
Parting Words

This is my last editorial as an editor at the *Bulletin*. After having served in this capacity for five or six years, I decided it was time for me to step down and move on to other projects. On the one hand, I'm glad to be relieved of the responsibility to push out four issues a year; on the other hand, I've enjoyed working on the *Bulletin* and I'm sad to see it go. But, alas, life is *dukkha*.

There are a number of people I'd like to thank. First, thanks to former editor Scott Elliot for bringing on board as an associate editor many years ago (back when it was the *CSSR Bulletin*), and also to Russell McCutcheon (then executive secretary of the *CSSR*) for hiring me when Scott stepped down. I want to thank all of the associate editors and other *Bulletin* staff members (such as Chas Clifton and Nathan Rein) who've worked with me over the years, as well as Reed Weep, whose pieces I always looked forward to receiving. Special thanks go to former associate editor Kenny Paul Smith, whose tireless efforts launched the *Bulletin* blog from relative obscurity into a must-read site for critical scholars. Thanks also go to Janet Joyce at Equinox Publishing, who purchased the *Bulletin* when the *CSSR* closed its doors; Janet's support has been central to keeping

the *Bulletin* going. Last, thanks to the incoming co-editors: Phil Tite (who joined me about a year ago) and Kelly Baker; I have little doubt that the *Bulletin* is in good hands.

In addition to the usual Field Notes and Matt Sheedy's interview with Darlene Juschka about her book *Political Bodies/Body Politics*, the present issue focuses on papers that originated at an SBL panel on religious experience in ancient gnostic literature. Michael Kaler and Phil Tite offer competing views on how we might approach our analysis of "religious experience" in this context, and Risto Uro and Stephen Bush respond to their papers, each offering important probing methodological and theoretical questions. In addition, we have an essay by Juliane Hammer focusing on how Islamophobia is gendered, as it is often condensed around Muslim women's bodies or their self-presentation.

While I'm often-long winded when drafting articles or book chapters (I always seem to have to beg for extending word limits), in editorials I've always favored brevity. So in that spirit, I'll close with this: see you all on the flip side ...

Craig Martin