced public relations firm to help him win better publicity. Access to church officials was more tightly controlled than ever, but chancery officials were all smiles that April, when the church succeeded in persuading a battery of television cameras to cover the dedication of lights that would provide nighttime illumination of Law’s principal projects: the Archdiocese of Boston to explain how of the church hierarchy, including Law and his closest advisers, will never see the of the church, the Cathedral of the Holy Cross. But, unbeknownst to the cardinal, by mid-summer the Globe had launched an investigation that would ultimately spark the crisis that ended his career in Boston. The investigation was sparked by a routine file that contained a startling admission: Bernard Francis Law, the spiritual leader of the fourth largest diocese in America, the man who was the closest ally in the U.S. and who every day instructed two million Massachusetts Catholics on sexual ethics and matters of morality, admitted that during his first year as archbishop of Boston he had given Rev. John J. Geoghan a new assignment, in Winton, Massachusetts, despite knowing that Geoghan had been accused of molesting at least seven boys.

Those columns piqued the interest of Martin Baron, who a few days later, on July 31, was to start work as the new editor of the Boston Globe. “We felt we needed to settle for competing accounts of documents that were unavailable to us!” Baron asked. “Why shouldn’t they be available to us? Shouldn’t we explore challenging the confidentiality order that sealed all those documents?” The Globe called its lawyers, who began researching the prospects for getting the documents unsealed. In August, the Globe filed a motion in court arguing that an “intense and legitimate public interest” in the sexual abuse controversy and Cardinal Law’s “indisputable status as a public figure” should be enough to grant the paper access to discovery documents. The Archdiocese fought that motion as aggressively as it had fought every lawsuit by a plaintiff alleging clergy sex abuse. The church argued not only that the newspaper was not entitled to the documents, but also that the paper had no right to ask for them — that it had no standing in the case. The church also argued that giving the Globe access would violate the church’s rights under the First Amendment, since that the Globe only wanted the documents so that “it can continue to generate further articles and editorials which are potentially prejudicial to the Defendants.” But in late November, after a three-month court battle, Massachusetts Superior Court Judge Constance Sweeney, a product of Catholic schools, ruled in the Globe’s favor on every issue. She concluded that the paper should have had access to these documents in the first place, and that the paper had every right to ask for them now. And she dismissed the First Amendment arguments made by the church, saying that clerical status “does not automatically free them from the legal duties imposed on the rest of society or necessarily immunize them from civil violations of such duties.” The church appealed Sweeney’s ruling, but the Globe...
AAR would like to thank the following outgoing Program Unit Chairs whose terms ended in 2002.

Mario I. Aguilar, University of St. Andrews (Ritual Studies Group)
Nancy Howell, Saint Paul School of Theology (Religion and Science Group)
Karen Trimble Allsma, Lewis University (Feminist Theory and Religious Reflection Group)
Thomas Hughson, Marquette University (Religious Freedom, Public Life, and the State Group)
Carol S. Anderson, Kalamanoo College (Comparative Studies in Religion Section)
Matthew Kapstein, Columbia University (Tibetan and Himalayan Religions Group)
William M. Ashcraft, Truman State University (New Religious Movements Group)
Cleo McNelly Kearns, Princeton University (Theology and Continental Philosophy Group)
Gustavo Benavides, Villanova University (Critical Theory and Discourses on Religion Group)
David Kyuman Kim, Brown University (Asian North American Religion, Culture, and Society Group)
Margaret Lambeurs Bendroth, Calvin College (Evangelical Theology Group)
Cheryl A. Kirk-Duggan, Graduate Theological Union (Black Theology Group)
Christine M. Boehm, Nazareth College of Rochester (Academic Teaching and the Study of Religion Section)
Charles Mathewes, University of Virginia (Augustine and Augustinianisms Consultation)
Jay Bregman, University of Maine, Orono (Platonism and Neoplatonism Group)
June McDaniel, College of Charleston (Anthropology of Religion Consultation)
Pamela K. Brubaker, California Lutheran University (Ethics Section)
Franz Aubrey Metcalf, The Forge Institute (Person, Culture, and Religion Group)
Thomas A. Carlson, University of California, Santa Barbara (Platonism and Neoplatonism Group)
Paul Morris, Victoria University (Comparative Studies in Hinduisms and Judaisms Group)
Steven L. Chase, Dominican Center at Marywood (Christian Spirituality Group)
Bradley Nassif, Rancho St. Margarita, CA (Eastern Orthodox Studies Group)
Mary C. Churchill, University of Colorado, Boulder (Women and Religion Section)
Barbara A.B. Patterson, Emory University (Academic Teaching and the Study of Religion Section)
Maureen Connolly, Brock University (Religion and Disability Studies Group)
David Perrin, St. Paul University (Mysticism Group)
Tom Craig, International Communication Institute (Religion and Disability Studies Group)
Kelley A. Raab, St. Lawrence University (Person, Culture, and Religion Group)
Nancy Dallavalle, Fairfield University (Roman Catholic Studies Group)
Peggy Schmeiser, University of Ottawa (Lesbian-Feminist Issues and Religion Group)
Judylyne E. Dudson, University of Colorado, Boulder (Afro-American Religious History Group)
Winnifred Fallers Sullivan, University of Chicago (Law, Religion, and Culture Consultation)
Georges Dreryus, Williams College (Tibetan and Himalayan Religions Group)
Sarah M. Taylor, Northwestern University (Religion and Ecology Group)
Georgia Frank, Colgate University (History of Christianity Section)
Sylvia I. Walsh, Stetson University (Kierkegaard, Religion, and Culture Group)
Barbara E. Galli, McGill University (Study of Judaism Section)
Judith Weisenfeld, Vassar College (North American Religions Section)
Fred Glennon, Le Moyne College (Ethics Section)
Kathleen O’Brien Wicker, Scuills College (African Religions Group)
Barry A. Harvey, Baylor University (Bonhoeffer: Theology and Social Analysis Group)
Peter W. Williams, Miami University (North American Religions Section)

WIGGINS from p.12

significant amount of teaching in multiple contexts. I reiterate: it is a most promising venue for a ‘retired’ professor to continue to profess.

RSN: If you could design your perfect retirement, what would it look like?

Wiggins: On a cold, snowy afternoon in upstate New York the response to this question is different from what I might reply on a glorious spring, summer or autumn day here. In a perfect world I would live somewhere else for a few weeks during February, March and into April. But that fantasy would preclude my working for and with the IRC and that opportunity far outweighs the attraction of a winter get away. So, I think In a perfect world I would live someplace during my pre-retirement life.

I can do the work I am doing freely (and I don’t mean voluntarily or without compensation) rather than for any other reason. My relationships with family members and friends is even more deeply meaningful. I live with an awareness of the passing of years, but without great anxiety as the reality of mortality is clearer.

RSN: If you could give advice to your younger colleagues who are still teaching, what would it be?

Wiggins: Unlikely as it is to have had the opportunity and the desire to work in the same university and department for 38 years and to have had the extraordinary and wonderful array of colleagues during that span; to have been able to serve as chair for 20 of those years; to have been able simultaneously to serve as AAR Executive Director for 9 years; to have had the educational opportunities with great teachers that I was fortunate enough to experience; and to have been able to make the acquaintance with such a marvelous cohort of people and to enter into friendship with some of them—all of that contributes to being unable to imagine what I would have done differently. I have been extraordinarily fortunate.

RSN: What has been the most significant change in your life since you retired?

Wiggins: I have more discretionary control of my time. My health is better than it was at some times during my pre-retirement life. I can do the work I am doing freely (and I don’t mean voluntarily or without compensation) rather than for any other reason. My relationships with family members and friends is even more deeply meaningful. I live with an awareness of the passing of years, but without great anxiety as the reality of mortality is clearer.

RSN: If you could give advice to your younger colleagues who are still teaching, what would it be?

Wiggins: Leave room for serendipity as you imagine and plan your future. Life and opportunities have a way of sneaking up on everyone. As the cliches would have it, life is both a marathon, not a sprint, and it is a journey, not a destination. Thanks for providing me with the occasion for reflecting on these matters. You have asked some provocative questions.
In particular, in bringing forward the Spotlight team, had begun trying to obtain the mountain of evidence that Father Geoghan was performing by two doctors, one a family physician with no experience or expertise in pedophilia, and the other a psychiatrist who also had no expertise in pedophilia and who himself had settled a lawsuit for allegedly abusing a female patient. The reaction was immediate. The Globe’s reporters were flooded with e-mail, phone calls and letters from readers, some wanting to share their reactions, and some wanting to share their own stories of victimization. Over months of coverage, and despite a persistent lack of openness by church officials, the paper, and many others around the country and the world, showed that around the nation and the Globe, hundreds of priests had been accused of molesting minors, and numerous bishops had been aware of that abuse but failed to remove the offending priests from ministry. The role of the news media in general, and the Globe in particular, in bringing about these changes has generally been hailed by church officials. “A boil has been lanced, and I do feel strongly that this is a time of grace for us, as painful and difficult as this moment is,” said Bishop William S. Skylstad of Spokane, Washington, vice president of the U.S. Conference of Catholic Bishops. “The fact is that the pain and the hurt were there, under the surface, for those who have been carrying this around for years, and opening this up helps us to minister to that situation as best we can, and begin the process of healing and reconciliation. It’s an opportune moment for us to address the issue, and give a grace and an aid as we look to the future.” And Rev. Thomas P. Doyle, a Catholic military chaplain whose own promising career in the church was derailed by his insistence on advocating for victims, wrote, “Without the Globe’s incredible courage and unwavering attention to the many twists and turns of this saga, there would have been no ‘new day’ for the thousands of victims in the Boston archdiocese and throughout the world as well…From my biased perspective this has been the single most shining moment in American journalistic history.”

The story showed the power and importance of a free press. The public demanded that children be protected, abusers punished, and negligent superiors held to account. The Massachusetts Legislature, which had exempted clergy from laws requiring many who work with children to report suspected child abuse, changed the statute. Prosecutors, who had long turned a blind eye to abuse by clergy, launched investigations and summoned grand juries. The church itself, after years of refusing to pass a national child protection policy, wrote new church law requiring the ouster from ministry of abusive priests. And Cardinal Law, faced with an unprecedented rebellion by his own priests and laity, left Boston, saying, “It came to be ever more clear to me that the most effective way that I might serve the church at this moment is to resign.”

Well before the documents became public, the Globe’s venerable investigative group, the Spotlight Team, had begun trying to determine whether the Geoghan case was an anomaly or an alarm bell. The reporters quickly began to uncover an astonishing truth: more than 100 priests had been accused of molesting minors in the second half of the 20th Century. And the church’s own documents, obtained by the paper through court filings, leaks, and ultimately court-ordered disclosures, made it clear that in many of those cases, the church’s bishops had left abusive priests in jobs with access to children. The first Spotlight Team story was published on January 6, 2002, two weeks before the court documents were released, showing that for three decades the church had essentially ignored a mountain of evidence that Father Geoghan, a supervisor of altar boys and friend to single mothers, was a serial pedophile. He had admitted molesting children, and the church knew that. Some of his victims had complained to church officials, and the church knew that. At least one pastor had complained, and the church knew and ignored that. The so-called treatment and evaluation of Geoghan was performed by two doctors, one a family physician with no experience in pedophilia, and the other a psychiatrist who also had no expertise in pedophilia and who himself had settled a lawsuit for allegedly abusing a female patient.

The reaction was immediate. The Globe’s reporters were flooded with e-mail, phone calls and letters from readers, some wanting to share their reactions, and some wanting to share their own stories of victimization. Over months of coverage, and despite a persistent lack of openness by church officials, the paper, and many others around the country and the world, showed that around the nation and the Globe, hundreds of priests had been accused of molesting minors, and numerous bishops had been aware of that abuse but failed to remove the offending priests from ministry.
Anita Parlier-Young, Duke University
Wisdom, Piety, and Strength
Wayne Ballard, Carson-Newman University
The Didactic of War and Peace in the Psalms
J. Dewayne Howell, Campbellsville University School of Theology
An Understanding of the Ger
Daniel Terry, Winston-Salem, NC
With the Jawbone of a Donkey: Shame and Violence
Vincent W. Wynne, Vanderbilt University
Kierkegaard, Religious Experience, and Violence

SBL: New Testament I
Theme: Studies in Matthew
Richard B. Vinson, Baptist Theological Seminary at Richmond, Presiding
Emily Cheney, University of Georgia
Matthew's Jesus, An Apocalyptic Emmanuel
Yung Suk Kim, Vanderbilt University
Matthew's Holy City (4.5 and 27.53)
Mary Kay Dobrovolsky, RSM, Vanderbilt University
A Matter of Justice: The Householder and His Wages (Matthew 20.1-15)
Leroy Huizenga, Duke University
The Abdal: An Allusive Apocalyptic at the Arrest of Jesus in the Gospel of Matthew

AAR: Philosophy of Religion and Theology I
Theme: Issues in Science and Religion I
George W. Shields, Kentucky State University, Presiding
Emily Askew, Vanderbilt University
On the Colloquium of Theology and Geography: God, Space, and 21st Century Colonialism
Jason Curry, Vanderbilt University
Theology and Social Science at the Intersection: An Inquiry Concerning the Validity of the Religious Association Scale
Walter Milner, Florida International University
God is One: Mathematics, Kabbalalah and Zoroastrianism

8:15-9:30 AM
AAR/SBL/ASOR: Plenary Session
Presidential Addresses
Kevin Schilbrack, Wesleyan College, and John Laughlin, Averett College, Presiding
Announcements of Student Awards
AAR: Herbert Burchenn, University of Tennessee, Chattanooga
The Quest for Critical Judgment
SBL: Jerry L. Sumney, Lexington Theological Seminary
Paul Barths and Whines: You Call That an Argument? Alternative Rationalities in Paul

9:30-11:00 AM
Conference Reception
SATURDAY MORNING, MARCH 15
7:30-8:45 AM
AAR/SBL: Women's Caucus Religious Studies Breakfast
Lorraine M. Getz, University of North Carolina, Charlotte, and Linda Bennett-Elter, Valdosta State University, Presiding
Business Meeting
Department Chairs' Breakfast
Herbert Burchenn, University of Tennessee, Chattanooga, Presiding
Speaker: Carey Gifford, Director of Academic Relations, American Academy of Religion
8:00 AM-6:00 PM
Registration
8:00 AM-6:00 PM
Book Exhibits
9:00-10:45 AM
AAR: African American Religion II and Religion in America II (joint session)
Theme: Baptists Really Did That: A New Look at Morgan Edwards' 1868 Customs of Primitive Churches
Eileen Campbell-Reed, Vanderbilt University, Presiding
Panelists:
Eileen Campbell-Reed, Vanderbilt University
Loyola L. McAfie School of Theology
James P. Byrd, Jr., Vanderbilt University
Bill J. Leonard, Wake Forest University

AAR: Philosophy of Religion and Theology II
Theme: Issues in Science and Religion II
George W. Shields, Kentucky State University, Presiding
Myron Bennett, Purdue University
The Resemblance Between Scientific Realism and Religious Realism
Edward Schoen, Western Kentucky University
Clocks, God, and Scientific Realism
Walter Milner, Florida International University
Fuducal Theology, Mathematics, Creation, Infinity, and Free Will

11:00 AM-12:00 PM
Plenary Session
Kevin Schilbrack, Wesleyan College, Presiding
Ralph W. Hood, Jr., University of Tennessee, Chattanooga
In the Shadow of the Sword: The Contemporary Handlers of Appalachia
SATURDAY AFTERNOON, MARCH 15
11:15-1:50 PM
AAR/SBL/ASOR/SE (SECSOR): Joint Business Meeting
AAR/SBL and SBL/SE Business Meetings (immediately following)
All members of the societies are invited.
2:00-3:45 PM
AAR: African American Religion III and Religion in America III (joint session)
Theme: African American Identity: Competing Visions of the Church
Lawrence Snyder, Western Kentucky University, Presiding
Sheila Laderberg, University of Virginia
In Case of Rapture, This Model-T Will Be Abandoned: Early Pentecostalism as a Millenarian Movement
Steven P. Miller, Vanderbilt University
Dilemmas of Post-American Faith: The Paideia in Luke 18:15-17 as a Changing Game
Ante-ing Up: Martyrs as Political Activism

4:00-5:30 PM
AAR: Academic Study of Religion and Pedagogy II
Theme: Teaching Religion and Culture
Allison Brambly, University of Georgia, Presiding
Jennifer Maulove, University of West Georgia
Intimacy and Integrity Orientation: Teaching Philosophy, Religion, and Culture
John Stark, Averett College
One City, Many Gods: Practical and Theoretical Considerations in Teaching "Religion in Atlanta"
Katherine Hornerkamp, University of Georgia
The Realm of the Exemplar in Islam: The Mahdhis, Muqaddam, and Saint Tomb

AAR: African-American Religion IV
Theme: Bible, Identity, and Spirituality in the African-American Experience
Sandy Dwayne Martin, University of Georgia, Presiding
Yolanda Pierce, University of Kentucky
When the Book Speaks: Slavery and Biblical Literacy
Religious Studies News, AAR Edition

Sylvester Johnson, Florida A&M University


AAR/SBL: American Biblical Hermeneutics II and Philosophy of Religion III (joint session) Theme: Theological and Philosophical Hermeneutics Brian Britt, Virginia Tech, and George W. Shelds, Kentucky State University, Presiding


Inculcation or Accommodation?: Catholic Schools and Desegregation as a Test Case for Catholic School Teaching Clarence Hardy, Rollins College GWGrappled for the Mysteries?: Black God-Talk and Urban Spiritualities in 1920 America Douglas Thompson, Mercer University Camp Hanover: Desegregation and the Limits of White Christian Leadership Respondent: Lewis V. Baldwin, Vanderbilt University

SBL/ASOR: Archaeology and the Hebrew Bible Theme: Archaeology and Gender: Carol Meyers and the Archaeology of Ancient Israel James E. Strange, University of South Florida, Presiding Carol Meyers, Duke University Household and Holiness: Women, Religion, and Culture in Ancient Israel

SBL/ASOR: Archaeology and the Hebrew Scriptures/Old Testament III and New Testament IV (joint session) Theme: Phyllis Trible’s God and the Theories of Sexuality Panelists: B. Diane Wudel, Wake Forest University (others to be named)

AAR: Philosophy of Religion and Theology IV Theme: Current Issues in Philosophical and Systematic Theology George W. Shelds, Kentucky State University, Presiding Nathan Jennings, University of Virginia Divine Yearning and Divine Impassibility in Pseudo-Dionysius’ Divine Names Minh-Ho Hwang, Union Theological Seminary of Virginia Paul Tillich’s Ontological Esplication of the Fall Mark Medley, Campbellsville University An Evangelical Theology for a Postmodern Age: The Recent Theological Project of Stanley J. Grenz. James Mjahchlian, Western Carolina University Whoring, Polygamy, or Friendship?: Cobb and Griffin on Other Religions

AAR: Women and Religion III Theme: Women and Creativity Sonya Jones, Presiding Sharron Chace, Meridian, CT Protestant Pulp: Turnings of One Woman’s Heart Sally Nichol, Charlotte, NC Women and Handcrafts Jo Williams, Hilton Head Island, SC Spiritual Painting Business Meeting

SUNDAY MARCH, MARCH 16 7:00-8:15 AM Section Chairs’ Breakfast Corrie Norman, Converse College, and Joel B. Green, Ashbury Theological Seminary, Presiding 8:00-11:00 AM Registration Book Exhibits

Southwest Commission on Religious Studies

Southwest Regional Meeting Program AAR/SBL/ASOR/ASOR March 15-16, 2003 Harvey Hotel-DFW Airport Irving, Texas 2002-2003 Sponsoring Institutions Abilene Christian University Austin College Austin Graduate School of Theology Baylor University Centenary College of Louisiana Concordia University at Austin Dallas Baptist University Dallas Theological Seminary East Texas Baptist University Friends University Houston Baptist University Houston College of Divinity School of Theology Howard Payne University Lubbock Christian University McMurry University Oklahoma Baptist University Oral Roberts University Ouachita Baptist University Phillips Theological Seminary Rice University Southern Arkansas University Southern Methodist University Southern Nazarene University Southwest Missouri State University Southwestern Adventist University Southwestern University St. Edwards University St. Mary’s University Texas Woman’s University Texas Christian University Trinity University University of Dallas University of Kansas University of Mary Hardin-Baylor University of North Texas University of the Incarnate Word Wayland Baptist University Williams Baptist College Xavier University of Louisiana Austin Presbyterian Theological Seminary Brite Divinity School, Texas Christian University Episcopal Theological Seminary of the Southwest George W. Truett Theological Seminary, Baylor University Logsdon School of Theology, Hardin-Simmons University New Orleans Baptist Theological Seminary Perkins School of Theology, Southern Methodist University Southwestern Baptist Theological Seminary University of St. Thomas School of Theology at St. Mary’s Seminary Wimberly School of Religion, Oklahoma City University

37403, USA. +1-423-245-4653; Herbert.Burkow@att.net.

Hotel reservations may be placed by calling -1-423-756-5150. The conference room rate is $75 per night plus tax. Reservations placed after March 1 will be accepted on a space available basis.
ANNUAL MEETING OF BOARD OF DIRECTORS SOUTHWEST CONFERENCE ON RELIGIOUS STUDIES

7:15 - 10:15 AM

SOUTHWEST REGIONAL ASSOCIATION OF BAPTIST PROFESSORS OF RELIGION

10:30-10:45 AM Registration & Book Exhibit

SOUTHWEST REGIONAL ASSOCIATION OF BAPTIST PROFESSORS OF RELIGION

10:45 AM - 11:30 AM

AAR: SESSION-ARTS, LITERATURE & RELIGION AND PHILOSOPHY OF RELIGION AND THEOLOGY

Theme: "Film and the Theological Imagination"

President: Rachel Wagner, Southwestern University

10:30 AM

Andrew Haas, University of Houston

The Last Kudrick: Blindness and Insight

11:00 AM

John S. Vassar, Louisiana State University

From Author to Author: The Gospel of Luke and Martin Scorsese

11:30 AM

Donna Bowman, University of Arkansas

The Sacred Game: Representing 'Religious' Experience in the Baseball Film

AAR: ASIAN & COMPARATIVE STUDIES IN RELIGION

Theme: "Faith Communities’ Responses to September 11"

President: Andrew Fort, Texas Christian University

10:30 AM

Shannon Demose, Brite Divinity School

Development of Meropler Interfaith Dialogue in the Wake of September 11

11:00 AM

Mulsin Shaheed, Dallas/Fort Worth Airport

African American Muslim Leaders’ Response to September 11

11:30 AM

Bushad Sodag, Texas Christian University

Immigrant Muslim Responses to September 11

AAR, ETHICS, SOCIETY, AND CULTURAL ANALYSIS

Theme: "Issues in Social Ethics"

President: Steve Oliphant, University of Mary Hardin-Baylor

10:30 AM

David Hailey, Southwestern Methodist University

What’s So Special about the Discourse of Martin Luther King, Jr.

11:00 AM

Tara Pratt, Baylor University

Vocation and Motherhood: Helping Mothers Feel at Home in the Church

11:30 AM

Jeff Tillman, Wayland Baptist University

Evolutionary Ethics and Christian Non-reciprocal Altruism

AAR: HISTORY OF CHRISTIANITY

Theme: "The Wesley"

President: Carol Crawford Holcomb, University of Mary Hardin-Baylor

10:30 AM

Art Toyen, Baylor University

Samuel Wesley: The Grandfather of the Methodist Church

11:00 AM

Brian Beever, Drew University

Evangelical Angloscpticism: John Wesley’s Dialectical Theology of Baptism

SBL: HEBREW BIBLE

President: Matthias Henze, Rice University

10:30 AM

Richard J. Bauck, St. Edward’s University

Reading the Hebrew Bible Intertextually: The Variety of Approaches

11:00 AM

David T. Stewart, Southwestern University

L Existentia pro An Inter-Biblical Enigmas of Exodus 20?

11:30 AM

Victor H. Matthews, Southwest Missouri State University

Encounters in Significant Space: Bus and Bath

SBL: NEW TESTAMENT

Theme: Paul

President: Pamela Kinlaw, McMurry University

10:30 AM

Jay Smith, Dallas Theological Seminary

The Root of a Libertine Slogan in 1Corinthians 6:18

11:00 AM

Wendell Willis, Abilene Christian University

The Christian Outlook in Paul

11:30 AM

Ann Judkins, Baylor University

The Law of Holiness in 1 Corinthians?

ASSR

Theme: Sociological Theory and Measurement of Religious Phenomena

President: Jeter Bauden, Baylor University

10:30 AM

Donnie Featherston, University of North Texas

Between Costs and Benefits: A Reductive Theory of Religion

11:15 AM

Lora D. Theiss-White, University of Missouri

Exploring Religious Bases in the DNA: A Comparative Analysis Using Three Churches

Saturday Afternoon, March 15

1:30-3:30 PM

AAR: ARTS, LITERATURE & RELIGION

Theme: Religion and Literature in a Global Context

President: Andrew Haas, University of Houston

1:30 PM

Durren J. N. Middleton, Texas Christian University

Jesus of Nazareth in Ghana: Deep Forest Reflections on Aftu Kuma’s Intervisual Christopostics

2:00 PM

Rachel Wagner, Southwestern University

Mahound, the Imam, and the Butterfly-Witch: Spiritual Journeys in Social Critique in Salman Rushdie’s Satanic Verses

2:30 PM

Whitney S. Bodman, Austin Presbyterian Theological Seminary

Evolutionary Ethics and Christian Non-reciprocal Altruism

2:40 PM

Jeff Tillman, Wayland Baptist University

Evolutionary Ethics and Christian Non-reciprocal Altruism

2:50 PM

Tara Pratt, Baylor University

Vocation and Motherhood: Helping Mothers Feel at Home in the Church

3:00 PM

Jeff Tillman, Wayland Baptist University

Evolutionary Ethics and Christian Non-reciprocal Altruism

AAR: ASIAN & COMPARATIVE STUDIES IN RELIGION

Theme: "Medicine, Mind, Meditation and Monasticism in the Yoga-S’cage for Truth"

President: C. Mackenzie Brown, Trinity University

11:30 AM

Linda Kueger, Graysong College

John Wesley’s Challenge to Calvinists

1:30 PM

M. Alejandro Chauan, Rice University

Vesna from the Ancient Bosnian Tradition and Some Applications as Complementary Treatment with Cancer Patients

1:55 PM

Jinlen Yan, Austin College

Something or Nothing? Zhu Xi’s Philosophy on Mind and Ch’ao Meditation

2:20 PM

Susriebel, University of New Mexico

Remembrance Nalanda: Journeys of Quest and Conquest to an Indian Buddhist University

2:45 PM

Andrew Fort, Texas Christian University

Introducing Vijnanabhikshu: A Buddhist Monk’s Way

3:10 PM

Business Meeting

AAR: ETHICS, SOCIETY & CULTURAL ANALYSIS

Theme: "Transcultural Questions"

President: Ron Smith, Hardin-Simmons University

1:30 PM

Philip LeMasters, McMurry University

Theoisis in Orthodox Christian Biomedical Ethics

2:00 PM

Brett Dewey, Baylor University

Uprooting Embodied Heresy: John Yoder’s Evolutionary Thought and the Ethics of Church Unity

2:30 PM

Jack Sibley, Texas Woman’s University

Diaspora/ kol Yeshua: The Araba Soul as the Secular Saint

3:00 PM

Business Meeting

AAR: HISTORY OF CHRISTIANITY

Theme: "African-American Christianity and Race Relations"

President: Mark Gstoehl, Xavier University of Louisiana

1:30 PM

C. Jarrett Gray, Jr., Saint Paul School of Theology

J. W. E. Bowen and the Role and Prospects of the African-American Community

2:00 PM

Karen Kosse-Chernyshyv, Texas Southern University

Mapping the Missionary Impulse of Early African American Pentecostals in the Southwest: The Texas Case

2:30 PM

Kris Pratt, Baylor University

Institutional Brotherhood: Clarence Jordan and Racial Equality

3:00 PM

Business Meeting

AAR: PHILOSOPHY OF RELIGION & THEOLOGY

Theme: "Cutting-Edge Issues in Theology"

President: John Starkey, Oklahoma City University

1:30 PM

Dan Stiver, Hardin-Simmons University

The Strange Postmodernism of John MacArthur

2:00 PM

Warren McWilliams, Oklahoma Baptist University

We Will Dog Be in Heaven? Two Christian Advocates of Animal Immortality

2:30 PM

Rebecca Huskey, University of Iowa

Discourse, Not Dogma: Paul Ricour’s Philosophy of Mission

3:00 PM

Cole Starr, Lon Morris College

Gibson’s Parallel Theism: Radical Orthodoxy Meets M Theory
James C. Moyer and Mary Chiles, Jesse Long and Mark Sneed, Lubbock Christian University, Austin Graduate School of Theology, Girls, etc.

Sunday Morning, March 15, 10:00 AM

BREAK

Complimentary coffee and tea

CAUCUS ON WOMEN'S STUDIES

10:00-11:00 AM

Participants are encouraged to be ready to talk about a book or a film that has been important to them in the last year.

Sunday Morning, March 15, 10:00 AM

"God Never Begrudges His People Anything They Desire", Jonathan Edwards and the Generosity of God

11:30 AM

Phillip Luke Sandlin, University of Houston

"The Dismal of Jonathan Edwards: Reflections on A Farewell Sermon"

12:00 PM

Galen Johnson, John Brown University


AAR: PHILOSOPHY OF RELIGION AND THEOLOGY

Theme: Epistemology Issues in Philosophy of Religion

President: Dan Stiver, Hardin-Simmons University

11:00 AM

Paul Sands, Baylor University

"John Henry Newman on Religious Certitude"

11:20 AM

David Grant, Texas Christian University

"Human Believing"

11:40 AM

Frederick Aquino, Abilene Christian University

Respondent

12:00 PM

Susan Pigott, Hardin Simmons University

"David, the Dancing Girls and Michal's Descent: A pas de deux in the Dance of Davids Kingship"

AAR: HEBREW BIBLE

President: Mark Sneed, Lubbock Christian University

11:00 AM

Joel S. Burnett, Baylor University

"The Elusiotic Pater Revisited"

11:30 AM

Kevin Hall, Oklahoma Baptist University

"Dietos Justice: Can a Proposition Make Hannah a Priest?"

12:00 PM

Susan Pigott, Hardin Simmons University

Discussion

Sunday Afternoon, March 15, 12:30 PM

PLANNING SESSION FOR 2004 MEETING

SWCRS OFFICERS

AAR/SBL/ASSR/ASOR OFFICERS AND NEWLY ELECTED PROGRAM CHAIRS

President: 2003-04 President, SWCRS

2003-04 MEMBERS OF THE SWCRS BOARD OF DIRECTORS

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President

Stephen Stell

Mississippi University for Women

Vice-President

Francisco Garcia-Treto

University of Mary Hardin-Baylor

Director Selected by Society of Biblical Literature

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James W. Thompson

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Charles H. Talbert

Baylor University

Director Selected by American Academy of Religion

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Baylor University

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President

Richard Ambler

Southern Arkansas University

Vice-President

Mary Ann Clark

University of Houston

Secretary

Steve Ortiz

New Orleans Baptist Theological Seminary

The SWCRS is sponsored by regional commissions whose faculty are eligible to apply for the Junior Scholar Grant of $2000 and to be nominated for the John G. Gammage Distinguished Scholar Award of $2000.

SOUTHWEST COMMISSION ON RELIGIOUS STUDIES

The Southwestern Commission on Religious Studies was organized in 1975 to encourage age, support, and coordinate scholarly activities in the field of religious studies in the Southwest. The Commission now serves as the umbrella organization for the regional American Academy of Religion, Society of Biblical Literature, Association for the Study of Religion, and American Schools of Oriental Research.

March 2003 AAR RSV • 21
ENTREPRENEURIAL CHAIR from p.3

SATURDAY, JUNE 21
9:00 – 10:00 AM
Plenary Speaker: Raymond B. Williams, Founding Director, Wahash Center for Teaching and Learning in Theology and Religion
Topic: Creating an Enabling Environment for Excellent Teaching and Learning
10:00 – 10:15 AM
Break
10:15 – 11:45 AM
Breakout Sessions
• Faculty Retention/ Tenure/Promotion
• Mentoring Junior Faculty
• Faculty Evaluation
• Curriculum Development or Funding Research
11:45 AM – 1:30 PM
Lunch
1:30 – 3:00 PM
Breakout Sessions
• Faculty Retention/ Tenure/Promotion
• Mentoring Junior Faculty
• Faculty Evaluation
• Curriculum Development or Funding Research
3:00 – 3:30 PM
Break
3:30 – 4:30 PM
Wrap Up: Questions and Answers
5:00 – 6:00 PM
Reception

TAYLOR, from p.10

In the middle of my adjunct years, strangely enough, I was elected secretary of the Pacific Northwest region of the AAR and thereby took a seat on the AAR’s Board of Directors. Not once in either my Academy-wide or regional roles was I made to feel like a second-class citizen—my colleagues welcomed me and put me to work immediately. However, I did notice that the unconscious patterns of speech, thought, and action within the organization often presume that the “normative” AAR member is a tenured, or tenure-track, professor within an institution that prizes research above all else.

Through my service on the Board of Directors, I have gained a broader perspective on the ranks of adjunct faculty within religious studies. For three years at the Annual Meeting, I helped host receptions for religion scholars in part-time, administrative, and non-academic posts. As a result of talking to people at these functions, I learned that there is no one single “adjunct” experience or scenario. I met adjuncts who had no desire for full-time positions, who were perfectly happy teaching a course or two a year so that they might pursue other professional, artistic, and personal commitments. But I also heard stories that made my time as an adjunct seem positively privileged: people teaching in three or four different institutions simultaneously, driving great distances between these schools, being paid $1,500 or less per course without health benefits, office space, photocopy privileges, telephone or e-mail services.

The plight of such “road scholars” or “freeway flyers,” who often describe themselves as “migrant workers” or as laboring in academic “sweatshops,” leads me, on behalf of the Executive Office and Board of Directors, to urge the AAR to join in a more intentional conversation about adjunct faculty and teaching and scholarship in religious studies. Initial steps toward this conversation include such reflections of mine, as well as the planning of a Special Topics Forum for a future Annual Meeting. Helpful resources and willing partners already exist, for instance: the National Coalition of Independent Scholars with its varied activities; a series of articles and colloquia on the part of The Chronicle of Higher Education; Forum, a newsletter of the Non-Tenure-Track Special Interest Group included within each issue of The Journal of the Conference on College Composition and Communication; the Fall 2002 issue of Peer Review, a publication of the Association of American Colleges and Universities. I recently attended a troubling yet illuminating meeting sponsored by the Coalition on the Academic Workforce—a group created in 1997 by a number of learned societies in this country (including the AAR) to study and act upon changing trends in faculty staffing. The Wahash Center has offered some of its resources if fitting initiatives can be dreamed and developed.

It seems to me that this conversation within the AAR ought to engage the following specific topics, at least:
1) Examination and clarification of our language: what do we mean by “adjunct?” part-time or full-time? graduate assistants included? would the term “contingent faculty” serve more adequately?
2) Transition from anecdotal discussions (as important as they may be) to empirically based judgments about the current situation and future trends. The American Association of University Professors, the American Historical Association, and the Modern Language Association have already published considerable data; the AAR’s own recent census of undergraduates of religion should be mined for relevant information about adjuncts in our discipline.
3) Dissemination of survival strategies and possible ameliorative actions for current adjuncts, including creative contracting options and efforts to secure collective bargaining rights for adjunct faculty. 4) Frank dialogue about the realities of the academic workplace with those most likely to become adjuncts in the future: students currently in graduate studies. 5) Positive and negative pedagogical implications of the increasing reliance on adjunct faculty in undergraduate general education courses in religious studies. 6) Structural and ethical issues involved in the use and abuse of adjuncts, with special attention to the full range of legitimate, but often divergent, interests represented, such as the needs of graduate students to gain teaching experience, of junior faculty for time and support as they do the research required for tenure, of chairs and deans to live within budgetary constraints, of all concerned for just and humane working conditions, especially the most vulnerable.

I welcome responses, suggestions, and proposals from the readers of RSN-AAR Edition via e-mail: mtaylor@washington.edu. 

Upper Midwest

Upper Midwest Region of the AAR and SBL Annual Meeting

The Upper Midwest Region of the American Academy of Religion and the Society of Biblical Literature will hold its annual meeting at Luther Seminary, Saint Paul, Minnesota, on 25-26 April, 2003. The region consists of scholars, faculty, and religious professionals who reside in Minnesota, North West Territories, Nunavut, Saskatchewan, Iowa, Minnesota, North Dakota, South Dakota, or Wisconsin. At its 2003 meeting, the region welcomes colleagues from the American Schools of Oriental Research.

The meeting begins with the American Academy of Religion address at 1:00 PM on Friday. The featured speaker is Elaine Pagels (tentative). The Society of Biblical Literature address is at 6:30 PM on Friday with Michael V. Fox. He will speak on “Concepts of Wisdom in Israelite Wisdom Literature.” Both speakers will be part of panel discussion on Saturday morning.

Scholars and students will present a full complement of papers on a range of religious and Biblical topics. A panel will address teaching Islam in the post-9/11 world from non-Muslim and Muslim perspectives. Teaching workshops on feminist pedagogy and service learning complete the schedule. This year the region will again participate in the Regional Scholar Program of the Society of Biblical Literature.

Full information on the meeting and registration will be available in early February and published on the region’s web site at http://www-aar.org. 

Registration information can be found at http://www.aarweb.org/department/ workshops2003/Georgetown/default.asp.
In addition, student liaisons contributed three original articles to the “Student Members’” section of the AAR website. David Watson of Southern Methodist University authored a helpful and humorous piece entitled “Making the Most of the Annual Meeting or How to Get Free Soda,” and Julie J. Kilner contributed a “how-to” essay entitled “I’m Presenting this Year at the AAR! Or How to Present a Professional Paper at the American Academy of Religion Annual Meeting.” Sigridur Guðmardottir of Drew University wrote a third article tailored specifically for international students. Sigurður, who describes herself as “50 percent of the Icelandic PhD students in America and 100 percent of the Icelandic female PhD students in theology in the world,” reflects on the importance of finding a niche in American academic life. [All pieces are available at http://www.aar.org/students/]

Student liaison annual reports were submitted to the Student Director in October. These reports demonstrate that liaisons continue to perform a tremendous service both to fellow students and to the academy as a whole. As usual, much of their activity this past year was self-initiated; however, liaisons report that the support of department chairs and administrators is also critical.

The following activities and events were cited by liaisons at a number of different institutions:

- Regular e-mail announcements for graduate students regarding the benefits and costs of AAR membership, upcoming conferences and deadlines, job opportunities announced in Openings, etc.
- Introductions to the AAR (frequently held at the beginning of each semester)
- Parties for new students
- Assistance on an individual basis to students
- Coordination of transportation and housing for AAR meetings
- Publicizing of opportunities for travel funding

In addition, the Student Liaisons from p. 11

First Name Last Name Region Institution E-Mail

Brett Dewey Southwest Baylor University Brett_Dewey@baylor.edu
Marlyn A. Oliver New England-Maritimes Boston University mohrer8@bu.edu
Michael Slater New England-Maritimes Brown University michael_slater@brown.edu
Daniel Reisbord Western California Institute of Integral Studies foud@icbcglobal.net
C.C. Pecknold Cambridge University ccp21@cam.ac.uk
Laura L. M. Crawford Midwest Chicago Theological Seminary lmcrawford@prodigy.net
Janice Baikke Western Claremont Graduate University janice.baikke@cgsu.edu
Sigridur Guðmundsdottir Mid-Atlantic Drew University gudmundsd@duke.edu
Andrew William Getz Eastern International Duquesne University getz235@dusos1.cc.duq.edu
Melissa Johnston Barrett Southeast Emory University mjhanis@emory.edu
Kelly Baker Midwest Florida State University kelly_baker77@hotmail.com
Leah Gunning Midwest Garrett-Evangelical Theological Seminary l-gunning@garrett.edu
J. Todd Billings New England-Maritimes Harvard Divinity School billings@hds.harvard.edu
Constance Wise Rocky Mountain-Great Plains School of Theology, University of Denver cowise@du.edu
Jennifer Hart Midwest Indiana University jenhart@indiana.edu
Denise Starkey Midwest Loyola University Chicago astarke@luc.edu
Anita L. Bradshaw Upper Midwest Luther Seminary albrows@ovmc.org
Nathan RB Loewen Eastern International McGill University nathan.loewen@mail.mcgill.ca
Kimberly Breder Mid-Atlantic Princeton Theological Seminary kimberly.breder@princeton.edu
Lori Meeks Midwest Princeton University lmlee@princeton.edu
Myron Perner Midwest Purdue University mperner@purdue.edu
Julie Kurac Southwest Rice University jekurac@yahoo.com
Greg Watkins Western Stanford University gwratts@stanford.edu
Christa Shawko Eastern International Syracuse University cschauko@syr.edu
Harold Chad hillier Eastern International Toronto School of Theology hillier@acol.com
Donna DeSarro-Raynal Southeast Union-PSCE ddesarro@union-psce.edu
Dyron Daughtry University of Calgary dyron@uwosh.ca
Wendy Wiseman Western University of California, Santa Barbara wawa008@uclue.edu
Michael Jon Kesler Midwest University of Chicago mkesler@midway.uchicago.edu
Asa Forest Midwest University of Iowa forest-clingerm@uiowa.edu
Paul Thomas Southwest University of Missouri, Kansas City pbcn@umkc.edu
Amy Lurion Southeast University of North Carolina, Chapel Hill leislon@email.unc.edu
Paul Martens Midwest University of Notre Dame Paul.H.Martens.2@nd.edu
Shannon Hatley New England-Maritimes University of Pennsylvania shurley@usp.upenn.edu
J. Douglas Harrison Western University of Southern California dougarrison@earthlink.net
Sarah King Eastern International University of Toronto sarahking@sympatico.ca
Catherine A. Griffith Southeast University of Virginia cagriffith@virginia.edu
Vincent William Wynne Southeast Vanderbilt University vincent.w.wynne@vanderbilt.edu

For the most up-to-date list, please see http://www.aar.org/students/11/students.asp.
The softness of a sheep’s clothing. My critical mind was awakened from its dog-"ma," and I began to achieve a new awareness. I graduated from high school and entered the University of Utah in the fall of 1993. As a freshman I enrolled in Lib Ed. 101, a course called “The Intellectual Tradition of the West,” and we began reading Homer’s Odyssey. It was then I was introduced to the Greek concept of arete. As I understood the concept, arete was the excellence or virtue of a thing. My professor, one of the best I would have, informed the class that for the Greeks the question of human arete, or human excellence, was the question it pressed them, intrigued them, and disturbed them more than any other. My mind reverberated with questions, and I began to share the Greek obsession: “What does it mean to be a good person? What characteristics does such a person possess?” “Am I an excellent person?” Being plagued by these questions, I was beginning to fall in love with the idea of the examined life.

The class continued with the Pre-Socratics, Plato, Aristotle, Epicurus, Marcus Aurelius, and Sophocles; each, in turn, presenting his views on the human condition. Elaborate, daring, and, to my mind, beautiful systems of metaphysics, ethics, and logic (“It’s a system?” “Where’s the purpose?” “Why?”) were posed and critiqued. I found myself falling in love with the books comprising the Western intellectual tradition. There seemed to be a place for my questions and, I believed, a place for their attempted solutions. I judged there was indeed a tradition of thought and its critics; these writers seemed to be seeking the same thing I was, and together we were on a quest that spanned the centuries. I wanted to concentrate on these human concerns, so I chose my majors as the tool of dead-white-males.

At the same time, the “critical mind” initiated in high school continued to be fed and nourished in college. Nearly every class I took, freshman to senior year, focused on how one group had oppressed the world. But it wasn’t just any group, it was my group. White males. White males usually possessing a belief in some ultimate something or other. Often, they were setting themselves up in opposition to me. I certainly couldn’t deny all the evidence: the continual subjugation of women, the Crusades, Indian boarding schools, the Trail of Tears. I couldn’t deny that nearly all the writers of my beloved canon were men. The list of atrocities that were whispered in my ear, those things I was taught to believe, it seemed, had a case against my group. I began to re-teach myself how to think, how to write, how to talk, how to act. I learned how to(reflect on my own disfigurement, which is not for a man worth living.

As I reflect now on my attempt to live the examined life, I sometimes wonder whether I would have been happier if I had not started down this path. Perhaps it is the examined life, I sometimes feel, that is not for a man worth living.
One extreme, there is no room for growth or improvement because, with self-denigration, one lacks hope in the possibility of change; with self-satisfaction, one lacks a sense of the desirability of change.

According to my experience as a student there, most faculty don’t know, and don’t care to know, anything about Mormon history, literature, or culture, with content to retain cartoon-like images of Mormon religious beliefs. While most faculty forever remain in this state of neutrality, there are a few who are openly hostile and constantly belittle the predominant culture of the state. This ignorance and sometimes hostile toward religion, however justified, sends many messages, among them: religion, as you practice it, has no part in the intellectual life of the broader community.

This is an extreme example, I think, but I would guess that it is replayed with different colorings of epic and different schools across the country. If so, then we have a huge group of people who may feel they do not have a stake in public education, particularly in public universities or the nation’s intellectual life. This seems like the pathway to an unhealthy democracy.

July 27, 2001, Chronicle of Higher Education

To the Editor:

"I was disturbed by Bryan Warnick’s essay. Now that Mr. Warnick has been indoctrinated and intellectually traumatized by the Western-bashing intelligence (that, ironically), are thriving in the very culture wherein we criticize, the critique is separated from us, dislocated, and of little relevance. But when we begin to see ourselves as possibly erring as others have erred, as motivated by similar concerns, hopes, and frustrations, then any of African culture becomes self-aware as self-critique. Only then can we learn lessons which will translate into practice. In my mind, I look sympathetically at the same time we look critically. We need to connect with the past, and not just criticize it. Or, more correctly, connect with the past, so that we can criticize ourselves. A classroom which critiques Western culture must be the classroom which tries desperately to understand it sympathetically.

The last complaint which I pondered, and this, I promise, is my final complaint, is against a public school system that was unable to acknowledge or recognize religious diversity in any meaningful way. I review in my mind the reasons why church and state are kept separate in public schools, and they are good reasons, reasons which must be respected. Accordingly, I remind myself that I shouldn’t pretend to have any easy answers to the question of how religion can play a greater role in the public schools.

I remember one model, which, though simply is not working, that this model by alma matter, the University of Utah. The state of Utah is about 70% Mormon, and Salt Lake City, is about 40%. According to the best estimates, the faculty of the University is less than 10% Mormon. Some departments, particularly, in the Humanities have not hired a Mormon, or, more correctly, become with Mormon interests for many years. The English Department has not made such a move, for example, more than 20 years. A Mormon-Studies Program, which I was there, wasn’t even being discussed.

If anyone, at this moment, happened to be talking about religiosity, I conclude that there is yet another criticism. The endless critique of Western culture, I decide, which is so valuable in many ways, becomes tragic if it remains simply to criticize. It needs to connect with others that doesn’t have all the answers. Prof. Newell’s ideas were not complex, nor profound, but only exposed the ignorance and sometimes hostility toward Western foundationalism which I found at home in my own actions. In the same classroom which tries desperately to understand it sympathetically.

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and seeing potential and hope for improvement. Through the restrained criticism we give ourselves room and ways to grow and improve, through restrained self-satisfaction we recognize the good that we have and our potential for doing better. Virtue is a habit of choosing the good, and a person of practical wisdom would choose.

Feb. 2, 2002, Look at watch

For what its worth, I would like to pull together the disparate threads of this autobiographical story, and state some issues that I together the disparate threads of this autobiographical story, and state some issues that I would choose.

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