

Religion & the Humanizing of Man





Hollywood

Beverly Hills

LOS ANGELES

Santa Monica

Inglewood

South Gate

INTERNATIONAL AIRPORT

LOYOLA UNIVERSITY

Sports Arena

Civic Center

BALDWIN HILLS

WILSHIRE HYATT

SHERATON WEST

AMBASSADOR

BILTMORE
L.A. HILTON

EAST LOS ANGELES

Manchester Ave.

Century Blvd.

Slauson Ave.

Santa Barbara Ave.

Crenshaw Blvd.

La Brea Avenue

La Cienega Blvd.

Washington Blvd.

Olympic Blvd.

7th St.

3rd Street

Main St.

San Pedro

Figueroa

Alvarado St.

Western

Wilshire Blvd.

Olympic Blvd.

Century Plaza

Pico Blvd.

Beverly Hilton

Beverly Wilshire

Beverly Blvd.

Santa Monica Blvd.

Sunset Blvd.

HOLLYWOOD ROOSEVELT

Hollywood Blvd.

Los Feliz Blvd.

York Blvd.

Eagle Rock

Verdugo Rd.

Brand Blvd.

Colorado Street

Barham Blvd.

Laurel Canyon

Mulholland Drive

Beverly Glen Blvd.

Coldwater Canyon Dr.

LONG BEACH FREEWAY

PASADENA FREEWAY

SAN BERNARDINO FRWY

SANTA ANA FREEWAY

GOLDEN STATE FREEWAY

HOLLYWOOD FREEWAY

SAN DIEGO FREEWAY

HARBOR FREEWAY

10

Religion & the Humanizing of Man

International Congress of Learned Societies in the Field of Religion

How appropriate that the cover artist should symbolize our theme — RELIGION AND THE HUMANIZING OF MAN — as a butterfly!

For the Aztecs, Xochipilli Cinteotl, the God of the renewal of the sacred, is pictured as a butterfly. Some northwestern American Indians imagine the authentically human (which is to say, religious) man as embodying a soul visually represented as a butterfly. The butterfly is a family god in Samoa; in German folklore it is the source of babies and new life. Finno-Ugric myth perceives the *urt*, or soul, in the form of butterflies. Among some African tribes the butterfly is a totem object with taboo functions. In Hawaii and Melanesia the butterfly is the image of life for the dead. In sum, the butterfly is the archetypal image of **spirit**, both in man and man's religion.

Perhaps this is the reason Aristotle, Theophrastus, and Plutarch use the Greek word **psyche** (soul) to mean "butterfly." Perhaps this is the reason Job's Eliphaz likens God to a moth. Perhaps this is also the reason Jesus, in a cultural context in which the moth is synonymous with destruction, locates the treasure of the kingdom where moths do not corrupt.

This world congress on religion is convened at a time when the spirit of man and religion verges on degeneracy: far removed from its genesis. Yet we meet, thanks to the insight of the artist, under the long forgotten but archetypally generative sign of the spirit's vitality. The symbol of the Congress thus stands for a lack and a need, and for the texture of hope.

David L. Miller Syracuse University

1-5 SEPTEMBER - 1972

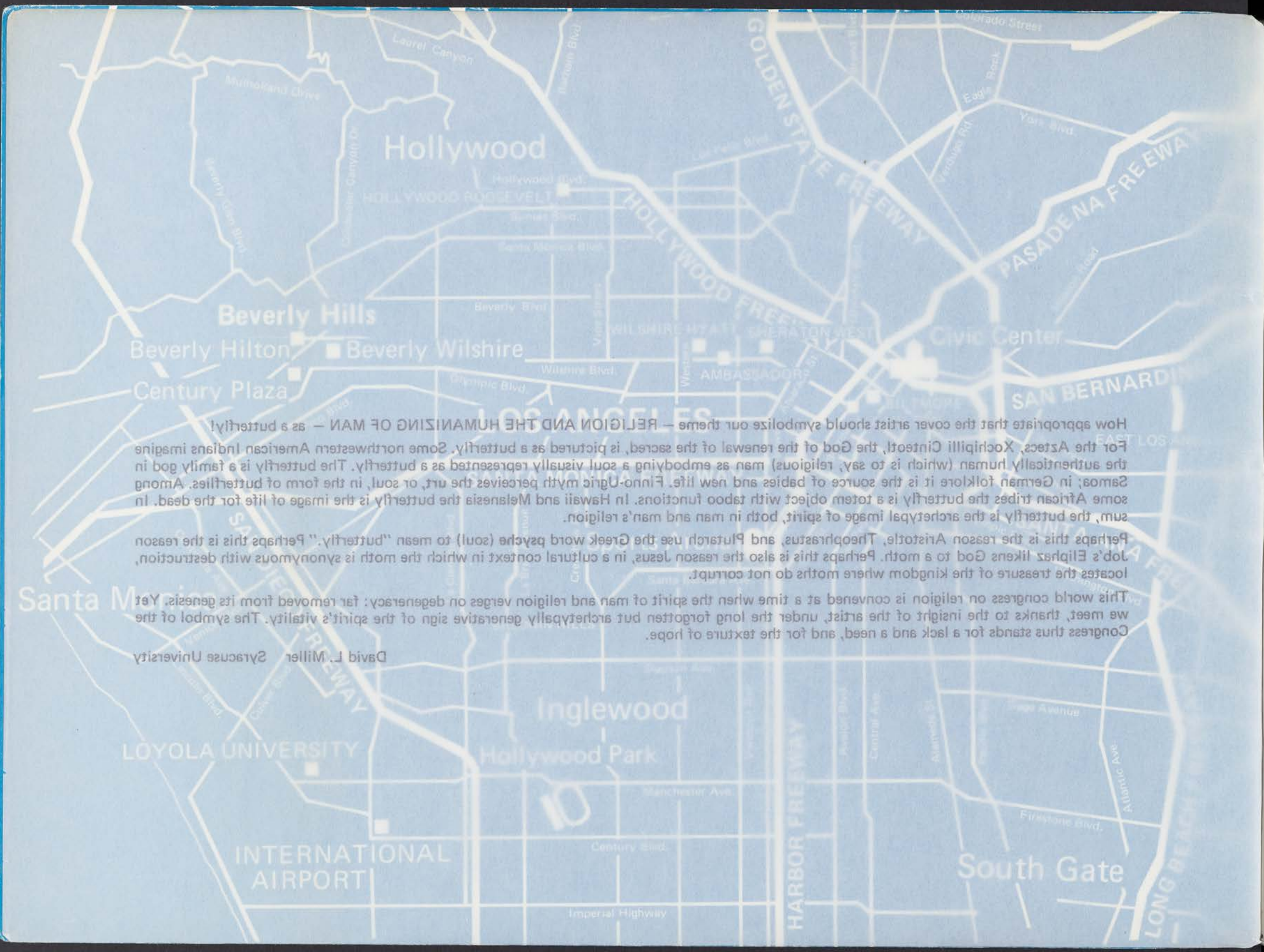
Century Plaza Hotel

LOS ANGELES

sum, the butterfly is the archetypal image of spirit, both in man and man's religion. Perhaps this is the reason Aristotle, Theophrastus, and Plutarch use the Greek word *psyche* (soul) to mean "butterfly." Perhaps this is the reason Job's Eliphaz likens God to a moth. Perhaps this is also the reason Jesus, in a cultural context in which the moth is synonymous with destruction, locates the treasure of the kingdom where moths do not corrupt. This world congress on religion is convened at a time when the spirit of man and religion verges on degeneracy: far removed from its genesis. Yet we meet, thanks to the insight of the artist, under the long forgotten but archetypally generative sign of the spirit's vitality. The symbol of the Congress thus stands for a lack and a need, and for the texture of hope.

David L. Miller Syracuse University

How appropriate that the cover artist should symbolize our theme — RELIGION AND THE HUMANIZING OF MAN — as a butterfly! For the Aztecs, Xochipilli (intest), the God of the renewal of the sacred, is pictured as a butterfly. Some northwestern American Indians imagine the authentically human (which is to say, religious) man as embodying a soul visually represented as a butterfly. The butterfly is a family god in Samoa; in German folklore it is the source of babies and new life. Finno-Ugric myth perceives the *urt*, or soul, in the form of butterflies. Among some African tribes the butterfly is a totem object with taboo functions. In Hawaii and Melanesia the butterfly is the image of life for the dead. In



Religion & the Humanizing of Man

International Congress of Learned Societies in the Field of Religion

1-5 SEPTEMBER - 1972

Century Plaza Hotel

LOS ANGELES

Host



Ernest Cadman Colwell



Institute of Antiquity & Christianity

The Institute for Antiquity & Christianity

The Institute for Antiquity and Christianity welcomes the International Congress of Learned Societies to Southern California with a pleasure that springs from the nature of the Institute. The Institute has never conceived of itself as local or self-contained. From the beginning, its research programs have been characterized by the co-ordination of studies transcending national boundaries – not by the local dominance of local work. A large number of the research programs of this Institute have involved the active participation of scholars from several countries. Thus the Institute feels a special pleasure in serving as the host to this important international Congress.

I am indebted to the generosity of my former colleagues in the Institute for selecting me as Director Emeritus to speak for the Institute on this happy occasion. I served my apprenticeship in the academic leadership of a university of world renown and of world relationships. Throughout my career I have taken pleasure in the development of inter-institutional programs; such as the National Research Library in Chicago, and the Interdenominational Theological Center in Atlanta, and also in the development of international cooperation in The International Greek New Testament Manuscript Project. But above everything else in this area of international cooperation, I look back with satisfaction at the establishment of the Institute for Antiquity and Christianity. Today the international scope of its work is unsurpassed. Therefore it is out of both a personal and an institutional commitment to the purposes of this Congress that I bid you welcome today. And I trust that you as individual societies and as individual scholars will find your participation in this Congress a richly rewarding one.

Ernest Cadman Colwell
Director Emeritus
Institute for Antiquity and Christianity

Sponsor

Claremont Graduate School

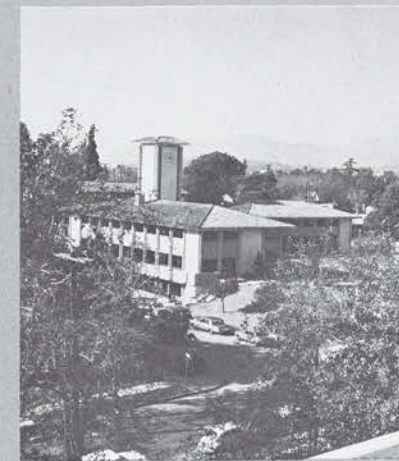
The Claremont Graduate School welcomes the International Congress of Learned Societies in the Field of Religion to the Los Angeles area. It is encouraging that the theme of the conference is religion and the humanizing of man, for in a period of grave uncertainty much can be hoped for from scholars and thinkers in this field. For one thing, many of the derivative aspects of our system of ethics are not timely to the present state of affairs, nor are the secondary aspects of other ethical systems. Yet, the old systems have not been satisfactorily replaced by a secular system. Indeed, those that exist are themselves obsolescent. What is to be hoped is that creative minds generally occupied with scholarly pursuits will turn their attention to some contemporary problems and suggest a system of values or belief which will satisfy persons concerned with present things.

The Claremont Graduate School, in cooperation with the School of Theology at Claremont, has developed a program in the study of religion of which it can be justly proud. We anticipate with pleasure the presence (in this area) of learned men from all over the world devoted to the study of religion.

Barnaby C. Keeney,
President of Claremont Graduate School



Barnaby C. Keeney



McManus Hall

Sponsor



Gordon E. Michalson



School of Theology

School of Theology at Claremont

On behalf of the School of Theology at Claremont, I welcome you to the Los Angeles Basin and to Claremont. As members of a graduate professional school, dedicated to the preparation of a competent and reflective ministry in the Christian churches, we are deeply aware of the scholarly contribution which members of the societies participating in the International Congress of Learned Societies in the Field of Religion are currently making to the life of the mind and to the creation of a humane society.

Our particular institutional effort envisions the intersection of scientific, dogmatic and proficient considerations of the Christian ministry. Our task is to be faithful to the memory and hope of the Church, to the responsible undertakings of the scholarly mind and to the competences possessed and practiced by the mature professional clergyman. These crossroads of concerns could not be envisioned, much less achieved, were it not for the high quality of scholarship represented in the research and teaching of the member societies of the International Congress.

Foremost among the elements of hope in today's world of fragile relationships, is the enlarging scope of scholarship dedicated particularly to understanding and delineating the meanings of Christian history, idea and belief. Accelerated avenues of communication have, in our times, enriched this increased life of the mind and promised the possibility of a humane commitment of world proportions adequate to the catastrophes with which our techniques have threatened us.

Those aspects of scholarship which can legitimately contribute to the human venture may well both enrich the libraries and lengthen the life of our time. The highest human achievement must envision both possibilities. The highest divine gift, in a Word, promises both.

We welcome you to our city and to the premises of our task.

Gordon E. Michalson
President
School of Theology at Claremont

Sponsor

AMERICAN COUNCIL OF LEARNED SOCIETIES

345 East 46th Street
New York, New York 10017

Frederick Burkhardt, President
Gordon B. Turner, Vice President



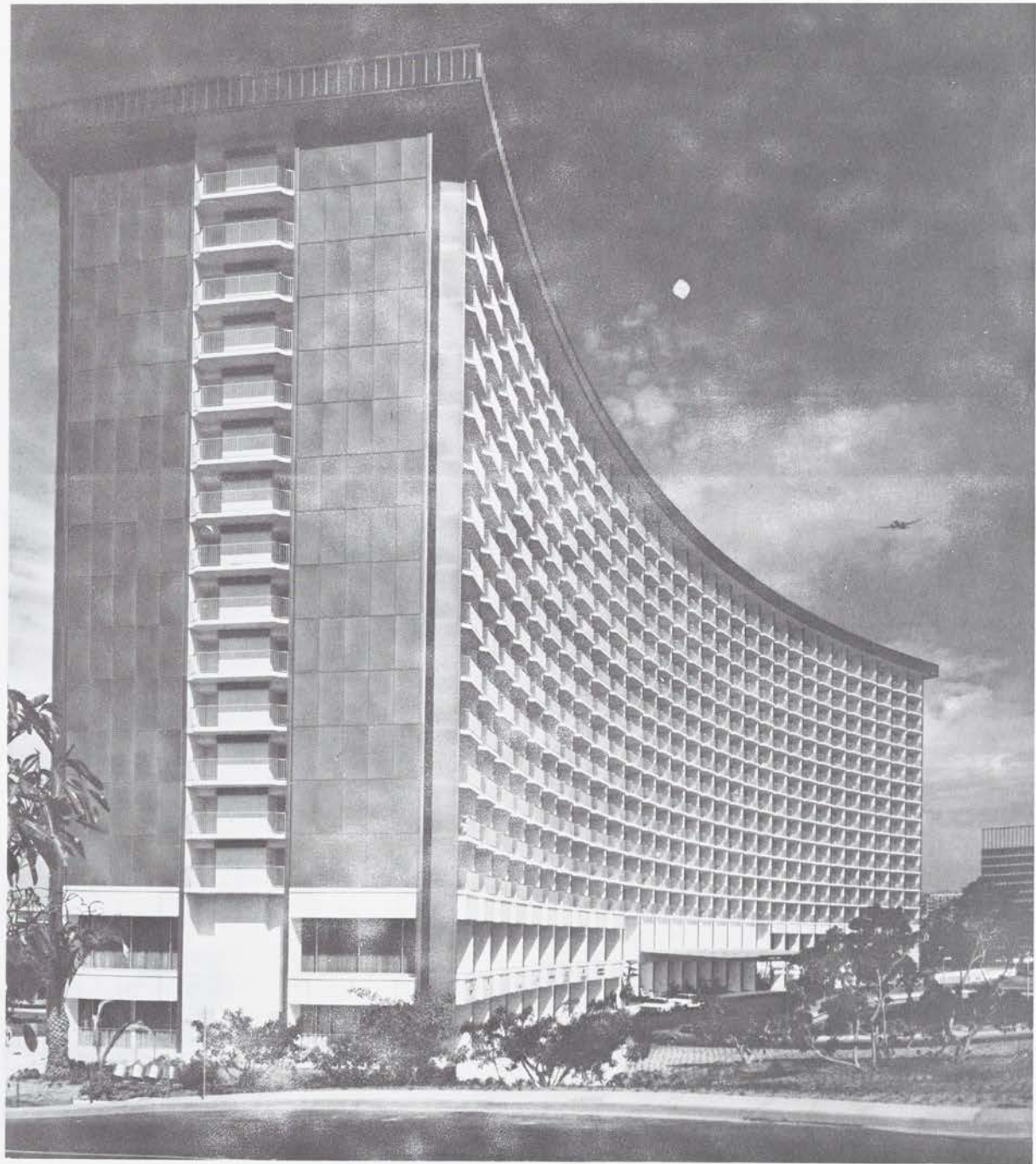
The 1972 International Congress was organized under the auspices of:

Council on the Study of Religion
Claude Welch, Chairman

Norman E. Wagner, Executive Director
Waterloo Lutheran University
Waterloo, Ontario

Constituent Members of THE COUNCIL ON THE STUDY OF RELIGION:

American Academy of Religion
American Society of Christian Ethics
American Society of Church History
Catholic Biblical Association of America
Catholic Theological Society of America
College Theology Society
Society of Biblical Literature
Society for the Scientific Study of Religion





The American Academy of Religion

The American Academy of Religion is a society of college and university professors and others engaged in teaching and research in the field of religion. Its purpose is to stimulate scholarship and foster research in the complex of disciplines that together constitute religion as an area of learning.

Publications of the Academy — including its quarterly Journal and monographs in the Studies of Religion series — and the convening of annual national and regional meetings implement these aims. The discipline section structure of the Academy reflects the varied scholarly concerns of its members and provides for the development of both special interests and cross-disciplinary conversations. These discipline sections, formed in response to interests of the members, change to keep pace with movement in the field of religion.

At the same time the Academy is a professional society keeping its membership informed of developing programs, newly available materials, and opportunities for study grants and research funds. The Academy is affiliated with the Council on the Study of Religion and cooperates in the publication of its Bulletin, a professional news magazine.

In addition to those whose primary interests are in the area of religion, many members whose primary professional identification is with societies serving other disciplines find membership in the Academy important in maintaining cross-disciplinary communication.



NATIONAL OFFICERS**PRESIDENT**

Robert Michaelsen,
University of California

PRESIDENT-ELECT

Charles Long,
University of Chicago

VICE-PRESIDENT

Christine Downing,
Douglass College, Rutgers University

SECRETARY

Robert McDermott,
Baruch College, C.U.N.Y.

TREASURER AND EXECUTIVE DIRECTOR

Harry M. Buck,
Wilson College

EXECUTIVE ASSOCIATE

Robert Wright,
Temple University

ASSOCIATE DIRECTORS

Bardwell Smith, Carleton College
Claude Welch, Graduate Theological Union
James Burtchaell, University of Notre Dame

DISCIPLINE SECTIONS**ARTS, LITERATURE, AND RELIGION**

Gabriel Vahanian,
Syracuse University

ASIAN RELIGIONS

Philip Ashby,
Princeton University

BIBLICAL LITERATURE

Wayne Meeks, Yale University

ETHICS

Roland A. Delattre,
University of Tennessee

HISTORY OF CHRISTIANITY

Edwin S. Gaustad,
University of California, Riverside

HISTORY OF JUDAISM

Eric Meyers,
Duke University

PHILOSOPHY OF RELIGION AND THEOLOGY

David Griffin,
University of Dayton

RELIGION AND THE SOCIAL SCIENCES

James Dittes,
Yale University

ACADEMIC STUDY OF RELIGION

Robert Spivey,
Florida State University

PUBLICATIONS

Robert W. Funk, Chairman, Publications Committee,
University of Montana

JOURNAL OF THE AAR

Ray L. Hart, Editor,
University of Montana

STUDIES IN RELIGION SERIES

Stephen D. Crites, Editor,
Wesleyan University

CSR BULLETIN

Gerald A. Larue, Contributing Editor
University of Southern California

PRESIDENTS OF REGIONAL SECTIONS OF THE ACADEMY**NORTHEASTERN REGION**

Howard Kee,
Bryn Mawr College

SOUTHEASTERN REGION

Robert G. Patterson,
Southwestern College

SOUTHWESTERN REGION

Bob E. Patterson,
Baylor University

MID-WESTERN REGION

Louis De Grazia,
Nebraska Wesleyan

ROCKY MOUNTAIN-GREAT PLAINS REGION

James S. Walker, Hastings College

WESTERN REGION

Thomas T. Love,
San Fernando Valley State College

NORTHWESTERN REGION

John Anderson,
Lewis & Clark College

*National Office
On The Campus of Wilson College
Chambersburg, PA 17201*

CBA *The Catholic Biblical Association of America*

The Catholic Biblical Association of America was founded in 1936 for the service of faith and science through the promotion of scholarly study of the Scriptures. One of its earliest projects, completed in 1941, was the revision of the Challoner-Rheims New Testament. Then followed the more ambitious project of a completely new critical translation of the entire Bible; this bore fruit in *THE NEW AMERICAN BIBLE*, published in October, 1970. The CBA publishes *THE CATHOLIC BIBLICAL QUARTERLY*, now in its 34th year, and has recently inaugurated *THE CATHOLIC BIBLICAL QUARTERLY - MONOGRAPH SERIES*. The CBA has approximately 700 active and associate members. Active membership is open to those whose professional Scripture training is equivalent to the SSL degree of the Pontifical Biblical Institute or whose published writings indicate an equivalent competence; associate membership is open to those who teach Scripture on the college or seminary level and to students in graduate Scripture programs.

COMMITTEES

EXECUTIVE BOARD:

Rev. Raymond E. Brown, S.S., President
 Rev. Quentin Quesnell, S.J., Vice-President
 Rev. Joseph Jensen, O.S.B., Executive Secretary
 Bro. James P. Clifton, C.F.X., Treasurer
 Rev. Msgr. Francis S. Rossiter, Editor of *CBQ*
 Rev. Msgr. Myles M. Bourke, for Trustees
 Rev. Thomas W. Leahy, S.J., Consultor '70-'72
 Rev. Edward J. Ciuba, Consultor '70-'72
 Rev. Daniel J. Harrington, S.J., Consultor '71-'73
 Dr. John H. Elliott, Consultor '71-'73

BOARD OF TRUSTEES:

Rev. Msgr. Myles M. Bourke, Chairman '71-'74
 Rev. Raymond T.A. Collins, O.P.
 Rev. David M. Stanley, S.J.
 Rev. Joseph J. DeVault, S.J.
 Rev. Joseph Jensen, O.S.B.

COMMITTEE ON NOMINATIONS:

Rev. Thomas Weber, Chairman, '68-'72
 Rev. George T. Montague, S.M., '69-'73
 Rev. Martin W. Schoenberg, O.S.C., '70-'74
 Rev. Carroll Stuhlmüller, C.P., '71-'75

COMMITTEE ON CREDENTIALS:

Rev. Alexander A. Di Lella, O.F.M.
 Bro. Aloysius Fitzgerald, F.S.C.
 Rev. Joseph Jensen, O.S.B.

COMMITTEE ON RESOLUTIONS:

Rev. Brendan McGrath, O.S.B.
 Rev. Thomas H. Weber
 Rev. Peter Kearney

EDITORIAL STAFF OF THE *CBQ*:

Rev. Msgr. Francis S. Rossiter, Editor and Publishing Editor
 Rev. James M. Reese, O.S.F.S., Book Review Editor

ASSOCIATE EDITORS

Rev. Msgr. Myles M. Bourke	Rev. George T. Montague, S.M.
Rev. Raymond E. Brown, S.S.	Rev. Roland E. Murphy, O. Carm.
Rev. Alexander A. Di Lella, O.F.M.	Rev. Kevin G. O'Connell, S.J.
Rev. Joseph A. Fitzmyer, S.J.	Rev. Jerome D. Quinn
Rev. George W. MacRae, S.J.	Rev. Msgr. Patrick W. Skehan
Rev. Dennis J. McCarthy, S.J.	Rev. David M. Stanley, S.J.
Rev. Neil J. McEleney, C.S.P.	Rev. Bruce Vawter, C.M.
Rev. John L. McKenzie	

CBA PROGRAM COMMITTEE

Rev. George MacRae, S.J., Congress Committee Liaison
 Rev. Thomas E. Crane, Chairman
 Rev. Francis Martin
 Sister Alexa Suelzer, S.P.
 Rev. Simon E. Smith, S.J.
 Rev. Raymond E. Brown, S.S. (coopted)
 Rev. Joseph Jensen, O.S.B. (coopted)

The College Theology Society



Founded 1954

The College Theology Society is a professional organization of 1200 college and university professors of religion in the United States and Canada. Founded in 1954 as the Society of Catholic College Teachers of Sacred Doctrine, it changed its name in 1967 to clarify its ecumenical character.

At the national and regional levels the Society exists as a forum for the discussion of problems of theological instruction. Through these avenues as well as through interim publications sponsored by the Society, assistance is provided:

- in the development of curricula in religious thought related to the total aim of higher education.
- in ascertaining the relationship of religious studies to other academic disciplines.
- in developing programs realistically designed to meet the student needs and capacities.
- in the evaluation of effective ways of teaching theology at the college level.
- in indicating adequate standards of preparation of effective college teachers of theology.
- in keeping abreast of current development in the study of theology through meetings with experts in the respective areas.
- in fostering an ecumenical spirit so as to encompass in its membership and be of service to the entire community of scholarship interested in the study of religious thought at the college and university level.



Active participation in the work of the regions and national committees leads to professional growth and advancement. The eighteen geographic regions of the Society meet at least once or twice a year. In addition, there is an annual convention, whose Proceedings are sent to all members, to college administrators, and to Church leaders. At the convention awards are distributed for outstanding books and articles written by members. Joint membership is available to a husband and wife.

OFFICERS FOR 1972-73

PRESIDENT

Francis J. Buckley,
University of San Francisco

VICE PRESIDENT

Sister Vera Chester,
College of St. Catherine

SECRETARY

Sister Gertrude Anne Otis,
Cardinal Cushing College

TREASURER

Brother Thomas Ryan,
Manhattan College

Constituent Member of the Council on the
Study of Religion

CTSA *The Catholic Theological Society of America*

The purpose of the Catholic Theological Society of America, within the context of the Roman Catholic tradition, is to promote studies and research in theology, to relate theological science to current problems, and to foster a more effective theological education, by providing a forum for an exchange of views among theologians and with scholars in other disciplines. In this way, the Society seeks to assist those entrusted with a teaching ministry of the Church, to develop in the Christian people a more mature understanding of their faith, and to further the cause of unity among all men through a better appreciation of the role of religious faith in the life of man and society.

The SOCIETY Sponsors:

REGIONAL meetings, determined by interest or need of members in geographically proximate areas;

A NATIONAL ANNUAL CONVENTION, of three days' duration, which is convened in some national center each year;

Annual PROCEEDINGS of the national convention, with the current appearance (1971) of the twenty-sixth volume;

Membership DIRECTORY, published by decision of the Board of Directors of the Society.

OFFICERS FOR 1971

President: Carl J. Peter, Catholic University of America

Vice-President: John H. Wright, S.J., Jesuit School of Theology, Berkeley, California

Secretary: Agnes Cunningham, S.S.C.M., Saint Mary of the Lake Seminary, Mundelein, Illinois

Treasurer: Philip D. Morris, Darlington Seminary, Mahwah, New Jersey

BOARD OF DIRECTORS

Carl Armbruster, S.J., Boston College

Charles E. Curran, Catholic University of America

Avery Dulles, S.J., Woodstock College

Daniel V. Flynn, St. Joseph Seminary, Yonkers, New York

Richard P. McBrien, Pope John XXIII Seminary

Richard A. McCormick, S.J., Bellarmine School of Theology, Chicago

EDITOR OF PROCEEDINGS

John J. Greeley, F.S.C., Manhattan College

ARCHIVIST

Alfred C. Rush, C.Ss.R., Holy Redeemer College, Washington, D.C.

DELEGATES TO COUNCIL ON THE STUDY OF RELIGION

Warren T. Reich, Center for Population Research, Georgetown

Gerald Van Ackeren, S.J., St. Louis University School of Divinity

COMMITTEE ON THE CARDINAL SPELLMAN AWARD

Carl J. Peter, President

Richard A. McCormick, S.J., and Charles E. Curran, Past Presidents

CHAIRMAN, COMMITTEE ON ADMISSIONS (1971-72)

Joseph A. Bracken, S.J., Saint Mary of the Lake Seminary, Mundelein

CHAIRMAN, COMMISSION ON ETHICAL AND RELIGIOUS DIRECTIVES FOR CATHOLIC HOSPITALS

Warren T. Reich, Center for Population Research, Georgetown

CHAIRMAN, COMMISSION ON PASTORAL ACTIVITY FOR DIVORCE AND REMARRIAGE

John R. Connery, S.J., Bellarmine School of Theology, Chicago

CHAIRMAN, COMMISSION ON THEOLOGICAL IMPLICATIONS OF ECUMENICAL DIALOGUE

Avery Dulles, S.J., Woodstock, New York

Founded 1946

Constituent Member of the Council on the Study of Religion



SSSR *The Society for the Scientific Study of Religion*

The Society for the Scientific Study of Religion was founded in 1949 by students of religion and of social science. Its purpose is to stimulate and communicate significant scientific research on religious institutions and religious experience.

The Society provides an opportunity for world-wide exchange of ideas and studies of cross-cultural interests in the field of religious experience. This includes studies relating religion to such diverse areas as the Philosophy of Science, History, Sociology, Psychology, Anthropology and Medicine. The Society has held scholarly meetings for twenty-two years providing opportunity for discussion and study on such themes as: Secularism and Religion; Belief, Behavior and Ideology; Religion and Race; Charismatic Experiences; Churches and Social Change; and Assessing Religious Identification.

The *Journal for the Scientific Study of Religion*, published quarterly, is now widely recognized as a major vehicle for the publication of theories, research findings and methodological problems encountered in the study of religion.

Membership, which includes subscription to the *Journal*, is open to students and to scholars interested in the application of scientific theory and method to the study of religion. The majority are college and university teachers of religion, philosophy, sociology, psychology and anthropology. A smaller proportion are administrators, parish clergymen, and practicing physicians. The officers of the Society are elected by the membership.

OFFICERS

PRESIDENT

James E. Dittes, Divinity School, Yale University

VICE-PRESIDENT

Samuel Z. Klausner, University of Pennsylvania

TREASURER

Edgar W. Mills, Ministry Studies Board, Washington, D.C.

SECRETARY

Phillip E. Hammond, University of Arizona

EXECUTIVE SECRETARY

William V. D'Antonio, University of Connecticut

EDITOR — JOURNAL FOR THE SCIENTIFIC STUDY OF RELIGION

Benton Johnson, University of Oregon

BOOK REVIEW EDITORS

Robert G. Jones, University of Virginia

David Little, University of Virginia

PROGRAM CHAIRMAN FOR LOS ANGELES MEETING — 1972

Samuel Z. Klausner, University of Pennsylvania

COUNCIL

Samuel W. Blizzard, Princeton Theological Seminary

Daniel J. Callahan, Institute of Society, Ethics and the Life Sciences

Dorothy Dohen, Fordham University

Joseph H. Fichter, S.J., State University of New York at Albany

Charles Y. Glock, University of California at Berkeley

C. Eric Lincoln, Union Theological Seminary

David O. Moberg, Marquette University

Christopher F. Mooney, S.J., Woodstock College

PAST PRESIDENTS

Walter H. Clark	1949-51
Talcott Parsons	1952-53
Prentiss L. Pemberton	1954-55
Richard V. McCann	1956-57
James L. Adams	1958-59
Horace M. Kallen	1960-61
Horace L. Friess	1962-63
Walter H. Clark	1964-65
Peter L. Berger	1966-67
Charles Y. Glock	1968-69
Joseph H. Fichter, S.J.	1970-71



Founded 1880

The Society of Biblical Literature

The object of the SOCIETY is to stimulate the critical investigation of the classical biblical literatures, together with other related literature, by the exchange of scholarly research both in published form and in public forum. The SOCIETY endeavors to support those disciplines and sub-disciplines pertinent to the illumination of the literatures and religions of the ancient Near Eastern and Mediterranean regions, such as the study of ancient languages, textual criticism, history and archaeology.

To these ends the SOCIETY sponsors:

- *REGIONAL ANNUAL MEETINGS*
- *A NATIONAL ANNUAL MEETING*
- *JOURNAL OF BIBLICAL LITERATURE*
- *MONOGRAPH SERIES*

The regional meetings are called by the several SECTIONS of the SOCIETY, presently ten in number and vary in time, place, and duration. The general meeting sits for at least two days each year and is convened in some national center.

The JOURNAL, in its ninety-first year in 1972, enjoys an international reputation. The MONOGRAPH SERIES, begun in 1946, now runs to sixteen volumes (1972); additional volumes are published as suitable manuscripts of high quality become available.

OFFICERS FOR 1972

PRESIDENT

Walter J. Harrelson,
Vanderbilt Divinity School

PRESIDENT-ELECT

Norman Perrin,
Divinity School,
University of Chicago

PAST PRESIDENT

Bruce M. Metzger,
Princeton Theological Seminary

EXECUTIVE SECRETARY

Robert W. Funk,
University of Montana

EXECUTIVE SECRETARY-ELECT

Norman E. Wagner,
Waterloo Lutheran University

ASSOCIATE EXECUTIVE SECRETARY

Lane C. McGaughey,
University of Montana

TREASURER

Loren R. Fisher,
School of Theology at Claremont

EDITOR OF JOURNAL

Joseph A. Fitzmyer,
Fordham University

EDITOR OF MONOGRAPH SERIES

Robert A. Kraft,
University of Pennsylvania

ASSOCIATES IN COUNCIL

Frank M. Cross, Jr.,
Harvard University
Jacob Milgrom,
University of California, Berkeley
Hans Dieter Betz,
School of Theology at Claremont
Howard C. Kee,
Bryn Mawr College
Patrick D. Miller, Jr.,
Union Theological Seminary in Virginia
H. Neil Richardson,
Boston University School of Theology
Paul D. Achtemeier,
Lancaster Theological Seminary
John C. Hurd, Jr.,
Trinity College
Gene M. Tucker,
Candler School of Theology, Emory University

CHAIRMAN, COMMITTEE ON RESEARCH AND PUBLICATIONS

James M. Robinson,
Claremont Graduate School

DELEGATE TO ACLS

M. Jack Suggs,
Brite Divinity School,
Texas Christian University

REPRESENTATIVE ON BOARD ASOR

Ronald J. Williams,
University College, University of Toronto

DELEGATES TO COUNCIL ON STUDY OF RELIGION

Walter Harrelson,
Vanderbilt Divinity School
Harry M. Orlinsky,
Hebrew Union College-
Jewish Institute of Religion

CHAIRMAN, COMMITTEE ON HONORARY MEMBERSHIP

Nils A. Dahl, Yale University

CHAIRMAN, NOMINATING COMMITTEE

Albert C. Sundberg, Jr.,
Garrett Theological Seminary

PROGRAM COMMITTEE AND CHAIRMEN**PROGRAM COMMITTEE**

Robert W. Funk, Chairman
Walter J. Harrelson
Norman Perrin
James M. Robinson
Lawrence Toombs
John H. Hayes
David L. Dungan

SECTION CHAIRMEN

Septuagint & Cognate Studies	Graeco-Roman Religion
Harry M. Orlinsky	Hans Dieter Betz
American Schools of Oriental Research	Biblical Criticism and Literary Criticism
G. Ernest Wright	David Robertson
National Association of Professors of Hebrew	Synoptic Gospels
Emanuel Green	Paul J. Achtemeier
Form Criticism (Hebrew Scriptures)	Fourth Gospel
John H. Hayes	Chairman to be designated
Hebrew Scriptures and Cognate Literatures	Pauline Studies
Noel Freedman	John C. Hurd, Jr.
H. Neil Richardson	Nag Hammadi
	George MacRae
Old Testament Theology	Art and the Bible
Norman C. Habel	Joseph Gutmann
Israelite History	Bible and Humanities
Patrick D. Miller, Jr.	David L. Dungan
Worship in the Ancient Near East	Linguistics
Joseph Blenkinsopp	Lane C. McGaughey
Early Rabbinic Studies	Computer-oriented Research
Henry A. Fischel	Norman E. Wagner

SEMINAR CHAIRMEN

Form Criticism Seminar
Edwin M. Good
Task Group on Methodology — Martin J. Buss
Task Group on Law — Ronald M. Hals
Task Group on Narratives — Simon J. DeVries
Task Group on Prophecy — Gene M. Tucker
Task Group on Wisdom — Roland E. Murphy
Task Group on Poetry — Edwin M. Good

Gospels Seminar —
M. Jack Suggs
Task Group on Mark — Norman Perrin
Task Group on John — Raymond E. Brown
Task Group on the Gospel as Genre —
Helmut Koester
Task Group on the Sequence of the Gospels —
William A. Beardslee

Pseudepigrapha Seminar —
Walter J. Harrelson

Seminar on Midrash —
Lou H. Silberman

Textual Criticism Seminar —
Eldon J. Epp

Seminar on Paul —
Nils A. Dahl

Lexicography Seminar — H. A. Gleason, Jr.

Nag Hammadi Seminar — George MacRae

- *Constituent Member of the American Council of Learned Societies*
- *Constituent Member of the Council on the Study of Religion*

UNIVERSITY OF MONTANA

Missoula, Montana 59801

Program Digest

Thursday, 31 August

AAR/Executive Committee 6:00 p.m.
Directors Dining Room/Dinner

Friday, 1 September

AAR/Board of Directors 9:00 a.m.
Directors Board Room

CTSA/Board of Directors 10:00 a.m.
Senators Board Room

Registration 12:00 Noon-10:00 p.m.
California Lounge

SBL/Council, Buffet 12:00 Noon
SBL President's Suite

CBA/Executive Board 1:00 p.m.
Regents Dining Room

SBL/Council 1:00 p.m.
Governors Board Room

CBA/CBQ Editorial Board 3:15 p.m.
Regents Dining Room

Congress Reception 5:30-7:30 p.m.
Santa Monica Room-Beverly Hills Room

CTSA/Congress Orientation 7:00 p.m.
Pacific Palisades Room

Congress General Session 8:15-9:30 p.m.
Fiedler-Los Angeles Room

Saturday, 2 September, Morning

Registration 8:30 a.m.-9:00 p.m.
California Lounge

Congress General Sessions 9:00-10:00 a.m.
Jonas—Los Angeles
Kasper—Beverly Hills

Exhibits 10:00 a.m.-7:30 p.m.
California Drive

AAR/The Hand and the Spirit 10:30 a.m.-5:00 p.m.
Regents Board Room

AAR Section Meetings 10:30-12:00 Noon
Hist. of Christianity—Malibu
Phil. of Rel. & Theol.—Los Angeles
Academic Study of Rel.—Santa Monica
Women and Religion—Senators Board Room

CTSA/West Side 10:45-12:00 Noon

CTS — Westwood 10:30-12:00 Noon

ASCE — Encino 10:30-12:00 Noon

CBA (OT) — Beverly Hills 10:30-12:00 Noon

CBA (NT) — Sherman Oaks 10:30-12:00 Noon

SOTS — Brentwood 10:30-12:00 Noon

RIS — Preview Room 10:30-12:00 Noon

SBL Section Meetings 10:30-12:00 Noon

Israelite History—Bel Air
Graeco-Roman Religion—Palisades
Pauline Studies—Pacific
Christian Prophecy—Governors Board Rm.
Lexicography Seminar—Directors Board Rm.

Saturday, 2 September, Afternoon

CTS/Board of Directors Luncheon 12:00 Noon
CTS President's Suite

Women's Caucus 1:00 p.m.
Senators Board Room

Referral Office 1:00-6:00 p.m.
Regents Dining

AAR Section Meetings 2:00-5:00 p.m.
Arts, Literature & Religion—Westwood
Asian Religions—Santa Monica
Ethics—Pacific
History of Christianity—Brentwood
Phil. of Rel. & Theol.—Hong Kong
Academic Study of Religion—Bel-Air
Women and Religion—Senators Board Rm.
History of Religion—Directors Dining Rm.

CBA—West Side Room 2:00-4:30 p.m.

CSR Publications TF-Encino 2:00-5:00 p.m.

CTS/CTSA—Los Angeles 3:00-4:30 p.m.

SBL Section Meetings 2:00-5:00 p.m.
IOSCS—Governors Board Room
Heb. Scriptures/Cognate Lit.—Beverly Hills
Old Testament Theology—Sherman Oaks
NT Theology & Exegesis—Malibu
Biblical Lit./Literary Criticism—Palisades
Textual Criticism Seminar—Directors Board Rm.

AAR Presidential Address 5:00 p.m.
Michaelsen—Santa Monica

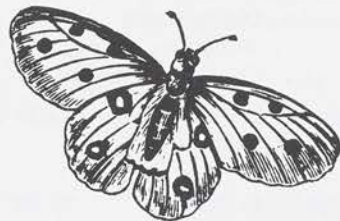
Tyndale Comm.—Directors Dining Rm. 5:00 p.m.

CTSA/Business Meeting—Los Angeles 5:00 p.m.

SSSR/Business Meeting Beverly Hills	5:00 p.m.
CBA/Mass—Westwood	5:15 p.m.
SBL/Conference of Secretaries SBL President's Suite	5:30 p.m.
Anglican Theological Review Preview Room	5:30 p.m.
AAR/JAAR Editorial Board Dinner Governors Dining Room	6:00 p.m.
SSSR/Buffer SSSR President's Suite	6:00-8:00 p.m.

Saturday, 2 September, Evening

Congress General Sessions Nelson—Beverly Hills Käsemann—Los Angeles	8:15-9:30 p.m.
AAR/Publications Committee Governors Board Room	9:30 p.m.



Sunday, 3 September, Morning

CTSA/Convention Mass Santa Monica	7:30 a.m.
Seventh-day Adventist Teachers Bel-Air Room	8:00 a.m.
Registration California Lounge	8:30 a.m.-9:00 p.m.
Congress General Sessions Panikkar—Los Angeles Friedlander—Beverly Hills	9:00-10:00 a.m.
Exhibits California Drive	10:00 a.m.-7:30 p.m.
AAR/The Hand and the Spirit Regents Board Room	10:30 a.m.-5:00 p.m.
AAR Section Meetings Biblical Lit. & Academic Study of Religion—Brentwood History of Christianity—Malibu Phil. of Religion & Theol.—Beverly Hills Religion of the Amer. Indian—Pacific Radical Theology Caucus—Hilton, Empire	10:30-12:00 Noon
SSSR—Los Angeles	10:30-12:00 Noon
CTS—West Side	10:30-12:00 Noon
CTSA—Santa Monica	10:45 a.m.

SBL Section Meetings	10:30-12:00 Noon
IOMS—Senators Board Room	
Form Criticism (Heb. Scriptures)—Westwood	
Pauline Studies—Palisades	
Biblical Lit. & Literary Criticism— Encino	
TG on Mark—Governors Dining Room	
TF on Sequence of Gospels— Governors Board Rm.	
Lexicography Seminar— Directors Board Rm.	
IOSCS—Preview Room	

Sunday, 3 September, Afternoon

Editors of Journals, Luncheon Senators Dining	12:00 Noon
ASOR Luncheon, Hilton, Versailles	12:15 p.m.
Inst. for Antiquity and Christianity Luncheon, Bel Air	12:15 p.m.
Referral Office Regents Dining Rm.	1:00-6:00 p.m.
AAR Section Meetings Arts, Literature & Religion—Cal. Drive Ethics—Sherman Oaks History of Christianity—Encino History of Judaism—Malibu Phil. of Religion & Theol.—Westwood Academic Study of Religion—Brentwood Radical Theology Caucus—Hilton, Empire History of Religion—Directors Dining Rm.	2:00-5:00 p.m.
SSSR—Distinguished Lecture Santa Monica	1:00-2:00 p.m.
SSSR—Santa Monica Data Gathering Techniques	2:00-5:00 p.m.
SSSR—Hong Kong Change in Religious Society	2:00-5:00 p.m.
CBA—Los Angeles	2:00-5:00 p.m.
CTS—Pacific	2:00-3:30 p.m.
CTSA—West Side	2:00-3:30 p.m.

CTS/CTSA—West Side	3:45-5:15 p.m.
SBL Section Meetings IOMS—Senators Board Room ASOR—Hilton, Versailles Linguistics—Preview Synoptic Gospels—Beverly Hills Midrash Seminar—Directors Board Rm. Pseudepigrapha Seminar—Palisades	2:00-5:00 p.m.
AAR/Business Meeting Santa Monica	5:00 p.m.
SBL/Business Meeting Beverly Hills	5:00 p.m.
ASOR Corporation Meeting Hilton, Fountain Rm.	5:15 p.m.
CTS/Board of Directors Dinner, CTS President's Suite	6:00 p.m.
Plenary Speakers Dinner Gov. Dining Rm.	6:00 p.m.

Sunday, 3 September, Evening

Congress General Session Momaday—Los Angeles Ballroom	8:15-9:30 p.m.
SRHE Reception—SBL Pres. Suite	9:45 p.m.

Monday, 4 September, Morning

Alumni Breakfast VDS/Oberlin Grad. Sch. of Theology Directors Dining Rm.	7:30 a.m.
Registration California Lounge	8:30 a.m.-9:00 p.m.
Congress General Sessions Ahlstrom — Los Angeles Sölle -Beverly Hills	9:00-10:00 a.m.
Exhibits—California Drive	10:00 a.m.-7:30 p.m.
AAR/The Hand and the Spirit Regents Board Room	10:30 a.m.-5:00 p.m.
AAR Section Meetings Asian Religions—Los Angeles Ethics—Pacific Phil. of Rel. & Theol.—Malibu Religion of the American Indian—Bel-Air 19th Century Theology— Governors Board Room Phil. of Rel. & Theol.— Senators Dining Room	10:30-12:00 Noon
SSSR—West Side Room Methodological Issues	10:30-12:00 Noon
SSSR—California Drive Change in Religious Culture	10:30-12:00 Noon
CBA—Westwood Room	10:30-12:00 Noon



SOTS—Encino Room	10:30-12:00 Noon
CTS—Brentwood Room	10:30-12:00 Noon
CTSA Presidential Address Beverly Hills Room	10:45 a.m.
CTSA Spellman Award Beverly Hills Room	11:15 a.m.
SBL/Sandmel Lecture Sherman Oaks	10:30-12:00 Noon
SBL Section Meetings IOMS—Senators Board Room Israelite History—Santa Monica Graeco-Roman Religion—Palisades TG on John—Hong Kong Room Lexicography Seminar—Directors Board Room IOSCS—Preview Room	10:30-12:00 Noon

Monday, 4 September, Afternoon

CTS/Board of Directors Luncheon, CTS President's Suite	12:00 Noon
AAR/ Regional Presidents & Secretaries Luncheon, Governors Dining Room	12:15 p.m.
JBL/Ed. Board/ SBL Monograph Board Luncheon, Bel-Air	12:30 p.m.
Referral Office Regents Dining Rm.	1:00-6:00 p.m.
AAR Section Meetings Arts, Literature & Religion—Hong Kong Rm. Asian Religions—Hilton, Versailles Biblical Literature—Brentwood Ethics—Beverly Hills History of Christianity—Encino Phil. of Religion and Theol.—Los Angeles Women and Religion—Malibu	2:00-5:00 p.m.
SSSR Distinguished Lecture Santa Monica	1:00-2:00 p.m.
SSSR—Santa Monica Religion and Social Structure	2:00-5:00 p.m.
SSSR—West Side Room Socialization of Religious Leaders	2:00-5:00 p.m.
CBA—Hilton, Fountain	2:00-5:00 p.m.
CTS—Hilton, Empire	2:00-5:00 p.m.

SBL Section Meetings IOSCS—Governors Board Room OT Exegesis—Pacific Art and the Bible—Westwood TG on Methodology—Directors Dining Rm. TG on Wisdom—Palisades Seminar on Paul—Sherman Oaks IOMS—Senators Board Room	2:00-5:00 p.m.
-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------	----------------

AAR/Student Meeting Senators Dining Rm.	5:00 p.m.
CBA/Social Hour CBA President's Suite	5:00-7:00 p.m.
Harvard Alumni Reception Bel-Air	5:00-7:00 p.m.
SBL Reception/Biblical Scholars from Abroad SBL/CSR Presidents' Suites	5:15-6:45 p.m.
AAR Reception/Religion Scholars from Abroad AAR President's Suite	5:15-6:45 p.m.

Monday, 4 September, Evening

Congress General Session Lawson—Los Angeles Ballroom	8:15-9:30 p.m.
AAR/Board of Directors Gov. Dining Rm.	9:30 p.m.

Tuesday, 5 September, Morning

Registration California Lounge	8:30 a.m.-9:00 p.m.
Exhibits California Drive	9:00 a.m.-1:00 p.m.
Congress General Sessions May—Los Angeles Betz—Beverly Hills	9:00-10:00 a.m.
AAR/The Hand and the Spirit Regents Board Room	10:30 a.m.-5:00 p.m.
AAR Section Meetings Ethics—Beverly Hills Phil. of Rel. & Theol.—Sherman Oaks Phil. of Rel. & Theol.—Bel-Air 19th Century Theology—Governors Board Room	10:30-12:00 Noon
SSSR—Los Angeles	10:30-12:00 Noon
CBA—Westwood	10:30-12:00 Noon
SOTS—Encino	10:30-12:00 Noon
CTS—Santa Monica	10:30-12:00 Noon
SBL Section Meetings IOMS—Senators Board Room Form Criticism—Brentwood Pseudepigrapha Seminar—Pacific TG on John—West Side TG on Gospel as Genre—Palisades Lexicography Seminar—Directors Board Room	

Tuesday, 5 September, Afternoon

CTS/Board of Directors CTS President's Suite	12:00 Noon
SBL/Program Committee SBL Pres. Suite	12:00 Noon
Referral Office Regents Dining Rm.	1:00-6:00 p.m.
AAR Section Meetings Arts, Literature & Religion— Santa Monica Asian Religions—Westwood Ethics—Los Angeles History of Christianity—Palisades Phil. of Rel. & Theol.—Bel-Air Academic Study of Religion—Encino Women and Religion—Malibu	2:00-5:00 p.m.
AAR/SBL Guest Lectures Sherman Oaks Room	2:00-5:00 p.m.
SSSR—Beverly Hills Psychological Analysis of Rel. Expression	2:00-5:00 p.m.
SSSR—Brentwood Personality Sources of Religious Ideas	2:00-5:00 p.m.
CTS—Hong Kong Room	2:00-5:00 p.m.
AAR/SBL Early Rabbinic Studies Preview Room	2:00-5:00 p.m.

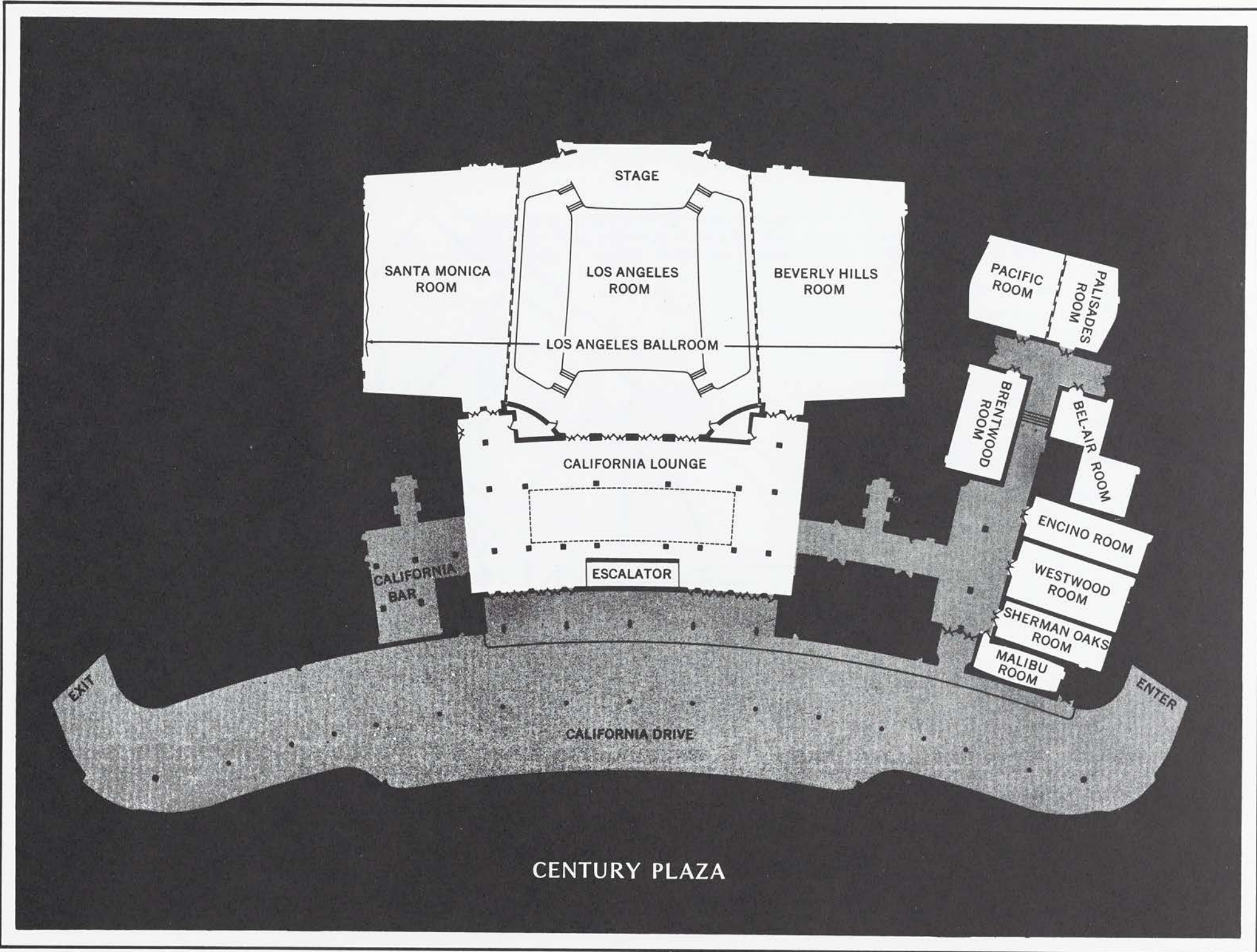
SBL Section Meetings Bible & the Humanities—California Drive TG on Narratives—Directors Dining Room TG on Poetry—Governors Dining Room TG on Prophetic Lit.—Senators Board Room Gospels Seminar—Pacific Lexicography Seminar—Governors Board Room Nag Hammadi Seminar—Senators Dining Room	2:00-5:00 p.m.
Committee on Religion in Public Schools Senators Dining Room	5:00 p.m.
SBL/Form Criticism Seminar Senators Board Room/Business Meeting	5:00 p.m.
CSR/Congress Committee, Foreign Exec. Dinner, Directors Dining Room	6:00 p.m.

Tuesday, 5 September, Evening

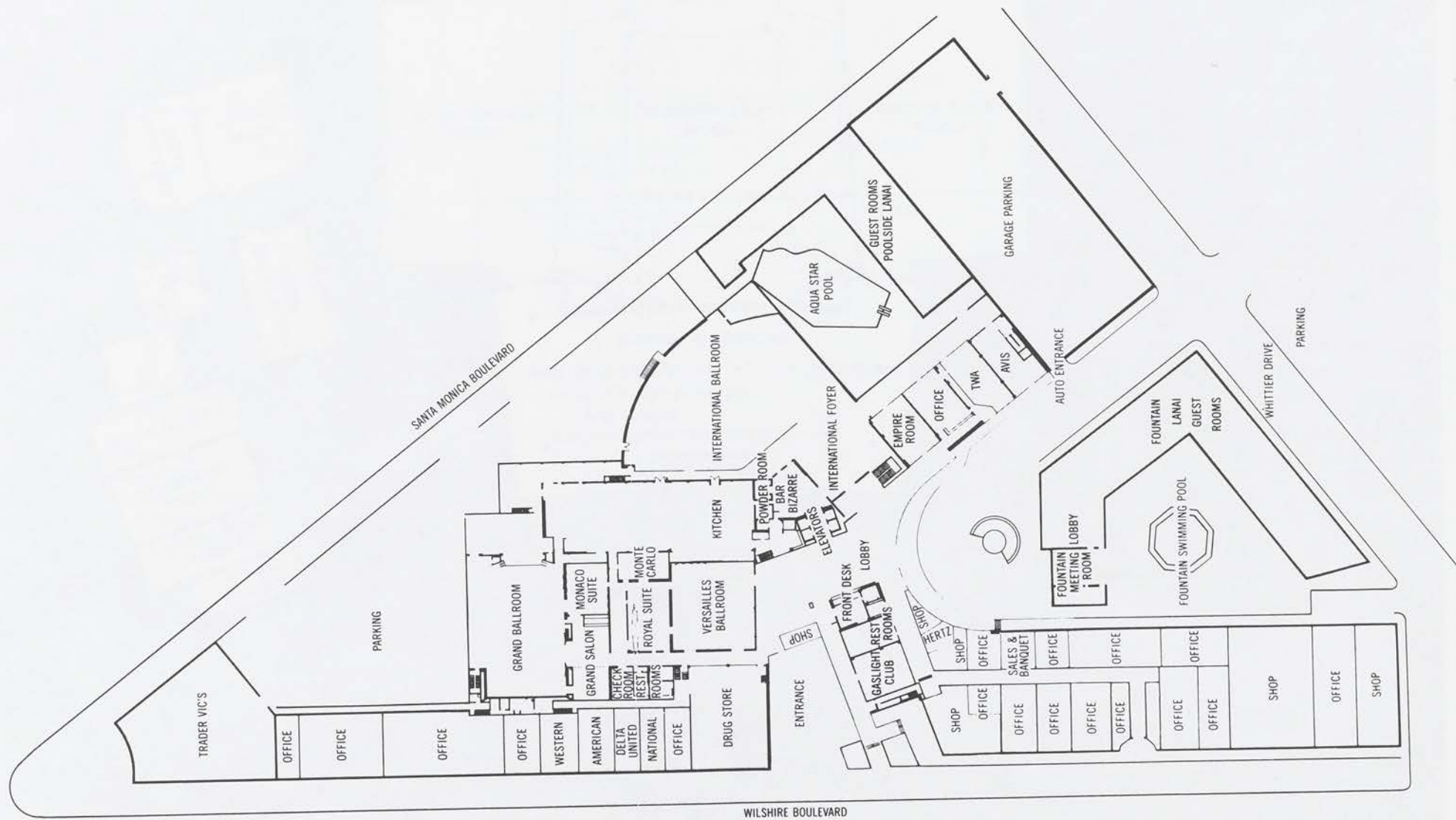
Congress General Session McKenzie—Los Angeles Ballroom	8:15-9:30 p.m.
-----------------------------------------------------------	----------------

Wednesday, 6 September

CSR, Semi-Annual Meeting CSR Suite	9:30 a.m.
CSR, Research and Publications CSR Suite	2:00 p.m.



CENTURY PLAZA



Beverly Hilton

Announcements...

CONGRESS AND SOCIETY PUBLICATIONS are on sale at the Registration Desk in the California Lounge and at Society Exhibit Booths in the California Drive Exhibit Area. Post-Congress publications may also be ordered at either place.

ASOR LUNCHEON tickets must be purchased at the Registration Desk before Saturday, 2 September, 5:00 P.M.

THE ACADEMIC REFERRAL OFFICE, maintained by the Cooperative College Registry, serves to introduce candidates to administrators for academic positions in the field of religion. It will be located in the Regents Dining Room and will be open 1:00-6:00 P.M. daily.

MEMBERSHIP APPLICATION FORMS for participating societies may be had upon request at the Registration Desk.

REMINDER/ Members are requested to wear their Congress badges to all Congress events. Admission to the Congress Reception and to various other events will be by badge only.

The Congress Committee wishes to acknowledge a grant from THE JOSEPH P. KENNEDY, JR., FOUNDATION in support of the AAR/Ethics program.

MESSAGE CENTER

If you would like your home or office to reach you while attending the Congress at the Century Plaza Hotel in Los Angeles, the telephone number is:

Area Code 213 277-1890

Message Center service is provided through the courtesy of Pacific Telephone, and will be in operation during the following hours (Los Angeles time):

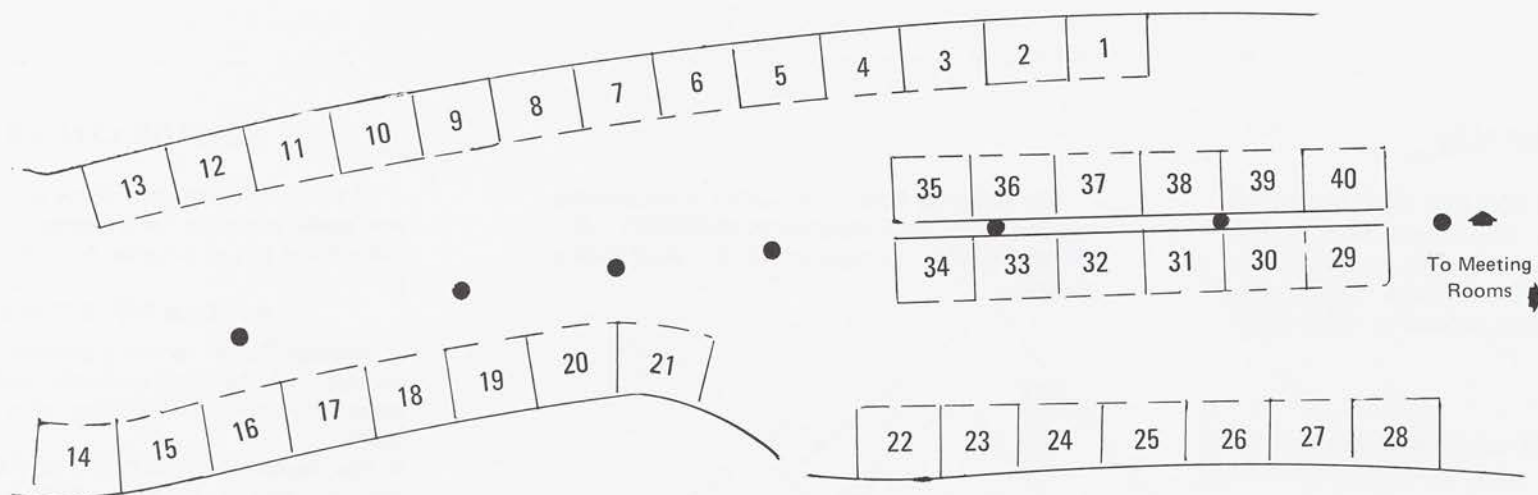
Friday, September 1, 1972 . . . 1:00 P.M.-6:00 P.M.
Saturday, Sept. 2, 1972 8:00 A.M.-5:00 P.M.
Sunday, Sept. 3, 1972 8:00 A.M.-5:00 P.M.
Monday, Sept. 4, 1972 8:00 A.M.-5:00 P.M.
Tuesday, Sept. 5, 1972 8:00 A.M.-5:00 P.M.

Please check the Message Center frequently for your calls.



CALIFORNIA DRIVE EXHIBIT AREA

Century Plaza Hotel



The Congress Committee and Participating Societies invite your attention to the following exhibits:

Harper & Row, Publishers, Inc. (1-2)
 John Knox Press (3)
 Seabury Press (4)
 United Church Press (5)

Wm. B. Eerdmans Publishing Company (6)
 Word Books (21)
 Biblical Institute Press (22)
 Consortium Press (24-25)
 E. J. Brill (26-27-28)
 Fortress Press (29-30)
 The MacMillan Company (31)
 Prentice-Hall, Inc. (32)
 Doubleday & Company, Inc. (33)

Augsburg Publishing House (34)
 Westminster Press (35)
 Abingdon Press (36)
 The Liturgical Press (37)
 Encyclopaedia Britannica, Inc. (38)
 Cambridge University Press (39-40)
 Eastman Kodak Company

As of June 30

THE BLAISDELL INSTITUTE

For Advanced Study in World Cultures and Religions
 Claremont, California

MAP/BOOK EXHIBIT

Courtesy Mr. Harlan Nissen
 California Drive Exhibit Area

- Item 1 — Two maps of the Holy Land from the 1486 Ulm Ptolemy Atlas.
 Item 2 — A map of Peregrinations of Paul, from the Blaue Atlas, 1660.
 Item 3 — Nuremberg Chronicle 1493 — woodcuts of the Garden of Eden, King Solomon's Temple, etc.
 Item 4 — *Itinerarium Sacre Scripture*, a travel book of all holy journeys, by Bünting-Braunschweig, 1588.

- Item 5 — *Letters of the Jesuits 1642-1726*, Augsburg, 1726
 Item 6 — *Report of the Dutch Legation to China*, Nieuwhof, 1669
 Item 7 — *History of the World*, Pliny. English'd by Philemon Holland, 1635.
 Item 8 — *Historia Japonica*, by Kaempfer. English'd 1727.
 Item 9 — The first atlas ever made in Japan, 1666.
 Item 10 — Atlas Mercator, 1595

The Program - 1972

NOTE: On each page the AAR program will appear in column 1, SBL will be found in column 3. All other societies will appear in the middle column.

THURSDAY, 31 AUGUST

AAR/Executive Committee 6:00 p.m.
 Dinner
 Directors Dining Room
 Robert Michaelsen,
 President

FRIDAY 1 SEPTEMBER

AAR/Board of Directors 9:00 a.m.
 Directors Board Room
 Robert Michaelsen,
 President

CTSA/Board of Directors 10:00 a.m.
 Senators Board Room

REGISTRATION

California Lounge

12:00 Noon-10:00 P.M.

SBL/Council, Buffet 12:00 Noon
 SBL President's Suite

CBA/Executive Board 1:00 p.m.
 Regents Dining Room

SBL/Council 1:00 p.m.
 Governors Board Room
 Walter J. Harrelson,
 President

CBA/CBQ Editorial Board 3:15 p.m.
 Regents Dining Room

CONGRESS RECEPTION

Santa Monica Room – Beverly Hills Room

5:30-7:30 P.M.

The reception will honor scholars from abroad. Food and drink are included in the registration fee. Cocktails are dutch treat.

CTSA/Congress Orientation 7:00 p.m.
 Pacific Palisades Room

Address of Welcome

Most Rev. Timothy Manning,
 Archbishop of Los Angeles

CONGRESS GENERAL SESSION

Los Angeles Room

8:15-9:30 P.M.

Charles H. Long, Vice-President, AAR, Presiding

Plenary Address: *Can Salvation Come Out of Galilee?* (1)

Leslie A. Fiedler, State University of New York at Buffalo

SATURDAY, 2 SEPTEMBER, MORNING

REGISTRATION

California Lounge

8:30 A.M.-9:00 P.M.

CONGRESS GENERAL SESSION

Los Angeles Room

9:00-10:00 A.M.

George MacRae, Vice Chairman, CSR, Presiding

Plenary Address: *Technology and Responsibility: Reflections on the New Tasks of Ethics (2)*

Hans Jonas, New School for Social Research

CONGRESS GENERAL SESSION

Beverly Hills Room

9:00-10:00 A.M.

Carl J. Peter, President, CTSA, Presiding

Plenary Address: *Christian Humanism (3)*

Walter Kasper, University of Tübingen

AAR/Arts, Literature and Religion

Daily, 10:30 a.m.-5:00 p.m.

Regents Board Room

Theme: *The Hand and the Spirit: Religious Art in America 1700-1900 (4)*

Slides with commentary by John Dillenberger, Graduate Theological Union, continuing throughout the Congress

AAR/History of Christianity

10:30-12:00 Noon

Malibu Room

Franklin H. Littell, Temple University, Presiding

Theme: *Free Church Studies: Puritanism**John Saltmarsh, a Chaplain in Cromwell's Army (5)*

D. B. Robertson, Syracuse University

Baptists and Quakers—Left-Wing Puritans? (6)

Donald F. Durnbaugh, Bethany Theological Seminary

AAR/Philosophy of Religion and Theology

10:30-12:00 Noon

Los Angeles Room

David Griffin, University of Dayton, Presiding

Theme: *Theology and Culture**Flesh and Spirit: Dipolarity versus Dialectic (7)*

John B. Cobb, Jr., Claremont School of Theology

Method in Dipolar Theology and the Dipolar Meaning of God (8)

Thomas J. J. Altizer, SUNY at Stony Brook

Catholic Theological Society of America

10:45-12:00 Noon

West Side Room

*Grace, Theologizing,**and the Humanizing of Man (16)*

Piet Fransen, University of Louvain

Reactors:

Harry J. McSorley, St. Michael's College, Toronto

Francis R. Colborn, St. John's Seminary, Camarillo

College Theology Society

10:30-12:00 Noon

Westwood Room

Thomas Ryan, Manhattan College, Presiding

Irenaeus and the Future of Man (17)

Conrad Simonson, Luther College

American Society of Christian Ethics

10:30-12:00 Noon

Encino Room

Edward LeRoy Long, Oberlin College, Presiding

Corporations, Constitutions, and Covenants: A Study in Forms of Human Relation and the Problem of Legitimacy (18)

Douglas Sturm, Bucknell University

SBL/Israelite History

10:30-12:00 Noon

Bel-Air Room

Patrick D. Miller, Jr., Union Theological Seminary in Virginia, Chairman

2 Samuel 7 and the History of David (25)

James W. Flanagan, Loras College

The Crown of the King of the Ammonites (slides) (26)

Siegfried H. Horn, Andrews University

The Date of Nehemiah Reconsidered (27)

Richard J. Saley, The Hartford Seminary Foundation

SBL/Graeco-Roman Religion

10:30-12:00 Noon

Palisades Room

Hans Dieter Betz, School of Theology at Claremont, Chairman

Pagan Ritual and Christian Eucharist in the Light of a New Romance Fragment on Papyrus (28)

Albert Henrichs, University of California at Berkeley

Inquiring Nescience in Plato and in Paul (29)

Hendrikus Boers, Emory University

The Background and Significance of the Polemic of the Pastorals (30)

Robert J. Karris, Catholic Theological Union, Chicago

SATURDAY, 2 SEPTEMBER, MORNING

AAR/Academic Study of Religion 10:30-12:00 Noon

Santa Monica Room

Thomas T. Love, San Fernando Valley State College, Presiding

Theme: *The Academic Study of Religion in Public Schools*

World Religions: A New Development with New Directions in Ontario

The Provincial Curriculum Guideline: Origins, Development and Promise (9)

Ian McHaffie, Ontario Department of Education

Civil and Theoretical Aspects of the Ontario Project for Study of Religion in Public Schools (10)

John R. Meyer

Current Models for the Study of Religion in Public Schools: A Practical and Theoretical Comparison (11)

Crerar Douglas, San Fernando Valley State College

Academic and Psychological Readiness for the Study of Religion (12)

Robert Y. O'Brien, Gonzaga High School

AAR/Working Group on Women and Religion 10:30-12:00 Noon

Senators Board Room

Margaret Earley, Alverno College, Presiding

Theme: *The Women's Revolution and Theological Development*

Theology after the Demise of God the Father (13)

Mary Daly, Boston College

Feminine Imagery in a Theological Model of the Trinity (14)

Patricia Wilson, University of Iowa

Karl Barth's Theology of the Word of God: Or, How to Keep Women Silent and in Their Place (15)

Joan Arnold Romero, Philadelphia Theological Community

Catholic Biblical Association 10:30-12:00 Noon

Beverly Hills Room

The Psalms at Qumrân (19)

Patrick W. Skehan, Catholic University of America

Reflections on Job (20)

Roderick A. F. MacKenzie, Pontifical Biblical Institute, Rome

Catholic Biblical Association 10:30-12:00 Noon

Sherman Oaks Room

History and Typology in the Gospel of Matthew (21)

William G. Thompson, Bellarmine School of Theology, Chicago

Redemption in the Apocalypse (22)

Elisabeth Fiorenza, University of Notre Dame

Society for Old Testament Study 10:30-12:00 Noon

Brentwood Room

Peter R. Ackroyd, King's College, London, President, Presiding

The Meaning of Israel (23)

George W. Anderson, University of Edinburgh

Religious Information Systems 10:30-12:00 Noon

Preview Room

David O. Moberg, Marquette University (24)

SBL/Pauline Studies 10:30-12:00 Noon

Pacific Room

John C. Hurd, Jr., Trinity College, Toronto, Chairman

The Pauline Understanding of Revelation (31)

Kenneth L. Burrell, Central Methodist College

Soma and the Body of Christ (32)

Robert H. Gundry, Westmont College

Agape and Eros in Paul (33)

Robin Scroggs, Chicago Theological Seminary

SBL/Consultation on Christian Prophecy 10:30-12:00 Noon

Governors Board Room

M. Eugene Boring, Phillips University, Convener

Brief reports of research in progress

Josephus and the "End" of Prophecy (34)

Joseph Blenkinsopp, University of Notre Dame

Proposal to organize a Seminar

Those interested in the organization of a Seminar on prophecy in the New Testament period are invited to contact the Convener and attend the Consultation.

SBL/Lexicography Seminar 10:30-12:00 Noon

Directors Board Room

H. A. Gleason, Jr., University of Toronto, Chairman

Symposium: *Linguistics and Greek Grammar: A Review of Funk's Beginning - Intermediate Grammar of Hellenistic Greek (35)*

Participants:

Eugene Van Ness Goetchius, Episcopal Theological School

Fred W. Householder, Indiana University



SATURDAY, 2 SEPTEMBER, AFTERNOON

	CTS/Board of Directors Luncheon CTS President's Suite	12:00 Noon
Women's Caucus, Religious Studies Senators Board Room Elisabeth Fiorenza, Convener		1:00 p.m.
REFERRAL OFFICE	Regents Dining Room	1:00-6:00 P.M.

AAR/Arts, Literature
and Religion

2:00-5:00 p.m.

Westwood Room

John Dillenberger, Graduate Theological Union,
Presiding

Theme: *The Hand and the Spirit: Religious Art
in America 1700-1900*

The Hand and the Spirit (36)

Joshua C. Taylor, Director of the National Col-
lection of Fine Arts, Smithsonian Institution

Religious Folk Art in the United States (37)

Alfred Frankenstein, Mills College and Curator
at University Art Museum, Berkeley

*Jewish Participation in the Visual Arts of 18th
and 19th Century America (38)*

Joseph Gutmann, Professor of Art History,
Wayne State University, and Adjunct Curator,
Detroit Institute of Arts

*Tradition and Transformation: Religious Imagery
in America 1700-1900 (39)*

Jane Dillenberger, Graduate Theological Union
and Guest Director of *The Hand and the
Spirit* Exhibition for the University Art
Museum, Berkeley

Catholic Biblical Association
West Side Room

2:00-4:30 p.m.

Presidential Address

Johannine Studies: The Present and the Future (61)
Raymond E. Brown, Union Theological Sem-
inary and Woodstock College

J. Louis Martyn,
Union Theological Seminary,
Presiding

Panel Discussion: *Johannine Studies: The Present
and the Future (62)*

Panelists:

Peder Borgen, University of Bergen, Norway
Raymond E. Brown, Union Theological Semin-
ary and Woodstock College
Rudolf Schnackenburg, University of
Wuerzburg, Germany
Bruce Vawter, DePaul University

SBL/International Organization
for Septuagint and Cognate Studies

2:00-5:00 p.m.

Governors Board Room

Harry M. Orlinsky, Hebrew Union College-
Jewish Institute of Religion, New York,
President, Presiding

*Philo's "Aberrant" Text of Scriptures: An
Analysis (68)*

George Howard, University of Georgia

*Traces of Pre-Hexaplaric Recensional Activity
in Exodus 28 (69)*

Kevin G. O'Connell, Weston College

*The Text of the Old Testament in the Apostolic
Fathers and Justin Martyr (70)*

Sidney Jellicoe, Bishop's University,
Lennoxville, Canada

*Report on a Newly Identified Latin Trans-
lation of "Quinta" (71)*

Jean Carmignac, Secretariat de la *Revue
de Qumran*, Paris

Toward the Dating of 1 Baruch (72)

Carey A. Moore, Gettysburg College

Business Meeting

SATURDAY, 2 SEPTEMBER, AFTERNOON

AAR/Asian Religions 2:00-5:00 p.m.
Santa Monica Room

Joint Session with the Society for Asian and
Comparative Philosophy

Frederick J. Streng, Southern Methodist University,
Presiding

Theme: *Process of Symbolizing and the Formulation
of a Philosophical Vision*

*On Representing Abstractions in Archaic Chinese
(41)*

Henry Rosemont, Jr., Massachusetts Institute
of Technology

*Language, Experience and Negativity in the Advaita
Tradition (42)*

J. L. Mehta, University of Hawaii

*Problems of Religious Language: East and
West (43)*

John E. Smith, Yale University

AAR/Ethics 2:00-5:00 p.m.
Pacific Room

Roland A. Delattre, University of Tennessee, Presiding

Theme: *Religious Ethics as an Enterprise: Resources
and Agenda*

The Art of Religious Ethics (44)

James F. Smurl, Oklahoma State University

Basic Terms in the Study of Religious Ethics (45)

David Little, University of Virginia

Sumner B. Twiss, Jr., Brown University



CSR/Publications 2:00-5:00 p.m.
Task Force

Encino Room

Theme: *Technology and Research: Solving Our
Problems More Easily and More
Economically (63)*

Harry Buck, Wilson College, Chairman

Panelists:

W. Davidson Blanks, Drake University

Robert McDermott, Baruch College

Robert B. Wright, Temple University

Discussion

Theme: *Changing Our Journals to Serve Our
Needs (64)*

Robert Kleinhans, St. Xavier College, Chairman

Brief Presentations:

Robert W. Funk, University of Montana

Jack Peltz, *Index to Religious Periodical*

Literature

Respondents:

Robert Collison, University of California at
Los Angeles

Harvey Arnold, University of Chicago

Discussion

Theme: *Using Computers in Religion Research:
Case Studies in New Testament and Reforma-
tion Studies*

George Malone, St. Mary of the Lake Seminary,
Chairman

*The Work of the SNTS Committee on Computer
Aids (65)*

Stuart G. Hall, University of Nottingham

*Using Computers to Study Reformation Publi-
cations (66)*

Miriam Chrisman, University of Massachusetts

SBL/Hebrew Scriptures 2:00-5:00 p.m.
and Cognate Literatures

Beverly Hills Room

David Noel Freedman, University of Michigan,
Chairman

H. Neil Richardson, Boston University School of
Theology, Associate Chairman

Symposium on Ugaritic and Hebrew Poetry

David Noel Freedman, Presiding

Prose and Poetry in Ugaritic (73)

Frank M. Cross, Jr., Harvard University

*Parallelism of the Same Verb in Biblical Hebrew
and Ugaritic Poetry and in Amarna
'Akkadian' (74)*

Stanley Gevirtz, The Oriental Institute,
University of Chicago

Literary Structure in KRT (75)

Francis I. Andersen and Isaac M. Kikawada,
Pacific School of Religion

Stichometry in Ugaritic Poetry (76)

Marvin H. Pope, Yale University

Discussion (77)

H. Neil Richardson, Presiding

Frank M. Cross, Jr.

David Noel Freedman

Stanley Gevirtz

Isaac M. Kikawada

Marvin H. Pope

SATURDAY, 2 SEPTEMBER, AFTERNOON

AAR/History of Christianity 2:00-5:00 p.m.
Brentwood Room

Joint Session with American Catholic Historical
Association

Stephan Kuttner, University of California at Berkeley,
Presiding

Theme: *Morals and the Law in Historical Perspective*
*The Law, Avenger of Public Outrage in the Barbarian
West (46)*
Jeremy Y. duQuesnay Adams, Yale University

Respondent:

Hamilton Hess, University of San Francisco

*Natural Law in the Western Religions: The
Seventeenth and Eighteenth Centuries (47)*

Michel de Certeau, l'Universite de Paris VII

Respondent:

John T. Noonan, Jr., University of California at
Berkeley

*Anglo-American Law in the Throes of Secularization,
1800-1970 (48)*

Raymond G. Decker

Respondent:

Norman Saint John-Stevas, M.P., House of
Commons, London

College Theology Society 3:00-4:30 p.m.
Catholic Theological Society of America

Los Angeles Room

Carl J. Peter, Catholic University, Presiding

The Revolution in Catholic Theology (67)

Bernard J. F. Lonergan, Regis College, Toronto

Reactors:

Austin B. Vaughan, St. Joseph Seminary (CTSA)

William E. Murnion, Newton College of the
Sacred Heart (CTS)

SBL/Old Testament Theology 2:00-5:00 p.m.
Sherman Oaks Room

*Norman C. Habel, Concordia Seminary, St. Louis,
Chairman

Panel: *Methodology in Old Testament Theology*

Motif Research in Biblical Theology (78)

Bernhard Erling, Gustavus Adolphus College

*The Problem of the Center in the Old Testament
Theology Debate (79)*

Gerhard Hasel, Andrews University

*Refutation or Elucidation? A Critique of the
So-Called Biblical Theology Movement (80)*

Kent Richards, Iliff School of Theology

Theology and Tradition (81)

Peter R. Ackroyd, King's College, London

*History and Theology in the Reed Sea Tradi-
tion (82)*

George Coats, Lexington Theological Seminary

AAR/Philosophy of Religion and Theology 2:00-5:00 p.m.

Hong Kong Room

James T. Laney, Candler School of Theology,
Presiding

Theme: *Theology and Culture*

Discussion of Cobb and Altizer will continue

Jesus and Contemporary Culture (49)

Richard R. Rubenstein, Florida State University

SATURDAY, 2 SEPTEMBER, AFTERNOON

AAR/Academic Study
of Religion 2:00-5:00 p.m.

Bel-Air Room

F. Stanley Lusby, University of Tennessee, Presiding

Theme: *New Directions in Teaching and Programs for the Academic Study of Religion*

Case Study Approach to the Teaching of Religion and Theology (50)

Carnegie Samuel Calian, Dubuque Theological Seminary

The Sense of Evil and the Study of Religion (51)

Willis Stoesz, Wright State University

The Use of the World-View as a Pedagogical Tool for Studying Religious Ideas and Religious Experience (52)

W. Davidson Blanks, Drake University

An Empirical Theological Methodology as the Foundation for the Teaching of Religion (53)

Jack R. Sibley, Texas Woman's University

The Study of Religion as a "Core" for the Humanities (54)

J. Stanley Chesnut, Florida Presbyterian College

The Place of the Occult in Academic Religion Programs (55)

Gary E. Kessler, California State College



SBL/New Testament
Theology and Exegesis 2:00-5:00 p.m.

Malibu Room

Jack T. Sanders, University of Oregon, Chairman

The Problem of Method in Biblical Theology (83)

Henri Clavier, University of Strasbourg

The Book of Acts and the Johannine Tradition (84)

F. Lamar Cribbs, Delta, Colorado

Eschatology as Utopia: Psycho-social Evocation (85)

William G. Doty, Douglass College of Rutgers University

John 13:31-14:31: A Study in Form and Redaction Criticism (86)

Noël Lazure, Marquette University

Tatian's Attitude Toward Greek Culture (87)

O. C. Edwards, Jr., Nashotah House

SBL/Biblical Literature
and Literary Criticism 2:00-5:00 p.m.

Palisades Room

David Robertson, University of California at Davis, Chairman

Theme: *Oral Literature, Structuralism, and the Bible*

Oral Literature and the Jesus-Tradition (88)

Albert C. Sundberg, Jr., Garrett Theological Seminary

Studies in the Structure of Biblical Narrative (89)

Robert C. Culley, McGill University

Structuralism and Literary Criticism of the Bible (90)

Dan O. Via, Jr., University of Virginia

SATURDAY, 2 SEPTEMBER, AFTERNOON

AAR/Working Group on
Women and Religion 2:00-5:00 p.m.

Senators Board Room

Christine Downing, Douglass College, Presiding

Theme: *Myth and Sexual Stereotypes*

*St. Augustine's Penis: Sources of Misogynism
in Christian Theology and Prospects for
Liberation Today (56)*

Rosemary Radford Ruether, Howard
University

*Woman: Seductive Siren and Source of Sin?
Pseudepigraphal Myth and Christian Origins (57)*

Bernard P. Prusak, Villanova University

Phallic Worship: The Ultimate Idolatry (58)

Elizabeth Farians, Boston Theological Institute

*The Daughters of Māra: The Image of Woman
in Ancient Buddhism (59)*

Nancy E. Falk, Western Michigan University

AAR/Working Group
on History of Religion 2:00-5:00 p.m.

Directors Dining Room

Hans H. Penner, Dartmouth College, Presiding

Jonathan Z. Smith, University of Chicago, Presiding

Theme: *The Problem of Meaning in Myths and
Ritual (60)*

First Session: *Theoretical Aspects*

Second Session: *Application of Data*

Format: Seminar structure without papers. Partici-
pants will have read common bibliography before
meeting. List includes essays by Sprio, Geertz,
Runciman, etc. Seminars will begin with short
critical reviews. Auditors welcome.



SBL/Textual
Criticism Seminar 2:00-5:00 p.m.

Directors Board Room

Eldon Jay Epp, Case Western Reserve University,
Chairman

Theme: *Quantitative Methods in Determining
Manuscript Relationships*

*The Value and Limits of the Claremont Profile
Method: A Case Study of 884 and 2542 (91)*
Paul R. McReynolds, Pacific Christian College

*The Lemma of Origen's Commentary on John,
Book X—An Independent Witness to the
Egyptian Textual Tradition? (92)*
Gordon D. Fee, Wheaton College

Brief Reports:

*The Patmos Monastery Library Project of the
Institute for Antiquity and Christianity (93)*
Ernest W. Saunders, Garrett Theological
Seminary

*Microfilming Manuscripts on the Greek
Islands, especially Lesbos (94)*
Jacob Geerlings, University of Utah

*Biblical and Related Manuscripts on Micro-
film in the United States and Canada (95)*
John L. Sharpe III, Duke University

*The International Greek New Testament
Project (96)*
Reporter to be announced

*Discussion of the Research Objectives of the
Seminar*

Participation in the Seminar is by invitation upon
application to the Chairman. Auditors are en-
tirely welcome. Papers will be distributed to
members in advance and will not be read.
Auditors may secure copies at the Registra-
tion Desk.

AMERICAN ACADEMY OF RELIGION

Santa Monica Room

James Burtchaell, University of Notre Dame, Presiding

Presidential Address: *The Engaged Observer: Profile of a Professor of Religion (97)*
Robert Michaelsen, University of California at Santa Barbara

5:00 P.M.

SATURDAY, 2 SEPTEMBER, AFTERNOON

The Tyndale Committee Directors Dining Room	5:00 p.m.	CTSA/Business Meeting Los Angeles Room	5:00 p.m.	
		SSSR/Business Meeting Beverly Hills Room James E. Dittes, President	5:00 p.m.	
		CBA/Mass Westwood Room	5:15 p.m.	
		Anglican Theological Review/ Board of Editors, Members of the Corporation, Institutional Representatives and friends of the Review Preview Room	5:30 p.m.	SBL/Conference of Secretaries SBL President's Suite Robert W. Funk, Secretary
AAR/JAAR Editorial Board Dinner Governors Dining Room Ray L. Hart, Editor	6:00 p.m.	SSSR/Reception and Buffet Dinner Honoring Overseas SSSR Members SSSR President's Suite	6:00-8:00 p.m.	5:30 p.m.

SATURDAY, 2 SEPTEMBER, EVENING

CONGRESS GENERAL SESSION

Beverly Hills Room

8:15-9:30 P.M.

James E. Dittes, President, SSSR, Presiding

 Plenary Address: *Priests, Prophets, Machines, Futures: 1202, 1848, 1984, 2001 (98)*

Benjamin Nelson, New School for Social Research

CONGRESS GENERAL SESSION

Los Angeles Room

8:15-9:30 P.M.

Raymond E. Brown, President, CBA, Presiding

 Plenary Address: *Love Which Rejoices in the Truth (99)*

Ernst Käsemann, University of Tübingen

AAR/Publications Committee

9:30 p.m.

Editorial Board, JAAR

Editors, AAR Studies in

Religion

Governors Board Room

Robert W. Funk, Presiding

SUNDAY, 3 SEPTEMBER, MORNING

CTSA/Convention Mass
Santa Monica Room

7:30 a.m.

Seventh-day Adventist
Teachers of Religion
and Church History
Bel-Air Room
Harold E. Fagal,
Convener

8:00 a.m.

REGISTRATION

California Lounge

8:30 A.M.-9:00 P.M.

CONGRESS GENERAL SESSION

Los Angeles Room

9:00-10:00 A.M.

Robert Michaelsen, President, AAR, Presiding

Plenary Address: *Śūnyatā and Plērōma: The Buddhist and Christian Response to the Human Predicament (100)*
Raimundo Panikkar, University of California at Santa Barbara

CONGRESS GENERAL SESSION

Beverly Hills Room

9:00-10:00 A.M.

Samuel Z. Klausner, Vice-President, SSSR, Presiding

Plenary Address: *Humanity and Apocalypse: Confronting the Holocaust (101)*
Albert H. Friedlander, Leo Baeck College, London

EXHIBITS

California Drive

10:00 A.M.-7:30 P.M.

AAR/Arts, Literature and Religion Daily, 10:30 a.m.-5:00 p.m.

Regents Board Room

Theme: *The Hand and the Spirit: Religious Art in America 1700-1900 (4)*

Slides with commentary by John Dillenberger,
Graduate Theological Union, continuing
throughout the Congress



SBL/International Organization 10:30-12:00 Noon
for Masoretic Studies

Senators Board Room

Harry M. Orlinsky, Hebrew Union College-Jewish
Institute of Religion, New York, Presiding

Some Aspects of Masoretic Vocalization (115)
P. Wernberg-Møller, Oxtford University

*Imaginary "Biblical" Books and Verses in Tal-
mudic and Midrashic Literature (116)*
Sid Z. Leiman, Yale University

*The Masorah-Lists of Codex Or. 4445 and Their
Relationship to Okhlah WeOkhlah (117)*
David Lyons, Hebrew University

SUNDAY, 3 SEPTEMBER, MORNING

AAR/Biblical Literature and Academic Study of Religion 10:30-12:00 Noon

Brentwood Room

Wayne A. Meeks, Yale University, Presiding

Theme: *Structuralism and New Testament Studies*

A Structuralist Approach to Some Pauline Texts (102)

Dan O. Via, University of Virginia

An Exegetical Response (103)

Robert D. Webber, Bradley University

A Structuralist Response (104)

Robert A. Spivey, Florida State University

AAR/History of Christianity 10:30-12:00 Noon

Malibu Room

Joint Session with Foundation for Reformation Research

Jill Raitt, University of California at Riverside, Presiding

The Free Will Controversy in the 1560's and 1570's (105)

Carl S. Meyer, Foundation for Reformation Research

Respondents:

David Willis, San Francisco Theological Seminary (GTU)

John Wright, Jesuit School of Theology (GTU)

AAR/Philosophy of Religion and Theology 10:30-12:00 Noon

Beverly Hills Room

Don S. Browning, Divinity School, University of Chicago, Presiding

Theme: *Theology and Culture*

The Christian Legacy and Our Cultural Identity

Bernard E. Meland, Divinity School, University of Chicago

Society for the Scientific Study of Religion 10:30-12:00 Noon

Los Angeles Room

Samuel Z. Klausner, University of Pennsylvania, Presiding

Theme: *Methodological Issues in the Social Scientific Study of Religion (I)*

The Positivist, the Phenomenological and the Dialectic Approach in the Sociology of Religion (110)

Horst J. Helle, Technische Hochschule, Aachen

The Normative and the Descriptive in the Study of Religion (111)

Antonio Roberto Gualtieri, Carleton University

The New Ethnography and the Study of Religion (112)

John A. Saliba, University of Detroit

College Theology Society 10:30-12:00 Noon

West Side Room

Gertrude Ann Otis, Cardinal Cushing College, Presiding

The Present State of Christological Studies in Roman Catholic Theology (113)

Gerard S. Sloyan, Temple University

Catholic Theological Society of America 10:45 a.m.

Santa Monica Room

The Unity of the Gospel and the Variety of the Canon (114)

Richard J. Dillon, St. Joseph Seminary

Reactors:

J. Warren Holleran, St. Patrick Seminary

Raymond E. Brown, Union Theological Seminary and Woodstock College



SBL/International Organization for Septuagint and Cognate Studies 10:30-12:00 Noon

Preview Room

Robert A. Kraft, University of Pennsylvania, Presiding

Possible Theological Tendencies in Some Old Greek Renderings of Hebrew Verbs "To See" (118)

Charles T. Fritsch, Princeton Theological Seminary

An Exegetical Tendency in the Greek Version of Psalms 1 and 2 (119)

Stuart G. Hall, University of Nottingham

The Use of Frequently Occurring Syntactical Features to Isolate Semitic Sources Underlying Greek Documents (120)

R. A. Martin, Wartburg Seminary

SBL/Form Criticism (Hebrew Scriptures) 10:30-12:00 Noon

Westwood Room

John H. Hayes, Candler School of Theology, Chairman

Genesis 49:3-4, 5-7 Interpreted as Law (121)

Dale Patrick, The Missouri School of Religion

Are There Any Sagas in Genesis? (122)

John Van Seters, University of Toronto

Some Recent Issues in the Form Criticism of Narratives (123)

Jay A. Wilcoxon, The University of Chicago

SBL/Pauline Studies 10:30-12:00 Noon

Palisades Room

John C. Hurd, Jr., Trinity College, Toronto, Chairman

Symposium on Paul and Apocalypticism

Enthusiastic Radicalism and the Thessalonian Correspondence (124)

Robert Jewett, Morningside College

Apocalyptic and Didactic Elements in I Thessalonians (125)

Graydon F. Snyder, Bethany Theological Seminary

Respondent to be designated

SUNDAY, 3 SEPTEMBER, MORNING

AAR/Religion of the American Indian 10:30-12:00 Noon

Pacific Room

Joseph Epes Brown, University of Montana, Chairman

The Contribution of the Study of North American Indian Religions to the History of Religions (107)

Åke Hultrantz, University of Stockholm

Wholeness and Holiness: A Rejected American Heritage (108)

J. W. E. Newbery, University of Sudbury

AAR/Radical Theology Caucus 10:30-12:00 Noon

Beverly Hilton, Empire Room

William Hamilton, Portland State University, Chairman (109)

SBL/Biblical Literature and Literary Criticism 10:30-12:00 Noon
Encino Room

David Robertson, University of California at Davis, Chairman

The Use of Paraenetic Tradition by the Author of the Epistle of James as Humanizing Tendency in Early Christianity (126)

Jack T. Sanders, University of Oregon

Egyptian Traces in the Joseph Narrative: A Study of Narrative Function (127)

W. Lee Humphreys, University of Tennessee

Scribal Contributions to Old Testament Theology (128)

Jack R. Lundbom, Graduate Theological Union

SBL/Task Group on Mark 10:30-12:00 Noon

Governors Dining Room

Norman Perrin, University of Chicago, Chairman

Redaction and Citation in Mark 11:9-10, 17 and 14:27 (129)

John Dominic Crossan, DePaul University

The Eschatology of Mark (130)

Werner Kelber, Dayton, Ohio

SBL/Task Force on the Sequence of the Gospels 10:30-12:00 Noon

Governors Board Room

William A. Beardslee, Emory University, Chairman

The Christological Implications of "Strukturgeschichte" (131)

Antonio Gaboury, Marquette University

Critique:

F. Neiryck, University of Louvain

SBL/Lexicography Seminar 10:30-12:00 Noon
Directors Board Room

H. A. Gleason, Jr., University of Toronto, Chairman

Symposium: *Linguistics and Greek Grammar: A Review of Funk's Beginning-Intermediate Grammar of Hellenistic Greek (35)*

Participant:

M. E. Thrall, The University College of North Wales

SUNDAY, 3 SEPTEMBER, AFTERNOON

Editors of Journals Luncheon Senators Dining Room	12:00 Noon			
		American Schools of Oriental Research Luncheon Beverly Hilton, Versailles Ballroom	12:15 p.m.	The Institute for Antiquity & Christianity (Claremont) Luncheon Bel-Air Room
REFERRAL OFFICE		Regents Dining Room		1:00-6:00 P.M.
AAR/Arts, Literature and Religion California Drive	2:00-5:00 p.m.	Society for the Scientific Study of Religion Santa Monica Room	1:00-2:00 p.m.	SBL/International Organization for Masoretic Studies Senators Board Room
Isma'il R. A. al Faruqi, Temple University Presiding Theme: <i>Culture and the West</i> <i>Mr. Fiedler, Mr. Kesey and the Cuckoo's Nest,</i> <i>or, 'Been Down So Long It Looks Like Up</i> <i>To Me' (132)</i> Giles Gunn, University of Chicago <i>Dostoevsky and Western Europe (133)</i> Tom Idinopulos, Miami University <i>Culture as Catalyst of Religious Expres-</i> <i>sion (134)</i> Thomas F. O'Meara, Aquinas Institute of Theology <i>Paradigms of Spatial Arrangements in Religion</i> <i>and Art (135)</i> Walter Capps, University of California, Santa Barbara		William V. D'Antonio, University of Connecticut, Presiding Distinguished Lecture: <i>The Role of the Folk</i> <i>Church Concept in an Industrial Society (148)</i> Berndt Gustafsson, Religionsociologiska Institutet i Stockholm		Shelomo Morag, Hebrew University, Presiding <i>The Beginnings of Masoretic Vowel Notation (164)</i> Aron Dotan, Tel-Aviv University <i>The Palestinian Massorah and its Relation to the</i> <i>Tiberian (165)</i> E. J. Revell, University of Toronto <i>Diachronic Edition of the Hebrew Old</i> <i>Testament (166)</i> F. Pérez Castro, Instituto "Benito Arias Montano" de Estudios Sefardies, Madrid <i>Massorah, Linguistics, and</i> <i>Type-Token Calculus (167)</i> , Gérard E. Weil, University of Nancy Business Meeting
AAR/Ethics Sherman Oaks Room	2:00-5:00 p.m.	Society for the Scientific Study of Religion Santa Monica Room	2:00-5:00 p.m.	SBL/American Schools of Oriental Research Beverly Hilton, Versailles Ballroom
Robert McDermott, Baruch College, CUNY, Presiding Theme: <i>Ethics of the "Bhagavad Gita" (136)</i> A working seminar for scholars and teachers of religious ethics who are non-specialists in this text and tradition. Asian specialists will assist our inquiry rather than read papers. Bring a copy of the <i>Gita</i> to work with. Resource Leaders: Gerald Larson, University of California at Santa Barbara Frederick J. Streng, Southern Methodist University		Charles Y. Glock, University of California at Berkeley, Presiding Theme: <i>Adapting Traditional Data Gathering</i> <i>Techniques to the Study of Religion</i> <i>Measurement in the Sociology of Religion:</i> <i>Problems and Comments (149)</i> Robert W. Coles, University of York <i>Religion in Elementary Forms of</i> <i>Everyday Life (150)</i> Earl D. C. Brewer, Emory University <i>Measuring the Muse: Reflections on the Use of</i> <i>Survey Research Methods in the Study of</i> <i>Religious Phenomena (151)</i> W. Widick Schroeder, Chicago Theological Seminary <i>The Application of the Content Analysis</i> <i>Technique to Holocaust Documents (152)</i> David I. Lazar, Temple University <i>Projective Techniques and the Psychological</i> <i>Study of Religion (153)</i> Peter Homans, University of Chicago		G. Ernest Wright, President, ASOR, Harvard Divinity School, Presiding <i>New Perspective at Ai (168)</i> Joseph A. Callaway, Southern Baptist Seminary <i>Excavations at Caesarea (169)</i> Robert J. Bull, Drew University <i>Khirbet Shema and Meiron (170)</i> Eric M. Meyers, Duke University A. Thomas Kraabel, University of Minnesota <i>Idalion, Cyprus, 1972 (171)</i> Staff

SUNDAY, 3 SEPTEMBER, AFTERNOON**AAR/History of Christianity** 2:00-5:00 p.m.**Encino Room**Joint Session with American Society of
Church HistoryEldon G. Ernst, American Baptist Seminary of the
West, PresidingTheme: *Religion, the American Revolution, and
the Civil Order**Charles Nisbet: Second Thoughts on a
Revolutionary Generation (137)*James H. Smylie, Union Theological Seminary,
Virginia*James Madison's Endorsement of the Church in
Politics: Free Exercise and Social Change in
the American Founding Fathers (138)*

Roy Branson, Andrews University.

Respondent:

LeRoy Moore, University of North Carolina

AAR/History of Judaism 2:00-5:00 p.m.**Malibu Room**

David Winston, Graduate Theological Union, Presiding

*The Logic of the Relationship Between Judaism
and Ethics (139)*

Elliot Dorff, University of Judaism

*The Rejection of Substitutes for the Tradition
(in Modern Hebrew Literature) (140)*Arnold Band, University of California at
Los Angeles*Recent Developments in the Study of the Vatican
30 Manuscript of Bereshit Rabba (141)*Lewis M. Barth, Hebrew Union College-Jewish
Institute of Religion, Los Angeles*Philo's Theory of Free-Will (142)*

David Winston, Graduate Theological Union

*The Messianic Dignity of Bar Kochba in the
Light of the Literary Sources (143)*

Baruch Kanael, University of Judaism

**Society for the Scientific
Study of Religion** 2:00-5:00 p.m.**Hong Kong Room**

Benton Johnson, University of Oregon, Presiding

Theme: *Change in Religious Society**A Preliminary Study of Popular Religion as Ex-
pressed in Letters to the Editor Greenville,
S. C. News, 1940-1970 (154)*

Robert W. Crapps, Furman University

*Toward a Sociological Theory of Religious
Movements (155)*

Vatro Murvar, University of Wisconsin

*Secularization Between Religion and
Atheism (156)*Antonio Grumelli, Vatican Secretariat for
Non-Believers*The Pattern of Irreligious Denominationalism
in England (157)*

Colin B. Campbell, University of York

*Boundary Maintenance in a Fundamentalist
Church: A Case Study (158)*

James T. Richardson, University of Nevada

*The Coming Religious Institution: Contemporary
Realities and Possibilities (159)*

John B. Snook, Columbia University

Catholic Biblical Association 2:00-5:00 p.m.**Los Angeles Room***The Deuteronomists and the Idea of Division
of Powers (160)* 2:00 p.m.Norbert Lohfink, Sankt Georgen College,
FrankfurtRichard J. Clifford, Weston College, Presiding
3:00 p.m.Panel Discussion: *The Deuteronomists and the
Idea of Division of Powers (160a)*

Panelists:

Aelred Cody, Collegio Sant'Anselmo, Rome

Frank M. Cross, Jr., Harvard University

Norbert Lohfink, Sankt Georgen College,
Frankfurt

Roland E. Murphy, Duke University

*Tell Gezer, 1972 Season (171a)*Joe D. Seger, Archaeological Director, Hebrew
Union College Biblical and Archaeological
School, JerusalemPanel Discussion: *In Memoriam Albright: Biblical
Archaeology, Its Nature and Methodology (172)*

Moderator:

G. Ernest Wright, Harvard Divinity School

SBL/Linguistics 2:00-4:00 p.m.**Preview Room**

Lane C. McGaughey, University of Montana, Chairman

*Hebrew Direct Discourse as a Translation
Problem (173)*

Keith R. Crim, American Bible Society

*Some Problems with the Verbs in the
Apocalypse (174)*

W. F. Stinespring, Duke Divinity School

Hermeneutics and Linguistics (175)

Bernard C. Lategan, Stellenbosch, South Africa

*The Regulation of Modern plene Writing by the
Vaad Halashon and the Academy of the Hebrew
Language (176)*Werner Weinberg, Hebrew Union College-Jewish
Institute of Religion**SBL/Synoptic Gospels** 2:00-5:00 p.m.**Beverly Hills Room**Paul J. Achtemeier, Lancaster Theological Seminary,
ChairmanSymposium: *Method in the Study of the Synoptics
Wrede after 70 years; the Composition of Mark (177)*William C. Robinson, Jr., Andover Newton Theo-
logical School

Respondent:

Leander E. Keck, Candler School of Theology,
Emory University*The Composition of Luke, Chapter 9 (178)*

Joseph A. Fitzmyer, Fordham University

Respondent:

E. Earle Ellis, New Brunswick Theological
Seminary*Matthew Against its Time (179)*

W. D. Davies, Duke University Divinity School

Respondent:

Krister Stendahl, Harvard Divinity School

SUNDAY, 3 SEPTEMBER, AFTERNOON

AAR/Philosophy of Religion and Theology 2:00-5:00 p.m.
Westwood Room

Ray L. Hart, University of Montana, Presiding

Theme: *Theology and Culture*

Christianity and the Change in Human Consciousness (144)

Christopher F. Mooney, Woodstock College

Culture and Imagination (145)

Michael Novak, SUNY at Old Westbury

Miracles (146)

Malcolm L. Diamond, Princeton University

AAR/Academic Study of Religion 2:00-5:00 p.m.

Brentwood Room

Robert A. Spivey, Florida State University, Presiding

Special Event:

Putting Your Mind To It: A Lecture-Demonstration of Affective Method in Teaching Theology (147)

Tom Driver, Union Theological Seminary

AAR/Radical Theology Caucus 2:00-5:00 p.m.

Beverly Hilton, Empire Room

William Hamilton, Portland State University, Chairman (109)

AAR/Working Group on History of Religion 2:00-5:00 p.m.

Directors Dining Room

Hans H. Penner, Dartmouth College, Presiding

Jonathan Z. Smith, University of Chicago, Presiding

Theme: *The Problem of Meaning in Myths and Ritual (60)*

First Session: *Theoretical Aspects*

Second Session: *Application of Data*

Format: Seminar structure without papers. Participants will have read common bibliography before meeting. List includes essays by Sprio, Geertz, Runciman, etc. Seminars will begin with short critical reviews. Auditors welcome.

College Theology Society 2:00-3:30 p.m.
Pacific Room

Mark Heath, Providence College, Presiding

Toward a Theology of Vulnerability: The Liberating Embrace of the Human Condition (161)

Bernard P. Prusak, Villanova University

Catholic Theological Society of America 2:00-3:30 p.m.

West Side Room

Christian Prayer and the

Humanizing Experience (162)

J. Massingberd Ford, University of Notre Dame

Reactors:

Jerome Theisen, St. John's University, Collegeville

Thomas Clarke, Woodstock College

College Theology Society 3:45-5:15 p.m.
Catholic Theological Society of America

West Side Room

Francis J. Buckley, University of San Francisco, Presiding

Church Law and the Humanizing of Man (163)

John T. Noonan, Jr., University of California at Berkeley

CTSA Commentator:

Frederick R. McManus, Catholic University

CTS Commentator:

Daniel C. Maguire, Marquette University

SBL/Midrash Seminar 2:00-5:00 p.m.
Directors Board Room

Lou H. Silberman, Vanderbilt University, Chairman

Theme: *Exodus 12-13 in*

Midrashic Perspective (180)

Brief presentations by various members of the Seminar

Those interested in participating in the Seminar, either as members or as auditors, should communicate with the Chairman, Department of Religious Studies, Vanderbilt University, Nashville, TN 37203.

Papers will be distributed to members in advance and will not be read. Auditors may secure copies at the Registration Desk.

SBL/Pseudepigrapha Seminar 2:00-5:00 p.m.
Palisades Room

Walter J. Harrelson, Vanderbilt Divinity School, Chairman

John Strugnell, Harvard University, Presiding

Symposium: *The Testament of Abraham and Related Problems*

The Testament of Abraham in Recent and Forthcoming Studies: Brief Reports (181)

M. de Jonge, University of Leiden (on a forthcoming study by M. Delcor)

J. Smit Sibinga, University of Amsterdam (on his edition of the text)

Robert A. Kraft, University of Pennsylvania (other relevant materials)

Abraham Traditions in the Testament of Abraham and in "Intertestamental" Judaism (182)

D. J. Harrington, Weston College

Abraham Traditions in Early Christianity (183)

R. B. Ward, Miami University, Oxford, Ohio

Eschatology in the Testament of Abraham (184)

George W. E. Nickelsburg, Jr., University of Iowa

Angelology in Testament of Abraham (185)

Anitra Bingham Kolenkow, Boston University

Respondent:

J. Smit Sibinga, University of Amsterdam



 SUNDAY, 3 SEPTEMBER, AFTERNOON

AAR/Annual Business Meeting Santa Monica Room Robert Michaelsen, President	5:00 p.m.	SBL/Annual Business Meeting Beverly Hills Room Walter J. Harrelson, President	5:00 p.m.
		American Schools of Oriental Research Corporation Meeting Beverly Hilton, Fountain Room	5:15 p.m.
		CTS/Board of Directors Dinner CTS President's Suite	6:00 p.m.
		Plenary Speakers Dinner Governors Dining Room James M. Robinson, Host	6:00 p.m.

 SUNDAY, 3 SEPTEMBER, EVENING

CONGRESS GENERAL SESSION

Los Angeles Ballroom

8:15-9:30 P.M.

Claude Welch, Chairman, CSR, Presiding

 Plenary Address: *The Man Made of Words (186)*
 N. Scott Momaday, University of California at Berkeley

 Society for Religion in
 Higher Education
 Reception
 SBL President's Suite

9:45 p.m.

MONDAY, 4 SEPTEMBER, MORNING

Vanderbilt Divinity School 7:30 a.m.
 –Oberlin Graduate School
 of Theology
 Alumni Breakfast
 Directors Dining Room

REGISTRATION

California Lounge

8:30 A.M.-9:00 P.M.

CONGRESS GENERAL SESSION

Los Angeles Room

9:00-10:00 A.M.

Carl Bangs, President, ASCH, Presiding

Plenary Address: *The American National Faith: Humane, Yet All Too Human (187)*
 Sydney E. Ahlstrom, Yale University

CONGRESS GENERAL SESSION

Beverly Hills Room

9:00-10:00 A.M.

Edward LeRoy Long, Jr., President, ASCE, Presiding

Plenary Address: *Political Theology and the Liberation of Man (188)*
 Dorothy Sölle, Cologne, Germany

EXHIBITS

California Drive

10:00 A.M.-7:30 P.M.

AAR/Arts, Literature Daily, 10:30 a.m.-5:00 p.m.
 and Religion

Regents Board Room

Theme: *The Hand and the Spirit: Religious Art
 in America 1700-1900 (4)*

Slides with commentary by John Dillenberger,
 Graduate Theological Union, continuing
 throughout the Congress

Catholic Biblical Association 10:30-12:00 Noon

Westwood Room

*Exegesis as a Human Science: Implications for
 Method (202)*

Quentin Quesnell, Marquette University

*Methodological Problems in New Testament Textual
 Criticism (203)*

Carlo M. Martini, Pontifical Biblical Institute, Rome

SBL/Invited Lecture

10:30-12:00 Noon

Sherman Oaks Room

J. Philip Hyatt, Vanderbilt University, Presiding

*The Enjoyment of Scripture: an Esthetic Approach
 (207)*

Samuel Sandmel, Hebrew Union College-Jewish
 Institute of Religion, Cincinnati

Respondents:

Rolf P. Knierim, School of Theology at
 Claremont

David Robertson, University of California
 at Davis

MONDAY, 4 SEPTEMBER, MORNING

AAR/Asian Religions 10:30-12:00 Noon
Los Angeles Room

Philip H. Ashby, Princeton University, Presiding
The Japanese National Community—Political or Religious? (189)
 Joseph M. Kitagawa, University of Chicago

Respondents:
 H. Neill McFarland, Southern Methodist University
 Robert S. Ellwood, Jr., University of Southern California

AAR/Ethics 10:30-12:00 Noon
Pacific Room

James K. Graby, Keuka College, Presiding
 Theme: *Bioethics*
Bioethics as a Discipline (190)
 Daniel Callahan, Director, Institute of Society, Ethics, and the Life Sciences

AAR/Philosophy of Religion and Theology 10:30-12:00 Noon
Malibu Room

Richard M. Liddy, Immaculate Conception Seminary, Presiding
Are Religious Statements Bombastic Re-descriptions of Empirical Fact? (191)
 Edward Yonan, Dartmouth College
A New Style Natural Theology (192)
 Lonnie D. Kliever, University of Windsor

Society for the Scientific Study of Religion 10:30-12:00 Noon
West Side Room

Samuel Z. Klausner, University of Pennsylvania, Presiding
 Theme: *Methodological Issues in the Social Scientific Study of Religion (II)*
Peter L. Berger and the Reconstruction of the Sociology of Religion (196)
 Gordon Clanton, Rutgers University
Religious Belief as Assumptive System: A Perspective for Religious Research (197)
 Thomas M. Gannon, Loyola University of Chicago
Judaism and the Jews in American Church History (198)
 Robert M. Healey, Dubuque Theological Seminary

Society for the Scientific Study of Religion 10:30-12:00 Noon
California Drive

Kathleen O'Brien, Scripps College, Presiding
 Theme: *Change in Religious Culture (I)*
The Impact of Modernization Upon the Orthodox Churches in the Balkans (199)
 Carnegie Samuel Calian, Dubuque Theological Seminary
A Model for Studying Secularization/Modernization in India (200)
 Robert B. Tapp, Meadville/Lombard Theological School
Ritual Obligations and Economic Benefits: The Secret of the Endurance of Hindu Caste Structure (201)
 Cyriac K. Pullapilly, St. Mary's College, South Bend

SBL/International Organization for Masoretic Studies 10:30-12:00 Noon
Senators Board Room

F. Pérez Castro, Instituto de Estudios Sefardies, Madrid, Presiding
An Analysis of Differences in Accentuation and Vocalization Between Ben Asher and Yemenite Bible Manuscripts (208)
 David B. Weisberg, Hebrew Union College-Jewish Institute of Religion, Cincinnati
A Comparison of Manuscript Tradition in Oriental and Western Torah Scrolls (209)
 I. O. Lehman, Hebrew Union College-Jewish Institute of Religion, Cincinnati
Some Aspects of the Early Terminology of the Massoretes (210)
 Shelomo Morag, Hebrew University

SBL/International Organization for Septuagint and Cognant Studies 10:30-12:00 Noon
Preview Room

John Reumann, Lutheran Theological Seminary, Philadelphia, Presiding
Recensional Activity in Manuscripts and Literary-Critical/Traditio-Critical Analysis: Some Methodological Considerations (211)
 M. de Jonge, University of Leiden
The Genre Testament and Forecasts of the Future in the Hellenistic Jewish Milieu (212)
 Anitra Bingham Kolenkow, Boston University
History as Example in the Intertestamental Literature (213)
 George W. E. Nickelsburg, Jr., University of Iowa

SBL/Israelite History 10:30-12:00 Noon
Santa Monica Room

Patrick D. Miller, Jr., Union Theological Seminary in Virginia, Chairman
The Abrahamic Narratives (214)
 George E. Mendenhall, University of Michigan

Respondents:
 Frank M. Cross, Jr., Harvard University
 Loren R. Fisher, School of Theology at Claremont
 John Van Seters, University of Toronto



MONDAY, 4 SEPTEMBER, MORNING

AAR/Religion of the American Indian 10:30-12:00 Noon

Bel-Air Room

Joseph Epes Brown, University of Montana,
Chairman

J. W. E. Newbery, University of Sudbury,
Presiding

*Relations Between Religion and Ecology among
the Great Basin Indians (193)*
Åke Hulkrantz, University of Stockholm

*Mirror for Identity: The New Religious Con-
cern for the American Indian (194)*
Joseph Epes Brown, University of Montana

*Shamanism and Witchcraft in North American
Indian Tribes (194a)*
Madeline Nold, Columbia University

AAR/Working Group on 10:30-12:00 Noon
19th Century Theology

Governors Board Room

Claude Welch, G.T.U., Presiding (195)

Organizing sessions to examine the present state
of research and publication in the field and to
propose ways of developing further study.
Participation is by invitation upon applica-
tion to the chairman. The convening commit-
tee consists of Hans W. Frei, Van A. Harvey,
James Hennesey, S.J., and Claude Welch,
chairman.

AAR/Philosophy of Religion 10:30-12:00 Noon

Senators Dining Room

David Griffin, University of Dayton, Presiding

Steering Committee Meeting

Society for Old Testament Study 10:30-12:00 Noon

Encino Room

Peter R. Ackroyd, King's College, London,
President, Presiding

Changing Assessments of the Kings of Judah (204)
Richard J. Coggins, King's College, London

College Theology Society 10:30-12:00 Noon

Brentwood Room

Vera Chester, The College of St. Catherine, Presiding

*Newman and Harnack: Contradictory Develop-
ments of Doctrine (205)*

William J. Hynes, Regis College, Denver

Catholic Theological Society 10:45 a.m.
of America

Beverly Hills Room

Presidential Address (206)

Carl J. Peter, Catholic University

Catholic Theological Society 11:15 a.m.
of America

Beverly Hills Room

Announcement of the Cardinal Spellman
Award Recipient



SBL/Graeco-Roman Religion 10:30-12:00 Noon
Palisades Room

Hans Dieter Betz, School of Theology at Claremont,
Chairman

Paul and the Christian Slaves at Corinth (215)
S. Scott Bartchy, Disciples Institute, University
of Tübingen

Plutarch's Use of Proverbial Forms of Speech (216)
William Beardslee, Emory University

Diogenes Laertius and the Genre of Luke-Acts (217)
Charles Talbert, Wake Forest University

SBL/Task Group on John 10:30-12:00 Noon
Hong Kong Room

Raymond E. Brown, Union Theological Seminary
and Woodstock College, Chairman

The Man from Heaven in Johannine Sectarianism
(JBL, March, 1972) (218)

Wayne A. Meeks, Yale University

Respondents:

Peder Borgen Rudolf Schnackenburg
Barnabas Lindars Stephen S. Smalley
I. De la Potterie

SBL/Lexicography Seminar 10:30-12:00 Noon
Directors Board Room

H. A. Gleason, Jr., University of Toronto, Chairman

Theme: *Adoption of a Standardized Parsing Code
for Hellenistic Greek Texts*

Proposal for a Parsing Code for Greek Texts (219)
Robert W. Funk, University of Montana

Respondents:

Ronald E. Diener, Boston Theological Institute
Eugene Van Ness Goetchius, Episcopal Theological
School
Fred W. Householder, Indiana University
Norman E. Wagner, Waterloo Lutheran University
(and others)

MONDAY, 4 SEPTEMBER, AFTERNOON

CTS/Board of Directors
Luncheon
CTS President's Suite

12:00 Noon

AAR/Luncheon with Regional
Presidents and Secretaries
Governors Dining Room

12:15 p.m.

JBL Editorial Board and
SBL Monograph Board
Luncheon
Bel-Air Room
Joseph A. Fitzmyer and
Robert A. Kraft, Editors

12:30 p.m.

REFERRAL OFFICE

Regents Dining Room

1:00-6:00 P.M.

AAR/Arts, Literature
and Religion

2:00-5:00 p.m.

Hong Kong Room
Eugene C. Bammel, Occidental College, Presiding
Theme: *Art, Religion, and Futurology*
Poetry and Belief: A Hermeneutical Approach (220)
Mary J. Gerhart, Hobart and William Smith
Colleges
The Poetry of Being in Samuel Beckett (221)
Ted L. Estess, LeMoyne College
*Imagination and Theology in Science Fiction
Literature (222)*
Sigurd T. Lokken, University Lutheran Ministry,
Berkeley
*Technology, Revolution, and the Creative Spirit in
Stanley Kubrick's 2001: A Space Odyssey (223)*
Ronald Gestwicki, University of North Carolina at
Charlotte
*Comparing Ars and Techne: Instances from the
Imagery of "Preferred Patterns" (224)*
Daniel C. Noel, Bucknell University
Theme: *Cinema as Meeting of Myth and Technique*
God, Adam and Eve, and the Celluloid Strip (225)
Frank Scafella, West Virginia University
*Indirect Communication: Kierkegaard and
Beckett (226)*
James D. Whitehill, Stephens College

Society for the Scientific
Study of Religion

1:00-2:00 p.m.

Santa Monica Room
Rocco Caporale, Pitzer College, Presiding
Distinguished Lecture: *The Sociology of Religion
as a Humanizing Perspective (243)*
Roland Robertson, University of York, England,
& University of Pittsburgh

SBL/International Organization
for Masoretic Studies

2:00-3:30 p.m.

Senators Board Room
Aron Dotan, Tel-Aviv University, Presiding
*Peculiarities of the Ugaritic Orthography and
their Affinities to Features of the Work
of the Hebrew Masoretes (255)*
Manfried Dietrich, Hamburg
The Massorah of the Manuscript Erfurt III (256)
Fernando Díaz Esteban, University of Barcelona
Some Problems of the Masorah on Isaiah (257)
Milton Weinberg, Closter, New Jersey

MONDAY, 4 SEPTEMBER, MORNING

AAR/Asian Religions 2:00-5:00 p.m.
Beverly Hilton, Versailles Ballroom

Robert S. Ellwood, Jr., University of Southern California, Presiding

The Continuing Vitality of Chinese Religion (227)
 Richard C. Bush, Oklahoma State University

Respondent:
 Kenneth K. S. Chen, University of California at Los Angeles

Theoretical Religious Expression in the Mencius (228)
 Lee H. Yearley, Stanford University

Respondent:
 Frank Reynolds, University of Chicago

AAR/Biblical Literature 2:00-5:00 p.m.
Brentwood Room

Wayne A. Meeks, Yale University, Presiding

Theme: *Experiments Toward a Social Description of Early Christianity*

Social and Theological Tensions in Early Christian Groups in Luke/Acts (229)
 Peter Richardson, Loyola of Montreal

The Naming of Heretics: A Social-Theological Analysis of the Consolidation of Power in the Church of the First Two Centuries (230)
 Vince Eareckson, Princeton Theological Seminary

The Political Term Basileia as a Central Motif of the Apocalypse (231)
 Elisabeth Fiorenza, University of Notre Dame

The Attitude of Jesus Toward Women (232)
 Leonard Swidler, Temple University

Recensions of John and the Mother of Jesus (233)
 Harry M. Buck, Wilson College

Why Did the Pharisees Protect the Early Followers of Jesus? (234)
 Allan Harris Cutler, Florida State University

Society for the Scientific Study of Religion 2:00-5:00 p.m.

Santa Monica Room

Waldo W. Burchard, Northern Illinois University, Presiding

Theme: *Religion and Social Structure*

Religious Belief and High Fertility Among Hutterite Brethren (244)
 Samuel S. Hill, Jr., University of Florida

Religion and Class Conflict: An Historical Case Study (245)
 Robert S. Moore, University of Aberdeen

Class, Mobility and Religious Behavior (246)
 Geoffrey K. Nelson, City of Birmingham Polytechnic

New Wine in New Bottles: A Departure from the Church-Sect Conceptual Tradition (247)
 James A. Beckford, University of Reading

Society for the Scientific Study of Religion 2:00-5:00 p.m.

West Side Room

Joseph H. Fichter, Loyola University of the South, Presiding

Theme: *Socialization of Religious Leaders*

The Clergy Survey in Spain, 1970-71 (248)
 Santiago Lorente, Departamento de Investigación Socio-Religiosa, Madrid

Rules of Religious Order (249)
 Carl J. Slawski, California State College, Long Beach

Religious World Views and Reality Maintenance (250)
 Norman W. H. Blaikie, Monash University

Ministers for Tomorrow (251)
 Francis A. Lonsway, American Association for Higher Education

The Ministry as a Profession: An Empirical Assessment (252)
 Yoshio Fukuyama, Pennsylvania State University

SBL/International Organization for Septuagint and Cognate Studies 2:00-5:00 p.m.

Governors Board Room

Robert A. Kraft, University of Pennsylvania, Moderator
 Symposium: *The Methodology of Textual Criticism in Jewish Greek Scriptures, with Special Attention to the Problems in Samuel-Kings*

The State of the Question: Problems and Proposed Solutions (258)
 Emanuel Tov, Hebrew University, Jerusalem

The Textual Problems of 2 Samuel 11:2 - 1 Kings 2:11 Reconsidered in the Light of Certain Criticisms of Devanciers d'Aquila (with a postscript on the Lucianic Recension) (259)
 D. Barthélemy, Fribourg, Switzerland (in absentia)

The Greek Texts of Samuel-Kings: Incomplete Translations or Recensional Activity? (260)
 T. Muraoka, Manchester, England

Hebrew Recensional Activity and Greek Textual Criticism in Samuel-Kings, with special reference to "Proto-Lucian" (261)
 Frank M. Cross, Jr., Harvard University

Respondent:
 Emanuel Tov, Hebrew University, Jerusalem

SBL/Old Testament Exegesis 2:00-5:00 p.m.
Pacific Room

W. F. Stinespring, Duke Divinity School, Presiding
Dynamic Structure of Shalom in the Prophet Jeremiah (262)

Haruo Aihara, Princeton University
The Days of Yahweh (263)
 A. Joseph Everson, Luther College

The "End of Days" in Daniel: The Meaning of 'ahārīt hayyāmīm (264)
 Bruce William Jones, Holy Names College

The Hermeneutic of the Elohist in the Patriarchal Narratives (265)
 Terence E. Fretheim, Luther Theological Seminary

Jeremiah and the "Deuteronomists" (266)
 J. Philip Hyatt, Vanderbilt University

MONDAY, 4 SEPTEMBER, AFTERNOON

AAR/Ethics 2:00-5:00 p.m.

Beverly Hills Room

David H. Smith, Indiana University, Presiding

Theme: *A Case-Study in the Bioethics of Prolonging Human Life**Summary of the Case (235)*

David H. Smith, Indiana University

Speakers on the Case:

Eric J. Cassell, M.D., Cornell University Medical College

Harmon L. Smith, Duke University

Warren T. Reich, Kennedy Center for Bioethics, Georgetown University

AAR/History of Christianity 2:00-5:00 p.m.

Encino Room

Joint Session with American Society for Reformation Research

Allen W. Dirrim, San Fernando Valley State College, Presiding and Responding

Theme: *Religious Ideology of Social Revolt in the German Reformation**The German Reformation as a Prototype of a Modern Mass Movement (236)*

Richard G. Cole, Luther College

Thomas Müntzer and the Old Testament (237)

Abraham Friesen, University of California at Santa Barbara

Catholic Biblical Association 2:00-5:00 p.m.

Beverly Hilton, Fountain Room

Brendan McGrath, St. Procopius Abbey, Presiding

2:00 p.m.

Panel Discussion: *Hermeneutical Method, Theological Method, and the Faith of the Believing Community (253)*

Panelists:

Luis Alonso-Schoekel, Pontifical Biblical Institute, Rome

Avery Dulles, Woodstock College

Reginald H. Fuller, Union Theological Seminary

Roger Lapointe, St. Paul University, Ottawa

Business Meeting 3:45 p.m.

College Theology Society 2:00-5:00 p.m.

Beverly Hilton, Empire Room

Rodger Van Allen, Villanova University, Presiding

Theocentrism and Anthropocentrism in the Theology of H. Richard Niebuhr (254)

John J. Mawhinney, Gonzaga University

Business Meeting 3:30 p.m.

SBL/Task Group on Methodology 2:00-5:00 p.m.

Directors Dining Room

Martin J. Buss, Emory University, Chairman

Theme: *Principles of Hermeneutics**The Traditional Versus the Unique in the Form of Hebrew Poetry*

Roy Melugin, Austin College

Discussion of short drafts by members and of contributions by ad hoc participants

SBL/Task Group on Wisdom 2:00-5:00 p.m.

Palisades Room

Roland E. Murphy, Duke Divinity School, Chairman

'Better' Sayings in Old Testament Wisdom Literature (274)

Glendon E. Bryce, Princeton Theological Seminary

Rhetorical Questions and Wisdom (275)

James G. Williams, Syracuse University

SBL/Seminar on Paul 2:00-5:00 p.m.

Sherman Oaks

Nils A. Dahl, Yale University, Chairman

Theme: *The Form and Function of the Pauline Letters**The Structure and Function of First Thessalonians (276)*

John C. Hurd, Jr., Trinity College, Toronto

Case Studies:

A Summary of Faith in an Epistolary Context: 1 Thes. 1:9, 10 (277)

Graydon F. Snyder, Bethany Theological Seminary

An Example of Paraenesis: 1 Thess. 4:9-12 (278)

Abraham J. Malherbe, Yale Divinity School

The Conclusion of a Pauline Letter: 1 Thess. 5:12-28 (279)

Calvin J. Roetzel, Macalester College

Form and Function of the Intercessory Passages in First Thessalonians (280)

Gordon P. Wiles, Connecticut College

MONDAY, 4 SEPTEMBER, AFTERNOON

AAR/Philosophy of Religion and Theology 2:00-5:00 p.m.

Los Angeles Room

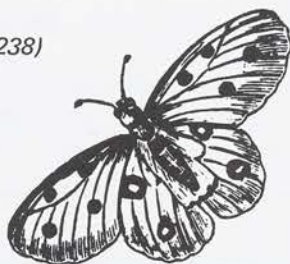
John E. Smith, Yale University, Presiding

Joseph C. Hough, Claremont Graduate School,
Presiding

Panel Discussions: *Theology and Culture (238)*

Panelists:

T. Altizer	J. Laney
D. Browning	C. Mooney
J. Cobb	B. Meland
M. Diamond	M. Novak
R. Hart	R. Rubenstein
G. Kaufman	D. Williams



AAR/Working Group on Women and Religion 2:00-5:00 p.m.

Malibu Room

Mary Daly, Boston College, Presiding

Theme: *Transvaluation of Values*

Beyond Male Morality (239)

Janice G. Raymond, Andover Newton-Boston
College

*Differentiation and Difference: Reflections on
Ethical Problems Raised by Women's Libera-
tion (240)*

Penelope Washbourn, University of Manitoba

Abortion Reconstructed (241)

Jean MacRae, Harvard Divinity School

*Women Leaders in Nineteenth Century American
Religion (242)*

Gayle Kimball, University of California at Santa
Barbara

AAR/SBL Art and the Bible 2:00-5:00 p.m.

Westwood Room

Joseph Gutmann, Wayne State University, Chairman

Clark Hopkins, University of Michigan, Presiding

Theme: *The Dura-Europos Synagogue – A Re-
evaluation (1932-1972)*

*The Paintings of the Dura Synagogue and Roman
Art (267)*

Richard Brilliant, Columbia University

Hypothetical Models of the Dura Paintings (268)

Mary L. Thompson, Manhattanville College

The Dura Synagogue and Parthian Art (269)

Bernard M. Goldman, Wayne State University

*The Architecture of the Dura and Sardis
Synagogues (270)*

Andrew Seager, Ball State University

*A Critique of Goodenough's Evaluation of the
Dura Paintings (271)*

Michael Avi-Yonah, Hebrew University,
Jerusalem

*A New Interpretation of the Program of the Dura
Paintings (272)*

Joseph Gutmann, Wayne State University

MONDAY, 4 SEPTEMBER, AFTERNOON

AAR/Student Meeting Senators Dining Room Paul Kleinbart, Acting Coordinator Theme: <i>Student Participation in AAR</i>	5:00 p.m.	Harvard Divinity School Alumni Reception Bel-Air Room	5:00-7:00 p.m.		
AAR/President's Reception for Religion Scholars from Abroad AAR President's Suite	5:15-6:45 p.m.	CBA/Social Hour CBA President's Suite	5:00-7:00 p.m.	SBL/President's Reception for Biblical Scholars from Abroad SBL/CSR Presidents' Suites	5:15-6:45 p.m.

MONDAY, 4 SEPTEMBER, EVENING

CONGRESS GENERAL SESSION

Los Angeles Ballroom

8:15-9:30 P.M.

Walter Harrelson, President, SBL, Presiding

 Plenary Address: *The Humanizing of Man and Religion in Black America (281)*
 James M. Lawson, Memphis, Tennessee

 AAR/Board of Directors
 (resumed)
 Governors Dining Room
 Robert Michaelsen,
 President

TUESDAY, 5 SEPTEMBER, MORNING

REGISTRATION	California Lounge	8:30 A.M.-9:00 P.M.
EXHIBITS	California Drive	9:00 A.M.-1:00 P.M.
CONGRESS GENERAL SESSION	Los Angeles Room	9:00-10:00 A.M.

Francis J. Buckley, President, CTS, Presiding

Plenary Address: *The Recovery of the Humanist's Vocation: A Proposal for Graduate Study in the Humanities (282)*
William F. May, Indiana University

CONGRESS GENERAL SESSION	Beverly Hills Room	9:00-10:00 A.M.
--------------------------	--------------------	-----------------

Norman Perrin, Vice-President, SBL, Presiding

Plenary Address: *Humanizing Man: Delphi, Plato, and Paul (283)*
Hans Dieter Betz, School of Theology at Claremont

AAR/Arts, Literature and Religion	Daily, 10:30 a.m.-5:00 p.m.	Society for the Scientific Study of Religion	10:30-12:00 Noon	SBL/International Organization for Masoretic Studies	10:30-12:00 Noon
Regents Board Room		Los Angeles Room		Senators Board Room	
Theme: <i>The Hand and the Spirit: Religious Art in America 1700-1900 (4)</i> Slides with commentary by John Dillenberger, Graduate Theological Union, continuing throughout the Congress		Kathleen O'Brien, Scripps College, Presiding Theme: <i>Change in Religious Culture (II)</i> <i>Culture Lag in the Roman Catholic Church in England and Wales (290)</i> Michael B. Gaine, Christ's College of Education, Liverpool		Gérard E. Weil, University of Nancy, Presiding <i>The Dual Accentuation of the Ten Commandments (297)</i> Miles B. Cohen, Jewish Theological Seminary, New York <i>The Masoretes as Exegetes: Selected Examples (298)</i> David B. Freedman, Jewish Theological Seminary, New York	
AAR/Ethics	10:30-12:00 Noon	The Persistence of Rites of Passage: Is There an Explanation? (291) W. S. F. Pickering, University of Newcastle upon Tyne		SBL/Form Criticism (Hebrew Scriptures)	
Beverly Hills Room		Schema for Analysis of Religion in African Life and Development (292) Joseph B. Schuyler, S.J., University of Lagos		10:30-12:00 Noon	
David W. Wills, University of Southern California, Presiding Theme: <i>Humanization and the Problematic Specificity of Christian Ethics</i>				Brentwood Room	
<i>Christian Ethics and the Humanization of Man: A Test Case for the Methodology of Theological Ethics (284)</i> Stanley Hauerwas, University of Notre Dame				John H. Hayes, Candler School of Theology, Chairman <i>Prophetic Divination and the Shape of Hebrew Literature (299)</i> Burke O. Long, Bowdoin College <i>Reflections on the Background and Dating of Deuteronomy (300)</i> H. L. Ginsberg, Jewish Theological Seminary <i>A Reapplied Prophetic Hope Oracle (301)</i> John T. Willis, Abilene Christian College	
<i>The Christian Search for the "Human": A Sociology of Knowledge Perspective (285)</i> Paul R. Johnson, St. Lawrence University					



TUESDAY, 5 SEPTEMBER, MORNING

AAR/Philosophy of Religion and Theology 10:30-12:00 Noon

Sherman Oaks Room

Richard Ray, John Knox Press, Presiding

Progress and Eschatology within Ernst Bloch's Notion of Cultural Heritage (286)

Francis P. Fiorenza, University of Notre Dame

Needed: Christian Theologizing in a New Style (287)

Carnegie Samuel Calian, Dubuque Theological Seminary

AAR/Philosophy of Religion and Theology 10:30-12:00 Noon

Bel-Air Room

Frederick Ferré, Dickinson College, Presiding

Are Religious Believers Interested in "The Proofs"?' (288)

Frank B. Dilley, University of Delaware

Christian Faith as Personal Knowledge (289)

Robert T. Osborn, Duke University

AAR/Working Group on 19th Century Theology 10:30-12:00 Noon

Governors Board Room

Claude Welch, G.T.U., Presiding (195)

Organizing sessions to examine the present state of research and publication in the field and to propose ways of developing further study. Participation is by invitation upon application to the chairman. The convening committee consists of Hans W. Frei, Van A. Harvey, James Hennesey, S.J., and Claude Welch, chairman.

Catholic Biblical Association 10:30-12:00 Noon
Westwood Room

The Relevance of Jewish Tradition for Christian Hermeneutics (293)

Roger Le Déaut, Pontifical Biblical Institute, Rome, and Duquesne University

The Making of Resurrection Faith (294)

Gerald G. O'Collins, Jesuit Theological College, Victoria, Australia

Society for Old Testament Study 10:30-12:00 Noon

Encino Room

Peter R. Ackroyd, King's College, London, President, Presiding

Hebrew Words for the Resurrection of the Dead: A Study in Descriptive Semantics (295)

John F. A. Sawyer, University of Newcastle upon Tyne

College Theology Society 10:30-12:00 Noon
Santa Monica Room

Peter E. Sheehan, University of Toronto, Presiding

The Humanizing of Man and Religions of the East (296)

Joseph J. Spae, General Secretary, SODEPAX, Geneva

SBL/Pseudepigrapha Seminar 10:30-12:00 Noon
Pacific Room

Walter J. Harrelson, Vanderbilt Divinity School, Chairman

James H. Charlesworth, Duke University, Presiding
An Anonymous Historian Cited by Eusebius and the Maccabean Crisis (302)

Albert-Marie Denis, Klooster der Dominikanen, Louvain

The Text-Critical Situation of Pseudo-Philo's Liber Antiquitatem Biblicarum (303)

D. J. Harrington, Weston College

The Psalms of Solomon, the Pharisees and the Essenes (304)

Robert B. Wright, Temple University

SBL/Task Group on John 10:30-12:00 Noon
West Side Room

Raymond E. Brown, Union Theological Seminary and Woodstock College, Chairman

The Man from Heaven in Johannine Sectarianism (JBL, March, 1972) (218)

Wayne A. Meeks, Yale University

Respondents:

Peder Borgen

Rudolf Schnackenburg

Barnabas Lindars

Stephen S. Smalley

I. De la Potterie

SBL/Task Group on Gospel as Genre 10:30-12:00 Noon

Palisades Room

Helmut Koester, Harvard Divinity School, Chairman

David L. Dungan, University of Tennessee, Presiding

The Gospel Genre and Ancient Literature (305)

J. Arthur Baird, College of Wooster

The Concept of Genre in Literary Analysis (306)

William G. Doty, Rutgers University

SBL/Lexicography Seminar 10:30-12:00 Noon

Directors Board Room

H. A. Gleason, Jr., University of Toronto, Chairman

Theme: *Adoption of a Standardized Parsing Code for Hellenistic Greek Texts*

Proposal for a Parsing Code for Greek Texts (219)

Robert W. Funk, University of Montana

Discussion Continued



TUESDAY, 5 SEPTEMBER, AFTERNOON

CTS/Board of Directors Luncheon CTS President's Suite	12:00 Noon	SBL/Program Committee Section and Seminar Chairmen SBL President's Suite Robert W. Funk, Secretary	12:00 Noon
REFERRAL OFFICE		Regents Dining Room	1:00-6:00 P.M.

Tuesday, 5 September, Afternoon

AAR/Arts, Literature and Religion 2:00-5:00 p.m.
Santa Monica Room
 Gabriel Vahanian, Syracuse University, Presiding
 Theme: *Magister Ludi: Hermann Hesse*
Three Incarnations (307)
 Christine Downing, Douglass College
The Glass Bead Rosary: The Comic as a Source of Religious Self-Hood (308)
 J. Daniel Brown, Catawba College
The Beat of the Drums that Liberated Joseph Knecht (309)
 Frederick Kile, American Lutheran Church
Magister Ludi (310)
 Richard R. Rubenstein, Florida State University

AAR/Asian Religions 2:00-5:00 p.m.
Westwood Room
 Kenneth W. Morgan, Colgate University, Presiding
Islamic Revivalist Movements in the Twentieth Century (311)
 Charles J. Adams, McGill University
 Respondents:
 Stanley E. Brush, University of Bridgeport
 David A. Ede, Western Michigan University
 Film titled *The Sufi Way* to be shown by Huston Smith, Massachusetts Institute of Technology.
 Discussion following.

Society for the Scientific Study of Religion 2:00-5:00 p.m.
Beverly Hills Room
 Walter H. Clark, Andover Newton Theological Seminary (Emeritus), Presiding
 Theme: *Psychological Analysis of Religious Expression*
Toward a Psychology of 'Theology' and Prayer (331)
 John O. Meany, University of Notre Dame
Individual Differences in Verbal Response Styles to Religious Symbols (332)
 Gordon Stanley, University of Melbourne
 W. K. Bartlett, University of Melbourne
Sabbath Breaking and Dissonance Reduction Among Mormon Sunday Shoppers (333)
 Franklyn W. Dunford, Brigham Young University
 Phillip R. Kunz, Brigham Young University
Silence as an Aspect of the Religious Life (334)
 Rubin Gotesky, Northern Illinois University
Apathy, Social Systems and Religion (335)
 Richard K. Fenn, Trinity College
Personal and Situational Determinants of Glossolalia: A Literature Review and Report of On-Going Research (336)
 H. Newton Malony, Fuller Theological Seminary
 Nelson Zwaanstra, Fuller Theological Seminary
 James W. Ramsey, Fuller Theological Seminary
Glossolalia as Spirit Possession: A Taxonomy for Cross-Cultural Observation and Description (337)
 A. R. Tippett, Fuller Theological Seminary

Tuesday, 5 September, Afternoon

SBL/The Bible and the Humanities 2:00-5:00 p.m.
California Drive
 David L. Dungan, University of Tennessee, Chairman
 Jack T. Sanders, University of Oregon, Presiding
From Son of Man to Superstar: An Undergraduate Course in Modern Interpretations of Jesus (348)
 George W. E. Nickelsburg, Jr., University of Iowa
Teaching the New Testament in the Swedish State Universities (349)
 Lars Hartman, Uppsala Universitet
The Life of Jesus Course (350)
 Charles Thomas Davis, Appalachian State University
The Gospel and the Contemporary Novel (a seminar in the University of Minnesota Humanities Program) (351)
 Norman K. Bakken, Northwestern Lutheran Theological Seminary
Does the Humanistic Approach Salvage the New Testament? (352)
 Hendrikus Boers, Emory University



TUESDAY, 5 SEPTEMBER, AFTERNOON

AAR/Ethics 2:00-5:00 p.m.

Los Angeles Room

James F. Childress, University of Virginia, Presiding

Theme: *The Just War Theory: Perspectives and Problems**Ideology and the "Jus ad Bellum" (312)*

James T. Johnson, Douglass College

A Historical Perspective on Selective Conscientious Objection (313)

LeRoy Walters, Kennedy Center for Bioethics, Georgetown University

AAR/History of Christianity 2:00-5:00 p.m.

Palisades Room

Joint Session with Late Medieval Seminar

Natalie Z. Davis, University of California at Berkeley, Presiding

Theme: *Humanism and the Reformation**Erasmus and the Problem of Authority (314)*

Harry J. McSorley, St. Michael's College, Toronto

Erasmus and Lefevre d'Étaples as Interpreters of Paul (315)

John B. Payne, Lancaster Theological Seminary

Respondent:

Hans J. Hillerbrand, City University of New York



Society for the Scientific Study of Religion 2:00-5:00 p.m.

Brentwood Room

Paul W. Pruyser, The Menninger Foundation, Presiding

Theme: *Personality Sources of Religious Ideas**On the More-Dimensionality of Religion (338)*

Rolf-Walter Becker, Evangelical Church of Westphalia

The Intensity Level of Religion (339)

Glenn M. Vernon, University of Utah

A View from the Border: A Social Psychological Study of Current Catholicism (340)

John N. Kotre, University of Michigan at Dearborn

Religious Reality Construction and Helping Action (341)

Lynn D. Nelson, Virginia Commonwealth University

Russell R. Dynes, Ohio State University

The Bible as a Source of Data for Psychological Study (342)

W. Edgar Gregory, University of the Pacific

The Religious Language and the Handicapped (343)

Jorgen Hviid, Copenhagen University

Religious Perception as Function of the Social Structure: The Canonization of Saints (344)

Pierre Delooz, Pro Mundi Vita

God Images as a Function of Self-Esteem and Locus of Control (345)

Peter Benson, University of Denver

Bernard Spilka, University of Denver

College Theology Society 2:00-5:00 p.m.

Hong Kong Room

James Wieland, Sacred Heart University, Presiding

The Emergence of an Indian Theology: Implications for the History of Religions (346)

William Cenknor, Catholic University

Humanizing Elements in American Indian Religion (347)

Carl F. Starkloff, Rockhurst College

AAR/SBL Early Rabbinic Studies 2:00-5:00 p.m.

Preview Room

Henry A. Fischel, Indiana University, Co-chairman (SBL)

Eric M. Meyers, Duke University, Co-chairman (AAR)

Customs of Trade and Commerce in Early Rabbinic Law (353)

Stephen M. Passamanek, Hebrew Union College-Jewish Institute of Religion

The Future of Rabbinic Studies (354)

Ben Zion Wacholder, Hebrew Union College-Jewish Institute of Religion

Ex. 3:1-12 in Jewish Traditional Literature: Early Rabbinic Scholarship Versus Modern Research (355)

Andre Lacocque, Chicago Theological Seminary

What Are the Implications of the Influence of Ezekiel, Ch. 4, Upon Mishna Aboth, 6:4? (356)

Allan Harris Cutler, Florida State University

The Biblical Roots of Rabbinic Hermeneutics (357)

Elieser Slomovic, University of Judaism

Problems of the Greco-Roman Elements in Midrash (358)

Henry A. Fischel, Indiana University

Post-Biblical Traditions on the Netinim (359)

Baruch A. Levine, New York University

SBL/Task Group on Narratives 2:00-5:00 p.m.

Directors Dining Room

Simon J. DeVries, Methodist Theological School in Ohio, Chairman

Genesis 32 (360)

Joe O. Lewis, Georgetown College

Respondents to be announced

SBL/Task Group on Poetry 2:00-5:00 p.m.

Governors Dining Room

Edwin M. Good, Stanford University, Chairman

Formula and Theme in the Song-Cycle of Job (361)

William J. Urbrock, Susquehanna University

TUESDAY, 5 SEPTEMBER, AFTERNOON

AAR/Philosophy of Religion and Theology 2:00-5:00 p.m.

Bel-Air Room

John B. Cobb, Jr., Claremont School of Theology,
Presiding

Theme: *Process Philosophy and Theology*

Process or Agent: A Response (316)

John B. Bennett, Northland College

Evil and Death: A Process Perspective (317)

Trevor Watt, Canisius College

*Whitehead's Analysis of Perception as a Basis
for Our Sense of Time and Value (318)*

David R. Mason, John Carroll University

AAR/Academic Study of Religion 2:00-5:00 p.m.

Encino Room

Samuel S. Hill, Jr., University of Florida, Presiding

Theme: *Innovations in Religious Studies'*

Teaching, Curriculum, and Program

(Informal Sharing Session with Presentations
and Sample Materials) (319)

AAR/Working Group on Women and Religion 2:00-5:00 p.m.

Malibu Room

Rosemary Radford Ruether, Howard University,
Presiding

Theme: *New Views of History*

*Is Anti-Feminism a Sign of the Decadence of
Religion? (320)*

Leonard Swidler, Temple University

Two Sex Role Models in "Paul" (321)

Winsome Munro, Union Theological Seminary

*Methodological Remarks on the Study of
Women in Religion: Review, Criticism, and
Redefinition (322)*

Rita Gross Leposky, New College

Woman, Women, and the Bible (323)

Martha M. Wilson, Duke University

*St. Paul and the Women's Liberation
Movement (324)*

M. Kathleen Lane, Marylhurst College



SBL/Task Group on Prophetic Literature 2:00-5:00 p.m.

Senators Board Room

Gene M. Tucker, Candler School of Theology,
Emory University, Chairman

Form Critical Analysis of Amos 4: 1ff (362)

John D. W. Watts, Southern Baptist
Theological Seminary

Respondent:

Gene M. Tucker, Candler School of Theology,
Emory University

Form Critical Analysis of Jeremiah 14: 1ff (363)

Martin Kessler, Clarkston College of
Technology

Respondent:

James Aull, Lutheran Theological Southern
Seminary

SBL/Gospels Seminar 2:00-5:00 p.m.

Pacific Room

M. Jack Suggs, Brite Divinity School, Texas
Christian University, Chairman

Theme: *Milieu Research and the Historical Jesus:
Possibilities and Limitations (364)*

Major Papers:

Dieter Georgi, Harvard Divinity School
Norman Perrin, University of Chicago

SBL/Lexicography Seminar 2:00-5:00 p.m.

Governors Board Room

Joint Meeting with International Organization for
Septuagint and Cognate Studies

H. A. Gleason, Jr., University of Toronto,
Chairman and Moderator

Symposium: *Lexicography of Jewish Translation
Greek:*

The Proposed Septuagint Lexicon Project (365)

Participants:

Frederick W. Danker, Concordia Seminary

J. Edward Gates, Indiana State University

Eugene Van Ness Goetchius, Episcopal
Theological School

Robert A. Kraft, University of Pennsylvania

Emanuel Tov, Hebrew University, Jerusalem

The Symposium will be based on *Septuagintal
Lexicography*, edited by Robert A. Kraft and
published under the auspices of IOSCS and SBL.
Copies will be on sale at the Registration Desk.

TUESDAY, 5 SEPTEMBER, AFTERNOON
AAR/SBL Guest Lectures 2:00-5:00 p.m.
Sherman Oaks Room

 Walter Harrelson, Vanderbilt Divinity School,
 Presiding

 Robert Michaelsen, University of California
 at Santa Barbara, Presiding

*The Passover Sacrifice in Biblical History: A New
 Approach (tentative) (325)*

Menahem Haran, Hebrew University

*Some Concepts of the Analysis of NT Thinking
 (326)*

Seiichi Yagi, Tokyo Institute of Technology

The Rgvedic Concept of Man (327)

S. Bhattacharji, Jadavpur University


SBL/Nag Hammadi Seminar 2:00-5:00 p.m.
Senators Dining Room

George MacRae, Weston College, Chairman

*Introduction: The Apocalypse of Adam Re-
 considered (366)*

George MacRae, Weston College

*Literary and Source Analysis of the Apocalypse
 of Adam (367)*

Charles W. Hedrick, Claremont Graduate School

*Apocalyptic Schematization of the Apocalypse of
 Adam and the Gospel of the Egyptians (368)*

PHEME PERKINS, Boston College

*The Gospel of the Egyptians and 'Sethian' Tra-
 ditions (370)*

Frederik Wisse, Yale Divinity School

Following brief summaries of the short papers, there will be brief critiques and the seminar will discuss the texts of *Apocalypse of Adam* (CG V,5) and *Gospel of the Egyptians* (CG III,2 and IV,2) and their significance for understanding the development of the Gnostic myth.

TUESDAY, 5 SEPTEMBER, AFTERNOON
Ad Hoc Committee on 5:00 p.m.

 Religion in Public
 Schools

Senators Dining Room

 Robert Michaelsen,
 Chairman

CSR/Congress Committee 6:00 p.m.

 Executive Officers of
 Foreign Societies

Dinner

Directors Dining Room

James M. Robinson, Chairman

SBL/Form Criticism Seminar 5:00 p.m.

Business Meeting

Senators Board Room

Edwin M. Good, Chairman

TUESDAY, 5 SEPTEMBER, EVENING
CONGRESS GENERAL SESSION
8:15-9:30 P.M.

Los Angeles Ballroom

James M. Robinson, Chairman, Congress Committee, CSR, Presiding

 Plenary Address: *Biblical Anthropomorphism and the Humaneness of God (371)*

John L. McKenzie, Depaul University

WEDNESDAY, 6 SEPTEMBER

**Council on the Study
of Religion, Semi-Annual
Meeting**
CSR Suite
Claude Welch, Chairman

9:30 a.m.

**Council on the Study
of Religion, Task Force
on Research and Publications**
CSR Suite
George MacRae, Chairman

2:00 p.m.



INDEX OF SPECIAL EVENTS

Listed by society and by day. Non-society events are listed last by day.

AAR**THURSDAY**

Executive Committee Dinner, Directors Dining Room, 6:00 P.M.

FRIDAY

Board of Directors, Directors Board Room, 9:00 A.M.

SATURDAY

JAAR/Editorial Board Dinner, Governors Dining Room, 6:00 P.M.

Publications Committee, Governors Board Room, 9:30 P.M.

SUNDAY

Annual Business Meeting, Santa Monica Room, 5:00 P.M.

MONDAY

Philosophy of Religion & Theology, Steering Committee Meeting, Senators Dining Room, 10:30-12:00 Noon.

Luncheon, Regional Presidents & Secretaries, Governors Dining Room, 12:15 P.M.

Student Meeting, Senators Dining Room, 5:00 P.M.

Reception for Religion Scholars from Abroad, AAR Pres. Suite, 5:15-6:45 P.M.

Board of Directors, Governors Dining Room, 9:30 P.M.

ASOR**SUNDAY**

Luncheon, Beverly Hilton, Versailles Ballroom, 12:15 P.M.

Corporation Meeting, Fountain Room, 5:15 P.M.

CBA**FRIDAY**

Executive Board, Regents Dining Room, 1:00 P.M.

CBQ Editorial Board, Regents Dining Room, 3:15 P.M.

SATURDAY

Mass, Westwood Room, 5:15 P.M.

MONDAY

Social Hour, CBA Pres. Suite, 5:00-7:00 P.M.

CSR**TUESDAY**

Dinner, Congress Comm. / Executive Officers of Foreign Societies, Directors Dining Room, 6:00 P.M.

WEDNESDAY

Semi-Annual Meeting, CSR Suite, 9:30 A.M.

Task Force on Research & Publications, CSR Suite, 2:00 P.M.

CTS**SATURDAY**

Board of Directors Luncheon, CTS President's Suite, 12:00 Noon

SUNDAY

Board of Directors Dinner, CTS President's Suite, 6:00 P.M.

MONDAY

Board of Directors Luncheon, CTS President's Suite, 12:00 Noon

TUESDAY

Board of Directors Luncheon, CTS President's Suite, 12:00 Noon

CTSA**FRIDAY**

Board of Directors, Senators Board Room, 10:00 A.M.

Congress Orientation, Pacific Palisades Room, 7:00 P.M.

SATURDAY

Business Meeting, Los Angeles Room, 5:00 P.M.

SUNDAY

Convention Mass, Santa Monica Room, 7:30 A.M.

MONDAY

Announcement Cardinal Spellman Award Recipient, Beverly Hills Room, 11:15 A.M.

SBL**FRIDAY**

Council Buffet, SBL President's Suite, 12:00 Noon
Council, Governors Board Room, 1:00 P.M.

SATURDAY

Conference of Secretaries, SBL President's Suite,
5:30 P.M.

SUNDAY

Annual Business Meeting, Beverly Hills Rm., 5:00
P.M.

MONDAY

JBL/SBL Monograph Boards Luncheon, Bel-Air
Room, 12:30 P.M.

Reception for Biblical Scholars from Abroad,
SBL/CSR Pres. Suites, 5:15-6:45 P.M.

TUESDAY

Program Committee/Section and Seminar Chairmen,
SBL Pres. Suite, 12:00 Noon

SRHE**SUNDAY**

Reception, SBL President's Suite, 9:45 P.M.

SSSR**SATURDAY**

Business Meeting, Beverly Hills Room, 5:00
P.M.

Reception, Buffet Honoring Overseas Members,
SSSR Pres. Suite, 6:00-8:00 P.M.

FRIDAY

Congress Reception, Santa Monica-Beverly Hills
Rooms, 5:30-7:30 P.M.

SATURDAY

Women's Caucus, Senators Board Room, 1:00
P.M.

The Tyndale Committee, Directors Dining
Room, 5:00 P.m.

Anglican Theological Review, Preview Room,
5:30 P.M.

SUNDAY

Seventh-day Adventist Teachers, Bel-Air Room, 8:00
A.M.

Luncheon, Editors of Journals, Senators Dining
Room, 12:00 Noon

Luncheon, Institute for Antiquity & Christianity,
Bel-Air Room, 12:15 P.M.

Dinner, Plenary Speakers, Governors Dining Room,
6:00 P.M.

MONDAY

Vanderbilt Divinity School/Oberlin Graduate School
of Theology Breakfast, Directors Dining Room,
7:30 A.M.

Harvard Divinity School Alumni Reception,
Bel-Air Room, 5:00-7:00 P.M.

TUESDAY

Ad Hoc Committee on Religion in Public Schools,
Senators Dining Room, 5:00 P.M.



INDEX OF PROGRAM PARTICIPANTS

Key: 20, 21, etc. refer to items in the program, which appear in numerical order. P indicates a presider (or chairman); P is followed by the program items over which that participant presides (e.g., P:177-179). C indicates a committee, council, board, or other similar function; C participants are located by day and approximate hour.

- Achtemeier, Paul J., P:177-179
Ackroyd, Peter R., P:23, 81, P:204,
P:295
Adams, Charles J., 311
Adams, Jeremy Y. duQuesnay, 46
Ahlstrom, Sydney E., 187
Aihara, Haruo, 262
al Faruqi, Isma'il R.A., P:132-135
Alonso-Schoekel, Luis, 253
Altizer, Thomas J.J., 8, 238
Andersen, Francis I., 75
Anderson, George W., 23
Arnold, Harvey, 64
Ashby, Philip H., P:189
Aull, James, 363
Avi-Yonah, Michael, 271
- Baird, J. Arthur, 305
Bakken, Norman K., 351
Bammel, Eugene C., P:220-226
Band, Arnold, 140
Bangs, Carl, P:187
Barth, Lewis M., 141
Bartchv. S. Scott, 215
Barthélemy, D., 259
Bartlett, W.K., 332
Beardslee, William A., P:131, 216
Becker, Rolf-Walter, 338
Beckford, James A., 247
Bennett, John B., 316
Benson, Peter, 345
Betz, Hans Dieter, P:28-30, P:215-217,
283
Bhattacharji, S., 327'
Blaikie, Norman W.H., 250
Blanks, W. Davidson, 52, 63
Blenkinsopp, Joseph, 34
Boers, Hendrikus, 29, 352
Borgen, Peder, 62, 218
Boring, M. Eugene, P:34
Branson, Roy, 138
Brewer, Earl D.C., 150
Brilliant, Richard, 267
- Brown, J. Daniel, 308
Brown, Joseph Epes, P:107-108, 194
Brown, Raymond E., 61, 62, P:99, 114,
P:218
Browning, Don S., P:106, 238
Brush, Stanley E., 311
Bryce, Glendon E., 274
Buck, Harry M., P:63, 233
Buckley, Francis J., P:163, P:282
Bull, Robert J., 169
Burchard, Waldo W., P:244-247
Burres, Kenneth L., 31
Burtchaell, James, P:97
Bush, Richard C., 227
Buss, Martin J., P:273
- Calian, Carnegie Samuel, 50, 199, 287
Callahan, Daniel, 190
Callaway, Joseph A., 168
Campbell, Colin B., 157
Caporale, Rocco, P:243
Capps, Walter, 135
Carmignac, Jean, 71
Cassell, Eric J., 235
Castro, F. Pérez, 166, P:208-210
Cenkner, William, 346
Charlesworth, James H., P:302-304
Chen, Kenneth K.S., 227
Chesnut, J. Stanley, 54
Chester, Vera, 205
Childress, James F., P:312-313
Chrisman, Miriam, 66
Clanton, Gordon, 196
Clark, Walter H., P:331-337
Clarke, Thomas, 162
Clavier, Henri, 83
Clifford, Richard J., P:160a
Coats, George, 82
Cobb, John B., Jr., 7, 238, P:316-318
Cody, Aelred, 160a
Coggins, Richard J., 204
Cohen, Miles B., 297
Colborn, Francis R., 16
- Cole, Richard G., 236
Coles, Robert W., 149
Collison, Robert, 64
Crapps, Robert W., 154
Cribbs, F. Lamar, 84
Crim, Keith R., 173
Cross, Frank M., Jr., 73, 77, 160a, 214,
261
Crossan, John Dominic, 129
Culley, Robert C., 89
Cutler, Allan Harris, 234, 356
Dahl, Nils A., P:276-280
Daly, Mary, 13, P:239-242
Danker, Frederick W., 365
D'Antonio, William, V., P:148
Davies, W.D., 179
Davis, Charles Thomas, 350
Davis, Natalie Z., P:314-315
de Certeau, Michel, 47
Decker, Raymond G., 48
de Jonge, M., 181, 211
De la Potterie, I., 218
Delattre, Roland A., P:44-45
Delooz, Pierre, 344
Denis, Albert-Marie, 302
DeVries, Simon J., P:360
Diamond, Malcolm L., 146, 238
Diener, Ronald E., 219
Dietrich, Manfred, 255
Dillenberger, Jane, 39
Dillenberger, John, 4, P:36-39
Dilley, Frank B., 288
Dillon, Richard J., 114
Dirrim, Allen W., P:236-237
Dittes, James E., C:Sat.P.M., P:98
Dorff, Elliot, 139
Dotan, Aron, 164, P:255-257
Doty, William G., 85, 306
Douglas, Crerar, 11
Downing, Christine, P:56-59, 307
Driver, Tom, 147
Dulles, Avery, 253
Dunford, Franklyn W., 333

Dungan, David L., P:305-306, P:348-352
 Durnbaugh, Donald F., 6
 Dynes, Russell R., 341

Eareckson, Vince, 230
 Earley, Margaret, P:13-15
 Ede, David A., 311

Edwards, O.C., Jr., 87
 Ellis, E. Earle, 178
 Ellwood, Robert S., Jr., 189, P:227-228
 Epp, Eldon Jay, P:91-96
 Erling, Bernhard, 78
 Ernst, Eldon G., P:137-138
 Esteban, Fernando Diaz, 256
 Estess, Ted L., 221
 Everson, A. Joseph, 263

Fagal, Harold E., C:Sun. A.M.
 Falk, Nancy E., 59
 Farians, Elizabeth, 58
 Fee, Gordon D., 92
 Fenn, Richard K., 335
 Ferré, Frederick, P:238-239
 Fichter, Joseph H., P:248-252
 Fiedler, Leslie A., 1
 Fiorenza, Elisabeth, 22, C:Sat.P.M., 231
 Fiorenza, Francis P., 286
 Fischel, Henry A., 358
 Fisher, Loren R., 214
 Fitzmyer, Joseph A., 178, C:Mon.P.M.
 Flanagan, James W., 25
 Ford, J. Massingberd, 162
 Frankenstein, Alfred, 37
 Fransen, Piet, 16
 Freedman, David B., 298
 Freedman, David Noel, P:73-77
 Frei, Hans W., 195
 Fretheim, Terence E., 265
 Friedlander, Albert H., 101
 Friesen, Abraham, 237
 Fritsch, Charles T., 118
 Fuller, Reginald H., 253
 Fukuyama, Yoshio, 252
 Funk, Robert W., 64, C:Sat.P.M., 219,
 C:Tues.P.M.

Gaboury, Antonio, 131
 Gaine, Michael B., 290
 Gannon, Thomas M., 197
 Gates, J. Edward, 365
 Geerlings, Jacob, 94
 Georgi, Dieter, 374
 Gerhart, Mary J., 220
 Gestwicki, Ronald, 223
 Gevirtz, Stanley, 74, 77
 Ginsburg, H.L. 300
 Gleason, H.A., Jr., P:35, P:219, P:365
 Glock, Charles Y., P:149-153
 Goetchius, Eugene Van Ness, 35, 219,
 365
 Goldman, Bernard M., 269
 Good, Edwin M., P:361, C:Tues.P.M.
 Gotesky, Rubin, 334
 Graby, James K., P:190
 Gregory, W. Edgar, 342
 Griffin, David, P:7-8, C:Mon.A.M.
 Grumelli, Antonio, 156
 Gualtieri, Antonio Roberto, 111
 Gundry, Robert H., 32
 Gunn, Giles, 132
 Gustafsson, Berndt, 148
 Gutmann, Joseph, 38, 272

Habel, Norman C., P:78-82
 Hall, Stuart G., 65, 119
 Hamilton, William, P:109
 Haran, Menahem, 325
 Harrelson, Walter J., C:Fri.P.M.,
 P:181-185, C:Sun.P.M., P:281,
 P:302-304, P:325-327
 Harrington, D.J., 182, 303
 Hart, Ray L., C:Sat.P.M., P:144-146, 238
 Hartman, Lars, 349
 Harvey, Van A., 195
 Hasel, Gerhard, 79
 Hauerwas, Stanley, 284
 Hayes, John H., P:121-123, P:299-301
 Healey, Robert M., 198
 Heath, Mark, P:161
 Hedrick, Charles W., 367
 Helle, Horst J., 110

Hennesey, James 195
 Henrichs, Albert, 28
 Hess, Hamilton, 46
 Hill, Samuel S., Jr., 244, P:319
 Hillerbrand, Hans J., 315
 Holleran, J. Warren, 114
 Homans, Peter, 153
 Hopkins, Clark, P:267-272
 Horn, Siegfried H., 26
 Hough, Joseph C., P:238
 Householder, Fred W., 35, 219
 Howard, George, 68
 Hultkrantz, Åke, 107, 193
 Humphreys, W. Lee, 127
 Hurd, John C., Jr., P:31-33, P:124-125,
 276
 Hviid, Jorgen, 343
 Hyatt, J. Philip, P:207, 266
 Hynes, William J., 205

Idinopulos, Tom, 133

Jellicoe, Sidney, 70
 Jewett, Robert, 124
 Johnson, Benton, P:154-159
 Johnson, James T., 312
 Johnson, Paul R., 285
 Jonas, Hans, 2
 Jones, Bruce William, 264
 Kanael, Baruch, 143
 Karris, Robert J., 30
 Käsemann, Ernst, 99
 Kasper, Walter, 3
 Kaufman, G., 238
 Keck, Leander E., 177
 Kelber, Werner, 130
 Kessler, Gary E., 55
 Kessler, Martin, 363
 Kikawada, Isaac M., 75, 77
 Kile, Frederick, 309
 Kimball, Gayle, 242
 Kitagawa, Joseph M., 189
 Klausner, Samuel Z., P:101, P:110-112,
 P:196-198
 Kleinbart, Paul, C:Mon. P.M.

Kleinhans, Robert, P:64
 Kliever, Lonnie D., 192
 Knierim, Rolf P., 207
 Koester, Helmut, P:305-306
 Kolenkow, Anitra Bingham, 185, 212
 Kotre, John N., 340
 Kraabel, A. Thomas, 170
 Kraft, Robert A., P:118-120, 181, C: Mon.
 P.M., P:258-261, 365
 Kunz, Phillip R., 333
 Kuttner, Stephan, P:46-48

Lacocque, Andre, 355
 Lane, M. Kathleen, 324
 Laney, James T., P:49, 238
 Lapointe, Roger, 253
 Larson, Gerald, 136
 Lategan, Bernard C., 175
 Lawson, James M., 281
 Lazar, David I., 152
 Lazure, Noel, 86
 Le Déaut, Roger, 293
 Lehman, I.O., 209
 Leiman, Sid Z., 116
 Leposky, Rita Gross, 322
 Levine, Baruch A., 359
 Lewis, Joe O., 360
 Liddy, Richard M., P:191-192
 Lindars, Barnabas, 218
 Littell, Franklin H., P:5-6
 Little, David, 45
 Lohfink, Norbert, 160
 Lokken, Sigurd T., 222
 Lonergan, Bernard J.F., 67
 Long, Burke O., 299
 Long, Charles H., P:1
 Long, Edward LeRoy, P:18, P:188
 Lonsway, Francis A., 251
 Lorente, Santiago, 248
 Love, Thomas T., P:9-12
 Lundbom, Jack R., 128
 Lusby, F. Stanley, P:50-55
 Lyons, David, 117

MacKenzie, Roderick A.F., 20
 MacRae, George, P:2, P:366-370, 366,
 C:Wed.P.M.

MacRae, Jean, 241
 Maguire, Daniel C., 163
 Malherbe, Abraham J., 278
 Malone, George, P:65-66
 Malony, H. Newton, 336
 Manning, Timothy, C:Fri.A.M.
 Martin, R.A., 120
 Martini, Carlo M., 203
 Martyn, J. Louis, P:62
 Mason, David R., 318
 Mawhinney, John J., 254
 May, William F., 282
 McDermott, Robert, 63, P:136
 McFarland, H. Neill, 189
 McGaughey, Lane C., P:173-176
 McGrath, Brendan, P:253
 McHaffie, Ian, 9
 McKenzie, John L., 371
 McManus, Frederick R., 163
 McReynolds, Paul R., 91
 McSorley, Harry J., 16, 314
 Meany, John O., 331
 Meeks, Wayne A., P:102-104, 218,
 P:229-234

Mehta, J.L., 42
 Meland, Bernard E., 106, 238
 Melugin, Roy, 273
 Mendenhall, George E., 214
 Meyer, Carl S., 105
 Meyer, John R., 10
 Meyers, Eric M., 170, P:353-359
 Michaelsen, Robert, C:Thurs.P.M., C:Fri.
 A.M., 97, C:Sun.A.M., C:Sun.P.M.,
 C:Mon.P.M., P:325-327, C:Tues.P.M.
 Miller, Patrick D., Jr., P:25-27, P:214
 Moberg, David O., 24
 Momaday, N. Scott, 186
 Mooney, Christopher F., 144, 238
 Moore, Carey A., 72
 Moore, LeRoy, 138
 Moore, Robert S., 245
 Morag, Shelomo, P:164-167, 210
 Morgan, Kenneth W., P:311
 Munro, Winsome, 321
 Muraoka, T., 260
 Murnion, William E., 67



Murphy, Roland E., 160a, P:274-275
 Murvar, Vatro, 155

Neiryneck, F., 131
 Nelson, Benjamin, 98
 Nelson, Lynn D., 341
 Nelson, Geoffrey K., 246
 Newbery, J.W.E., 108, P:193-194
 Nickelsburg, George W.E., Jr., 184, 213,
 348
 Noël, Daniel C., 224
 Noonan, John T., Jr., 47, 163
 Novak, Michael, 145, 238

O'Brien, Kathleen, P:199-201, P:290-292
 O'Brien, Robert Y., 12
 O'Collins, Gerald G., 294
 O'Connell, Kevin G., 69
 O'Meara, Thomas F., 134
 Orlinsky, Harry M., P:68-72, P:115-117
 Osborn, Robert T., 289
 Otis, Gertrude Ann, P:113

Panikkar, Raimundo, 100
 Passamaneck, Stephen M., 353
 Patrick, Dale, 121
 Payne, John B., 315
 Peltz, Jack, 64
 Penner, Hans H., P:60
 Perkins, Pheme, 368
 Perrin, Norman, P:129-130, P:283, 364
 Peter, Carl J., P:3, 206, P:67
 Pickering, W.S.F. 291
 Pope, Marving H., 76, 77
 Prusak, Bernard P., 57, 161
 Pruyser, Paul W., P:338-345
 Pullapilly, Cyriac K., 201

Quesnell, Quentin, 202

Raitt, Jill, P:105
 Ramsey, James W., 336
 Ray, Richard, P:286-287
 Raymond, Janice G., 239
 Reich, Warren T., 235
 Reumann, John, P:211-213
 Revell, E.J., 165

Reynolds, Frank, 228
 Richards, Kent, 80
 Richardson, H. Neil, P:73-77
 Richardson, James T., 158
 Richardson, Peter, 229
 Robertson, David, P:88-90, P:126-128, 207
 Robertson, D.B., 5
 Robertson, Roland, 243
 Robinson, James M., C:Sun.P.M., C:Tues. P.M., P: 371
 Robinson, William C., Jr., 177
 Roetzel, Calvin J., 279
 Romero, Joan Arnold, 15
 Rosemont, Henry, Jr., 41
 Rubenstein, Richard R., 49, 238, 310
 Ruether, Rosemary Radford, 56, P:320-324
 Ryan, Thomas, P:17

Saint John-Stevas, Norman, 48
 Saley, Richard J., 27
 Saliba, John A., 112
 Sanders, Jack T., P:83-87, 126, P:348-352
 Sandmel, Samuel, 207
 Saunders, Ernest W., 93
 Sawyer, John F.A. 295
 Scafella, Frank, 225
 Schnackenburg, Rudolf, 62, 218
 Schroeder, W. Widick, 151
 Schuyler, Joseph B., 292
 Scroggs, Robin, 33
 Seager, Andrew, 270
 Seger, Joe D., 171a
 Sharpe, John L., III, 95
 Sheehan, Peter E., P:296
 Sibinga, J. Smit, 181, 185
 Sibley, Jack R., 53
 Silberman, Lou H., P:180
 Simonson, Conrad, 17
 Skehan, Patrick W., 19
 Slawski, Carl J., 249



Slomovic, Elieser, 357
 Sloyan, Gerard S., 113
 Smalley, Stephen S., 218
 Smith, David H., P:235
 Smith, Harmon L., 235
 Smith, Huston, 311
 Smith, John E., 43, P:238
 Smith, Jonathan Z., P:60
 Smurl, James F., 44
 Smylie, James H., 137
 Snook, John B., 159
 Snyder, Graydon F., 125, 277
 Sölle, Dorothy, 188
 Spae, Joseph J., 296
 Spilka, Bernard, 345
 Spivey, Robert A., 104, P:147
 Stanley, Gordon, 332
 Starkloff, Carl F., 347
 Stendahl, Krister, 179
 Stinespring, W.F., 174, P:262-266
 Stoesz, Willis, 51
 Streng, Frederick J., P:40-43, 136
 Strugnell, John, P:181-185
 Sturm, Douglas, 18
 Suggs, M. Jack, P:364
 Sundberg, Albert C., Jr., 88
 Swidler, Leonard, 232, 320

Talbert, Charles, 217
 Tapp, Robert B., 200
 Taylor, Joshua C., 36
 Theisen, Jerome, 162
 Thompson, Mary L., 268
 Thompson, William G., 21
 Thrall, M.E., 35
 Tippett, A.R., 337
 Tov, Emanuel, 258, 261, 365
 Tucker, Gene M., P:362-363, 362
 Twiss, Sumner B., Jr., 45

Urbrock, William J., 361

Vahanian, Gabriel, P:307-310
 Van Allen, Rodger, P:254



Van Seters, John, 122, 214
 Vaughn, Austin B., 67
 Vawter, Bruce, 62
 Vernon, Glenn M., 339
 Via, Dan O., Jr., 90, 102

Wacholder, Ben Zion, 354
 Wagner, Norman E., 219
 Walters, LeRoy, 313
 Ward, R.B., 183
 Washbourn, Penelope, 240
 Watt, Trevor, 317
 Watts, John D.W., 362
 Webber, Robert D., 103
 Weil, Gerard E., 167, P:297-298
 Weinberg, Milton, 257
 Weinberg, Werner, 176
 Weisberg, David B., 208
 Welch, Claude, P:186, P:195, C:Wed. A.M.
 Wernberg-Møller, P., 115
 Whitehill, James D., 226
 Wieland, James, P:346-347
 Wilcoxon, Jay A., 123
 Wiles, Gordon P., 280
 Williams, D., 238
 Williams, James G., 275
 Willis, David, 105
 Willis, John T., 301
 Wills, David W., P:284-285
 Wilson, Martha M., 323
 Wilson, Patricia, 14
 Winston, David, P:139-143, 142
 Wisse, Frederik, 370
 Wright, G. Ernest, P:168-172
 Wright, John, 105
 Wright, Robert B., 63, 304

Yagi, Seiichi, 326
 Yearley, Lee H., 228
 Yonan, Edward, 191

Zwaanstra, Nelson, 336

Abstracts...

The numbers preceding the paper titles correspond to numbered items in the program. All abstracts received prior to 12 June 1972 are included. Papers in two AAR Sections (Ethics/Philosophy of Religion & Theology), SBL Seminar papers, CTSA *Proceedings*, as well as addresses given at all general sessions, will be printed in full in separate publications. Publications available and forthcoming may be purchased or ordered at the Registration Desk in the California Lounge.

- (6) *Baptists and Quakers—Left-Wing Puritans?*
Donald F. Durnbaugh, Bethany Theological Seminary

Scholars at the turn of the century emphasized the origins of English Baptists and Quakers in continental radicalism, particularly in Anabaptism and Spiritualism. More recently this view has been rejected as undocumented and naive by students of Puritanism. They place the two movements squarely within the English scene, as logical extensions of the Puritan reform impulse. It is the thesis of this paper that these necessary correctives went too far. In establishing the locus of Baptist and Quakers in Puritanism, they have ignored the contacts which did exist between the Continent and the British Isles among religious radicals. The roles of the Familists and the Dutch Collegiants in this regard is particularly noticed.

- (7) *Flesh and Spirit: Dipolarity versus Dialectic*
John B. Cobb, Jr., Claremont School of Theology

Dualities can be interpreted in dualistic, dialectic, or dipolar ways. Each has its appropriateness. Altizer uses dialectic almost exclusively, whereas I contend that with respect to many of the most important dualities a dipolar interpretation is more illuminating. The particular issue before us is that of how flesh and spirit are related. Altizer rightly interprets much modern literature as reflecting the enfleshment of spirit. This is part of what he means by the descent of Christ into hell. Some counter trends suggest a recovery of the transcendence of spirit over flesh, or a transformation of flesh into spirit. What is needed instead is a dipolar view of spirit and flesh as mutually supportive without losing their distinct identities. Central to this is the full personalization of genital sexuality. Only when flesh is healed and completed in this way can it enter into a healthy polar relation with spirit. In this paper flesh is understood in terms of the immediacy of givenness to itself and spirit as self-transcending selfhood.

- (8) *Method in Dipolar Theology and the Dipolar Meaning of God*
Thomas J. J. Altizer, SUNY at Stony Brook

This paper is an attempt to formulate a theological question in response to the fundamental project of Cobb's dipolar theology. The question of method in dipolar theology is raised, and the question is asked if dipolar theology must conceive and identify the ultimate polarities by way of that meaning which is possible or present in the primordial or abstract pole of God. If not, can the ultimate polarities be understood in terms of the consequent or concrete pole of God? For the suggestion is made that it is impossible to conceive or identify the ultimate polarities simultaneously, consistently, and coherently by way of the primordial and consequent poles. Cobb's theological project promises the possibility, otherwise unrealized, of a consistent and concrete or actual dipolar understanding of God. But it may be thwarted so long as it remains bound to an abstract and non-historical method. Perhaps one way to the realization of that project is by the identification of Cobb's idea of God and his idea of "spirit."

- (9) *The Provincial Curriculum Guideline: Origins, Development and Promise*
Ian McHaffie, Ontario Department of Education

The development of the new Ontario curriculum guideline for World Religions is traced against the background of religious education in Ontario and major trends elsewhere in the world. The role played by the provincial Ministry of Education in the development of school courses in about one hundred schools is examined as an important aspect of the implementation process. Public response to the curriculum guideline is assessed as a vital aspect in any further developments in this area. In addition, questions relating to teacher preparation, pre-service and in-service professional development, learning materials, and course planning are discussed.

- (10) *Civil and Theoretical Aspects of the Ontario Project for Study of Religion in Public Schools*
John R. Meyer

This paper contains a brief exploration of some expectations of the humanizing function of a world religions course in Ontario's Secondary Schools. This will involve correlative issues of implementation in the areas of (1) teacher competency and formation; (2) linear & non-linear resources; (3) contents and methods in the preparation of syllabi or instructional units. Problems and tentative resolutions arising from workshops and preparatory committees will be discussed.

- (12) *Academic and Psychological Readiness for the Study of Religion*
Robert Y. O'Brien, Gonzaga High School

Students commencing high school studies in religion bring to the courses a wide range of academic and attitudinal readiness. While striving to heighten curiosity and enthusiasm of some students, educators must also have at hand appropriate strategies to meet the boredom, frustrations, and defensiveness of other students. Effective learning is maximized by a precise determination of both goals and course contents, by defined criteria for teacher selection, by clarifying the meaning of grades, by use of pre-testing to ascertain the psychological sensitivity individual students bring to the study of religion, by placement testing to fit each student to an appropriate sequence of units or courses, by a remedial or orientation course, by utilizing programmed instruction methods, by maintaining liaison with the school counseling services, parents, and with administrators of church programs.

- (13) *Theology after the Demise of God the Father*
Mary Daly, Boston College

As the women's movement begins to have an effect upon the fabric of society, transforming it from patriarchy into something that never existed before—into a diarchal situation that is radically new—beliefs and values that have held sway for thousands of years will be questioned as never before.

The Judeo-Christian tradition has served to legitimate patriarchal social arrangements. Imbalance in religious ideology resulting from and perpetuating sexual hierarchy is manifested not only in exclusively male images of God but also in the notion of Jesus as the unique God-man. It is becoming increasingly evident that one-sex symbolism for the ideal of incarnation is not adequate. Moreover, even seemingly neutral and abstract theological language subtly perpetuates a *machismo* attitude toward persons and the environment.

The becoming of women implies a transvaluation of values. As the old order is challenged through the emerging consciousness of women and their bonding in sisterhood, both women and men will become liberated to express a wholeness of personality which the sex role socialization of patriarchal society impeded. The women's movement, then, is an exodus community having a dynamic that extends outward toward human becoming—the sisterhood of man.

The experience of this becoming and this hope in the rising consciousness of women is bringing forth a new naming of self, the world, and God. Women are realizing now that the entire conceptual apparatus of theology and ethics was developed by men under the conditions of patriarchy. We are also realizing that a *word* spoken by half the human race to the exclusion of the other half is essentially a false word, involving the distortion of taking the part for the whole. As women now begin to hear and



to name our own experience of liberation, the emergence of an authentic theology and ethics, conceived in dialogue, actually appears on the horizon for the first time in recorded human history.

- (14) *Feminine Imagery in a Theological Model of the Trinity*
Patricia Wilson, University of Iowa

Divine life both transcends human reality and is present in and understood only by means of the human. Since sexuality is a constituent element of the human in the world an attempt to speak of God must take account of sexual imagery. Given this necessity one might deliberately excise all sexual reference from theological and religious language, acknowledge deities of either sex, or create a model using both masculine and feminine characteristics to indicate the divine fullness. Construction of such a model rests on the presupposition that statements about man in his/her humanity reflect the divine reality. In much Christian theology the Trinity is symbolic of divine fullness; therefore the human sexual interrelationship of male and female in the world is a most appropriate Trinitarian analogue. Such a model considers both sexes as equal and complementary, and necessarily interdependent, and demands use of male and female language about God and equality of both sexes in theological and religious thought.

- (15) *Karl Barth's Theology of the Word of God: Or, How to Keep Women Silent and in Their Place*
Joan Arnold Romero, Philadelphia Theological Community

Karl Barth's theology is basically a theology of domination. The paper will analyze Barth's *Church Dogmatics* to show how the God-man relationship is structured on the Master-servant model and how this model is embodied also in the man-woman relationship.

In his theology, Barth begins with the primacy of the divine revelation in Jesus Christ to which the scriptures bear witness. Revelation comes to us insofar as God makes himself known to us, and in no way through human experience per se. God confronts man as the divine I, never as thou, and man is present at revelation as the servant is present at his master's command. In relation to God, man renounces reciprocity. In turn, this relation is embodied in the church through the primacy of preaching.

Woman represents humanity in the encounter with God, and the sexual differentiation as a relation of inequality and subordination is the sign of human finitude in relation to God. Where Divine freedom means initiative, human freedom consists in following that initiative. On the human level, the man leads and initiates, while the woman is to follow and to obey. Barth recognizes that woman is the obedient one in relation to God through her relationship to man. On the other hand, he cannot counsel men to imitate women. One senses a certain ambivalence in Barth then with regard to women.

The paper suggests that the model of the divine

Lordship is one of domination that is reflected in the pattern of masculine domination of women. It also raises the further question of whether God is adequately understood in these terms. What role does human experience, and feminine experience in particular, play in theological reflection?

- (17) *Irenaeus and the Future of Man*
Conrad Simonson, Luther College

From the beginning of Christian discourse, the dilemma has been how to speak both of the humanity and the divinity of Jesus. Within the intellectual framework available to them, the Chalcedonian fathers hammered out a durable settlement. In our own time, our understandings of both our humanity and of divinity have changed, and the relationship of anthropology to Christology is again in question. Irenaeus was one of the first Christian theologians to have a conscious doctrine of man, a doctrine surprisingly suggestive for our own time:

1. His definition of man is in developmental, not formal, terms; i.e., viewed as a matter of growth.
2. As a consequence, the fall into sin is not a fall from perfection, but a frustration of growth.
3. The incarnation is the resumption and attainment of true humanity.
4. Man, and the world as nature, are so interrelated that man cannot be conceived of apart from history and nature. That is, the nature and destiny of man are inseparable from the nature and destiny of the rest of creation.
5. The recapitulation theory of redemption (of which the above points are a part) represents a clear but not commonly understood strand of Biblical theology.

Man's enormous but ambiguous place in the whole of things is becoming clearer every day. If the man to be redeemed has cosmic dimensions, then redemption must itself have cosmic dimensions. In the early Church, when creation-wide redemption was spoken of, it was done so in terms of the divinity of Jesus. Today we must do just the opposite. The importance of Jesus must be articulated in terms of his humanity, and the place and extent of humanity in the whole of things is seemingly without bounds. Irenaeus worked out a Christology in conscious awareness of a doctrine of man, and suggested that redemption was a possibility for man to realize his own humanity. For us, too, a pertinent Christology demands an articulate doctrine of man.

- (18) *Corporations, Constitutions, and Covenants: A Study in Forms of Human Relation and the Problem of Legitimacy*
Douglas Sturm, Bucknell University

Despite serious questioning, modernity remains one of the major imperatives of peoples throughout the world. Within this context, the corporation has become the dominant model for social organization. The corporative form of relation has proven advantageous for a number of purposes: capital accumulation, efficiency in production,

cost accountability, profit maximization, industrial development. However, modernity is now undergoing a deep crisis involving, *inter alia*, profound doubts about the basic legitimacy of the corporation as a form of human relation. Contrary to customary social scientific usage, the concept of legitimacy consists of two factors: subjective and objective. The subjective factor of acceptability (or consent) is among the root values of the constitutionalist tradition, and underlies proposals to constitutionalize the corporate enterprise. But sheer acceptability (or consent)—even with its attendant institutional forms—is insufficient for purposes of legitimation unless it is informed by that kind of rightness of relation that constitutes the heart of the covenantal tradition. In effect this means that legitimacy depends upon conformity with a "higher law" disclosed in, through, and by the social processes of reality itself. Thus the legitimacy of the corporation depends upon its subordination to and qualification by the constitutionalist and covenantal forms of relation. In more general terms, legitimation is a process that runs from the economic to the political and ultimately to the religious dimensions of human existence.



- (21) *History and Typology in the Gospel of Matthew*
William G. Thompson, Bellarmine School of Theology, Chicago

A careful study of Mt 24:4b-14 reveals that the evangelist had a definite scheme of history in mind when he composed the final version of the gospel. He looked back on a past which included the mission to "the lost sheep of the house of Israel" from the preaching of John to the destruction of Jerusalem and the Temple. He was reacting to a present situation characterized by opposition from outside the community and by tension and dissension from within. He looked forward to a future which would include the universal mission to all nations and the final coming of the Son of man. This historical scheme is confirmed by a comparison with Mk 13:8-13, and it throws important light on Matthew's overall selection, arrangement and composition. His use of Old Testament typology, the portrait of John the Baptist and his presentation of the mission to Israel (4:12-13:58) constitute his explanation of the past. The careful composition of Mt 17:22-18:35, as well as several sayings in the Sermon on the Mount, reveal his advice to meet the present situation. The final commission (28:16-20) and the dramatic description of the final judgment (25:31-46) project a clear image of the future. Taken together, this evidence puts us in close contact with the concrete situation of the Matthean community.

- (22) *Redemption in the Apocalypse*
Elisabeth Fiorenza, University of Notre Dame

A comparison between Apoc 1:5f and 5:10 not only indicates certain similarities between the two passages, but also brings to the fore their differences. Both statements have three members which can be paralleled.

Apoc 1:5f:

1. *Agapōnti hēmas kai*
2. *Lysanti hēmas ek tōn hamartion hēmōn en tō haimati autou kai*
3. *Epoiēsēn hēmas basileian hierēis to theō kai patri autou*

Apoc 5:10:

1. *Esphagēs kai*
2. *Egorasas to theō en to haimati sou ek pasēs phylēs kai glōssēs kai laou kai ethnous kai*
3. *Epoiēsas autous to theō hēmōn basileian kai hierēis kai basileusousin epi tēs gēs*

The question therefore arises: Do Apoc 1:5f and 5:10 express the same theological concept in a different formulation or different theological concepts themselves? A form- and traditions-geschichtlich analysis of Apoc 1:5f makes it probable that Apoc 1:5f represents formulary material taken over from an early Christian tradition. This can be seen especially with regard to the second phrase referring to the liberation of the Christians from their sins through the blood of Jesus Christ. An analysis of Apoc 5:10, however, indicates that the formulation of the "new song" contains definite elements of the theological thinking of the author. The present paper therefore attempts to work out these theological modifications of the two statements from a redactional point of view.

- (23) *The Meaning of Israel*
George W. Anderson, University of Edinburgh

The etymology of the name "Israel" is uncertain. Its meaning in the OT must be understood in terms of its application to patriarch, tribal confederacy, united and divided monarchy, and restored community. The application to the patriarch is important, because it emphasizes (a) the relationship between representative individual and community which runs through the OT and reappears in the relationship between Christ and His Body in the NT, (b) the importance of the individual in the conception of the community, and (c) the importance of kinship in Israel's self-understanding. The existence of the community Israel is based on election and covenant and thus is, in principle, independent of racial, territorial, political, economic, and military factors; but the impact of these factors on Israel's developing life brings out the theological meaning of her status as the people of God. The establishment of the monarchy prepares the way for the Messianic hope. The experience of apostasy and

defeat draws out the doctrine of the remnant, in which the importance of faith for community life is underlined. The experience of the post-exilic community leads to the more precise definition of the structure and distinctive characteristics of the community. Finally, the meaning of Israel's existence is seen against a supra-historical background.

- (25) *2 Samuel 7 and the History of David*
James W. Flanagan, Loras College

The historical and literary settings of the dynastic oracle and prayer in 2 Samuel 7 are problematical. Important as the unit is for the history of Israel and messianism, scholars have been content to note that the present location is artificial. The covenant with David which the oracle and prayer state seems too near the report of the transfer of the ark to Jerusalem and appears misplaced before the battles reported in chapter 8 and in the Court History. Yet, the content is historical and dates from the time of David.

This paper proposes that the proper setting for the dynastic oracle and prayer is after David's return to Jerusalem following the rebellions of Absalom and Sheba, that is, after the Court History. David was settled in his house and enjoyed rest from his enemies as stated in 7:1. While leaving Jerusalem, he had indicated that he would look upon a return as an act of Yahweh; if Yahweh willed it, he would be brought back to view the ark and its habitation (*nwh*; 15:25). Later, the house theme is stressed when he regains his palace and confines the concubines in a condition like widowhood (20:3). This situation suits the emphasis in 2 Samuel 7 and is not unlike that described in chapter 6 where the ark and Michal's childlessness are stressed.

Klostermann observed that 7:8 provides a historical reason for David to admit that he had been elected by Yahweh. The rise from working in a sheepfold (*nwh*) to become king could not be explained in human terms. Yahweh had intervened. But 2 Samuel 7 is not concerned with David's rise; that was an accomplished fact, and now Israel looked to the future. Just as one historical event, David's rise, was used to reveal the king's divine election, now a subsequent event revealed Yahweh's abiding favor and served as a basis for hope (cf., 7:18-19). I propose that David's return to Jerusalem was that event.

Chapter 7 masterfully weaves the ark and kingship themes. It serves as a fitting conclusion to the extended narrative of the books of Samuel which traces the transformation from amphictyony to monarchy, from Shiloh to Jerusalem. Like other sections in the narrative, especially the Court History, historical events are used to reveal God's will. Finally, the promise comes at a time when perpetuation of a dynasty must have seemed doubtful. David's glories were past, and two sons, potential successors, had already been slain. It was then that Yahweh intervened to insure the future of Israel through the perpetuation of David's family.

- (26) *The Crown of the King of the Ammonites (slides)*
Siegfried H. Horn, Andrews University

When David conquered Rabbath-Ammon, the capital of the Ammonites, he obtained among the spoil of the royal treasure the king's crown of gold decorated with a precious stone which had the fantastic weight of 75 pounds. From that time on David used this crown at state occasions (2 Sam. 12:30; 1 Chron. 20:2). Since the acquisition of this crown plays such a prominent part in the story of the conquest of the Ammonite capital, a part which no other crown in Biblical history ever played, it must have been an extraordinary object. It is possible that we can gain an impression of the shape and size of the Ammonite royal crown from eight crowned stone sculptures found at and around Amman in recent years, which are now scattered over museums in London, Beirut and Amman.

- (27) *The Date of Nehemiah Reconsidered*
Richard J. Saley, The Hartford Seminary Foundation

Since the discovery of the Elephantine Papyri virtually all scholars have regarded Artaxerxes I as the patron of Nehemiah. This identification, which rests upon the mention (Cowley, no. 30; dated 407 B.C.E.) of Sanballat as the (apparently) aged governor of Samaria—Bagoas is the governor of Judah—and Johanan, the grandson of Eliashib according to Neh 12:10-11 (emended),²² as the High Priest in Jerusalem, has seemingly been supported more recently by the discovery in the Wādī Tumulāt of a vessel dedicated by the son of Geshem. The account of Josephus in *Antiquities* XI.7.1-2 has generally been dismissed as untrustworthy when it apparently places the whole High Priestly succession: Eliashib, Joiada, Johanan, Jaddua, as well as Bagoas and Sanballat (whose daughter married the brother of the Jerusalem High Priest; cf. Neh 13:28) in the fourth century. However, the excavation of Tell Balāṭah (Shechem) has provided verification of a central feature of Josephus' source at this juncture (the date of the Gerizim temple), while the recently discovered Wādī Dalīyēh Papyri attest to papponymy in the ruling house of Samaria in the fifth-fourth centuries. The possibility that the chronological configuration of the rest of Josephus' source is essentially accurate may not be



precluded. The seeming discrepancy between Josephus and the biblical text could well be accounted for on the basis that the late compiler of the priestly list of Neh 12:1-26 confused an essentially fifth century Johanan, son of Eliashib (v. 23), with a fourth century Johanan, son of Joiada, son of Eliashib (v. 22), thereby producing the telescoped genealogy: Jeshua, Joiakim, Eliashib, Joiada, Johanan (Jonathan), Jaddua (vv. 10-11). If this indeed be the case, the patron of Nehemiah was Artaxerxes II, not Artaxerxes I. Finally the Wādī Tumulāt vessel can be shown on several grounds to fit just as comfortably into the fourth century as the fifth.

(29) *Inquiring Nescience in Plato and in Paul*
Hendrikus Boers, Emory University

The Christ event—the pre-existence, self-emptying and obedience unto death on the cross, resurrection and exaltation, enthronement as cosmic Lord and the parousia of Christ as one composite event—is the framework on which Paul's understanding of existence was based. To eliminate one element would undermine the whole. The fact that the parousia did not occur and that Christ had evidently not been enthroned as cosmic Lord thus undermines the framework on which Paul's understanding of existence was based.

It is possible, as Bultmann has done, to eliminate this mythological framework as unessential to Paul's understanding of existence. However, such an elimination of the framework through which he conceived his understanding of existence, destroys the unity of his thought. A way of handling the problem which maintains the integrity of Paul's thought while providing additional insight into it, is the structural parallel in Plato's theory of ideas. The culmination of Plato's achievement occurred when he reflected on the meaning of what he had done when he proposed the ideas as the means by which we came to knowledge.

(31) *The Pauline Understanding of Revelation*
Kenneth L. Burres, Central Methodist College

Studies dealing with revelation in the New Testament show weaknesses of methodology. Bultmann and Wilkens proceed on the basis of a prior notion of revelation without regard for the text's terminology. Oepke and Lührmann study the usage of a very limited number of Greek works. However, new linguistic methods may delineate the whole semantic field associated with *apokaluptō*.

Transformational grammar is used to investigate the distribution of lexical items at the deep structure level. Syntactic patterns are classified and used as the basis for discovering the syntagmatic and paradigmatic relations which *apokaluptō* and *phaneroō* hold with other words in the text. The paradigmatic verbs constitute a lexical field, the basis for mapping the implicit semantic field.

This procedure yields 124 verbs, some semantically

close to the nucleus of the field, others on the periphery. *Apokaluptō* is the only verb which is demonstrably a technical term for "divine revelation," although many others in their contexts also convey the idea of God making something known. There is no warrant for interpreting revelation as "the complete self-disclosure of God," since Paul never uses a word referring to God as the object of these verbs. Abstract nouns, sometimes followed by *theou*, occur most frequently as the objects. There is no evidence for propositional revelation, since no *hoti* clauses or similar constructions are found with these verbs. Verbs of speaking, with God as subject, are found only in OT quotations. There is no evidence that Christ is the Revealer for Paul. Not even the Resurrection reveals the reality of God; God reveals the reality of the Resurrection. For Paul God gives his revelation inwardly, mystically. Revelation words are used in the sense of outward demonstration only in reference to the Parousia. Until then, God discloses not himself but something about himself through the Spirit.



(32) *Soma and the Body of Christ*
Robert H. Gundry, Westmont College

R. Bultmann's understanding of *soma* in terms of self-relationship leads to an interpretation of the Body of Christ as Christ's relationship to himself and thus as an indication of the premundane origin of the Church: The Body of Christ precedes Christians. Paul's communal emphasis works against this. E. Käsemann understands *soma* in terms of relationship with others but retains Bultmann's emphasis on premundane origin by finding Paul's source in the Ur-Anthropos of Gnostic mythology. Not only is the appeal to the Ur-Anthropos questionable from the standpoint of history of religions, but also Käsemann's stress on *soma* as relationship with others hardly matches the isolation of premundane existence. E. Schweizer accepts the physicality of *soma* and interprets the Body of Christ as an extension of the incarnation through evangelism. But Paul speaks of the *inner* functions of the parts of Christ's Body. In various ways L. Cerfaux, A. Schweitzer, and J. A. T. Robinson understand the Body of Christ as the physical body of the risen Christ, with which believers are united. But in an un-Pauline fashion, this implies that the somatic resurrection of believers is past. Rather, *soma* in the ecclesiastical expression "Body of Christ" is purely metaphorical.

(33) *Agape and Eros in Paul*
Robin Scroggs, Chicago Theological Seminary

1. Agape is *not* a word 'created' by Christianity but by Hellenistic Judaism (i.e., in LXX). 2. In the LXX agape means every kind of love, including erotic and explicitly sexual manifestations. Thus agape was taken over by Christians from the LXX and thus there is no *specific* narrow meaning of agape brought along. Nothing then forces one to conclude *a priori* that agape has to mean the self-sacrificing giving that Nygren is so proud of. In fact, the breadth of the use of the word in the LXX would argue against such a narrowing in early Christianity. 3. Paul's use of the word does not lead to the conclusions Nygren drew. He does know of the giving agape of God, but he also knows of desire and fulfillment among humans which he identifies by agape. In fact, using a definition of love by Norman O. Brown, "enjoyment without possession," it is possible to argue that there are strong erotic components in Paul's ideas about love. 4. This conclusion is very important because Nygren's idea of love is (despite his intent) de-humanizing, abstract, and cold. It does not take the other person seriously, and in fact works directly against the total Pauline description of peace and joy now in the eschatological communities. Nygren's agape is reality-principle or performance-principle (Marcuse), but justification by grace destroys the performance principle and opens one up to the peace of present salvation in which one is now free to see the beauty in the neighbor and to enjoy his presence.

(39) *Tradition and Transformation: Religious Imagery in America 1700-1900*
Jane Dillenger, Graduate Theological Union and
Guest Director of *The Hand and the Spirit*
Exhibition for the University Art Museum, Berkeley

"The Hand and the Spirit: Religious Art in America, 1700-1900" will be the first major exhibition to document the development of American art with specifically religious subject matter. The University Art Museum in Berkeley, the Graduate Theological Union in Berkeley, and the National Collection of Fine Arts in Washington, are co-sponsoring the exhibition. Guest director of the exhibition for the University Art Museum is Mrs. Jane Dillenger, Professor of Art History at the Graduate Theological Union.

Although the tradition of religious art in Europe has been well established, such a tradition in America has never been isolated. This exhibition will document a tradition which grew up in America, not only among unknown illustrators, but among major nineteenth century artists as well. We believe this exhibition can thus be an important contribution to the existing knowledge and scholarship of American art and society.

The exhibition includes more than 100 works, mostly paintings, but a few important sculptural pieces as well. Among the artists included are Benjamin West, John

Singleton Copley, Washington Allston, William Sidney Mount, Thomas Cole, Edward Hicks, Albert P. Ryder, Thomas Eakins, Henry O. Tanner, John Singer Sargent, Horatio Greenough, as well as many lesser known artists of the nineteenth century and numerous "primitives."

A major monograph on the subject in conjunction with the exhibition is being published, with texts by Jane Dillenberger and Joshua Taylor, Director of the National Collection, and reproductions and documentation of the 123 paintings and sculptures in the show.

- (44) *The Art of Religious Ethics*
James F. Smurl, Oklahoma State University

The thrust of this paper is a search for an answer to the question: what are people doing when they create and modify systems of religious ethics? Doing religious ethics involves not only the making of statements such as moral principles, but also includes explicit convictions about man, the world and history. When religious ethicists construct and revise their models of human behavior, their work can be partially understood by breaking it down into three analyzable components: process, people, and principles. By isolating these key factors and studying their mutual inter-relationships, we can come to terms not only with the work of a particular ethicist, but also with the procedure called "the art of religious ethics."

There seem to be at least three distinct species of the practice of this art as found among representatives of the major world religions. The first might be called the *mythopoetic species*, in which intense human experiences are transformed into imaginative canvases of symbols which direct attention to the presence of the ultimate, or the really significant dimension of life. The second species of the art of religious ethics is the *reflective* activity, largely indebted to the fact that works of art get people thinking, especially when the symbols provoking reflection are those which provide cues about the ultimate significance of life. The third kind of artistry in religious ethics to be considered in this paper is the *political species*, in which plans and procedures derive from the reflective thought occasioned by the dynamic symbols of the first species.

The analogy employed in the above discussion is systemic—a variety of the systems approach to the study of the products of the religious imagination in its instructive operations. This analogy operates on the assumption that the art of religious ethics can be considered and made intelligible as a set of factors and

procedures commonly utilized across the board in all species of ethical work of a religious character. While personally preferring to avoid use of the "comparative" terminology, I can say that I clearly share similar concerns with those who do so. We all seem to agree that some way must be found to study the various forms of religious ethics in simultaneity without prejudicing their integrity.

- (45) *Basic Terms in the Study of Religious Ethics*
David Little, University of Virginia
Sumner B. Twiss, Jr., Brown University

The material and method that properly make up the study of comparative religious ethics are not self-evident. The field, if it can be called such, lacks systematic rigor. Although many scholars, from many perspectives, make comparative statements about religious ethics, few reflect critically on what is meant by the basic terms, "ethics," "religious," and "comparative." The understanding of these terms and of their relations to each other shapes and directs specific investigations. Therefore, our main objective in this paper is to clarify these basic terms, and to specify what it means to compare different religious and moral codes.

After demonstrating the urgency of the task of conceptual and methodological clarification by referring to other attempts at comparative religious and moral analysis, we articulate a plausible conception of comparative descriptive ethics. We then proceed to develop working definitions of the basic terms, "moral" and "religious," and of the related cognates, "moral action-guide" and "religious action-guide." We elaborate and defend our formulations in relation to relevant discussions in sociology, social anthropology, moral and legal philosophy, history of religions, and philosophy of religion. Having distinguished our basic terms, we give some attention to the logically possible ways in which moral and religious action-guides may be related to each other in specific contexts. And we introduce examples of religious and moral codes from Western religious thought and contemporary nonliterate societies to illustrate the appropriateness of our definitions and our approach.

- (48) *Anglo-American Law in the Throes of Secularization, 1800-1970*
Raymond G. Decker, Graduate Theological Union and University of California at Berkeley

This paper deals with the phenomenon of the secularization of Anglo-American law since 1800 by tracing the increasing and persistent disengagement of religious values and constructs from the legal order. Following a definition of the term "secularization" as employed in this context, a brief analysis is given of its meaning and significance for contemporary society. A synoptic description of the sociological process is presented whereby the common law has been consciously and unconsciously influenced through the transference of religious metaphysical constructs and moral values into

the legal structure. Against this summary background the body of the paper analyzes the theoretical reactions since 1800 to this phenomenon of religio-legal transference, with particular attention being given to the legal thought of John Austin, Oliver W. Holmes, Jr., Roscoe Pound, Hans Kelsen and H. L. A. Hart and their cumulative contribution to the theoretical bases for the secularization process within the Anglo-American legal system. Consideration is likewise given to some of the judicial decisions and legislative enactments since the late nineteenth century which have also contributed to the secularization process of Anglo-American law in their practical attempts to respond to the pluralistic conditions and needs of a post-Christian culture.

- (50) *Case Study Approach to the Teaching of Religion and Theology*
Carnegie Samuel Calian,
Dubuque Theological Seminary

Religion and theology taught through life situations will make religious studies more concrete and less abstract. In general, people are raising religious questions throughout life based upon the injustices, tragedies and mores of human events, while unaware of relating these to tenaciously held beliefs. A case study approach attempts to uncover this awareness and to personalize the academic study of religion without lowering the standards of the discipline. It is an effort to create a more dynamic classroom setting for the study of religion. Even more important, the case study approach hopes to prepare the student for a disciplined inductive investigation of religious questions which encounter him daily throughout his life. The case study approach then is a tool, an aid for the student by providing (1) a brief background behind the event; (2) a description of the event involved; (3) the student then identifies the issues of the situation; and (4) seeks a theological evaluation. In short, the case study method advocates an integrative and interdisciplinary perspective. While this method is not necessarily a panacea, it warrants careful consideration as a useful teaching method.

- (51) *The Sense of Evil and the Study of Religion*
Willis Stoesz, Wright State University

An adequate method in the study of religion can begin by examining subjective perceptions of evil as these are embedded in particular experiential matrices, paying attention to the forms in which such perceptions are expressed. Noting the way such perceptions and their observable expressions are related to what is judged by the subject to be good, and of the means which are employed in which evil is found to be overcome, or given hope of being overcome, provides functional criteria by which the meaningfulness of religious expressions may be judged. Hence the study of religion is an empirical discipline which can, however, elucidate the particular modalities of religious experience.



- (52) *The Use of the World-View as a Pedagogical Tool for Studying Religious Ideas and Religious Experience*
W. Davidson Blanks, Drake University

1. It seems apparent that all religions from the most primitive to the most sophisticated have developed world-views by which their adherents relate themselves to their concept of deity and to their environment.

2. These world-views are developed and changed through a process of confrontation with various environmental issues and therefore must always be understood in the terms and context of the specific culture or sub-culture in which they developed—and may continue to develop.

3. Since each culture or sub-culture is distinguished by having certain things in common among which is a shared language and/or vocabulary, the world-view and the understanding of what constitutes and stimulates religious experience are closely related.

4. Through the use of various schematized world-views, students can be provided with a framework and background for understanding both the ideas essential to a particular religion, culture, or sub-culture, and the concomitant understanding of religious experience.

5. Students can also be required to develop, define, and defend their own world-views and understandings of religious experience. This is aided by the distribution of various historic world-views and the related patterns of religious experience prepared by the professor.

6. The use of the world-view as a pedagogical tool has been remarkably effective both in helping students to understand the religious systems and types of religious experience which have developed in the past as well as contemporary religious patterns. It has also been of great help in aiding students in the clarification of their own ideological and experiential positions vis-a-vis contemporary religious systems and environmental challenges.

- (53) *An Empirical Theological Methodology as the Foundation for the Teaching of Religion*
Jack R. Sibley, Texas Woman's University

The contemporary student is concerned to find a realistic method for the study of religion in light of and in relationship to the other components of the university and life in general. They want to be able frankly and forthrightly to apply what they have come to understand about themselves and their world from all other disciplines directly to their religious life.

An empirical theological methodology is posited as the most adequate means for the understanding of religion in this perspective. And it is assumed, in the process of such a method, that religion must quite openly run the risk of humanism. Such a method will provide a person (especially the more or less secularized contemporary student) with a stance from which he/she can more

adequately evaluate, and when necessary criticize, religious doctrines without immense pangs of conscience. Hopefully it will assist the student, and the teacher, to see the proper meaning of religious commitment with respect to their total life orientation.

- (54) *The Study of Religion as a "Core" for the Humanities*
J. Stanley Chesnut, Florida Presbyterian College

The academic study of religion provides a core around which the Humanities may be defined, organized, and enriched. This thesis holds both for the structure of disciplines within Humanities and the subject matter of individual courses within those disciplines. The religious view of God and of human experience is an essential one that readily informs the study of art, literature, music, theatre, and other disciplines. Model course offerings and examples of enrichment possibilities will be suggested.

- (55) *The Place of the Occult in Academic Religion Programs*
Gary E. Kessler, California State College

This paper is an apology for the inclusion of occult studies in academic religion programs. The reasons for its



neglect stem from the history of the way religion programs have developed in the past and their controlling philosophies. This neglect is undesirable because it distorts our understanding of the full scope of the history of religion, its nature and its role in the contemporary world. My thesis is illustrated and argued by a series of concrete examples drawn from occultism and a course I have been teaching in "Magic, Witchcraft, and Astrology."

- (57) *Woman: Seductive Siren and Source of Sin? Pseudepigraphal Myth and Christian Origins*
Bernard P. Prusak, Villanova University

In some ways women got off to a bad start in Christianity. Early Christian writers were influenced by certain myths of Jewish Apocrypha and Pseudepigrapha in which women became a convenient scapegoat for a patriarchal society trying to cope with the perplexing power of sexual drive by relating it to the origins of evil.

The cultural facts of male dominance and female subservience were thereby provided with theological justification. Every woman became an Eve, indicted as the source of evil and the corruptor of men and angels. In the Christian era it was such thinking that excluded women from any leadership or primary ministerial role. Silence and submissiveness, coupled with modesty and childbearing, became womankind's means of redeeming herself from the shame of having led mankind into sin. Perpetual virginity was an even safer course. Such prejudices are still operative in the exclusion of women from the sanctuaries and the celibate power structures of certain Christian churches. In our cultural situation a review of the textual sources of such prejudices reveals a tenuous and even humorous haggada in need of rethinking.

- (58) *Phallic Worship: The Ultimate Idolatry*
Elizabeth Farians, Boston Theological Institute

Phallic worship is a primitive religious expression of awe and homage to the source of life. As one form of the veneration of the generative principle it is ancient and as pervasive as humanity itself.

Being so natural and yet mysterious in human experience phallicism originally provided an appropriate symbol of worship. It was a simple and pure religious form. Generically it embraced the entire generative process, both male and female. However it contained, at least implicitly, the notion of male supremacy which thereby took on divine approbation and identification.

Therein lies the idolatry: making maleness into godliness and making God maleness. Phallic worship is a graven image. It results in a sexual hierarchy which debases all humanity. It mistakes the male for God. It glorifies the "so-called" masculine qualities while despising the "so-called" feminine qualities. It identifies part of humanity, the male part, with the divine and associates women with the demonic. Male worship is death-dealing not only to women but also to men. Theology itself is tarnished by this false imagery. The over-masculinization of society is the end result of this basic paradigm of oppression which brings the war for pride, possession and pollution. Phallic worship is the ultimate idolatry because it is the final usurpation of the power of God by carrying within it the seed for the destruction of all of creation.

Though phallicism is a primitive type of worship modern religion as it has come down to us in its Judaeo-Christian form is merely a sophisticated extension of this idolatry. Its patriarchal male-made myths must be demasculinized in something like the way in which they are being demythologized. In the name of the Father through the Son women have been treated as inferior. They have been denied their God-given rights and taught to be submissive and subservient to male domination. They have been excluded from the holy and made the elemental victims of masculine violence.

Women are beginning to pull down these male idols. They must become iconoclasts and smash male supremacy. In doing this, justice and freedom will follow and women can lay bare the reality of God.

- (59) *The Daughters of Māra: The Image of Women in Ancient Buddhism*
Nancy E. Falk, Western Michigan University

Ancient Buddhism experienced actual women who were zealous and generous patrons of the doctrine. The Buddhist literature nonetheless perpetuated an image of woman as wanton, destructive, and dangerous to the community. One source of this denigrating image of woman seems to have been an older Indian way of conceiving the sacrality of femininity. This identified a woman's essence with her fecundity. Hence she became a model of *samsāra*, the realm of birth-and-death, which the Buddhist strived to conquer and transcend.



- (68) *Philo's "Aberrant" Text of Scriptures: An Analysis*
George Howard, University of Georgia

In 1950 Peter Katz published his *Philo's Bible* in which he tried to show that the text of Scripture quoted in manuscripts UF is an aberrant text which later scribes inserted into Philo's treatises. He reaffirmed that the Bible of Philo is the Septuagint.

Katz' position is noticeably biased when placed under careful scrutiny. When the exposition is examined to see which text Philo actually commented on in his discussion the so-called "aberrant" text often is confirmed. A number of examples are given to illustrate the point.

Katz' assumption that the "aberrant" text belongs to a lost recension of the Pentateuch which is closer to MT than LXX is far from proven. An analysis of this text shows that LXX is slightly closer to MT than it is.

- (69) *Traces of Pre-Hexaplaric Recensional Activity in Exodus 28*
Kevin G. O'Connell, Weston College

In Exodus 28, six verses of the MT (vv. 23-28) are not supported by BAF *abfhlloqruxya2b2EΓ¹Λ^r. A reflection of this material is found in Fa? m9McddegjkmnpstvzAΓ^cΣ (under ⌘ in svz and under ⌘ θ' in §). A shorter equivalent of the same material is found out of place at LXX vv. 24-25 (LXX v. 23 corresponds to MT v. 29) in the OG

witnesses (omitted only by F? vidECL^r and under -- in §). The latter represents the original Greek version, presumably reflecting a Hebrew *Vorlage* diverging from the present MT at this point. The insertion found after v. 22 in many LXX witnesses has a complex recensional history. The version attributed to θ' in § (and sporadically confirmed by brief Greek θ' readings in the margins of hexaplaric witnesses) constitutes a secondary revision of the original insertion (itself a revision of the OG). These θ' readings are earlier than preserved α' (and σ') readings, and presumably correspond to Barthélemy's *kaige* recension. The initial form of the insertion would thus represent a pre-*kaige* revision, possibly even a six-verse survival of the elusive "Proto-Lucianic" revision.

- (70) *The Text of the Old Testament in the Apostolic Fathers and Justin Martyr*
Sidney Jellicoe, Bishop's University,
Lennoxville, Canada

From the latter part of the first century C.E. onwards, a succession of evidence for the state of the contemporary text of the OT in Greek is available from three sources: quotations in the NT, the fathers, and the dependent versions. In this paper we confine ourselves to the period of the Apostolic Fathers and Justin Martyr.

Extent varies from father to father, while evaluation involves the problem of direct citation, paraphrase, or reliance on memory. Only the first of these constitutes first-hand testimony, and even here allowance must be made for verbal errors or assimilation to a reading familiar to the scribe. Paraphrase or memory must not, however, be entirely ruled out, since either might conceivably embody a current reading known to the writer yet unattested in extant manuscripts.

Especially valuable for our purpose are 1 Clement and Justin Martyr, the former as an early witness incorporating a plenitude of citation, the latter as a later witness, almost forty per cent of whose lengthy *Dialogue* embodies quotations from the OT in Greek. This paper will examine the relations of the OT text as reflected in the fathers from 1 Clement to Justin to that of the "standard" LXX and the predecessors of "the three," taking note of the more outstanding of the variants, and will attempt an assessment of the extent to which the transmission history of the version is illuminated by the evidence of these patristic citations.

- (71) *Report on a Newly Identified Latin Translation of "Quinta"*
J. Carmignac, Secretariat de la *Revue de Qumran*,
Paris

A manuscript from Alcalá (=Complutensis) contains a Latin translation of 2 Chronicles that differs from that of the Vulgate. Upon examination, it can be demonstrated that this Complutian text is hybrid—one portion contains an old Latin translation faithful to the Septuagint, but

another portion (approximately half) represents a Latin text that is not a translation of the Septuagint, but presents certain affinities with the Peshitto and contains certain readings preferable to those of the Masoretic text. Now this Latin text reflects exactly the same characteristics that Barthélemy described for the "*kaige*" recension, which is in fact Origen's "Quinta." For example, the Hebrew *GAM* is rendered by *et quidem* (= *kaige*) in our Latin text, whereas the Septuagint has simply *kai*. Thus it seems that for 2 Chronicles, the "Quinta" text of Origen had been translated into Latin. Was a similar translation also made for other books of the Bible? I intend to continue this line of investigation.

- (72) *Toward the Dating of 1 Baruch*
Carey A. Moore, Gettysburg College

Crucial to the dating of not only the "final" edition of 1 Baruch but also its component parts is the clarification of the relationship between 1 Bar 1:15-2:19 and Dan 9:5-19, and between 1 Bar 4:37-5:8 and Pss Sol 11:3-7.

In each instance the relationship has been explained by scholars in, at the very least, three different ways: the Baruch passage is the basis for, is dependent on, or is independent of the parallel passage. While absolute certainty on the matter still is denied us, a reexamination of the evidence provides us with a clearer understanding of the relationships and more accurate data for the dating of 1 Baruch.

- (78) *Motif Research in Biblical Theology*
Bernhard Erling, Gustavus Adolphus College

Motif research is a method used to identify that which is characteristic in historically given answers to the religious question: What may we believe and hope? This method, thus far not widely used in the interpretation of the Old Testament, could be helpful in solving certain problems in Old Testament theology.

There is continuing tension between salvation historical interpretation, which seems to require divine intervention in the historical process, and the historical-critical method, which tends to presuppose the denial of such intervention. Motif research can resolve this tension because it provides a new way of understanding the divine causality. It calls attention to the historical emergence and power of different incommensurable possible understandings of the God-man relationship, which cannot be understood as variant aspects of a determined evolutionary process. The fact of human freedom is thus established, at the same time that a significant aspect of divine power is identified.

From the Old Testament faith experience the nomos and agape motifs eventually emerge. The eros motif may also be recognizable in Baalism. While the superiority of any one of these motifs cannot be demonstrated, the motifs can be described and the factors contributing to their development examined.

(79) *The Problem of the Center in the Old Testament Theology Debate*

Gerhard Hasel, Andrews University

A crucial issue in the current debate about the nature of OT theology concerns the question of the center of the OT. This problem has come into new focus through G. von Rad's denial that the OT has a center from which one can proceed in a presentation of OT theology. Representative opposing approaches are those of W. Eichrodt (1961), E. Jacob (1958, 1970), G. Fohrer (1968), W. H. Schmidt (1969), Th. C. Vriezen (1970), G. E. Wright (1968, 1971), and R. Smend (1970). These and other scholars argue for a variety of centers, such as covenant, communion, election, rulership of God, kingdom of God, action of God, etc., and give them a determining function for the doing of OT theology.

This paper seeks to scrutinize critically the various positions with regard to the nature of the function of these centers for the doing of OT theology. This involves a focusing upon the given fact that the number of theologies in the OT pose a variety of problems for the question of the center and unity of the OT. It will be shown that the matter of the center does not necessarily rest upon prior historical and theological knowledge but upon a philosophical principle that is active as an unconscious premise. It will be seen that even in von Rad's OT theology a "secret center" has a determining function for his presentation of OT theology. The question of the center and unity of the OT, i.e., the question of what is typical and unifying in the faith of Israel, must be asked in a new way, because it is fundamental for the whole enterprise of OT theology.

(80) *Refutation or Elucidation? A Critique of the So-Called Biblical Theology Movement*

Kent Richards, Iliff School of Theology

Scholars from a variety of disciplines have attempted to chart man's development from the recognition of a problem to its solution. Most recently I have come upon Michael Polanyi's suggestion that

The progress of discovery falls into three main periods. The *first* is the sighting of a problem and the decision to pursue it; the *second*, the quest for a solution and the drawing of a conclusion; the *third*, the holding of the conclusion to be an accomplished fact. ("Genius in Science" pre-published copy)

As I attempt to assess (in part) biblical theology and its progress I am compelled to say that it is at best somewhere in the first period. Some of the problems have been sighted and a few individuals have decided to pursue them (problems). Certainly no one would assert that any conclusions have been established. Most conclusions are tentative (i.e. relative), but even with that qualification few would contend that in the last 50 years there has been at any time a growing sense of having "arrived." For

these and other reasons it seems premature to speak of the "rise and fall of biblical theology." In fact, the inexactitude of perception regarding the status of biblical theology can confuse and has confounded progress.

This paper focuses upon the context for doing biblical theology. In terms of Polanyi's schema, the concern is to inspect the problems and to determine what it would mean to pursue a solution. While many of the suggestions are formulated interrogatively, it must not be forgotten that "a question is really an ambiguous proposition" (Langer, *Philosophy in a New Key*, p. 15).

The stimulus for the paper in large part stems from a consideration of the "so-called biblical theology movement." The work of Brevard Childs comes under discussion. The answer to the question "refutation or elucidation?" is one which must be left open to the hearer, and is the determination of the "ambiguous proposition."

(82) *History and Theology in the Reed Sea Tradition*

George Coats, Lexington Theological Seminary

The Reed Sea Tradition does not present event and history as essentially neutral data, as if to answer the question, "What really happened at the Sea of Reeds?" Diverse traditions resist a naive objectivism. Rather, it presents event and history as essentially moral. The event demands that Israel "know that I am Yahweh." Thus Israel's own conception of the event excludes a facile separation between narrative and legal texts, exodus and Sinai traditions, gospel and law. To the contrary, it binds God's acts and God's law together as essentials of Israel's history.

(83) *The Problem of Method in Biblical Theology*

Henri Clavier, University of Strasbourg

Biblical Theology may be considered and methodically treated from different standpoints. The ordinary one, which has been almost the only one during many centuries, in spite of many variances, is more or less dogmatical. The Bible is then exploited as a sort of pool of "dicta probantia" in favour of the one or the other doctrine or system. The result will perhaps be a biblical theology, but anyhow, a theology *on* the Bible, rather than one *of* or *in* the Bible.

The want for another method, on inductive better than on deductive lines, has been felt in the past, although

somewhat dimly till the 18th century, and even at the present time in many circles. The aim would be to understand what the Bible really thinks, and not what is thought about it. This could mean a Biblical Theology as a Theology of the Bible.

The first requirements for such an enterprise are the same as for any historical research which aims at reviving the past, through and beyond mere description and erudition:

1. *Freedom*, i.e. independence from any external authority which would dictate a result even before it has been searched. Inductive sciences cannot be carried on without free examination (*libre examen*).

2. *Objectivity*, although unattainable, must be aimed at unceasingly, hopefully, faithfully, in a sort of asymptotic approach. It demands, however provisionally, a suspense which implies a tension, more or less akin to Descartes' "doute methodique", or to Pyrrho's *epoche* in Husserl's "Zwischensatz".

3. *Competence* in biblical research and related sciences, such as linguistics and comparative religion. Experienced scholarship does not include any disdain for other normal ways of approaching the Bible.

4. *Psychology*, in so far as intuition and tact are indispensable in any endeavour to revive history, and a religious one more than any other in its environment, its "Sitz im Leben", in its own specific life.

The traditional shape of the unity of the Bible will explode when the many varieties and discrepancies of trends and thoughts in the Bible are thus discovered; but another kind and quality of unity might be perceived which would not hinder or weaken, but rather strengthen and deepen faith. Anyhow, there is a risk to run, be it with the mind of Anselm's "Fides quaerens intellectum", or of Luther's "Ich wag's, Gott schalt's."

(84) *The Book of Acts and the Johannine Tradition*

F. Lamar Cribbs, Delta, Colorado

There seems to be a growing recognition that the usual source analysis of the Lukan writings has not given full consideration to all the phenomena that are to be found in Luke-Acts. Thus, there is considerable agreement that in a number of places in his passion narrative Luke seems to be following a non-Matthean/Markan source. T. Schramm (SNTS Monograph No. 14) has argued that many of the Lukan alterations of his Markan source were due to the influence of other traditions upon Luke rather than evidence of Luke's own theology. E. Otsy has identified over forty Lukan/Johannine agreements in the passion narratives as well as isolating the existence of a number of Johannisms in Luke 22-24. Our recent study in the JBL has identified over sixty instances in which Luke agrees with John against both Matthew and Mark as well as disclosing almost 30 close verbal agreements between Luke and John, phenomena that suggests to us that Luke may have been influenced by some form of the developing Johannine traditions. This paper will continue this analysis by making a study of Acts and comparing its



viewpoint with that of the various Gospels. This examination will disclose a considerable number of instances in which Acts agrees with John against all of the synoptists. E.g., this examination will disclose that Acts' portrayal of John the Baptist, the disciples, the geographical extent of Jesus' ministry, Jesus' passion and resurrection, as well as Acts' treatment of such subjects as "witness," "eschatology," "christology," "the Holy Spirit," "the signs of Jesus," and "the Jews" stands much closer to the Johannine viewpoint than it does to any of the synoptists. This paper will examine these similarities between Acts and John and will attempt to suggest some possible explanations for the existence in Acts of these agreements with John against the Synoptic traditions.



- (85) *Eschatology as Utopia: Psycho-social Evocation*
William G. Doty, Douglass College of Rutgers
University

The functioning of the eschatological-utopian impulse is explored in terms of the psycho-social factors of completion and projection; the paper deals with the phenomenology of eschatology rather than with specific Israelite or Christian forms. Outline:

1. Patterns of perceiving the future: improving or worsening the present; impingement of the imagined; repetition of (idealized) beginnings.
2. The appeal of eschatological thinking: a utopian now from the call of the future. Social frustration as matrix; the utopian offer of anticipatory participation in future perfection—soporific vs. disjunctive trauma; "prophets."
3. The pull of the eschatological future; a visionary perfection, e.g., completion. Overcoming the sexuality of Dasein—half-ness, partiality. Eschatological futures as the sexual fantasies of post-Edenic humanity.
4. Necessity of bifurcation: is "beyond good and evil" an impossible possibility? or a possible possibility and hence non-utopian? Does the existentialist ontological-narrowing signal the psychic end of utopia (*No Exit*)?
5. Contemporary eschatological and utopian hopes; implications of radical temporality and of infinity. Perfection in failure: Jesus as Clown (or, can the eschatological parable ever conclude?).
6. Eschatology as questioning critique of the present vis-à-vis the imagined personhood. Reverie and social action. Symbols: disabusing a fully realized experience of completeness.
7. The problem of boredom: the cloying satiety of

newness; overfulfillment of expectations (*Playboy* as eschatological comic strip). Utopia as theological hermeneutic: co-voicing competing linguistic horizons—the evocation of imperatives in the land this side of the looking glass.

- (86) *John 13:31-14:31: A Study in Form and Redaction Criticism*
Nöel Lazure, Marquette University

Johannine scholars have shown the existence of a literary genre called farewell discourse in chapters 13 to 17 of the Fourth Gospel. Beginning with form critical analysis of this literary genre, the present paper contends that Jn 13:31–14:31 can best be labeled a farewell discourse. From this study, it will also be apparent that Jn 13:31–14:31 has gone through two stages of redaction: the first stage marked by a monologue in the manner of a farewell discourse, and the second stage expanding the original farewell discourse by introducing within it four dialogues between Jesus and some of his disciples. A form critical analysis of these dialogues reveals that they are all built on the same tripartite structure: enigmatic utterance of Jesus, question from a disciple, and clarification or teaching by Jesus. Furthermore, a careful analysis of Jn 13:31–14:31 brings out numerous aporias which are best explained in postulating a revision by a later hand. The two bodies of material thus reconstructed show distinctly variant theological perspectives as well as alluding to a peculiar *Sitz im Leben*. In conclusion, the paper will bring out the implications for a possible solution to the problem of sources and levels of redaction in the Fourth Gospel.

- (87) *Tatian's Attitude Toward Greek Culture*
O. C. Edwards, Jr., Nashotah House

Tatian's attitude toward Greek culture is unique among the Apologists since he cannot recognize some Greeks as Christians before Christ in the manner of Justin nor can he recognize both good and bad traits of the culture along with Athenagoras and Theophilus, but rather he must despise it altogether. The explanation for this difference is to be sought in Tatian's personal history (although it is not a Syrian racial hatred of the Greeks as Geffcken and others have suggested). Growing up in a petty Arab buffer state between the Roman and Parthian empires, Tatian the Mesopotamian focused all of his ambition on the Hellenistic culture of the receding Seleucid empire and went West for education and a career as a sophist, the most glamorous profession of his time. He abandoned his hope for success as a sophist and had a complete reversal of affection toward Greek culture at the same time that he became a Christian, so that his conversion was, among other things, a way of rejecting Greek culture. After his conversion he wrote his *Oratio* which takes twice as much space to attack every aspect of Greek culture as it does to present Christianity positively.

His very name for Christianity is "barbarian philosophy," which is contrasted to the philosophy of the Greeks to whom his apology is addressed. Before long he returned to his native Mesopotamia and took an important part in the renaissance of the native Semitic culture by writing his *Diatessaron* in Syriac.

This interpretation of Tatian's conversion as a rejection of Greek culture would be undercut if Robert Grant were right in understanding Tatian as an acultural Gnostic or Martin Elze were correct in seeing him as influenced by the Greek philosophical tradition of Middle Platonism. Tatian cannot be regarded as a Gnostic according to the definition of Gnosticism of the Messina colloquy, however, nor did he betray an interest in or profound knowledge of philosophy. His revision of Justin's thought specifically to exclude any positive evaluation of anything Greek indicates the direction in which his real interests lay. Both his later anti-Paulinism and his Encratism are indications of his desire to understand the Gospel in Jewish terms—terms that could be labelled "barbarian" and contrasted to Greek ones. Again, the lack of any animus toward Rome (especially the absence of the anarchism attributed to him by Ehrhardt and accepted by Friend and Murphy) shows that his opposition was exclusively to the Greeks.

Ironically, the weapons Tatian used against the Greeks when he opposed their religion, philosophy, education, rhetoric, literature, amusements, sculpture, and science were all borrowed from the Greeks. He was so immersed in the culture that he could not even oppose it without its assistance.

- (89) *Studies in the Structure of Biblical Narrative*
Robert C. Culley, McGill University

Using a small selection of Biblical narratives as a basis for discussion, this paper explores one way of talking about structure in these texts. The starting point is a brief look at what some recent field studies have said about the transmission of oral prose. While the results of these studies are limited and incomplete, some clues are discernible as to how narratives are constructed in some kinds of oral tradition. Some biblical material is then considered in the light of this information. At this point it becomes possible to shift the emphasis from the oral to the structural. This leads to the discussion of a small set of texts in order to illustrate one way in which structure may be described.

- (90) *Structuralism and Literary Criticism of the Bible*
Dan O. Via, Jr., University of Virginia

Structuralist literary criticism is an approach to literature which is still in the process of trying to define and fashion itself by adopting and modifying certain insights from structural linguistics. As might be expected, all structuralists do not agree with each other, but one persistent concern which is observable is the effort to find

the concealed ordering principle which constitutes the "set" or genre to which a given text belongs. The set is constructed from individual texts and in turn is the meaning of any of the texts.

A structuralist analysis of Mark would not be concerned about how the author changed materials which he received but rather with the text as it stands in its relation to its genre. It would not try to derive the meaning of Mark from its genetic-historical relationship to some model but from its logical-generic relationship to a set of homogeneous narratives which form a set, genre, or system of transformations.

(98) *Priests, Prophets, Machines, Futures:
1202, 1848, 1984, 2001*

Benjamin Nelson, New School for Social Research

Today the ambiguous and ambivalent attitudes to science and technology in religious and social outlooks across the world suggest that we are at a new turn in the history of the world's principal civilizational values. Deepening crises in the relations of technology, the sciences, religion, and human welfare suggest the need for a review of vexing issues and historical turning points in those relations.

Until the close of the 18th century, theologians for the most part, like other spokesmen of high culture, did not take strong stands against technology or machines. Indeed, thrusts toward science and technology in the Late Middle Ages and Early Modern eras represented themselves as expressions of religious impulses to explicate and enhance the World and World of God. Even the Promethean imagery of Renaissance engineers and artists depended more on a union of theology, science, and magic than on secular criticism of religion.

The earliest reflective critics of technology, fearing the effects of the new industrialism on the spirit, on traditional structures, on the forms of domination, and on the community, were rarely religious figures, but more often poets, cultural critics, and secular prophets.

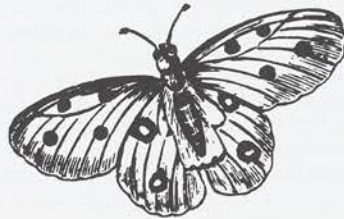
By the late 19th and early 20th centuries, the love-hate relation with technology revealed its ominous portents most clearly in Wilhelmine Germany, as the course of a totalizing all-encompassing "Rationalization Revolution." The sense of horror occasioned by these paradigmatic experiences has continued to echo through the 20th century. Particularly poignant illustrations of a kind of "nightmare of entropy" are found in the writings of Max Weber, Henry Adams, Eugenii Zamiatin.

Many persons in the West are now turning to the historic East, hoping to achieve new syntheses of rationalized intelligence and emotional wholeness. At the same time, key Eastern lands are showing increased favor to Western technology and science. New fusions of "Westness" and "Eastness" are apparently in the making. Already signs are plentiful that the shape of things to come depends heavily on the outcomes of these new efforts, trends and conflicts.

(102) *A Structuralist Approach to Some Pauline Texts*
Dan O. Via, Jr., University of Virginia

Structural analysis in the "structuralist" sense, does not have as its main and final goal the discernment and clarification of the structure, pattern, or outline which is more or less evident in a given text. It rather seeks to relate the text to a "set" of homogeneous texts and to analyze—disassemble—it so as to construct new and hitherto unseen structures that connect the elements in the text logically with corresponding elements in other members of the set. The set, which may also be defined as a system of transformations will then be, schematically, a number of parallel horizontal axes (the several texts) which are intersected by a number of vertical axes (the logical connections between corresponding elements in the texts).

My purpose is to relate in this way the fundamental Pauline kerygma of the cross and resurrection to several longer Pauline texts and these, in turn, to the death and resurrection motif found behind and within classical Greek comedy.



(105) *The Free Will Controversy in the 1560's and 1570's*
Carl S. Meyer, Foundation for Reformation
Research

Five stages can be distinguished in the free will controversy in the 1560's and 1570's. They are: 1) the controversy between Amsdorf and Pfeffinger; 2) the Weimar Disputation, or the controversy between Flacius and Strigel; 3) the dispute after the Altenburg Colloquy; 4) Andreae's intervention; 5) the Formula of Concord, 1577.

Pfeffinger's forty theses advocated man's concurrence in conversion. Amsdorf attacked him and Flacius presented a *Refutatio propositionum Pfeffingeri de libero arbitrio*.

At the Weimar Disputation in 1560 Flacius and Victorine Strigel were the chief opponents. The controversy on free will was linked with the one on original sin.

After the Altenburg Colloquy (1569) the controversy which pitted the Wittenberg and Leipzig theologians versus the Jena theologians, revolved around the charges of synergism against the former.

James Andreae's six sermons of 1573 also dealt with

free will. His revision of these sermons became the Swabian Concordia. That resulted in the Swabian-Saxon Concordia. A conference of theologians in January 1576 agreed on the Maulbronn Formula.

In 1576 the Torgau Book was summarized by Andreae; it is known as the Epitome of the Formula of Concord. The longer Bergen Book of 1577 became the Solid Declaration of the Formula of Concord. Article III deals with free will.

(106) *The Christian Legacy and Our Cultural Identity*
Bernard E. Meland, Divinity School, University of
Chicago

Our cultural identity partakes of the Christian legacy in ways that go deeper than ideographies and conceptual forms. The affinity inheres in the complex of feeling conveyed in the structure of experience, giving rise to incentives, hopes, and frustrations, as well as to the cultural elan. In this context the legacy is discerned as a redemptive theme which, in its cultural rendering, affirms "the triumph of hope over experience."

This reascent mood has generated openness to the future, resiliency of spirit and expectancy, along with zest and energy. It has evoked also a sense of destiny which at times has assumed crass and demonic forms of enterprise and cultural imperialism.

A legacy is neither an asset nor a liability as such. It is, in fact, both; and ambiguously so. Clarifying our cultural identity in relation to the Christian legacy will contribute to cultural self-understanding in the pursuit of ends within Western experience, as well as in relations with peoples of other cultures.

Conceivably such clarification could open up resources with which to address ourselves as a people to the frustrations and failings which such relationships entail or even create.

(107) *The Contribution of the Study of North American
Indian Religions to the History of Religions*
Åke Hultrantz, University of Stockholm

The material and ideas in the history of religions has for a long time mainly been taken from the "civilizations," that is, the old high cultures in the Near East, India and China, and from the more cosmopolitan cultures that nourished the world religions. However, the trend is slowly changing; other religions are being increasingly observed, among them the religions of the North American Indians. The new interest in the latter religions can connect to the phase at the beginning of this century when the theories and methods of the discipline were stimulated by research on North American Indians.

In particular, modern research on North American Indian religion can make the following contributions to the history of religions:

(1) Supply more knowledge on religious forms in

aboriginal North America, with the clear goal of making this area one of the great and well known provinces in the discipline. In contradistinction to most anthropological studies, emphasis has to be laid on religion as such, and not as a mere mechanism for providing social and cultural values.

(2) Present correctives to the phenomenological perspectives which largely have been moulded by impressions and experiences from the study of the religions of the civilizations.

(3) Deepen our knowledge of religio-historical events and religio-historical processes in North America and in the world at large. Despite the lack of older documents it is possible to establish distributional series and chronological sequences which have importance for the general study of religions.

(4) Furnish us in the field with a valuable laboratory to test the interplay between religion and culture, society and ecology. Here again the point de repère is religion, and the results are designed to throw light on the structure and function of religion.

(5) Equip us with tools to analyze religious acculturation and syncretism through close observations of modern field situations.

(6) Provide material for the study of religious personalities, medicine men, prophets, and cult leaders.

(111) *The Normative and the Descriptive in the Study of Religion*

Antonio Roberto Gualtieri, Carleton University

The scientific study of Religion has restricted itself, generally, to descriptions of religious data on the assumption that such studies are objective—carried on without the interposition of subjective elements by the investigator—and, therefore, meet the conditions of universal, scientific knowledge.

Normative or evaluative enquiries have been eschewed because they apply *a priori* or subjective judgments to the phenomena—this being especially evident when assessments are made about the truth or reality of the referents of religious expressions according to pluralistic and disputable criteria. Normative enquiries have been relegated, accordingly, to the seminary and the ashram.

The academy, however, given its vast store of historical knowledge ought to deal constructively (and not only descriptively) with the question of truth.



Religionswissenschaft need not choose between the polar extremes of presumptive objectivity and confessional hegemony; it is both desirable and possible for the academic study of religion to espouse a normative or evaluative enterprise which, while taking up the challenge of truth, does not capitulate to the proprietary exclusiveness of traditional theologies.

(112) *The New Ethnography and the Study of Religion*
John A. Saliba, University of Detroit

One of the most recently developed methods in anthropological science has been labelled "The New Ethnography." This approach looks on culture as a cognitive organization of material phenomena, as a way of knowing and ordering the world around us. The task of the student is to unearth and understand the logical organizing principles underlying human behavior. He seeks to grasp the conceptual system of a particular culture, to look at the world from that culture's point of view.

This method has been applied extensively in many fields, but it has not been employed in the study of religions on a large scale. The few applications have been encouraging because they have brought into focus the religious experience of a particular people.

New light can be cast on old problems by the application of this method to the study of religions. The definition of religion, its nature and its philosophical aspects have always been among the main concerns of Western scholars. Since the New Ethnography provides for greater objectivity and accuracy in the analysis of values, concepts and ideals, many of our traditional concepts, such as sacred/profane and natural/supernatural, can be refined, challenged or possibly discarded.

The New Ethnography can thus supply us with useful guidelines for the improvement and development of the history of religions. It also suggests that "empathy" training for scholars in the field might be pursued with advantage.

(113) *The Present State of Christological Studies in Roman Catholic Theology*

Gerard S. Sloyan, Temple University

The response to the studies of Rahner, Schillebeeckx, Schoonenberg, Hulsebosch and others has shown the delicacy of discussing problems of Christology biblically and speculatively in the face of popular orthodoxy. This paper will attempt to delineate what Chalcedon did not teach as carefully as what it did, in an effort to show a way beyond the impasse in today's Roman Church of theology and preaching on the way in which God was in Christ.

(116) *Imaginary "Biblical" Books and Verses in Talmudic and Midrashic Literature*
Sid Z. Leiman, Yale University

Biblical citations scattered throughout talmudic and midrashic literature frequently preserve readings which very considerably from the textus receptus. Occasionally, entire "biblical" verses cited in rabbinic literature find no counterpart in masoretic manuscripts, or in any of the ancient versions. These stray passages are sometimes assigned by scholars to apocryphal and pseudepigraphical books—some extant, some no longer extant—whose quasi-canonical status in the tannaitic or amoraic periods is then assumed. An exaggerated instance of this procedure, i.e. the attempt to identify stray verses, is the suggestion by S. Lieberman, A. J. Heschel, and M. Kasher—based upon talmudic and medieval Jewish sources—that Numbers 10:35-36 was borrowed from the (pseudepigraphical?) Book of Eldad and Medad and inserted into the Torah.

It is the intent of this paper to investigate several instances of alleged apocryphal and pseudepigraphical verses cited in the Torah (Num 10:35-36) and rabbinic literature. It will be demonstrated that, for the instances investigated, one confronts imaginary rather than real apocryphal and pseudepigraphical books and verses. It would appear, then, that despite the somewhat cavalier attitude of numerous 19th and 20th century scholars, extreme caution must be exercised in any scholarly attempt to identify the source of a stray "biblical" verse in rabbinic literature.

(117) *The Masorah-Lists of Codex Or. 4445 and their Relationship to Okhlah WeOkhlah*
David Lyons, Hebrew University

The Masorah Magna can be divided into two categories: the "elaborative" type and the "comparative" or "combinative" type (*masorah m^ephareteth* and *masorah m^esarepheth* respectively; both terms introduced by Dr. I. Yeivin¹).

Elaborative MM is found in virtually all codices which contain masoretic notes—it is the logical complement of the MP. However, comparative MM is known from few codices, and of these, the majority have it in very limited extent. Perhaps the most important, early codex containing a large quantity of comparative MM is the Codex (Brit. Mus.) Or. 4445 of (two-thirds of) the Pentateuch, a MS which, as stated by Yeivin,² is one of the closest to the original Ben-Asher rescension.

A full comparative study of the Masorah-lists in this codex and those in the Paris MS of *Okhlah WeOkhlah* (ed. Frensdorff) shows that, although there is a considerable amount of material in common to the two:

(a) there are a number of list-types (notably a particular "Liššana" type and a word-final syllable type) in the Or. 4445 codex but missing or virtually missing from *Okhlah WeOkhlah*; (it seems that the reverse is also the case—the incompleteness of Or. 4445 does not allow

for definite conclusions in this respect);

(b) even as regards the lists and list-types that exist in both sources, less than half of these have identical or equal correspondence (these terms are defined in the paper).

The conclusion is that we must presume the existence of an early (large?) catalogue of comparative Masorah-lists, which was drawn on, with somewhat different emphases, by the Masorettes of Or. 4445 and the collator of *Okhlah* (Paris MS).

¹*Encyclopaedia Migr'ith V* (Article "Masorah") cols. 138f.

²*The Aleppo Codex—A Study of Its Vocalization* (1968), p. 359 and elsewhere.

(118) *Possible Theological Tendencies in Some Old Greek Renderings of Hebrew Verbs "To See"*
Charles T. Fritsch, Princeton Theological Seminary

Five Hebrew verbs are studied—*rā'āh*, *hāzāh*, *nābat*, *shā'āh*, *shūr*. Places are noted in the Greek OT where these verbs are translated literally with deity as object or subject. Then different renderings in the old Greek (OG) are noted—verbs or context changed. Finally, instances where the active verb is rendered as passive in OG. Four methods of change in OG are observed: 1. the Hebrew verb is rendered by a different verb in OG; 2. the context is changed in OG; 3. the verb is omitted in OG; 4. the active is changed to passive in OG.

(120) *The Use of Frequently Occurring Features To Isolate Semitic Sources Underlying Greek Documents*
R. A. Martin,
Wartburg Theological Seminary (Dubuque, Iowa)

Various methods have been suggested by which to determine whether a given Greek document was written originally in Greek or whether it is a translation of a Semitic text (Hebrew or Aramaic). Three frequently used criteria have been (1) alleged Semitisms that are poor Greek, (2) alleged mistranslations which make better sense in a Semitic form, and (3) a general feeling that a text is not good Greek. None of these approaches has found general acceptance among biblical scholars; indeed, there is a feeling among NT students today that it is impossible to determine from the language alone whether a given Greek document was composed originally in Greek or in Semitic.

There are, however, a number of Greek syntactical usages that occur with significantly different frequency in documents that are translations of Semitic sources than in original Greek writings. The following features may be helpful for identifying such translation literature:

The relative infrequency (in relationship to the

occurrence of *en*) of the following prepositions—(1) *dia* with genitive and (2) in all occurrences, (3) *eis*, (4) *kata* with accusative and (5) in all occurrences, (6) *peri*, (7) *pros* with dative, (8) *hupo* with genitive; (9) the occurrence of *kai* at least 2.1 times as often as *de*; (10) articles almost never separated from their substantive; (11) genitive almost always following the word it qualifies; (12) the frequency of dependent genitive personal pronouns; and (13) the dependence of such pronouns on anarthrous substantives; (14) attributive adjectives infrequently preceding word they qualify; (15) infrequency of attributive adjectives and (16) of adverbial participles and (17) of the dative case without the preposition *en*.

(121) *Genesis 49:3-4, 5-7 Interpreted as Law*
Dale Patrick, The Missouri School of Religion

The thesis of this study is that the tribal sayings concerning Reuben, Simeon and Levi in Gen 49 are quasi-legal decisions governing the conduct of member tribes of the tribal league.

The tribal sayings under consideration, in contrast to the other sayings in the chapter, condemn acts of the three tribes, Reuben for an act internal to the confederation, Simeon and Levi for an attack on a friendly city. Each saying threatens divine or at least extra-legal sanctions.

The sayings resemble the decisions of a judicial body. They describe the conduct of the tribes as blameworthy and impose divinely administered punishment. Although they are not formulated in casuistic style, they have the two parts of casuistic law (cf. A. Alt). One would not expect the generalizing style of casuistic law, i.e., "If a man....," when tribal acts were condemned, for each case would be too unique.

The decisions preserved in these sayings were probably formulated and declared at gatherings of the tribal confederation. We may infer on this basis that the confederation claimed quasi-legal authority over the secular conduct of member tribes.

(122) *Are There Any Sagas in Genesis?*
John Van Seters, University of Toronto

The designation "saga" has been commonly applied to the stories in Genesis since Gunkel, but seldom has there been any attempt to define or describe what constitutes this genre. Since saga carries an implicit assumption of oral tradition, there is a strong presupposition that ancient oral traditions lie behind the present literary sources, and that the proper task of tradition-history is to investigate this level of the material. But a closer examination of the category of saga, especially in the classic Icelandic form, reveals that its application to the Genesis stories is a complete misnomer. Furthermore, there would seem to be few stories in Genesis that fit any category of oral story-telling—at least among the presently



known types. If there are *no* sagas and little evidence of other types of oral tradition, then the whole approach to these stories must be radically changed. More attention must be given to *literary* conventions (book-prose), and genres to make Genesis more intelligible.

(123) *Some Recent Issues in the Form Criticism of Narratives*
Jay A. Wilcoxon, The University of Chicago

The purpose of this paper is to identify a series of problems that lurk behind the seemingly well-ordered and comprehensive treatments of narratives in recent introductions to the OT, such as Sellin-Fohrer. These include some issues of terminology, such as "saga" and "legend"; some issues of classification, such as "myth" and "Märchen" in relation to saga; and some issues concerning etiology. Mainly, however, two large problem areas will be defined. One is the increasingly complex question of the relation of form criticism to other methods of literary study. Recent studies have been concerned to set the limits of form criticism for the sake of establishing legitimate ground for other methods, such as rhetorical criticism, or stylistic criticism, or redaction criticism. Where does form criticism of narratives now seem to be in relation to these limitations? The other problem area is the confusion that has resulted from the lack of a general definition of narrative, at least in essentials, on the basis of which non-narrative prose forms can be separated and possible classes of narrative forms proper can be adequately defined. Some recent efforts to face this question will be discussed.

(126) *The Use of Paraenetic Tradition by the Author of the Epistle of James as Humanizing Tendency in Early Christianity*
Jack T. Sanders, University of Oregon

The history of the scholarly interpretation of the Epistle of James is hardly filled with glowing remarks of positive evaluation. Although some interpreters, most notably Dibelius, have shown considerable empathy with James' way of dealing with paraenetic tradition, the epistle can receive full approval (Eichholz) only when it is overlooked or denied that it stands in direct conflict with Paul's doctrine of justification by faith.

It is time, however, for the strong humanistic orientation of this oft-maligned epistle to be brought to the fore, and for James to be seen as the truly noble work it really is. This humanistic direction is to be seen

precisely at that point where scholarship has focused most attention, i.e. in James' use of inherited (mostly Hellenistic-Jewish, but also Christian) paraenetic material. Whereas, however, scholarship has often tended to rest content in showing that much of the paraenetic material in James is inherited from Hellenistic Judaism, or, on the theological side, has tended to view this aspect of James as a part of the slide back into Judaism taken by Christianity around the turn of the first century, it has not been seen that James takes a very human and therefore very noble step in the way he uses tradition. The purple passage of James' humanizing of tradition is 2:14-26, where he does not hesitate to denounce a tradition (Paul's doctrine of salvation by faith, which James, admittedly, completely misunderstands) that already possesses for his time "canonical authority" when that tradition fails to respond adequately to human need.

It is this humanizing tendency, then, that is normally at work in James' selection of his traditional material. That will further be the case when, for example, in 1:13-15 he makes the point that one is not tempted by God; rather, one's desires of themselves get one into trouble. This is a Hellenistic commonplace and is an idea that goes back at least as far as Homer (where, incidentally, it also has a clearly humanizing orientation); it is only one example among many in the Epistle of James that reveal the author's strong humanistic leanings.

(127) *Egyptian Traces in the Joseph Narrative:
A Study of Narrative Function*

W. Lee Humphreys, University of Tennessee

Elements in the Joseph narrative that make reference, either directly or indirectly, to Egyptian customs, mores, institutions, practices, names, titles, and such, have received much careful study in the past two decades. The work of J. Vergote, J.M.A. Janssen, W. Ward, and D. Redford can be singled out for particular notice. The emphasis of such study has been on the degree of genuineness of such elements and references, and on the periods in the political, social, and cultural history of Egypt reflected by these. Some attempts have then been made on the basis of this to date the Joseph narrative as a whole (see Vergote and Redford). However, such attempts seem premature. This present study seeks to build on this work. It is an analysis of the place in the narrative and of the narrative function of these several Egyptian references or traces in the Joseph material. It is observed that the large bulk of the more genuine references to Egyptians customs, etc., is found in Gen 40-41, a seemingly complete unit within the larger narrative, telling of the adventures and remarkable rise of a courtier in the royal service. These elements also function most harmoniously and serve to advance the narrative in an essential manner. Other Egyptian references, many whose genuineness is in question or which seem patently false, are found in other parts of the narrative (e.g. Gen 43:32 and 46:34), and in the case of some of the latter they do not serve to advance the narrative and indeed they stretch the credulity of the

reader. This evidence, along with other lines of evidence, provides clues for an analysis of the internal composition of the Joseph material and for the development of a transmission or traditio-historical study of the narrative.

(128) *Scribal Contributions to Old Testament Theology*
Jack R. Lundbom, Graduate Theological Union

It is well known that collections of laws, prophetic oracles, and prose narratives are grouped together thematically in the Old Testament. Like material is placed with like material. What is often not pointed out is that on occasion pericopes are placed in juxtaposition to one another for the express purpose of providing a contrast. Robert Gordis has shown this to be true in Proverbs as well as in other wisdom books. This paper will draw examples from Genesis, Isaiah and Jeremiah to illustrate the principle further. In so doing, the scribes go beyond their task of compiling and editing; they become interpreters of tradition. They thereby join their more illustrious counterparts, viz., the orators and narrative writers, in making a limited but by no means insignificant contribution to Old Testament theology.

(134) *Culture as Catalyst of Religious Expression*
Thomas F. O'Meara, Aquinas Institute of Theology

Religious expression, rather than being the product of a purely celestial revelation or of a perennial metaphysics, partakes in the cultural explosions of history. History displays to us certain *kairoi*, when a society moves with confidence and genius into new configurations and expressions. We find these in thought-forms of a particular time and concretely expressed in art. Beneath literature, the fine arts and various religious expressions of one cultural epoch lie in cultural tremors which are responsible for inspiration and form.

This view of religion within culture leads us to consider methods for theological education and religious studies. Courses and seminars can be so arranged that religious ideas and movements are sharply illustrated by their cultural counterparts in music, painting, literature, etc. More and more the correlations between the wide

spectrum of contemporary American culture and belief are being developed. Good preparation for the unfinished, contemporary correlations is done through highlighting past, significant periods. For they illustrate both the cultural context of religious expression in its completeness and explain influences still active in our society and religious movements.

(137) *Charles Nisbet: Second Thoughts on
a Revolutionary Generation*
James H. Smylie,
Union Theological Seminary, Virginia

Based on approximately two hundred unpublished letters, this paper explores the thoughts of a Scottish emigrant to America, the first president of Dickinson College, Carlisle, Pennsylvania. Nisbet (1736-1804) had been considered for the presidency of the College of New Jersey as early as 1767. He remained in Scotland where he preached at Montrose. He got into considerable difficulty by supporting the cause of the colonists during the American Revolution. He came to the United States in 1785. Virtually isolated at Dickinson College, Nisbet had many second thoughts about the promise of American life in the latter part of the eighteenth century. He poured out his opinions on local, national, and international affairs in his letters with considerable wisdom, wit, and bite. He did not know if the United States would make it since Americans did not have the sense enough to govern themselves.

(138) *James Madison's Endorsement
of the Church in Politics:
Free Exercise and Social Change in the
American Founding Fathers*
Roy Branson, Andrews University

Supreme Court Justices and religious scholars assume a simplistic definition of religion in the Founding Fathers. They fail to see that at least two views of religion emerge from a careful reading of the Founding Fathers. While it is true that Jefferson defined religion in individualistic terms and in expecting religion to be indifferent to public affairs, John Adams represents those who assumed religion was corporate in nature and would influence its institutional environment. James Madison had the genius to combine aspects of the thinking of both men. Affirming with Jefferson free exercise of individual religion, he also joined Adams in assuming corporate religion would involve itself in public affairs.

The most glaring mis-representation of the Founding Fathers' views on religion is the assumption that Jefferson and Madison shared the same individualistic definition of religion. Madison agreed with Jefferson that religion was concerned with the individual conscience, but Madison also believed that religion has a corporate aspect. Madison's own practice, the implications of his making factions and voluntary associations legitimate agents in



forming public opinion in society, and his including organized religion among these voluntary associations, demonstrates that Madison believed free exercise of religion meant institutional religion had a right, indeed a responsibility, to help change public opinion in society, and in that way shape governmental policy.

- (140) *The Rejection of Substitutes for the Tradition (in Modern Hebrew Literature)*
Arnold J. Band, University of California at Los Angeles

In the Jewish world of Eastern Europe, the transition from pre-modern religious norms of behavior and thought to characteristically non-traditional norms took place in the space of a lifetime—unlike the more gradual shift from the Renaissance on in the gentile world. The break from rabbinic tradition was sharper and more noticeable. A variety of substitutes—Social Darwinism, Nietzscheanism, Socialism, Zionism, the general bourgeois ethos—were, consciously or unconsciously substituted for the traditional norms. Modern Hebrew writers, usually aware of these substitutes and their inadequacies, rejected them in their works. This paper studies several significant examples of this attitude which, in turn, helps us understand the structure of individual works.

- (141) *Recent Developments in the Study of the Vatican 30 Manuscript of Bereshit Rabba*
Lewis M. Barth, Hebrew Union College-Jewish Institute of Religion, Los Angeles

The Vatican Hebrew manuscript number 30, containing the text of Midrash Bereshit Rabba, has received considerable scholarly attention in the past half century. This manuscript, which lacks later additions to the text found in other witnesses, represents the most original form of the Midrash. In addition, its linguistic features, reflecting the Hebrew and Aramaic of the Galilean academies are identical with the earliest manuscripts and Geniza fragments of the Palestinian Talmud.

The purpose of the present paper is to re-examine the scribal characteristics of the manuscript in order to



determine the process by which Vatican 30 came into existence and the implications of that process for the evaluation of Vatican 30 as a witness to the text of Bereshit Rabba. In opposition to the view of Cassuto, that the manuscript was produced by three scribes, it is argued that six different scribes actually wrote the text. Evidence for this conclusion is based on a close study of paleography, layout of pages, punctuation marks, ornamentation and indentation and spacing found in the various parts of the manuscript. Distinctions between the scribes in these areas are matched by distinctions of dialect and technical terminology, the spelling of selected nouns, pronouns, prepositions, particles, verb forms, the method of citing biblical verses, and the characteristic spelling of the names of certain sages. Five of the scribes, designated as "the group", exhibit language and technical features which are nearly identical with the forms of Galilean Hebrew and Aramaic found in Geniza fragments of the Palestinian Talmud and Bereshit Rabba; one scribe, designated B, is quite different and seems to have been influenced by the linguistic features of the Babylonian Talmud.

The crucial question regarding the composition of Vatican 30 is this: how can the differences between the Palestinian group and scribe B be explained? Michael Sokoloff suggests that since it is unlikely that one scribe would make a complete revision while copying, Vatican 30 must have been copied from two separate exemplars. Such a view, if accepted, would require a reassessment of the place of Vatican 30 in the development of the text of Bereshit Rabba. In addition, a new pedigree of manuscripts would have to account for the separate exemplars underlying Vatican 30. However a number of arguments are presented against Sokoloff's position.

It appears that Vatican 30 was produced in a "scribal factory" dominated by a single family of scribes. Scribe B, who worked with the others, simply revised his portion of the text to conform with practices learned in a different scribal school. Such joint scribal activities are common to Egypt during the 9th through 12th centuries, a likely date and location for our manuscript. Consequently the basic textual integrity of Vatican 30 remains unchallenged.

- (144) *Christianity and the Change in Human Consciousness*
Christopher F. Mooney, Woodstock College

The paper has three parts. The first deals with the major displacement today in man's consciousness of himself and his world. The focus here is on the impact of the future upon man's psyche, as well as the anxiety that characterizes our contemporary culture, by reason of the deterioration of the environment and the threat of nuclear war. The second and third sections deal with the contribution which the thought of Teilhard de Chardin makes both to an understanding of the present crisis and towards its resolution. The second section deals with the answer to the crisis which Teilhard found in man himself.

Because he sees it as a crisis of changing human consciousness, he also sees it as a turning point in the evolutionary process, whose movement toward greater socialization can be successfully personalized by the free and conscious release of love energy. The third section deals with the religious dimension of Teilhard's answer, and involves the significance which Christianity gives to the various elements involved in the present crisis.

- (145) *Culture and Imagination*
Michael Novak, SUNY at Old Westbury

In recent years, there has begun a major methodological shift from the analysis of concepts to the analysis of standpoints (or horizons); from conceptual intellect to the imagination. Evidences are cited. The German *Kultur* is contrasted first with ordinary American culture, and secondly with American academic professionalism. A thesis is asserted: that Reason is never "universal" but always incarnate, particular, concrete, and social.

1. The social structure of all thought demands recognition of the ethnicity of intellectual patterns and criteria of good performance. Ethnicity does not prevent inter-ethnic communication. But new, more conscious methods of recognizing and crossing over from one ethnicity to another are required.

2. Four types of *imagining* are discussed: picture-making; patterns of expectancy; imagining as structure; likenessing. Eight types of questions are proposed as ways of bringing to light the imaginings inherent in written work.

3. Two ways of conceiving of "experience" are briefly set forth, and one of them—experience as being aware of—is briefly sketched. Immediate experience (first awareness) is distinguished from reflective experience (second awareness). The relation of "angular" reflection to the sum of human wisdom is set forth, in defense both of personal uniqueness and communal wisdom.

- (146) *Miracles*
Malcolm L. Diamond, Princeton University

The definition considered will be: "a miracle is a sensible fact produced by the special intervention of God for a religious end, transcending the normal order of things usually termed the Law of Nature."

The supernaturalist understanding of miracle was not demolished by philosophical arguments so much as rendered passe by the ever increasing success of science in dealing with nature.

There were always thinkers (by no means confined to fundamentalists) who defended the supernaturalist view of miracles, but a great number of leading religious thinkers of the last two centuries (e.g., liberals and existentialists) abandoned supernaturalism. The current tendency to downgrade science may strengthen the hand of supernaturalists. I shall argue that the thinkers who abandoned supernaturalism were right.

My argument distinguished two elements in the

definition of miracle: (1) the occurrence and (2) the interpretation. I maintain that events that—at our stage of scientific development—are utterly extraordinary (“miraculous”) do occur. Nevertheless, we ought not to accept the supernatural interpretation, because to do so would deprive scientists of autonomy. Given the successful record of scientists in dealing with observable phenomena, it does not seem reasonable to adopt a conceptual scheme which interferes with their work in this way.

- (147) *Putting Your Mind To It: A Lecture-Demonstration of Affective Method in Teaching Theology*
Tom Driver, Union Theological Seminary

For several reasons, much modern theology has shied away from ‘experience’ toward myth, Revelation, and hermeneutics. Also, liberal arts education has pretty much lost the art of teaching people how to learn from their experience. As a result, most teaching, including that of theology, does little to help overcome the alienation between mind and body that is the disease of modernity.

With the aid of Gestalt psychology’s theory and practice, I propose a new address to the teaching and thinking of theology. It shall be centered in the human person’s actual and latent awareness of his self-world situation, while also it shall not exclude Revelation, tradition, nor theological conceptuality. The focus is upon encounter (contact) between the self and the environment, which includes the neighbor and history and God.

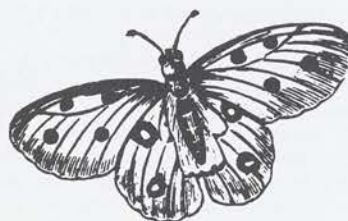
The session will combine ‘lab’ work in Gestalt and related techniques with lecture and discussion. Casual clothing (slacks for women) is suggested.

- (148) *The Role of the Folk Church Concept in an Industrial Society*
Berndt Gustafsson, Religionsociologiska Institutet i Stockholm

Most members of the Scandinavian Lutheran churches have an ambivalent attitude to their church. They do not use its norms, nor its symbols, but they use the Church itself as a very general symbol. It often has no concreteness; the referents of symbols are no longer local parishes or ministers. The folk church becomes the summary of all social life, the state and the organizations. It is an integrating force only in a negative way: there would be great risks, if any other more concrete church concept should prevail. Many therefore use the folk church concept as a very abstract symbol, protecting against the norms and the claims of the concrete church. As the most general human symbol the folk church prevents concrete religion from dividing and splitting the society, but also from truly expressing community and fellowship.

- (149) *Measurement in the Sociology of Religion: Problems and Comments*
Robert W. Coles, University of York

Three major types of approach to the measurement problem are reviewed, together with criticisms of each approach. The analysis of “religious statistics” requires the analyst to make intuitive judgements about the theoretical meaning of the socio-cultural context and setting in which, for which, and from which the statistic is abstracted. This criticism also applies to other “unobtrusive measures.” The construction and analysis of religiosity scales and indices requires fairly arbitrary analytical closure to be imposed on the religious phenomena. The construction of ideal types based upon “in depth” studies of religious phenomena run the risk of creating typologies which include ideosyncratic characteristics and variables, which may thus be incomparable. This frustrates the process of general theory construction. It has been recently suggested that different methodological approaches be combined in a process of methodological triangulation. This suggestion is reviewed in the light of the early stages of a research project being carried out in York, England.



- (150) *Religion in Elementary Forms of Everyday Life*
Earl D. C. Brewer, Emory University

The purpose of this paper is to interrelate some of the findings of the social sciences (e.g., Weber, Durkheim, Mead, Luckmann) with those of theology (e.g., Tillich, Niebuhr) and philosophy (e.g., Buber, Schutz) in an effort to develop a conceptual framework and suggestions for empirical research regarding everyday life and the place of religion in it.

The framework involves an elaboration of a minimum number of concepts. Three primary concepts are *I*, the person viewed subjectively; *You*, the person viewed objectively; and *It*, the nonhuman (not *I* or *You*) environment, both natural and man-made, living and

nonliving. Three relational concepts are *Action*, *Emotion*, and *Meaning*. Action refers to doing and what is done; *Emotion* or sentiment to feeling and what is felt; and *Meaning* to thinking and what is thought in *I-You-It* situations. Three boundary concepts are *Time*, *Space*, and *Mystery*. *Time* designates locations within temporal boundaries; *Space* locations within spatial boundaries; and *Mystery* locations on or across the boundaries of ordinary *I-You-It* situations. *Mystery* involves shifts from the ordinary to the extraordinary, the known to the unknown, the profane to the sacred. *Transcendence*, a major social process similar to transaction within ordinary boundaries, points to actions across such boundaries. Although transcendence and mystery may be aspects of all *I-You-It* relationships, religion is considered their natural habitat.

This framework is followed by various research suggestions around central questions emerging from the conceptual development: Who Questions; It Questions; Action-Emotion-Meaning Questions, including What, Why and How; If and When Questions; Where Questions; and finally, Mystery and Transcendence Questions. Although much remains to be done in moving from research suggestions to operational designs, some efforts, dealing especially with the Who and Why Questions, are reported.

- (151) *Measuring the Muse: Reflections on the Use of Survey Research Methods in the Study of Religious Phenomena*
W. Widick Schroeder, Chicago Theological Seminary

Survey questionnaire and interview data have served as the basis for several major and innumerable minor sociological and psychological investigations of religious phenomena in America in the past two decades or so. This paper considers the nature of interview and questionnaire data and some basic problems involved in the use of survey research methods in the collection, analysis, and interpretation of such data.

The discussion is shaped by the perspective of process philosophy. Process philosophy is rooted in the Platonic tradition, but it inverts Plato’s general point of view. A brief resume of the understanding of human experience generally and human religious experience specifically in this informing perspective is undertaken.

The ambiguous relation of linguistic symbols, foundational for interview and questionnaire data, to experience is noted. The surpassing of the causal past in the present and the organic unity of a whole, being more than the sum of its constituent parts, are also examined. The implications of these realities for the analysis and interpretation of interview and questionnaire data are explored.

The ahistorical and egalitarian biases of most survey research are cited. The problem of model building and the inter-relation of fact and value are addressed. An appeal is made to common sense to act as a restraint on specialists who too narrowly circumscribe their grounds for model building and overanalyze inherently vague linguistic data.

(152) *The Application of the Content Analysis Technique to Holocaust Documents*
David I. Lazar, Temple University

The need to evaluate Holocaust documents has been established by contemporary scholars of religion (Littell, 1971). Because of the lack of existing conclusiveness in evaluating Holocaust and because of the tendency to suppress discussion of these unpleasant matters, there have been few successes in evaluating Holocaust documents or events. Concerning the complexity of Holocaust literature and events, Wiesel recently wrote: "...we do not know what took place there, let alone why certain events took place there the way they did." One reason for the fact that there has been little progress in interpreting the events of this era is that there have been only negligible attempts to apply empirical techniques to the analysis of Holocaust documents.

One method which has been used in the social sciences is content analysis. Briefly, content analysis is a research technique for the scientific description of the manifest content of communication. This technique has been applied to politics (Lasswell, 1949), psychiatry (Gottschalk, 1961), education (Piaget, 1962), anthropology (Hymes 1965) and other social sciences. The technique has been used in religion mainly in indexing and constructing word concordances (Busa, 1957; Tasman, 1957).

In this study, the main categories relate to violence, education, values and political orientation. These categories are applied by means of the constructs of the Harvard III dictionary (Stone, 1966). The following conclusions are derived from a study of selected Holocaust documents: violence dominates and increases, education means indoctrination, primitive instinctual values predominate and group actions are motivated by hate. Degrees of validity and reliability may be improved by using a larger selection of documents and by more sophisticated scoring procedures.

(153) *Projective Techniques and the Psychological Study of Religion*
Peter Homans, University of Chicago

Social-scientific approaches tend to define religion in terms of various aspects of contemporary ecclesiastical life. Psychological studies deriving from this approach have examined such problems as the nature of attitudes, beliefs, affiliation, values and the like, by studying personality factors of clergy and parishoners. Projective techniques have often provided the procedures for such studies. This methodology, and its associated assumption as to what religion in itself is, has generated important research. But it has also inhibited the psychological study of other aspects of religion, demonstrating the truism that methods of study do determine what phenomena are appropriate for study.

This paper attempts to enlarge the above approach, in two ways. First, it proposes the use of a definition of



religion which is broader than contemporary ecclesiastical ones. It redefines religion to include, not only current ecclesiastical forms, but also such pre-modern forms as ritual and myth, and also contemporary secularization discussions about a post-modern but religious man. These three "dimensions" of religion constitute what is called a broader definition of religion. Secondly, the paper calls for a broader psychological methodology which can comprehend all three dimensions of religion. Projective techniques need not be restricted to personality factors in church membership. The paper discusses anthropologists' use of projective techniques in the study of primitive societies, and their generalizations about ritual and myth. And it shows that the debate about a secularized, post-Christian view of man has, at its center, a debate about the epistemological and ontological status of the phenomenon of projection.

The paper concludes that projective techniques, although not usually recognized as such, belong to a broad, general methodological issue which includes the psychological study of personality, the psychological study of primitive culture, and which is important in contemporary intellectual discussion. As such they support the study of a broad view of religion—as ecclesiastical affiliation, as myth, and as contemporary self-understanding.

The psychological study of religion can be a broad and rich area of study, if not restricted to social-scientific analyses of churches, or to primitive symbolism, or to the problem of post-modern man.

(154) *A Preliminary Study of Popular Religion as Expressed in Letters to the Editor*
Greenville, S. C. News, 1940-1970
Robert W. Crapps, Furman University

The church-sect-cult model, as formulated by men such as Troeltsch, Weber, and Parsons and recently modified by Bellah's descriptions of civil religion, has been useful in examining the typical institutions of religion. The present study attempts to investigate the character of religious expression in a popular medium outside ordinary religious institutions as a means for understanding the interaction

between southern religion and southern culture.

Letters to the editor of the daily newspaper, *The Greenville News*, utilize religion in commenting on a wide range of subjects and are studied as primary religious documents. Letters published between 1940 and 1970 are designated "religious" by the appearance of cue words and analyzed to distinguish five specific roles of religion ranging from an incidental use of religious symbols in a non-religious context to the integral interpretation of an issue as religious.

The analysis suggests that letter writers in the sample, whatever the role assigned religion, discuss problems as citizens of two inseparable worlds. They utilize religious expressions of moral earnestness to legitimate and perpetuate the secular culture of the region. The context in which this occurs is conservative Protestant Christianity but the expected loci of authority, such as God, Jesus, and the Bible, play a subordinate role in the letters to a more general appeal to ordered and established culture patterns. Affective and conative support seems quite as important as cognitive argument in the maintenance of this generalized authority.

(155) *Toward a Sociological Theory of Religious Movements*
Vatro Murvar, University of Wisconsin

The purpose of this paper is to propose some qualified sociological generalizations from many religious movements which were basically patterned responses to need for social change within religious structures and societies at large. The greater the impact of a particular religion, the greater was the pressure from religious movements against the established power structures.

In spite of certain terms used this is not an exercise in functionalist futility, but an empirical investigation into one aspect of the unsettled dialogue between Max Weber and the ghost of Karl Marx, namely the question of the integrative and supportive functions *versus* the challenging, reform and revolutionary functions of religion. Durkheim's obsession with primitive religions' materials has confused the whole issue at the expense of the latter.

Hundreds of almost identical, doctrinally non-heretical but always canonically and liturgically reform-minded, religious movements appear to display many significant common characteristics. A formulation of empirical typology of religious movements irrespective of traditional formulas (church vs. sect; monasticism vs. sectarianism) seems to be in order. The author would like this paper to stimulate a discussion for a potentially comprehensive theory of religious movements, monastic and sectarian, messianic and non-messianic, past and present, from various cultural contexts.

It would appear that the common structural and functional characteristics of the revolution- and reform-oriented religious movements definitely prevail over accidental differences of historical events, the founders' personalities or the final emergence of a

concrete movement as a monastic order within the church or as a sectarian structure outside it. There also appears to be a reverse relationship between the frequency of accepted (or barely tolerated) monastic innovations and infrequency of messianic movements in the same cultural context.

- (156) *Secularization Between Religion and Atheism*
Antonio Grumelli,
Vatican Secretariat for Non-Believers

There is an interesting parallel between the recent developments in the sociology of religion and the new direction followed by studies of the phenomenon of secularization. The sociology of religion has moved in the direction of a deepened scientific penetration and evaluation of social factors, leaving behind its prior preoccupation with studies of strictly pastoral utility. Similarly, the studies of the phenomenon of secularization, which started from the narrow perspective of secularization seen as a challenge and opposition to the Sacral, have widened in scope and now view this phenomenon as a process of deep and basic changes in society itself.

From this perspective it becomes more interesting to examine the aetiological components of the process of secularization - pluralism, rationalization, and industrialization/urbanization. Furthermore, a deeper penetration of the concept and the reality of secularization can be obtained through an effort to arrive at the common substratum of these components. This would lead to the hypothesis that secularization consists essentially in a tendential prevalence of values in respect to structures. This tendency reflects a more general movement that can be perceived in the whole of society.

If we can say this of secularization in general, then secularized religion is that within which greater weight is accorded to values than to structures. Such a stress on values makes both clearer and more acceptable the role of secularization as a purifying factor in regard to religion. Thus secularization can be seen in a position midway between religion and atheism, and acting as a catalyst between the two.

- (157) *The Pattern of Irreligious Denominationalism in England*
Colin B. Campbell, University of York

The form of religious rejection in England differs from that which has prevailed on the continent of Europe in its markedly 'denominational' characteristics. Like its religious counterpart, irreligious denominationalism is typified by a tolerant outlook, a democratic organizational structure and an emphasis upon liberalism and individualism which involves the rejection of both the communal radicalism characteristic of the sect model and the totalitarian conservatism of the ecclesia. Similarly, one can discern denominational differences between the various irreligious movements in their teachings, focus of

irreligious rejection and organization. These differences can broadly be summarized as a distinction between 'abolitionist' and 'substitutionist' irreligion with a corresponding emphasis upon *Gesellschaftlich* and *Gemeinschaftlich* organizational forms. These differences, in turn, relate to differential recruitment from social classes and status groups in a way which 'mirrors' the social basis of the religious denominations. This thesis is illustrated by reference to the secular-rationalist and ethical-humanist movements in England in the nineteenth and twentieth centuries as is extended to account for their failure to realize irreligious ecumenicalism.

- (158) *Boundary Maintenance in a Fundamentalist Church: A Case Study*
James T. Richardson, University of Nevada

The theorizing of Erikson (1966) and Becker (1963) is applied to an unusual case of boundary maintenance that took place recently in an established fundamentalist church. The situation involved a prominent, articulate, and long-time member who differed with the pastor and a few other church leaders over matters of fiscal policy. No important differences of opinion existed concerning doctrinal issues. The differences of opinion in matters of finance led to nebulous charges brought against the member by self-appointed "fiscal" entrepreneurs, and a formal hearing panel of members was instituted to hear witnesses and make recommendations to the church. The "trial" was held (in a manner that allowed little possibility of defense on the part of the "defendant"), and the church accepted a recommendation that the man's name be stricken from the rolls of the church. The man involved has been excluded formally from the church, an action that has had deleterious effects on his personal and business life (real estate and land investment). The meaning of these actions is discussed in terms of labeling theory and of the concepts of boundary maintenance and moral entrepreneurship. Attention is given to the theoretical implications of the fact that this modern counterpart of a heresy trial involved fiscal matters rather than doctrinal issues.

References

- Erikson, Kai T
1966 *Wayward Puritans*, New York: Wiley and Sons.
Becker, Howard S.
1963 *The Outsiders*, New York: Free Press



- (159) *The Coming Religious Institution: Contemporary Realities and Possibilities*
John B. Snook, Columbia University

In the framework of Troeltsch's three types of religious institutions, 'mysticism' represents religious experience now available in uninstitutionalized or marginally institutionalized form, and groups of the 'church' type are impossible in developed technological societies. Therefore we look among sectarian forms for the coming religious institution, which may be said to 'humanize' individuals by providing identification in groups intermediate between those of family and citizenship. Such groups will not be sects of the classic type, however, for religious ideas are now less likely to be fixed in unique institutions, established groups are less likely to expel dissidents, and cultural conditions discourage sectarian isolation.

As examples, two pentecostal groups are compared in Protestant and Catholic settings. Their similarities in affective need-satisfaction are contrasted with the institutional instability of the former and the dependence of the latter on a structure of authority which may not always favor it but at present is advantageous.

It seems likely that many established religious groups will accommodate to and encourage such small-group efforts, which may be individually ephemeral but will remain part of a persisting general phenomenon.

- (160) *The Deuteronomists and the Idea of Division of Powers*
Norbert Lohfink, Sankt Georgen College, Frankfurt

The laws concerning the different office holders in Israel that appear in Dt 16,18 - 18,22 come of course from different traditions and have different prehistories; nevertheless, redactionally, they form a consciously produced unity. They are a type of constitution for Israel. This constitution for offices probably goes back to the "deuteronomic school" which was responsible for the major redaction of the "deuteronomic history." The intention of this constitution can be seen as follows: as opposed to Israel's earlier internal political structures the offices now have to be limited; a certain balance of powers has to be created. With necessary caution one can draw here a typological comparison to the idea of the division and balance of powers in modern democracies. The interesting aspect here is that the balance of powers in this deuteronomic outline is not supposed to suppress theocratic notions of government but rather to guarantee anew the rule of God in Israel.

- (161) *Toward a Theology of Vulnerability: The Liberating Embrace of the Human Condition*
Bernard P. Prusak, Villanova University

The event of Jesus requires a new language that will

sensitize Christians to the need for change, responsible development, and communal confrontation, rather than allow mere dues paying conformity and security. This world is not simply a testing ground for individual piety or a waiting room for an afterlife. It is a place for concern and the action of service. An overly individualistic Catholic spirituality has too long interpreted patience and suffering in a language that centers on passive resignation and obedience. Many Christians, buffeted by the insecurities, anxieties, limitations, and injustices of life, could misinterpret the imitation of Christ as a protective escape from freedom. "They know and do not know, that acting is suffering And Suffering is acting." (T.S. Eliot)

Contemporary interpretation of Jesus values his human growth in awareness, his development in self-consciousness, and his embrace of uncertainty and the risks of failure and rejection in kenotically opening himself to others. This new hermeneutic is utilized for constructing a broader based spirituality to supplement the modern theologies of action, from hope to liberation, in order that they might appeal to rank and file Sunday Christians. Hopefully, the transcultural communication so necessary in our times will also be facilitated.

(164) *The Beginnings of Masoretic Vowel Notation*
Aron Dotan, Tel-Aviv University

Graetz's theory on the preliminary phases of Hebrew vowel notation, put forward over 90 years ago, still prevails and is still being quoted unquestioningly by students of the Masora.

It is based on the fact that the differentiation between homographic pairs was sometimes designated in the Masora by the terms *Mille'el* and *Millera'* (e.g. *way-yiṣberu*—*w^e-yiṣberu* respectively).

These terms, so employed in a few instances, did not fit their original usage as paroxytone and oxytone found as well in the Masora. It seemed to Graetz that the irregular rare use was the original one and designated the place of a diacritical point which must have been used, as in Syriac, for the notation of different vowels in homographic pairs. Thus *Mille'el* (=above) refers to a point above the word designating a relatively long vowel as against *Millera'* (=below) which refers to a point below for a relatively short vowel.

The beginning of vowel notation was then in Hebrew as in Syriac through diacritical points. This also presupposes the recognition of quantity in vowel notation at a very early stage.

An attempt will be made to examine the whole theory in the light of the discoveries made since its first suggestion.



(165) *The Palestinian Massora and its Relation to the Tiberian*
E. J. Revell, University of Toronto

In speaking of texts with Palestinian pointing, the term *Massora* must be used in its widest sense, to cover all features of the writing of the Biblical text. The present paper deals mainly with the accent signs. A superficial view of the Palestinian texts suggests, both in the forms of signs and in their uses, a bewildering variety quite foreign to the Tiberian tradition. Once the principles of the use of these signs are grasped, however, it can be shown that the accents were used according to the same system as is standard in the Tiberian tradition. Furthermore, the signs themselves reflect only two separate sources, and the Tiberian signs also appear to derive from these same sources. This leads to the conclusion that the Palestinian tradition is really only a provincial variety of the same stream of tradition as produced the standard Tiberian pointing, a conclusion which appears to be supported by other features of these texts.

(166) *Diachronic Edition of the Hebrew Old Testament*
F. Perez Castro, Instituto "Benito Arias Montano" de Estudios Sefardies, Madrid

In recent years a great number of new editions of the Hebrew Bible have been published and some others are in active preparation. One of them, the "Biblia Hebraica Matritensia," is a part of the "Biblia Polyglotta Matritensia." The present paper provides information about its orientation and structure.

Every new edition of the Hebrew OT pretending to be significant must answer the following questions satisfactorily: What are the aims of the edition? Why are these the aims? How are they to be achieved? What will be their value? The lecturer will endeavor to answer all these questions with regard to the Hebrew Bible of Madrid (BHM). Included are the reasons that led to the preparation of a type of edition that can be called "diachronic": instead of offering one of the different forms of the Hebrew Bible, reducing them to a unity, or making a dogmatic decision for only one of them, the editor provides a diachronic picture of the outstanding moments in the history of the Hebrew Bible. The Tiberian material will be printed side by side but not intermingled with the pre- and non-Tiberian material. As a result, the parallel edition of the textual witnesses permits the user to deal with them separately or simultaneously, to know in a concrete and exhaustive way their differences, the characteristics of the so-called Ben Asher text and the nature of the printed "textus receptus."

(167) *Massorah, Linguistics, and Type-Token Calculus*
Gerard E. Weil, University of Nancy

Selon la *Beraïta Qiddushin* 30a, l'origine du mot *sofer* désignant les scribes des textes sacrés vient de ce que ces savants, premiers parmi les massorètes, décomptaient

les versets, les mots et les lettres de la Bible. Certains auteurs ont voulu voir dans le fait de décompter les lettres et les mots des textes sacrés un usage commun chez les *libellarii* latins, qui étaient payés selon la somme des lettres ou des mots des ouvrages qu'ils copiaient. Nous savons d'une part que ni le *sofer* ni le massorète ni le *naqdan* n'ont jamais été confondus avec les *libellarii* ni avec les *notarii* latins. D'autre part, selon les avis de r. Jehudah ha-Nassi et de r. Yokhanan (*T.b. Meg.* 18b; *i. Meg.* 74d; *Ber. Rab.* 36g), les copistes des textes sacrés ne pouvaient exécuter leur oeuvre de mémoire et ils étaient tenus de copier les textes d'après un modèle manuscrit; c'est à ce prix que la fidélité du texte massorétique a été acquise.

Nous avons recherché, tout en éditant notre *Massorah Gecolah*, quel parti l'on pouvait tirer des décomptes traditionnels que l'on trouve déjà dans les manuscrits et fragments de manuscrits massorétiques les plus anciens. Le computer nous a été d'un grand secours et grâce à cette application nouvelle dans les recherches massorétiques se développent deux voies nouvelles que nous allons exposer, l'une au service de la critique interne de la transmission massorétique, l'autre au service des recherches de linguistique sémitique.

(173) *Hebrew Direct Discourse as a Translation Problem*
Keith R. Crim, American Bible Society

Translators of the Old Testament have generally focused their attention on words and phrases and neglected sentences, paragraphs, and larger units. Since Biblical Hebrew is very different from modern languages in its discourse structure, this neglect has resulted in translations that lack clarity and tend to confuse the reader.

Typical of the problems encountered in translating Hebrew is that of the use of direct and indirect discourse. In Hebrew, indirect discourse is found in only a few instances, but in English it is so normal that its absence in Bible translations is obtrusive. A consistent literal rendering of Hebrew direct discourse by English direct discourse is especially conspicuous in the prophets. JB, NEB, and NJB are superior to RSV in this regard, but still deal with the problem inconsistently.

Among the linguistic difficulties that result from this literalism are the following: 1) improper identification of participants in the discourse because of obscure reference of pronouns; 2) awkward transition between the parts of discourse; 3) inadequate marking of the beginning and end of discourse; 4) outlandish punctuation.

Adequate translation demands an understanding of the discourse structures of both Hebrew and the target language, and the use of the most natural forms in the latter.

(174) *Some Problems with the Verbs in the Apocalypse*
W. F. Stinespring, Duke Divinity School

It may be recalled that I brought to Atlanta an attempt to account for some of the strange Greek in the

Apocalypse by a translation theory, based on a critical analysis of the works of H. B. Swete (1906, 3rd. ed. 1911), R. H. Charles (1920), R. B. Y. Scott (1928), and C. C. Torrey (1958). Mention was also made of *The Morphology of Koine Greek as Used in the Apocalypse of St. John* by G. Mussies (1971), an impressive work which appeared too late to be included in the original analysis. More recently *Sintassi ebraica nel greco dell' Apocalisse* by A. Lancellotti (1964) has been brought into consideration.

The study began with non-verbal elements, such as nouns, pronouns, adjectives, and conjunctions. In Atlanta, there was discussion of only one phenomenon, namely the misuse of the subordinating conjunction *hoti*, meaning "because," in seven places where a relative pronoun would have made better sense. It was pointed out that the Aramaic particle *di* was much used as a relative pronoun, but even more as a conjunction, which was not the case with Hebrew *asher*. Preference was thus given to translation from Aramaic, or at least Aramaic influence.

Further studies were made of "wrong" cases, genitive, nominative, accusative, and dative, with a number of examples. Most often the case turned out to be what it would have been in Aramaic, or occasionally in Hebrew. A study of supposedly wrong genders yielded a like result. Recognition of Aramaic influence seemed inescapable. But how it came about is more problematical.

The present paper marks the beginning of a study of solecistic verb forms. The recent books of both Lancellotti and Mussies are largely devoted to this problem. As before, previous studies will be examined to see if any plausible solutions have been offered, and where necessary, further research will be attempted.

(175) *Hermeneutics and Linguistics*

Bernard C. Lategan, Stellenbosch, South Africa

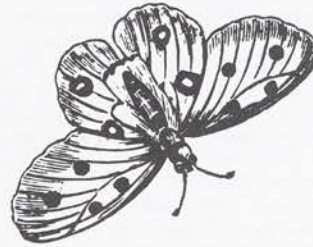
The purpose of this paper is:

a) To call attention to the dangerous gap that is developing between theological hermeneutics and modern linguistics;

b) To point out some of the underlying causes and implications of this development;

c) To evaluate some of the efforts already made to bridge the gap and to suggest possible directions of further research.

(a) The past two decades have been marked by the remarkable interest in and expansion of theological hermeneutics, that has influenced theology as a whole. Important advances have been made on the *geisteswissenschaftliche* level that brought clearer insights into the phenomenon of understanding. This was correlated by historical research, making use primarily of well developed techniques of the historical critical method. At the same time, for reasons indicated in (b), hermeneutics lost touch with the equally energetic developments in the field of modern linguistics. This resulted in a dangerous gap that is still widening. Theological hermeneutics, as a "language" science, is



making claims and taking positions that cannot be substantiated by contemporary linguistic methods.

(b) One of the underlying reasons for this misalignment is the one-sided development within theological hermeneutics itself. The renewed interest in hermeneutics was initiated and stimulated by strong philosophical and systematic impulses, using a refined historical critical method as exegetical tool. This (in itself valid) emphasis has made hermeneutics less sensitive to linguistic problems.

(c) Linguistics was not neglected by current hermeneutics as a whole. A significant exception is the field of Bible translation, which developed certain linguistic methods of its own (Nida). Lately, determined efforts are being made to relate linguistics to theology (Guttgemanns). At this stage, the effectiveness of a "linguistic theology" is still very uncertain. The problem has been sensed correctly, but much further work will be needed to clarify the relationship between hermeneutics and linguistics.

(176) *The Regulation of Modern plene Writing by the Va'ad Halashon and the Academy of the Hebrew Language*

Werner Weinberg, Hebrew Union College-Jewish Institute of Religion, Cincinnati

In 1939 a special committee of the Hebrew Language Council (*Va'ad Halashon*) recognized *de jure* the principle of a dual orthography for Hebrew: *defective* and *plene*. An earlier decision (1904) had recognized as correct only the defective writing system. It was based on biblical spelling—regulated where the latter was irregular—and was designed for both pointed and unpointed script. This defective script was introduced into the schools and has been taught there up to the present time. But modern Hebrew printing—newspaper and otherwise—kept deviating from that "grammatical-scientific" script, since it was 99 percent unpointed and needed *matres lectionis* to differentiate words. Since this resulting *plene* writing was all but ignored from official side, it developed without any rules or standard.

Eventually the *fait accompli* of *plene* writing had to be acknowledged. Since that time the question of its regulation has been up for discussion. In 1942, after many attempts, a committee of the *Va'ad Halashon* proposed a scheme of regulated *plene* writing for modern use. In

1948 the *Va'ad Halashon* accepted a system based on the 1942 proposal. However, the *Va'ad Halashon* had no official power, and only in 1968 did the Academy of the Hebrew Language (founded 1953) officially confirm—with certain changes—the *Va'ad Halashon* system of 1948. Modern Hebrew has now an official defective and an official *plene* spelling system. In the proposed paper the steps in the development of the "Rules for the Unpointed Script" will be described, their essence reviewed, and a criticism will be offered.

(177) *Wrede after 70 years: the Composition of Mark*
William C. Robinson, Jr., Andover Newton
Theological School

Close attention to the structure of Wrede's argument shows both its subtlety and its weaknesses.

Weaknesses. The center of Wrede's criticism of the 19th century lives of Jesus is ironically the Achilles heel of his own hypothesis. His dictum: "The critical historian's first task must always be the thorough illumination of the accounts in the spirit of those accounts themselves, to ask what the narrator in his own time wanted to say to his readers, and this task must be *carried to its conclusion* and made the foundation of critical historiography." His shortcoming: like the 19th century questers he did not complete an analysis of Mark and, as he charged them with doing, he leaped over Mark into his own historical reconstruction, they into their reconstructions of the history of Jesus, he into reconstruction of the history of earliest Christianity. He thought the force of his argument lay in the union of three topics as together expressing the Messiah secret (the commands to silence, the parable theory, and the obtuseness of the disciples), which he considered to be Mark's own viewpoint, the concept governing the concept of his Gospel; yet Wrede had to admit the union of the three was not apparent in Mark, the second and third did not express the Messiah secret at all, and that only one of the commands to silence suggested it. The one instance (Mk 9:9: "On their way down the mountain, he enjoined them not to tell anyone what they had seen until the Son of Man had risen from the dead."), the key to his whole hypothesis receives scant attention in the book: the force of the basis *probandum* seems throughout to be presupposed rather than shown. Again one suspects the true locus of Wrede's conviction to be elsewhere than in analysis of Mark's Gospel. While claiming that the Messiah secret is Mark's own viewpoint and that, in expressing this viewpoint in a Gospel, contradiction must inevitably occur—in the clash of aims, the Gospel's aim being to disclose and that of the secret to conceal, Wrede then asserted Mark could not have originated the secrecy concept because its articulation was so marked by inconsistencies it could not possibly be considered the work of a single individual.

Subtlety. By its structure the argument seems able to avoid some of its difficulties. Locating the origin of the

concept prior to Mark is the subtlest part of the whole argument: it permits Wrede to tolerate the incoherence he finds by positing the coherence he requires. He can attribute individual expressions of the concept as well as the articulation of the whole to Marcan editing and yet avoid the burden of showing "what the narrator in his own time wanted to say to his readers," for the concept spoke with clarity and coherence at the time of its origin whereas by Mark's time the initial coherence has slackened and some expressions of the concept are Marcan mannerisms.

Nimble as they are, these advantages of placing the concept's origin before Mark are but happy byproducts of the main reason for that aspect of the argument, which is: to protect Wrede's hypothesis. In Wrede's reconstruction the Messiah secret arose when a Christological faith had to come to terms with a non-Christological tradition. By definition, therefore, a Christological tradition was subsequent to the Messiah secret. The traditions Mark used were no longer free of Christology (Wrede's most frequently cited examples: Jesus' triumphal entry into Jerusalem and his confession before the High Priest). Ergo, the Messiah secret arose prior to Mark. It was *this* contradiction (the Christology in the tradition Mark used and the absence of Christology presupposed in Wrede's reconstruction of the origin of the secrecy concept), not inconsistencies in articulation, which compelled Wrede to conclude Mark could not possibly have invented the concept. The intolerable inconsistency was between Wrede's hypothesis and the Marcan data!

Wrede chose his hypothesis. We must, I think, choose the Marcan data and continue to work at the primary task which Wrede left to be done. The starting point is with the commands to silence, which, since Wendling and Bultmann, have been widely attributed to Mark himself; with what that attribution implies, Marcan authorship of the Messiah secret; and then with the consequent necessity for attributing to that single individual, Mark, those inconsistencies Wrede said could not possibly be the work of a single individual. Can analysis of Mark now join together what Wrede could not find united in Mark or must we interpret the three topics separately? If so, does the Messiah secret survive—that is, as a significant part of Mark's intention and composition? As it had, with Wrede, a pre-Marcan existence, so now the concept enjoys a respectable post-Marcan existence in current interpretation of Mark. Wrongly, in my opinion.

- (190) *Bioethics as a Discipline*
Daniel Callahan, Director, Institute of Society,
Ethics, and the Life Sciences

Bioethics is not yet a fully developed, accepted or coherent discipline. This is a liability insofar as it is not clear what standards should be applied to its practitioners and to the quality of their research and writing in the field. But on the whole it is probably more of an asset: there are no encumbering traditions to be overcome, and a great possibility exists for creative invention of the field.

In developing bioethics as a discipline, it is crucial that it avoid becoming one more in-grown academic speciality, with all of the incestuous pettiness and irrelevance which is the mark of many established fields. The origin of the field, at least in its contemporary setting, is the pressing need on the part of scientists, physicians and legislators for some insight into the nature of the ethical issues at stake. That should remain the point of departure for the discipline, however much this will mean that the practitioner will have to run some academic risk to respond to the need. This risk stems from the necessity that the field be understood as interdisciplinary and as one which requires a healthy mixture of good theory, clinical understanding and involvement, and a good deal of personal tension.

- (191) *Are Religious Statements Bombastic Re-descriptions of Empirical Fact?*
Edward Yonan, Dartmouth College

This paper offers an argument for the view that, although there is no completely convincing set of reasons capable of demonstrating the meaning of religious statements, and although there is an important sense in which such statements cannot be considered meaningful, there are nevertheless some philosophically plausible grounds for acknowledging *a sense* in which religious statements can be meaningful. The paper will include an evaluation of the "theology and falsification debate," and will also focus on Tillich as an example of those theologians who defend the meaningfulness of religious statements without justifying the logical status of such meaning in the face of the criticisms of the analytic philosophers. The paper will then try to answer Paul Edwards' query, used as the title of the paper.

- (192) *A New Style Natural Theology*
Lonnie D. Kliever, University of Windsor

This paper examines the contemporary quest for a new style natural theology to deal with the challenges of modern relativism and secularism to Christian theism.

Part I delineates the decline and final collapse of traditional natural theology in the wake of the theological and philosophical positivisms of the 20th century.

Part II shows that the loss of Neo-orthodoxy's apologetic power coupled with recent assessments of the nature of metaphysics reopens the question of natural theology.

Part III explores how relativism and secularism both necessitate and permit a new style natural theology. The inescapable circularity of any rational vision permits the Christian to argue from and for theistic presuppositions on the basis of public evidence and philosophic criteria. The world-centered and human-serving preoccupations of secularism furnish new evidence for reality's theistic ground and goal. This new form and new substance constitute a *Christian* natural theology. This approach is

characterized more fully through an analysis of John B. Cobb and Langdon Gilkey. A concluding section briefly contrasts Christian natural theology with non-theistic interpretations of Christian faith as an 'immanent metaphysics' and as a 'mythopoeic consciousness'.



- (193) *Relations Between Religion and Ecology among the Great Basin Indians*
Åke Hultkrantz, University of Stockholm

In addition to traditional methodological devices in the study of religion there is now also the religio-ecological method which demonstrates how religion interrelates with Nature. As used by the author this method does not imply economic determinism or the thought that ecological circumstances produce religion. It simply accounts for the forms taken by religion. Preindustrial societies show religious morphologies with a close ecological integration. One religious pattern has been selected for analysis, that of the Great Basin Indians in the U.S.A. Previous studies of Great Basin culture have revealed its profound ecological dependence. To a certain extent this holds good for religion too.

The investigation is focused on the following aspects.

(1) Basin ecology provides material for the morphology of religious conceptions, rites and myths.

(2) The social structure is adjusted to ecological preconditions and serves as a model for the religious structure. Thus, ecology indirectly forms religious institutions.

(3) The religious pattern, or the religious value system is adjusted to conditions in an arid environment with predominating collecting activity. Cults and ideas reflect the ecological premises.

Of course, Basin religion cannot be stripped down to a simple ecological pattern: there are many religious concepts and myths which are traditional and independent of ecological circumstances. There is also testimony of a degeneration of culture from a less specialized hunting and collecting pattern to a more one-sided collecting economy. Still, in the gross features the religion of the Great Basin Indians is a good example of a "type of religion" that may be found wherever there are (or have been) primitive gatherers in semidesert areas.

- (196) *Peter L. Berger and the Reconstruction of the Sociology of Religion*
Gordon Clanton, Rutgers University

Peter L. Berger has been a key contributor to important recent shifts of focus in the sociology of religion. He has urged that research efforts not be limited to studies of existing religious institutions but that attention also be given to coping mechanisms, world views, and large-scale shifts in commitment patterns. His own career reflects this shift. In two early books (*The Noise of Solemn Assemblies* and *The Precarious Vision*, both 1961) written while he was on the faculty of a theological seminary, Berger portrayed sociology as a friendly critic of church religion, as a prophetic force. His major theoretical contribution (developed while in the employ of secular institutions) consists in his appropriation of the sociology of knowledge as the best perspective from which to understand not only existing religious institutions but also such developments as secularization and the inchoate religious feelings of 'post-theistic man' (cf. *The Social Construction of Reality*, with Thomas Luckmann, 1966, and *The Sacred Canopy*, 1967). This implies that one might treat as 'religion' anything that functions for modern man as traditional religions functioned for pre-modern man.

- (197) *Religious Belief as Assumptive System: A Perspective for Religious Research*
Thomas M. Gannon, Loyola University of Chicago

On a broad level, this paper wrestles with the problem of whether the concepts and measurements of religious belief as used in most empirical studies in the sociology of religion correspond to the social facts they are intended to reflect. The research of Glock-Stark and Rokeach are typical of an approach to "religiosity" which identifies religious belief with feelings of security about divine intervention, creedal propositions, religious practices, or the semantic salience of different value-statements. While these studies tell us things we did not know about the role of religion in social life, they conceive religion and belief in terms too narrow to permit exploration of the underlying linkages between belief and the larger spectrum of value changes occurring in society-at-large, e.g., social cynicism, lack of confidence in established institutions either to maintain order or to assure justice, distrust of authority, the search for sentient rather than creative or rational experience, and the ground swell of counter-culture movements. Consideration of these symptoms of cultural malaise suggests that the traditional framework of beliefs and value-premises formerly underpinning our religious and moral attitudes and supplying their motivational energy has been seriously eroded or radically modified. If empirical studies of religion are to confront the present socio-religious situation with more than concepts and measures rooted in past and more traditional frames of reference, than a broader concept of belief is needed

which: (a) sets religion within, rather than separate from, the drastic shifts evident in the underlying rationales, or "presuppositional substructures," of contemporary consciousness, and (b) which makes better use of the perspectives developed by Bellah, Geertz, and Berger. The utility of this wider approach is demonstrated by data from the recent NORC survey of the American Catholic Priesthood pertinent to the belief system of today's clergy.

- (198) *Judaism and the Jews in American Church History*
Robert M. Healey, Dubuque Theological Seminary

Non-Jewish historians of American religion have treated the Jews or Judaism in three ways: 1) they have enlisted Jewish authors to contribute to their works, 2) they have written their own discussions, or 3) they have ignored the subject. Each method has its drawbacks. Generally, in American religious history unless Jews speak up for themselves, not too much is said about Judaism. Even the more ample passages by non-Jewish scholars show at best a mild sympathy, or at worst an outright hostility. When Christian historians treat Judaism or the Jews, their major concerns are rudimentary religious phenomenology and insight into religious persecution, freedom of conscience, and church-state relations. The three-faith concept of Protestant-Catholic-Jew so influential in sociology has little effect in religious history whose common label of "church" history rightly reflects unconscious but powerful presuppositions. To Christian historians the term "Judaeo-Christian" usually represents a linear chronology from the Old Testament through the history of the Christian Church, bypassing most post-Biblical Judaism. Jews, however, write little general religious history. What standards should determine the importance, choice, and treatment of topics for historical research and publication? Are sufficient guides to be found in the number of discernible religious groups, their comparative size, their present general influence, their relationship to the institutional connection of the historian, or to his concept of personal identity?

- (199) *The Impact of Modernization Upon the Orthodox Churches in the Balkans*
Carnegie Samuel Calian, Dubuque Theological Seminary

The majority of religious believers in the Balkans are related to the Orthodox churches. These churches share a common Byzantine heritage linked to Constantinople. The purpose of this study is to illustrate that these Orthodox churches have been largely shaped by the forces of modernization which surfaced noticeably in the mid-nineteenth century. Of course, the fermentation leading to this process of modernization can be traced back to the fall of Constantinople in 1453, when the entire region was under Ottoman captivity. The gradual breakdown of the Byzantine-Ottoman reign marks the

beginning of modernization in the Balkans. The forces for modernization can be identified as nationalism, marxism, and secularization. The convergence of these forces has both shaped and defined the Orthodox churches in the Balkans.

Basic questions to be included are: Is the close identification of national interests and religious beliefs compatible? Is there any meaningful future for the Orthodox churches in marxist societies such as Yugoslavia, Romania, or Bulgaria? What are the implications of secularization (often referred to as "westernization") upon the culture and people of the region? Can the religionist and the technician cooperate meaningfully in ushering in a new society? These are the concerns and the scope of this study.

- (200) *A Model for Studying Secularization/Modernization in India*
Robert B. Tapp,
Meadville/Lombard Theological School

Common to all conceptualizations of the nature of secularization/modernization is the assumption that these processes are characterized by some decrease in "religiosity." Recent empirical studies of Western religiosity, focusing on dimensions of belief, ritual, knowledge, and practice, have found few consistent patterns of association. Any model useful for studying Indian religion must not only surmount these ambiguities but also must incorporate pan-Hindu components and allow for caste-, cult-, and region-specific elements. Previous research has established the value of distinguishing various forms of "fatalism" and "authoritarianism." In addition, the complex concept *dharma* must be explored in relation to the "secular" state. Finally, the relative balancing of ordinary and "superordinary" modes of experience and cognition must be examined. This leads directly into the key issue of the appropriation of Western science and the ways in which it is both adopted and transformed.

Using items which reflect these variables as well as social and personal values, data should be gathered from



individuals in varied geographical milieu (urban/village, North/South), political milieu (e.g. Congress/Jan Sangh/C.P.I.), and religious milieu (e.g. Mahasabha/Brahmo Samaj/R.S.S./Ramakrishna/ashrama). Careful analysis of such data would permit a mapping of the Indian axio-religious space and a cross-check on intuitive designations of secularization. On this basis, a more adequate model of Indian religious change can be constructed.

(201) *Ritual Obligations and Economic Benefits: The Secret of the Endurance of Hindu Caste Structure*

Cyriac K. Pullapilly, St. Mary's College, South Bend

The enduring stability of the Hindu caste structure for over 2500 years is a sociological marvel which cannot be explained by the traditionally mentioned reasons such as the universal acceptance of fatalism, ignorance of the masses, and the pacifying effect of a religious belief that the castes had a sacred origin from the various organs of the Brahman. Similar factors did not prevent structural changes in other societies in the East or in the West. Mesopotamian, Egyptian, Greek, Roman, and Chinese civilizations underwent turmoils which transformed their social structures in varying degrees while the Indian civilization alone remained stable, only experiencing one



serious inner transformation, the Buddhist and Jainist reformation, which did not have any lasting consequence for the social order.

Granted the validity of the classic argument of Célestin Bouglé that caste structure was a constant factor in all primitive societies, still the problem of its endurance in the Hindu society alone remains to be explained. I submit that the secret lies in an extremely sophisticated system of checks and balances which assured a certain amount of rights and privileges to every stratum of the caste hierarchy. The system also bound the various segments of the society in an intricate network of mutual obligations in essential rituals, which could not be violated without the severest consequences, usually affecting the higher castes more as they had more to lose. The custom of *Vannathimattu* in Malabar is a case in point. This obliges every higher caste family to receive

a white sheet from the lowest caste of washerman as an essential part of the ritual of purification after death and birth—a custom that places the higher castes at the mercy of one of the lowest castes. Numerous similar ritual regulations offer some amount of personal and social satisfaction, as well as economic benefits, to the lower ranks of the caste society, which makes the system not only bearable but even satisfactory to the otherwise underprivileged lower castes. This perhaps is an important factor contributing to the stability of the caste structure.

(202) *Exegesis as a Human Science: Implications for Method*

Quentin Quesnell, Marquette University

Exegesis as science and exegesis as human are distinct, complementary, ordered as means to end. Exegesis will make its potential contribution to the humanizing of man only if it successfully develops a rigorous scientific method.

The state of exegesis today is analogous to that of the physical sciences in the 16th century. There are no agreed upon ways to state one's axioms (personal or group presuppositions), to relate data considered to potential totality of data, to construct hypotheses and test them. There is no common language or standard method of presentation which might enable a series of exegetes working on the same problem to state exactly where they agree and where disagree, and so to build upon one another's work. Instead of public verification, exegesis makes do with general reputations of individuals for reliability; leaves unexamined the influence of differing theologies, histories, philosophies; runs without knowing the reason from one proposed *-geschichte* to another; and sets forth its findings in an undifferentiated blend of high-popular, general theological, and technical scientific discourse.

Some specific improvements can be suggested.

(204) *Changing Assessments of the Kings of Judah*

Richard J. Coggins, King's College, London

It has long been recognized that the accounts of the kings of Judah and Israel in the Old Testament, though they contain much valuable historical information, are basically theological in their motivation. The aim of this paper is to illustrate three stages in the development of this theological interpretation: the books of Samuel and Kings, I and II Chronicles, and the Samaritan Chronicle II.

The particular areas to be considered will be the reigns of Saul, David, and Solomon, together with the accounts of the division of the kingdom at Solomon's death, and then the kings of Judah from Ahaz to Josiah.

Among the ways in which this theological motivation can be seen at work in all three stages are *the selection and omission of material*, and in particular the way in which the Samaritan Chronicle appears more ready to

include material which might seem foreign to basic purpose than the Biblical books of Chronicles, particularly in the accounts of *David*. Each source has a distinctive attitude to the *Jerusalem Temple*, and the accounts of its building will be compared. Each source finds much that has gone wrong in the nation's history and the different *criteria of condemnation* will be compared. Some consideration will finally be given to the nature of the *polemical intention* detectable in each source.

(205) *Newman and Harnack: Contradictory Developments of Doctrine*

William J. Hynes, Regis College, Denver

This presentation offers an analysis and comparison of two of the major Protestant and Catholic theories of the development of doctrine, that of John Henry Newman and Adolf von Harnack.

Both men claim repeatedly to proceed solely by a strict historical method and yet both reach contradictory results. For Newman, 19th century Catholicism represents the fullest explication of the vitality of the Christian idea. This is why he can conclude that the history of Christianity is not the history of Protestantism and that to be "deep in history is to cease to be Protestant." For Harnack Catholicism represents the full encrustation of the original vitality of Christianity by dogma and institutional structures, while Protestantism of the 16th and 19th centuries had rediscovered the original kernel of Christianity.

It can be demonstrated how these two influential theories of development or continuity arrive at contradictory results by isolating the different principles of selectivity which each man uses vis-à-vis the historical data.

(207) *The Enjoyment of Scripture: an Esthetic Approach*

Samuel Sandmel, Hebrew Union College-Jewish Institute of Religion, Cincinnati

The esthetic criticism of the Hebrew Scriptures has been limited primarily to Job, Ruth, and the Psalms. Possibly this is due to the absence of a Hebrew legacy, such as provided by hellenistic rhetoricians, of standards and criteria of effective writing. More probably it is due to the natural priority biblical scholarship has assigned to the historical and theological. Literary criticism has usually been limited to the questions of the origin and growth of particular writings; the usual source analysis of the Pentateuch has seldom moved beyond the isolation of the putative sources, with the listing of characteristics of each source in justification of that analysis. Often Pentateuchal scholarship has so concentrated on such analysis that the synthesis, and its possible esthetic impact, has been by-passed.

The conviction behind this paper is that esthetic criticism is possible. This seems clearly the case respecting

prose and such poetry as Psalms, Canticles, and Job. More difficult but still possible is the esthetics of the prophetic poetry.

No one person can at this stage accomplish a full esthetic study of Scriptural literature. This paper seeks to open up the topic. A specific series of analyses and a tentative set of criteria can be formulated from the biblical literature, as a prelude to a possible form of biblical scholarship, building on past contributions, which seems to the writer to hold gratifying prospects for the future.

(208) *An Analysis of Differences in Accentuation and Vocalization Between Ben Asher and Yemenite Bible Manuscripts*

David B. Weisberg, Hebrew Union College-Jewish Institute of Religion, Cincinnati

This investigation centers upon two major groups of manuscripts: the Ben Asher group, as represented by Leningrad MS B 19a, the British Museum MS Or. 4445, and the Aleppo Codex, as far as it is available; and the Yemenite group, as represented by 16 manuscripts from the collection of Hebrew Union College—Jewish Institute of Religion, Cincinnati, and some manuscripts in private possession.

Striking differences are to be noted between the two traditions in accentuation of certain syntactic units and in vocalization.

(209) *A Comparison of Manuscript Tradition in Oriental and Western Torah Scrolls*

I. O. Lehman, Hebrew Union College-Jewish Institute of Religion, Cincinnati

The present paper is concerned with differences of tradition as they occur in Western manuscripts as represented by those from Central Europe, Spain, etc., and, on the other hand, with those in Oriental manuscripts as they are found in Iraq, Yemen, and China.

The manuscripts in question—or else, photographs of them—are to be found on the Cincinnati campus of HUC-JIR, as are the quartos of Chinese Torah texts.

It will be shown that in the course of centuries rather different influences came into play in the scrolls which we now possess.

(210) *Some Aspects of the Early Terminology of the Massoretes*

Shelomo Morag, Hebrew University

This paper is primarily an analysis of the Abraham etymology and use of the terms *nigra* and *digra* which in the Babylonian Massora are the counterparts of the Tiberian *mille'el* and *millera'*. The emergence of these terms seems to have been based phonemically upon the role of stress in the structure of Hebrew and phonetically upon the nature of stress, as conceived by the Massoretes.

It appears that this conception considered stress as what, in modern phonetic terminology, would be denoted as *duration*. An attempt will be made to show that the conception of stress as duration may serve as a clue for the interpretation of the terms *nigra* and *digra*, the etymology of which has hitherto remained obscure.

The etymology of the above terms is of importance also for the understanding of the principles that guided the Massoretes in the early stages of the development of the vocalization system.

The paper will also include a comparative discussion of the use of the *mille'el* and *millera'* terms in the Tiberian Massora and *nigra* and *digra* in the Babylonian Massora. The practice of the vocalization of Syriac, as well as other comparative material, will be considered.

(211) *Recensional Activity in Manuscripts and Literary-Critical/Traditio-Critical Analysis: Some Methodological Considerations*

M. de Jonge, University of Leiden

During my study of various aspects of the Testaments of the Twelve Patriarchs, especially in the preparation of a new critical text, I have been confronted repeatedly with the possibility of parallel developments during the period of transmission of the written text known to us and during the initial stages of the origin of the Testaments. J. Becker, following Bultmann's observations concerning the synoptic gospels in his *History of the Synoptic Tradition*, states emphatically: "It is a fundamental principle that growth of a tradition-history nature continues on into the text-critical stage of development" (*Untersuchungen zur Entstehungsgeschichte der Testamente der Zwölf Patriarchen* = Arbeiten zur Geschichte des antiken Judentums und des Urchristentums 8; Leiden: Brill, 1970, p. 24).

In the course of an analysis of some important features of the text of T Levi 2-3 and T Zeb 5-8 I hope to show that a strict separation between textual analysis and literary-critical plus traditio-historical analysis is absolutely necessary. The same seems to apply to all documents which are known to us only through comparatively late manuscripts.

(212) *The Genre Testament and Forecasts of the Future in the Hellenistic-Jewish Milieu*

Anitra Bingham Kolenkow, Boston University

In hellenistic Judaism, the genre "testament" served as one locus for giving knowledge about the future. One basis for such usage has been shown by Klaus Baltzer when he analyzed the form of testament contained in the Testaments of the Twelve Patriarchs (as a series: patriarchal history or narrative section, ethical admonition based on a *Stichwort* and an account of eschatological blessing and curse). He related the form of such a series to that of OT covenant presentation and

hypothesized that the covenantal blessing and curse had been turned into an account of eschatological reward and curse. However, other works which have been classified as testaments do not emphasize a particular sin or virtue or ethical teaching, but place their major emphasis on future history up until the end time. The greater part of this paper will be composed of a formal analysis of certain of these testaments: Life of Adam and Eve 25-29, Assumption of Moses, 1 Enoch 91-94, and the T Levi. The question will also be raised as to the background of such testaments in Judaism and what use they serve in hellenistic Judaism. Forecasts of the future as a part of the final words of a patriarch are not uncommon in the OT. In hellenistic Judaism, such association of testaments with forecasts of the future (combined with traditions that certain great men had a vision of or visited heaven before their death) has made the last words of such patriarchs and others a locus in Judaism for accounts of history and the reward and punishment of men. These "last words" would seem to serve as Jewish counterparts to certain presentations in hellenistic literature.

(213) *History as Example in the Intertestamental Literature*

George W. E. Nickelsburg, Jr., University of Iowa

This paper is primarily an analysis of the Abraham traditions in Jubilees, ben Sira, Judith, 1 and 4 Maccabees. The haggadic materials in Jubilees, although they make repeated reference to Abraham's place in the covenant history of Israel, stress the Patriarch's virtues. The account of the *Aqedah* and its context are interpolated with numerous explicit references to Abraham's faithfulness. In the other writings, the same event is called to mind, and Abraham is appealed to as an example to be emulated. The setting of the appeal is usually a time of distress or persecution. The vehicle of the appeal is a catalog of the ancient heroes, which is a kind of highlight history of Israel, whose purpose, however, is less to recite the *magnalia dei* than to recall the giants of faith whose collective example is to be followed. This tendency to read history in large part as example has parallels in the haggadic sections of the Testaments of the Twelve Patriarchs.



- (215) *Paul and the Christian Slaves at Corinth*
S. Scott Bartsch, Disciples Institute,
University of Tübingen

The Problem:—Paul's attitude toward social change has often been found in his advice to Christian slaves in 1 Cor 7:21. Interpretations have sharply differed because of the vexing *crux interpretum* in 7:21d: *mallon chrēsai*. Did Paul advise Christians in slavery to refuse manumission ("rather use slavery"), or did he advise them "by all means to take freedom" if they could (thereby making an exception to his purported preference for the *status quo*)?

The Argument:—A better understanding of slavery in first-century Corinth is the key to this text. All known interpreters have falsely assumed that a slave could choose to remain in slavery. Some falsely assume that slaves in general were rebelling during this period (e.g., Käsemann) or that they became "restless" as Christians (e.g., J. Weiss) or that they needed "comfort" (Conzelmann). Paul mentioned slaves in 1 Cor 7 solely because slaves and freedmen (along with Jews and Greeks) served well to illustrate his "theology of calling" in 7:17-24 (which is the anchor for his discussion of male-female relations - cf. Gal. 3:28). None of these social circumstances is a "calling." Rather, Paul's point was that no matter how the Christian's social position might change, he should live according to his calling in Christ (cf. 7:15,39). In 1 Cor 7:21c he took account of such a change (manumission), and in 7:21d he urged freedmen to live in accord with God's call.

- (220) *Poetry and Belief:*
A Hermeneutical Approach
Mary J. Gerhart, Hobart and
William Smith Colleges

No longer so confident as Matthew Arnold that traditional religion being now in irreparable ruins, it is to poetry that we must turn for the interpretation of our "highest destinies," I. A. Richards and T. S. Eliot were more cautious in their approach to the question of belief in literary criticism. Yet they, too, it seems, were unable to account satisfactorily for the relationship of literature and belief because they failed to interrelate the three major issues of meaning, verification and commitment.

The more recent transposition and retrieval of this question by such critics as Northrop Frye and E. D. Hirsch, respectively, invites the possibility of reexamining this question today, especially as it involves method in both theology and literary criticism.

Among current hermeneutical theories, Paul Ricoeur's theory of interpretation offers a way of reunderstanding some of the basic issues attendant to the question, such as the dispute over polysemous meaning, the function of criticism as a science in relation to other sciences, the relation of feeling to thought, and the crucial problem of appropriation. Using Ricoeur's hermeneutics, the author attempts a systematic reconstruction of the question of belief that would be meaningful and significant for contemporary readers and critics.

- (221) *The Poetry of Being in Samuel Beckett*
Ted L. Estess, LeMoyne College

Samuel Beckett, in what may be considered a description of his own art, has remarked, "If anything new and exciting is going on today, it is the attempt to let Being into art." Understanding this process is complicated in Beckett's case in that he endeavors to disengage himself from many of the aesthetic, epistemological, psychological, and ontological strategies prominent in the Western imagination. In view of this ascesis of disengagement, how can we understand the entrance of Being into the art of Beckett? A response to this question arises from our seeing the manner in which the motif of Nothingness functions in Beckett's imagination. Being enters into the art of Beckett in that he admits the nameless and unsayable chaos which Western sensibility characteristically has sought to exclude. Being enters in its negative aspect, in the modality of non-being, in the presence of absence, in the speaking of silence.

These considerations, however, tend to distance us from one of the fundamental concerns of Beckett's art, a concern which Estragon repeatedly intones in *Waiting for Godot*: "What'll we do, what'll we do?" It is in thinking the possibility or impossibility of doing that we enter upon an understanding of how Being (nothingness) enters Beckett's art. Doing takes the form of play in Beckett's art, thus play is Beckett's way of "accomplishing the negative." Severed from what Beckett terms the "teleological hypothesis," play is the mode of letting Being in. Non-doing (play) is how non-being (Being) enters. And as Vladimir remarks in *Godot*, "It is how you do it [nothing] that counts."



- (222) *Imagination and Theology in Science Fiction Literature*
Sigurd T. Lokken, University
Lutheran Ministry, Berkeley

Scientific concepts and new discoveries are regarded in this paper as the creative stimulus for science fiction writers. This genre of literature takes assumptions from present reality and projects them into future possibilities, but always within the parameters of what has a glimmer of actualization. Freed of the usual limitations of space, time, and motion, the authors create new worlds in which

human life is portrayed. Contemporary science fiction is mainly sociological, being concerned with the institutions, laws, and technologies by which intelligent beings order their life together.

Theology and science fiction have at least one intersection in their concern for the future. And even as theology has its optimistic Teilhardians and its pessimistic eschatological theologians, so science fiction has its optimists who view technology only in terms of promise and its pessimists who see frightening possibilities and use this perspective to raise old and basic questions about man. Science fiction apparently shares with current theology the belief that the future has a great effect upon the present.

Science fiction also raises theological questions regarding the limits of human nature and its relation to thinking machines, the possibility and variety of life forms elsewhere, and the means of control in new social orders. Theology can well use the imaginative techniques of science fiction to explore future potentials.

- (224) *Comparing Ars and Techne: Instances from the Imagery of "Preferred Patterns"*
Daniel C. Noel, Bucknell University

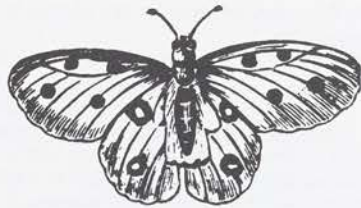
Buckminster Fuller has used the notion of "preferred patterns" to describe the effect of man's ordering mind—preeminently in technology—on the environment. Applying the same concept to the work of the artist in arranging or framing aspects of our experienced world, we can attempt to compare *ars* and *techne* as strategies for the imposition of preferred patterns. In this paper such a comparative study will be initiated primarily by examining instances from the imagery of several artistic media where the imposition of preferred patterns is the explicit subject matter. A poem by Stevens, a painting by Magritte, a novel by Mailer, and a film by Kubrick provide the cases in point, and an entire medium—"earth art"—suggests how close to the technological project artistic mediation itself can sometimes be in this regard. Beginning the comparison on this basis will hopefully give us data for discussion of the shared and separate patterning strategies of art and technology, the possibilities in either for fostering an ecologically encouraging preference for less "imposed" patterns, and the place we can assign to religion in relation to *ars* and *techne*.

- (226) *Indirect Communication: Kierkegaard and Beckett*
James D. Whitehill, Stephens College

An attempt to rescue Kierkegaard and Beckett from the glad and dead hands of the scholars, this paper rehearses Kierkegaard's notions of "indirect communication" and arranges them into an aesthetic perspective that illumines the ways Beckett's theatre pieces arouse and work upon our "subjectivity." The theory of "indirect communication" sketched by Kierkegaard to justify his pseudonymous works provides a

frame in which to view afresh the style, intention, content, method, and effect of Beckett's plays, to see Beckett's plays in and for what they do to arouse, test, and nurture the primitive ethical capability of play-goers, and to glimpse an "existential aesthetic" aiming at the revelation of man to himself as an existence-possibility. Kierkegaard's writings and Beckett's plays aim at spectators evading inwardness and scholars busy eluding awe-ful humanity.

To test the paper's hypotheses and further the course or curse of subjectivity, the paper will be developed beyond words by the means of modern technology displaying some relevant Beckettiana.



- (229) *Social and Theological Tensions in Early Christian Groups in Luke/Acts*
Peter Richardson, Loyola of Montreal

Working from a sociological model of small groups, the paper attempts to describe some of the tensions in the early church (both social and theological in origin). This leads to a general description of early Christianity and some of the factors shaping it, as these are perceived by Luke/Acts. A more flexible view of internal relationships than is usually assumed is proposed.

- (231) *The Political Term Basileia as a Central Motif of the Apocalypse*
Elisabeth Fiorenza, University of Notre Dame

The term *basileia* (*basileuein*, *basileus*) is used in the Apocalypse to express one of its main theological motifs and concepts. The notion of the term seems, however, in the Apocalypse not so much to be influenced by the early Christian notion of *basileia tou theou*, but more by the general usage of the term with its political and religious connotations. The term occurs in Apoc 1:6,9 and 5:10 in regard to the Christian community whereas it refers in Apoc 16:10; 17:12,17,18 to the powers hostile to God and the community. The present paper attempts to work out the modification of the term used with reference to the Christian Community within the redaction of the Apocalypse as can be seen in Apoc 1:6; 5:10; 20:6 and 22:5. This theological redaction seems to be influenced as

well from the perspective of the altercation with the enthusiastic tendencies within the churches in Asia Minor as from the political context of their struggle with the Roman Empire. The close connection between religion and politics within the Roman civil religion appears to have decisively influenced this theological motif of the Apocalypse.

- (234) *Why Did the Pharisees Protect the Early Followers of Jesus?*
Allan Harris Cutler, Florida State University

The Pharisaic party as a whole is generally considered to have been allied with the Sadducees, Herodians and Romans in their opposition to Jesus and his early followers. However, this paper challenges that assumption and develops 10 pieces of evidence, derived from the New Testament, Josephus and rabbinic literature, to the contrary. Proceeding from there, it then asks why did the Pharisees protect the early followers of Jesus from the Sadducees and, in general, from their enemies within the Palestinian Jewish establishment? Was the reason primarily theological? Or was it social? Or was the reason political? Or was the reason that Jesus himself had been a Pharisee, more specifically a follower of Hillel the Elder, the founder of rabbinic Judaism (& the revolutionary-Messianic leader of the Pharisaic party during the reign of King Herod the Great, 37-4 B.C.), and an actual disciple of Hillel's son Simeon (cf. Luke 2:22-35, 41-51), and that when the Pharisees (under Rabban Gamaliel I, Hillel's grandson) protected the early followers of Jesus they were really protecting one of the several left-of-center factions within the broad general spectrum of their own Pharisaic party?

- (235) *A Case-Study in the Bioethics of Prolonging Human Life*
Eric J. Cassell, M.D., Cornell University
Medical College
Harmon L. Smith, Duke University
Warren T. Reich, Kennedy Center for Bioethics, Georgetown University

This seminar will deal with the ethical questions involved in a case of spina bifida, a condition which is receiving increased attention and which poses unusually hard ethical dilemmas. Spina bifida with a meningocele is a birth defect which, with variable likelihood and in varying degrees, involves some paralysis and deformity of lower limbs, dysfunction of bladder and bowel, hydrocephalus and retardation. Full treatment may be quite successful, or may serve to prolong deterioration. Discussion of the ethical issues will focus on: the value of newborn life afflicted with physical and neurological disorders and possible mental retardation; the decisions of selectivity regarding expiration or prolongation of afflicted lives in the face of poor or borderline prognosis; and the question of "extraordinary

means" involved in the extensive surgical and medical treatment, in the high cost of comprehensive care, and in the demands made on the family, the medical profession and health care institutions.

- (236) *The German Reformation as a Prototype of a Modern Mass Movement*
Richard G. Cole, Luther College, Decorah, Iowa

Students of change frequently ignore the German Reformation of the sixteenth century as one of the critical periods in European history. The problem is not the neglecting of Protestant theology or the dogma of Catholic renewal, it is the relegating of much of sixteenth century history to an irrelevant pre-industrial niche of the historical record.

The thrust of this paper is twofold: 1) to isolate some of the variables of change as seen by historians and social scientists; 2) to re-examine in the light of these variables some patterns of change in the sixteenth century. A shift in the religious ethos of a given society is a fundamental and seldom occurring historical phenomenon. Thus, the religious reformation needs to be studied in the context of a broader scenario, which in this case resembles a prototype of a modern mass movement. One of the main ingredients of a mass movement is the facility and impact of communication. Special emphasis in this paper will be on the interpretation of patterns of printing and publication of the popular pamphlet literature of the German Reformation. Much of the media analysis in this paper stems for a computer assisted study of a random sample of sixteenth-century pamphlets.

- (237) *Thomas Müntzer and the Old Testament*
Abraham Friesen, University of California at Santa Barbara

In his description of Thomas Müntzer's confrontation with Prince Philipp of Hessen after the defeat of the peasants at the Battle of Frankenhausen in early May of 1525, Johann Rühel, in a letter to Luther, remarked: "I hear that the prince [Philipp] was not ashamed of the evangelical teaching and entered into a heated disputation with Müntzer. Müntzer used the Old Testament whereas the prince stuck to the New; indeed, he had his New Testament with him and refuted Müntzer with verses drawn from it." This information could only have confirmed Luther's assessment of Müntzer's thought, for already in his famous letter to the princes of Saxony of August 1524, warning them of the dangers of these 'rebellious spirits,' he accused Müntzer of attempting to establish an earthly kingdom, the very kind of kingdom which Christ, in the presence of Pilate, had rejected. This becomes a major theme in Luther's polemic against Müntzer.

Müntzer himself argued that there was essentially no difference between the Old and New Testaments, if one only reconciled them properly. As a matter of fact,

however, the Old Testament fitted better into his scheme of things than the new, and he therefore drew heavily upon it in order to justify his concept of the kingdom of God on earth and the way in which it would be inaugurated. He envisioned this inauguration in much the same light as Israel's conquest of the Promised Land, of which he remarked: "They [the Israelites] did not win the land through the sword, but through the power of God, but the sword was the medium."

It is this parallel between Müntzer's thought and certain Old Testament concepts that this paper will focus on, as well as the revolutionary implications of Müntzer's Old Testament 'myth' of the kingdom of God on earth for the Christian society of his day. Furthermore, the attempt will be made to link this concept to the aims of the peasants as expressed in the Peasants' War of 1525 and to the older Joachite tradition of the "third status" of the Holy Spirit.

- (239) *Beyond Male Morality*
Janice G. Raymond,
Andover Newton-Boston College

The purpose of this essay is to discuss ethics in the light of insights from the women's movement. Little has been done to demonstrate how an ethical translation of the values presently being realized within the movement will have a profound impact upon human response and conduct in general.

It will be the contention of this essay that an ethic of androgyny must be fostered in order to overcome many of the dualisms generated by male standards of morality, primarily the male-female dualism from which, it will be shown, other polarities spring.

The essay will attempt an historical survey of the use of the concept of androgyny by Plato, the Gnostics, the Rabbinical biblical commentaries, the mystics, and Berdyaev, among others. Demonstrating both the value and the inadequacies of these past usages, a new metaphysical definition of androgyny rooted in an "ontology of being" will be set forth. The concept then becomes transposed from the context of hermaphroditic sexuality to an ontological context.

Finally, this paper will suggest certain concrete social ethical ramifications of such an ethic of androgyny. In so doing, it will point out certain implications that androgyny will have for some current ethical issues now under discussion.

- (240) *Differentiation and Difference: Reflections on Ethical Problems Raised by Women's Liberation*
Penelope Washbourn, University of Manitoba

My paper will attempt to look at some ethical issues raised by the women's movement in relation to problems of power, justice and equality. I will ask whether the women's movement offers a new value structure based on

a new understanding of community and whether it deals effectively with issues of authority, inequality, responsibility and passivity. Is there a challenge to Christian ethics? Does women's liberation raise any issues not raised by the Black movement and the counter-culture? Are there such things as feminine values? Does differentiation and difference bear a relationship to ethical values?

My conclusion will suggest that there is a need for a reinterpretation of the theological ethic of love based neither on exclusively "masculine" or "feminine" values but on both, and will make some suggestions for personal and social relationships.

- (241) *Abortion Reconstrued*
Jean MacRae, Harvard Divinity School

This paper deals with some of the inadequacies of argumentation on the part of males against abortion, particularly the insufficient consideration of the phenomenon and causes of unwanted pregnancy as experienced by women and the "doctrine of women" implied in such arguments. The mythology surrounding abortion and some recent research which calls these myths into question is considered. A constructive approach is taken toward developing a feminist method for dealing with the ethics of abortion. This includes an explication of the experience of unwanted pregnancy, the need on the part of women to give expression to their own experience and the need of society to reformulate its basic conceptions of abortion, taking this data into consideration. The positive implications of the struggle on the part of women for control over their own bodies are discussed. This paper was developed out of my experience in counselling women with unwanted pregnancy and my perceptions of the discrepancy between their experience and much of the ethical argumentation I encountered in my formal studies.

- (242) *Women Leaders in Nineteenth Century American Religion*
Gayle Kimball, University of California at Santa Barbara

The nineteenth century "cult of domesticity" saw woman's proper place as in the home. She was viewed as inferior to men in her intellectual and physical powers and yet as the moral force of the nation. The origins of these notions about women stem from: the New Testament, especially Paul, attitudes imported from Victorian England, industrialization with the concomitant rise of the middle class and the nuclear family, as well as scientific thought including that of Darwin and Spencer.

Yet women were able to assume leadership positions in religion. Elizabeth Seton founded the first native American Catholic order of nuns. Margaret Fuller provided a corrective to the prevailing ideology about women. Antoinette Blackwell became the first ordained



women minister and Mary Baker Eddy established a viable Protestant sect.

How these women leaders related to the contemporary valuation of women as they assumed leadership roles is the quest of the paper.

- (243) *The Sociology of Religion as a Humanizing Perspective*
Roland Robertson, University of York, England,
& University of Pittsburgh

For many years sociologists of religion were preoccupied in their general statements with the religious and theological neutrality of their analyses. The contemporary sociology of religion appears to manifest a cleavage between those who are primarily concerned with the analytic sophistication—the scientific status—of their work and those who are explicitly interested in the prescriptive significance of their sociological findings and diagnoses. From some points of view the latter may be regarded as *sociotheologists*, in the sense that they address problems which have historically been part of the area of interest of theologians. More generally, the sociotheological development within sociology is a manifestation of the revival of interest in questions of a philosophical-anthropological nature. One of the central themes in this development is the concern with *symbolization*. The sociological study of symbols and symbolic communication necessitates our dwelling with increasing intensity on the basis of man's so-called ultimate concerns. The paper concludes with some observations upon the modern study of religious symbols and the implication of this for our image of man.

- (244) *Religious Belief and High Fertility Among the Hutterite Brethren*
Samuel S. Hill, Jr., University of Florida

This paper elaborates several hypotheses correlating the fertility rate (the highest within any contemporary society on record), nine children per married female borne with regularity from marriage to menopause, and the religious symbol system of the Hutterite Brethren, with particular reference to the Schmieden-leut in South Dakota.

The hypotheses are: (1) That the Hutterite religious ethos, on the analogy of the "Protestant ethic," motivates human reproduction as a primary and ineluctable response to God's rule over them. (2) That

"revitalization" occurred under the conditions of life in western North American in the late nineteenth century, giving rise to genetic generation of an unprecedented quantity. (3) That the local colony, being the *axis mundi*, is an eschatological space which rightly abounds with God's people who are created not converted into their unique citizenship. (4) That the Hutterite theology of nature is of a piece, from sacraments, to soil conservation and cultivation, to procreation. (5) That baptism's anticipating societal, rather than physical, majority serves as a religious sanction for the genetic fruits of marriage.

The goals which govern this paper's methods are the invitation for scientific investigation into the correlation between genetic fact and religious belief, and the addition of a link to the chain of understanding the mystery of high fertility in various world cultures.

- (245) *Religion and Class Conflict:
An Historical Case Study*
Robert S. Moore, University of Aberdeen

The aim of this historical reconstruction is to investigate the role of Methodism in the development of political leadership and political consciousness amongst the miners at the turn of the 19th and 20th centuries.

Methodism was an ethical religion, highly congruent with the ethical politics of the Liberal party. Methodism linked the miners, and especially their leaders, to the mine owners who were themselves Liberal non-conformists. The village situation became one of paternalism and patronage underpinned by relative economic prosperity. Within this context an articulate and collaborative Liberal and Methodist trade union leadership developed.

With local and national economic and political changes the traditional social relations of the village altered. Socialist ideas penetrated (or reemerged from a submerged tradition). The actual and ideological conflicts developing in the village threatened not only the beliefs of the Methodists but the life of religious communities which had grown around the institutionalization of beliefs, and threatened the patronage relations in which the leadership operated. Thus the Methodists resisted socialism and notions of class conflict.

When the Labour movement finally captured the workers' votes it did so by compromising with the ethical views of a substantial and influential part of the population, and it ignored the radical tradition. This produced a peculiarly non-socialist labour movement which, it could be argued, was continuous with 19th century Liberalism.

The research techniques used included the gathering of newspaper records, recovery of private and chapel papers and collection of the oral history of the villages. This material was used to build up a picture of Methodists and Methodist beliefs and to reconstruct three series of political events; the education and temperance debate of 1902-05, the question of military service 1914-18, and the industrial disputes of 1926. In some cases the actors

themselves provided statements about their actions in terms of their religious beliefs but relations between action and belief were assessed largely on the basis of the congruence or consistency between belief and action.

Methodological problems remain; was the oral history the view of the working class elite only? Did their religious and political outlook develop not autonomously but to legitimize economic and political subordination? Can attempts at answering such questions be made by the use of the sparse records that survive from local working class communities?

- (246) *Class, Mobility and Religious Behavior*
Geoffrey K. Nelson, City of
Birmingham Polytechnic

The theory that social classes are characterized by a distinctive religious culture which manifests itself in different patterns of religiosity (as measured in terms of an expanded version of Glock and Stark's dimensions of religiosity) is confirmed by this study.

The data used are derived from a survey conducted in a small English town in 1969. Since this data is used to test the theory of a relationship between group variables the conclusions may be generalized to explain any situation in which the relationship between structurally similar variables is being analyzed.

The effect of social mobility on patterns of religiosity is also examined. The socially mobile are more likely (a) to be church members, (b) to attend church regularly, (c) to have changed their denominational (or congregational) affiliation. It was also found that mobility appears to disrupt class patterns of religiosity in respect of the dimensions of practices and beliefs. The most adequate explanation of the patterns of religiosity observed in the mobile groups is that these patterns are produced by the adherence of the mobile to what they perceive to be the cultural norms of their reference group.

- (247) *New Wine in New Bottles: A Departure from
the Church-Sect Conceptual Tradition*
James A. Beckford, University of Reading

At the outset of research by questionnaire survey and by participant observation into the sociological characteristics of Jehovah's witnesses in Britain, it was found that the available body of knowledge about other religious sects could not be readily used for comparative purposes because of variability in the meaning of the term 'sect'. The findings of earlier research were limited in their usefulness by the unwritten theoretical assumptions encapsulated in each use of 'sect'. If there had been a means of transcending the in-built assumptions in the concept as employed by P. L. Berger, B. Johnson, R. Dynes et al., it might have been possible to embody their accumulated research findings in the author's own work.

Others have suggested ways of reducing the confusion surrounding the concept of 'sect', but their schemes are unsatisfactory. Thus, Bryan Wilson's schemes for

sub-classifying sects do not easily accommodate Jehovah's witnesses, Owen Dent's factor-analytical procedure rests on a logical difficulty, and J. M. Yinger's typology of sects is too gross to permit predictions about specific groups.

The author's own solution to these problems is to ignore conceptual distinctions between types of religious groups and to focus, rather, on the theoretical orientations which inform both conceptualizations and alleged explanations of 'sect' characteristics. Hypotheses can be derived from the small number of basic theoretical orientations for testing against any aspect of any religious group. This methodological procedure has the advantage of promoting easier comparative research and a complete break with the sterile tradition of church-sect conceptualizing. It has already helped to produce insights into the structure and dynamics of the British Branch of the Watch Tower movement which would not otherwise have been forthcoming.

- (248) *The Clergy Survey in Spain, 1970-71*
Santiago Lorente, Departamento de Investigacion
Socio-Religiosa, Madrid

The study was conceived and realized by the Department of Social and Religious Research. Questionnaires were distributed to the entire clergy population (22,000); the number responding was 14,449, the difference being due to those who were too old, sick, or travellers, at the time of filling out the questionnaire. Refusals (6.5%) do not represent significant bias after comparing mean and standard deviation of the variable



between dioceses with and without refusals. Responses were totally anonymous.

Questions were selected from theoretical hypotheses and previously tested in random sample populations.

Data analysis by means of computer included: (a) percentage distribution of variables; (b) bivariate cross-tabulation; (c) correlation matrix; (d) factor analysis.

One theoretical hypothesis tested is that there exists a Church crisis at the institutional level. The Church as an institution is no longer effective in "translating" her Christian message into (a) ways of thinking; (b) structures

of organization; (c) integration to society.

The results show that 26% of Spanish priests (49% among young ones) do not identify themselves with the Church as an institution. This lack of pertinence—as a dependent variable—is best explained by means of high correlation with (a) highly negative approach to seminary studies; (b) highly negative judgment of authority (bishops), of laws (celibacy) and of Church-State union; (c) deep feeling of marginality from society.

Study groups formed throughout the country to reflect upon the results led to an historical event in the Church of Spain: the National Bishop-Priest Assembly held in Madrid, September 1971 proposed, among other things, autonomy from the government, updating Church authority, and permission for priests to hold civil jobs. This Assembly has since then been severely criticized by the government, Opus Dei and rightist clergy.

(249) *Rules of Religious Order*

Carl J. Slawski, California State College,
Long Beach

A model for analyzing and generating hypotheses about social organization and social interaction is presented and applied to the early training program and regime of a religious order. The global case study and observational data are analyzed in terms of sixteen categories of the model: manifest and latent, dys- and eu-functions (terms used by Merton), for each of Parsons' four functional imperatives, namely, adaptation,



goal-attainment, integration, and pattern-maintenance. Some key rules of the order are described in relation to stated religious beliefs in order to demonstrate some of the functions or effects of these rules on other functional prerequisites, such as on the social integration of members with their peers and superiors. In particular, some of the positive and negative functions of beliefs and rules centering around *altruistic love* are examined to suggest primarily that its *manifest* function of *goal-attainment* (service of God and mankind) is overshadowed by what seems on closer observance to be the greater, even though more *latent*, functions of *pattern maintenance* (stability of values and obedience to the Church), and that of *integration* of the members of the order (in the form of group cohesiveness, esprit di corps, and the like). Social theorists then can take a lesson by following this scheme

of concepts for a more heuristic analysis of any kind of group or social system. The result should be higher explanatory power for the social theory developed due to greater awareness of the interrelationships between the latent and the manifest, the positive and the negative, both with and between each of the four functions. The procedure is especially useful for analyzing a high proportion of organized religious systems since they are typically relatively closed systems or even what Goffman calls "total institutions."

(250) *Religious World Views and Reality Maintenance*
Norman W. H. Blaikie, Monash University

Aspects of the general hypothesis, that the extent and significance of frustration and conflict with significant others and audiences over priorities, and the extent to which other religious and secular world views are seen to be reality challenges, are dependent on the nature of the clergyman's world view and his image of the ministry, are explored with data gathered by mailed questionnaire from a population of Australian Protestant clergy. Religious world views are established on a supernaturalist-secularist dimension and found to be positively associated with images of the ministry ranging from 'evangelist' through 'caretaker', 'theodician', 'motivator' to 'social reformer'. The greatest role frustration and conflicts over role and goal priorities are experienced by the secularists/social reformers. These clergy are predominantly from the theologically heterogeneous denominations, see themselves as a theologically cognitive minority, and show the greatest acceptance of 'the world' and other world views. The supernaturalists/evangelists exhibit the least frustration and conflicts, are predominantly from the smaller, theologically homogeneous denominations, see their theological position as shared by the majority of clergy and laity in their denomination, and tend to reject 'the world' and other religious and secular world views. The supernaturalists have the 'truth' and give their laity what they want while the secularists are relativists with audiences that reject their views.

(251) *Ministers for Tomorrow*

Francis A. Lonsway, American Association
for Higher Education

The primary intent of this study was to examine patterns of change and growth among Catholic theological students from their first year through their final year of theology.

Among the recollections which continued in importance as the seminarians approached the priesthood were the significant influence of priests in both the young man's decision to enter the seminary and on his choice of a diocesan or religious group. Other responses, however, changed sharply. Among them, the increased importance of personal fulfillment and of theology in the seminarian's decision to become a priest were noteworthy.

The fourth-year seminarians were now more interested

in reflective thought and academic activities than as first-year students. They were also more interested in art, music, and related areas, and more flexible in dealing with ambiguities and uncertainties. They likewise exhibited a greater need for independence and were more intently opposed to infringements on the rights of others. While still conservative in their religious beliefs, they nevertheless indicated some freeing of their own notions about religion. Approaching ordination, these young men exhibited a deep concern for the human person, for his feelings and welfare. Finally, the fourth-year students indicated a lessened concern about practical matters and concrete accomplishments.

(252) *The Ministry as a Profession: An Empirical Assessment*

Yoshio Fukuyama, Pennsylvania State University

This assessment of the ministry as a profession is based on questionnaire data from a survey of theological education in the United Church of Christ. Talcott Parsons' theory of the professions is used as the primary framework for analysis.

As professionals, ministers are clear about their function of performing services to their "clients" but are ambivalent about serving impersonal values such as social and economic justice and peace. They also tend to be ambivalent about what is functionally specific about their profession. The traditional roles of preacher, priest, and pastor are those for which they are primarily trained and do well. The prophetic role, defined as being leaders of social reform, is one which is highly esteemed but for which clergymen lack specific training. They express great interest, for example, in the study of psychology but very little in the social sciences. This lack of "technical competence" to deal with complex social issues tends to undermine the basis of the minister's authority as a social reformer.

Ministers are not judged by universalistic criteria determined by their professional peers but are subject to the particularism of local congregations and denominational jurisdictions. Functional equivalents to other professional societies do exist for specialists such as organizations of religious educators and pastoral counselors, but the profession as a whole is not organized into national societies, does not publish scholarly papers or establish norms for the profession in any universalistic sense.

(254) *Theocentrism and Anthropocentrism in the Theology of H. Richard Niebuhr*

John J. Mawhinney, Gonzaga University

Liberal Protestant theology shared with the nineteenth century culture generally a tendency to see man as the center and potential master of the cosmos. It became more concerned with man, the subject of religious experience, than with God, its object and content. In reaction, neo-orthodoxy sought to let God once again be

the absolute, sovereign Lord. Thus it turned its attention away from man, the religious subject, toward God, the religious object. Though Niebuhr was both appreciative and critical of each of these tendencies, his primary concern was to preserve the core of truth in each. Hence his theology revolved around two central motifs: the anthropocentric one which recognizes the radically historical character of human existence and the relativism of life in faith; and the theocentric motif which acknowledges the absolute sovereignty of God for Christian faith. The critical question, then, for Niebuhr's theology is: can one take seriously the implications of both motifs and at the same time formulate a position which consistently overcomes the tensions between them? Can one transcend the relativism of life in faith without either arbitrarily delimiting the radical relativism of man's historicity or else seriously distorting the Gospel faith?

- (255) *Peculiarities of the Ugaritic Orthography and their Affinities to Features of the Work of the Hebrew Masoretes*
Manfried Dietrich, Hamburg

The words 'Masora' and 'Masoretes' are applied to the tradition of the Hebrew text of the Bible. They denote the effort to hand down a valid text and an exact and unequivocal pronunciation of difficult Hebrew words and passages. This was achieved by the use of, e.g., plene writings and punctuation-systems.

Both of these features of masoretic work can be observed in the Ugaritic texts, too. By means of plene writings the orthography of the Ugaritic texts on the one hand is able to ensure the pronunciation of certain vowels (h = /a/; y = /i/, /e/; w = /u/, /o/) and the stressed pronunciation of consonants (ll = /ll/; nn = /nn/; rr = /rr/). On the other hand there are examples for a usage well known from the Hittite orthography: signs of the Accadian syllabary and, as a speciality of the Ugaritic tradition, of the Ugaritic alphabet are used to mark the vowel /a/ (Acc. a and Ug. 'a = /a/) by writing them underneath the consonant before which they are to be read.

- (256) *The Massorah of the Manuscript Erfurt III*
Fernando Diaz Esteban, University of Barcelona

The Massorah of Manuscript Erfurt III includes a great part of the *Sefer Oklah we-Oklah*, as it is known since de Lagarde. Our study of these parts of the *Sefer Oklah we-Oklah* written down in the Erfurt MS Massorah, enables us to state that the copy was incomplete and that the text of the lists itself has many omissions; they are due sometimes to lack of space, sometimes to real variants found by the copyist in his own redaction of the recension of the *Oklah we-Oklah* model he dealt with. In any case, the lists of the *Sefer Oklah* included in the Massorah of Erfurt MS are an additional proof of the paradoxical situation of *Sefer Oklah*: it is a fixed text and at the same

time is a growing and adapting one. The former massoretes adjusted the readings of the *Sefer Oklah* Biblical text to the text of the Bible current in their Schools and time, and these adjustments have come down to later copyists. But the text of the Bible codex was not adjusted to the Massorah written in the margins of the codex.

- (262) *Dynamic Structure of Shalom in the Prophet Jeremiah*
Haruo Aihara, Princeton University

The so-called "dynamic" nature of shalom is not yet clear. Previous approaches by classical bisection (v.Rad, Eisenbeis) or global structuralism (Pedersen, H. H. Schmid) were not enough; instead analytical-transformational structuralism may provide additional insights. In Jeremiah (29 occurrences) one movement in the transformational structure might be from "compact" to "differentiated" (E. Voegelin et al.), but the existence of its reverse movement should not be neglected.

Jeremiah shared the same starting structure with the false prophets in his concerns for the people's welfare and health, fertility in nature, joyfulness and mutual trust in community. However, his favorite uses of 'en shalom show the function of "differentiated" over against the false prophets, correlating with his exposing falseness or deceit.

The structural principle of equilibration gives us insight into the feedback movement, as can be seen by many occurrences of shalom in his intercessions and confessions. The parallel emergence of "compact" and "differentiated" is found in 27:18 through Jeremiah's realism and naive adaptability. Chapters 28-9 show the transformed structure of shalom, which would be granted only to the people who learned to differentiate the true and the false through the divine judgment of the exile (24:1f). This dynamic character (transformational interactions) of shalom is summarized by the anomalous combination of "fear and tremble" with God's giving "shalom and *ṭob*" (33:9, cf. 23:23), even if it would belong to post-Jeremianic reflections.

- (263) *The Days of Yahweh*
A. Joseph Everson, Luther College

The concept of the Day of Yahweh has long been recognized as a central theme within the future expectations of the Hebrew prophets. Widespread disagreement exists, however, about the exact character or nature of this "Day" in the prophetic writings. Investigations in recent years have attempted to understand the nature of the "Day" primarily from the perspective of the most probable pre-prophetic place of origin of the concept (cf. Hugo Gressmann's day of world destruction, Sigmund Mowinckel's day of the enthronement festival of Yahweh, Ladislav Cerny's fateful

day decreed by Yahweh, Gerhard von Rad's day of holy war, Meir Weiss' day of theophany and F. Charles Fensham's day of the covenant treaty curse). All studies of this tradition are confronted, however, by the problematic fact that specific locutions of the Day of Yahweh are found only in the writings of the classical prophets and in the book of Lamentations and do not appear in pre-prophetic material.

This inquiry approaches the Day of Yahweh tradition from a different perspective. The basic purpose is to examine as carefully as possible some of the specific historical and theological reasons why various prophetic writers employ this concept as part of their prophetic message. The distinctive focus of this paper is on five Biblical texts in which a prophetic writer clearly seems to have in mind an already past historical event when he employs the Day of Yahweh terminology and imagery (Isaiah 22:5, looking back on Jerusalem's close call and the destruction of Judah during Sennacherib's invasion of 701 B.C.; Jeremiah 46:10, looking back on the destruction of an Egyptian army in the battle at Carchemish in 605 B.C., and Lamentations, ch. 1 and ch. 2 and Ezekiel 13:5, looking back on the destruction of Judah and Jerusalem in 588-87 B.C.)

The primary thesis of this paper is that the Day of Yahweh was not viewed in the pre-exilic and exilic eras of Israel's history as a singular or exclusively future event of world judgment. Rather the Day of Yahweh tradition was a powerful concept available to the prophets for use in interpreting various momentous events—past, imminent and future—involving various nations and empires of the earth. Most often, these events were tragic encounters in war. They were events in which the prophetic mind could discern with particular clarity the awesome presence of Yahweh in his ongoing activity of judgment or rescue. It is not only appropriate but extremely helpful when speaking of the prophetic interpretation of history to speak of a sequence of various historical days of Yahweh.

- (264) *The "End of Days" in Daniel: The Meaning of 'aharīt hayyāmin*
Bruce William Jones, Holy Names College

It is often said that Daniel and other apocalyptic literature have little interest in "history" or the present age. This position is maintained for a variety of reasons,



including the assumption that this literature expects the present world to end soon, to be replaced by some sort of non-historical or other-worldly existence.

The present paper will concentrate on *'ah^ārit* and *'ah^ārit hayyāmin*, and their Aramaic counterparts in Daniel. It will consider the meaning of these terms in the light of their meanings in the Old Testament and certain non-Biblical occurrences, but especially it will consider their meanings in their contexts in Daniel.

This paper is part of a longer study, not only of other terminology for "end" in Daniel, but also an examination of other reasons for thinking that Daniel is not interested in "history." This particular segment of research is limited in scope. It will attempt only to suggest the extent to which the phrase "end of days" does or does not allow us to see an end to history in Daniel.

Summary: This paper will study the meaning of *'ah^ārit* and *'ah^ārit hayyāmin* in Daniel, in an attempt to see whether or not these words refer to an end of history in that book.

(265) *The Hermeneutic of the Elohist in the Patriarchal Narratives*

Terence E. Fretheim, Luther Theological Seminary

What principle of interpretation does the Elohist use as he adapts the patriarchal traditions to speak to his own generation? It is maintained that the historical situation to which he speaks is the Northern Kingdom, in a time when the idolatrous practices of the Israelites threatened the future of true Yahwism. The primary theme of the Elohist's message to his own people is the obedience of faith. It is suggested that the Elohist often adapts the tradition in such a way as to provoke imitation of the patriarchs: Be like Jacob. The patriarchs are depicted as pre-Sinai models of Israel's proper response to the God of the covenant. Jacob for example, is portrayed as the obedient worshiper. The Elohist's hermeneutic differs markedly from that usually employed by the Yahwist and the Priestly writer. Such an analysis not only enables us to understand more fully the changes made in the tradition, but may also provide some leads for a more refined separation of sources.

(266) *Jeremiah and the "Deuteronomists"*

J. Philip Hyatt, Vanderbilt University

Numerous passages in the book of Jeremiah have been recognized as having a Deuteronomistic flavor in style, vocabulary and theology. Most modern commentators have explained this phenomenon as arising from the use of a Dtr source by the compiler(s) of the book, or as a Dtr redaction at some stage in the composition of the book. The present writer offered in *The Interpreter's Bible*, Vol. V the view that the book underwent editing by Dtr editors. The title of a doctoral dissertation at Berlin in 1970 by W. Thiel was *Die deuteronomistische Redaktion des Buches Jeremia*. John Bright holds the view that the prose sermons of the book are written in a prose style

that was prevalent in the latter part of the seventh century and early sixth century; some of the sermons were composed in Jeremiah's lifetime, while others were written down later by disciples of the prophet (JBL, 70, 1951, 15-35; Anchor Bible on Jeremiah). In a recent book E. W. Nicholson has expounded the comprehensive theory that both the prose sermons and the prose "biographical" narratives of the book originated and were transmitted in a circle of Deuteronomistic preachers and teachers in the Babylonian exile, who adapted the teachings of Jeremiah to the needs of their time (E. W. Nicholson, *Preaching to the Exiles: A Study of the Prose Tradition in the Book of Jeremiah*, 1970). The present paper discusses the problem in the light of recent research. It is shown that the present writer's view and that of Bright are not far apart, when each is seen as a whole. Nicholson's theory is evaluated. The question of a Dtr redaction of the book of Jeremiah must be considered in the light of Dtr redaction of the OT historical books and possibly of other prophets (Amos, Hosea), and of the redaction-history of the book of Jeremiah.

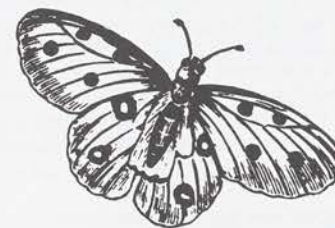
(267) *The Paintings of the Dura Synagogue and Roman Art*

Richard Brilliant, Columbia University

Thirty-seven years ago Rostovtzeff published his synthetic article on "Dura and the Problem of Parthian Art". He and his followers drew attention to the cultural mix in the urban population, to the varying intensities of cultural or artistic influence, and to the peculiarly hybridizing environment of a community on two frontiers. For Rostovtzeff, the art of Dura was a variant of Parthian art in northwest Mesopotamia, specifically affected by the presence of non-Mesopotamian ethnic groups and the Palmyrenes. However, the difficult nature of Parthian art itself remained ill-defined as did the phenomenon of provincial art, either as a normative problem in the history of art or in the specific context of the area, once part of the Seleucid kingdom, later of Parthia, and still later of the Roman Empire. Since World War II French archaeologists have worked extensively in this region, aided by continued excavations in Syria, Palmyra, and Hatra which have contributed to our comprehension of the diversity of Parthian art, nicely characterized by D. Schlumberger in his term "l'Orient hellénisé", which emphasizes the non-Mediterranean basis of this style. In addition, a number of German and Italian scholars, most recently R. Bianchi Bandinelli, began to deal with normative problems in Roman art, in particular with the characterization of Roman provincial arts in their diverse regional manifestations. It is within this enriched, critical context that I propose to discuss the paintings at Dura.

Such a discussion mandates the precise analysis of the constituent elements of the paintings, establishing in turn the degrees of relationship between them and their counterparts elsewhere within a temporal horizon. A diagram in the form of an inventoried flow-chart may be used to isolate, categorize, and connect these elements,

and thereby aid in the definition of their character and in the orientations of their provincality (if any). While the program of the Synagogue paintings is specialized because of the Jewish context, their presentational purposes relate directly to the objectives of other bodies of revelatory, sacred paintings at Dura. Also, these paintings were executed by local artists of modest ability working in pictorial idioms familiar in the area and exhibiting degrees



of dialectal localization, dependent primarily on the hybridized traditions of the hellenized orient. Whatever Greco-Roman features these paintings reveal seem to be either chance intrusions or indirectly derivative through the existing hybrid style of eastern Syria. At this primitive level of analysis, the Synagogue paintings do not constitute an example of Roman provincial art, since stylistic dependency in that direction did not take place with sufficient directness, frequency, or consistency. Yet, a strong connection with Roman Imperial art exists at a deeper, generative level of form-making, manifest in the dependence upon hieratic compositions and teleological narratives. Although both concepts are long-known in western Asia, their pandemic association throughout the Empire suggests that at the level of iconological analysis, the imagery of power probably crossed cultural frontiers in prestigious Roman patterns.

(268) *Hypothetical Models of the Dura Paintings*
Mary L. Thompson, Manhattanville College

The combination of subjects used in the synagogue has been considered an adaptation from a painted program invented earlier and elsewhere. While no other room so elaborately painted with a religious or philosophical program has been found, there are known antecedents in Roman domestic decoration. Pompeii preserves abundant proof of the predelection for moralizing and didactic combination of paintings, drawing from classical mythology, especially those scenes illustrating incidents of divine punishment and reward. Further, the descriptions by Philostratus of paintings in a second century villa suggest that programs were more complex and of greater intellectual significance in the century following Pompeii's demise. These are also decorations of a private house, but they provide a transition to more

purely and profoundly religious functions.

The same argument based on quality which suggests that Dura's Synagogue paintings draw on earlier models applies to the programs known from Pompeii where there is frequent repetition of programs and individual paintings from house to house and where it can be presumed that decorators' sample patterns provided the source and transmission of single compositions as well as their combinations. There is reason for believing that at least for Roman domestic decoration the source of the programs is not the illustrations in a literary text. In contrast, the hypothesis of manuscript illustrations providing the connections and compositions found in the synagogue, as well as in Early Christian paintings is more persuasive because of the role of a divine book in these religions.

(269) *The Dura Synagogue and Parthian Art*
Bernard M. Goldman, Wayne State University

The trousered costume worn by some of the figures in the D-E synagogue murals has received marked attention in the several attempts to solve the iconographical problems raised by the paintings. The important and secondary characters in the narratives wear either trousers with tunic of Iranian origin, or the draped robe from the Mediterranean. Various suggestions hold that the choice of costume was significant, to designate rank or, alternately, the sacred or secular status of the wearer and, thus could serve as a key for identifying the wearer and pave the way for exegesis of the pictorial text. Such role-function for costumes at D-E could be verified if it were found as a general principle in the larger sphere of Parthian and related art. Unfortunately, the relative scarcity of narrative scenes in the Parthian world limits the comparisons that can be drawn.

At Gandhara costume designates both rank and ethnic origin: sacred figures wear the robe, holy figures may wear native costume, but trousers are reserved for foreigners, the wealthy donors. For the Greeks, trousered costumes indicated barbarians. In Sasanian art the tunic and trouser is the preferred costume of male nobility and the gods. Classical robes predominate at Palmyra, but wealthy Palmyrenes and their entourage are, less frequently, portrayed in the tailored costume. No sensible pattern of distinction is noticeable in Hatran art; both trousers and robes are used. Parthian statues of individual figures and reliefs of one or two figures show the expected preference for trousers and tunic.

The most that can be said for costume use at D-E is that the more revered Biblical figures wear the more conservative robe, but some of the secondary or supporting figures wear it also. On the other hand, there is a tendency to show regal, foreign, and important Biblical figures in the trousered costume as well as minor actors in the narratives. Beyond this general discrimination, no strict rule based on a hierarchical system, or on a division of sacred and royal personages, or on an ethno-political distinction is firmly adhered to by the artists. Thus,

symbolic and metaphysical interpretations of the paintings, based upon role-function of costuming, must be questioned and, perhaps, dismissed.

(270) *The Architecture of the Dura and Sardis Synagogues*
Andrew Seager, Ball State University

The synagogues at Sardis and at Dura Europos are different in more respects than they are alike. Dura was a house synagogue, inconspicuous from the outside. The Sardis synagogue was clearly visible as a major public building and it occupied a prominent site, part of a grand Roman gymnasium complex, lying alongside a major colonnaded avenue lined with shops. The prayer hall at Dura is a simple room with entrances on one long wall, a small Torah shrine on the wall opposite, and benches along the walls all around. The assembly room at Sardis is a large basilican hall, about ten times the size of Dura's, entered through three doors on its long axis, with a large apse on the opposite end. The synagogue at Dura is a straightforward, direct adaptation of a Roman house to meet the requirements of Jewish assembly and worship. The Sardis synagogue is a monumental and expressive solution, much more ambitious than functional requirements alone would dictate. It is similar in plan to Early Christian basilican churches and it also recalls the descriptions of the "Jewish Basilica" (diplostoon) in Alexandria. The Dura building differs in some particulars from Palestinian basilican synagogues, but it appears quite closely related to the Palestinian examples when compared with the axial grandeur of Sardis. The plans of both synagogues are paralleled by plans of contemporary churches, and this suggests a possibility that there was a tradition—of which Sardis is the only extant example—of monumental synagogues similar to Constantinian basilicas.

The Sardis and Dura synagogues must have functioned quite differently, but they have some important commonalities. Curiously, it is just in those respects in which the Dura synagogue differs most from the synagogues in Palestine that it is most closely parallel with Sardis. Neither Dura nor Sardis had a gallery or separate room for women. At Dura, women had separate benches, but at Sardis there is no physical evidence of segregation, unless women were confined to the forecourt. Significantly, both buildings underwent more than one major renovation, and attention should be paid to their earlier histories. In both cases, a formal atrium on the axis in front of the prayer hall was created in a renovation; the atriums did not exist in such highly developed form in the earlier plans. This suggests that further study be given to the development of forecourts in ancient synagogues and their relation to atriums of Christian churches. Both synagogues were originally created by remodelling a structure built for a different, secular purpose, and in both cases the boundaries which had been established for the original building had great influence on the final synagogue form. But in their setting, their essential form,

their decoration, and their furnishings, the two buildings belong to rather different traditions. The discoveries at the Sardis synagogue reinforce the belief that synagogues of the Roman diaspora did not adhere rigorously to any specific model or prototype, but were inventive solutions adapting to local circumstances, reflecting different site conditions and probably different religious beliefs and practices as well.

(271) *A Critique of Goodenough's Evaluation of the Dura Paintings*
Michael Avi-Yonah, Hebrew University, Jerusalem

Any critique of Goodenough's monumental work, or any part thereof, must start from his basic assumption of a "mystic" Judaism as opposed to rabbinical orthodoxy in the Greco-Roman period. If we accept his views, there will still be room for a criticism of his application of his own tenets concerning Jewish symbolism to the concrete interpretation of the Dura frescoes. On the other hand, even if we reject his basic assumption, there will still be the possibility that by his fresh approach and examination of the paintings Goodenough may have noticed facts about the composition and the details which are valid in any case. There is much to be learned—positively and negatively—from his detailed study of the paintings, the synagogue buildings and the archaeological evidence as regards the methodological study of religious art, Jewish or Christian. We have also to take into account the discoveries made since the start of his magnum opus, some of which he was able to take into consideration, while others came too late. In particular the finds at Beth Shearim (Catacomb 20) and at Hamath Tiberias have in a certain sense revolutionized our views on the relation of rabbinical orthodoxy to figurative art. As the Dura Europos volumes are the last of Goodenough's labours, there is noticeable a certain lassitude, which expresses itself in mistakes in detail. While these should be carefully noted and corrected, nothing can diminish our admiration for Goodenough as a person and as a great scholar; even his mistakes might prove more fruitful than the narrow if correct findings of lesser men.

(272) *A New Interpretation of the Program of the Dura Paintings*
Joseph Gutmann, Wayne State University

Many attempts have been made to discover the meaning of the Dura synagogue paintings.

Scholars like Rostovtzeff, Sukenik and Leveen find no single governing idea behind the cycle of paintings; du



Buisson and Kraeling contend that the paintings reveal several major religious themes; Grabar, Sonne, Wischnitzer and Goodenough are certain that the cycle conveys one unified theological message.

Confronted with dogmatic verbalizations against images but no detailed explanatory religious texts, most scholars have posited a hypothetical "normative Judaism" (or, in Goodenough's case, as "mystic Hellenistic Judaism"), as being the source of inspiration for these paintings. Few scholars have taken into consideration the fact that the synagogue was, in the third century, a relatively novel institution of a daringly refashioned Judaism anxious to propagate its distinct message. They have failed to realize that there is frequently a wide gap between dogmatic pronouncements of religious leaders and the actual practices adhered to. Furthermore, they have not adequately recognized that the primary documents—the Palestinian and Babylonian Talmuds—are composite works containing laws, customs, liturgy, etc., that range over a wide area and a period of over 500 years, and that they offer extremely difficult problems of dating and extricating the particular religious practices of specific periods and places buried within.

The Dura paintings were probably patterned on "programmatic painting," a practice that arose in the late Roman period, which used sacred ancient texts as prooftexts in an entirely new context. In the case of pagan paintings, sacred Greek mythological texts were used analogously to spell out the specific liturgical-theological message of the various mystery cults. Similarly, in Judaism the "Old Testament" stories, with their homiletical adumbrations, were used analogously as prooftexts in a non-biblical context to reveal the liturgical-theological message of third-century Judaism at Dura. This mode of programmatic presentation was also employed later in Christianity, for instance at S. Maria Maggiore in Rome in the 5th century and in S. Vitale, Ravenna in the 6th.

We need only look at the second band of the Dura synagogue, the largest of the three narrative bands, to observe this principle in operation. This band concerns itself with the history of the synagogal ark—the container housing the Torah, God's revelation to the Jews. The use of the synagogal ark in the biblical scenes depicted discloses the intricate interconnection and interweaving of the liturgy and theology practiced by Jews at Dura and programmatic set forth on the walls of their synagogue.

- (273) *The Traditional Versus the Unique in the Form of Hebrew Poetry*
Roy Melugin, Austin College

This paper will be a methodological essay on the relationships between traditional form and the creativity of the poet in Hebrew poetry. It is too simplistic to say that in all poems the traditional dominates the creative; neither can one assert that in all poems the unique is the primary shaping factor, as is the tendency in Muilenburg.

Indeed the paper argues, one key will not unlock all doors. There are instead a number of relationships between the typical and the creative. In this essay the author discusses some of the major ways in which variations in the form of a genre are related to the typical pattern of that genre: 1) standardized variations (sub-forms) of a genre; 2) standardized variations of genre elements; 3) minor unique alterations of the typical pattern of a genre within a given poem; 4) radical transformation of the usual form of a genre; 5) the creation of new genres from old genres; 6) poems in which the typical is virtually absent. Each of these necessitates a different way of using form criticism. The author discusses the problem of method for each type.

- (284) *Christian Ethics and the Humanization of Man: A Test Case for the Methodology of Theological Ethics*
Stanley Hauerwas, University of Notre Dame

The theme of humanization raises the basic methodological question of whether theological ethics is an integral discipline or simply a way of doing general human ethics. I argue that theological ethics should have a specificity that distinguishes it from other forms of ethical reflection, even though there is a proper sense in which morality is independent of religious convictions. The specificity of theological ethics is consistent with the autonomy of morality if the latter is understood in terms of the principle of universalizability. Religious morality is specifiable by the stories and metaphors—which are not reducible to publicly defensible rules—through which religious men learn to see and act toward the world. This way of understanding religious morality makes clear why the attempts to understand the relation of religion and morality in terms either higher to lower or of internal (motivation) to external morality fail.

- (285) *The Christian Search for the "Human": A Sociology of Knowledge Perspective*
Paul R. Johnson, St. Lawrence University

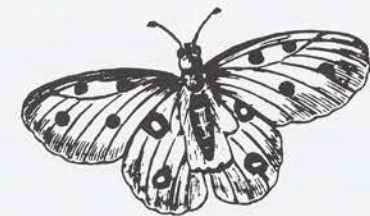
This paper will regard the process of ethical reflection as proceeding through three steps: experience, interpretation, and dialogical contribution. Applied to the phenomenon of a new human self-consciousness and the related search for the meaning of the "human" in Christian ethics, this means (1) the experience and awareness of this new self-consciousness, (2) the interpretation of this self-consciousness in terms which legitimate its acceptance into the Christian tradition, and (3) the contribution to the dialogue about this emerging understanding of man from anthropological insights distinctive to the Christian tradition.

When this three-fold process of ethical reflection is examined from the perspective developed by the sociology of knowledge, it appears that contemporary Christian ethics has taken the first two of these steps with

regard to the arising new human self-understanding, but that it has failed thus far to contribute significantly to the anthropological dialogue from within its own specific tradition. Examples of this can be seen in the treatment given in recent Christian ethics to the phenomenon of secularization and to the image of man as *homo faber*. The resources of the sociology of knowledge can help both to uncover the roots of the present anthropological concern, and to provide a perspective in the light of which ethical reflection having Christian specificity can proceed and command serious attention.

- (286) *Progress and Eschatology within Ernst Bloch's Notion of Cultural Heritage*
Francis P. Fiorenza, University of Notre Dame

This paper shall present an analysis of Ernst Bloch's development and explication of his concept of cultural heritage as the background to an understanding of the context of his philosophy of religion in general and of the specific relationship that he establishes between eschatology and progress. The initial insight into his concept of cultural heritage will be seen within the initial discussion of the Neo-Kantian position of Rickert in his doctoral dissertation and in his confrontation with the National Socialism which led to the development of the key Blochian concept of *Ungleichzeitigkeit*. An analysis of this concept will indicate how Ernst Bloch revises the traditional Marxist understanding of the relation between superstructure and substructure in regard to his understanding of progress. The significance of this revision of the traditional Marxist concept of history will be discussed from the viewpoint of the contemporary debate between Karl Loewith and Hans Blumenberg, both in regard to its historical and philosophical premises, but also in regard to its implications for the development of a political theology.



- (287) *Needed: Christian Theologizing in a New Style*
Carnegie Samuel Calian, Dubuque Theological Seminary

We have entered into a new era - an era of the global village. The knowledge explosion and technological advances contribute daily in liberating and complicating

our lives. Borders and fences are coming down, revealing a wealth of cultural diversity and a pluralism of life styles upon the earth. Adequate awareness of this *expanding and simultaneously shrinking planet* is necessary in our search for confessional identity as Christians. Christians are living in a world without fences; theological and political barriers will become increasingly archaic and parochial for persons conditioned by a global perspective. *Global theologizing will be the hallmark of this new era.*

What should be the style of theology within the context of a global village? Is the day for traditional confessions over? Are systematic theologies now passe? No doubt, the reality of God within a global framework will challenge our parochial limitations of the past and may even prevent us from doing any further theologizing along traditional pathways. The present uncertainty among theologians is due in part to the feeling that the Christian theological enterprise is less meaningful in today's global marketplace. The accelerated pace of change stirs up waves of shock and doubt often reflected in today's theologizing.

In most corners of the world there are Christians who feel "locked-in" with the past; as a consequence many are actually "locked out" of meaningful participation in the exciting possibilities before us. There appears to be too much caution and not enough imaginative thinking at the core. Unimaginative theologizing may be spent in denouncing future Galileos. The majority of theologians seem scattered and retreating in the growing vacuum caused by the absence of the noted theological giants of the twentieth century. To stop this retreat, the theological enterprise is desperately in need of unloading yesterday's inventory of formulas, divisions and agenda in order to embark on new ventures. Such ventures call for a new style of theologizing, designed for easier travel amid today's numerous revolutions—social, technical and informational. To date we have been traveling with cumbersome trunks laden with our theological past—a difficult position from which to meet the demands of a space age.

(288) *Are Religious Believers Interested in "The Proofs"?*

Frank B. Dilley, University of Delaware

Steven Cahn has recently suggested that the proofs for God's existence, even if taken to be valid, are irrelevant to religious believers. His chief reason is that choice of religious beliefs and practices allegedly depends upon self-authenticating experiences. My contention is that this claim is badly overstated for several reasons, most important of which is that Cahn grossly understates the role of reason in grounding religion in general.

Valid proofs of the sort he allows would disprove the validity of most people's beliefs in religion, eliminating atheism, polytheisms, finitisms, and mysticisms. A world with objective values built in, which pointed toward a designer, would also be established against all cultural relativisms. Moreover those believers who opt for



nonspecific forms of religion would find all the support they need, and everyone would know at least what general ethical actions to take to please God.

Some comments on odd features of the conduct of Cahn's case are also noted, particularly his unwillingness to consult religious believers of an ordinary sort.

(289) *Christian Faith as Personal Knowledge*
Robert T. Osborn, Duke University

This paper is an interpretation of Michael Polanyi's view of knowledge and a preliminary investigation of its usefulness for an understanding of the Christian faith—especially as set forth by Paul in the first chapters of 1 Corinthians.

Polanyi's basic thesis is that the human person, his creative freedom as expressed in a heuristic vision of reality, is an essential component of all knowledge, including scientific. He demonstrates that positivism renders an inadequate account of knowledge because it overlooks the "tacit dimension," that creative intuitive move the scientist makes from facts to hypothesis in which he says more than the facts allow and thus penetrates to and reveals higher levels of reality. Underlying such personal knowledge is the ontological principle of emergence—viz., that the higher level comprehends the lower in such a manner that the epistemological movement from the lower to the higher involves a leap, a tacit movement of freedom or personality. Language and explicit knowledge are based in and modified by the tacit dimension. Reality thus "calls" to man for its revelation. In conclusion I will show that faith can be analyzed in these Polanyian terms.

(290) *Culture Lag in the Roman Catholic Church in England and Wales*

Michael B. Gaine, Christ's College of Education, Liverpool

The English bishops maintain that the current needs of the Church can best be met by encouraging the pastoral practices which proved successful during the nineteenth century. During that period the small and impoverished Catholic community which had survived 200 years of persecution was able to cope with a vast influx of poor, uneducated Irish immigrants (bringing

their numbers from 100,000 to 1.5 million), and with the problems posed by urbanization. It did this mainly by establishing a network of parishes, and by giving high priority to the provision of Catholic Schools. This dual policy flowed from a model of the Church as a hierarchical society designed to provide the (sacramental) means of salvation for all, and entrusted with the transmission of a corpus of doctrinal teaching. It was reinforced by a belief in the positive value of tradition, even in details of pastoral practice.

Although some of the problems facing the Church, such as population growth and mobility, appear the same, their setting has changed: the Church's resources are heavily committed in areas where Catholics were originally concentrated, and they cannot be flexibly deployed as they were in the early nineteenth century. Moreover, the increased education of the Catholic laity has redefined the appropriate role of the priest. Finally, the concept of safeguarding members from the aggressive proselytism of other denominations does not appear appropriate in a society where some would say that the Churches are dying. This presents a classic example of culture lag, where values have not been developed to answer the questions posed by demographic and social change.

A different slant is given to Ogburn's concept of culture lag if one considers the situation of those Catholics who have endorsed new values derived from Vatican II and embodied them in a model of the Church as a nomad tribe, the people of God, ready to respond flexibly to new situations en route. These new values have found little reflection in the structures of the Church, or in pastoral attitudes and practice.

(291) *The Persistence of Rites of Passage: Is There an Explanation?*

W. S. F. Pickering, University of Newcastle upon Tyne

From available statistics it has been calculated that of all children born in England at the present time at least 75% are baptized or received into one church or another; about 75% of all marriages not involving divorced people are solemnized in church; and nearly every burial is accompanied by a religious ceremony. However, for the country as a whole only about 10% of adults attend church (all denominations) on an 'average' Sunday. The anomaly is probably of long standing, although relevant statistics are scarce. Some decline in rites of passage has occurred recently but their high level of acceptance compared with church-going is unlikely to be seriously diminished. If this phenomenon is worthy of sociological explanation - and it is argued it is on account of its persistence - what explanation can be offered? The writer rejects a simplistic explanation in terms of tradition and social pressure. Anthropologists such as van Gennep, Radin and Gluckman have analyzed the structure and importance of rites of passage in preliterate societies but their explanations do not fit the anomaly. There are no

grounds for assuming that the contemporary popularity rests on an awareness of personal crises which are said to be associated with the occasion of the rites. Yet people do refer to 'needs' at such times. A valid explanation could well be sought in arguing that the 'needs' are derived from a societal definition of the situation and not from any innate need. This approach allows the projection of hypotheses relating to variables such as class and region.

- (292) *Schema for Analysis of Religion in African Life and Development*
Joseph B. Schuyler, S. J.,
University of Lagos

We have begun a return to the sociology of religion, perhaps within the sociology of knowledge, as central to social analysis. In another respect we have advanced beyond certain earlier erroneous positions, ethnocentric and doctrinaire, concerning the rationality and relevance of so-called primitive religions. Thanks also to recent refinements of concepts of church-sect variants, religiousness, mutual influence of religion and other social institutions, the secularization process, and so on, we are working with better tools. Thus our studies of both "primitive" and other religions in developing countries are more sharply focused.

However, there is now need to coordinate these conceptual tools into a more comprehensive system of analyzing the relationships of religion with the rest of society. The relevance of religious values and structures to every element of African life is proverbial—though not well understood. Tradition, change and pluralism pertain. Modernization has brought secularization in varying degrees. The issue is whether religion is becoming socially peripheral or redundant or merely adaptive. Our concern is vital for both knowledge and policy: just what is religion—eufunctional, dysfunctional, both or neither—in African social structure and movement? What options does such knowledge offer religious and socio-political leaders?

To broaden, as well as sharpen, understanding of religion in Africa, an analytic scheme is proposed which derives from the polarities of secularization and religious commitment, affirmation and rejection of "worldly" values, and quests for salvation and legitimacy.

- (293) *The Relevance of Jewish Tradition for Christian Hermeneutics*
Roger Le Déaut, Pontifical Biblical Institute,
Rome, and Duquesne University

The Christian exegete ought always to bear in mind the Jewish tradition which forms an intermediary between the two testaments. Texts such as the Apocrypha and the writings of Qumran can be studied with this objective in view, but it is the commentaries contained in the ancient translations of the Bible (the targums) and the midrashim which constitute an

especially privileged source of contact with this tradition.

These writings show us the way in which the early commentators approached the sacred text: it is an approach very different from our own. There we see that the history of the OT, a view of its principal figures, the understanding of its important events, its institutions and its biblical themes is no longer exactly the same as that which results from our literal exegesis of the original text.

It is this evolved form of the biblical tradition, under the influence or midrashic tendencies, that was inherited by the Christian community. The Scriptures were not distinguished from the traditional interpretation given to them in teaching and preaching: thus, the Church was heir to an *interpreted* Bible. These same writings also reveal to us techniques of exegesis and even literary *genres* whose influence can be felt in the NT. The very concrete expectancy of a realization of the prophecies, as they were then understood, sheds light on the notion of *Fulfillment*, so fundamental in the NT.

Thus, the Jewish tradition shows us:

How Jesus and his first disciples understood the OT.

How Christianity, in its theology and moral teaching, continues this tradition while gradually distinguishing itself from it.

How the process of oral tradition continued to play its role in the formation of the writings of the NT.

- (294) *The Making of Resurrection Faith*
Gerald G. O'Collins, Jesuit Theological
College, Victoria, Australia

How is the truth or falsity of the Easter message settled? One approach is to attempt an impartial investigation and objective assessment of the evidence from the past. But what counts here as the "real" evidence? How compelling is that evidence? In any case, is such alleged objectivity possible and appropriate? Another approach is to risk the commitment of faith and seek the truth of the resurrection in my experience now. Yet how can present commitment alone decide what happened in the past?

Rather, belief in the resurrection involves *both* testimony from the past *and* my personal experience. The decision of faith should not exclude a rational examination of the Easter reports proclaimed by the New Testament witnesses. Conversely, such an examination need not call for a wrongheaded attempt to suppress subjective dispositions as sources of unfortunate interference.

- (295) *Hebrew Words for the Resurrection of the Dead: A Study in Descriptive Semantics*
John F. A. Sawyer, University of
Newcastle upon Tyne

There is no Hebrew work which refers, exclusively and wherever it occurs, to "resurrection," as *almawet* does to "immortality." The verbs *haya*, *qum* and *heqis*, for example, all of which are attested in this sense, more

frequently denote something different. This difficulty, due no doubt to various well-known factors in the history and religion of ancient Israel, has led to widely divergent views on the meaning of several Biblical Hebrew expressions, and to a good deal of *odium scholasticum*. Yet, before deciding that a particular interpretation is "theologically impossible," or dismissing it as "late (i.e. disreputable)" or "rabbinic (i.e. no longer valid)," it is necessary to describe the meaning of these terms, each in its context, as clearly and objectively as possible. Ambiguity in this area of biblical research does not as a rule arise out of a simple clash between modern scientific methods and traditional or rabbinical exegesis, as many assume, but out of a basic confusion as to the nature of the data being described (or translated). Nowhere is this more evident than in discussions of life after death in the Hebrew Bible.

Much of the ambiguity could be removed by a prior decision on whether the hypothetical reconstruction of "original," pre-masoretic and, in this case "proto-Sadducean" teaching on the subject is the only legitimate goal of Biblical research, or whether Pharisaic teaching, which is no less firmly rooted in the Hebrew Bible, does not have at least an equal claim on our attention.

Such a selection of a particular historical context in which lexical data are to be examined, is, in the last resort, arbitrary, but in favour of the second possibility is the fact that Pharisaic tradition is actually our earliest and best-documented historical context for the Hebrew Bible, and most of the terms in question can be precisely and unambiguously defined in that context; whereas "what the original Hebrew originally meant in its original context" (whether or not this is different) is largely a matter of probabilities, and often, frankly, out of our reach. It is interesting that the majority of modern scholars in such cases apparently prefer to revive Sadducean tradition as foreshadowed in Ben Sira, although Pharisaic teaching had indisputably been introduced into the "Writings" before the end of the Maccabean period.

More than a dozen passages in the Hebrew Bible (e.g. Pss 1:5; 49:9f) were understood to refer to the resurrection of the dead as far back as we can trace them, in the ancient versions, early rabbinic and Christian literature, or the masoretic text. There is no scientific reason why they should not still be so described today, provided their historical context is first defined.



- (296) *The Humanizing of Man and Religions of the East*
Joseph J. Spae, General Secretary,
SODEPAX, Geneva

Introduction:

A new type of man is emerging. This sociological fact points to a radical shift in our images of man, society, science and religion.

The humanizing role of religion is seen as man's pursuit of the transcendental, i.e., the good, the true, the



just and the beautiful, sometimes projected in a more or less personified Absolute.

The paper examines the role of religion in the light of three major Oriental currents of thought: Buddhism, Confucianism and Shinto which, together, have moulded Japanese religiosity. This religiosity is, in part, tributary to Indian influences, adding a measure of universality.

The application of value judgments here is unabashedly Christian, and universal. It centers upon the tone of living, that is, upon the degree of justice, charity and respect for others and for nature which true human living implies. Such living, to the degree that it reaches a measure of success within a given culture, is indicative, the author assumes, of the religious excellence of a nation.

1. Japanese religiosity on the complementary image of man:
 - a. the nature of man
 - b. man in relation to others
 - c. man's basic attributes
2. Japanese religiosity: the humanizing influence of religion:
 - a. Social values and the humanizing of man: the case of Confucianism
 - b. Emotional values and the humanizing of man: the case of Shinto
 - c. Eschatological values and the humanizing of man: the case of Buddhism
 - d. The Japanese religious genius: the integration of values in a balanced style of life
3. Religiosity and humanization; the existential dimension:
 - a. estheticism and the fuller life
 - b. intuition and the interior life
 - c. language and the interpersonal life
4. Two literary geniuses and the humanizing of man:
 - a. Akutagawa Ryūnosuke and Japan's encounter

- with Christianity in *The Death of a Christian*.
b. Endō Shūsaku and "to apostatize for the sake of Christ" in *Silence*

Conclusion: A new humanism inspired by a renewed religiosity as one of the inspiring facts of recent religious history.

- (297) *The Dual Accentuation of the Ten Commandments*
Miles B. Cohen, Jewish Theological Seminary, New York
David B. Freedman, Jewish Theological Seminary, New York

An anomaly in the Masoretic text is the appearance of two accents on many words of the Ten Commandments, both in Ex 20 and in Dt 5. In actuality, the dual accentuation represents two separate and independent accentuations superimposed on the text. One set of accents reflects the standard division of the section into verses. The other set of accents reflects a division of the section according to commandments, while it is also influenced by a rabbinic midrash concerning the nature of the revelation of the commandments.

Among the various manuscripts and printed editions, there are certain discrepancies in the configuration of accents which comprise this second accentuation. These variants are evaluated on the basis of their compliance with the laws of the hierarchy of disjunctive accents. On the basis of this analysis a chronological ordering of the variants is proposed, wherein each successive accentuation was intended to improve upon the variant which preceded it.

- (298) *The Masoretes as Exegetes: Selected Examples*
David B. Freedman, Jewish Theological Seminary, New York
Miles B. Cohen, Jewish Theological Seminary, New York

The accentuation of the Masoretic text represents an early exegetical commentary on the Bible. By means of their accentuation of a verse, the Masoretes often revealed their understanding of that verse as clearly as if they had explained it in words.

The accents provide a syntactical division of the verse by combining words into phrases and showing the relationship of component phrases to each other. Most often, the accentuation demonstrates the simple meaning of the verse, but at times the accentuation reflects an alternate interpretation, even that of a rabbinic midrash.

The accentuation of several verses (including variant accentuations found in manuscripts and printed editions) is compared and contrasted to other exegeses of these verses to illustrate the potential of the accents as an exegetical tool.

- (299) *Prophetic Divination and the Shape of Hebrew Literature*
Burke O. Long, Bowdoin College

Despite the paucity of detail, enough can be known about Israelite priestly and prophetic divinatory practices to make clear their deep influence upon the literature. This goes beyond one's expectation that the institution would be reflected in scattered literary allusions. Prophetic divination in particular gave rise to a "prophetic inquiry schema" (involving the phrase *dāraš 'et YHWH*.) This variously gave formative shape to narrative traditions. In a number of cases, the schema fully defined the literary structure of a prophetic report. It played a crucial role in assimilating the form of 2 Kings 3 to that of another genre, oracular fulfillment narrative. Moreover, another question and answer schema, apparently related to such early divinatory situations, but now separated from genuine narrative, became in Jeremiah an important pattern of prophetic preaching. In Ezekiel, this question and answer structure merged with reports of symbolic action. All this inner Israelitic development can be clarified with reference to three Mesopotamian literary genres which arose in direct relation to divinatory practices: omen collections, queries to the gods, and *tamitu* texts.

- (300) *Reflections on the Background and Dating of Deuteronomy*
H. L. Ginsberg, Jewish Theological Seminary

D can be shown to be decisively influenced by the Book of Hosea both in diction and in doctrine, and one example can be included in this summary. Hos 10:12-15 says that YHWH enjoined on Israel cultivation of righteousness (*ṣedaq, ṣedaqa*), goodness (*hesed*) and devotion to (in 10:12 read with LXX *da'at* for *we'et*) and seeking of YHWH, but that Israel cultivated wickedness instead because it relied on its chariotry (in 10:13 rd. *berixbexa* with LXX) and its professional warriors (*gibborim*) to save it from the consequences; consequently the monarchy, which maintains chariotry and professional warriors, will be destroyed (v. 15b). Accordingly Deut 20 contemplates for war only a rally of popular levies, for which the civilian functionaries (*shoterim*) appoint officers ad hoc (Deut. 20:9): in peacetime there must not be even a cadre of officers! In line with this, the king is forbidden to acquire a large number of horses (Deut 17:16) or to amass much silver and gold (Deut 17:17b). The ostensible reason for the first prohibition is that the acquisition of a large stud necessitates sending trading missions to import horses from Egypt, to which YHWH has forbidden Israelites to return; but this prohibition is invented ad hoc, and the true motive is to make it impossible for the king to maintain a force of chariotry. For the second prohibition no reason is given, but its purpose is obviously to deprive the king of the wherewithal for maintaining a standing army. Add to this that the combination of the nouns

kesef and *zahav* with the verb *rava* in 17:17 is borrowed, as in 8:13, from Hos 2:10[8].

Since the road to Egypt is assumed to be open, the composition of D presumably either precedes or follows the years—approximately from 672 to 655 B.C.E.—when Egypt was under Assyrian rule. The earlier date seems to be favored by the fact that D. is only slightly influenced in diction by Isaiah and not at all in doctrine, and that while it draws a good deal on E it exhibits no traces of J. Even for an Ephraimite author, that would hardly be possible in the late seventh century.



- (301) *A Reapplied Prophetic Hope Oracle*
John T. Willis, Abilene Christian College

A series of important essays within the last decade by Kapelrud (1961), Eissfeldt (1962), Dus (1965), Reicke (1967, an English translation and revision of an earlier article written in Swedish in 1947), van der Woude (1971), and Ginsberg (1971) have confirmed the earlier position of F. C. Burkitt (1926) that Micah 7:7-20 is of North Israelite origin. But scholars have variously dated this hope oracle or prophetic liturgy in the period prior to Micah, in the time of Micah, and at a period much later than Micah. Most often, they have not grappled with the problem of how this oracle came to be the conclusion of the book of Micah, which harmonizes with Burkitt's judgment that Micah 6-7 would have been just as much at home in the book of Hosea as in the book of Micah.

The present paper represents an attempt to explain how a North Israelite prophetic hope oracle came to be the conclusion of a prophetic book attributed to a South Judean prophet. It is suggested that the essence of this oracle (perhaps everything but vs. 18-20 or a portion of these verses) originated in North Israel either in the Syro-Ephraimite crisis or in connection with the siege of Samaria. It was later reapplied by Micah himself to a new but similar critical situation, possibly Sennacherib's siege of Jerusalem in 701 B.C., at which time vs. 18-20 were added by this South Judean prophet. Then in connection with the critical situation caused by the destruction of Jerusalem in 587 B.C., it was placed at the end of the series of Micah oracles as a general summary of some of the major emphases found in this book (such as the shepherd-sheep motif, the remnant motif, the New Exodus motif, etc.) as an encouragement to the

disheartened Jews who were left in the land after the devastation. Thus, this prophetic hope oracle was reapplied to new situations which were similar to that in which it originally was created, because its message retained a relevance which transcended time.

- (302) *An Anonymous Historian Cited by Eusebius and the Maccabean Crisis*
Albert-Marie Denis, Klooster der
Dominikanen, Louvain

L'Historien anonyme cité par Eusèbe de Césarée (Praep. ev., 9, 17-18) lui fournit sur Abraham une double notice destinée à son précis d'Histoire juive. Le patriarche est censé descendre des Géants, dispersés après la destruction de la Tour de Babel. En raison de ses origines babyloniennes, il est la source de la science tant des Phéniciens que des Égyptiens. Il délivre les Phéniciens attaqués par les Arméniens (?) et rencontre Melchisédech au Garizim. Ensuite est détaillée une série d'assimilations entre les mythologies païennes et les récits bibliques: Bêl, ancêtre d'Abraham, est Chronos. Son fils Chanaan est le père du centaure Asbolos. Enoch est Atlas.

Cette notice est intéressante d'abord par le déplacement du centre d'intérêt. D'après ce qui nous reste de cet historien, le lieu saint est le Garizim, non Jérusalem, et le personnage central n'est pas Moïse, mais Abraham. Ces deux faits font songer à un Samaritain plutôt qu'à un Juif. Le Nouveau Testament à l'occasion opérera le même glissement vers les origines, afin d'éviter certaines compromissions avec le mosaïsme.

L'intérêt des détails mythologiques se trouve dans le jour violent qu'il jette sur la crise des Machabées. Le danger couru par la révélation biblique n'était pas imaginaire, et l'hellénisme des Séleucides a effectivement menacé de submerger la religion juive. Plusieurs historiens juifs, cités avec celui-ci par Alexandre Polyhistor et repris par Eusèbe, ne s'écartent pas de l'orthodoxie juive. Au contraire, certains d'entre eux représentent un courant nettement syncrétiste, à la romaine. Ce courant ne conduisait à rien d'autre qu'à la dilution des valeurs bibliques dans le paganisme ambiant. L'Historien anonyme en est un bel exemple.

- (303) *Eschatology: Does the Term Represent the Variegated Ideas in the Manuscripts?*
Jean Carmignac, Secretariat de la
Revue de Qumran, Paris

If we wish to avoid confusion, we must carefully observe the following distinctions: 1) the science of "eschatology" and the so-called "eschatological" realities it studies; 2) the "messianic" period and the "eschatological" period; 3) the literary genre called "apocalyptic" and the "messianic" or "eschatological" realities that it may contain; 4) the "Kingdom of God" and the "eschatological" events that mark the end of the world. If we neglect these differences, we misrepresent our sources and doom our discipline to logomachy.

- (304) *The Psalms of Solomon, the Pharisees and the Essenes*
Robert B. Wright, Temple University

The Psalms of Solomon have long been understood to have emerged from the Pharisaic anguish of the first century B.C. when Roman aquila and Sadducee collaboration made life uncomfortable for the pious. With the tendency to see Essene influence throughout Jewish life from the throne of one John, to the diet of another, to the apocalypse of a third, it is not unexpected to find that many scholars have suggested that these poems came from an Essene pen.

This report examines several relationships between the Psalms of Solomon, the Pharisees, and the Essenes: 1) the traditional evidence for assigning the Psalms to the Pharisees, 2) the new correlations between the Psalms and the Essenes, and 3) the interrelation of these two groups of data.

A bibliography of primary and secondary materials is included, and suggestions for further investigation into the Psalms of Solomon are made.

- (307) *Three Incarnations*
Christine Downing, Douglass College

In Castalia the students who prefer to delay their entry into the Order for a few years after graduation are asked each year to compose an "incarnation", a fictitious autobiography in which they imagine themselves living in the surroundings, culture and spiritual climate of some other age and thus learn to consider their person as a mask, "the transitory raiment of an entelchy." Joseph Knecht's anonymous biographer reproduces three of the incarnations Knecht wrote during this period of his life and suggests they may be the most valuable part of his work. These incarnations may indeed provide us not only with our most intimate knowledge of Knecht but with the realization that each of Hesse's novels is also to be understood as such an "incarnation." Some twenty-five years after its first publication Hesse had occasion to reread *Narcissus and Goldmund* and thereby, he tells us, discovered: "Most of my longer works of fiction do not, as I had believed during their writing, present new problems and portraits of new people in the way the true masters do, but only repeat variations of the few problems and types appropriate to me, though from new stages of life and experience. Not only was my *Goldmund* contained in embryo in *Klingsor* but even in *Knulp*, just as *Kastalia* and *Josef Knecht* are in *Mariabronn* and in *Narcissus*."

- (308) *The Glass Bead Rosary: The Comic as a Source of Religious Self-hood*
J. Daniel Brown, Catawba College

As the vertex of his existential/literary experience, *The Glass Bead Game* manifests Hesse's as well as Joseph Knecht's self-realization, and this by way of the comic.

Hesse employs a style which reveals his own comic denouement, a comic denouement for Knecht and possibly a comic denouement for the reader. The *comic* turning on the dialectic of incongruity or contradiction, provides Joseph a way to selfhood. Literarily, this is manifested in Hesse's parody of life. The way to selfhood is open to the reader by way of the dialectical relation one has with the novel. Joseph's options—the status quo, a pseudomyth, or a countermyth—become options for the reader as he confronts all three in Hesse's novel. Embracing the countermyth via the *comic*, one is released from the objectification of the sacred and experiences the illusiveness of the "no-thing" which, in the final analysis, is the greater Mystery. The experience of the lack throws one back upon self, returning self to self.

- (309) *The Beat of the Drums that Liberated*
Joseph Knecht
Frederick Kile, American Lutheran Church

Joseph Knecht's servanthood reflects the inner development of Hermann Hesse; likewise Knecht's liberation. Hesse came out of Swabian pietism, a pietism touched by both rationalism and mysticism. German romanticism flowered at the confluence of these movements; but Hesse came much later, and his pilgrimage took him well beyond—on the way toward existentialism, a movement tempered (at least in Germany) by insights spilling over from medieval mysticism. Without a nod toward these factors underlying Hesse's development, one could not trace the path of Joseph Knecht.

We see Knecht's life principally at those junctures when significant changes are underway (or are being prefigured by life's distant drums infusing new tones into the makeup of his psyche). Events and insights set an ever-shifting tempo and key. Even as Knecht's life finds a new theme, he hears tones hinting at more distant and still newer themes.

Knecht's servanthood to the elite, pedagogical world of Castalia is the locus of his development toward a freedom no longer needing the constraint of an order. Knecht finds freedom to live out the self-reinforcing themes which remain only inaudible possibilities for most men.

- (312) *Ideology and the "Jus ad Bellum"*
James T. Johnson, Douglass College

The contemporary *jus ad bellum* expressed in the Kellogg-Briand Pact and the United Nations Charter and echoed in much authoritative theological opinion reduces the right to make war to a distinction between first resort to force (always unjustified) and second (usually justified), sometimes inaccurately expressed as the "aggressor-defender" distinction. This *jus ad bellum* has immediate roots in a horror of "modern war," but

ultimately derives from the post-Reformation bifurcation of classic just war doctrine into one rationale governing "holy" (we would now say "ideological") war and another rationale governing war for reasons of state. It is time to reintegrate ideological considerations into thought on justice in war. First, the work of Mannheim and others makes it possible to treat ideology within a framework of rational discourse. Second, the simplistic first/second resort to force distinction does not lend itself to adjudication of complex international disputes like the "Six-Day War" or the 1971 Indo-Pakistani War. Provocations, threats, and other expressions of national will must also be considered. This paper proposes a reintegrated doctrine modeled on pre-bifurcation just war doctrine, including ideological analysis of national claims, to provide a more comprehensive and sophisticated framework for judgment in such cases.

- (313) *A Historical Perspective on Selective Conscientious Objection*
LeRoy Walters, Kennedy Center for Bioethics, Georgetown University

In discussing selective conscientious objection (SCO), contemporary ethicists have generally confined their attention to two issues: the Vietnam War and the provisions of the current Selective Service law. In their concentration on the present, twentieth-century moralists have virtually ignored explicit statements of the classic just-war theorists concerning SCO. The aim of this paper is to examine contemporary analyses of SCO in the light of the classic just-war tradition.

Three prevalent theses of current SCO discussions are scrutinized: (1) that the common citizen lacks the requisite information to determine whether or not a particular war is just; (2) that the citizen owes to the state the presumption that its war-policies are just; and (3) that the state cannot afford to allow SCO. The paper seeks to demonstrate that in the writings of the classic just-war theorists each of these three assertions was qualified and counterbalanced by other ethical arguments. In a brief concluding section, the paper summarizes the pro-SCO arguments of the classic just-war tradition and attempts to assess their potential relevance to contemporary discussions of war and morality.

- (316) *Process or Agent: A Response*
John B. Bennett, Northland College

In "Process or Agent: Two Models for Self and God," Frank Kirkpatrick charges that Whitehead's process metaphysics is inadequate to our experience of ourselves as unified and abiding agents. He assumes that models for conceiving deity are related to models for construing the self, so that if the latter are inadequate so are the former. I accept this assumption but reject Kirkpatrick's argument

that Whitehead's system entails an inadequate model of the self.

Kirkpatrick's argument turns upon assumptions about concrescence and temporality which Whitehead did not make. Kirkpatrick fails to recognize that genetic analysis functions only within the boundaries provided by the epochal theory. Properly understood, Whitehead's categories can adequately interpret both the unity and the agency of selfhood. Indeed, these categories are more adequate than the ones Kirkpatrick suggests. Whitehead's philosophy provides a clear, systematic sense to the notion that the person is present in and through his actions.

- (317) *Evil and Death: A Process Perspective*
Trevor Watt, Canisius College

Although death is a biologically natural phenomenon, it is experienced by the individual with anxiety and guilt. The guilt represents the fear of abandonment and loneliness: the fear of death entails an anxiety which is intrinsic to the human situation.

The individual stands in a dialectical relationship to society which imposes its constructed meanings upon the individuals in order to deal with this problem of anomie. The power of a religion depends upon its ability to give meaning to man in the face of anomic phenomena, particularly death.

Hinduism produces socio-religious stability through its concepts of Karma and Samsara which results in the dharma of caste, and yoga as a system to enable the individual to cope with death. Buddhism rationalizes the problem in a search for "pure nothing". The Judaeo-Christian tradition predicates the problem on the omnipotence of God and the masochistic submission of the individual who is offered immortality, Hades or Resurrection which reflect infantile drives or fantasies.

Process Theology conceives of God and man co-creating a universe in which the adult experiences of love, work and play provide the dominant metaphors. Suffering is the cost of creative advance: and individuality is born out of the anguish of accepting mortality. The perishing of epochal occasions is the continuous experience of death in life which intensifies the search for value and meaning. "Immortality" is preservation of the epochs of experience in the Consequent Nature of God.





- (318) *Whitehead's Analysis of Perception as a Basis for Our Sense of Time and Value*
David R. Mason, John Carroll University

It has been held that if Whitehead's thought is to gain the attention of contemporary philosophers it should illuminate areas other than theology. This paper elaborates the distinctive features of his theory of perception and endeavors to show how this theory is the basis both of an important concept of time and of the concept of value as "something that matters." The analysis of perception discloses that fundamental to all perceptual experience is the feeling, by a percipient subject, of derivation from occasions in its immediate past, of emotional intensity in the present, and of significance beyond itself. An individual act of experience "arises as an effect facing its past, and ends as a cause facing its future. In between there lies the teleology of the Universe." From this experience arises the sense of the present as "subjective immediacy," of the past as determinate and yet active in the present, of the future as indeterminate and yet necessary for the present fact. Thus time is derivative from immediate perceptual experience. Also the present subjective experience, by virtue of attaining a novel synthesis, senses itself as of "intrinsic worth," and as significant for subsequent subjects. Thus the concept of value derives from the same perceptual experience.

Time and value are not limited to human occasions. Immediate bodily experience, which is the basis of this analysis, is to be interpreted on the same level as all occasions of experience. All final individual actualities are, therefore, interpreted as percipient subjects. Time and value, while not "mind-dependent," are "subject-dependent." Also, Whitehead argues that value, as here characterized must abide infinitely.

- (319) *Innovations in Religious Studies' Teaching, Curriculum, and Program* (Informal Sharing Session with Presentations and Sample Materials)
Samuel S. Hill, Jr., University of Florida

By popular request, this session is being held so that innovative teaching approaches can be shared on an

informal basis. No papers will be read. Rather teachers will describe and demonstrate techniques and materials they are finding effective. Subject matters to be highlighted range from Asian religions to psychology of religion. High school teaching will be represented. The variety of materials includes evaluation forms, slides, syllabi, and handouts. Written materials used by the program participants will be publicly displayed.

- (321) *Two Sex Role Models in "Paul"*
Winsome Munro, Union Theological Seminary

In the fourteen letter Pauline collection two models are to be discerned for the defining of the nature and functions of the two sexes: what may be termed respectively the "charismatic" and the "patriarchal." The first is represented by such passages as 1 Cor 12, Gal 3:23-29, and Col 3:11; the second by such passages as 1 Cor 11:2-16, 14:33b-35, Eph 5:21-6:9, Col 3:18-4:1, 1 Tim 2:8-15, and Tit 2:2-5.

On the basis of a more exhaustive study it is argued that the first is native to Pauline Christianity, whereas the second has been projected upon Paul from a somewhat later stage of the church, when a patriarchal type of church government was replacing charismatic forms of ministry.

In the earlier model, function and role issue from *charismata* of the Spirit, distributed regardless of sex, and participation in the new or authentic humanity is a free gift. In the second sex determines and limits *charisma*. Moreover, only the male qualifies for full humanity, while woman participates in it only indirectly, through the male, in a relationship of male dominance and female submission.

The second model is, however, the most tangible evidence we have that the first was widely operative in earlier stages of the church. The reaction against the charismatic model is understandable in its historical context. Theologically speaking, however, it is the first that has validity for the present and the future.

- (323) *Woman, Women, and the Bible*
Martha M. Wilson, Duke University

God, the Mother, is not in the Bible. Resources for seeking reasons are grouped as follows: 1) References and general studies on women; 2) Old Testament world; 3) New Testament world; 4) Biography; and 5) Religious institutions today. Approaches include word studies (Mother Church vs. Bride of Christ; male/female dualism); cultural analyses (Hebrew and/or other goddesses; Christian women—were they Greek? Roman? Hebrew?); surveys of the implications of Biblical interpretation (Creation of woman in Western theology; Biblical heroines in literature). Finally, are the women of the Bible mothers of subordination or sisters in liberation?

- (324) *St. Paul and the Women's Liberation Movement*
M. Kathleen Lane, Marylhurst College

Exegesis of two Pauline texts: 1 Cor 11:3-16; 14:23-36; pointing out that Paul, far from being a misogynist was really a philogamist (for spelling cf. *JBL*, 11, pp. 326-48); juxtaposing what Paul writes as a culture-conditioned man of his day and what may be of value now and for future cultures. Paul lays down the principle of equality of friendship between men and women, providing foundation for humanization of both men and women.

- (327) *The Rgvedic Concept of Man*
S. Bhattacharji, Jadavpur University

The present paper seeks to establish that the RV hymns present a highly developed and complex concept of man with his ethical, social and religious standards. The ethical code chiefly constituted of keeping faith between individuals and clans with *Mitra* watching over the contract and *Varuna* punishing all breaches of promise. Social relationship was determined by the level of economic life and was characterized by ideals of peace, amity, selflessness, hospitality and justice. There was comparative freedom and flexibility in the relationship between individuals.

But the determining factor of the total ethos was religion with its myth and ritual. For man was expected to re-enact the primordial cosmic acts; he performed on earth what the cosmokrators did at the beginning of time and what the major gods have been doing in order to protect and preserve the universe through the ages. The myth of cosmic action prompted the ritual of sacrifice, and together, these two constituted the core of their religion.

The Vedic man did—with a dim perception of the significance of his action—what the gods did at the time of creation and what they have been doing ever since. Thus man was an assistant of the gods on earth; together they upheld the universe.

The norm of human behavior is, therefore, determined on two levels—(i) the religious, i.e. myth—ritual, level with reference to the gods and (ii) the ethical or social level with reference to man. The code of social conduct was judged by man's obligation to the gods in two different aspects: (a) what he did in everyday life was action by major action a symbolic representation of cosmic acts and (b) at significant junctures of time he formally performed symbolic sacrificial acts to re-enact the primordial cosmic acts and thus helped uphold the cosmos. The actions of his everyday life were semi-voluntary types of which the cosmic actions of the gods were prototypes. But his sacrificial acts were conscious and voluntary types for the same prototypes.

- (331) *Toward a Psychology of 'Theology' and Prayer*
John O. Meany, University of Notre Dame

The degree of psychological "consciousness," and its various "altered states," affect the uniquely "personal-theology" of both layman and theologian; states of consciousness also determine the subjective psychology of prayer. The role of intellectual and emotional defenses, as they affect consciousness and spirituality are related to the psychology of "being" and prayer. Psychotherapeutic experience with both depressed and paranoid personality types illustrate the psychodynamics involved in "unconscious theologies," including both Freudian and Jungian viewpoints. Some Eastern "ways of being" are contrasted with western approaches to prayer and theology.

- (332) *Individual Differences in Verbal Response Styles to Religious Symbols*
Gordon Stanley, University of Melbourne
W. K. Bartlett, University of Melbourne

Religious experience has often appeared as one factor in religiosity. The present study was designed to explore ways in which types of religious experience may be differentiated. Questionnaires typically ask a person to recall his religious experience. This study attempts to examine experience in a setting conducive to contemplation. Students were randomly selected from first year undergraduates at the University of Melbourne. They were seated alone in a small featureless room. In a balanced random design each subject was sequentially presented with a cross, star of David, peace symbol, hammer and sickle, and our Lady of the Sacred Heart. Each symbol was viewed for eight minutes and subjects were asked to vocalize thoughts which were tape recorded. From these recordings ratings were made of fluency, emotionality, abstractness, rationality of argument, evaluation and concrete associative imagery. On the basis of these scores a hierarchical profile classification was made. Minimization of both group error and number of groups yielded four groups. Two large groups emerged which appeared to represent an intellectual protestant response and secular humanism respectively. Two small groups of noninvolvement were manifest. One was characterized by a concrete stimulus bound response and the other by generalized noninvolvement.

- (333) *Sabbath Breaking and Dissonance Reduction Among Mormon Sunday Shoppers*
Franklyn W. Dunford, Brigham Young University
Phillip R. Kunz, Brigham Young University

This paper deals with the creation and resolution of dissonance within a religious community. The purpose is to explore dissonance reduction via the techniques of neutralization developed by Sykes and Matza in an

attempt to explain Sunday shopping by people who accept such activity as violation of divine law. A sample of 437 was drawn from a predominantly Mormon community of 53,000 population. Eighty-five percent of this sample was adjudged to be active, committed Mormons and provided the data for this paper. Analyses suggest that two of the techniques are rather extensively utilized to justify Sunday shopping activity. They are the "Denial of Responsibility" and the "Appeal to Higher Loyalties." In the study these techniques relate to an ancient Christian value which suggests that the law of the Sabbath is superseded under certain circumstances. This value allows committed church members, on the one hand, to accept unequivocally the admonitions of their leaders against Sunday shopping, and on the other hand, engage in the sanctioned activity. The techniques of neutralization function in this study to isolate and identify this process and provides the organization with a basis for action.



- (334) *Silence as an Aspect of the Religious Life*
Rubin Gotesky, Northern Illinois University

In the first part of this paper silence is shown historically to become institutionally important only with the rise of monachism. The desert fathers in Africa and most of the monastic orders which arose in Europe established rules for non-speaking and silent prayer. In the second part, it is shown to have been inconsistently interpreted to mean non-speaking, inner speaking, soundlessness, oral prayer, meditation, quietude, stillness. Two examples are used, one from the writings of Father Rodriguez and the other from Father Hausherr. As a consequence it has been made a universal panacea for the attainment of the most divergent, often inconsistent objectives: to speak well, to listen, to get along with people, to attain fame, power, wealth and wisdom; to pray, to unite with the ineffable divine. In the last part, silence is analyzed into three distinct species: non-speaking, quietude, and stillness, each being independent logically of the other, but in certain kinds of non-religious and religious situations, inseparable and fused. In one particular case, the mystical, they are transcended for a time. Some of the specific uses of these species of silence are exemplified: to listen to others, to empathize, to achieve inner equilibrium.

- (335) *Apathy, Social Systems and Religion*
Richard K. Fenn, Trinity College

Theories which attempt to account for the phenomenon of apathy typically leave a number of gaps in their conceptual framework. One major problem is to conceptualize the linkage between macro-social and micro-social factors. A second problem is to relate these factors to certain social-psychological variables. This paper attempts to develop a more adequate causal model by introducing several dimensions of religious belief and practice as micro-social and social-psychological variables relevant to the prevalence and incidence of apathy.

From an analysis of sociological and psychoanalytic studies of apathy it appears that apathy varies in both scope and intensity. By dichotomizing these two dimensions a four-fold typology is developed which distinguishes among "normal," "anomic," "cultural," and "pathogenic" types of apathy. By adapting Chad Gordon's model of problems in the personality-system it is possible to conceptualize normal, anomic, cultural, and pathogenic apathy as indicators, respectively, of systemic problems in adaptation, goal-attainment, integration, and pattern-maintenance or tension-release. It is argued that these systemic problems are relatively unexplored levels of that dimension of alienation which Seeman and others have labeled "self-estrangement."

Testable hypotheses on the relationship of macro-social factors, religion, and apathy are developed through a secondary analysis of Lenski's and Schuman's reports on the 1958 and 1966 Detroit Area Studies, and the implication of these hypotheses for conventional interpretations of the Protestant Ethic thesis are explored.

- (336) *Personal and Situational Determinants of Glossolalia: A Literature Review and Report of On-Going Research*
H. Newton Malony, Fuller Theological Seminary
James W. Ramsey, Fuller Theological Seminary
Nelson Zwaanstra, Fuller Theological Seminary

This essay explicates an experimental paradigm for the study of glossolalia. Utilizing the suggestions of Pattison regarding glossolalia's relationship to psychopathology and Gerlach and Hines' theorizing regarding the functional use of glossolalia, a model for study is suggested. Group expectancy and social class are varied and the degree of psychopathology predicted among those who are glossolalic. Further, differences in non-pathological personality traits are likewise hypothesized.

The results of two initial studies in which these variables are either controlled or varied are reported. In the first study, frequency of glossolalia was related to personality variables among youth who are members of a religious group where glossolalia was the expected norm. No relationship was found between introversion or extraversion and the incident of frequency of glossolalia. Neither was there found any significant tendency for glossolalics to feel more internally or externally

controlled. There was however a significant tendency for high-frequency glossolalics to be more intrinsic in their orientation to religion than either non-glossolalics or low-frequency glossolalics.

The second study was done to replicate some of the findings of the first study and was an attempt to measure the relationship of glossolalic to social action. It was postulated from previous research that glossolalia would be related to personality re-organization and the willingness to risk new behavior. High and low frequency glossolalics among a group of youth who were members of a church where glossolalia was expected were studied and their glossolalia related to their tendency to participate in a social action trip to Mexico. There was a tendency for those who participated in the social action project to be more glossolalic. Further, the earlier evidence for relationship between high-frequency of glossolalia and in an intrinsic orientation to religion was also confirmed. In relating glossolalia to religious beliefs, there was no difference in beliefs about God's nearness and accessibility, however, there was a tendency for more frequent glossolalics to be more negative and pessimistic in their view of man.

These two studies are beginning attempts to do programmatic research in the area of glossolalia. The results are suggestive of future lines of investigation. Ongoing research in relating glossolalia to further measures of personality are reported. The relationship of the salience of religion to the tendency to be glossolalic will be investigated. Further the determinants of induced glossolalia will be studied along with the relationship of glossolalic experience to physiological changes. Finally the distinction between serious and playful glossolalia will be investigated as it relates to the use of glossolalia by persons of various social classes.

- (337) *Glossolalia as Spirit Possession: A Taxonomy for Cross-Cultural Observation and Description*
A. R. Tippett, Fuller Theological Seminary

Anthropologists need a working tool for (1) describing spirit possession and identifying the place of glossolalia in the system, and (2) describing and classifying the various patterns of glossolalia.

The taxonomy advocated comprises a series of instruments, with identifying features derived from a wide range of data recorded in anthropological case studies and literature. Simulated cases and psychopathological abnormalities are distinguished in model one from spirit possession.

Model two, a schedule, differentiates the (1) character (helpful or harmful, individual or collective, spontaneous or induced), (2) physical manifestations (trance, violence, personality change, glossolalia), and (3) the formal stimuli (rhythm, drumming, dancing, drugs, worship, prayer).

Model three breaks down glossolalia into six basic types, named and described by nature and function. Questions of whether or not the glossolalist retains

contact with reality, whether performances are spontaneous or induced, cultic or cathartic, private or communal, must be allowed for in the taxonomy, if it is to be an adequate methodological tool for the field researcher.

A taxonomy relating glossolalia to possession is valid for anthropological description of either Christian or non-Christian manifestations.

- (338) *On the More-Dimensionality of Religion*,
Rolf-Walter Becker, Evangelical Church
of Westphalia

In Germany, the concept of the more-dimensionality of religion has not had the impact on empirical research in the field of the sociology of religion which it deserves. Nevertheless this scheme could help bring about a conceptual clarification as well as a more differentiated interpretation of the religious scene in Germany.

In this paper, the dimensions of religiosity in their most recent formulation by Glock and Stark (1968) are used loosely as a conceptual framework in order to arrange empirical data from various published and unpublished studies that have investigated religious behaviour in West-Germany. The more-dimensional conceptual framework proves to be more adequate for describing contemporary German religiosity than the common concept of *Kirchlichkeit* (attachment to the church), since it allows to include the broad stream of Christian tradition which developed rather independently of the churches.

Specific orientation indexes for the belief dimension, as they were used by Lenski, Fukuyama and Glock/Stark are examined. Some of these cannot be considered adequate measures since they have neglected to take into account the differing doctrinal emphases by the various denominations. Principally, it is argued that for measuring religiosity within the belief dimension the general context of Christian thought since the Enlightenment should be used as a frame of reference rather than tenets of the creed. Respective suggestions are made for operational definitions of the other dimensions using a more inclusive concept of religion, which does not limit religious commitment within the Christian heritage to church-prescribed norms.

- (339) *The Intensity Level of Religion*
Glenn M. Vernon, University of Utah

Definitions of religion frequently include concepts such as supernatural, ultimate, awe, supreme, and thrill

which directly or indirectly include a high-intensity dimension. Religion then is seen as being above and beyond or of greater depth (height ?) than the mundane, nitty-gritty of every-day living. Yet when religion, especially church religion, is experienced, it frequently includes a very little of this high-intensity quality. It consists largely of low-intensity, this-worldly experiences.

Sociological understanding of religion would be enhanced if a distinction were made between low intensity and high intensity components of the different types of religion (church, societal and independent-unaffiliated). We need, further, to identify different types of high intensity experiences, such as biological (drugs, "burning within," sex), symbolic (theological) and social (love, crisis), and identify the ways in which different high intensity components are related to the low intensity components. Research attention should also be given to the societal consequences of different intensity-level phenomena.

Our definitions of religion do not accurately represent experienced or lived religion although they might reflect religion in the abstract or in its strictly symbolic nature (devoid of any social components). Analytical clarity would result if different identifying labels were used to distinguish these different-level phenomena. If religion is defined as high-intensity phenomenon, the low-intensity phenomena could be identifying as religious-support systems. To do so would facilitate distinguishing between means and ends, and may result in less sanctifying of means and would seem to make more meaningful the distinction between societal religion, church religion and independent-unaffiliated religion.

- (340) *A View from the Border: A Social Psychological Study of Current Catholicism*
John N. Kotre, University of Michigan at Dearborn

A questionnaire of 400 variables was administered individually to 100 graduates of Catholic colleges, all of whom were raised as Catholics, 50 of whom were still members of the Catholic Church, 50 of whom were not. The interviewing took place between April and November of 1968. The 50 "Ins" and 50 "Outs" were matched in terms of sex (25 males and 25 females in each category), and they turned out to be similar on a number of other background characteristics.

Perceived by Outs, the Catholic Church was an institution centered around a powerful clerical hierarchy; it was rigid, conservative, dogmatic, and orthodox. Perceived by Ins, the Church was centered around God and the people; it was flexible, liberal, less dogmatic, and less orthodox. Beliefs about "God and the Other World" differentiated Ins and Outs better than beliefs about "Man and this World." The pope's encyclical on contraception produced a boomerang effect on the beliefs of Ins: they were more rejecting of papal authority after the encyclical.

More Outs than Ins came from homes in which a



parent did not practice Catholicism or in which basic antipathy was felt toward a parent. Ins said they grew up closer to the parent of the same sex; Outs, to the parent of the opposite sex. These factors appear to have affected the original internalization of the desire to be Catholic.

(341) *Religious Reality Construction and Helping Action*

Lynn D. Nelson, Virginia Commonwealth University
Russell R. Dynes, Ohio State University

Investigations of the importance of religion in promoting helping action have produced contradictory findings. Possible sources of discrepant results among previous studies are discussed. Extension of the exchange perspective suggests that religion may stimulate certain forms of helping action by providing for helping actors a felt reward source not available to those for whom transcendental reality construction is not meaningful; it is hypothesized that the salience of religious reality construction and the performance of socially uncompensated helping action are positively related.

The empirical analysis is based on a random sample of male residents of Lubbock, Texas. Multiple tests of the hypothesized relationship are conducted: religious reality construction is operationalized in terms of both church attendance and devotionism, and helping action is examined in both emergency (in this study, disaster relief efforts after the 1970 Lubbock tornado) and ordinary (helping in the course of day-to-day living) situations. Two types of socially uncompensated helping action are considered: dependency relationships involving strangers, and those included in a helping actor's program of diversified helping activity. Secular organization membership is employed as a control variable.

The findings support the hypothesized effect of religious reality construction on socially uncompensated helping action after emergency events but indicate only a limited religious reality construction effect in ordinary situations. Implications of the findings are discussed. The results suggest that felt transcendental exchange, as well as social exchange, is causative in social interaction.

(342) *The Bible as a Source of Data for Psychological Study*

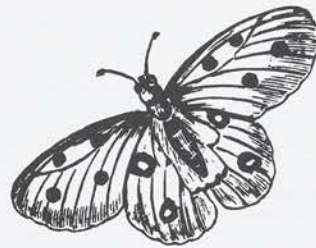
W. Edgar Gregory, University of the Pacific

The Bible is a legitimate subject for the psychologist to study, but he needs to ask some very specific questions as he studies it:

1. What were the psychological needs that produced the item in the first place? This applies to the Bible as a whole and to each of its sub-parts, down to specific statements.
2. Are these needs still present and how prevalent are they?
3. Are the biblical answers adequate today?
4. Are there other answers equally good (or better)?
5. Are the biblical answers dysfunctional at any

point—historical or contemporary? Are they less (or more) dysfunctional than competing answers?

Paul's attitude toward sex is an interesting illustration. He appears to accept sex very reluctantly ("better marry than burn") and sanctions it only after the ritual of marriage—marriage with sex being a lesser evil than sex alone. Two factors probably contributed to this attitude—the promiscuity of such centers as Ephesus, with its worship of Diana—and similar sex-religious centers throughout the Eastern Mediterranean and his own absorption in religion from which he felt that sex distracted attention. He was, in a sense, a pre-Freudian, seeing religion and sex as somehow rivals. It is possible also that his own psycho-sexual history had made him mistrustful of sex. The attitude this produced has been, however, distinctly dysfunctional to the Christian world, creating an attitude that sex is "dirty" and that true holiness can come only to those who abstain. Only recently have we begun to see that highly dedicated individuals will probably abstain from sex because of their absorption in their cause, but that some individuals may be both dedicated and sexual (some artists, for example), while for others enforced abstinence actually detracts from their creativity. Psychologically we need to make provision for individual differences.



(343) *Religious Language and the Handicapped*
Jorgen Hviid, Copenhagen University

Semi-clinical interviews with 102 handicapped and non-handicapped subjects have shown that the latter experience various reactions in the interpersonal relationship with the former, e.g. curiosity, pity, aggression, and anxiety. The handicapped perceive themselves as losers and are also considered as such by the non-handicapped on the basis of the established norms and social values. In a religious context the handicapped are usually integrated only as second-rate members of the community and not accepted as persons in their own right. The effect of this attitude is shown by the results of a clinical research project comprising 18 handicapped children of various nationalities. They interpreted ordinary religious language in terms of their own experiences as losers.

Faith and Light, an international pilgrimage of 14000 mentally handicapped and their friends, took place in France at Easter 1972. A comparison of the official R.C.

liturgy for Easter and the adaptation used in Lourdes shows the latter to contain fewer and simpler words, less ceremonial and paradoxical but more empirical, emotive, and dramatic language involving the integral person. This affected the insight and commitment of the participants. The international happening seems to have some important lasting effects as shown by national reports based on questionnaires.

(344) *Religious Perception as Function of the Social Structure: The Canonization of Saints*
Pierre Deloos, *Pro Mundi Vita*

A scientific study of religion has to make good use of the sociology of knowledge. Indeed this study can find an enrichment in the discovery and explanation of concomitant variations of different modes of knowledge and of social structures. A major difficulty to deal with in this field is our ignorance of the past. How can one obtain exact information from several centuries ago on religious knowledge? There is at least one area where we can face this difficulty: namely the canonization of saints in the Catholic Church. Indeed juridical inquiries have been carried out for a thousand years. We have at our disposal the official questionnaires and answers intended to prove a reputation of sanctity. We possess a great number of historical data allowing us to follow throughout the centuries a particular form of religious perception, always aiming at the same object but with significant changes according to the different variations of society itself. On the one hand, for instance, we read in *Altruistic Love* that saints are becoming rare in the present society; on the other hand, however, a higher number of saints have been canonized during the 20th century than during six centuries of the Middle Ages. The question then is not only how Sorokin, one of the most renowned sociologists of knowledge, could ignore this fact, but also why contemporary people discern more saints than the people of the Middle Ages and why they want this perception to be acknowledged by Rome. It is a phenomenon of religious knowledge varying according to the structures of society where this phenomenon has existed for a thousand years.

(345) *God Images as a Function of Self-Esteem and Locus of Control*

Peter Benson, University of Denver
Bernard Spilka, University of Denver

Research in personality and religion has usually been approached by measuring religiosity unidimensionally and then describing in terms of personality variables who is and who is not religious. This approach precludes finding differential associations of personality variables with various patterns of religious belief. Within specific religious groups, there is much evidence of variations in doctrine and theology with their parallels in the cognition-behavior aspects of personality. Evidence also

exists that the God-images held by adherents to different religious bodies vary as a function of both personal outlook and formal creed.

The present research project was designed to analyze further such individual and institutional factors in God definition. Attention was directed to the variables of self-esteem and locus of control. Subjects from four religious groups were selected. Subjects within each group were religiously homogeneous—that is, subjects within each group had had similar exposure to their faith's creeds and teachings. It was predicted that within each group some of the variation in God definitions (as measured by a 64 adjective Q-sort scale and a ten item semantic differential scale) could be accounted for by self-esteem and locus of control variables. Specifically, it was predicted that subjects with high self-esteem would define God as more loving than low self-esteem subjects, and that externally controlled subjects would define God as more controlling than internally controlled subjects. Findings were discussed in terms of personality influencing the content of religious belief and the implications this might have for understanding the intrapersonal functions of belief.

Between group analyses were made to investigate group differences in self-esteem, locus of control, and God definition. Self-esteem and locus of control variables were also related to personal religious orientation (committed-consensual).

- (346) *The Emergence of an Indian Theology: Implications for the History of Religions*
William Cenkner, Catholic University

This study reflects the desire of the Christian community in India for an indigenous spirituality and theology. Since Vatican II the Indian Catholic is more aware of the Hindu-Christian dialogue among intellectuals and the dialogue within his own cultural community. There is a growing consciousness of a community experiencing within a dialogical context. It may mean that the Catholic communities' experience of Jesus Christ will receive specificity in relation to Hinduism and the religio-cultural tradition of India. This new direction is implied by the spiritual personalities who have already emerged and the interests of those in theological discussion. The Protestant community in India, earlier in this century, produced several personalities who reflected both an indigenous spirituality and theology. At present the questions of Catholic theologians in India consistently arise from the context of their Hindu neighbors and the cultural traditions which they share with them. Religious and theological pluralism forms the basic context for creativity evidenced among these theologians. This has implications for the historian of religions who perceives a new structure of religious life among Indian Christians: namely, religious pluralism experienced and expressed. As an interpretative tool the notion of complementarity, an aid toward understanding religious expression, should now be used in understanding pluralistic experience and to focus the emergence of a native theology.

- (347) *Humanizing Elements in American Indian Religion*
Carl F. Starkloff, Rockhurst College

While, as Joachim Wach observes, religion is true to itself only when its aim is to worship God, it nevertheless does influence the social condition, and affects man-as-man. So it is with Indian religion, a superior tradition among aboriginal groups, with its lofty prophetism, discipline, noble poetic beauty, and relative freedom from pragmatic abuses.

Two indices shall be used in this discussion: *Individuation* and *Man in Community*. American Indian traditions bring out a sense of individuation by fostering transcendence—a sense of "the Beyond in the midst of life," a feeling for the total environment, the Whole. Thus, Indian religion creatively articulates man's archetypal myths.

American Indian religion deeply affects social cohesiveness, harmoniously weaving the sacred and the secular. Within religious awareness there was and is a deep and detailed concern for values. Common worship brings the tribe closer together. Religion profoundly influences the life-cycle—childhood development, maturing, and old age. The visions of youth are accepted and the tradition-awareness of the old respected, at least where genuine tradition still exists. Religion gives place to play and festivity, in ceremonies which are also occasions for works of charity.

- (348) *From Son of Man to Superstar: An Undergraduate Course in Modern Interpretations of Jesus*
George W. E. Nickelsburg, Jr.,
University of Iowa

This course is an innovative attempt to aid undergraduate students to evaluate critically the historical and religious content of some recent popular and influential treatments of Jesus which often escape serious classroom treatment by scholars in the biblical field. After some discussion of the problem of the historical Jesus and a cursory look at some biblical portraits of Jesus, the course focuses on twentieth century works including the following: B. Barton, *The Man Nobody Knows*; Webber and Rice, *Jesus Christ Superstar*; Bishop, *The Day Christ Died*; Schonfeld, *The Passover Plot*; Allegro, *The Sacred Mushroom and the Cross*; A. Schweitzer, *The Psychiatric Study of Jesus*; the films *Parable* and *Espolio*; Lagerkvist, *Barabbas*; D. H. Lawrence, *The Man Who Died*; Kazantzakis, *The Last Temptation of Christ*; F. Thompson, *The Hound of Heaven*. The paper will discuss the rationale for the choice and some alternative possibilities, approaches used in the treatment of the materials, and student reactions. An enthusiastic enrollment of 85 upon the first offering suggests that this type of course has wide possibilities in the religion curricula of Liberal Arts colleges.

- (349) *Teaching the New Testament in the Swedish State Universities*
Lars Hartman, Uppsala Universitet

Presuppositions. The Theological Faculties work on the same philosophical and methodological basis as the Humanities. All ministers of the Church of Sweden are educated at the Theological Faculties, as well as all teachers in the field of religion in the public school system. Requirements in Hebrew and Greek: all BD students have an elementary knowledge of them. The fixed construction of the two steps up to the BD: one year of condensed studies in all fields of the Faculty, without Greek & Hebrew; one term of language training introducing two to three years of further studies in all fields.

NT education. A. First year: NT in six weeks: required reading, lectures, class work in smaller groups, training in interpretation. B. Second stage: a) Greek & Hebrew (managed by Arts and Sciences); b) NT proper: required reading, lectures, class work in interpretation techniques. Intermediate level: seminars. C. Advanced level and doctoral studies: graduate seminars I, training in scholarly method, Graduate seminar II, discussion of thesis.

Future. Plans of a new less fixed BD program, including possibilities of some exegesis without language requirements.

I will attempt to describe the training in interpretation on different levels, also with regard to the philosophical presuppositions.

- (350) *The Life of Jesus Course*
Charles Thomas Davis, Appalachian State University

A humanities course on the life of Jesus should foster confrontation with the Jesus of sacred drama, ancient and modern. Shallow reductionism based on the historical-critical method, scientism, the doctrine of the Incarnation, or a combination of these should be avoided. Historical literary criticism should be subservient to intrinsic literary analysis. To confront Jesus and his world as it appears in the individual literary work is the goal of this course. Failure to respect man's non-rational mode of perception leads to a loss of human wholeness as well as to a loss of the positive valuation of religious experience. The interpretative task is to open the way for the experience of sacred drama.

The life of Jesus course can reflect these concerns when it is structured so as to prompt cultural self-discovery, utilizing both the tools of historical criticism and intrinsic literary criticism. Jesus as he appears in ancient and modern myths can be explored. The tensions between them can be recognized and evaluated. Most important of all, preservation of the integrity of this literature can place the student before the sacred drama as a spectator. His response is an act of cultural and personal self-discovery which can best be communicated through assignments where religious language is spoken; that is, through poetic-artistic creation.

- (351) *The Gospel and the Contemporary Novel*
(a seminar in the University of
Minnesota Humanities Program)
 Norman K. Bakken, Northwestern Lutheran
 Theological Seminary

What does the specialist in Biblical studies do when he is asked to offer courses or seminars in a strictly secular university, in an explicitly inter-disciplinary program, in areas generally considered remote from his sphere of competence? What dictates the selection of an area? How does one arrive at a course description? What are the implications of a course title? How does one insure openness in terms of enrolment, participation and potential goals and how does one avoid alienation of those with presuppositions apparently and initially hostile to one's own? How does one select a working medium, a bibliography?

While one could instructively concentrate on a number of attempts which, generally speaking, failed, here we will concentrate on one which had a measure of "success." The seminar was oversubscribed and had to be split into two sections. Attendance was almost one hundred percent. Participation was enthusiastic. Contributions were at a high level. Interaction was constant. The subject matter moved out of the classroom onto the campus. Post-grads continue to correspond and undergrads press for a repeat.

An attempt will be made to assess the hermeneutical presuppositions and principles which made dialogue possible. Special note will be made of conscious and unconscious use of insights gained from recent developments in literary criticism. One's notion of the 'Word,' of 'Revelation,' and of 'Tradition' will be shown to have been constitutive of new possibilities, leading to a genuine 'happening' in confrontation with the subject matter and with fellow participants. Some concrete examples of the meeting between Biblical theology and contemporary understanding will be illustrated by selections from the writings of Steinbeck, Wilder, Agee, Greene, Kafka, Camus and Dostoevsky.

- (352) *Does the Humanistic Approach Salvage*
the New Testament?
 Hendrikus Boers, Emory University

It may be one of the enduring results of historical criticism that at the present time, when the bible is rapidly losing its traditional authority as the canon, the biblical writings are flourishing in secular university settings as part of humanistic studies. Indeed, it is the separation of these writings from their traditional role as canon which frees them for humanistic study, liberating them from the bond with the fate of the canon. None of this prevents the bible from continuing to function canonically in the religious communities.

But freed from the bond of the canon, which ensures the significance of the bible in the religious communities, the study of the biblical writings can no longer be considered self-evidently meaningful. Not every

humanistic endeavor concerning biblical writings is necessarily substantially more than busy-work, tacitly relying on the traditional function of the bible as canon as the basis for its significance. The paper is concerned with the basis or bases on which the humanistic approach to the bible could be meaningful.

- (353) *Customs of Trade and Commerce in*
Early Rabbinic Law
 Stephen M. Passamanek, Hebrew Union
 College-Jewish Institute of Religion

Research into Jewish law, both Biblical and Rabbinic, has occasionally dealt with problems of comparative law. These investigations have often explored not only the superficial similarities between the Biblical-Rabbinic legal corpus, but also the principles upon which apparently similar legal rules or institutions are based. By and large the content of the Biblical-Rabbinic legal corpus can be explained on the basis of legal development within the Jewish community, although there are some points which do suggest more independent but parallel legal activity.

One factor among several that probably inhibited the rabbis from borrowing directly from non-Jewish legal sources was the perception of Jewish law as divine. It follows that one cannot consciously and overtly take over legal rules and institutions that are certainly foreign and assuredly not divine from the aspect of Jewish tradition. There is some scope for subtle influences, but direct borrowing is not appropriate.

The area of non-Jewish customary practice may not have been so severely proscribed. Custom, particularly commercial custom, which need not offend religio-legal sensibilities, appears to have been recognized by the rabbinic courts. In two cases at least such custom may well have been part of general commercial practice in the tannaitic period, and an example of non-Jewish influence in Jewish law.

- (354) *The Future of Rabbinic Studies*
 Ben Zion Wacholder, Hebrew Union
 College-Jewish Institute of Religion

This paper calls for the founding of an institute for Talmudic and Rabbinic studies. The institute will train specialists who combine traditional mastery of the subject matter with the ability to use modern tools of investigation. The publications of improved editions of classical texts, the sponsoring of meetings to read learned papers, and the encouragement of research in the discipline will be some other tasks of the institute.



- (355) *Ex 3:1-12 in Jewish Traditional Literature:*
Early Rabbinic Scholarship Versus
Modern Research
 Andre Lacocque, Chicago Theological Seminary

In this Exodus narrative, introducing into the revelation to Moses of God's proper Name, the Documentary Hypothesis distinguishes two literary Sources, roughly v. 1-8 = J; v. 9-12 = E. On such a basis, particularities of the text under consideration are accounted for: Jethro, the priest of Midian; Horeb; the Angel of Yhwh; etc.

As is well known, Jewish traditional exegesis proceeds from other presuppositions and moves toward different goals. "Jethro" and "Reuel"; "Horeb" and "Sinai"; even "Yhwh" and "ha-Elohim"; etc. represent two different aspects of the same reality which are appraised as such, and receive the fulness of their meaning when considered in dialectic with their polar correspondent.

The author, in a three-part paper, presents first Ex 3:1-12 as interpreted by the traditional Jewish Literature. In a second part, the results of such an approach are compared with those of modern scholarship and a distinction is made between several levels of analysis. This leads into a third part in which an attempt is made to trace some fundamentals in the early Rabbinic approach to the Scriptures, and to ponder the legitimacy of such a reading in a modern scholarly research.

- (356) *What Are the Implications of the Influence*
of Ezekiel, Ch. 4, Upon Mishnah Aboth, 6:4?
 Allan Harris Cutler, Florida State University

There is a remarkable similarity between Ezekiel, Chapter 4 (= 12:17-20) and Mishnah Aboth, 6:4 (a part of the apocryphal final chapter of *Pirke Aboth*). The latter is of unmistakable ascetic content and crucially influenced the development of rabbinic Judaism. Under the influence of Louis Finkelstein, this paper considers the similarities between Ezekiel and Aboth as well as the differences and then explores the implications of these similarities. (1) Do the similarities mean that this anonymous passage in Aboth Chapter 6 reflects later or earlier rabbinic ideals? (2) Do the similarities mean that rabbinic asceticism was influenced not only by the Hellenistic world but also by ancient Israelite (pre-Exilic and Exilic) traditions and by the prophetic movement (including other movements which the prophets approved of, e.g., the Rechabites)? (3) What was the influence and reputation of the Prophet Ezekiel during the Second Temple and Tannaitic periods and was there a struggle between the popular parties (Pharisees and Essenes) on the one hand and the aristocratic party (the Sadducees) on the other to claim Ezekiel as their hero? (4) Finally, is Mishnah Aboth 6:4 an Essene tradition which somehow crept into rabbinic literature and the conscience of the synagogue, or is it a genuine and early Pharisaic passage with some affinity to the work and ideals of Hillel the Elder?

(357) *The Biblical Roots of Rabbinic Hermeneutics*
Elieser Slomovic, University of Judaism

The origin of the *midrash* as a literary genre is already found in the Bible, especially in the post-exilic works. It was born of the demands of national and religious interests, as well as moral and didactic considerations. During the tremendous changes in the life of the Jewish people in the post-biblical period the *midrash* became a constant and indispensable instrument in the interpretation of those changes through adaptation of the biblical message to suit existing situations.

Having served such a useful purpose, the *midrash* was naturally adopted by the Rabbinic Sages, who made it the almost exclusive legitimate method of interpretation. The evolution of the *midrashic* genre is readily discernible from its biblical beginnings through the Apocrypha, the Dead Sea Scrolls and the various *Targumim* up to the rabbinic *midrash*.

While the biblical *midrash* is mainly ideational in character, i.e. it interprets and elaborates salient biblical themes such as the Exodus, the Covenant, etc., the rabbinic *midrash* is textual in nature, expatiating on the biblical text itself, rather than its themes. This is understandable since by that time the Bible had received its final form and was universally accepted as the single valid source of all worthwhile knowledge relating to human conduct, as well as of a proper understanding and interpretation of events past, present and future. Moreover, the Sages looked to the biblical text not only for the interpretive substance but also for the method by which to bring to light the hidden messages contained therein. In fact, a close analysis of the hermeneutics employed by the Rabbis on the one hand and the biblical *midrash* on the other will demonstrate that the former can be viewed as an elaboration of the latter.

(358) *Problems of the Greco-Roman Elements in Midrash*
Henry A. Fischel, Indiana University

The often repeated contention that no actual Greco-Roman philosophical terms (or their precise Hebrew equivalents) are found in the Tannaitic sources (usually adduced as a proof for the complete independence of Tannaitic thought) is here subjected to critical doubt.

Searching for highly technical abstract terms of the "classical" heights of Greek philosophy, however, would represent a grave methodological error. If philosophical terms are found at all they must reflect the corresponding rhetoricizing stage of Greco-Roman philosophy in the Tannaitic Age, in its ethic-centeredness, its predilection for exploring and either endorsing or rejecting the growth of civilization, its attack against seemingly anti-religious philosophies, its description of the Ideal Sage. Terms (and *topoi*) which belong in these categories are apparently available in Tannaitic literature but are mostly concealed in Hebraized or even Biblicized garb. A number of such

terms are laid bare and analyzed, mostly Stoic, anti-Epicurean, or generally belonging to the Sage Ethos. Even the use of "Epicurus" for Epicurean corresponds to Greco-Roman usage. On the other hand, a number of formerly technical terms are used non-technically as mere Greco-Roman loan words in Tannaitic sources.

(359) *Post-Biblical Traditions on the Netinim*
Baruch A. Levine, New York University

The elusive ancient group of cultic persons known as *Netinim* has sustained our interest for some years. (See B. A. Levine, *JBL* 82, 1963, 3-11; *IEJ* 19, 1969, 49-51; and now *Encyclopaedia Judaica*, s.v. "Gibeonites and *Nethinim*." Also see forthcoming *Encyclopaedia Biblica*, Hebrew VI, s.v. *Abde Selomd*. The semantic parallel of Hebrew *Natin* and Akkadian *Sirku* was the subject of a paper presented before the American Oriental Society.) In the present paper we will summarize the post-Biblical evidence addressing ourselves to a problem which emerged from our previous studies.

If, as we maintain, the *Netinim* of Nehemiah's day were free Israelites of at least acceptable status and not temple slaves, as understood by some scholars, how do we explain the classification of the *Netinim* in the Mishnah, *Qiddushin* IV:1, which groups them with the illegitimate and forbids their marriage with proper Israelites? Our discussion will include a fresh examination of the traditional identity of the *Netinim* with the Gibeonites.



Illuminations

A HOUSE FOR HOPE

A Study in Process and Biblical Thought by WILLIAM A. BEARDSLEE. A "theology of hope" based on the process philosophy of Whitehead as well as on Christian and Biblical tradition. \$5.95

COMING TO

A Theology of Beauty by WILLIAM D. DEAN. This book examines the relationship of aesthetic feeling to religious experience — and argues for the primacy of beauty as a religious value. Cloth \$6.50; paper \$3.50

THE FREEDOM OF MAN

by T. PAUL VERGHESE. The philosophical problem of freedom vs. authority is discussed from the unique viewpoint of an Eastern Orthodox theologian from India who is thoroughly familiar with Western ideas. \$6.95

**... and on the religion
and thought of India**

INTRODUCTION TO INDIAN RELIGIOUS THOUGHT

by PAUL YOUNGER. An exploration of the central religious experience of India — which most Westerners do not understand, despite their fascination with certain facets of Indian religion. Cloth \$4.95, paper \$2.45

GURUS, SWAMIS, AND AVATARAS

Spiritual Masters and Their American Disciples by MARVIN HENRY HARPER. The history and teachings of nine of the more prominent Hindu cults that have gained followings here. \$7.50

Now at your bookstore

THE WESTMINSTER PRESS

Witherspoon Bldg., Phila., Pa. 19107

Religion In America

SERIES I - 38 BOOKS
An Arno Press reprint collection

Advisory Editor **Edwin S. Gaustad**
 PROFESSOR OF HISTORY,
 UNIVERSITY OF CALIFORNIA,
 RIVERSIDE.

AMONG THE BOOKS INCLUDED ARE:

Appel, Theodore

The Life and Work of John Williamson Nevin
\$27.00

Cheney, Mary A.

Life and Letters of Horace Bushnell
\$14.50

Finley, James B.

Sketches of Western Methodism: Biographical, Historical and Miscellaneous
 Illustrative of Pioneer Life
\$18.50

Hicks, Elias

Journal of the Life and Religious Labours of Elias Hicks, Written by Himself
\$16.00

Hodge, Archibald Alexander

The Life of Charles Hodge, Professor in the Theological Seminary,
 Princeton, New Jersey
\$22.00

Mays, Benjamin J. and Nicholson, Joseph W.

The Negro's Church
\$11.00

Smith, Lucy Mack

Biographical Sketches of Joseph Smith the Prophet and His Progenitors for
 Many Generations
\$9.50

Spaeth, Adolph

Charles Portfield Krauth
\$32.00

Sprague, William B.

Annals of the American Pulpit: Or, Commemorative Notices of Distinguished
 American Clergymen of Various Denominations, from the Early Settlement
 of the Country to the Close of the Year Eighteen Hundred and Fifty-five,
 with Historical Introductions
\$236.50 9 volumes

Weiss, John

Life and Correspondence of Theodore Parker
\$35.00

Please write for a complete descriptive brochure.

ARNO PRESS

A NEW YORK TIMES COMPANY
 330 MADISON AVENUE
 NEW YORK, N.Y. 10017

Religion In America

SERIES II - 40 BOOKS
An Arno Press reprint collection

Advisory Editor **Edwin S. Gaustad**
 PROFESSOR OF HISTORY
 UNIVERSITY OF CALIFORNIA,
 RIVERSIDE

AMONG THE BOOKS INCLUDED ARE:

Bowden, James
 The History of the Society of Friends in America.
\$39.00

Hayden, Amos S.
 Early History of the Disciples in the Western Reserve, Ohio;
 With Biographical Sketches of the Principal Agents in their
 Religious Movement.
\$22.00

Hinke, William J., editor
 Life and Letters of the Rev. John Philip Boehm:
 Founder of the Reformed Church in Pennsylvania, 1683-1749.
\$26.00

Kallen, Horace M.
 Judaism at Bay: Essays Toward the
 Adjustment of Judaism to Modernity.
\$13.00

Kreider, Harry Julius
 Lutheranism in Colonial New York.
\$9.00

M'Clure, David and Elijah Parish
 Memoirs of the Rev. Eleazar Wheelock, D.D.
\$16.00

Please write for a descriptive brochure

ARNO PRESS

A NEW YORK TIMES COMPANY
 330 MADISON AVENUE
 NEW YORK, N.Y. 10017

New books of special interest from Macmillan

A Dictionary of Liturgy and Worship

Edited by J. G. DAVIES
\$10.00 hardcover (tentative)

Stories of the Hindus: An Introduction Through Texts and Interpretations

by JAMES A. KIRK
\$6.95 hardcover, \$2.95 paperback

Liberation Ethics

A Political Scientist Questions the Romantic Mythology of Revolution
by JOHN M. SWOMLEY, Jr.
\$6.95 hardcover, \$2.95 paperback

Abortion: Law, Choice and Morality

by DANIEL CALLAHAN
\$4.95 paperback edition now available

The Edges of Language

An Essay in the Logic of a Religion
by PAUL M. VAN BUREN
\$7.95 hardcover, \$2.95 paperback

Religious Policy and Practice in Communist China

A documentary History
by DONALD E. MACINNIS
\$8.95 hardcover, \$3.95 paperback

Tongues of Men and Angels

An objective look at "Glossolalia" (speaking in tongues)
by WILLIAM J. SAMARIN
\$7.95 hardcover

The Way of Wisdom in the Old Testament

by R. B. Y. SCOTT
\$2.95 paperback edition now available

The Rise of the Unmeltable Ethnics

The new political force of the seventies
by MICHAEL NOVAK
\$7.95 hardcover

In Defense of People

the other side of the ecology movement
by RICHARD NEUHAUS
\$6.95 hardcover, \$1.95 paperback

New books of special interest from Macmillan

The Way of All the Earth

Better understanding of one's own religion through exposure to other traditions

by JOHN S. DUNNE

\$6.95 hardcover, \$2.95 paperback

Letters and Papers From Prison

New greatly enlarged edition

by DIETRICH BONHOEFFER

\$1.95 paperback

Today's English Version of the New Testament and Psalms

American Bible Society Translation

\$3.95 paperback

The Philosophy of Wonder

by CORNELIUS VERHOEVEN

\$6.95 hardcover

New Theology No. 9

Theology in the context of "The New Particularisms" — nation, tribe, race, clan, ethnic group, gender and generation

Edited by MARTIN E. MARTY and

DEAN G. PEERMAN

\$1.95 paperback

A History of the Jews Since the First Century A. D.

by FREDERICK M. SCHWEITZER

\$7.95 hardcover, \$1.95 paperback

The Crusaders in the Holy Land

by MERON BENVENISTI

\$12.95 hardcover

Where Judaism Differed

by ABBA HILLEL SILVER

\$1.95 paperback edition now available

The Story of My Misfortunes

by PETER ABELARD

\$1.50 paperback

Judenrat

The Jewish Councils in Eastern Europe under Nazi Occupation

by ISAIAH TRUNK

\$14.95 hardcover

For Further Information Visit the MACMILLAN BOOTH

THE MACMILLAN COMPANY

A CCM COMPANY

866 THIRD AVENUE

NEW YORK, N. Y. 10022

New books in **Religious History** *from Yale*

A Religious History of the American People

by Sydney E. Ahlstrom

Here, at last, is the first full-scale history of American religion in one volume. After ten years of wide-ranging research, Sydney Ahlstrom has produced a work that deals with not only the major Western religions but with secular movements, cultic phenomena, and Eastern religions as well. Starting with a thorough description of the European antecedents that shaped religious life in young America, Mr. Ahlstrom explores our religious history within the context of social, political, and intellectual development. In doing so he makes pertinent judgments and interpretations that avoid the parochialism of the conventional church history. The result is an absorbing work that is both broad and deep — a survey of America's communities of belief and commitment that is unparalleled in its comprehensiveness.

Sydney E. Ahlstrom is professor of American history and modern church history at Yale University \$19.50

Protestant Thought in the Nineteenth Century *Volume I, 1799 - 1870*

by Claude Welch

Nearly all studies of nineteenth-century religious thought have been national histories. In this comprehensive work, Claude Welch provides, for the first time, a thematic account of the dominating theological concerns in three major geographical areas: Continental Europe (especially Germany), Great Britain, and the United States. The range of the discussion extends from conservative dogmatic theologians to influential literary religious thinkers such as Carlyle and Emerson, to such theological critics as Feurbach and Kierkegaard. Each of the major thinkers is treated in considerable detail, and in each case the interpretation is based on a fresh reading of original sources. \$12.50

The Book of Women *The Code of Maimonides, Book Four*

translated and edited by Isaac Klein

From the point of view of method and organization, the Code of Maimonides written in the twelfth century, is still considered one of the great codes in the history of jurisprudence. *The Book of Women* deals with the laws of marriage, divorce, levirate marriage and *Halishah*, the virgin maiden, and the wayward woman. Talmudic law itself, according to the editor's introduction, reflects the steady improvement in the status of women in Jewish society. Rabbi Klein emphasizes the social assumptions about the meaning and purpose of marriage behind these legal developments, noting the painstaking and critical insight Maimonides brought to his sources.

Yale Judaica Series XIX \$20.00

Yale University Press

New Haven and London

THE HAND AND THE SPIRIT

Religious Art in America 1700-1900

The first exhibition ever organized to document the religious theme in American art. The show contains over 120 paintings and sculptures representing Biblical scenes and characters, classical subjects thought morally elevating for their beauty and refinement, and subjects reflecting the nineteenth-century American notion of man's spiritual oneness with nature.

FOR YOUR DATEBOOK: The Exhibition can be seen at:

The University Art Museum, Berkeley, Cal.
June 28-August 27, 1972

National Collection of Fine Arts, Washington, D.C.
September 29-November 5, 1972

Dallas Museum of Fine Arts
December 10-January 14, 1972-1973

Indianapolis Museum of Art
February 20-April 15, 1973

FOR YOUR LIBRARY:

The catalogue is available by sending in the coupon below: it has 10 color plates, 58 black and white illustrations, and essays and documentation of the works of art in the exhibition: 198 pages.



Table of Contents
Foreword by Peter Selz
Preface and Acknowledgments
by Jane Dillenberg
Introduction by John Dillenberg
The Hand and the Spirit
by Joshua Taylor
Catalogue of the Exhibition
by Jane Dillenberg
Index of Artists and Titles
Lenders to the Exhibition

Please send ___ copies of the catalogue
THE HAND AND THE SPIRIT at the
cost of \$7.00 each, which includes
mailing and handling. Please make checks
payable to the Regents of the University
of California.

To the Book Sales

University Art Museum University of California
Berkeley, California 94720

Name.....

Address.....

City, State, Zip.....

At booth #3 you'll find (among others):

SO HELP ME GOD:

**Religion and the Presidency,
Wilson to Nixon**

Robert S. Alley explores the impact of American religious traditions on the personalities and decisions of ten Presidents. \$4.95

ECOLOGY: Crisis and New Vision

Edited by Richard E. Sherrell, these essays use philosophical and theological imagination to get at *why* we should survive. Paper, \$3.45

OLD TESTAMENT COVENANT:

A Survey of Current Opinions

Dennis J. McCarthy assesses the views of Eichrodt, Noth, von Rad, et al., in the most up-to-date book on the subject. Paper, \$3.95

MARK OF THE TAW

Jack Finegan's adventure story of Mark the evangelist provides an introduction to the situation in which the Gospels were written, the travels of Paul and Peter, first-century cults and mystery religions, and the origin of the Coptic church. \$5.95

THE IMAGE MAKER

Edited by Ron Henderson, this anthology shows how film and film makers shape our values as a society. It features interviews with Bergman, Renoir, Polonsky, Jires, Jancso, Fonda. With 31 photos. Paper, \$3.95

John Box 1176
KNOX Richmond, Va. 23209



EERDMANS



THE NEW GENETICS AND THE FUTURE OF MAN

Michael Hamilton, Editor

256 pages Cloth \$6.95, Paper \$3.95

THE CHURCH AND THE ECOLOGICAL CRISIS

Henlee H. Barnette

104 pages Paper \$2.25

MOSES, THE SERVANT OF YAHWEH

Dewey M. Beegle

320 pages Cloth \$7.95

THE CHURCH IN SEARCH OF ITSELF

Robert S. Paul

352 pages Cloth \$7.95

THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT—VOLUME EIGHT (TAU-UPSILON)

Gerhard Kittel and Gerhard Friedrich, Editors
Translated by Geoffrey Bromiley

640 pages Cloth \$18.50

THE DEAD SEA SCROLLS AND THE NEW TESTAMENT

William Sanford La Sor

280 pages Paper \$3.95

RELIGION AND THE RISE OF MODERN SCIENCE

R. Hooykaas

176 pages \$3.25

OLD TESTAMENT THEOLOGY: BASIC ISSUES IN THE CURRENT DEBATE

Gerhard F. Hasel

96 pages Paper \$1.95

WESTERN SOCIETY AND THE CHURCH IN THE MIDDLE AGES

Pelican History of the Church, Volume 2

R. W. Southern

376 pages Charts and Maps Cloth \$7.95



WM. B. EERDMANS
PUBLISHING CO.
Grand Rapids Michigan



Harper & Row

Scholarly Publishing for today and...tomorrow

TOMORROW'S CHILD

Imagination, Creativity and the Rebirth of Culture

Rubem A. Alves. Argues *against* quantitative expansion of our civilization and *for* a qualitatively new order of social organization primed by a constructive theory of creative imagination. \$6.95

LIKE A GREAT RIVER

An Introduction to Hinduism

By Herbert Stroup. A comprehensive and clear introduction to the concepts of God, person, and society in one of the world's oldest, most influential living religions. \$5.95

ON TIME AND BEING

By Martin Heidegger. Translated by Joan Stambaugh. This volume represents a major shift in Heidegger's emphasis as well as a brief description of his way to and from the phenomenological method. \$4.95

RELIGION AND SOCIETY IN THE AGE OF SAINT AUGUSTINE

By Peter Brown. An examination of the diverse elements that determined the climate of thought and action in the late fourth century. \$12.00

TWENTIETH CENTURY FAITH

Hope and Survival

By Margaret Mead. A vision of Western culture in which religion—shorn of its antagonism to the life sciences—plays a critical, unifying role. \$6.95

HEALING AND CHRISTIANITY

By Morton Kelsey. The first comprehensive history of healing in the Christian Church from Biblical times to the present. \$8.95

MY BROTHER PAUL

By Richard L. Rubenstein. "The first Jewish encounter with Paul which fully enters and shares Paul's world... a major landmark in the Jewish-Christian dialogue."—*Thomas J. J. Altizer.* \$5.95

ASCENT OF THE MOUNTAIN, FLIGHT OF THE DOVE

By Michael Novak. "Seeks to introduce the student to religious studies by making him reflect about his own experience."—*Peter L. Berger.* \$5.95; paper, \$2.45

THE AMERICAN RELIGIOUS EXPERIENCE

The Roots, Trends, and Future of American Theology

By Frederick Sontag and John Roth. "One of the best (books) yet produced to introduce students, graduate as well as undergraduate, to the American religious experience."—*Sidney E. Mead.* \$10.95



Harper & Row

10 E. 53rd St., New York 10022

1817

DUKE UNIVERSITY PRESS

IN HIS IMAGE,
BUT . . .

Racism in Southern
Religion,
1780-1910

H. Shelton Smith

"I was greatly instructed by Professor Smith's engrossing book which I read with great interest and admiration. It is rather strange that no one heretofore has examined so exhaustively the role Southern churches played in the development of racism in that region. So far as I know, this is the first full-length treatment of the subject. It is a sad, depressing story, one that ought to be told, and Professor Smith has told it well." John Hope Franklin, Professor of American History, The University of Chicago.

1972

\$8.50

THE USE OF THE
OLD TESTAMENT
IN THE NEW AND
OTHER ESSAYS

Studies in Honor of
William Franklin
Stinespring

James M. Efird, editor 1972

How the New Testament makes use of the Old — a neglected but vital subject in Biblical studies — is the central focus of this collection of essays. Among the contributors are W. D. Davies, Hugh Anderson, Marvin H. Pope, John Strugnell, and William H. Brownlee.

\$14.75

DUKE UNIVERSITY PRESS

6697 College Station

Durham, North Carolina 27708

Church History in the Age of Science

Historiographical Patterns in the United States, 1876-1918

by Henry Warner Bowden

Between 1876 and 1918 American church historiography developed from a theologically oriented discipline into a study with a broad spectrum of viewpoints. Through an examination of the work of church historians of this period, the author of this study shows the intellectual currents behind the founding of the American Society of Church History.

288 pages

6" x 9"

\$10.00

THE UNIVERSITY OF NORTH CAROLINA PRESS
Chapel Hill, North Carolina 27514

THE NEW TESTAMENT

The History of the Investigation of Its Problems Werner Georg Kümmel's thorough study of major historical movements in relation to the New Testament. Includes the heretofore shadowy period from the Reformation to 1930. Trans. by S. McLean Gilmour and Howard Clark Kee. First time in English. \$10.95

HISTORY OF ISRAELITE RELIGION

An extensive analysis of the Old Testament, plus a brief synopsis of texts depicting the religions of Israel's neighbors. Centers in four key periods: the early period, kingship, the Exile, and post-exilic. Georg Fohrer. Trans. by David Green. \$10.95

PAUL AND THE GNOSTICS

A sequel to Gnosticism in Corinth which continues the search into Paul's opposition. This volume deals specifically with Galatians, Philippians, I and II Thessalonians, and Romans 16:17-20. Walter Schmithals. Trans. by John E. Steely. \$9

WARS AND RUMORS OF WARS

The distinguished winner of the 1971 Abingdon Award for a Religious Book. Noted theologian, Roger L. Shinn, attempts to understand war in a personal, but analytical study. The author's combat diary of WWII is revealed in a sensitive appeal to both intellect and conscience. \$5.95

THEOLOGICAL DYNAMICS

Seward Hiltner systematically considers selected theological doctrines in light of modern psycho- and socio-dynamic studies. In hope of a better inter-relationship between theologizing and practicality. Foreword by Karl Menninger. \$5.75

HEALER OF THE MIND

Ten prominent specialists in psychotherapy selected by editor Paul E. Johnson share their religious autobiographies. Contributors include: Susumu Akahoshi, Carl W. Christensen, David Calder Moir, E. Mansell Pattison, Paul Tournier, et al. A unique venture. \$6.95

at your local bookstore
abingdon

Macmillan Gives Today's Religion

Religion for a New Generation

by Jacob Needleman, A. K. Bierman, both,
San Francisco State College and James A. Gould,
University of South Florida.

A new interest in religion has arisen among youth in America, and it cuts across every field of study. This book speaks to students' interests in both the mystical and contemplative sides of religion—filling the same needs in religion courses as *Philosophy for a New Generation* did in philosophy courses. The readings examine the many current concerns of religion, including organized religion's role in social realities such as war, racial injustice, environment, and the new sex mores.

Compiled for introductory undergraduate and graduate courses in religion, *Religion for a New Generation* is the first book to provide materials which help students think about all aspects of religion in a serious and intellectually disciplined way. Selections open entirely new horizons in the study of Western religious tradition and recent Eastern religious movements, and deal with all of Oriental and mystical thought. Western religion's struggle to be relevant in the technological and atomic age is also considered.

1973, approx. 576 pages, paper, prob. \$5.95

Students the Books They Need

115

A STUDY OF EARLY CHRISTIANITY

by Joseph B. Tyson, Southern Methodist University

This text for Introduction to the New Testament or History of Early Christianity courses reflects the growing conviction that New Testament and patristic studies should not be treated separately. A sound historical introduction to Early Christianity of the first two centuries is provided.

1973, approx. 500 pages, prob. \$8.95

Ways of Understanding Religion

Edited by Walter H. Capps, University of California, Santa Barbara

This book of readings forms a supplementary text for an introductory course in comparative religion or the phenomenon of religion. The selections demonstrate some of the more important and recurrent scholarly approaches to understanding religion and map out the reasons behind these approaches.

1972, 399 pages, paper, \$5.25

God and Reason

A Historical Approach to Philosophical Theology by Ed. L. Miller, University of Colorado, Boulder

This text is comprehensive both in terms of areas covered and the philosophers and theologians discussed. The author studies the problem of God's existence and the traditional arguments, considering existential positions and the new theologies.

1972, 224 pages, paper, \$3.75

Introduction to the Old Testament: "Hear O Israel"

by James King West, Catawba College

This book is designed for the reader who seeks to understand the origins of the Old Testament, the history and culture of the people who produced these writings, and the characteristic ideas which they contain.

1971, 546 pages, \$9.25

Introduction to the New Testament: "The Word Became Flesh"

by Donald J. Selby, Catawba College

To help the student interpret and understand the New Testament as he experiences it, this book analyzes the literary methods, theological viewpoints, problems, concerns, and circumstances of the New Testament writers.

1971, 530 pages, \$8.95

Introduction to the Bible

Combining these two texts in one volume . . .

by James King West and Donald J. Selby, both, Catawba College

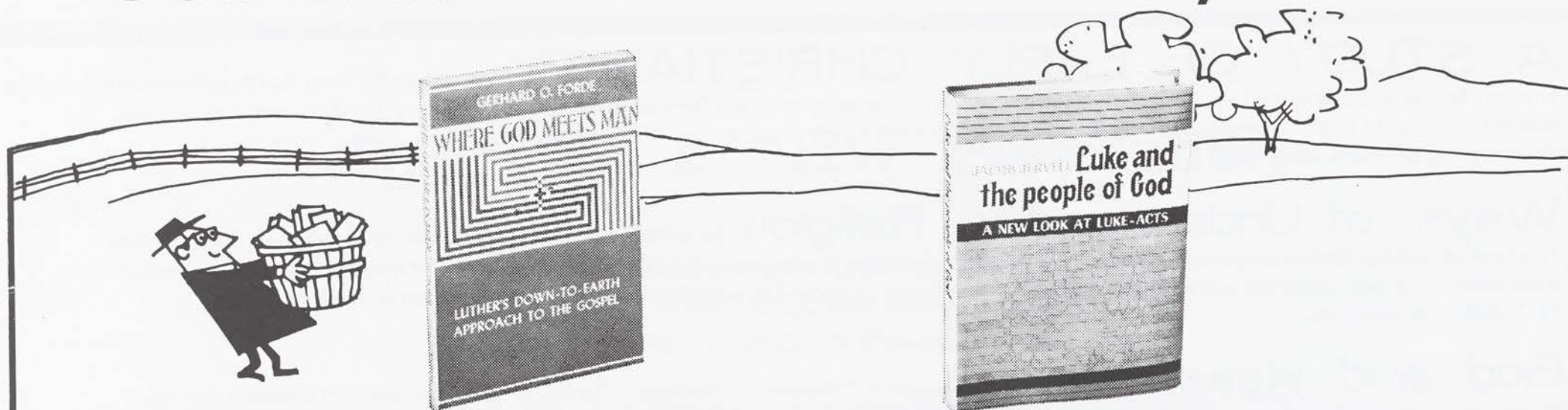
1971, 992 pages, \$11.95

For further information write to:

THE MACMILLAN COMPANY Department C
Riverside, New Jersey 08075

In Canada, write to Collier-Macmillan Canada, Ltd.,
1125B Leslie Street, Don Mills, Ontario

God-Centered ideas for today's man



WHERE GOD MEETS MAN

Idea: Is there an answer for those who can no longer agree with much of "traditional" theology or the modern substitutes? **Gerhard Forde** suggests a reacquaintance with Martin Luther's down-to-earth theology for help in living a Christian life and here and now. \$2.95 Oct. 2

LUKE & THE PEOPLE OF GOD

Idea: Two theories persist about Luke — that he represents the institutional church and that he writes for Gentiles. **Jacob Jervell** challenges these theories, mounting biblical evidence and stimulating a re-examination of Luke's theology. cloth \$8.50 Oct. 2



read & reap

Augsburg
books

While you're in Los Angeles, you're invited to visit our bookstore at 3224 Beverly Boulevard.

Other bookstores are located at 426 So. Fifth St., Minneapolis, Minn. 55415 • 57 East Main St., Columbus, Ohio 43215 • 124 South 24th St., Omaha, Nebr. 68102 • 201 East Fifth St., Austin, Tex. 78701 • 2001 Third Ave., Seattle, Wash. 98121. On mail orders, add 20¢ on the first dollar and 5¢ on each additional dollar for postage and handling.

CURRENT CURRENT CURRENT CURRENT CURRENT

PATRISTIC WRITINGS in modern English, the famous Fathers of the Church series published by The Catholic University of America Press is now at volume 64 with volumes 65, 66 and 67 scheduled for Fall, 1972. *A very low price* on volumes 1-64 (representing a saving of \$390.00) is offered to all new 1972 subscribers.

MEDIEVAL STUDIES focusing on the historical and contemporary relevance of *meditation and monasticism* are available from Cistercian Publications, Inc. in two series: The Cistercian Fathers which includes translations of classic writings by medieval Cistercian theologians and The Cistercian Studies including modern writings on the Trappists by authors like Thomas merton. Fourteen volumes have been published and eight more are now in press.

CHRISTIAN ANTIQUITY is the subject of a Catholic University of America Press series that has reached volume 16 this year with Joanne Dewart's "Theology of Grace of Theodore of Mopsuestia". At least three more volumes will appear this year.

DISCOUNTS of ten percent will be granted to new 1972 subscribers to any of the four series. Descriptive literature is available from Consortium Press, 821 Fifteenth Street, N. W. or at Convention booths 24 and 25 where the books are displayed and orders may be placed.

the swedenborg foundation, in recognition of this convention

offers a complimentary copy of your choice :

Divine Love & Wisdom — Emanuel Swedenborg — a philosophical treatise on creation.

Dreams, Hallucinations, Visions — Ernst Benz — insights into psychic phenomena.

Heaven and Hell — Swedenborg's detailed experiences in the spiritual world.

My Religion — Helen Keller's personal account of her faith.

The Presence of Spirits in Madness — Wilson Van Dusen — startling conclusions by a therapist.

The Spiritual Life/The Word of God — Swedenborg — symbolic meanings of Divine precepts.

swedenborg foundation, inc.

139 East 23rd St., New York, N.Y. 10010

PLEASE SEND A FREE COPY OF ONE TITLE:

Book _____

Name _____
(please print)

Address _____

_____ Zip _____

THE SPIRITUAL CRISIS OF THE GILDED AGE

Paul A. Carter

IF GOD DIDN'T DIE IN LATE NINETEENTH-CENTURY AMERICA, HE RECEIVED MANY MORTAL WOUNDS. THE GENERATION TO COME OF AGE AFTER THE PUBLICATION OF DARWIN'S *ORIGIN OF THE SPECIES* READILY ASSIMILATED THE NEW SCIENTIFIC KNOWLEDGE—AND SERIOUSLY QUESTIONED THE ROLE OF ITS OWN CHURCHES IN THE NEW, INDUSTRIALIZED SOCIETY. THE COMFORTING STABILITY OF ECCLESIASTICAL AND SECULAR UNITY WAS FOREVER SHATTERED; IN THE CHAOS WHICH FOLLOWED (FROM 1865 to 1895), SENSELESS HOSTILITY DOMINATED AMERICAN CULTURAL INSTITUTIONS—AND MOST FAITHFULLY CHARACTERIZED AMERICA'S GILDED AGE. THE RELIGIOUS AND MORAL REVOLUTION OF OUR OWN TIME EXPERIENCED ITS TRAUMATIC BIRTH.

xiv/285 pages, illustrations, index. \$8.50



NORTHERN ILLINOIS UNIVERSITY PRESS

DeKalb, Illinois 60115

GIBEON AND ISRAEL

JOSEPH BLENKINSOPP

A study of the role of Gibeon and the Gibeonites in the political and religious history of early Israel. (*Society for Old Testament Study Monograph Series 2*)

\$11.50

CHRIST, FAITH AND HISTORY

Edited by S. W. SYKES and
J. P. CLAYTON

Essays by Cambridge theologians examining the problems involved in the relation of the concrete, historical foundation of Christianity to the universal significance claimed for it. (*Cambridge Studies in Christology*)

\$14.95

REVELATION AND THEOLOGY

H. MARTIN RUMSCHEIDT

An analysis of the Barth-Harnack correspondence of 1923, an exchange of opinion about the nature of the theologian's expertise and his understanding of God. (*Monograph Supplements to the Scottish Journal of Theology*)

\$11.95

COMPANION TO THE NEW TESTAMENT: THE GOSPELS

A. E. HARVEY

A paperback reprint of the section of *Companion to the New Testament* (The New English Bible) dealing with the four Gospels.

\$3.95

*Cambridge Bible Commentary on The New English Bible:***THE MAKING OF THE OLD TESTAMENT**

ENID B. MELLOR

Cloth \$6.95 Paper \$2.95

UNDERSTANDING THE OLD TESTAMENT

O. JESSIE LACE

Cloth \$6.95 Paper \$2.95

OLD TESTAMENT ILLUSTRATIONS

Compiled by CLIFFORD M. JONES

Cloth \$9.50 Paper \$3.95

EXODUS

Commentary by R. E. CLEMENTS

Cloth \$6.95 Paper \$2.95

THE FIRST BOOK OF SAMUEL

Commentary by PETER R. ACKROYD

Cloth \$6.95 Paper \$2.95

THE BOOKS OF AMOS, HOSEA AND MICAH

Commentary by HENRY McKEATING

Cloth \$6.95 Paper \$2.95

**Cambridge University Press**

32 East 57th Street, New York, N.Y. 10022

**SOCIETY FOR
NEW TESTAMENT
STUDIES
MONOGRAPH
SERIES**

**16. 'AND THE TWO SHALL
BECOME ONE FLESH'**

A Study of Traditions in
Ephesians 5:21-33

J. PAUL SAMPLEY

In this detailed exegesis of Ephesians 5:21-33 Dr. Sampley elucidates the meaning of the difficult and historically important passage and discusses the sources of the Epistle. \$14.50

17. HEROD ANTIPAS

HAROLD W. HOEHNER

The first full scholarly study of Herod Antipas reconstructs his political career, particularly his dealings with John the Baptist and Jesus, and fills in the historical background from every possible source. \$22.00

**18. ENIGMES DE LA DEUXIEME
EPITRE DE PAUL AUX CORINTHIENS**

Etude Exégétique de 2 Cor.
2, 14-7, 4

J.-F. COLLANGE

A study in French of 2, 14-7, 4 of Paul's Second Epistle to the Corinthians in which Dr. Collange offers solutions to difficult exegetical problems. \$18.50

**19. THE PASSION NARRATIVE
OF ST. LUKE**

A Critical and Historical
Investigation

VINCENT TAYLOR —

Edited by OWEN E. EVANS

In the last of his notable contributions to New Testament scholarship, the late Vincent Taylor defends and develops the arguments in favor of a non-Markan basis for Luke which he first presented in 1926 in *Behind the Third Gospel*. \$12.50

**20. THE MEANING OF
RIGHTEOUSNESS IN PAUL**

A Linguistic and Theological
Enquiry

J. A. ZIESLER

Dr. Ziesler examines the use of the word *dikaiosune* and its cognates in the New Testament and provides extensive comparative material from Qumran writings, rabbinical sources and hellenistic Greek. \$17.50



Cambridge University Press

32 East 57th Street, New York, N.Y. 10022

Judaica from Columbia

MODERN VARIETIES OF JUDAISM

Joseph L. Blau. "A felicitous, informed and humane introduction to modern Judaism." — Jacob Neusner, *American Jewish Historical Quarterly*.
paper \$2.95

PALESTINIAN PARTIES AND POLITICS THAT SHAPED THE OLD TESTAMENT

Morton Smith. "Written with verve, conviction and humor . . . certain to stimulate discussion." — Robert Gordis, *N. Y. Times Book Review*.
\$9.00

FROM SPANISH COURT TO ITALIAN GHETTO:

Isaac Cardoso, *A Study in Seventeenth-Century Marranism and Jewish Apologetics*

Yosef Hayim Yerushalmi. "Cardoso has found a most able biographer in Yerushalmi . . . Highly recommended." — *Library Journal*.
\$20.00



**COLUMBIA
UNIVERSITY
PRESS**

Address for orders:
136 South Broadway
Irvington, New York 10533

Archeology from
Columbia

MODERN WARRIORS OF JUDAH

PALESTINIAN POLITICS AND POLITICS
THAT SHAPED THE OLD TESTAMENT

FROM SPANISH GARDEN TO
ITALIAN LUNCH

EDITOR: Robert W. Funk, University of Montana
ASS'T. EDITOR: Lane C. McGaughy, University of Montana

COVER: Bruce Walter Barton, University of Montana
LAYOUT: Arnold Cherullo, University of Montana
TYPOGRAPHY and PRINTING: Gateway Printing & Litho, Missoula, Montana



International Congress of Learned Societies in the Field of Religion

Under the Auspices of the
Council on the Study of Religion

Societies Participating in the Congress

American Academy of Religion
American Catholic Historical Association
American Society for Reformation Research
American Society of Christian Ethics
American Society of Church History
Catholic Biblical Association
Catholic Theological Society of America
College Theology Society
Foundation for Reformation Research
Late Medieval Seminar
Society for Asian Comparative Philosophy
Society for Old Testament Study
Society for the Scientific Study of Religion
Society of Biblical Literature
Studiorum Novi Testamenti Societas

EDITOR: Robert W. Funk, University of Montana
ASS'T. EDITOR: Lane C. McGaughy, University of Montana

COVER: Bruce Walter Barton, University of Montana
LAYOUT: Arnold Cherullo, University of Montana
TYPOGRAPHY and PRINTING: Gateway Printing & Litho, Missoula, Montana

International Congress of Learned Societies in the Field of Religion

Under the Auspices of the
Council on the Study of Religion

Societies Participating in the Congress

American Academy of Religion
American Catholic Historical Association
American Society for Reformation Research
American Society of Christian Ethics
American Society of Church History
Catholic Biblical Association
Catholic Theological Society of America
College Theology Society
Foundation for Reformation Research
Late Medieval Seminar
Society for Asian Comparative Philosophy
Society for Old Testament Study
Society for the Scientific Study of Religion
Society of Biblical Literature
Studiorum Novi Testamenti Societas

1972 International Congress of Learned Societies in the Field of Religion

Century Plaza Hotel, Los Angeles

1-5 September 1972

Program Corrections and Additions

SATURDAY, 2 SEPTEMBER

Lawson to Saturday A. M. — Jonas to Monday Evening

The Plenary Address of **James M. Lawson** has been rescheduled for Saturday morning, 2 September, at 9:00 a.m. in the Los Angeles Room, owing to a conflict in Mr. Lawson's schedule. **Hans Jonas** has kindly consented to have his address rescheduled for Monday evening at 8:15 p.m., in the Los Angeles Ballroom.

Add: **Breakfast in Honor of Professor Allen P. Wikgren.** A breakfast for Professor and Mrs. Wikgren on the occasion of the publication of a *Festschrift* in his honor will take place at 8:00 a.m. in the Directors Dining Room. Former students and friends of Professor Wikgren may make reservations with Professor David E. Aune. Cost: \$2.50 per person. The *Festschrift* has been edited by Professor Aune and is entitled *Studies in New Testament and Early Christian Literature: Essays in Honor of Allen P. Wikgren* (Leiden: E. J. Brill, 1972).

Add: **Claremont Graduate School Alumni Reception.** All Claremont alumni are invited to a special reception from 5:00-7:00 p.m. in the Claremont Hospitality Suite at the Century Plaza. Hosts for the reception are Professor and Mrs. I. Alan Sparks.

Add: **Union Theological Seminary—Columbia University Alumni Dinner,** 6:00 p.m. in the Serra Room of the Señor Pico Restaurant, 10131 Constellation Blvd., Century City. Enjoy a fine selection of Mexican dishes and hear Professor James A. Cone report on the work of the Planning Group. Cost: \$6.00 per person, including tax and gratuity. Reservations may be made with The Rev. Winston C. Gould, First Congregational Church, 241 Cedar Street, Long Beach, California 90802.

Add: **Graduate Theological Union Alumni Reception.** Dean and Mrs. Claude Welch will host a reception for GTU alumni from 6:00-8:00 p.m. in the parlor of the CSR President's Suite at the Century Plaza.

SUNDAY, 3 SEPTEMBER

Add: **Dr. Ernest Best,** St. Mary's College, St. Andrews, Scotland, will be the respondent for the Symposium on Paul and Apocalypticism which is scheduled for 10:30 a.m. in the Palisades Room.

Add: **AAR/Women's Caucus on Religious Studies** will sponsor a special slide-tape show entitled "Images of New Being" at 9:45 p.m. in the Sherman Oaks Room. The show will be presented by Mss. Emily Culpepper and Linda Barufaldi of Harvard Divinity School.

MONDAY, 4 SEPTEMBER

Add: A special 30-minute film entitled **The Supreme Court Speaks: Learning About Religion in Public Schools** will be shown at 5:00 p.m., in the Preview Room of the Century Plaza by Professor Robert A. Spivey/AAR.

Add: **College Theology Society: Business Meeting (resumed).** 6:00-8:00 p.m. in the Westwood Room of the Century Plaza.

TUESDAY, 5 SEPTEMBER

AAR/ACADEMIC STUDY OF RELIGION

Tuesday, September 5, 2-5 p.m.

Encino Room, Century Plaza

Samuel S. Hill, Jr., University of Florida, Presiding

(319) Innovations in Religious Studies' Teaching, Curriculum, and Program.

Informal Sharing Session
with Presentations and
Sample Materials

Carol Christ, Columbia University, "The Teaching of Religion and the Humanizing of Women"

Kevin Gordon and Harry E. Smith, The Society for Religion in Higher Education, "Trends and Materials in the Teaching of Religion" (based on eighty interviews)

Willard Johnson, California State College, Long Beach, "The Teaching of Asian Religions to Undergraduates" (with slides)

Paul J. Will, Eastern Michigan University, "Report on the Michigan Council on the Study of Religion in the Public Schools"

David Harvey, Corona del Mar High School, Newport Beach, California, "Teaching World Religions in High School"

Kilian McDonnell, St. John's Abbey and University, "Description of the Institute for Ecumenical and Cultural Research"

Rodney F. Allen and Robert A. Spivey, Florida State University, "Teacher Education for Public School Social Studies Teachers" (a film)

Christine Downing, Douglass College, "Religion and Psychology"

Special Notices

Mass. The Encino Room of the Century Plaza will be available from 7:30-9:00 a.m. each morning during the Congress for those wishing to celebrate Mass. Sister Rose Cecilia, C.S.J., Chairman of the Theology Department of Mount St. Mary's College, Los Angeles, is in charge of arrangements.

ASOR Luncheon Tickets. Tickets for the annual luncheon of the American Schools of Oriental Research must be purchased at the Registration Area before 6:00 p.m., Saturday, 2 September. The luncheon will be held in the Versailles Ballroom of the Beverly Hilton Hotel at 12:00 noon on Sunday, 3 September, and the cost is \$6.00 per person (including tax and gratuity).

Late Program Additions

International Organization for Masoretic Studies

Textual Tradition of the Hebrew Bible in the Light of Stichometric Analysis

O. Loretz, Münster

Study of the Ugaritic texts has shown that knowledge of stichometric structure is basic to an understanding of these texts. Accordingly, the question arises whether the stichometry that is valid for the Ugaritic texts should also be taken into consideration with regard to Hebrew poetry. Since all existing theories on Hebrew poetry have so far given no results, one wonders whether stichometry can provide a new approach to Hebrew poetry, free, what is more, from subjective factors. So far the results of research have shown that this is the case and that through stichometric analysis a sure method has at last been found which enables us to differentiate between optional readings, explanations, additions in the form of glosses as well as between poetry and prose. We can, then, for the first time ever, analyze the tradition of the text in a secure manner, the text which the Masoretes received and handed down further (providing further problems of a different nature). This new area of research in the study of the Hebrew text, resulting from Ugaritology, will surely become extremely important for an understanding of Masoretic tradition.

An Orthographic Convention of 1QIs^a and the Origin of Two Masoretic Anomalies

Johnathan P. Siegel, Sir George Williams University

1. The two Masoretic anomalies to be considered are לטרה, Isa. 9:6, and דם פרוצים, Neh. 2:13. How did these forms arise and then become fixed in the Hebrew text?

2. 1QIs^a displays an orthographic convention which suggests a solution to the above questions. The orthographic convention may be described as follows: Of 235 cases of initial-medial M in final position in 1QIs^a, 65% (=152) occur with the words אַם, גַּם, נָאֵם, עַם, שָׁם. These are not to be explained as reflecting close syntactic relationship to the following word (Malachi Martin) or as suggesting vowel-glide (I. O. Lehmann). The monosyllabic word *sans* prefix is usually written with initial-medial M in final position. The same word, but with the prefix, is usually written with final M in final position.

3. Since one of the Masoretic anomalies (Isa. 9:6) actually occurs in 1QIs^a, we have a control. The word in question is written as two words: לַטְרָה, with לַטְרָה having initial-medial M in final position, as per the orthographic convention (above, Par. 2).

4. We suggest that the Masoretic לטרה arose from the following 3-stage process:

STAGE I: לַטְרָה.

This stage is represented by 1QIs^a.

STAGE II: לַטְרָה.

In this stage, the use of final letters was made universal, at least in official texts.

STAGE III:

When the text of Isaiah was standardized, two readings were known at Isa. 9:6—

(A) לַטְרָה, and

(B) לַטְרָה.

Reading (A) goes back to a text similar to 1QIs^a, in which לַטְרָה became לַטְרָה in Stage II. Of the three MSS used by the

scholars in fixing the text of Isaiah, only one had reading (A). Reading (B) originates in a different MS tradition, which had always read לַטְרָה (one word). Two of the three MSS used in the collation had reading (B), which therefore became the Qere (majority) reading. But reading (A) could not be ignored, and so it was incorporated into the text by a simple orthographic anomaly: final M in medial position to indicate that another reading (two words) was also known at Isa. 9:6.

The same analysis is used for Neh. 2:13, דָּם פְּרוּצִים.

Religion of the American Indian Late Abstract

(108) *Wholeness and Holiness: A Rejected American Heritage*
J. W. E. Newberry, University of Sudbury

To speak of "the humanizing of Man" implies a basic quality in man which has still, for all his accomplishment, to be realized. Or else it means that this is a quality to be recovered.

It is the contention of this paper that man's humanity is rooted in a recognition of his proper relationship with the rest of creation: a relationship of wholeness and vital interdependence. He may be homo sapiens, homo faber, homo ludens, etc., but he is not *Man* until he recognizes and consciously chooses this relationship of integration and responsibility.

Some primitive societies more than others, for all their lack of comfort and convenience, did live in a happy, healthy recognition of this relationship. But, as in the case of the native people of this continent, the attitude of in-coming "civilization" excited by growing desires for property, power and comfort and beguiled by ideas of evolution and progress, turned men's eyes away from it and set them upon a path of individual satisfactions, acquisition and exploitation which now threaten with the most serious consequences.

Progress is a concept which now demands reconsideration. Primitive societies are being studied with greater seriousness, not any longer as museum pieces but as possibly offering insights which may prove to be the salvation of a civilization now on the verge of bankruptcy. Among these, and closest to us, is that of our native people almost obliterated by centuries of misunderstanding, disregard and scorn. The world view of Amerindian, and in this sense we may speak of it as one, is to be examined again.

Christianity which in recent centuries has become the handmaid of individualism and exploitation and in the eyes of the native people a chief offender against them, is obliged today to reconsider its attitudes in regard to man's relationship to the world in which he lives and the God he worships. It will find, so we contend, that the sense of wholeness and integration is its proper stance, largely forgotten in the allurements of expansion, colonization, evangelism, industrialization and progress; long misled by an emphasis on transcendentalism and a fear of immanentism.

A return to a proper sense of wholeness (holiness) will open up common ground between the Church and the native people who in general have been unable to find their spiritual home in Christianity. It will restore dignity and power to the native spirit in this moment of its renaissance. It will enable native people to rise above their withdrawal, bitterness and escapism. It will make a vital contribution to a society now seeking a new spirit to guide its technology, and it will answer the nostalgia of modern man and especially of alienated young people who have opted out of modern profit-worshipping society. In short, it will be a long step toward the humanizing of man.

