

Andy Rowell

AAR/SBL recommendations November 16-19, 2012

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I am attending the American Academy of Religion (AAR) and Society of Biblical Literature (SBL) meetings in Chicago Nov 16-20. I have put the sessions I am going to attend below. I have put a slash through sessions I would have liked to attend but can't because something else is going on.

I also put in public transit directions from Google Maps because I doubt that if the [AAR/SBL shuttle system](#) is going to work and it is too far to walk everywhere. A [3-Day CTA Pass is \\$14 for unlimited train and bus rides](#). A 1-Day CTA Fun Pass is \$5.75. I think if someone does not want to wait for the AAR/SBL shuttle, they are going to want to do public transit (if they are trying to be cheap) or grab a taxi.

## FRIDAY NOV 16

Travel from Chicago Midway to hotel: Noon-1:30 pm

Arrive in CHICAGO MIDWAY (MDW) at 12:05 PM

Travel to Hotel: Palmer House Hilton (17 EAST MONROE STREET, CHICAGO, ILLINOIS, 60603, USA TEL: 1-312-726-7500.

From Midway Airport, take the Orange Line from Midway to downtown. Get off at the Adams/Wabash stop. The Palmer House is located on the west side of Wabash Avenue.

Transit directions to Palmer House® a Hilton Hotel

Midway International Airport

5700 South Cicero Avenue

Chicago, Illinois 60638

Walk to Midway

About 11 mins (0.5 mi)

Midway

Orange Line Subway towards Loop

12:49pm - 1:13pm (25 mins, 8 stops)

Harold Washington Library

Walk to 17 East Monroe Street, Chicago, IL 60603

About 6 mins (0.3 mi)

Palmer House® a Hilton Hotel

17 East Monroe Street

Chicago, IL 60603

Travel time: about 42 mins

Travel to Barth session: 2:35-3:15 pm

Transit directions to McCormick Place Metra

Palmer House® a Hilton Hotel

17 East Monroe Street

Chicago, IL 60603

Walk to Michigan & Madison/Monroe

About 3 mins (0.2 mi)

Michigan & Madison/Monroe Stop ID: 1107

3 Bus towards 95th/CSU

2:39pm - 2:54pm (16 mins, 18 stops)

McCormick Place Stop ID: 2192

Walk to United States

About 3 mins (0.1 mi)

McCormick Place Metra

United States

Travel time: about 22 mins

# *P16-210*

## Karl Barth Society of North America

Theme: *Karl Barth Society of North America*

Friday - 3:15 PM-6:15 PM

*McCormick Place East-258*

Time for questions will follow each presentation.

Katherine Sonderegger, Virginia Theological Seminary

*The Attributes of God*

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Paul Dafydd Jones, University of Virginia

*Divine and Human Patience*

**Dinner: 6:15-7:00pm**

Travel to Theology Studio event: 7:00-7:30 pm

Transit directions to Grace Episcopal Church

McCormick Place Metra

United States

Walk to McCormick Place

About 3 mins (0.2 mi)

McCormick Place Stop ID: 14559

3 Bus towards Michigan/Chicago

7:05pm - 7:16pm (11 mins, 13 stops)

Michigan & 8th Street Stop ID: 1583

Walk to 637 South Dearborn Street, Chicago, IL 60605

About 8 mins (0.4 mi)

Grace Episcopal Church

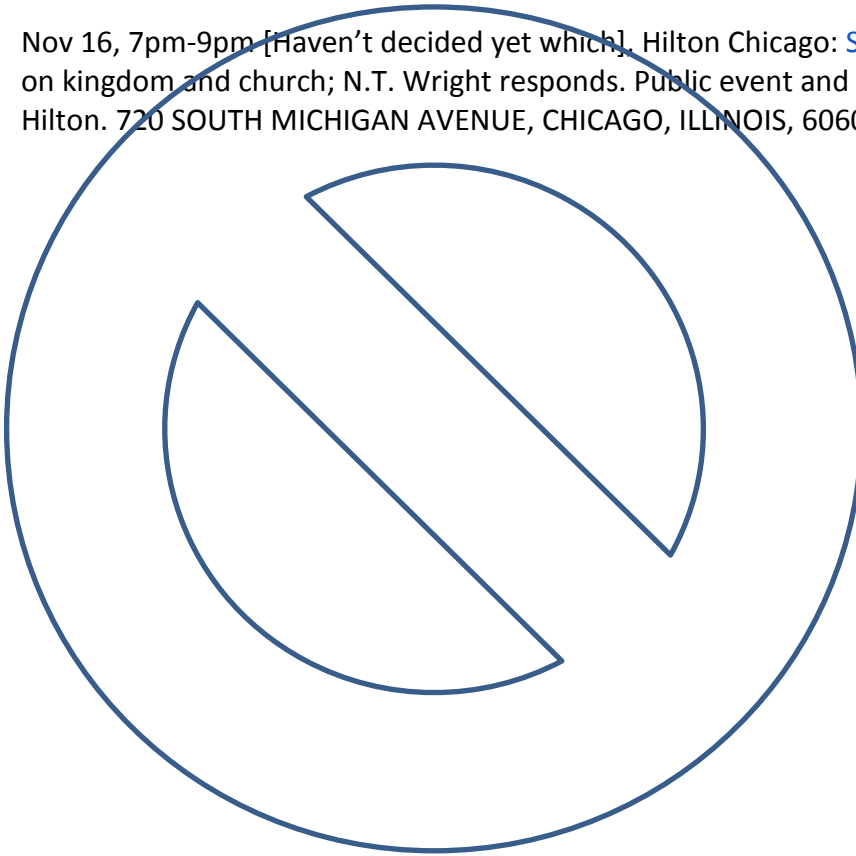
637 South Dearborn Street

Chicago, IL 60605

Travel time: about 21 mins

- [Theology Studio](#) reception Friday night Nov 16<sup>th</sup> from 7:30-10:00 pm at Grace Episcopal Church. (637 South Dearborn Street, Chicago, IL 60605). Come discuss the future of systematic theology with Sarah Coakley, Stephen Fowl, and lots of others.

- Nov 16, 7pm-9pm [Haven't decided yet which], Hilton Chicago: [Scot McKnight](#) presents on kingdom and church; N.T. Wright responds. Public event and free. Waldorf room at Hilton. 720 SOUTH MICHIGAN AVENUE, CHICAGO, ILLINOIS, 60605, USA



Travel to IBR: 10:15-10:30 pm

Transit directions to Hilton Chicago

Grace Episcopal Church

637 South Dearborn Street

Chicago, IL 60605

Walk to 720 South Michigan Avenue, Chicago, IL 60605

About 8 mins (0.4 mi)

Hilton Chicago

720 South Michigan Avenue

Chicago, IL 60605

Travel time: about 8 mins

## P16-401

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### Institute for Biblical Research

11/16/2012

7:00 PM to 11:00 PM [Me: 10:30-11:00]

Room: International North - Hilton Chicago

Theme: *Annual Lecture and Reception*

Lee M. McDonald, Acadia Divinity College, Welcome (10 min)

Cynthia Westfall, McMaster Divinity College, Scripture Reading and Prayer (10 min)

Craig S. Keener, Asbury Theological Seminary, Introduction (5 min)

**Annual Lecture given by Ben Witherington, III, Amos Professor of New Testament, Asbury Theological Seminary**

Ben Witherington III, Asbury Theological Seminary

*"But I Would Rather Persuade"....: The Necessity of Understanding Rhetoric for Understanding the Text and Context of the New Testament* (40 min)

Stanley E. Porter, McMaster Divinity College, Respondent (20 min)

Discussion (15 min)

**Reception provided by Zondervan**

Travel back to hotel: 11:00-11:15 pm

Transit directions to Palmer House® a Hilton Hotel

Hilton Chicago

720 South Michigan Avenue

Chicago, IL 60605

Walk to Harrison

About 5 mins (0.3 mi)

Harrison

Red Line Subway towards Howard

11:11pm - 11:14pm (3 mins, 2 stops)

Monroe-Red

Palmer House® a Hilton Hotel

17 East Monroe Street

Chicago, IL 60603

Travel time: about 8 mins



## SATURDAY NOV 17

**Breakfast:** 8:00-8:45

Travel to Barth session: 8:45-9:15

Transit directions to McCormick Place Metra

Palmer House® a Hilton Hotel

17 East Monroe Street

Chicago, IL 60603

Walk to Michigan & Madison/Monroe

About 3 mins (0.2 mi)

Michigan & Madison/Monroe Stop ID: 1107

3 Bus towards 95th/CSU

8:49am - 9:04am (16 mins, 18 stops)

McCormick Place Stop ID: 2192

Walk to United States

About 3 mins (0.1 mi)

McCormick Place Metra

United States

Travel time: about 22 mins

A17-113

## Bonhoeffer: Theology and Social Analysis Group

Theme: *Exploring Bonhoeffer's Volume 16: Prayer, Mission, Confession, and Natural Law*

Mark Brocker, Saint Andrew Lutheran Church, Presiding

**Saturday - 9:00 AM-11:30 AM**

*McCormick Place West-474B*

*The Missionary Situation of a World Come of Age: The Problem of the Missionsgemeinde and Volkskirche in Bonhoeffer*

Dietrich Bonhoeffer is a theologian of mission. His later writings demonstrate a profound attempt to grapple with the missionary situation of a world come of age. In particular, volume 16 includes writings on the *Volksmission* and discusses the concept of the *Missionsgemeinde*. In his 1942 defense of infant baptism, however, he appeals to the distinction between a *Missionskirche* and a *Volkskirche*. This is the very distinction to which the Erlangen faculty appealed in 1933 in defense of the Aryan Paragraph. Bultmann's response to this report argued that "the church is always a mission-church." Regardless of the question of infant baptism, Bonhoeffer should not have made this distinction on the grounds of his own theological commitments. To isolate the missionary church as one form of the community among many is theologically hazardous. Bonhoeffer provides key resources elsewhere in his final writings to overcome this problem.

## P17-112

### Karl Barth Society of North America

Theme: *Karl Barth Society of North America*

Saturday - 9:15 AM-12:15 PM

McCormick Place West-183A

Two books will be discussed by their authors, with a respondent in each case. First, *Christian Ethics as Witness: Barth's Ethics for a World at Risk* by David Haddorff, St. John's University New York. Second, *The Analogy of Grace: Karl Barth's Moral Theology* by Gerald McKenny, University of Notre Dame. Respondents to be announced.

David Haddorff, Saint John's University

*Christian Ethics as Witness: Barth's Ethics for a World at Risk* (Wipf and Stock, 2011).

Gerald P. McKenny, University of Notre Dame

*The Analogy of Grace: Karl Barth's Moral Theology* (Oxford University Press, 2010)

## S17-133

### Theological Interpretation of Scripture

11/17/2012

9:00 AM to 11:30 AM

Room: W194b - McCormick Place

Theme: *The Theological Significance of Wirkungsgeschichte/Reception History*

All papers will be read in their entirety at the session. After all four papers, the presenters will have time for discussion among themselves before general discussion.

Edith Humphrey, Pittsburgh Theological Seminary, Presiding (5 min)

Stephen Fowl, Loyola University Maryland

*Effective-history and the Cultivation of Wise Interpreters* (25 min)

R.R. Reno, First Things/Creighton University

*Using Traditional Exegesis Today* (25 min)

John Riches, University of Glasgow

*Reception History as a Challenge to Biblical Theology: Literary Historical Readings of the Bible as Informative of Transformational Exegesis: Reflections on Galatians* (25 min)

John L. Thompson, Fuller Theological Seminary

*At the Margins of the Rule of Faith: Reflections on the Reception History of Problematic Texts and Themes* (25 min)

Break (5 min)

Discussion (15 min)

Discussion (25 min)

P17-113

## Society of Christian Philosophers

Theme: *Panel Discussion: David Brown's Divine Humanity: Kenosis and the Construction of a Christian Theology* (Baylor University Press, 2011)

Andrew Chignell, Cornell University, Presiding

**Saturday - 10:30 AM-12:30 PM**

*McCormick Place South-101B*

Although published almost thirty years ago, David Brown's *The Divine Trinity* (Duckworth, 1985) continues to be a touchstone for discussions of the Social Trinity and kenotic Christology. His newest book, *Divine Humanity*, was commissioned for a French series and originally published as *La tradition kénotique dans la théologie britannique* (Mame-Desclée, 2010). It takes a more historical approach than his previous book, looking in particular at developments in Scotland and England, but concludes with a fresh defense of kenosis within both Trinitarian and Christological doctrine. This session will bring a philosopher (C. Stephen Evans) and a theologian (Kathryn Tanner) into critical conversation with Brown on the key themes of this volume and its implications for biblical studies, the history of Christian doctrine, and philosophical theology. Note: members of the Society of Christian Philosophers can register as Affiliate Members at the Annual Meeting without becoming members of the AAR.

Panelists:

C. Stephen Evans, Baylor University

Kathryn Tanner, Yale University

Responding:

David Brown, University of St. Andrews

# A17-106

## Philosophy of Religion Section

Theme: *The Place of Metaphysics in Theology: A Symposium on Kevin Hector's Theology Without Metaphysics* (Cambridge University Press, 2011)

Michael Rea, University of Notre Dame, Presiding

**Saturday - 9:00 AM-11:30 AM**

McCormick Place West-475A

The papers in this session critically engage Kevin W. Hector's important new book, *Theology Without Metaphysics* (Cambridge University Press, 2011).

Sameer Yadav, Duke University

*Therapy for the Therapist: Brandom and McDowell in Kevin Hector's Theology Without Metaphysics*

In *Theology Without Metaphysics*, Kevin Hector effectively applies Robert Brandom's inferentialist account of meaning, truth and reference to the domain of theological discourse. He shows how such an account can function as "therapy," which deconstructs the shared metaphysical assumptions behind (onto)theologies that take human concepts to correspond to God's essence on one hand, and apophatic theologies that deny such correspondence and instead posit a "gap" between such talk and God-in-himself on the other. But John McDowell has recently advocated for a "therapeutic" approach to meaning and reference that similarly deconstructs the very Brandomian account of concept use that Hector so heavily relies upon. On McDowell's critique, Hector is guilty of a covert form of metaphysics after all, just a "coherentist" one rather than the "correspondentist" one that Hector rightly deplores. His account thus fails to evade a distinctively metaphysical problem concerning the "friction" between God's being-with-us and our talk about it.

Deena M. Lin, Claremont Graduate University

*Saving Apophaticism: Reviewing Hector's Anti-Metaphysics from Within*

Kevin Hector is looking to free theology from metaphysical assumptions about God and language in *Theology without Metaphysics*. Hector critiques theologies that attempt to place God in a metaphysical system, as these do violence by distancing God from creaturely language and life. To carve out a space for his argument, he criticizes John Caputo for abiding in essentialist-correspondentist language when doing his "apophatic anti-metaphysics." I will focus on his assessment of Caputo as a means to critically evaluate his work. Elucidating the inconsistencies I've found in his gloss of Caputo provides further merit to using deconstruction in theology. By saving Caputo in this way we are also given an alternate way of dealing with the problem of metaphysics in theology without making the bold attempt to eliminate it altogether.

Ray Bitar, United States University

*The Metaphysics of Anti-Metaphysics: On Kevin Hector and Combating Theological Violence*

In *Theology without Metaphysics*, Kevin Hector tries his hand at emancipating language and God from distortive metaphysics. Hector specifically addresses the specter of essentialist-correspondentist, and hence idolatrous, metaphysical assumptions by positioning theology within the trajectory of precedent inter-subjective recognitive practices, where religious beliefs can be socially recognizable as normed by the Spirit

of Christ in line with the Word of God. I criticize an implicit “metaphysics of anti-metaphysics” running through Hector’s work and argue it remains too indulgent of putative correspondence theory without sufficiently grounding its potential to do *concrete theological violence*. I then work to broaden the conversation with what I term to be *embodied/ inhabited methods of inquiry*, such as skeptical realism, perspectival hermeneutics, and hermeneutical contemplation, which I contend provide effective ways of combating theological violence by the attention they give to the kind of religio-aesthetic norms that concretely frame epistemic and ontological commitments within Christian discourse.

Oliver Crisp, Fuller Theological Seminary

*"In Defence of Theological Essentialism: A Reply to Kevin Hector"*

In this paper, I will offer a partial defense of theological essentialism in reply to Kevin Hector. I will argue that there are good reasons for thinking that some species of essentialism is true (roughly the idea that entities have essences, or natures and are property-bearers); that concepts (including ‘essence’) are not merely determined by their use or the ‘trajectory’ that they have in human discourse; and that the idea that the Holy Spirit takes up and applies human concepts to God does not constitute a sufficient account of the relationship between language use, theological concepts, and their referent (i.e. God). I also provide an indication of how one might offer a constructive reply to Hector in light of contemporary analytic perfect being theology, a theological method that more often than not includes some doctrine of univocity when it comes to thinking about religious language concerning the divine nature.

Responding:

Kevin Hector, University of Chicago

Books under Discussion

**Lunch: 12:15-1:00 pm**

**P17-221**

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## **GOCN Forum on Missional Hermeneutics**

11/17/2012

**1:00 PM to 3:30 PM**

**Room:** S502b - McCormick Place

Theme: *Review Panel Discussion of. Kevin Rowe's "World Upside Down: Reading Acts in the Graeco-Roman Age" (Oxford University Press, 2009)*

George Hunsberger, Western Theological Seminary, Presiding (5 min)

Kavin Rowe, Duke University, Panelist (10 min)

Dennis Edwards, Saint Mary's Seminary and University, Panelist (15 min)

Stina Busman, Bethel University, Respondent (15 min)

James Miller, Asbury Theological Seminary, Panelist (15 min)

Colin Yuckman, United Presbyterian Church of New Kensington, PA, Panelist (15 min)

Break (5 min)

Kavin Rowe, Duke University, Respondent (30 min)

Discussion (40 min)

**Break 3:30-4:15 pm**

**A17-319**

## **Kierkegaard, Religion, and Culture Group**

Theme: *Memory and the Ethics of Forgiveness*

Patricia Huntington, Arizona State University, Presiding

**Saturday - 4:00 PM-6:30 PM [Me: 4:15-4:45]**

*McCormick Place West-185D*

This session will explore the relation of memory, forgetting, and forgiveness in Kierkegaard's writings.

Adam Pryor, Graduate Theological Union

*Who Are We? Remembering and Forgetting in the Reparation of Communal Memory*

**Brian Barlow, Anderson University**

***Forgiveness and the Theology of Memory: Søren Kierkegaard and Karl Barth on the Atonement***

This paper shows how forgiveness can become a genuine possibility and actuality by elucidating the writings of Søren Kierkegaard (Anti-Climacus) in *Practice in Christianity* and Karl Barth in *The Church Dogmatics*. It also shows the continuing influence of Kierkegaard on Barth's later writings. The remedy for the distress of the past is remembering Jesus Christ who draws all, each one individually, to healing and forgiveness in the

communion service. Anti-Climacus presents a doctrine of the atonement that emphasizes the way in which God's grace theologically transforms the reader in the process of remembering Christ's death on the cross. Barth's doctrine of the atonement is a way in which to remember Jesus Christ. Barth dramatizes the way in which grace determines the history of the individual so that the individual can forget what has occurred in one's merely human history by remembering "Jesus Christ, the Lord as Servant". Forgiveness occurs by remembering Jesus Christ. Sin is forgiven by the work of Jesus Christ in the atonement that transforms the self and its memory of suffering into the joy and gratitude that occur before Christ.

Murray Rae, University of Otago

*The Forgetfulness of Christian Anamnesis*

Natalia Marandiuc, Yale University

*The Goodness of Love: Søren Kierkegaard and Human Attachments Co-creating the Self*

Responding:

Simon Podmore, University of Oxford

Business Meeting:

Sylvia Walsh, Stetson University

## S17-341

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### Theological Interpretation of Scripture

11/17/2012

4:00 PM to 6:30 PM [Me: 4:45-5:30 pm]

Room: W179b - McCormick Place

Theme: *Interpreting the Psalms Theologically*

All papers will be read in their entirety.

Ellen Davis, Duke University, Presiding

Matthew W. Bates, Quincy University

*When Christ Prays the Psalter: Prosopological Exegesis and the Trinity* (25 min)

Patrick Henry Reardon, All Saints Orthodox Church, Chicago

*Darkness at Noonday* (25 min)

Andrew M. Selby, Baylor University

*The Once and Future King: An Evaluation of Calvin's Christological Interpretation of Psalm 2 as a Model of OT Hermeneutics* (25 min)

Ellen T. Charry, Princeton Theological Seminary

*A Non-supersessionist Christian Reading of Psalm 22* (25 min)

Break (5 min)

William Brown, Columbia Theological Seminary, Respondent (20 min)

Discussion (25 min)



# A17-303

## History of Christianity Section

Theme: *Author Meets Critics: Brad Gregory's The Unintended Reformation* (Harvard University Press, 2012)

Ellie Bagley, Middlebury College, Presiding

**Saturday - 4:00 PM-6:30 PM [Me: 5:30-6:30 pm]**

*McCormick Place West-178A*

This session examines the way in which we study Christianity in the early modern period through four responses to Brad Gregory's *The Unintended Reformation: How a Religious Revolution Secularized Society* (Harvard University Press, 2012). In this work, Gregory ventures outside of his main field of early modern religious history to trace the effects of the Reformation on the modern world. The responses to Gregory's work will highlight some of the methodological questions raised in studying the early modern period, such as those connected to the splintering of Christianity and subsequent confessionalization process, the expansion of the known world and the resulting missionary activity, the changes in the lives of women, the intellectual effects of increased book production due to the printing press, and the shifts in the relationships between church and state.

### Panelists:

Elissa Cutter, Saint Louis University

Paul Lim, Vanderbilt University

Mary Corley Dunn, Saint Louis University

Nathan Rein, Ursinus College

### Responding:

Brad Gregory, University of Notre Dame

Books under Discussion

**Dinner: 6:30-6:35 pm**

Travel to Eerdmans reception: **6:35-7:00 pm**

Transit directions to Hilton Chicago

McCormick Place Metra

McCormick Place Metra

ME Train towards Randolph St.

6:46pm - 6:49pm (3 mins, 2 stops)

Museum Campus/11th St.

Walk to 720 South Michigan Avenue, Chicago, IL 60605

About 8 mins (0.4 mi)

Hilton Chicago

720 South Michigan Avenue

Chicago, IL 60605

Travel time: about 11 mins Cost: \$2.75 (vs. \$1.68 driving)

## M17-403

### Explorations in Theology and Apocalyptic

Theme: *James Cone's The Cross and the Lynching Tree* (Orbis Press, 2011)

Nancy J. Duff, Princeton Theological Seminary, Presiding

**Saturday - 6:30 PM-9:00 PM**

*Hilton Chicago-4C*

With an eye to the themes of our working group, our three panelists will engage with James Cone's most recent work, *The Cross and the Lynching Tree* (Orbis Press, 2011), reflecting particularly upon the theological and ethical questions it provokes.

Panelists:

Nathan Kerr, Trevecca Nazarene University

Christopher L. Morse, Union Theological Seminary

J. Kameron Carter, Duke University

Responding:

James H. Cone, Union Theological Seminary

## M17-422

### William B. Eerdmans Publishing Co.

Theme: *Eerdmans Publishing Reception*

**Saturday - 7:00 PM-9:00 PM [Me: 7:00-7:45 pm]**

*Hilton Chicago-Northwest 2*

Travel to Baker/Brazos reception: 7:45-8:00 pm

Transit directions to Palmer House® a Hilton Hotel

Hilton Chicago

720 South Michigan Avenue

Chicago, IL 60605

Walk to Michigan & Balbo

About 2 mins (371 ft)

Michigan & Balbo Stop ID: 4884

14 Bus towards Washington/Jefferson

7:49pm - 7:53pm (4 mins, 4 stops)

Madison & Wabash Stop ID: 450

Walk to 17 East Monroe Street, Chicago, IL 60603

About 3 mins (0.2 mi)

Palmer House® a Hilton Hotel

17 East Monroe Street

Chicago, IL 60603

Travel time: about 8 mins

# M17-413

## Baker Academic and Brazos Press

Theme: *Baker Academic and Brazos Press Reception*

*Palmer House-Empire*

Saturday - 8:00 PM-10:00 PM [Me: 8:00-8:30 pm]

Travel to McClendon session: 8:30-9:00 pm

Transit directions to McCormick Place Metra

Palmer House® a Hilton Hotel

17 East Monroe Street

Chicago, IL 60603

Walk to Michigan & Madison/Monroe

About 3 mins (0.2 mi)

Michigan & Madison/Monroe Stop ID: 1107

3 Bus towards 95th/CSU

8:37pm - 8:52pm (15 mins, 18 stops)

McCormick Place Stop ID: 2192

Walk to United States

About 3 mins (0.1 mi)

McCormick Place Metra

United States

Travel time: about 22 mins

- There will be a panel about [McClendon's work](#) on Saturday November 17 from 9:00-11:30 in Chicago at the McCormick Place Convention Center / Room W183C. Panelists include Terrance Tilley (Fordham University), Kimlyn Bender (Baylor University), and Jacob Goodson (William and Mary). Moderator: Curtis Freeman in honor of: James Wm. McClendon, Jr.'s 3-volume Systematic Theology in its new printing by Baylor University Press with a new introduction by Curtis Freeman. [http://www.baylorpress.com/en/Contributor/396/James\\_Wm.\\_McClendon,\\_Jr..html](http://www.baylorpress.com/en/Contributor/396/James_Wm._McClendon,_Jr..html)

Travel back to hotel: 11:30-11:45 pm

Transit directions to Palmer House® a Hilton Hotel

McCormick Place Metra

United States

McCormick Place Metra

ME Train towards Randolph St.

11:39pm - 11:44pm (5 mins, 3 stops)

Van Buren St.

Walk to 17 East Monroe Street, Chicago, IL 60603

About 10 mins (0.5 mi)

Palmer House® a Hilton Hotel

17 East Monroe Street

Chicago, IL 60603

Travel time: about 15 mins Cost: \$2.75 (vs. \$2.88 driving)

## SUNDAY NOV 18

Travel to IBR session: 6:50-7:30 am

Transit directions to McCormick Place Metra

Palmer House® a Hilton Hotel

17 East Monroe Street

Chicago, IL 60603

Walk to Van Buren St.

About 9 mins (0.5 mi)

Van Buren St.

ME Train towards South Chicago (93rd)

7:02am - 7:07am (5 mins, 3 stops)

McCormick Place Metra

McCormick Place Metra

United States

Travel time: about 14 mins Cost: \$2.75 (vs. \$1.50 driving)

## P18-103

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### Institute for Biblical Research

11/18/2012

**7:30 AM to 8:30 AM**

Room: W375c - McCormick Place

Theme: *Worship Service*

David deSilva, Ashland Theological Seminary, Welcome (20 min)

**Address given by Rich Mouw, President, Fuller Theological Seminary**

**Breakfast 8:30-9:00 am**

## A18-119

### Ecclesiological Investigations Group

Theme: *Ecclesiology and Ethnography*

Christian Scharen, Luther Seminary, Presiding

**Sunday - 9:00 AM-11:30 AM**

*McCormick Place West-185D*

This session invites scholars working at the intersection of qualitative research (ethnography) and the church (ecclesiology) to respond to the volume *Perspectives on Ecclesiology and Ethnography*. This manifesto argues that the ethnographic “voice” demands our attention because it has the potential to make a significant and urgently needed contribution to the contemporary discussion of the church. This conviction arises from a growing sense that there is often a disconnection between what we say doctrinally about the church and the experience of life in a local parish. This disconnection seriously prohibits how theological study can make any kind of credible contribution to the life of the church. One way of expressing this is in terms of plausibility in ecclesiology. Authors from the volume present its core claims and invited respondents critically appraise the volume with the aim of extending the conversation begun by the volume’s publication.

#### Panelists:

Luke Bretherton, Duke University

John Swinton, University of Aberdeen

Mary McClintock Fulkerson, Duke University

Elizabeth Phillips, University of Cambridge

#### Responding:

Richard Wood, University of New Mexico

James K. A. Smith, Calvin College



A18-105

## Philosophy of Religion Section

Theme: *The New Hegel and Religious Studies*

Kevin Hector, University of Chicago, Presiding

**Sunday - 9:00 AM-11:30 AM**

*McCormick Place West-176B*

Molly Farneth, Princeton University

*Confession, Forgiveness, and Hegel's "Absolute Spirit"*

Thomas Lewis, Brown University

*Self-determination, Otherness, and Projection in Hegel's Philosophy of Religion*

Wesley Erdelack, Harvard University

*Hegelian Interpretation and the Study of Religion*

Jeffrey Stout, Princeton University

*What Is It That Absolute Knowing Knows?*

This paper examines the account of absolute knowledge offered in *The Phenomenology of Spirit*: Hegel's notion of a self-sufficient standard of cognitive and practical success, his claim to have eliminated alternatives to his epistemology, his commitment to the corrigibility of first-order inquiry, his idealism, and his conception of divinity.

**Lunch: 11:30-12:00**

**P18-106**

## Christian Theological Research Fellowship

Theme: *Case Studies of the Church at Worship: New Paradigms for Teaching Theology and Worship*

Andrew McCoy, Calvin College, Presiding

**Sunday - 12:00 PM-1:00 PM**

*McCormick Place West-182.*

Panelists:

Kathleen Cahalan, Saint John's University

Julie Canlis, Independent Scholar

Responding:

John Witvliet, Calvin College

**A18-220**

## Ecclesiological Investigations Group and Vatican II Studies Group

Theme: *History, Hermeneutics, and Legacy of the Second Vatican Council*

Catherine Clifford, Saint Paul University, Presiding

Angela Berlis, University of Bern, Presiding

**Sunday - 1:00 PM-2:30 PM [Me: 1:00-1:45]**

*McCormick Place West-179A*

The year 2012 marks the 50th anniversary of the beginning of Vatican II (1962-2012), the most recent council of the Catholic Church whose main focus was ecclesiology – “*Ecclesia, quid dicis de te ipsa?*”. Two papers of the session focus on the contributions of the theologians Yves Congar and Henri de Lubac to the ecclesiological debate at Vatican II (Mazzolini) and on the reinterpretation of the constitution on the Church and the modern world, *Gaudium et Spes*, in a kenotic perspective (Osheim). The second part of the session addresses the hermeneutical debate on Vatican II, especially the issue of the “constitutional value” of Vatican II for the Church today according to the German dogmatician Peter Hünemann (Kaplan) and the hermeneutical project concerning the reception of the Council in Christoph Theobald’s systematic theological enterprise (Zordan).

Sandra Mazzolini, Pontifical University, Urbaniana

*Which Theology? The Work of the Theological Preparatory Commission according to Conciliar Diaries of Congar and de Lubac*

The first part introduces the theological context of the decades before Vatican II. It was basically characterized by the development of the pontifical magisterium and the “theology of magisterium”, the *ressourcement*, the research to correlate theology and human disciplines. *Humani Generis* called a halt to the new theological investigations, without solving problems, which would affect the preparatory phase of Vatican II. The second part analyzes the conciliar diaries of Congar and de Lubac, who took part in the Preparatory Theological Commission, even though they had been involved in the previous theological renewal. In general, their notes stress the problematic presence of two theological methodologies, which are radically divergent from the theoretical point of view. In particular, they concern specific elements, such as the autonomy of the Commission, the role of Ottaviani and S. Ufficio, the typical profile of two opposing types of theologian, etc.

# A18-223

## Kierkegaard, Religion, and Culture Group and the Karl Barth Society of North America

Theme: *Reconsidering the Relationship between Søren Kierkegaard and Karl Barth*

Katherine Sonderegger, Virginia Theological Seminary, Presiding

**Sunday - 1:00 PM-2:30 PM [Me: 1:45-2:30 pm]**

McCormick Place West-175C

David Congdon, Princeton Theological Seminary

*Hegeling Kierkegaard: Barth's Historicization of Kierkegaard's Incognito-Christology*

Barth's theology is often framed as a transition from Kierkegaard to Hegel. As he put it in 1953, he is "fond of doing a bit of 'Hegeling.'" The new work of Cora Bartels on Kierkegaard's reception by the dialectical theologians raises the question of Kierkegaard in a new way. She examines the distinction between Kierkegaard's incognito-christology and Barth's appropriation of this christology in his Göttingen dogmatics. Bartels does not explore the ways in which Barth reappropriates Kierkegaard's incognito-christology in his later *Church Dogmatics*, though only after going through a kind of Hegelian sublation. This paper argues that Barth's historicized christology in CD IV represents a creative "Hegeling" of Kierkegaard.

Aaron Edwards, University of Aberdeen

*Kierkegaard, Barth and the Proclamation of the Gospel: Re-assessing Subjectivity*

One of Barth's main criticisms of Kierkegaard was the latter's perpetual focus on the subjective realm. This paper will engage with the true grounding of Kierkegaard's alleged 'obsession' with subjectivity, on the grounds of 'actuality' in preaching (the subjective encounter with the objective truth). We notice, in Barth's preaching, from the Safenwil to the Basel sermons, a wrestling with the need to make the eternally significant message temporally significant for his hearers. For Kierkegaard, in his polemics both for and against the preaching of his day, this same concern was merely accentuated. Faced with a deadened Christendom, a corrective focus on the subjective encounter with the message was the only way to remain faithful to the 'objective' truth of the Gospel itself. This paper will juxtapose Barth with Kierkegaard, not for the purpose of contrast (as perhaps, Barth might have preferred) but to illustrate a nuance of profound affinity.

Craig Keen, Azusa Pacific University

*Prayer: Standing Up to the Coming of God*

Although self-conscious academe has no great passion or imagination for the prospect of a theology of prayer, i.e., a serious, intellectually engaged theology situated in its actual occurrence, prayer is at work at the heart of the theological existence and authorship of both Karl Barth and Søren Kierkegaard. Barth and Kierkegaard are to that extent like Jacques Derrida and the Apostle Paul. Barth and Kierkegaard, it may be said, write prayer. Their labor is prayer. They write to pray and pray to write. The rare occurrence of theology, of speaking of God, for Barth, is an act of prayer. Barth says so directly. The rare occurrence of spirit, of self, for Kierkegaard, is an act of prayer. Kierkegaard says so indirectly.

# A18-281

## Tillich: Issues in Theology, Religion, and Culture Group

Theme: *Christology in Barth and Tillich*

Frederick J. Parrella, Santa Clara University , Presiding

**Sunday - 3:00 PM-4:30 PM**

*McCormick Place North-128*

Christology in Barth and Tillich. This panel session stages an encounter between Karl Barth and Paul Tillich on the central question of Christology. Bruce McCormack (Princeton) will present the major paper with responses from Robison James (Richmond) and Tom Greggs (Aberdeen).

Panelists:

Bruce McCormack, Princeton Theological Seminary

Responding:

Robison James, University of Richmond

Tom Greggs, University of Aberdeen

**Dinner: 4:30-6:15 pm**

Travel to Louisville Institute reception: 6:15-6:30 pm

Transit directions to Hilton Chicago

McCormick Place Metra

McCormick Place Metra

ME Train towards Randolph St.

6:17pm - 6:21pm (4 mins, 2 stops)

Museum Campus/11th St.

Walk to 720 South Michigan Avenue, Chicago, IL 60605

About 8 mins (0.4 mi)

Hilton Chicago

720 South Michigan Avenue

Chicago, IL 60605

Travel time: about 12 mins Cost: \$2.75 (vs. \$1.68 driving)

## *M18-308*

### Louisville Institute

Theme: *Louisville Institute Reception*

Sunday - 6:30 PM-8:30 PM [Me: 6:30-7:00 pm]

*Hilton Chicago-Waldorf*

The Louisville Institute introduces its Vocation of the Theological Educator initiative which includes three fellowship offerings: (1) Doctoral Fellowships for prospective Ph.D. and Th.D. students considering theological education as a vocation; (2) Dissertation Fellowships to support the final year Ph.D. or Th.D. dissertation writing; (3) Postdoctoral Fellowship to support a two-year teaching internship in a theological school.

**M18-407**

Loyola University, Maryland

Theme: *Diagonal Advance: Discussing Christian Perfection with Anthony D. Baker*

Dan McClain, Loyola University, Maryland, Presiding

**Sunday - 7:00 PM-9:00 PM**

*Hilton Chicago-PDR 2*

The concept of perfection has wideranging consequences for politics and ethics, anthropology, and eschatology. Tony Baker's book, *Diagonal Advance*, has been hailed as the most theological sophisticated treatment to date of perfection in the Christian tradition.

Panelists:

Frederick Bauerschmidt, Loyola University, Maryland

D. Stephen Long, Marquette University

Sarah Coakley, University of Cambridge

Responding:

Anthony D. Baker, Seminary of the Southwest

Travel to Duke reception: 9:00-9:15

Transit directions to Chicago Cultural Center

Hilton Chicago

720 South Michigan Avenue

Chicago, IL 60605

Walk to Michigan & 8th Street

About 1 min (295 ft)

Michigan & 8th Street Stop ID: 1583

4 Bus towards Illinois Center

9:13pm - 9:17pm (5 mins, 5 stops)

Michigan & Madison Stop ID: 2188

Walk to 78 East Washington Street, Chicago, IL 60602

About 2 mins (0.1 mi)

Chicago Cultural Center

78 East Washington Street

Chicago, IL 60602

Travel time: about 8 mins



# M18-400

## Explorations in Theology and Apocalyptic

Theme: *Satan and All His Works: The 'Third Agent' in the Apocalyptic Drama of Salvation*

Jodi Belcher, Duke University, Presiding

**Sunday - 6:30 PM-9:00 PM**

*Hilton Chicago-4D*

J. Louis Martyn has argued that we must recognize the importance of the “third actor” (besides God and humans) in the Christian redemptive and moral drama, namely, Satan, and/or the powers of Sin and Death, and/or the “principalities and powers.” While Martyn has recently refocused this issue for Pauline theology, it is also increasingly important in other strains of modern and contemporary theological reflection. These papers variously explore the significance of the “third agent” in contemporary theology and examine the contribution of that theme to Christian theology in an apocalyptic mode.

Trevor Eppehimer, Hood Theological Seminary

*Domestic Insurgency or Foreign Invasion? John Milbank and J. Louis Martyn on Redemption and the “Third Actor”*

.

Myles Werntz, Baylor University

*The Ubiquity of Christ and the Sites of Redemption: William Stringfellow and the Resistance to Death*

.

Matt Croasmun, Yale University

*An Emergent Account of Sin in Romans 5-8 as the “Third Actor”: Emergence Theory as a Source for Contemporary Christian Theology*

.

Scott Prather, University of Aberdeen

*Apocalyptic and Providential Power(s)*

# M18-442

## Duke University

Theme: *Duke University Graduate Religion Reception*

Sunday - 9:00 PM-11:00 PM [Me: 9:15-11:00 pm]

Offsite - Chicago Cultural Center, 77 E. Randolph, GAR Rotunda (2nd Floor)

DUKE UNIVERSITY'S GRADUATE RELIGION PROGRAM INVITES YOU TO ITS ANNUAL AAR/SBL RECEPTION!

This year's reception will be held at Duke's customary time, 9:00-11:00PM on Sunday night, November 18th. However, we will be meeting off-site at the Chicago Cultural Center, 77 East Randolph, on the 2nd Floor, in the Grand Army of the Republic Rotunda (photo attached). Please note that there are multiple entrances to the building; the best one to use will be the one on Randolph. Food and drinks will be provided by Phil Stefani Catering.

The Chicago Cultural Center sits majestically along Michigan Avenue in the heart of Chicago's downtown area. Conference attendees should be able to use their shuttle passes to travel from McCormick Place to one of the nearby conference hotels and then walk easily to the Cultural Center. The two closest hotels are the Silversmith Hotel (10 S. Wabash) and the Hard Rock Hotel (230 N. Michigan Avenue). Or attendees can simply take a taxi.

Here is a link with additional information about the Chicago Cultural Center: [http://www.explorechicago.org/city/en/things\\_to\\_see\\_and\\_do/attractions/dca\\_tour...](http://www.explorechicago.org/city/en/things_to_see_and_do/attractions/dca_tour...)

Parking is available at multiple locations downtown, including the parking garages at Grant Park North (25 N. Michigan Avenue) and Millennium Park (5 S. Columbus Drive).

The Chicago Cultural Center, sometimes called "The People's Palace," opened in 1897 as Chicago's first central public library. The building's Beaux Arts style was influenced by the 1893 World's Columbian Exposition, and the GAR Rotunda features a spectacular stained glass dome by Healy and Millet in a Renaissance floral pattern.

Students, faculty, friends and guests of the Duke Graduate Religion Program will all be warmly welcomed at this event. Please feel free to pass along this invitation.

For further information, please contact Stephen B. Chapman at [schapman@div.duke.edu](mailto:schapman@div.duke.edu).

Travel back to hotel: 11:00-11:30 pm

Transit directions to Palmer House® a Hilton Hotel

Chicago Cultural Center

78 East Washington Street

Chicago, IL 60602

Walk to Michigan & Washington

About 1 min (174 ft)

Michigan & Washington Stop ID: 1106

60 Bus towards Cicero/24th Pl

11:04pm - 11:04pm (1 min, 1 stop)

Madison & Wabash Stop ID: 450

Walk to 17 East Monroe Street, Chicago, IL 60603

About 3 mins (0.2 mi)

Palmer House® a Hilton Hotel

17 East Monroe Street

Chicago, IL 60603

Travel time: about 4 mins

## MONDAY NOV 19

Travel to Regent College reception: 6:45-7:00 am

Transit directions to McCormick Place Metra

Palmer House® a Hilton Hotel

17 East Monroe Street

Chicago, IL 60603

Walk to Van Buren St.

About 9 mins (0.5 mi)

Van Buren St.

ME Train towards South Chicago (93rd)

6:52am - 6:57am (5 mins, 3 stops)

McCormick Place Metra

McCormick Place Metra

Travel time: about 14 mins Cost: \$2.75 (vs. \$1.50 driving)

## M19-2

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### Regent College

11/19/2012

7:00 AM to 8:30 AM

Room: E353b - McCormick Place

Theme: *Friends of Regent College*

Transit directions to Midway International Airport 9:45-10:45 am

McCormick Place Metra

United States

McCormick Place Metra

ME Train towards Randolph St.

9:51am - 9:54am (3 mins, 2 stops)

Museum Campus/11th St.

Walk to Roosevelt

About 8 mins (13 mins to make transfer)

Roosevelt

Orange Line Subway towards Midway

10:07am - 10:27am (20 mins, 7 stops)

Midway

Walk to 5700 South Cicero Avenue, Chicago, Illinois 60638

About 11 mins (0.5 mi)

Midway International Airport

5700 South Cicero Avenue

Chicago, Illinois 60638

Travel time: about 47 mins

Depart CHICAGO MIDWAY (MDW) at 11:50 AM