

## **TOWARD AN EVANGELICAL FEMINISM: SCRIPTURE, THEOLOGY, GENDER**

Canadian Evangelical Theological Association  
Wycliffe College & Institute for Christian Studies  
CONFERENCE SCHEDULE

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| 9:00 –<br>10:30 am | <b>Old Testament</b><br>Cody Library   |
| 9:00 am            | <b>Adding Insult to Injury? Rethinking the Portrayal of Miriam in Numbers Twelve</b><br>— <i>Nicholas Ansell</i>   |
|                    | <p>Most feminist biblical scholarship typically combines a hermeneutic of suspicion with a hermeneutic of retrieval. Thus in addition to exposing what is perceived to be a text’s patriarchal bias, attention is also given to ways in which the same text may point to values that run counter to its (suspected) ‘dominant’ agenda. With some passages, however, suspicion runs so deep that there is little positive meaning to retrieve. Numbers 12 is a case in point. Here Miriam seems to be singled out by yhwh for the disrespect that she and Aaron have shown to Moses. Having afflicted her with a skin disease from which she is healed due to Aaron’s repentance and Moses’ intercession, yhwh then seems to add insult to injury by associating her subsequent banishment outside the camp with a “father . . . spit[ting] in her face.” Given what they see as the text’s sustained attempt to minimize her, most feminist interpreters infer that Miriam’s true status must have been formidable. But here such a retrieval of meaning presupposes a rejection of the biblical witness. What is an ‘evangelical feminism’ to make of this, given its desire to approach Scripture with trust rather than suspicion? This paper will argue that the intertextual clues that tie this episode to the wider Pentateuchal narrative, coupled with an awareness of the way the (perceived) problem of Moses’ “Cushite” wife is interwoven with, but is not identical to, the questioning of Moses’ unique relationship with yhwh, can shed new light on why Miriam is made the centre of attention.</p> |
| 9:30 am            | <b>Contributions to Evangelical Feminism from the Old Testament: Deborah and Huldah as Case Studies</b><br>— <i>Shannon Baines</i>   |
|                    | <p>The Old Testament is a product of its time and place in history and reflects a patriarchal society. The books contained within it were written from an androcentric perspective and present an androcentric view of the world which has marginalized or suppressed the voices of the ‘other.’ Feminist interpretations have sought to recover these lost voices and have given them a voice. Though some people may believe that the Old Testament and its androcentric perspective cannot contribute to the discussion of feminism, two women, Deborah and Huldah, stand out as examples to be further studied. Deborah and Huldah supersede stereotypical gender roles reflected in the Old Testament which typically portrayed women as wives and mothers. Both women hold positions of leadership, garner respect from other leaders, and demonstrate faithfulness to God. This paper will examine the non-stereotypical roles of Deborah and Huldah and how the Old Testament texts portray these women in order to demonstrate how they can contribute to our understanding of evangelical feminism today.</p>  |

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| 10:00 am        | <p><b>Political Ideology vs. Historical Reality: Looking at the “Rape Laws” in Deuteronomy 22:22-29 in Light of Recent Scholarship</b><br/>—<i>Christine Cos</i></p>  |
|                 | <p>Early feminists radically approached biblical texts and interpretations that appeared to advocate for the subordination/subjugation of women. Often they removed anything considered “patriarchal” from the Bible altogether. As a reaction to the changing gender roles in Victorian America in the 1860’s and 1870’s, <i>The Woman’s Bible</i>, spearheaded by Elizabeth Cady Stanton, a leader in the American suffragist movement, was just such an endeavor. However, there is no direct comment made on Deuteronomy 22:22-29 or any biblical text involving sexual assault in <i>The Woman’s Bible</i>. This would have been stepping too far afield of the niceties and class-consciousness of Victorian Society, even for these progressive women. Nonetheless, feminist hermeneutical methodologies continued to develop and even flourished with the advancement of the Women’s Rights Movement during the middle to late 20<sup>th</sup> century.</p> <p>This paper will review scholarship produced over the past 10-15 years, since the millennium, and summarize the breadth of perspectives that have developed and/or remain concerning these controversial verses in Deuteronomy focusing on a singular question: <i>What was the purpose for these laws within the historical and social context in which they were written?</i> In light of the answer to this question, we as Christians might begin to think about how an informed understanding of Deuteronomy 22:22-29 and texts like it might benefit the plight of women and girls across the globe and the atrocities they continue to suffer.</p>   |
| 9:00 – 10:30 am | <p style="text-align: center;"><b><i>New Testament</i></b><br/>East Lecture Room</p>  |
| 9:00 am         | <p><b>Feminism, Galatians 3:28, and the Gospel</b><br/>—<i>Caroline Schleier Cutler</i></p>   |
|                 | <p>Paul’s declaration in Galatians 3:28, particularly that “there is no longer male and female,” is radical good news for Christian feminists. However, some maintain that the implications of Paul’s statement are purely soteriological so that role distinctions between female and male believers are still necessary. This paper will establish that there is ample evidence Gal 3:28 goes beyond soteriology to impact every area of the Christian life, including the full participation of women in the church.</p> <p>Two contextual features of Galatians will be particularly useful in shedding light on the inclusive nature of Gal 3:28 and its association with the gospel of Christ. One is the focus on the risk to the gospel Paul saw in the confrontation at Antioch (Gal 2:11–14) and the very practical concerns he addressed. Paul’s passionate response here in light of threats to the full participation of Gentiles is an indicator of how he would respond to similar threats to the other marginalized groups in Gal 3:28—slaves and females. Secondly, there is the framing of Gal 3:28 within a discussion of <i>all</i>-inclusive adoption and inheritance. This all-inclusiveness, which is “in Christ,” will therefore be shown to be an important attribute of the gospel.</p> <p>Through feminist and egalitarian scholarship, the inclusive nature of this text will be emphasized as well as its association with the gospel that was so central to Paul. Feminist criticism provides a critique of that branch of evangelicalism which, although unintentionally, undermines the good news of Gal 3:28. It also provides a biblical interpretation which highlights how patriarchy is undermined in Scripture rather than ordained by God. While acknowledging the value that feminist scholarship has for biblical studies, there are two</p> |

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|          | particular tensions which will be addressed. One is that the critiquer (feminist biblical criticism) at times needs to be critiqued. The other is the perceived polarity between evangelicalism and feminism and the extent to which Christians in the academy feel they can identify as both evangelicals and feminists.   |
| 9:30 am  | <b>Paul as the originator of Female Teachers in Religious Circles</b><br>— <i>Chris S. Stevens</i>  |
|          | Present debates rage over topics of women in ministry and church. Much of the arguments have centered on abstruse grammatical arguments concerning qualifications for office(s). However, there is far more to the picture than 1 Tim 2 and Titus 1. This paper will demonstrate Paul’s teaching was a revolutionary advance for women in religious circles. Historically there were Jewish prophetesses but no mention of their role as teachers. The Greek world also had prophetesses, such as the important role played at Delphi, but they were not teachers. Some women did serve as secular teachers, such as Strappo of Lesbos and Hypatia in Alexandria, but they faced many difficulties and did not attract a large following. Furthermore, the religious cults of the Greco-Roman world allowed women to play an important role, such as the Cult of Bacchus, but again there is no mention of them functioning as instructors. In contrast to these and other examples, Paul taught a view of women’s religious participation that was opposed to traditional patriarchal societies. Building upon Titus 2:2-5 and other passages, Paul clearly teaches that women are to be teachers and instructors within the Christian Church. The paper will also demonstrate that women actively participated within the religious community, i.e. women were pivotally involved within the religious life, development, and teaching of the early church. Paul’s instructions represent a radical development of female participation within ancient religions settings. This development has frequently gone overlooked within both academic and church conversations and needs to be brought forward. |
| 10:00 am | <b>Search for a Coherent Pauline Theology of Gender</b><br>— <i>Cynthia Long Westfall</i>   |
|          | We often think that the discussion of gender in the Bible is simply about “women in leadership” but Paul’s theology of gender is embedded in larger theological themes. These themes include the nature of male and female, the image of God in humanity at creation, dominion in creation and the kingdom of God, the effects of the Fall, the nature of spiritual authority, the spiritual obligations of all believers, and spiritual gifts and calling. This paper suggests an examination of the Pauline theology of gender through categories that are largely determined by the themes contexts with which they occur in the Pauline corpus.<br><br>This paper will encourage biblical scholars and ministers to treat the data on male and female with consistent hermeneutics in order to construct interpretations of passages and theological conclusions that are interpreted by the discourses in which they occur, the Pauline corpus as a whole, and the narrative of Paul’s life in part as constructed from the texts themselves.<br><br>The paper will conclude that it is time for a paradigm shift in theology and practice in the area of gender that is comparable to the paradigm shift that took place in the first century as a result of the conversions of the Gentiles in Antioch and Paul’s first missionary journey.  |

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| 9:00 –<br>10:30 am | <b>Historical Studies</b><br>West Lecture Room  |
| 9:00 am            | <b>Claiming Heritage, Naming Heroines: Using First Wave Feminists to “Christianize” Feminism</b><br><b>—Allison Elizabeth Murray</b>  |
|                    | <p>An evangelical worldview characteristically features a binary distinction between what is ‘secular’ and what is ‘Christian’. There are many evangelical voices (past and present) that place anything to do with feminism solidly in the 'secular' category. Consequently evangelical feminists have long had to respond to charges that they have capitulated to secular influence when they espouse feminist views. Evangelical feminists have devised numerous strategies to contest this 'feminism is secular' categorization. Appealing to historical narratives to refute this designation is one such strategy. This paper will analyze such appeals, exploring how Evangelical feminists turned to the First Wave of North American feminism in order to establish the Christian character of feminist activism. By casting certain First Wave activists as heroines of the Christian faith and claiming to be their heirs, evangelical feminists have sought to emphasize the ‘Christian-ness’ of their feminist convictions in order to counter the argument that feminism is solely a secular import. Scholarly writers such as Nancy A. Hardesty, Beverly Wildung Harrison, and Donald W. Dayton, as well as various writers in the evangelical ‘blogosphere’, have appealed to the Christian roots of the women's movement in the past to legitimize evangelical feminism in the present. Their writings are an interesting example of the use of historical inquiry in contemporary theological debates. As well, they demonstrate how historians have contributed to the development of evangelical feminism alongside biblical scholars and theologians.</p> |
| 9:30 am            | <b>Toward an Evangelical Feminization or Masculinization? Unpacking 19<sup>th</sup> Century America’s Enduring Theological Legacy</b><br><b>—Lane Scruggs</b>   |
|                    | <p>Ann Douglas’ well-worn theory of the feminization of American culture through the 19<sup>th</sup> century has been used and abused liberally by historians and social theorists over the past three-plus decades. Douglas’ aim was not simply to uncover the stories of an increasing number of proto-feminists within the 19<sup>th</sup> century, but rather an audacious task of tracing the more enduring skein of the feminization of culture, including American Protestant Christianity. In reaction to Douglas’ work – alongside a great deal of ongoing support for her theory – there have been others who have proposed a burgeoning countermovement of evangelical “masculinization” that appeared at the end of the century. Not necessarily mutually exclusive, these distinct narratives within 19<sup>th</sup> century theology have induced Christine Leigh Heyrman to ponder, “To what extent might these dueling processes have set their stamp on the evolution of theology?”<sup>1</sup> This paper will show how both trajectories, the feminization and masculinization of theology, helped to unravel the Reformed hegemony that dominated the pre-Nationalist Era by rejecting the inherited theological anthropology and trinitarian theology. The enduring “stamp” that Heyrman seeks will be exposed as the overwhelming Arminianization of American theology.</p> <p>-----</p> <p><sup>1</sup>Christine Leigh Heyman, “Mark Noll’s Master Synthesis,” <i>Church History</i> 72 (2003) 617-620.</p>  |

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| 10:00 am              | <p><b>Blessed Are the Meek: An Aesthetics of Early Christian Femininity</b><br/> <b>— Justin Mandela Roberts</b></p>  |
|                       | <p>Given the contemporary theological landscape, one can speak of the exemplary form of women only with the utmost sensitivity and ideological acuity; for the sheer force and persuasion of feminist historians and theologians have provided ample reason to pause, to reconsider, all the ways one might think to extol, regard, and instruct women without recapitulating oppressive norms. The history of perspectives on femininity alone is cause for hesitancy, but the specific concerns of contemporary feminist voices have unearthed patriarchal tendencies that are prevalent throughout Christian tradition. This paper will attempt to briefly navigate the historical and theological tensions involved in this area of concern in order to once again recognize the subtle and elusive beauty that is possible in the early Christian account of femininity (concerned mostly with the patristic period).</p> <p>It will argue that Christian women can be regarded for the manifest nature of divine beauty that radiates through, while in spite of, their compliance with suspect gender expectations. This paper follow in three sections: first, it will give a brief survey of early Christian (and societal) views of women – and why virginity was exemplary; second, it will use the example of Macrina the Younger to examine these issues more specifically, recognizing the place of beauty in the midst of questionable assumptions; and finally, it will delineate the reverent aesthetic as a luminous instantiation of an ontological principle in the <i>analogia entis</i> (analogy of being) – in other words, reverence as proper explication of existence.</p>  |
| 10:30 – 10:50 am      | <p><b>Break</b> <span style="float: right;"><b>Sheraton Hall</b></span></p>   |
| 10:50 am – 12:00 noon | <p style="text-align: center;"><b>Biblical Studies</b><br/> <b>Cody Library</b></p>   |
| 10:50 am              | <p><b>The Mother of All Sanctuary/ies: Deep Feminism and <i>basseter</i>, “in Secret,” in Psalm 139:15</b><br/> <b>—J. Gerald Janzen</b></p>  |
|                       | <p>“I was being made in secret (<i>basseter</i>)” in Ps 139:15 is often thought to refer to the mystery of human conception and gestation known to God alone. Underlying the wonder of being knit together in the mother’s womb (v. 13), however, is a deeper truth about God, conveyed in the term <i>basseter</i>. Both here and in all of its 23 other occurrences, <i>basseter</i> carries the connotation of safety from detection, and from negative intervention. More specifically, <i>basseter</i> carries the connotation of safety <i>in God’s sanctuary</i>. Several verbs in Ps 139:13-15 resonate with their occurrences in Exodus in relation to the tabernacle and to Israel’s safety as “set apart” by God.</p> <p>The application of <i>basseter</i> to God’s creation of the psalmist in v. 15, as the core of the psalmist’s praise and knowledge of God’s works (v. 14), suggests that the “ancient way,” which the psalmist asks to be led in (v 24b), may refer to God’s generous mother-love that brought the world (and the psalmist) into being. This distinctive “way,” grounded in the creative sanctuary/<i>basseter</i> of God, is the basis for the psalmist’s safety in the face of evil. Significantly, God’s “ancient way” is contrasted with a “wicked [lit. idolatrous] way” (v. 24a), right after mention of God’s enemies (vv. 19-22). Could these two “ways” reflect a contrast between radical <i>safety in vulnerability</i> (safe in the sanctuary of God’s love that founded the world), and safety through main force (as found, e.g., in the Babylonian account of creation through conflict)? Are the walls of empires (e.g., Babylon) an idolatrous contrary to the protection God (and of the mother’s womb)?</p> |

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| 11:20 am                    | <p><b>Child-Sophia, The Plaything of God</b><br/> <b>—Una Stroda</b></p>  |
|                             | <p>Man is made to be “the plaything of God,” says Plato. Theresa of Lisieux expresses her desire to be nothing more than “a toy of no value” in relation to Christ. Jesus is described by the gospels as seeing virtue in playfulness and creativity of children: only those who become like little children will inherit the kingdom of God. Gregory of Nazianzen speaks of the Logos playing on high, “mingling with this world here and there as he so desires” in reference to Christ interpreted as Sophia or Wisdom of God who is playing by God’s side when the world is created.</p> <p>To challenge the traditional male imagery of God, Elizabeth Johnson suggests the emphasis on Sophia and names the Trinity Jesus-Sophia, Spirit-Sophia, and Mother-Sophia. However, these three suggested images are missing an important element of playfulness and childlikeness that only the aspect of God as Child-Sophia can convey. Creation theology of Proverbs 8:27-31 points to creative, transforming and sustaining power of Sophia playing, rejoicing and delighting in creation. Child-Sophia has an attribute of immediacy, gaiety and fun that the image of the oftentimes amorphous and sometimes masculine Creator Spirit lacks.</p> <p>Becoming the image of God takes place through play: discovery, fantasy, imagining, surprise, cooperation in the process of creative play are components that reflect and imitate Child-Sophia in the human who plays. Human creativity is the shadow of the divine creativity taking shape in Sophia’s play at the feet of God.</p> |
| 10:50 am<br>– 12:00<br>noon | <p style="text-align: center;"><b>Theology</b><br/> <b>East Lecture Room</b></p>  |
| 10:50 am                    | <p><b>Principles of Christian Feminist Theology: A Modest, Systematic Proposal</b><br/> <b>—Jamin A. Hübner</b></p>   |
|                             | <p>What exactly constitutes “Christian feminism”? The last half-century of academic scholarship has produced what is now a mountain of literature on gender, women studies, and feminist theology. While new insights are seemingly uncovered every month, many Christians are puzzled as to how one might organize such feminist proposals within their own theological framework. This is especially true given the divisive nature of the subject and the immeasurable influence of historical traditions. Additionally, the very possibility of “<i>systematic</i> [feminist] theology” comes to the fore as posing further difficulty.</p> <p>Based upon five years of original graduate work in the field, this lecture seeks to synthesize the scholarship into a coherent whole—comprising what can only be called “principles of Christian feminist theology.” The goal is not to be exhaustive, but to outline the broad contours of what exactly it is that feminist theology demands of those persons and institutions who confess Christ as Lord. After a systematic summary, it will then be delineated what makes this proposal “modest.” Here, practical and pastoral theology plays its tune as we, Christians who are feminist, try to restore creation and bring the Kingdom without compromising the Spirit of Christ.</p>  |

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| 11:20 am                    | <p><b>11:20 – 12:00 Leonard Hall</b></p> <p><b><i>Panel Book Review</i></b></p> <p>Elizabeth Gerhardt, <i>The Cross and Gendercide: A Theological Response to Global Violence against Women and Girls</i> (IVP Academic, 2014)</p> <p><b>Panelists:</b> <i>Matthew Forrest Lowe</i> (Chair), <i>Rachel Tulloch</i>, <i>Rachel Wallace</i></p> <p><b>Respondent:</b> <i>Elizabeth Gerhardt</i></p>  |
| 10:50 am<br>– 12:00<br>noon | <p><b><i>Historical Theology</i></b></p> <p><b>West Lecture Room</b></p>   |
| 10:50 am                    | <p><b>Pentecost and Perfection: Theological Roots of Phoebe Palmer’s Evangelical Feminism</b></p> <p><b>—James E. Pedlar</b></p>   |
|                             | <p>Those who are not conversant with church history may be surprised to know that many nineteenth-century evangelicals were at the forefront of feminist activism. Phoebe Palmer (1807-1874) was an influential leader in the feminist agitation of the time. This paper will argue that Palmer’s feminist activism was rooted in her robust pneumatology and her accessible doctrine of Christian perfection. Palmer used the Pentecost event as a hermeneutical key through which the scriptural data concerning female ministry had to be interpreted. She argued that the promise of Joel 2 meant that both “sons and daughters” were called upon to “prophesy,” which she interpreted broadly to indicate various kinds of public participation in worship. She used biblical examples of women prophets, deaconesses, and teachers to argue that the Pauline texts which are most often used to exclude women in ministry were addressed to particular contexts, and not intended as permanent injunctions. Palmer’s pneumatologically-grounded defense of women in ministry coalesced with her perfectionist teaching on holiness, in which she linked the experience of entire sanctification with the baptism of the Holy Spirit. Palmer’s theology heightened expectations that all Christians could live a life of holiness, which in turn lowered barriers of class, race, and gender, fueling the already-existing desire for social reform among those affected by the mid-century holiness revival. This revival eventually led to the establishment of a variety of Holiness and Pentecostal traditions, which have been leading evangelical advocates for the inclusion of women in all areas of church leadership. While Palmer’s theology has limitations, it should nevertheless continue to be recognized as a pioneering and foundational attempt to articulate an evangelical feminism.</p> |
| 11:20 am                    | <p><b>Meaning of Womanist Theology</b></p> <p><b>—Sheritta Michelle Williams</b></p>   |
|                             | <p>In the United States and throughout the world, there is a strong presence of black women clergy. During the later part of the twentieth century through the current, the church has seen an explosion of women of color in the African Diaspora on the front lines of ministry. Women of color have not always been accepted or allowed to serve as elders, pastors or bishops in most predominately black Christian denominations. Although the tides are changing in this era of liberation and equality as it relates to Christendom--there are still some sects that will not ordain women as elders/pastor within the black church. It is fair to say that black women clergy have for the past two centuries have contributed greatly to the ministry and purpose of the work of Christ without the proper recognition for our male counterparts.</p>   |

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|                      | In this paper, I will explore the meaning of Womanist Theology by looking historically at the term and introspectively at some of the trailblazing women preachers of color of the nineteenth century. Secondly, I will explore the current ideologies of black women preachers through those who are practitioners in the male-dominated field of ministry. Lastly, through the premise of liberation and efficacy--I will insert the concept of Liberation Theology through the praxis of love, on how black women clergy can properly utilize the principles of Liberation Theology, as it relates to the Gospels, to break free from the cultural, and socially oppressive views of women preachers.   |
| noon<br>– 1:00<br>pm | <b>Lunch</b> <span style="float: right;"><b>Sheraton Hall</b></span>   |
| 1:00 –<br>2:00 pm    | <b>Keynote address</b> <span style="float: right;"><b>Leonard Hall</b></span><br><i>Marion Taylor – “The Gospel of Ruth: An Evangelical Feminist Reading”</i>  |
| 2:00 –<br>2:15 pm    | <b>Break</b> <span style="float: right;"><b>Sheraton Hall</b></span>   |
| 2:15 –<br>3:15 pm    | <b><i>Old Testament 1</i></b><br><b>Cody Library</b>   |
| 2:15 pm              | <b>Discerning the Voices of Suffering in the Psalter: A Reading of Psalm 59 from a Male and Female Perspective</b><br><i>—Hung-Chih Tsai and Shannon Baines</i>  |
|                      | In the history of feminism studies, not many scholars have been interested in studying the book of Psalms. The reason is partly due to the notion that the Psalter lacks feminist characters and images. However, the Psalter can actually be a fruitful and prospective field for feminism studies. In this paper, we will read Psalm 59 from both a male and female perspective. For the male perspective, we will interpret the psalm in light of the superscription which refers to David’s oppression by Saul. Though the psalm presents voices of suffering from a male perspective, it also presents a common cry of individual suffering. Thus, we will use Carleen Mandolfo’s theory which focuses on the non-linear, experiential, and embodied aspect to interpret Psalm 59 from a female perspective. Even though suffering in this psalm can be applicable to both men and women, it is expressed differently from these two perspectives. We will offer some practical examples of how our feminist reading can be applied to women’s issues in the church today |
| 2:45 pm              | <b>Old Jewish Men Wrote Genesis? Reading Hagar from the Margins</b><br><i>—Joshua J. Arp</i>   |
|                      | Proposal: The paper demonstrates that in broad terms, feminist hermeneutics brings new and important texture to our reading of Genesis within the Pentateuch. After briefly surveying current Pentateuch reading styles that emphasize the Second Temple situatedness of the composition of the Pentateuch, this paper shows how a broadly feminized reading of the Genesis Hagar accounts reveals a surprising trajectory: In contrast to what might have been expected if Genesis was written by the same "old Jewish men" who wrote other passages of scripture, the Genesis Hagar accounts show that the God of those old Jewish men had a unique concern for the almost Patriarchess Hagar, an otherwise truly marginalized character. She was a non-Jew, Egyptian, woman, slave, and concubine, yet she received the personal care and covenant from Israel's God.   |

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|                       | <p>The argument of the paper thus briefly compares relevant contemporary Pentateuch studies, feminist hermeneutics, and exegetical surveys of biblical Hagar passages. Having demonstrated the sharp relief between the Hagar story and otherwise privileged masculine compositional expectations, the paper concludes by introducing potential implications for such a reading within biblical studies.</p> <p>Scholarly conversation partners are likely to include Niels Peter Lemche, Leo G. Perdue, Phyllis Tribble and others.</p>   |
| <b>3:15 – 3:30 pm</b> | <b>Break</b> <span style="float: right;"><b>Sheraton Hall</b></span>   |
| <b>2:15 – 3:15 pm</b> | <b><i>Old Testament 2</i></b><br><b>East Lecture Room</b>  |
| 2:15 pm               | <b>Mrs. Job: Temptress or Loyal Spouse?</b><br><b>—Emily Thomassen</b>   |
|                       | <p>Seductive deceiver, temptress, Satan’s handmaiden: these are a few of the titles that have been given to Job’s wife. For thousands of years, her significant and heroic role in the book has been overlooked by many. Christian theologians from the early church fathers to the modern period have focused on Job as a saint who battles the demonic powers of Satan. These theologians have tended to see Job’s wife in conflict against Job, another aspect of the story that serves to make Job look more saintly. However, in recent decades, scholars have taken a fresh look at this foreign, nameless woman and her positive contribution within the book. The goal of this paper will be to provide a fresh analysis of the role of Job’s wife in the book of Job, her only recorded speech, “Curse God and die” (Job 2:9 NRSV), and its interpretation. This paper will support the conference theme by suggesting a reading of Job that sympathizes with the suffering of Job’s wife and gives her a place among the wise women of the Hebrew Bible.</p>   |
| 2:45 pm               | <b>Because There Was No King in Israel at That Time: A Reinterpretation of the Incidents in Judges 19-2</b><br><b>—Dae Jun Jeong</b>   |
|                       | <p>This paper offers a coherent reinterpretation about the incidents in Judges 19-21 using literary criticism. Is this incident simply a good example of misogynistic attitudes in the Bible? Or does this narrative intend to reveal Yahweh’s will to His chosen people? In my opinion, this narrative shows that Yahweh is the sole king for the Israelites with these contents: the incidents about the women who encounter a horrible end, and the problems due to wrong decisions made by the people.</p> <p>This paper is divided into three parts for supporting my opinion. Firstly, I will discuss the literary structure of this narrative. I believe that there are certain keys in the literary structure to indicate the author’s intention. Secondly, I will explain the author’s purpose for avoiding proper names in this narrative. None of the characters in the story have proper names, but are introduced according to their status, such as the Levite, the concubine, and the father-in-law. The avoidance of proper names functions as a literary device in the narrative. Thirdly, I will compare the female figures in the narrative: the concubine, the 400 young virgins of Jabesh-Gilead, and the daughters of Shiloh, because the narrative says that the Israelites progressively made things more terrible. Even though the Israelites sought rational ways to solve their previous faults, these solutions actually created more serious problems to those women.</p> |

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| 3:15 –<br>3:30 pm | <b>Break</b>  |
| 3:30              | <b>Portrayal of the Female Figure in the Book of the Twelve: A Fresh Perspective</b><br>— <i>Marina Hofman Willard</i>  |
|                   | <p>This paper addresses the feminist attack against the Book of the Twelve for an apparently negative, oppressive portrayal of female figures. First, this paper will briefly expose the subjectivity of a reader-response methodology. Then, the major accusations against the Twelve are addressed: marital inequality, lack of female leadership, violence and sexual violence against the female, dominating relationships and the powerless female, gender stereotyping, and women and female sexuality as evil. Two counter arguments are presented: the positive imagery of the female as sacred and the counter perspective of the abused male. By a close examination of the text, this paper seeks to demonstrate that the negative portrayals of the female figure in the Book of the Twelve is balanced by equally negative portrayals of the male and combated by the positive portrayals of the female. While feminist work usually focuses on a limited range of negative texts, this paper highlights a variety of texts and thereby encourages the discussion to reach far beyond the overused passages in Hosea and Zechariah 5 to a make a statement about the literature of the Book of the Twelve that is fair, comprehensive and perhaps even enlightening in the hope of revealing a more favourable perspective of the female.</p>  |
| 2:15 –<br>3:15 pm | <b>Theology</b><br><b>West Lecture Room</b>   |
| 2:15 pm           | <b>The Modern Surrender of Woman: Toward an Evangelical Feminism through the Writings of G.K. Chesterton</b><br>— <i>Benjamin Grant White</i>   |
|                   | <p>In this paper, I will use G.K. Chesterton’s overlooked collection of essays on feminism from his book <i>What’s Wrong With The World?</i> to define what constitutes a successful evangelical feminist movement. After analyzing and critiquing these brief essays, I will argue that Chesterton’s desire to see women liberated by their identity in Christ rather than their innate ability to hold a particular job or leadership position is the healthiest way forward for evangelical feminism. This is because such a standard for success avoids what Chesterton calls “the modern surrender of woman” (80) wherein patriarchy is replaced by the tyranny of the workplace and women who prefer traditional roles are faced with false dilemmas about how their preferred callings embody liberated femininity. During the course of my analysis, I will place Chesterton’s work in conversation with figures such as Mary Daly and Elizabeth Schussler Fiorenza.</p> <p>My approach in this paper will advance discussion about evangelical feminism by utilizing G.K. Chesterton’s unique and underappreciated perspective on this topic. In addition to developing a criterion for the success of evangelical feminism, my paper will consider questions such as: How do evangelical feminism and secular feminism differ? Does Chesterton’s understanding of feminism cohere with biblical anthropology? In this way, my paper will contribute to the maturing identity of evangelical feminism and its relationship to both modern and ancient authors.</p> |

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| 2:45 pm        | <p><b>Deborah or Jephthah’s Daughter: Can Feminist Theology Address Dangerous Geographies on Christian Campuses?</b><br/> <b>—Kirk Baker</b></p>  |
|                | <p>For the last twenty years, enrollment at distinctly Christian colleges have increased at several times the rate of secular, private and public colleges. A new research project interviewed dozens of students at two member colleges of the Consortium for Christian Colleges and Universities to determine what is making these colleges increasingly attractive to larger groups of college applicants, and the impact students find their choices have on their campus experiences.</p> <p>While students commonly express a complex, in-depth selection process that includes secular colleges yet values Christian schools despite tuition-driven budgets and relatively limited career options, the revealing findings are the heightened restrictions placed on women undergraduate students, which permeate all three of Attanasi’s famous “geographies” of college campuses. On campuses where the women who comprise 70% or more of the undergraduate population are strongly encouraged to compete for the social prize of a “ring by spring,” any restrictions on undergraduate expression might cause us to re-examine our underlying theological assumptions. Research by Donna Freitas has revealed the limitations of “purity culture” on women’s sexual expression on Christian campuses; this research finds similar policing of women’s thoughts, attitudes, and expression of religious identities. While the research focus is Christian higher education, feminist discourses of Susan Bordo and Judith Butler intersect powerfully with the theology of Mary Daly to point out possible responses to this situation.</p>                                     |
| 3:15 – 3:30 pm | <p><b>Break</b> <span style="float: right;"><b>Sheraton Hall</b></span></p>   |
| 3:30           | <p><b>With All Your Mind: Feminine Intuition and the Voice of God</b><br/> <b>—E. Janet Warren</b></p>  |
|                | <p>Discernment is an important concept and activity in Christian life. One aspect involves hearing the voice of God. The Bible abounds with stories of divine communication through visions, imagery and story. Yet, traditional theology (dominated by male writers) has focused on reason, logic and analysis, and is only recently recognizing the importance of figurative language and imagination. Folk wisdom and contemporary neuropsychological research both indicate that women (on average) perform better than men with respect to intuition. Since discernment does not easily lend itself to logical analysis, I propose that Christian evangelical theology place renewed attention on intuition as an avenue to hearing God’s voice. Intuition involves the capacity for immediate insight without observation or reason. Neuroscience research has demonstrated the effects of subliminal perception and priming on our judgments. Decision making is associated with emotional areas of the brain, and is affected by experience and expectations. However, intuition is flawed. We are prone to memory inaccuracies, biases, illusory correlations and incorrect judgments.</p> <p>Most literature on discernment comes from the Catholic tradition. Writers suggest paying attention to ‘nudges of the heart’, avoiding analysis, and listening to the inclinations of grace (all intuitive processes). Theologians have also noted the importance of emotions in discernment.</p> <p>Appropriating information from cognitive psychology can aid our understanding of discernment. I suggest we pay more attention to non-conscious processes in discernment.</p> |

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|                                  | <p>However, we need appropriate humility regarding the limitations of intuition. Furthermore, it is possible that divine communication occurs through our intuitive, non-analytic neural pathways. Research on the typically feminine concept of intuition can benefit all of Christian theology.</p> |
| <p><b>4:00 –<br/>4:30 pm</b></p> | <p><b>Wrap Up and Closing Worship</b> <span style="float: right;"><b>Leonard Hall</b></span></p>  |