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Additional Information In lieu of an abstract, here is a brief excerpt of the content: Recovering the first-century Jesus matters more to Christian Origins scholars now than it has for over a century. Particularly in North America, the "Jesus Seminar" has reflected and enhanced this modern quest;¹ so too have several major studies, most notably E. Anniversaries also form the matrix of this book, which emerges from two successive years of discussions held at the annual meetings of the Canadian Society of Biblical Studies on June 5, and June 6, Peter Richardson and I assumed organizational responsibility for these meetings. We were delighted to gain the participation of some of the most exciting historical Jesus scholars from outside the country, as well as an exceptionally wide range of gifted Canadian academics. Some important publications to emerge from the context of this seminar include: Fortress, ; John Dominic Crossan, ed. *A Workbook for the Jesus Tradition* Philadelphia: Fortress, ; John S. Synopsis, Critical Notes, and Concordance Sonoma: Polebridge, ; Robert W. Butts, *The Parables of Jesus: Red Letter Edition* Sonoma: Polebridge, ; and Robert W. Funk, *The Five Gospels: Sanders, Jesus and Judaism* Philadelphia: This book appeared when Sanders was still associated with the Department of Religious Studies at McMaster University, having recently left his position there to take up another at Oxford University. Both sessions attracted broad audiences scholars in the field and in related fields, graduate students, non-academics. They were distinguished by their serious conversations and collegial tone. This book captures the remarkable spirit of these meetings. It includes the major papers,⁵ edited to reflect their new setting, fresh introductions by original respondents and section conclusions by Leif Vaage and Peter Richardson. Readers will also hear more Canadian voices on this issue than ever before collected in a

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Published work includes discussions of definitions of religion and their theoretical ramifications, the politics of Religious Studies, and implicit apologetic motifs in New Testament scholarship. In addition, I have done substantive research on ancient Christian writings such as Q, the Gospel of Thomas, the Gospel of Mark, and the Pauline letters. Typically, these studies have taken the form of close textual analysis combined with a Marxian theoretical sensibility that seeks to find explanations for changes in religious ideology in social conflict, reconstructed from the contemporary archeological and literary record. Study of Religion as an Analytical Discipline: CS Copto Manuscript Font. Essays in Honour of John S. Bibliotheca Ephemeridum Theologicarum Lovaniensium, The Sacred is the Profane: Oxford University Press, Failure and Nerve in the Academic Study of Religion: Essays in Honor of Donald Wiebe. Jesus and the Village Scribes: Galilean Conflicts and the Setting of Q. Co-edited with Michel Desjardins. Wilfrid Laurier University Press, Studies in the History of Religion, volume Magic in Mark and Acts. Crawford and Merrill P. Early Christianity and its Literature, Society of Biblical Literature Press, Classical and Contemporary Approaches and Methodologies. Columbia University Press, Review Essay Roundtable on Burton L. Brown University Press, Society of Biblical Literature Symposium Series. Bibliotheca Ephemeridum Theologicarum Lovaniensium ; Leuven: Jews, Christians, and Others. Sheffield Phoenix Press, Why it Matters that Jesus was Jewish. Classification and Description in Contemporary Study.

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Discussion: historical and social reflections / Michel Desjardins Teaching Islam through and after September towards a progressive Muslim agenda / Omid Safi Islam within the context of higher education / Zayn Kassam.

But you were right. Tell Amos what happened. Tell them what happened. Although Desjardins is proud of his family, he is also sensitive about being a newcomer to the House of Life. He lives in a house on Rue des Pyramides Pyramids Road with a large magical library; it is somewhat odd that his door is red, the color of Set. It is said that he has the same intense eyes as Moses. The Red Pyramid Desjardins, along with Zia Rashid, was assigned to watch Julius Kane for any signs that he may attempt to release a god. When Julius uses the Rosetta Stone to release Osiris as well as four other gods, the Stone is destroyed, infuriating Desjardins as he is a descendant of the man who deciphered it. However, the Stone was later repaired by magic. After Zia retrieves the Kane siblings and brings them to the First Nome, Desjardins immediately wishes to have them executed in the fear that they are hosting gods. Chief Lector Iskandar refuses and decides instead to test them as magicians. They escape, but Desjardins, Zia, Mel, and an unnamed magician take on the mission of killing the siblings. Meanwhile, Sadie and Carter begin to suspect that Desjardins is the host of Set, but later abandon this theory. Their uncle, Amos Kane, is later revealed to be the unwilling host for Set. Desjardins attacks the Kane siblings at Las Cruces, unleashing Sekhmet upon them, but due to their cleverness and the aid of Amos and Zia, they survive. Desjardins later joins the House on the assault on Set, but is ultimately unable to harm the god and he is only defeated once Sadie uses his Secret Name. Although still reluctant to give up his belief that the way of the gods will doom them, Desjardins lets the siblings go unharmed - for now. He sides with Vlad the Inhaler, even though Carter continuously informs him that Vlad is trying to unleash Apophis and all his chaos on the world, which Desjardins later finds accurate. He does this so they have more time to train people in the path of the gods which he realizes they are right about. However, in order to banish Apophis, he uses up all of his life force and disintegrates into a series of hieroglyphs after making peace with Carter and Sadie. Personality Desjardins is initially portrayed as angry, arrogant, and narrow-minded. He is also quite rash and hypocritical when he summons Sekhmet, since he openly despised the gods himself. He also shows hesitation in attacking the Kanes until they steal the Book of Ra and considers, for the first time, that maybe that they are right. The actual reason he disapproved of following the Path of the Gods, was that it brought about many bitter and backstabbing magic duels that cost the lives of many great magicians of the past. Hence, he does not want those tensions to resurface again. Also, while Desjardins did openly despise Carter, when Menshikov brutally attempts to strangle and turn him into a serpent, Desjardins is horrified, and urges him to contain the boy in "more humane ways" and tries to get Carter to surrender rather than fight to the death. Also, Desjardins strongly disapproved of Menshikov enlisting the notorious Kwai and Sarah Jacobi, and openly considers them to be the "worst of the House". With his last words, he makes peace with them, recognizing that while he never much liked them, he has come to realize they are right and that the Path of the Gods is the only way to stop Apophis. Appearance Little description of Desjardins is given, but he is noted to wear cream-colored robes and sport a forked beard that went from black to white as he became weaker. Abilities Like many House-trained magicians, Desjardins is an extremely powerful magician, and the fact that he was able to achieve the position of Chief Lector implies that his power is truly exceptional. He has the ability to summon Sekhmet once in his life because he is the Chief Lector every Chief Lector can, but squanders it while attempting to hunt down the Kane siblings. He is an elementalist. When he hunts down the Kanes, he shows that he specializes in earth, as he controls boulders and makes an earthquake. When Zia summons the Pillar of Fire, Desjardins first attacks it with water, which evaporates, then with boulders. He can also use air as in the battle against Menshikov, he summons a whirlwind around himself. Even after curses sapping his strength for months he was able to hold his own against Vlad the Inhaler and even when defeated he was able to recover quickly and fight him again despite the opposition now being possessed by Apophis himself. The

greatest ability he showed in this confrontation was the power to produce a shield which turned any attack that hit it in to a divine word such as heat for a fire attack. Desjardins was capable of casting powerful execrations , a spell capable of utterly destroying any being except gods who are instead banished deep into the Duat. This is shown to be a skill that only the most powerful magicians use as its dangerous and requires a lot of power. Even in a weakened state he was able to cast an execration capable of banishing Apophis for a time though it cost him his life. At one point, Julian tells Carter and Sadie that Apophis is impossible to execrate at all due to his massive power and points out how even trying cost Desjardins his life. The first time Julius broke the regulations against summoning gods, Desjardins started hating him. This made him bitter. According to Amos, he and Desjardins had many conversations about what happened with Set and the gods and they may have influenced his choices. Carter and Sadie Kane: As godlings , Desjardins hates and fears them as they have gods within them and it is forbidden. At first he reluctantly lets them live after the gods are released as they have no proof of the possession, actually stopping Zia Rashid from killing them, but after it becomes obvious that they have Horus and Isis , Desjardins takes his chance when former Chief Lector Iskandar dies to hunt them down. Desjardins goes to extreme lengths, even summoning Sekhmet which makes him hypocritical due to his hatred of the gods. However, the Kanes evade every attempt and defeat Sekhmet. Even after they release the gods he still refuses to listen to them about following the Path of the Gods , but backs down from attacking as he feels enough destruction has been wrought for one day, but warns them about following the Path. Desjardins continues to chase them, even teaming up with Menshikov to stop them, but takes on a less violent stance as he tries to convince Carter to surrender and once he sees the truth about Apophis , Desjardins realizes Carter and Sadie are right and sides with his former enemies, sacrificing himself to banish Apophis with an execration spell to buy them more time to train people in the Path of the Gods. In his last moments, he makes peace with them, telling them he never liked them much indicating that perhaps he at least respected them on some level but has realized they were right. Other fact included his ambitious personality, pride, and affinity for the color red. This was later proven to be false. His family name might be Michel, because French people sometimes put their family name in front of their own name, but this is very uncommon in modern times but quite possible considering his age. Michel has at least one book by Clive Cussler in his library, implying that he is a fan of his.

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This refusal is an opening: Many of the entries left me with food for thought, including some intriguing reframing of social issues that will inform my own work in the future. This vast collection of essays adds to the literature by providing theoretical constructs for conceptualizing sex and disability. Such an undressing of sex and disability as is provided in this collection is sure to have a significant impact on disability studies in the years to come. The collection is an exciting contribution to the fields of disability, queer studies, and queer theory. Every chapter is an inspirational read, but taken together, the contributions provide insightful discussion with layers of reflection that would be difficult to incorporate otherwise. The volume not only shows the multiple ways sex and disability are intertwined, but also invites readers to think beyond established understandings of those concepts, thereby challenging boundaries and transforming ideas of disability and sex. It will surely inspire future work at this rich intersection in feminist disability studies in particular, where sexuality meets gender and disability. With essays drawing on sociology, anthropology, literary studies, history, and cultural studies, as well as some more lyrical, performative, and autobiographical, *Sex and Disability* will be indispensable for a wide range of audiences in gender studies, disability studies, queer studies and beyond. Somerville, author of, *Queering the Color Line: Race and the Invention of Homosexuality in American Culture* "This riveting collection of essays is a fascinating rethinking of what sex and disability could feel like together, affirmatively and generatively. Opening with a candid, frank introduction that moves deftly between the autobiographical and the political, the volume mounts a serious challenge to the sex-ableism of queer theory and the tendency to think of sex and disability in negative terms. Having read about pregnant men, the vagaries of touch, amputee devotees, and sex addiction, the reader will emerge uncertain about what exactly sex is, who has it, and with what. More trenchantly, these works demand an acknowledgement of how notions of ableism severely limit broader experiences of sexual erotics, intimacy, and arousal. Kudos to the editors for undertaking this important project. Puar, author of, *Terrorist Assemblages: Homonationalism in Queer Times* Permission to Photocopy coursepacks If you are requesting permission to photocopy material for classroom use, please contact the Copyright Clearance Center at copyright.com. Please check the credit line adjacent to the illustration, as well as the front and back matter of the book for a list of credits. You must obtain permission directly from the owner of the image. Occasionally, Duke University Press controls the rights to maps or other drawings. Please direct permission requests for these images to permissions@dukeupress.edu. For book covers to accompany reviews, please contact the publicity department. Disability Requests Instructions for requesting an electronic text on behalf of a student with disabilities are available [here](#).

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