# Bulletin

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Canadian Society for the Study of Religion

La Société canadienne pour l'étude de la religion

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Editor / Rédacteur: William Arnal

Religious Studies Program, tél: 212-998-8990

New York University fax / télécopieur: 212-995-4827

New York, NY 10003 courriel / e-mail: william.arnal@nyu.edu


## Executive CSSR / Conseil de la SCÉR 2000-2001

**President and Representative to the Membership Secretary / Secrétaire aux**

**Corporation / président et représentant admissions:**

**à la corporation:** Dr. William Arnal

Dr. Randi Warne Religious Studies Program

Mount Saint Vincent University New York University

Department of Religious Studies 285 Mercer Streeet, #901

Halifax, NS B3M 2J6 New York, NY 10003, USA

Phone: 902-457-6280 Phone: 212-998-8990

Fax: 902-457-6455 Fax: 212-995-4827

E-mail: randi.warne@MSVU.ca E-mail: william.arnal@nyu.edu

**Vice-President and Academic Freedom** **Représentif de la SQÉR:**

**and Tenure Committee Chair /** Dr. Louis Rousseau


**vice-président:** Department des Sciences religieuses

Dr. Paul Bowlby Université du Québec à Montréal

Department of Religious Studies Case Postale 8888, Succursale Centre-Ville

St. Mary's University Montréal, QC H3C 3P8

Halifax, NS B3H 3C3 Phone: 514-987-3000 ext. 4447

Phone: 902-420-5863 Fax: 514-987-7856

Fax: 902-420-5181 E-mail: rousseau.louis@uqam.ca


E-mail: paul.bolby@stmarys.ca


**Treasurer / Trésorier:** **Secretary / Secrétaire:**

Dr. Brian Clarke Dr. Darlene Juschka

University of Toronto Program Coordinator, Women's Studies

Toronto, ON K7L 3N6 University of Regina

Phone: 416-585-4539 Regina, SK S4S 0A2

Fax: 416-585-4516 Phone: 306-585-5280

E-mail: b.clarke@utoronto.ca Fax: 306-585-4827

E-mail: Darlene.Juschka@uregina.ca


**Member-at-Large / Conseiller:** **Member-at Large / Conseillère:**

Dr. Paul Bramadat Dr. Mavis Fenn

Department of Religious Studies St. Paul's College

University of Winnipeg Westmount Road North

515 Portage Ave. Waterloo, ON N2L 3G5

Winnipeg, MB R3B 2E9 Phone: 519-885-1465 ext. 211

Phone: 204-786-9427 Fax: 519-885-6364

Fax: 205-774-4134 E-mail: mfenn@uwaterloo.ca

E-mail: paul.bramadat@uwinnipeg.ca

**Member-at-Large / Conseillère:**

Dr. Dawne McCance

Department of Religion

University of Manitoba

Winnipeg, MB R3T 2N2

Phone: 204-474-9516

E-mail: maccance@ms.umanitoba.ca

**CSSR Website / SCÉR Site Web: http://www.ccsr.ca/cssr/**

**a word from the editor mot du redactuer**

If anyone has submitted information that has not been included in this issue of the *Bulletin*, please accept my apologies, and please contact me to let me know what information has been neglected. If appropriate, I will ensure that this information is posted on the CSSR web site, and/or published in the *Bulletin*'s next issue.

Speaking of the *Bulletin*'s next issue, we anticipate that it will include short articles by Martin Rumscheidt, on the history of the CCSR, and by Russell McCutcheon, on the experience of being a Canadian scholar living and working in the United States. We are also considering some new features for future editions of the *Bulletin*, including "News from the Student Desk," "News from the Regions," "News from the Corporation," "Books that Changed my Mind," "Hot off the Presses," and "Hot Topics." Some of these may appear for the first time in the next issue.

I would also like to add an explicit note of thanks to Darlene Juschka, Mavis Fenn, and Randi Warne. Professor Juschka undertook the time-consuming and unrewarding task of printing and mailing this edition of the *Bulletin*. Professor Fenn is wholly responsible for the abstracts and programme of the upcoming Congress, which in fact constitutes the bulk of this issue — all I had to do was import what she sent me. And, finally, Professor Warne has "held my hand" and given me advice through the entire process of putting this *Bulletin* together, a process I undertook without a good sense of what really needed to be done. Without their assistance, this issue of the *Bulletin* would not be in your hands.

William Arnal

New York University

william.arnal@nyu.edu / fax 212-995-4827 / tél 212-998-8990

**President's Update —** Dr. Randi Warne (Mount Saint Vincent University, Halifax)

Dear Colleagues:

As you read this our annual meetings at the Congress for the Social Sciences and Humanities are fast approaching. I look forward to seeing you at Laval, and I can promise you now we have a most exciting program planned. Please remember the "Early Arrivals Reception" from 7 pm on Wednesday, May 23, in Felix-Antoine-Savard 813. We hope to see you there!

As you will see from the section on "Notes and News from Members," this has been a busy year! Please remember to forward information on your recent publications, events, and accomplishments so that we can share them with society members. If you have had the opportunity to visit our website (www.ccsr.ca/cssr) you will note there have been some changes to the executive as well. As of January, 2001 Dr. William Arnal has served as membership secretary *pro tem*, replacing Dr. William Sweet. On behalf of the executive, I would like to thank Will Sweet for his many contributions, particularly his hard work on the Bulletin. We wish him well. Thanks too, to Bill Arnal, for his willingness to take on the responsibilities of the position following Will's departure.

I hope to meet with many of you during 2001-2002, when an archival research project will take me across the country. I am particularly eager to meet with graduate students and new faculty, the "next generation" of scholars whose interests, concerns, and horizons will shape our field in the 21st century. I invite your candid questions, concerns, and observations as we work to make the CSSR the vibrant and sustaining resource it can and ought to be. Recalling our history is a vital part of that project, and I look forward with great anticipation to working through the society's archives. How we began, where we are, and where we might go — what could be a better area of investigation as we enter into a new century of our existence?

Some other news of interest to society members: as you may know, the American Academy of Religion has undertaken a census of North American departments and programs in religious studies and theology, a project to which both the CSSR and the Corporation (CCSR) have been contibutors. As your representative in this project, I, along with Corporation President Dr. Margaret MacDonald, and Corporation Publications Officer Dr. Theo DeBruyn, will be meeting with Dr. Barbara deConcini, President of the American Academy of Religion, who will be present at our meetings at Laval. I hope to have an update on the project (data for which are currently being tallied) by the time of our Annual General Meeting. As a reminder: the meeting is being held on May 25 from 2:30-5 p.m. in Alexandre-Vachon 3870. We hope to see you there!

Planning is also already underway for next year's Congress, which is being held in Toronto in 2002. Dr. Thomas McIntire of Trinity College, University of Toronto, has kindly agreed to serve as our local arrangements representative for those meetings. For the meetings at Laval, we have been most fortunate to have the inestimable support of our current local arrangements representative, Dr. Alain Bouchard. I know all of you — especially those of you coming to the CSSR annual dinner! — will join with me and the rest of the executive in expressing our sincere thanks for all his work on the society's behalf.

I look forward to seeing you all at Laval!

Sincerely,

Dr. Randi Warne

President, CSSR

**Other Society Meetings at the Congress**

Association for Canadian Jewish Studies May 24-25

Canadian Catholic Historical Association May 24-25

Canadian Jacques Maritain Association May 24-25

Canadian Philosophical Association May 23-27

Canadian Society for Hermeneutics and Postmodern Thought May 23-25

Canadian Society of Biblical Studies May 24-26

Canadian Society of Church History May 24-25

Canadian Society of Mediaevalists May 24-26

Canadian Society of Patristic Studies May 27-29

Canadian Theological Society May 24-26

**Programme — Annual Meeting CSSR / Congrès annuel SCÉR 2001**

**June 23-26, 2001**

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**note**: 1. Failure to show without notice means that the Programme Committee will not consider a proposal for the next year.

2. The society is opposed to the practice of having one read a paper for an absent scholar.

**Wednesday, May 23rd**

9:00-14:00 **Executive Meeting (CSSR) 3425 Alphonse-Desjardins**

- 10:30-12:00 **Religion and National Identities: Quebec and Canada**

  (Joint session with ACCUTE and CACLALS) **Charles De Koninck 7151**

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*Organizer:* Jamie Scott (York University)

*Chair:* Jamie Scott

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*Participants:*

Albert Braz (Department of English, Queen's University), "United in Oppression: Religious Strife and Group Identity in Robert Winslow's *The Cavan Blazers*"

Donald L. Boisvert (Department of Religion, Concordia University), "Tribes, Seers and Guardian Angels: A Religious Reading of Michel Tremblay's *Chroniques du Plateau-Mont-Royal*"

Tom Faulkner (Department of Comparative Religion, Dalhousie University) and Betty Bednarski (Department of French, Dalhousie University), "Religion, Literature and Identity in Quebec: The Example of Jacques Ferron's 'Les deux lys'"

Linda Morra (Department of English, University of Ottawa), "Converting to Canadian-ness: The Canvases of the Group of Seven"

19:00-21:00 **Early Arrivals Reception (CSSR) Felix-Antoine-Savard 813**

**Thursday, May 24<sup>th</sup>**

9:00-10:30 **Secular Theories on Religion 4107 Adrien-Pouliot**

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*Chair:* Randi Warne (Mount Saint Vincent University)

*Participants:*

Darlene Juschka (University of Regina)

Willi Braun (University of Alberta)

Johannes Wolfart (University of Manitoba)

Bill Arnal (New York University)

Leona Anderson (University of Regina)

9:00-10:30 **Psychology of Religion 2903 Adrien-Pouliot**

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*Chair:* Mavis L. Fenn

*Participants:*

- Marc Fonda (Centre for the Study of Religion, University of Ottawa), "Cross-fertilization: What the feminist psychology of religion and archetypal psychology can learn from one another"

  Noel A. Salmond (College of the Humanities/Religion, Carleton University), "Freud and Weber on Aniconic Religion"

  James Gollnick (St. Paul's College, University of Waterloo), "Implicit Religion in the Psychology of Religion"

9:00-10:30 **Round Table Discussion: Modern Jewish Thought Today 2512 Adrien-Pouliot**

*Chair:* Marc P. Lalonde, (Department of Religion, Concordia University)

*Participants:*

Dr. Barbara Galli (Faculty of Religious Studies, McGill University)

Dr. Michael Oppenheim (Department of Religion, Concordia University)

Dr. Robert Gibbs, (University College of Philosophy, University of Toronto)

10:45-12:15 **The Role of the Social Sciences in Theology 4107 Adrien-Pouliot**

- (Joint Session with the Canadian Theological Society)

*Organizer:* Donald Stoesz (Bowden Institution)

*Chair:* John Williams (Canadian Medical Association)

*Participants:*

- David Seljak (Department of Religious Studies, St. Jerome's University)

Bob Burkinshaw (Department of History, Trinity Western University)

- Paul Bramadat (Department of Religious Studies, University of Winnipeg)

Donald Stoesz (Bowden Institution)

10:45-12:15 **Judaism and Islam 2903 Adrien-Pouliot**

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*Chair:* TBA

*Participants:*

- Ira Robinson (Department of Religion, Concordia University), "The Interpretation of Rabbinic *Aggada* and the Jewish-Christian Polemic in the Middle Ages"

  Richard McGregor (McGill University), "The Development of a Theory of Sainthood in Medieval Islam"

10:45-12:15 **Critical Theory, Global Ethics, and Philosophy 2512 Adrien-Pouliot**

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*Chair:* Paul Bowlby

*Participants:*

- Marc P. Lalonde (Department of Religion, Concordia University), "Toward a Critical Theory of Religious Insight"

  Kevin Sullivan (Department of Philosophy, Carleton University), "Is There a Basis for a Global Ethic?"

  Daniel R. Ahern (University of New Brunswick), "The Satyric Wisdom of Eternal Recurrence"

12:15-14:00 **LUNCH**

12:15-14:00 **Religious Studies Chairs' Meeting 7114 Charles De Koninck**

14:00-15:30 **Stackhouse on Faith and the Challenge of Evil 4107 Adrien-Pouliot**

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*Organizer:* Richard A. Berg (Lakehead University)

*Chair:* William Arnal (New York University)

*Participants:*

Richard A. Berg (Department of Philosophy, Lakehead University)

David Goicoechea (Deptartment of Philosophy, Brock University)

John G. Stackhouse Jr. (Regent College)

### 14:00-15:30 **Hindu Thought and Practice 2903 Adrien-Pouliot**

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*Chair:* Mavis L. Fenn (St. Paul's College)

*Participants:*

- Kristen A. Hardy (University of Manitoba), "*Raja Yoga*: Vivekananda's Hermeneutics in Practice"

  M. Darrol Bryant (Renison College, University of Waterloo), "The Kumbha Mela: Sacred Place, Festival of Renewal, Place of Pilgrimage? A Video Inquiry"

### 14:00-15:30 **Religion, Politics and Prejudice 2512 Adrien-Pouliot**

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*Chair:* Brian Clarke (Emmanuel College)

*Participants:*

- Matthew Lauder (Lancaster University), "Neo-National Socialism as a New Religious Movement: Manifestations of the Sacred in a Seemingly Secular Ideology"

  Laurence Nixon (Religion Department, Dawson College), "Mircea Eliade's Involvement with Romanian Fascism"

### 15:45-17:00 **Women's Caucus meet outside 2512 Adrien-Pouliot**

### 19:30- **CSSR Dinner**

- Le Cochou Dingue, 46 boulevard Champlain, Québec. $33.50; unwaged and student, $20.00. Tax and service included, alcohol extra. The sign-up sheet will be available at the panels.

**Friday, May 25th**

### 9:00-10:30 **W.C. Smith's Responses to Indian Socialists, Muslims and Christians**

- **0128 J-A-DeSève**

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*Organiser:* Sheila McDonough (Concordia University)

*Chair:* Morny Joy (University of Calgary)

*Participants:*

- Sheila McDonough (Concordia University, "W.C. Smith's Responses to his friends in Lahore; l940-l951"

Parwez Hayat (Concordia University), "W. C. Smith on the Qur'an"

- Harold Coward (Centre for Studies in Religion and Society, University of Victoria), "Wilfrid Smith and Religious Studies"

### 9:00-10:30 **Arts, Literature and Religion in Canada**

- (Joint sessions between CSSR, CACLALS and ACCUTE) **0224 J-A-DeSève**

*Organiser:* Jamie Scott, York University

*Chair:* Jamie Scott (York University)

**(Session One): New Approaches to Religion and the Canadian Canon**

*Participants:*

- Brenda Beckman-Long (Department of English, Canadian Bible College), "The Narratee as Confessor in Margaret Laurence's *The Fire-Dwellers"*

Sandra Beardsall (St. Andrew's College), "Fictional Portraits of Canadian Parish Life"

- Ryan Miller (Department of English, Simon Fraser University), "The Gospel according to Grace: Gnostic Heresy as Narrative Strategy in Margaret Atwood's *Alias Grace*"

Barbara Pell (Department of English, Trinity Western University), "Divine Tragicomedy: A Theological/Tropological Reading of Hugh Hood's *The New Age/ Le nouveau siecle*"

### 10:45-12:15 **The Legacy of Dr. David Kinsley 0128 J-A-DeSève**

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*Organizer:* Leona Anderson, University of Regina

*Chair:* Pearl Ostroff

*Participants:*

- Thom Parkhill (St. Thomas University), "Talking with David: imagined conversations with Kinsley about *sünnet töreni*"

Patricia Dold (University of Alberta), "Kinsley's Kali"

- Hillary Rodrigues (University of Lethbridge), "Scrutinizing Dev: Does She live up to Her portrayals in Kinsley's analysis?"

Anne Pearson, "David Kinsley as Teacher: Some Reflections on Pedagogy"

John Duggan (Anishinabe Spiritual Centre, Anderson Lake and the University of Sudbury): "Visions of the Divine" in an Anishinabe Catholic Community"

10:45-12:15 **Social and Theological Ethics 0224 J-A-DeSève**

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*Organiser:* Will Friesen (Fresno Pacific University)

*Chair:* Brian Clarke (Emmanuel College)

*Participants:*

- Will J. Friesen (Division of Biblical and Religious Studies, Fresno Pacific University), "Denis Goulet and the Moral Dimensions of Economic Development"

Stephen Scharper (University of Toronto): "Knowing Our Place: The Ecological Impetus to Rethink Ontology"

10:45-12:15 **Religion, Politics, and Prejudice (Session Two) 0126 J-A-DeSève**

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*Chair:* William Arnal (New York University)

*Participants:*

- Grant Havers (Department of Philosophy, Trinity Western), "Is Neoconservatism Compatible with Religion?"

Kristin McLaren (University of Ottawa), "African-Canadians and Education in Canada West: A History of Religions Perspective"

Jennifer Selby (Universities of Winnipeg and Manitoba), "Whose (Who's) Louis Riel? Interpretations of a Winnipeg Statue"

12:15-14:00 **LUNCH**

13:00-14:30 **Bordering on Identity: Ritual, Performance and Investigation**

- (Joint session with CSSR and CWSA) **1431 Charles-DeKonink**

*Chair:* William Arnal (New York University)

*Participants:*

- Shahnaz Khan (Women's Studies, St. Francis Xavier University), "Performing the Native Informant"

  Kenneth McKendrick (Centre for the Study of Religion, University of Toronto), "The Disembodied Republic, The Regime of the Brother"

  Christopher Brittain (Trinity College, University of Toronto), "Lars von Trier and the Ritual of Self-Sacrifice"

  Darlene Juschka (Women's Studies, University of Regina), "Ritualized Spectacles of Gender: Enacting the Male and Female"

14:30-17:00 **CSSR AGM 2E Charles-De Koninck**

17:00-19:00 **Rector's Reception PEPS Indoor stadium**

20-21:30 **Plenary Session with CSBS**

- **The Craigie Lecture: "The Critical Edition of Q and the Jesus of History"**

  - Professor James M. Robinson, Arthur Letts Jr. Professor of Religion, Claremont University

22:00 **CSBS Craigie Lecture Reception**

**Saturday, May 26th**

7:45-8:45 **Special event for Students / Activité spéciale pour les étudiants Salle FAS-813**

- Sponsored by the Faculté de théologie et de sciences religieuses de l'Université Laval and the Canadian Corporation for Studies in religion / Corporation canadienne des sciences religieuses. Breakfast with Professor James M. Robinson / petit-déjeuner causerie avec Prof. James M. Robinson. Le professeur Robinson nous entretiendra en français et en anglais, des étapes marquantes de sa carrière. Please confirm your attendance by contacting [bcnh@ftsr.ulaval.ca](mailto:bcnh@ftsr.ulaval.ca)

8:30-11:45 **CCSR Board Meeting 1431 Charles-De-Koninck**

9:00-10:30 **Negotiating Narratives: Women in Buddhist Texts and Contexts**

- **2510 Adrien-Pouliot**

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*Organiser:* Graeme MacQueen (McMaster University)

*Chair:* Darlene Juschka (University of Regina)

*Participants:*

- Graeme MacQueen (McMaster University), "Sleeping Beauties: the Rejected Women of the Buddha-legend and their Western Fate"

Kate Blackstone (University of Manitoba), "Hollywood Buddhism and the (Re)Production of Gender"

Mavis Fenn (St. Paul's College, University of Waterloo), "Sakyadhita: Negotiating Identities East and West"

9:00-10:30 **Religion and Literature 2546 Adrien-Pouliot**

- **Topic*:* Prophetic Ethics and Poetics**

*Organiser:* Bruce Ward

-

*Chair:* Réal Fillion, Dept. of Philosophy, Laurentian University (University of Sudbury College).

*Participants:*

- Oona Ajzenstat (University of Toronto)Travis Kroeker (McMaster University)Susan Srigley (Laurentian University)Bruce Ward (Laurentian University)

9:00-10:30 **Nature Religion and Popular Culture 2548 Adrien-Pouliot**

-

*Chair:* Paul Bramadat

*Participants:*

- Chris Klassen (Women's Studies, York University), "Practical Magic: Representations of Witchcraft and Women's Power in Popular Culture"

Barbara Jane Davy (Concordia University), "Definitions and Expressions of Nature Religion in

Shamanic Traditions and Contemporary Paganism"

10:45-12:15 **Visions of Early Hinduism and the Historical Development of Popular Divine Forms**

- **2510 Adrien-Pouliot**

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*Organiser:* Benjamin Fleming (McMaster University)

*Chair:* Adela Sandness (Sorbonne)

*Participants:*

- Marcelle Saindon (Université de Laval), "Observations sur deux manifestations de Vishnu dans le Harivamsha"

  Benjamin Fleming (McMaster University): "The Tainted Share, Ganas, and The Destruction of Daksha's Sacrifice"

  Richard Mann (McMaster University): "Absorption and Domestication: The Brahminical Understanding of Skanda's Forms and Past in Mahâbhârata 3.207-221"

  André Couture (Université de Laval), "The Importance of Markandeya's Vision for Understanding Krsna's Manifestation in the Harivamsa"

10:45-12:15 **Catholic Thought 2546 Adrien-Pouliot**

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*Chair:* Paul Bowlby (St. Mary's University)

*Participants:*

- Barry Myers (Saint Paul University), "Religion and the Social Sphere: The Leonine Papal (Leo XIII) Doctrine and the Contrarian Teachings of Quadragesimo Anno (Pius XI)"

  Arthur McCalla (Reed College), "History of Religions as Apologetics: The Case of *Annales de philosophie chrétienne*"

  Annette J. Ahern (St. Francis Xavier University), "A Comparison of Rauschenbusch and Ruether on Social Justice"

  Mabelle E. Magsino (University of Manitoba), "Mariology: Rosemary Radford Ruether's Perspective"

10:45-12:15 **Arts, Literature and Religion in Canada 2548 Adrien-Pouliot**

- (Joint sessions between CSSR, CACLALS and ACCUTE)

*Organiser:* Jamie Scott, York University

*Chair:* Jamie Scott

**(Session Two): New Directions in Religion, Literature and the Arts**

*Participants:*

- Deborah Bowen (Department of English, Redeemer University College), "John Terpstra and the Sacramental in Urban Geography"

  William Closson James (Department of Religious Studies, Queen's University), "The History of Religion and Literature Studies in Canada"

  Tony S. L. Michael (Department of Near and Middle Eastern Civilizations, University of Toronto), "Teaching Religion and Film at a Canadian University"

  Earle Waugh (Department of Comparative Literature, Religion, and Film/Media Studies, University of Alberta), **"**Uneasy Brethren: A Religious Analysis of Canadian Film"

12:00-1:00 **CCSR AGM Alexandre-Vachon 3870**

- Annual general Meeting of the Canadian Corporation for Studies in religion / Assemblée annuelle de la Corporation canadienne des sciences religieuses.

13:00-17:00 **Executive Meeting 7714 Charles-De Koninck**

13:00-17:15 **Special Session 3171 Louis-Jacques-Casault**

- **Naming Religious Groups: Cooperative Seminars between the Buddhist Studies Group of the Canadian Society for the Study of Religion (CSSR) and the Canadian Society for Patristic Studies (CSPS)**

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*Organisers:* Theodore de Bruyn (CSPS) and Graeme MacQueen (CSSR)

13:00- 15:15 **Naming Religious Groups in Late Antiquity**

-

*Participants:*

Harold Remus (Wilfrid Laurier University) on "pagans"

Steve Wilson (Carleton University) on "Jews"

Tim Hegedus (Waterloo Lutheran Seminary) on "Christians"

Louis Painchaud (Université Laval) on "gnostics"

Kevin Coyle (Saint Paul University) on "Manichaeans"

Paul-Hubert Poirier (Université Laval)

15:30-16:45 **Naming Buddhists in Contemporary North America, continued discussions**

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*Participants:*

Mavis Fenn (St. Paul's College, University of Waterloo)

Bruce Matthews (Acadia University)

Graeme MacQueen (McMaster University)

Kay Koppedrayer (Wilfrid Laurier University)

Angie Danyluk (McMaster University)

17:00-18:15 **Joint session**

- **Dialogue between Scholars of Late Antiquity and Contemporary Buddhism**: **The demands, delights and tyrannies of nomenclature**

17:15-19:00 **Special Event for Students / Activité spéciale pour les étudiants**

- **Salle BNF-4423**

- Offerte par le Groupe de recherche en christianisme ancien (GRECA) et l'Institute d'études anciennes de l'Université Laval.

# Abstracts / Résumés des textes

Ahern, Annette J. (St. Francis Xavier University)

# A Comparison of Rauschenbusch and Ruether on Social Justice

This research explores the work of two fascinating figures in twentieth century theology, Baptist minister, social gospel theologian and social reformer, Walter Rauschenbusch (1861-1918) and Catholic feminist theologian, Rosemary Radford Ruether on the theme of social justice. Both make the social and political consequences of Christian teachings about the Kingdom of God (rooted primarily in the synoptic tradition) central to their understanding of the Church's mission in the world. Both are inspired by the Kingdom of God theme in Jesus' teachings (Rauschenbusch,

1945: 139-145; Ruether, 1983: 22-33 and 1981: Ch. 1). Unlike Rauschenbusch however, Ruether's interpretation has direct application to women in the churches and society. This paper will look closely at the clear continuity between them as well as their obvious differences in light of critical social changes for women that occurred between the early and late periods of the twentieth century.

Ahern, Daniel R. (University of New Brunswick)

## The Satyric Wisdom of Eternal Recurrence

The paper begins by briefly situating Nietzsche's idea of Eternal Recurrence within his overall philosophical project, and by examining some of the interpretations this conception has generated in recent years. It proceeds to demonstrate that Recurrence had a specific function for Nietzsche as an idea with a two-fold strategic value. The first of which is to provoke a crisis of meaning, and second, the cultivation of a shift in the spiritual paradigm of western culture. The paper establishes this rôle for Recurrence by expanding upon it as: a) a manifestation of what Nietzsche called "tragic wisdom"–the origins of which go back to at least his *The Birth of Tragedy*–; b) the paralytic affect of this wisdom upon the body of western culture; c) a clarification of Nietzsche's reference to himself as a "disciple of Dionysus"; d) a clarification of the project of a Revaluation of all Values.

Anderson, Leona (University of Regina)

## The Legacy of Dr. David Kinsley

This panel is a tribute to the research and teaching career of Dr. David Kinsley. The panel participants take this opportunity to reflect on the impact of his academic research and teaching career. Parkhill's paper reflects on his work-in-progress on circumcision rites in North Cyprus in order to map Kinsley's influence on his work. Dold's paper is a critique of one aspect of David's work on Kali, his understanding of Kali's development from a wild, unpredictable goddess in earlier texts to a tamer goddess in more recent ones. Rodrigues' paper outlines his present work on Durga and the way in which it derives directly from David's work. Pearson's paper focuses on Dr. Kinsley's pedagogy and the manner in which it has influenced her own teaching style and research. Duggan's paper focuses on Dr. Kinsley's category "visions of the divine" and he reflects on how that category translates in the context of Catholic and Anishinabe spirituality.

*Chair:* Pearl Ostroff

*Participants:*

- Thom Parkhill (St. Thomas University)

  Patricia A. Dold (University of Alberta)

  Hillary Rodrigues (University of Lethbridge)

  Anne Pearson (University of Waterloo)

  John Duggan (Anishinabe Spiritual Centre, Anderson Lake and the University of Sudbury)

Beardsall, Sandra (St. Andrew's College)

## Fictional Portraits of Canadian Parish Life

Twentieth-century Canadian writers have created rich and provocative views of Christian life in Canada's villages, towns and cities. Their narratives find in congregational settings fertile ground in which to nourish their characters' struggles and hopes, and in which to explore themes of resistance and belonging, alienation and transcendence. For theologians and students of religion, these fictional portraits yield further fruit by intensifying our understanding of the ways in which landscape, climate, economy, and imported and local cultures have helped to shape Canadian religious communities. This paper explores the dialogue created when theologians read the fictional portraits of congregational life in works by Charles W. Gordon, Sara Jeannette Duncan, Morley Callahan, Sinclair Ross, Rudy Wiebe, Margaret Laurence, Joy Kogawa, and Sandra Birdsell. It also looks for cultural, denominational and historical trends among the texts. Finally, the paper demonstrates the value of theological readings to the "secular" study of Canadian letters.

Beckman-Long, Brenda (Department of English, Canadian Bible College)

## The Narratee as Confessor in Margaret Laurence's *The Fire-Dwellers*

Margaret Laurence's novel *The Fire-Dwellers* represents the consciousness of an anguished confessor who perceives herself to be alone in the world. In a sustained retrospective account of a critical period in Stacey MacAindra's life, Laurence draws upon the Western literary tradition of confession, from Augustine forwards. Significantly, in an affair, Stacey's confessions begin to take the form of dialogue rather than monologue, increasing the healing potential, and resulting in confessional exchanges with members of her family. The novel is structured by a series of narratees, including Stacey, God, and several character-narratees, who serve as confessors to move Stacey from isolation to engagement and renewal. This structure has to date remained unexamined; however, an analysis of the narratees inscribed in the text reveals Laurence's use of a secularized confessional form to dramatize the inner transformation of her character.

Berg, Richard A. (Lakehead University)

## Stackhouse on Faith and the Challenge of Evil

In his examination of what rationale we have for believing in a benevolent God when there is so much evil in the world, John G. Stackhouse Jr. offers an historically informed approach, one which moreover takes some account of the answers proposed in other religious traditions, but one which finally points to the Christian approach as the best guide to God's dealings with the world. Panelists critique various aspects of Stackhouse's approach to the problem of evil in his 1998 book *Can God Be Trusted?* The author replies to his critics.

*Participants:*

- Richard A. Berg (Dept. of Philosophy, Lakehead University)

  David Goicoechea (Dept. of Philosophy, Brock University)

  Veronica Gventsadze (Dept. of Philosophy, Lakehead University)

  John G. Stackhouse Jr. (Regent College)

Blackstone, Kate (University of Manitoba)

## Hollywood Buddhism and the (Re)Production of Gender

Movie aficionados of late have witnessed a plethora of Hollywood productions explicitly "about" the life of the Buddha or Buddhist figures (*The Little Buddha, Kundun, The Cup,* etc.) or more implicitly "about" Buddhist doctrine (*Groundhog Day, The Matrix, Fight Club*, etc.). Employing a sophisticated array of special effects, filming techniques, and non-linear chronologies, Hollywood may be the most successful medium yet in conveying the profoundly slippery fundamentals of Buddhist doctrines. Thanks in part to Hollywood, the terminology, meditative realizations, and soteriological perspectives of Buddhism, particularly Tibetan Buddhism, have, once again, become part of the symbol economy of Euro-American popular culture. As my paper will demonstrate, this economy, like that of the texts on which it is based, is deeply gendered: In Hollywood Buddhism women can serve as objects of meditation, agents of assistance, obstructions to the path, but never as central protagonist.

Bowen, Deborah (Department of English, Redeemer University College)

## John Terpstra and the Sacramental in Urban Geography

Flannery O'Connor once wrote: "The writer operates at a peculiar crossroads where time and place and eternity somehow meet. His problem is to find that location." Canadian poet John Terpstra has found his answer to this problem; his work draws on two socio-culturally-specific oral traditions—performance poetry and church liturgy—to explore the relationship of the material and the spiritual in contemporary urban space. This paper examines Terpstra's *Naked Trees* (1990), *The Church Not Made with Hands* (1997) and *Devil's Punch Bowl* (1998) to reveal how Terpstra's Christian Reformed background emphasizes the value of human culture. Since God indwells, sustains and renews creation at every point, He is present in the human-made world of shopping mall and jazz café. Urban space frames our relationship not only to the socio-political, but also to the divine.

Bryant, M. Darrol (Renison College, University of Waterloo)

## The Kumbha Mela: Sacred Place, Festival of Renewal, Place of Pilgrimage? A Video Inquiry

The Kumbha Mela is the world's largest religious festival. It occurs at Allahabad/Prayag at the conjunction of the Yamuna and Ganga rivers. In 1989 15-18 million pilgrims came to the Kumbha Mela and this year (2001) they anticipate 20 million. I went to the Kumbha Mela in 1989 and am going again in 2001. I would like to present a video inquiry that would explore this remarkable event as a sacred place, a festival of renewal and a place of pilgrimage.

Couture, André (Université de Laval)

## The Importance of Markandeya's Vision for Understanding Krsna's Manifestation in the Harivamsa

Once the Self-existent Lord has destroyed all the worlds, Markandeya is said to have wandered alone on the cosmic ocean, unable to find a resting place. He finally catches sight of the original Purusa who seems to him as large as a mountain. Later, the Purusa changes shape, assuming the appearance of a small child sleeping on a banyan branch. Markandeya is then swallowed by the divine child and discovers the maya of a god who,

as it were, is the sum of all of life's paradoxes. Considered to be a great sage able to teach the deepest truths, Markandeya is actually the only human being with a direct experience of the supreme Lord and of the periods of time (yugas, manvantaras, etc.) described in the Puranas. This neglected narrative may, we contend, shed light on the unity of Krsna's person as it is presented in the Puranas, i.e., both as marvellous child and great warrior.

Coward, Harold (Centre for Studies in Religion and Society)

## Wilfrid Smith and Religious Studies

This paper will assess the contributions of Wilfrid Smith to the academic discipline of Religious Studies — in terms of both his institutional contributions (especially at McGill and Harvard) and his thought as to how scholars of Christianity and other religions are to

function in a pluralistic world.

Davy, Barbara Jane (Concordia University)

## Definitions and Expressions of Nature Religion in Shamanic Traditions and Contemporary Paganism

Catherine Albanese (1990) applies the term "nature religion" to Native American traditions and "New Age" phenomena. Subsequent to her work, "nature religion" is increasingly used as a euphemism for contemporary Paganism (Pearson, Roberts and Samuel 1998). What is the usefulness of "nature religion" as a category for the study of religion, and how might it be refined? I understand "nature religion" to refer to religious traditions in which nature is the milieu of the sacred, and within which the idea of transcendence of nature is unimportant or irrelevant to religious practice. By this definition, contemporary Paganism and shamanic traditions are both expressive of nature religion, but not exhaustively defined by nature religion. People who practice nature religion venerate the natural world, not in the sense of worship, but in terms of feeling deep respect for the power of "other-than-human persons" (Hallowell 1969) within the "more than human world" (Abram 1996).

de Bruyn, Theodore (CSPS) and Graeme MacQueen (CSSR)

## Naming Religious Groups: Cooperative Seminars Between the Buddhist Studies Group of the Canadian Society for the Study of religion (CSSR) and the Canadian Society for Patristic Studies

Last year, the Buddhist Studies Group held a panel discussion on problems associated with different systems of nomenclature for Buddhists in Canada, which are based on ethnicity, systems of thought, social scientific categories, and so on. Theo de Bruyn noted that scholars of religion in late antiquity wrestle with similar problems in determining what is the best nomenclature for the religious groups studied, but do so without the benefit of living affiliates of those groups. While Buddhist scholars in Canada can be corrected by living Buddhists, scholars of the past are chastened only by evidence, debate, and changing sensibilities. Concerns discussed will include the impetuses toward explicit reflection and qualified definition in the naming of religious affiliation or identity? For the CSPS, discussion areas include observations about how "names" functioned in antiquity and how they function in scholarship today. An interesting discussion might be on the purposes names served in antiquity, and the purposes they serve today.

**Naming Religious Groups in Late Antiquity (CSPS)**

*Participants:*

- Harold Remus (Wilfrid Laurier University) on "pagans"

  Steve Wilson (Carleton University) on "Jews"

  Tim Hegedus (Waterloo Lutheran Seminary) on "Christians"

  Louis Painchaud (Université Laval) on "gnostics"

  Kevin Coyle (Saint Paul University) on "Manichaeans"

  Paul-Hubert Poirier (Université Laval)

**Naming Buddhists in Contemporary North America, continued discussions**

*Participants:*

- Mavis Fenn (St. Paul's United College, University of Waterloo)

  Bruce Matthews (Acadia University)

  Graeme MacQueen (McMaster University)

  Kay Koppedrayer (Wilfrid Laurier University)

  Angie Danyluk (McMaster University)

**Joint session: Dialogue between Scholars of Late Antiquity and Contemporary Buddhism**: **The demands, delights and tyrannies of nomenclature**

Dold, Patricia A

## Kinsley's Kali

During a 1996 conference on the goddess Kali in New York, several participants questioned or criticized David Kinsley's work and he jokingly complained about "being deconstructed." We all agreed that our criticisms proved that David's work set the standard for scholarship on Kali and Hindu goddesses. In this spirit, my paper continues the deconstruction of Kinsley's Kali. Kinsley's readings of specific Sanskrit texts contribute to a portrait of Kali as a goddess of extremes: a bloodthirsty, unpredictable and wantonly destructive goddess worshipped on or beyond the margins of orthodox, Brahmanical society. Kinsley's conclusions about Kali have influenced a whole generation of scholars. But Kinsley's Kali has also trained us to ignore those details that mitigate Kali's extremes and to exclude relevant characterizations of Mahadevi from our scholarly Kalis. My paper does not reject Kinsley's Kali, but calls for a reconsideration of her extremes.

Duggan, John (Anishinabe Spiritual Centre, Anderson lake and the University of Sudbury)

## "Visions of the Divine" in an Anishinabe Catholic Community

As a student of Dr. David Kinsley in the 1970's it appeared to me that he lived his scholarly commitment to the study of other religious traditions as a spiritual journey in itself. It seems that he took the position that there is a "sacred" reality manifested in the religious traditions of the world. I was struck by his capacity to recognize, appreciate and communicate the religious dimension. In this paper, I reflect on the value of his methodological presuppositions, "the conviction that religious phenomena can best be understood on their own plane of reference... that is, [as] manifestations (or revelations) of the sacred", and that to understand particular figures within the tradition "we must seek interpretative directions from the larger religious tradition of which they are a part", and his category "visions of the divine" as they relate to my present effort to understand the spirituality of Anishinabe Catholic people from the Manitoulin Island and Lake Huron North Channel reserves.

Fenn, Mavis L. (St. Paul's College)

## Sakyadhita: Negotiating Identities East and West

Sakyadhita, established in 1987, is a collaborative endeavour of First and Third World Buddhist women. Included in its stated objectives are: the creation of a network of communication for Buddhist women throughout the world, education and the improvement of facilities for women to study and practice Buddhism, and support for full monastic ordination for women in every Buddhist tradition where it does not now exist.

This paper, based upon surveys and conversations with the women of Sakyadhita, will discuss the evolution of the organisation focusing on the dynamic between the Asian and Western women, lay and ordained women, as they work towards the accomplishment of their mutual goals. It will examine the stresses and strains, the successes and limitations, that have emerged during the past (almost) 15 years.

Fleming, Benjamin (McMaster University)

## The Tainted Share, Ganas, and *The Destruction of Daksha's Sacrifice*

The Ganas are secondary divine followers of the god Shiva who, despite their secondary status, convey the primary meaning of the myth *The Destruction of Daksha's Sacrifice*: it is the Ganas who convey the motif of the tainted sacrificial share. In the *Shatapatha Brahmana*, from which this myth originates, a portion of flesh is torn from the body of the incestuous god Prajapati who is identified with sacrifice. The portion is offered to the gods as their share in the sacrificial ritual, but it injures those who behold and taste it because it is tainted. The injury to the gods is, in later texts, acted out by the Ganas who destroy Daksha's sacrifice. This destruction is a reconfiguration of the tainted share and is developed historically through a variety of sacred texts which shall be explored.

Fonda, Marc (Associate researcher, Centre for the Study of Religion, University of Ottawa; Program Officer, Social Sciences and Humanities Research Council of Canada)

## Cross-fertilization: What the feminist psychology of religion and archetypal psychology can learn from one another

Two areas of contemporary interest in the psychology of religion include the feminist psychology of religion and archetypal psychology lead by James Hillman. Both approaches share a number of theoretical concerns that make their projects compatible. However, the feminist psychology of religion has only incompletely adopted perspectives offered by archetypal psychology and archetypal psychology avoids gender specific perspectives. It is my opinion that both suffer for a lack of creative cross-fertilization. This presentation examines how both the feminist psychology of religion and archetypal psychology may develop their perspectives through consultation with one another. Once some of the issues that separate these two perspectives have been addressed, the presentation will then examine three theoretical concerns through which the feminist psychology of religion and archetypal psychology may learn from one another: the role of body and the world, the role of fantasy and imagination, and the social nature of self.

Friesen, Will (Fresno Pacific University)

## Denis Goulet and the Moral Dimensions of Economic Development

Denis Goulet, born and raised in Quebec, has argued for over thirty years that economic development must take into account the moral dimensions of economic development. In particular, Goulet has argued that religious values can play a vital role in the necessary critical function of determining how development should be pursued, of determining ends consonant with the needs and aspirations of the particular community in question. Goulet characterizes this approach as a "means of the means," that is, economic development decision-making must function in praxis, reflecting both on the meaning and value of human action. The paper will first consider the influences and historical development of Goulet's approach. The second section will analyse Goulet's assertion that the religious dimension must be included in economic development theory and practice.

Gollnick, James (St. Paul's College, University of Waterloo)

## Implicit Religion in the Psychology of Religion

The concept of implicit religion now appears to be useful for exploring various areas of the social sciences. Evidence of interest in the concept is seen in the Denton Hall Conferences on Implicit Religion which have been held annually for the last twenty years, the dedication of the 1990 issue of *Social Compass* to implicit religion, the appearance of the journal *Implicit Religion* in 1998, the inauguration of the Centre for the Study of Implicit Religion and Spirituality at Middlesex University in 2000 and recent sessions devoted to this topic at conferences of the Association for the Sociology of Religion and the American Academy of Religion. This paper intends to explore the use of implicit religion in the psychology of religion where it has received relatively little attention to date.

Hardy, Kristen A. (University of Manitoba)

## *Raja Yoga*: Vivekananda's Hermeneutics in Practice

Despite his enormous popularity, and his substantial influence upon modern Hinduism, Swami Vivekananda (1863-1902) has received only sporadic and limited attention from scholars of religion. While prone to dismissal as one whose explanations of the Hindu tradition were motivated by considerations more diplomatic than academic, we should not overlook the aspects of Vivekananda's work which display evidence of a more-thoughtful, even scholarly, interpreter of religion and culture. One valuable source for such a study is Vivekananda's *Raja Yoga*, a translation and exposition of Patanjali's *Yogasutra*. Unlike those portions of his work which have been reconstructed from hastily-composed oral discourses, *Raja Yoga* demonstrates Vivekananda's efforts toward a more-systematic exegesis of a primary religious text. I will seek to address a number of the

hermeneutical issues raised by this text, as well as to examine the relationship between *Raja Yoga* and the ideas expressed in Vivekananda's broader body of work.

Havers, Grant (Department of Philosophy, Trinity Western)

## Is Neoconservatism Compatible with Religion?

Since the 1970s, neoconservative thinkers have supported orthodox religion (especially evangelical Christianity) as a bastion against the effects of a permissive liberalism on culture and society. Neoconservative views (as expressed by Irving Kristol, Allan Bloom, and others) on libertine morality, the importance of character in politics, and the need for the state to be morally interventionist appeal to the political agenda of conservative religious constituencies. In the new Bush presidency, neoconservatism may experience a revival. But how compatible is neoconservatism with religion? I shall argue that neoconservatism actually does not recognize religion as "truth" but as a politically useful fiction. Neoconservatism is a right-wing version of postmodernism, which makes use of orthodox religion in order to advance an elitism hostile to liberal notions of freedom and equality. I shall show that neoconservatism is likely too postmodern for conservative believers, and that the latter should reexamine their allegiance to this movement.

Hayat, Parwez

## W. C. Smith on the Qur'an

W.C. Smith acknowledged that his studies of the usage of the Arabic word "iman" in the Qur'an had played a significant role in his developing thought. We will consider a number of his statements about the Qur'an, and the relationship of these ideas to his later thought.

James, William Closson (Queen's University)

## The History of Religion and Literature Studies in Canada

Arising in theological colleges or among scholars of English literature, the study of religion and literature in Canada began with the study of novels, poems and plays as embodiments of Christianity. Its impetus came from various quarters: preachers of literary sermons, Christian teachers of literature whose faith was embodied in the books they taught, literary authors recognized as themselves being devout Christians, or a learned laity for whom their reading and their religion grew out of a seamless and unified culture. This paper examines how, in the past generation, other approaches and religious traditions other than Christianity have joined this kind of doctrinal study to include the religions and the literatures of various ethnicities with other than European roots in a multicultural Canada. Further, the steady maturing of religion and literature studies in Canada has meant the recognition that literature shapes religion, and not just the other way round.

Klassen, Chris (Women's Studies, York University)

## Practical Magic: Representations of Witchcraft and Women's Power in Popular Culture

Witchcraft and the occult are getting new, more "positive" press causing witches, and women powerful in the occult, to become the new potential heroes of North American girls. My paper explores this prominence of witchcraft in popular culture by looking at the example of the movie *Practical Magic*. I explore how witchcraft is represented in this film in comparison to the accounts of those involved in contemporary witchcraft, or Wicca. The main areas investigated are the association of witchcraft with women, supernatural powers and Wiccan responses to the film. What does popular culture teach people about witchcraft and powerful women? How does this affect the way people may become involved in contemporary Witchcraft? I show how the representation of witchcraft in *Practical Magic* promotes Witchcraft as a valid new religious movement,

while at the same time reinforces a stereotypical image of witches and women's power.

Lalonde, Marc P. (Concordia University)

## Round Table Discussion: Modern Jewish Thought Today

The purpose of this round table discussion is to profile, characterize, and explore the significance of modern Jewish thought today. In relation to a sliding spectrum of contemporary philosophical and cultural issues, the panel will consider the import of contributions from philosophers such as Martin Buber, Franz Rosenzweig and Emmanuel Levinas, among others. Similarly, the panel will also focus upon their respective research interests and projects so as to illuminate the most recent trends in modern Jewish thought. In this way, the audience will have the opportunity to participate in a "state of the art review," as it were, that endeavours to feature a vital facet of religious studies within a North American context and beyond.

*Participants:*

- Barbara Galli (McGill University)

  Michael Oppenheim (Concordia University)

  Robert Gibbs, (University College of Philosophy, University of Toronto)

Lalonde, Marc P. (Concordia University)

## Toward a Critical Theory of Religious Insight

In view of the many difficulties attending the construction of critical theological thought, this essay advances a different though parallel project as "a critical theory of religious insight." By "critical theory" I intend the early social philosophy of the Frankfurt School. By "religious insight" is meant the integration of religious ideas that not only furthers critical theory as such, but establishes an independent, theoretical form of religious ideas become critical. These claims will be substantiated by: (a) examining M. Horkheimer's idea of critical theory as an exercise in compassion; (b) radicalizing this idea via E. Levinas' notion of ethics as the critical essence of theory; (c) underscoring the transgressive character of that essence in relation to M. Foucault; (d) illuminating the religious basis of transgression as explained by Levinas; (e) concluding a critical theory of religious insight as an ethics of excessive love for the other human being in need.

Lauder, Matthew (Lancaster University)

## Neo-National Socialism as a New Religious Movement: Manifestations of the Sacred in a Seemingly Secular Ideology

Harold Fallding (1974) argues that totalitarian ideologies are not surrogates of religion, but rather qualify as religions because they exceed the political realm and "glow with a supernatural light." Catherine Wessinger (2000) asserts that religion is a comprehensive worldview that makes "sense out of the universe and human life" and expresses an "ultimate concern" which is the "most important thing in the world for the individual or group." Finally, Durkheim (1968) asserts that religion is a "unified system of beliefs and practices" that identifies the sacred and establishes a "single moral community". Neo-National Socialism is an inclusive worldview that extends beyond the political as it is embedded with the sacred. Through myths, symbols, rites, and interdictions it establishes a regulatory system that identifies the sacred-profane dichotomy as well as serving an interpretative function. This paper will identify manifestations of the sacred in the seemingly secular ideology of neo-National Socialist groups in Canada.

MacQueen, Graeme (McMaster University)

## Negotiating Narratives: Women in Buddhist texts and Contexts

Buddhism is increasingly popular in the West and plays an increasingly prominent role in Western popular culture. But a close look at one major manifestation of popular culture, the Hollywood film, shows that women remain subject to a symbol system in which they are not and apparently cannot be protagonists. The tenacity of this symbolic exclusion becomes clear when we realize that the Buddha-legend, both as manifest in India and in its medieval European forms, already embedded women in the subordinate roles in which we continue to see them today.

It is against this background and within this symbolic field that Buddhist women, both Eastern and Western, carry out their struggles today to raise the position of women in the tradition. This collaborative struggle involves negotiating identities in the face of extremely deep and persistent narrative and symbolic formations.

*Participants:*

- Kate Blackstone (University of Manitoba)

  Mavis Fenn (St. Paul's College, University of Waterloo)

  Graeme MacQueen (McMaster University)

MacQueen, Graeme (McMaster University)

## Sleeping Beauties: the Rejected Women of the Buddha-legend and their Western Fate

The Buddha-legend is a key articulation of the Buddhist grand narrative of liberation through enlightenment. But the Buddha-legend is a deeply gendered narrative. One of the two key moments of insight in the grand narrative — the perception of deception and bondage — is cast as the perception of the feminine by the masculine. The court women fall asleep, are seen by the Prince in their true and hideous nature, and stimulate him to renounce worldly life. I examine the fate of the Buddha-legend's women in the earliest Western versions of the tale. Concentrating on the representation of women in *Barlaam and Josaphat* between the 9th and the 11th centuries, I argue that although a new grand narrative comes to underlie the Buddha-legend this does not result in an improved status for the women in the tale. A conviction links Indian and European custodians of the story and lies deeper than both surface tale and grand narrative: the spiritual life involves the rejection of the feminine.

Magsino, Mabelle E. (University of Manitoba)

## Mariology: Rosemary Radford Ruether's Perspective

Rosemary Radford Ruether is a celebrated feminist theologian who has proposed an alternate understanding of the history and role of Mary in Christian thought. Mary, according to Ruether, has been a symbol of ideological struggles, acting both as an instrument of a male-dominated society and a valuable image for feminists. This paper will analyze and evaluate the ideas which she presents in *Mary: The Feminine Face of the Church*, *Sexism and God-Talk,* and her article "Misogynism and Virginal Feminism in the Fathers of the Church" in the book *Religion and Sexism*. It will also examine some of the implications of Ruether's views and conclusions, and consider the critical responses and reflections of people who have engaged her work.

Mann, Richard (McMaster University)

## Absorption and Domestication: The Brahminical Understanding of Skanda's Forms and Past in *Mahābhārata* 3.207-221

I argue that this story attempts to give a Brahminical understanding to the forms and character of the previously unbrahminical deity Skanda. While Skanda's forms come from a number of non-Vedic and non-Brahminical sources, I argue that they are explained in the *Mahābhārata* through the Brahminical model of Agni and his numerous forms. Skanda's birth is also modelled after Agni and his births in this text. Another problem Skanda presents for Brahminical redactors is his uncontrolled and dangerous character. I argue that Skanda's wild character is tamed through this story by Brahminical forms of worship, marriage and family. What chapters 3.207-3.22 1 attempt to do is to place the potentially non-Brahminical Skanda into a Brahminical frame of reference.

McCalla, Arthur (Reed College)

## History of Religions as Apologetics: The Case of *Annales de philosophie chrétienne*

*Annales de philosophie chrétienne* was founded in Paris in 1830 by the lay Catholic Augustin Bonnetty (1789-1879) as a forum for a new apologetics. A Catholic traditionalist history of religions (building on Bonald and Lamennais) figured prominently in its program. The standard histories of nineteenth-century theology — Hocédez, Foucher, McCool — are all structured according to, and discuss traditionalism within, the terms of the debate established by neo-Thomism: reason and revealed faith, nature and grace. The early nineteenth-century encounter of eternal Christian revelation with history, of which traditionalism is a principal expression, was by no means played out only in the writings of Christian theologians. It was fundamental to, even constitutive of, Romanticism. This paper bridges the fissure between the history of theology and early nineteenth-century intellectual history by tracing the affinities between traditionalist and contemporary Romantic histories of religions to their common status as exemplifications of metaphysical philosophies of history.

McDonough, Sheila (Concordia University)

## W.C. Smith's Responses to Indian Socialists, Muslims and Christians

This panel examines part of the vast legacy of Wilfrid Cantwell Smith and his contributions to the study of religion.

*Participants:*

- Sheila McDonough (Concordia University)

  Parwez Hayat (Concordia University)

  Harold Coward (Centre for Studies in Religion and Society, University of Victoria)

McDonough, Sheila (Concordia University)

## W.C. Smith's Responses to his friends in Lahore: l940-l951

*Modern Islam in India*, published in Lahore in l943, tells us much about the ideas of the Indian socialists in that city at that time. Pakistan as an Islamic State, published in Lahore in l95l, indicates the radical change of perspective that had taken place in Smith's thought because of the partition of the subcontinent.

McGregor, Richard (McGill University)**The Development of a Theory of Sainthood in Medieval Islam**

Although the concept of sanctity is well-established in the Islamic tradition, it was not among the theologians that it was considered and debated. This task, in a non-dogmatic way, was taken up by the mystics. The period from the 10th to the 14th century saw both dramatic innovations and subtle arguments advanced. Our paper will explore this debate, focusing on its development within one sufi order. A significant curve soon becomes apparent; one which begins with a conception of sainthood as an ideal spiritual virtue, but escalates to assertions of a final ultimate saint who marks the end of time. The conceptual shift among these thinkers moves from concern with the spiritual stations of the aspirant to arguments over the identity of an apocalyptic "seal" of sainthood.

McLaren, Kristin (University of Ottawa)

## African-Canadians and Education in Canada West: A History of Religions Perspective

During the mid-nineteenth century, blacks in Canada West were excluded from full participation in Canadian society. They were frequently denied access to public schooling in Canada West, although they fought for their rights to be educated. This exclusion came about as a result of a British-Canadian mind-set, which denied the reality of racial pluralism in Canada and allowed for the marginalization of anyone who was not of the so-called British race. British immigrants to Canada found religious meaning in an idealized notion of British heritage, and in denial of their historical situation as residents of a new, culturally diverse land. British-Canadians (the dominant portion of the population of Canada West) imagined themselves as members of a pure Canadian race of British descent. This British-Canadian religious worldview pervaded the education system and allowed for the exclusion of blacks from Canada West public schools. This paper will explore this situation of racism from a history of religions perspective.

Michael, Tony S.L. (Department of Near and Middle Eastern Civilizations, University of Toronto)

## Teaching Religion and Film at a Canadian University

The teaching of Religion and Film is not new to Canadian universities, but how it is done receives little attention. This paper argues that films often simply substitute for the canonical texts of traditional religious venues; students are indoctrinated with dogma rather than being given the opportunity to explore both the diversity of cinematic treatises on the human dilemma, and the ways in which the core issues of religious dialogue are often illuminated in the dark theaters of filmdom. From a pedagogical perspective, the most valuable insights to be gained from exploring cinema in relation to religion derive from the act of exploration itself. In the interpretive act of attempting to come to terms with what is "religious" about a particular film, an informed instructor will encourage students to learn the valuable lesson of discernment rather than the clever interpretations of a learned soul.

Miller , Ryan (Department of English, Simon Fraser University)

## The Gospel according to Grace: Gnostic Heresy as Narrative Strategy in Margaret Atwood's *Alias Grace*

In *Alias Grace*, Margaret Atwood uses Gnosticism to present Alias as a parodic response to the wild-eyed murderesses of Victorian fiction. She explores Alias's crime and confinement through the lens of Biblical/historical construction, imagining how an incarcerated woman might respond, while communicating the privatization of "self" as conceptualized by Gnostic symbol and myth. As recounted for psychologist Simon Jordan, her Gnostic re-telling of history becomes the novel's primary means of subversion — a narrative sleight-of-hand to pass on Gnostic ideology. Atwood's use of Gnostic myth locates the potential for feminist licence in a historical crisis of faith. My reading proposes that she is using this understanding of *gnosis* — or self-knowledge — as a playful attempt to localize in Grace the alienation and suffering of the divine feminine, recalling also more specific doctrines such as the Simonian myth of Simon and Helen, or the redemption of the Sophia figure.

## Myers, Barry (Saint Paul University)Religion and the Social Sphere: The Leonine Papal (Leo Xlll) Doctrine and the Contrarian Teachings of Quadragesimo Anno (Pius Xl)

When Leo XIII was elected pope in 1878 he became the first pope since Charlemagne not to inherit a State. The loss of the Papal States had changed the geopolitics of the Church. In the hope of repositioning the Church in the new political order Pope Leo developed what came to be known as the Leonine social doctrine. The paper will examine the implications of "the doctrine" for the future of the Church.

In 1931 the Church celebrated the $40^{th}$ anniversary of Leo's encyclical, *Rerum Novarum* with *Quadragesima Anno* (Pope Pius XI). This marked a significant shift from important aspects of the Leonine doctrine, and with hindsight, served as the precursor to the political orientation of Vatican II, in particular the conciliar teaching, *Gaudium et Spes* (The Church in the Modern World).

## Nixon, Laurence (Dawson College)

## Mircea Eliade's Involvement with Romanian Fascism

Over the last several years a growing body of research, drawing on articles written in Romanian by Eliade and on information from the diary of a close friend, has revealed an increasing number of details about Mircea Eliade's involvement with Romanian fascism and antisemitism in the years leading up to the Second World War. In this paper I will summarize some of this literature. I will end the presentation by indicating some similarities between Eliade's theory of religion and spiritual views of fascist movements during the 1930s.

## Parkhill, Thom (St. Thomas University)

## Talking with David: imagined conversations with Kinsley about sünnet töreni

If learning has less to do with the accumulation of "facts," and more to do with the construction and mediation of knowledge in social contexts, then assessing the impact of one's teacher on one's learning is more a matter of exploring a relationship than of demonstrating a mountain of data in a particular subject area. I cling to this pedagogical insight because to the best of my knowledge nowhere in his wide-ranging published work does David Kinsley make mention of circumcision ritual. Worse, we had no private conversations of any length about this topic either. Yet since this is where my current inquiry is focused, and since an academic legacy points to the future as much as it draws from the past, it makes sense to me to begin here as I reflect on my relationship with David Kinsley and the difference it has made to my learning.

## Pearson, AnneDavid Kinsley as Teacher: Some Reflections on Pedagogy

David Kinsley's effectiveness as a teacher of religious studies was well known at McMaster University where he taught for some thirty years. He received a number of awards for his teaching, the last of which was the President's award, presented to him in one of his classes shortly before he died. This paper describes David Kinsley's undergraduate teaching style, a style which reflected his fascination with the diversity of Hinduism's

practices, beliefs and expressions, with what religious ideas have to offer the world in general and which reflected his great enthusiasm for imparting this knowledge in a clear, accessible and lively manner to students. This paper will also discuss current pedagogy in the discipline of religious studies and the changes and challenges of teaching and researching Hinduism in the academy.

Pell, Barbara (Department of English, Trinity Western University)

## Divine Tragicomedy: A Theological/Tropological Reading of Hugh Hood's *The New Age/ Le nouveau siecle*

Hugh Hood's twelve-volume series, *The New Age/Le nouveau siecle* (1975-2000), combines his Roman Catholic theology and Dantean aesthetic in a genre unique in modern Canadian literature — Christian allegory. The first four novels in the series garnered considerable critical approval for the most ambitious literary project ever undertaken in this country. The later volumes, however, have received little attention, perhaps because this *roman fleuve* is both unfashionable and demanding — unfashionable as Christian allegory in an era of postmodern metafiction; and demanding in its encyclopaedic allusions to everything from pop culture to Thomistic theology. Many criticisms of Hood's narrative weaknesses are predicated on expectations that are antithetical to his theological/tropological structures. I argue that it is only through an allegorical reading of these novels within this theological framework that one can appreciate the tremendous accomplishment of this uniquely Canadian religious epic.

Robinson, Ira (Concordia University)

## The Interpretation of Rabbinic Aggada and the Jewish-Christian Polemic in the Middle Ages

In order to properly understand the intellectual world of medieval Jews, Muslims and Christians, one has to first of all understand their relationship to the texts they considered sacred. For Jews in particular, it may be fairly said that the Torah was considered to be nothing less than God's "blueprint" for the universe; God's will and commandments could be found in texts. These consisted of the Hebrew Bible as well as the literature of the ancient rabbis. Since medieval Jews lived among Christians and/or Muslims, both of whom had established religious positions which contested at least partially the Jews' own understanding of their texts, polemics — both formal and informal — were the result. While most of these polemics were focussed upon Biblical texts, the rabbinic statements concerning these texts necessarily played an important role. This paper will examine the medieval Jewish-Christian polemic with special reference to the role played by *Aggada*, the non-legal statements of the ancient rabbis.

Rodrigues, Hillary (University of Lethbridge)

## Scrutinizing *Devî*: Does She live up to Her portrayals in Kinsley's analysis?

Within his influential work on Hindu goddesses (*devî*), David Kinsley presents portraits of two important female deities, Durgâ and Kâlî. The complex characters of both goddesses include such ambivalent traits as benevolent nurturing and bloody destructiveness. Durgâ is often depicted beheading the buffalo demon Mahia, while Kâlî, who grasps a severed head, extends her bloodied tongue. Although marginally associated with male gods, these goddesses, especially Durgâ, are known for their fierce independence. Drawing on these qualities, Kinsley suggests that Durgâ could serve as a socially invigorating and empowering vision of womanhood. Based on my studies of these goddesses, I demonstrate that such potential empowerment is only partially realized since it is attenuated by other religious and social processes. I also offer support of Kinsley's proposal that implicit within the act of blood sacrifice to the *devî* is the theme of her nourishment and rejuvenation.

Saindon, Marcelle (Université de Laval)

## Observations sur deux manifestations de Vishnu dans le *Harivamsha*

Les longs récits de manifestations *(prâdurbhâva)* de Vishnu dans le *Harivamsha* comportent des éléments originaux ou peu connus, riches d'intérêt par les questions qu'ils soulèvent. L'une des originalités réside dans un lien subtilement mais formellement établi entre le grand dieu Vishnu qui se présente comme Nain (Vâmana) et prend ensuite une forme cosmique contenant tous les dieux, et ce même Vishnu qui se fait Sanglier sacrificiel (Varâha) aux proportions gigantesques. En plus de l'urgence d'un ordre à restaurer dans le triple monde, ce que les deux récits mettent surtout en evidence, c'est un ordre sacrificiel a rétablir et a sauvegarder, un ordre où dieux et pitriont une place égale.

Scharper, Stephen (University of Toronto)

## Knowing our Place: The Ecological Impetus to Rethink Ontology

Our deleterious ecological predicament is leading to a vocational crisis of the human. If the glories of our civilizations are attained only by trammeling the natural world, certain questions are globally posed, What is our role as humans? What ought it to be? What is the purpose of civilization? This questioning is blended in contemporary religious studies with a postmodern critique of the modern self, particularly what Confucian scholar Chung-Ying Cheng calls an "exclusive humanism", which depicts the human as distinct from, and master over, the non-human world. How to navigate between the Scylla of perceiving the human as lord and master over nonhuman nature, and the Charybdis of regarding the human as ancillary to the functioning of the planet, such as Gaia theory suggests, has become a timely task, which this paper will explore in the context of the contours of a new ontology being suggested in the ecological literature.

- Scott, Jamie (York University)

## Arts, Literature and Religion in Canada (Joint sessions between CSSR, CACLALS and ACCUTE)

The interdisciplinary study of "Arts, Religion, and Literature in Canada" poses questions of scholarly interest to various member societies of the Canadian Congress of Human and Social Sciences. This proposal offers opportunities for scholars from several societies to explore together a range of topics of common concern: Literature, the churches and the residential schools; colonialism, arts, literature and religion; indigenous religions, arts and literatures; religion, arts, literature and immigration; religion, arts, literature and ethnicity; religious, literary and cultural pluralism; the history of arts, religion and literature studies in Canada; centres of excellence and interest in colleges and universities for interdisciplinary work in arts, religion and literature; Canadian national identity and arts, literature and religion studies; arts, literature and religion in Quebec; women, arts, literature and religion; religion and film in Canada; Canadian drama and religion.

**Session One: New Approaches to Religion and the Canadian Canon**

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*Participants:*

Brenda Beckman-Long (Canadian Bible College)

Sandra Beardsall (St. Andrew's College)

Ryan Miller (Simon Fraser Univèrsity)

Barbara Pell (Trinity Western)

**Session Two: New Directions in Religion, Literature and the Arts**

*Participants:*

Deborah Bowen (Redeemer College)

William Clossen James (Queen's University)

Tony Michael (University of Toronto)

Earl Waugh (University of Alberta)

**Abstracts may be found under individual names. Both sessions chaired by Jamie Scott**.

Selby, Jennifer (Universities of Winnipeg and Manitoba)

## Whose (Who's) Louis Riel? Interpretations of a Winnipeg Statue

Métis people continue to struggle to gain control over the way in which their former leader, Louis Riel, is represented and remembered. In Manitoba, more than one hundred and fifteen years after his death, this ongoing controversy has played itself out in public art, particularly in a polemical statue which stood at the grounds of the Legislature for more than twenty-three years. Few left the grounds without a strong, emotive response. Confusion and anxiety over this nude depiction of Riel as a martyr manifested themselves in the 1990s with vandalism and public protest, events which can be aligned with historical examples of disputed religious iconoclasm. This statue was eventually replaced in 1996, calling into question issues surrounding religious symbolism, post-colonial identity politics and the discourse of representation. I have examined the newer statue now standing behind the Legislative Buildings (its placement also important) which is less controversial and wondered whether something called heritage has replaced what was once (debatably) history.

Stoesz, Donald (Protestant Chaplain, Bowden Institution)

## The Role of the Social Sciences in Theology

Can the social sciences discover the material roots of theological language, explain its religious manifestations and organizational structures, and correlate these phenomena with integrity? The panelists will answer these questions by using Paul Bramadat's new book, *The Church on the World's Turf* as a foil for their reflections. Bramadat uses various sociological categories to come to terms with the existence of a vibrant Inter-Varsity Christian Fellowship group in the midst of a largely secular, university setting. He asks how student believers are able to integrate their faith in God, Satan, and creationism along with their concomitant views on gender roles and identity as "other" while rubbing shoulders with non-believing friends and being faced with purely naturalistic explanations of life in the classroom. The panelists will offer insight into these questions from their respective sociological, theological, and evangelical/historical perspectives, with a subsequent response from Bramadat.

*Participants:*

David Seljak (St. Jerome's University)

Bob Burkinshaw (Trinity Western University)

- Paul Bramadat (University of Winnipeg)

Donald Stoesz (Bowden Institution)

*Chair:* John Williams (Canadian Medical Association, Ottawa, Ontario)

Sullivan, Kevin (Department of Philosophy, Carleton University)

## Is There a Basis for a Global Ethic?

This paper critically addresses whether a consensus in the world's religions regarding common values or a global ethic is indeed justifiable. Such a consensus is evident, ostensibly, in the Declaration of the Parliament of the World's Religions (Chicago, 1993), which proclaims: "We affirm that a common set of core values is found in the teachings of the religions, and that these form the basis of a global ethic." Two questions immediately arise. First, is there in fact a common set of core values deriving from the different world's religions? Second, can these common core values be rationally justified? I argue, in general agreement with the Declaration, that a global ethic can be constructed on the basis of the value of dignity ("every human being must be treated humanely") together with the ubiquitous golden rule, though not without some difficulties, but that the attempt to rest such a value and rule on a rational foundation proves much more problematic.

Ward, Bruce (Laurentian University)

## Prophetic Ethics and Poetics

What has become of the prophetic role in modernity? Heidegger would have it that the prophet of our era — the only prophet we can have — is the poet. In a postreligious age such as ours, the word of the literary artist has indeed come to be regarded with some reverence as a spiritual unveiling, comparable to the vision of the ancient prophets. This emphasis on the prophetic dimension of literature constitutes the background to a roundtable discussion which will address themes such as the following: To what extent are the roles of prophet and poet incompatible and/or peculiarly suited to each other? Is the word of the prophet-poet primarily a word of novelty or of memory? What are the implications of literary ambiguity for a prophetic ethics? Which literary critiques of modernity remain prophetic, and why?

*Participants:*

Oona Ajzenstat (University of Toronto)

Travis Kroeker (McMaster University)

Susan Srigley (Laurentian University)

Bruce Ward (Laurentian University).

*Chair:* Réal Fillion (Laurentian University).

Warne, Randi (Mount Saint Vincent University)

## Topic: Secular Theories of Religion

In 2000, the Museum Tusculanem Press at the University of Copenhagen published a volume of 18 articles by leading contributors to contemporary debate in Religious Studies method and theory on secular (non-confessional) approaches to the study of religion (*Secular Theories on Religion*, ed. Tim Jensen and Mikael Rothstein). In their invited contribution, each scholar was asked "to present their ideas of what a secular study of religion should be like, what methods it should apply, what aims, and what kind of scientific thinking . . . should be pursued" (preface). An additional question to be addressed by the authors of the text was that of the scholar as public intellectual. This panel will engage key themes and concepts raised in the text, illustrating, challenging, and analysing methodological and theoretical concerns as they appear in the text and relate to the academic study of religion.

*Participants:*

- Darlene Juschka (University of Regina)

  Willi Braun (University of Alberta)

  Johannes Wolfhart (University of Manitoba)

  Bill Arnal (New York University)

  Leona Anderson (University of Regina).

  *Chair:* Randi Warne (Mount Saint Vincent University).

Waugh, Earle (University of Alberta)

## Uneasy Brethren: A Religious Analysis of Canadian Film

Although both religion and film operate in and through popular culture, the relationship between the religious establishment and that of film has never been one of mutual appreciation. The Canadian religious establishment lauded the founding of American groups like the Film Commission of the Federal Council of Churches and the National Catholic Office for Motion Pictures in the 1940s through the 1960s, and expressed appreciation for *A Man for All Seasons* (1966) and *Fiddler on the Roof* (1971), but it has not developed any instrument to award films in Canada. Rather, various churches have responded to individual titles, raising such issues as decency, the influence of violence on society, provincial coding systems, the legitimacy of government funding, and reflections of religion in films. This paper discusses these issues and concludes with some suggestions for more sophisticated analysis of the cultural assumptions of Canadian film.

## Notes and News from Members / information des membres

**William Arnal** has published "The Parable of the Tenants and the Class Consciousness of the Peasantry" in *Text and Artifact in the Religions of Mediterranean Antiquity: Essays in Honour of Peter Richardson*, eds. Stephen G. Wilson and Michel Desjardins (Waterloo, Ontario: Wilfrid Laurier University Press, 2000), 135-157; and "The Segregation of Social Desire: Religion and Disney World," *Journal of the American Academy of Religion* 69/1 (March 2001): 1-19. His forthcoming book, *Jesus and the Village Scribes*, should be available from Fortress Press later this spring or in early summer.

**Theodore de Bruyn** is Publications Officer for the Canadian Corporation for Studies in Religion and editor of the series Edition SR / Éditions SR. His recent publications include: "Flogging a Son: The Emergence of the *pater flagellans* in Latin Christian Discourse," *Journal of Early Christian Studies* 7 (1999): 249-90; "Pelagianism," in G. W. Bowersock, Peter Brown, and Oleg Grabar, eds., *Late Antiquity: A Guide to the Postclassical World* (Cambridge, Mass., and London, England: The Belknap Press of Harvard University Press, 1999), pp. 639-40. He is currently investigating continuity and change in the interpretation of adversity and remedies for adversity in the Graeco-Roman world of late antiquity (*c.*150 to 450 CE).

**Monique Dumais** a publié *La confiance* (Montréal, Médiaspaul, 2001); «À partir d'une éthique de relation», Raymond Brodeur, sous la direction de, *Marie de l'Incarnation. Entre mère et fils: le dialogue des vocations* (Québec: Les Presses de l'Université Laval, 2000), 123-128; «Forces relationnelles chez Marie Guyart de l'Incarnation», *GUIART, Marie Guyard de l'Incarnation Un destin transocéanique* (Paris/Montréal: L'Harmattan, 2000), 305-312; et «Sous le soleil féministe en théologie», dans Karen A. Blackford, Marie-Luce Garceau, Sandra Kirby, sous la direction de, *Feminist Success Stories/Célébrons nos réussites féministes* (Ottawa, Les Presses de l'Université d'Ottawa, 1999), 195-207.

**Darlene Juschka**, University of Regina, has published *Feminism and the Study of Religion: A Reader*) London and New York: Continuum, 2001) and "The Wonderful Worlds of Disney and Fundamentalism: The Fetishization of the Family and the Production of American Family Values," in *Culture and Religion*, 2/1 (2001): 21-39.

**Daniel J. Sahas**, University of Waterloo, has published, "Bartholomeus of Edessa on Islam. A polemicist with nerve!," *Proceedings of the Sixth International Congress of Graeco-Oriental and African Studies,* ed. by V. Christides and T. Papadopoulos, (Nicosia, 2000), 467-483; "Why did Heraclius not defend Jerusalem, and fight the Arabs?," *Échos de l' Orient* 24 (1999): 79-97. He also participated in the *Byzantine Monasticisms Conference*, St. Michael's College, University of Toronto, 30 March - 1 April, 2001, with a paper on "Byzantine monastic response to the event of Islam."

**Randal F. Schnoor**, McGill University, is publishing "Successful Innovation in an Ultra-Orthodox Community: The Hasidim of Outremont," in *Canadian Jewry: A Heritage in Transition* (McGill-Queen's University Press, 2001). He is also Program Chair of the Association for Canadian Jewish Studies Annual Conference and co-editor of the Association's Newsletter, entitled *Canadian Jewish Studies Bulletin*.

**Randi Warne**, has successfully applied for a 3-year SSHRC grant for the project:

"Christianity, Feminism, and the Eugenics Debate in Alberta" as well as for an internal research grant (under $5000)

for "The Canadian Society for the Study of Religion: An Institutional History," which will describe the history of the CSSR's executive, membership, programmes, and other features affecting the society's functions. She has also published a new volume, co-edited and introduction by Catherine A. Cavanaugh and Randi R. Warne, *Telling Tales: Essays in Western Women's History* (Vancouver: University of British Columbia Press, 2000); "Making the Gender-Critical Turn" in *Secular Theories on Religion*, Tim Jensen and Mikael Rothstein, eds. (Museum Tusculanem Press, 2000) (this text is will be the focus of a CSSR session at the upcoming Congress, on 24 May at 9 am). In addition, she notes that the Department of Religious Studies at Mount St. Vincent University has entered into an administrative amalgamation with the department of Philosophy to form a new departmental unit, Philosophy/Religious Studies. Both philosophy and religious studies will retain an independent major. However, a third stream of study has been initiated in "philosophy and religion," for students wishing to take advantage of both. The new department has also recently made a tenure-track appointment in the area of non-western philosophy and religion. Dr. David Burton, a specialist in Buddhist studies with undergraduate and Masters degrees in philosophy, has been hired. Dr. Burton is currently a Junior Fellow at Keble College, Oxford.

## News from SQÉR / Information de la SQÉR

La société Québécoise pour l'étude de la religion (SQÉR) annonce sa lutte pour préserver, dans les écoles publiques au Québec, une place suffisamment grande pour l'enseignement religieux et la formation morale. Quoique ce projet ne concerne que le système d'éducation québécois, il se peut que d'autres en dehors du Québec trouverons cette nouvelle intéressante, et cette initiative importante.

## Research Opportunities and Conferences

**May 25-27 —**

The call for papers for the annual meeting of the Canadian Society for the Study of Practical Ethics (CSSPE) is now available at:

http://www.carleton.ca/csspe_sceea/call2001.htm

See the CSSPE website for additional information:

www.carleton.ca/csspe_sceea

The meeting will take place on the 25-27 May 2001 at the Université de Laval, Quebec, within the Congress of the Social Sciences and Humanities (CSSH):

**September 20-21 —**

Luther College at the University of Regina presents:

The Twenty-Sixth Luther Lecture

Dr. Carol Meyers of Duke University

"All About Eve: Gender in the Garden"

7:30 p.m., Thursday, September 20, 2001

Education Auditorium, University of Regina

and

Seminar with Dr. Meyers

"The Named and the Nameless: Discovering *All* the Women in Scripture"

10:30 a.m., Friday, September 21, 2001

Rex Schneider Auditorium, Luther College, University of Regina

**The CSSR / SCÉR Constitution**

For the information of members, here follows a copy of the CSSR Constitution.

| CONSTITUTION | STATUTS |
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| **Article I: Name** | **Article I: Nom** |
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| The name of the Society shall be the Canadian Society for the Study of Religion/La Société canadienne pour l'étude de la religion (CSSR/SCÉR). | La Société porte le nom suivant: La Société canadienne pour l'étude de la religion/Canadian Society for the Study of Religion (SCÉR/CSSR). |
| **Article II: Objectives** | **Article II: Buts** |
| 1. The Society provides a meeting place for all who are involved in the academic study of religion, for example, anthropologists, historians, phenomenologists, philosophers, psychologists, sociologists, theologians. | 1. La Société constitue un lieu de rencontre pour tous ceux qui s'intéressent à l'étude de la religion: anthropologues, historiens, phénoménologues, philosophes, psychologues, sociologues, théologiens et autres. |
| 2. The Society fosters an interdisciplinary discourse in order to arrive at a better, integrated understanding of religious phenomena. | 2. La Société cherche à promouvoir le discours interdisciplinaire en vue d'arriver à une meilleure compréhension des phénomènes religieux. |
| 3. The Society encourages research in the development of the study of religion with particular reference to the Canadian scene. | 3. La Société favorise la recherche dans les sciences de la religion et stimule leur développement en fonction notamment du milieu canadien. |
| 4. The Society promotes a critical examination of the goals, methods, and styles of teaching demanded by the discipline. | 4. La Société incite ses membres à l'examen critique des buts, des méthodes et des pédagogiques propres à l'étude de la religion. |
| **Article III: Languages** | **Article III: Langues** |
| English and French shall be the official languages of the Society. Members are free to participate in the proceedings in either language. | Les langues officielles de la Société sont le français et l'anglais. Dans leurs rapports avec celle-ci, les membres sont absolument libres d'utiliser l'une ou l'autre de ces langues. |
| **Article IV: Membership** | **Article IV: Eligibilité** |
| Membership is open to all who share the objectives of the Society. | Peut devenir membre de la Société quiconque partage ses objectifs. |
| **Article V: Executive** | **Article V: Bureau** |

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| 1. The Executive shall be composed of the following members:<br><br>a. a President who shall be elected for a two-year term at the Annual General Meeting of the Society;<br>b. a Secretary, a Treasurer, and a Membership Secretary, each of whom shall be elected for a three-year term at the Annual General Meeting of the Society;<br>c. a Past-President whose term shall be for two years;<br>d. three members-at-large elected to a three-year term of office at the Annual General Meeting of the Society. Election of members-at-large will follow a pattern in which one member will be elected each year and one will retire. | Le Bureau se compose des membres suivants:<br><br>a. le Président, élu à l'assemblée générale pour une période de deux ans;<br>b. le Secrétaire, le Trésorier, et le Secrétaire aux admissions, qui sont élus à l'assemblée générale pour une période de trois ans;<br>c. le Président sortant, dont le mandat est de deux ans;<br>d. trois membres actifs élus à l'assemblée générale pour une période de trois ans. L'élection de ces membres se fait selon le mode de roulement suivant: chaque année un nouveau membre est élu pour en remplacer un autre que se retire. |
| 2. Non-voting members of the Executive may be added by the Executive as is deemed necessary for conducting the business of the Society. | 2. Le Bureau peut s'adjoindre des membres sans droit de vote, si la conduite des affaires l'exige. |
| **Article VI: Duties of the Executive** | **Article VI: Fonctions du Bureau** |
| The Executive of the Society is empowered to:<br><br>a. transact the business of the Society;<br>b. appoint and define responsibilities of committees;<br>c. appoint replacements for Executive members whose absence will be for a year or less;<br>d. appoint non-voting members of the Executive;<br>e. appoint representatives for the Society when they cannot be elected at the Annual General Meeting;<br>f. plan the Annual Conference. | Les fonctions du Bureau sont les suivantes:<br><br>a. conduite des affaires courantes de la Société;<br>b. établissement des comités et de leur mandat;<br>c. remplacement d'un membre du Bureau en cas d'une absence d'un an ou moins;<br>d. désignation de membres du Bureau sans droit de vote;<br>e. désignation de membres chargés de représenter la Société lorsqu'ils ne peuvent être élus à l'assemblée générale;<br>f. organisation de la conférence annuelle. |
| **Article VII: Elections** | **Article VII: Elections** |
| 1. Elections shall take place at the Annual General Meeting of the Society. | 1. Les élections se tiennent lors de l'assemblée générale annuelle de la Société. |

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| 2. Only members of the Society may hold office and vote in elections. | 2. Seuls les membres de la Société sont autorisés à faire partie du Bureau et à voter aux élections. |
| 3. Every effort must be made to establish and maintain regional distribution of members on the Executive. At least one member of the Executive should be from the Atlantic Provinces, Quebec, Ontario, and the Western Provinces (including British Columbia). | 3. Dans la mesure du possible, les membres du Bureau sont recrutés de manière à assurer la représentation des quatre regions suivantes: les provinces atlantiques, le Québec, l'Ontario, et les provinces de l'ouest (y compris la Colombie Britannique), à raison d'au moins un membre par région. |
| 4. A Nominating Committee, composed of the Membership Secretary and two other Executive members, shall prepare a slate of nominees for the Executive and such other positions as are required by Article IX, section 4 of the Constitution. After approval by the Executive, the slate shall be presented to the membership of the Society at its Annual General Meeting where additional nominations may be proposed. All additional nominations must be seconded and the nomination be agreeable to the nominee. | 4. Le Comité des candidatures est composé du Secrétaire aux admissions et de deux autres membres du Bureau. Il dresse une liste des candidats en vue de pourvoir aux vacants survenues, au Bureau et parmi les représentants prévus à l'alinéa 4 de l'article IX des statuts. Cette liste, une fois approuvée par le Bureau, est présentée aux membres de la Société réunis en assemblée générale. On peut également y proposer d'autres candidatures. Toute nouvelle candidature doit être appuyée par une seconde personne et recevoir l'assentiment du candidat proposé. |
| **Article VIII: Amendments** | **Article VIII: Modification des Statuts** |
| 1. Amendments to the Constitution and By-laws of the Society shall be approved by a simple majority of those members present at the Annual General meeting. | 1. Toute modification des statuts et règlements de la Société est adoptée sur majorité simple de l'assemblée générale. |
| 2. Proposed amendments should be presented to the Meeting of the Executive of the Society at least one meeting prior to the Annual General Meeting. | 2. Tout projets de modification doit être présenté à la réunion du Bureau qui précède l'assemblée générale annuelle. |
| **Article IX: Annual General Meeting** | **Article IX: Assemblée générale Annuelle** |
| 1. An Annual General Meeting shall be held each year at a place and time designated by the Executive. | 1. L'assemblée générale annuelle se tient chaque année au lieu et à la date désignés par le Bureau. |

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| 2. The President, Membership Secretary and the Treasurer shall present reports and accounts of the Society since the previous Annual General Meeting. | 2. Le Président, le Secrétaire aux admissions et le Trésorier font rapport aux membres des activités de la Société depuis la dernière assemblée générale annuelle. |
| 3. The Annual General Meeting shall establish the dues required for Society membership. | 3. L'assemblée générale annuelle fixe la cotisation que doit verser chaque membre de la Société. |
| 4. The Annual General Meeting shall elect an Executive as defined in Articles V and VII of the Constitution and, wherever necessary and possible, elect members to represent the Society on the Humanities Research Council, the Corporation for Studies in Religion, the International Association for the History of Religions, and others as the need arises. | 4. L'assemblée générale annuelle élit les membres du Bureau, conformément aux articles V et VII des statuts, et, s'il y a lieu, les membres chargés de représenter la Société auprès du Conseil canadien de recherches sur les humanités, de la Corporation canadienne des sciences religieuses, de l'International Association for the History of Religions, ainsi que tout autre membre, selon les besoins de la Société. |
| 5. The Annual General Meeting shall approve all matters of policy and principle affecting the Society. | 5. La conduite des affaires de la Société ainsi que les principes qui la gouvernent doivent être soumis à l'approbation de l'assemblée générale annuelle. |
| Adopted at the Annual General Meeting in Fredericton on 2 June 1977. | Adopté à l'assemblée générale annuelle tenue à Fredericton le 2 juin 1977. |
| Amended at the Annual General Meeting in Montreal on 2 June 1995. | Modifié à l'assemblée générale annuelle tenue à Montréal le 2 juin 1995. |

## The CCSR's Agreement with the SQÉR

The following agreement between the CSSR and the SQÉR has recently been renewed. It is provided below for the information of members.

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| ACCORD entre | AGREEMENT between |

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| LA SOCIÉTÉ QUÉBÉCOISE POUR L'ÉTUDE DE LA RELIGION (SQÉR)<br><br>Et<br><br>THE CANADIAN SOCIETY FOR THE STUDY OF RELIGION (CSSR) /<br><br>LA SOCIÉTÉ CANADIENNE POUR L'ÉTUDE DE LA RELIGION (SCÉR) | LA SOCIÉTÉ QUÉBÉCOISE POUR L'ÉTUDE DE LA RELIGION (SQÉR)<br><br>And<br><br>THE CANADIAN SOCIETY FOR THE STUDY OF RELIGION (CSSR) /<br><br>LA SOCIÉTÉ CANADIENNE POUR L'ÉTUDE DE LA RELIGION (SCÉR) |
| **I. Introduction** | **I. Introduction** |
| 1. Le présent accord définit les rapports entre la Société québécoise pour l'étude de la religion et the Canadian Society for the Study of Religion/la Société canadienne pour l'étude de la religion. | 1. This Agreement sets forth the relationship and agreements between The Canadian Society for the Study of Religion/la Société canadienne pour l'étude de la religion and la Société québécoise pour l'étude de la religion. |
| 2. La SQÉR, dont les membres sont majoritairement francophones, et la CSSR/SCÉR, dont les membres sont majoritairement anglophones, sont toutes deux des organismes pancanadiens qui assument conjointement, pour l'ensemble du Canada, la défense, la promotion et la représentation des spécialistes des sciences ayant la religion pour objet d'étude. | 2. The CSSR/SCÉR, a majority of whose members are anglophone, and the SQÉR, a majority of whose members are francophone, are societies which together defend, promote, and speak for Canadian scholars in religious studies. |
| 3. Chaque société informe l'autre de ses activités principales et avise l'autre avant d'effectuer des demandes de subvention auprès d'agences du Canada ou de l'extérieur ou d'entreprendre des activitiés susceptibles d'affecter l'autre société. | 3. Each society will inform the other of its major activities and will notify the other about contemplated activities or applications to Canadian or other granting agencies which might affect its counterpart. |
| **II. Activités conjointes de la SQÉR et de la CSSR/SCÉR** | **II. Co-Operative Activities Undertaken by the CSSR/SCÉR and the SQÉR** |
| **A. Dispositions pour le maintien de rapports continus** | **A. Arrangements for Continuing Liaison** |
| 4. Les rapports continus entre les deux sociétés sont maintenus de diverses façons, en particulier par:<br><br>    a. la participation, sans droit de vote, aux réunions du Bureau de la CSSR/SCÉR et du | 4. Continuing liaison between the two societies is to be maintained in a variety of ways. Among them are:<br><br>    a. Provisions for the attendance, without vote, |

Conseil de la SQÉR, d'un représentant nommé à cette fin par l'autre société; ce représentant aura droit à toute la documentation normalement disponible aux membres de ce Bureau ou de ce Conseil;

b. un comité de liaison permanent, composé du président ou de la présidente ou de leur représentant et d'un membre de chaque société. Ce comité se réunira au moins deux fois par année, et le lieu d'une de ces rencontres sera alternativement les congrès de l'ACFAS et des Sociétés savantes.

at the meetings of the Executive of the CSSR/SCÉR and le Conseil of the SQÉR, of one person appointed for the purpose by each society. These persons shall be entitled to all the documentation normally furnished to the members of these two bodies.

b. A permanent Liaison Committee formed of the Presidents, or their designates, and one member of each society. This Committee is to have at least two meetings a year, one of which is to be held at the ACFAS and the Learned Societies Meetings alternately.

**B. Représentation conjointe des deux société auprès d'autres organismes**

**B. Joint Representation of the Two Societies on other Organizations**

5. Toutes représentation conjointe des deux sociétés, à quelque organisme que ce soit, relève du Bureau de la CSSR/SCÉR et du Conseil de la SQÉR. Cette représentation doit se faire, selon la formule suivante, compte tenu de la répartition des membres entre les deux sociétés:

a. quand la représentation est unique, le droit de nomination du représentant alternera entre les deux sociétés;

b. quand la représentation comporte deux ou trois personnes, la SQÉR en nommera une et la CSSR/SCÉR, l'autre ou les autres;

c. quand la représentation est supérieure à trois, la SQÉR en assurera au moins le quart.

5. All joint representation of these two societies on other organizations (and committees thereof), whatever these may be, is the responsibility of the Executive of the CSSR/SCÉR and of the Conseil of the SQÉR and is arranged as set out below, with due consideration to the relative number of members of the two societies.

a. If only one representative is to be designated, the right to nominate shall alternate between the CSSR/SCÉR and the SQÉR.

b. If there are to be two or three persons nominated, one shall be named by the SQÉR and the others by the CSSR/SCÉR.

c. If there are to be four of more persons nominated, at least one quarter shall be named by the SQÉR.

**C. Autres activités**

**C. Other Activities**

6. Toute autre activité entreprise conjointement par les deux sociétés fera l'objet d'une entente spécifique avant sa mise en oeuvre.

6. Whatever further joint activities are undertaken by the two societies shall be governed by mutual prior agreements.

**III. Dispositions générales**

**III. General**

7. Tout amendement au présent accord devra être soumis à la considération du Comité de liaison,

7. Any modifications to the present Agreement are to be submitted to the Liaison Committee for

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| avant son adoption par l'une et l'autre sociétés. | consideration before being brought for adoption to either society. |
| 8. Le présent accord entera en vigueur dès sa ratification par les deux sociétés, selon leur constitution, et s'appliquera jusqu'au 30 juin 1994. Après quoi, il sera automatiquement renouvelé pour une période additionnelle de trois ans, sauf si l'une ou l'autre société indique son intention de modifier l'accord ou d'y mettre fin, au moyen d'un avis préalable de six mois. | 8. This Agreement comes into effect when each society so signifies in its own way in accordance with its own constitution. It continues in effect until June 30, 1994. After that, it will be automatically renewed for an additional period of three years, unless either society gives six months notice of the desire to modify or terminate the Agreement. |
| 9. Les versions française et anglaise de cet accord sont toutes deux officielles et adoptées comme telles par les deux sociétés. | 9. The French and English versions of the Agreement are both official and are adopted as such by the two societies. |

Adopted by The Canadian Society for the Study of Religions / la

Société canadienne pour l'étude de la religion,

at its Annual General Meeting, May 28th, 1991.

and by la Société québécoise pour l'étude de la religion,

at its Annual General Meeting, 22 mai, 1991.

Martin Rumscheidt, President, CSSR

Jean-Paul Rouleau, President, SQÉR

30 mai/May 1991.

## CLAIM FOR TRAVEL SUBSIDY TO THE 2001 ANNUAL MEETING

## FORMULAIRE DE RECLAMATION POUR FRAIS DE DÉPLACEMENT

To qualify for consideration for a subsidy from our very limited travel funds, applicants (all categories of membership) must meet the following criteria:

    i. be a paid-up member as of 30 April and be a Canadian resident;
    ii. not be receiving funds for attending the meeting from any other source;
    iii. travel more than 500 kilometres in each direction;
    iv. participate in the programme as a presenter/discussant/respondent/panelist;
    v. forward this application, with receipts attached, to the treasurer by the required date.

The subsidy will be based on a maximum of the lowest available direct excursion air fare (automobile: gasoline only; inter-city bus and train tickets also qualify), apportioned from the amount available according to actual expenses among those eligible. Applications must be made on this form with original receipts appended (copies should be kept for security) and be postmarked by 29 June. Sufficient explanation should be provided for any anomalies; no request for supplementary subsidies will be considered. No cheques will be issued for amounts of less than $25.00.

Name:

_____

Address:

_____

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Telephone: _____ E-mail: _____

Expenses claimed (attach original receipts — **keep a copy for your records**)

- Airplane (excursion rate only), bus, or train fare: $ _____

OR Automobile expenses (receipts for gasoline only): $ _____

Please check **ALL** applicable statements:

I participated in the CSSR/SCÉR program on May _____ at _____ am/pm

- as a presenter / discussant / respondant / panelist (circle one): _____

I am a paid-up member of the CSSR (as of April 30): _____

I am not receiving funds (in any amount) from any other source towards expenses

related to attending this year's meeting: _____

I reside more than 500 kilometres from the site of the meeting: _____

Signature: _____ Date: _____

**Forward application and required attachments postmarked by June 29 to:**

Dr. Brian Clarke, Treasurer, CSSR/SCÉR

Emmanuel College, 75 Queen's Park Crescent

Toronto, ON M5S 1K7

# Membership / cotisation

## Canadian Society for the Study of Religion / La Société canadienne pour l'étude de la religion

*Please use this form in forwarding your membership fees, whether a new membership or a renewal. Your membership pays your 2001 CSSR dues, CFH dues, and (unless you are an associate member) a subscription to <u>Studies in Religion</u>. In addition, your membership entitles you to receive the bi-annual <u>Bulletin</u> of the Society and to submit papers to the Programme Committee for consideration for presentation at the Annual Meeting. It does not cover your registration fee for the Annual Meeting.*

*Priere d'utiliser ce fourmulaire pour acquitter votre cotisation meme s'il s'agit d'un renouvellement. Votre cotisation couvre votre adhésion à la SCÉR, vos frais de la FCÉH, et (à moins que vous soyez membre associé) un abonnement à <u>Sciences religieuses</u>. En plus, ceci vous permet de recevoir le <u>Bulletin</u> bisannuel de la Société et de soumettre des textes au Comité de programme pour présentation lors de la réunion annuelle. Ceci n'inclus pas les frais d'inscription au pour le congrès annuel.*

_____

Name / Nom

_____

Rank / Statut University / Université

_____

Address / Adresse

_____

Tel-Home / Rés Tel-Office / Bureau FAX / Téléc E-Mail / Courr. Élect.

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## I enclose / ci-joint

- ( ) $90.00 Regular members / Membres réguliers (receiving / recevant *SR*)

( ) $60.00 Other Members / Autres membres (retired, part-time / retraité.e.s, à temps partiel, etc.)

( ) $50.00 Students / Étudiant.e.s

( ) $50.00 Associate Members / Membres associé.e.s (receiving *SR* through another society / recevant *SR* d'une autre société)

**Veuillez libeller votre chèque ou mandat à l'order de / Please make cheque or money order payable to:**

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Send membership requests to: /Poster à: please send a copy only to:

CSSR Memberships Prof. William Arnal

Wilfrid Laurier University Press c/o Department of Religion

75 University Avenue West University of Manitoba

Waterloo, ON N2L 3C5 Fletcher Argue Building, Room 327

Winnipeg, MA R3T 2N2

**Request for Participation: CSSR Bulletin**

**Votre participation au *Bulletin* demandée**

Inform us of your recent academic activities, your latest publications, the organization of seminars, colloquia, and conferences. Tell us about appointments, retirements, and new developments in the teaching of religious studies. Send materials before October 1, 2001, for the November edition.

*Le Bulletin de la SCÉR* serait d'autant plus intéressant que vous y apporterez votre participation. Faites connaître vos activités académiques, vos publications récentes, la tenue de séminaires, de colloques, de congrès que vous organisez. Laissez-nous savoir des nouveaux développements, des retraits aussi bien que des nouveaux postes. Faites parvenir avant le 1 octobre 2001 pour l'édition de novembre; le prochain *Bulletin* paraîtra en novembre 2001.

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Send to: From:

Dr. William Arnal Name / Nom

c/o Department of Religion Address / Adresse

University of Manitoba

Fletcher Argue Building Room 327

Winnipeg, MA R3T 2N2