



REACH

Volume 37, Number 3 Summer 2007

Annual Meeting Nov. 2-4, 2007 Boston, Massachusetts



Visit the Web site for the Hyatt Harborside

at

<http://harborside.hyatt.com>

The 2007 Annual Meeting of the Religious Education Association will be held at Boston's Hyatt Harborside Hotel, conveniently located at Boston's Logan Airport, November 2-4, 2007. The Hyatt Harborside provides fine accommodations, excellent meeting facilities, and easy access to the airport as well as a simple ferry ride to downtown Boston.

We have arranged a rate of \$119 per night for both Single and Double occupancy. To reserve your room at this group rate, call the Hotel's Reservation Department at (800) 233-1234 or (617) 568-1234; be sure to tell the Reservation Agent that you will be attending the Annual Meeting of the Religious Education Association. To reserve your room at this rate, you must do so by **October 11, 2007**.

REGISTRATION

We really want you to join us for a truly extraordinary event in one of this country's outstanding cities! To make it easier for you to register for the Annual Meeting, you now have several ways to register. A registration form can be found in this issue of *REACH* on page 15, which you may complete and mail to REA, 1107 Waterfall Lane, Lakeland, FL 33803 or FAX to (863) 680-4357. You will also find the Registration information on the REA Web site at www.religiouseducation.net where you may register online using a secure server and your credit card, or print out and mail or FAX your registration. REA members will also receive a copy of the registration information in the mail and an email, providing two other ways to access the appropriate information. Please be certain the REA office has your correct email and mailing addresses to insure that you receive the registration information.

HIGHLIGHTS



The Rev. Dr. Dale P. Andrews serves on the faculty of Boston University School of Theology as the Martin Luther King, Jr. Professor of Homiletics and Pastoral Theology. He was a visiting research fellow at Oxford University and has conducted two international study tours in Guatemala and Brazil. An ordained minister in the African Methodist Episcopal Zion Church, Dr. Andrews has served AME Zion churches in Connecticut and New Jersey.

Dr. Andrews has received numerous fellowships and awards for his studies. In addition to many journal articles and chapters in several edited volumes, he is the author of *Practical Theology for Black Churches: Bridging Black Theology and African American Folk Religion*

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(Westminster John Knox Press, 2002). Dr. Andrews also serves as co-editor of the journal *Family Ministry*. He is currently studying the experience of international students in theological education classrooms.



Diane L. Moore pursues interests in religion, democracy, and public education with a special emphasis on the intersections of critical theory and teaching about religion in the schools from a multicultural perspective. She is the director of the Program in Religion and Secondary Education at Harvard Divinity School and serves on the editorial board of the journal *Religion and Education*. Her book *Overcoming Religious Illiteracy: A Cultural Studies Approach to the Study of Religion in Secondary Education* will be published by Palgrave Press in 2007. She was one of two professors chosen by Harvard Divinity School students as 2005-06 HDS Outstanding Teacher of the Year.



The mission of True Story Theatre is to promote social healing by listening deeply to people's stories and transforming them spontaneously into theater. Our events create a respectful atmosphere where every voice can be heard and any story told— however ordinary or extraordinary, difficult or joyful. True Story Theater offers audiences fresh perspectives, deeper connections, and a renewed appreciation of our common humanity. To accomplish this goal True Story uses playback theater. Playback was begun in 1975 by Jonathan Fox, influenced by Moreno's psychodrama and the power of traditional forms of storytelling. Playback theater is a powerful, creative form that allows different voices to be heard and respected. Around the world, Playback has reached disenfranchised persons and has been used to build understanding where conflict has driven persons apart. A few examples:

- Southern India: Groups of Dalit people have used playback to assert their rights
- Western Australia: Playback has helped landowners and Aboriginal peoples to find common ground
- Burundi: Hutu and Tutsi actors work together in a playback troupe in a country healing its civil war
- Germany: Jews and non-Jews speak of their lives in contemporary Germany
- USA: After the 9/11 attacks, playback troupes have invited Muslims to share their experiences

**Have you renewed your REA
membership for 2007?
THERE'S STILL
TIME!!!!**

Register on-line at www.religiouseudcation.net
and enjoy all the benefits of membership!

On Mattering— A Haiku
Still... filled with wisdom
birthed by rich essence of love.
The people sing praise.
—H. Tim Snala

POSITION ANNOUNCEMENTS

PLEASE SEE THE REA WEB SITE FOR FULL ANNOUNCEMENTS

POSITIONS IN HIGHER EDUCATION

African American Scholar and Teacher, Claremont School of Theology, Claremont, CA

Claremont School of Theology seeks to employ an African American scholar for a full-time tenured or tenure-track faculty position, field open. We wish to welcome to our faculty a creative and productive scholar and teacher conversant with African American Studies and/or whose scholarship is contextualized in relation to African American experience. Responsibilities include teaching and advising in M.Div., M.A., D.Min., and Ph.D. programs, research and scholarship, service to the School, and service to the profession, church and/or larger community. Opportunity exists for joint appointment and teaching of M.A. and Ph.D. students at Claremont Graduate University. Candidates should have an earned degree (doctoral candidates will be considered) with teaching experience. Rank and salary will be determined by qualifications and experience. Claremont School of Theology is committed to collegiality, constructive dialogue, intellectual and vocational diversity, and pluralism. Faculty, staff, and students represent several religious traditions, more than thirty Christian denominations, and rich ethnic and international diversity. Consequently, we seek an African-American professor-scholar who enjoys engaging cultural diversity and who will strive with us to explore, for example, issues related to colonialism, race/racism, gender/sexism, globalization, sexual identity, and inter-religious dialogue. Claremont School of Theology is an ecumenical graduate theological school of the United Methodist Church. We seek candidates who wish to contribute to the School's programs of training persons for professional ministry and can work collegially amid the interdisciplinary nature of theological education.

Application Process: The position is available July 1, 2008. Evaluation of applications will begin November 1, 2007, and the position will remain open until filled. Applicants should send a letter of application, vita, one article or book chapter, one course syllabus or course design, and the names and telephone numbers of references to Dean Susan Nelson, Claremont School of Theology, 1325 North College Ave., Claremont, CA 91711

Assistant Professor of Christian Education, Emmanuel School of Religion, Johnson City, TN

Emmanuel School of Religion invites applications for an entry level, tenure-track faculty position in Christian Education. The successful candidate will demonstrate competency in understanding religious education for instruction throughout the human lifespan, ecclesiological and theological acumen regarding the role of education in the church, and educational theory. Courses in this area include basic teaching principles and practices, children's ministry, youth ministry, campus ministry, adult education, educational leadership, small group leadership training, human development, and other occasional teaching responsibilities as a member of the Area of Christian Ministries. Applicants are expected to be active members of a church related to the Stone-Campbell tradition (Christian Churches/Churches of Christ/Disciples of Christ). Candidates should possess a Ph.D. or Doctor of Ministry degree. The application process will close on December 31, 2007. Applicants should electronically submit a vita, three reference letters, and a letter of application to: Dr. Thomas F. Jones, Jr. Christian Ministries Area Chair, Emmanuel School of Religion One Walker Drive Johnson city, TN 37601 jonest@esr.edu. (more announcements on p.16)

REA:APPRRE Annual Meeting Program Schedule
***CULTURE THAT MATTERS: INTERCULTURAL EXPLORATIONS IN
RELIGIOUS EDUCATION***

Hyatt Harborside Hotel, Boston, Massachusetts

November 2-4, 2007

Friday, November 2

- 8:30-12:00 REA:APPRRE Board Meeting
- 9:00-2:00 Registration/Welcome Table/Exhibits Open
- Noon Luncheon for Doctoral Students (contact Amalee Meehan at meehana@bc.edu)
- 12:15 P.M. Luncheon for *Religious Education* Journal Board
- 2:00-3:15 Opening Plenary: **Dale Andrews**
- 3:15-4:15 Religious Traditions/Denominational Meetings
- Lutheran:** Margaret Krych mkrych@ltsp.edu
- Pan-Methodist:** Boyung Lee blee@psr.edu
- Roman Catholic:** Tom Groome groomet@bc.edu
- Presbyterian:** Bill Lord wlord@sympatico.ca
- Baptist:** Tom Leuze tleuze@oak.edu
- UCC/Disciples:** Sharon Warner swarner@lextheo.edu
- Jewish:** Deborah Court debcourt@inter.net.il
- Muslim:** Intisar Mustafeh intisar_mustafeh@lycos.com
- 4:30-5:45 Break-outs: Research Interest Groups (RIG), Colloquia (COL), and Workshops (WKS)

RIG 1.1	M. Susan Harlow, "Embodied Faith: Theological Thinking in Congregational Life"	Leon English, " Revisiting Voice, Subjectivity and Circles: Feminist Pedagogy in the 21st Century"
RIG 1.2	Yolanda Smith, "A Spirituality of Teaching: Black Women's Spirituality and Christian Education"	Mary Hinton, "Saying Grace: Praying Over the Loss of African-American Religious and Food Culture"
RIG 1.3	Lucinda Nolan, "Men of Good Will: J. Elliot Ross and the National Council of Jews and Christians"	John L. Elias, "Intercultural Education and Religious Education: An Historical Perspective"
RIG 1.4	Theresa O'Keefe, "The Same But Different: The Culture in Which Our Adolescents Live"	Alyson Huntly, "The Faith Community as Safe Place for Adolescent Girls from Diverse Backgrounds"
RIG 1.5	Katherine Turpin, "Well-to-do, Down-to-earth, Struggling"	Kathy Dawson, "Should Church-Housed Schools Be Christian?"

COL 1.1	Alison LeCornu, "The Religious Development of the Cultural Self"	Joanne Selles, "Teaching Spirituality and Homelessness:"
COL 1.2	Faustino Cruz and Mai-Ahn Tran, "Educating Diaspora: Asian North American Theology"	Valerie Torres, "Educational Journeys of Latino Families and Parish Religious Educators in NYC"
WKS 1.1	Cynthia Nienhaus, "Religious Education for Adults and Children in Today's Culture of Violence"	

6:30 Banquet: Address: "Intercultural Provocations and the Reshaping of Spaces for Religious Formation" by President-Elect Jose R. Irizarry, Dean of Doctor of Ministry Programs and Associate Professor of Cultural Studies in Religion and Education, McCormick Theological Seminary, Chicago, Illinois USA

ENJOY SPENDING TIME WITH FRIENDS AND COLLEAGUES!

Saturday, November 3

Publisher displays available all day

8:30-9:45 Business Meeting 1— Reports, Nominations, and Proposals

10:00-11:15 Break-outs: RIGs, COLs, WKS

RIG 2.1	Hosffman Ospino, "Foundations for an Intercultural Philosophy of Christian Education"	Michael G. Lee, "'Shaping Community' as a Christian Practice and Popular Religion"
RIG 2.2	Intisar Mustafeh, "Islam in the Curriculum in Jordan and England: A Comparative Study"	Terence Copley, "Culture Wars in the U.K.?"
RIG 2.3	Michael L. Rowland and E. Paulette Isaac, "Pulpit Practices: Enhancing Adult Learning"	Gordon Mitchell, Sacred Text as a Platform for Interreligious Dialogue
RIG 2.4	Mercedes Iannone and Maryann Barth, "God of the Deaf: A Deaf/Hearing Dialogue"	Ian Robertson, "Ephphata: Be Opened. The Sacred Narratives of Deaf People"
RIG 2.5	Byung-June Hwang, "Multicultural Parental Involvement: A Case Study"	Deborah Court, "Educational Ethnography as Cultural and Religious Mirror"
COL 2..1	Turgay Gunduz, "Religious Education of a Nation with Anatolian Background in the USA"	Susan Wilhauk, "Crossing Pedagogical Border in the Yucatan Peninsula"
COL 2.2	Kissel-Ito and Yust, "Collaborative Teaching: A Pedagogical and Intercultural Exploration"	Sue Singer, "Bringing Context Into the Seminary Classroom: Strategies for Teaching RE"
WKS 2.1	June Costin, "Teaching Religion in the Community College Context"	

11:30-1:00 Luncheons, included in registration fees. Choose from Women's Luncheon, Men's Luncheon

1:15-2:45 Break-outs: RIGs, COLs, and WKS

RIG 3.1	Jerome Berryman, "The Danger of Developmental Constraints When Teaching About Theodicy"	Colleen Harden, "Case Studies in Faith Development/ Cross-cultural Analysis: Russia, 2007"
RIG 3.2	Robert J. Parmach, "A Hospitable Environment: Teaching the Sexually Intelligent Conversation"	Michael P. Horan, "Searching Our Souls: Religious Education and the Loss of Catholic Culture"
RIG 3.3	Brian Mahan, "How Cultural Identity Affects Teaching RE: An Irish-American Perspective"	Siebre Miedema and Bert Roebben, "Culture and Tradition: Two Contested Concepts in Religious Education"
RIG 3.4	Janet Parachin, "Camps, Choirs, and Conversation: Peace Education/Palestine and Israel"	Ann Morrow Heekin, "Touching the You: A Transformative Approach to Christians and Jews in Dialogue"
RIG 3.5	Hearn, Hootern, Walker, and Kim, "Homework Is an Offering to God"	Tracey Hurd, "Honoring Culture in Liberal Religious Education: Summoning Family Ministries"
COL 3.1	Sauers and Kravatz, "The Culture of Catechesis and the Quest for Interreligious Dialogue"	Mary Herring, "Beyond the Tipping Point: Where Have All the White Children Gone?"
COL 3.2	Lib Caldwell, "God's Plan for Diversity: Rethinking Genesis 11:1-11"	Natasha Shulgina, "Attending to Rest and Rest-less-ness in the Context of Theological Education of Clergy"
WKS 3.1	Hess, Jacobs, et al., "Global Media Culture: The Sharing of Resources"	

2:45-4:00 Plenary: **Diane Moore**, "Dangerous Embrace: Religious Education, Nakedness, and the "Other" Within"

4:00-5:15 Round Tables with the Peace and Justice Forum

6:30 Happy Hour! Cash Bar

6:45-8:00 Plenary: **True Story Theater** Presentation

Sunday, November 4

7:30-8:15 Interfaith Prayer Service

8:30-9:30 Task Forces

Adult Education: Jane Regan reganje@bc.edu

Children: Karen-Marie Yust kmyust@union-psce.edu

Liturgy and Catechesis: Ron Anderson ron.anderson@garrett.edu

Asian/Asian North American: Tito Cruz/ Eddie Kwok fcruz@fst.edu

Ethnography: Sue Singer ssinger@cdsp.edu

The Black Experience: Evelyn Parker eparker@smu.edu

History of Religious Education: Patty Meyers pmeyers@Pfeiffer.edu

Peace and Justice: Bud Horell horell@fordham.edu

Teaching Religious Education to Undergraduates: W. Alan Smith wsmith@flsouthern.edu

RIG 4..1	Courtney T. Goto, "Pretending to Be Japanese: Artistic Play in Japanese Church and Family"	Naoki Okamura, "Intercultural Encounters as Religious Education: A Phenomenological Study"
RIG 4.2	Peter Gilmour, "The Presentation and Function of Culture in the Newest Jesus Film: Son of Man"	Bakker and ter Avest, "Structural Identity Consultation: Story-Telling as a Culture of Faith"
RIG 4.3	Vicki Wiltse, "Personal Development and Adults Participation in Dialogue"	Anthony M. Ozele, "Cultural Paternalism and the Challenges of Educating Nigerian Women"
RIG 4.4	UnChu Kim, "Sae-Mong Pedagogy: A Form of Social Action and Cross-cultural Pedagogy"	Kyounghee Shin, "Christian Education for Those Who Love Dragons: Living with Conflicting Cultural Symbols"
COL 4.1	Evelyn Parker, "Representing Alicia Keys: Religious Meaning and Racially Mixed Young Women"	Mark C. Hearn, "Colorblind Racism: Colorblind Theology and Church Practices"
COL 4.2	Richard Rymarz, "Teaching About Jesus"	Marilyn Kravatz, "The culture of Catechesis and the Quest for Intercultural Dialogue"

11:15-12:00 Business Meeting 2— Voting and Decisions (if needed)
 Evaluation of Annual Meeting
 ADJOURNMENT!!! TRAVEL SAFELY!!!! NEXT YEAR, IN CHICAGO!!!

PROGRAM ABSTRACTS

BLOCK NUMBER ONE, FRIDAY AFTERNOON

RIG 1.1 M. Susan Harlow, "Embodied Faith: Theological Thinking in Congregational Life". This paper explores the limitations of current adult education in U.S. Protestant Christian congregations by describing the cultural, religious, and social context underlying much spiritual restlessness and searching in today's society. As the congregation is one of the few places that persons voluntarily join in order to ask religious questions and to explore religious meaning, the paper points to the dangers of relying upon uncritical socialization for adult faith formation.

Leona English, "Revisiting Voice, Subjectivity, and Circles: Feminist Pedagogy in the 21st Century". This is a theory-based paper that attempts first to map the 1980s and 1990s understanding of gender and learning and how they were influenced by publications like *Women's Ways of Knowing* and *In a Different Voice*. The author will highlight the key literature and emergent pedagogical practices of attention to voice, circle pedagogy and subjectivity, and define these terms. Postmodern and post-structural understandings of power, resistance, and non-unitary subjectivity will bring a critical perspective on these approaches.

RIG 1.2 Yolanda Smith, "A Spirituality of Teaching: Black Women's Spirituality and Christian Education". For centuries, black women have been the heart and soul of the African American church. From its inception, black women have served the church as educators and preservers of the faith and heritage. Through their teaching and education,

many black women have embodied a sense of spirituality that is grounded in their faith tradition, their African heritage, as well as a vision for empowerment and social transformation. By examining the life experiences of three black women (Mercy Amba Oduyoye, Milla Granson, and Olivia Pearl Stokes) through the lens of their educational work and contributions to social activism, this paper will explore the relationship between black women's spirituality and Christian education and illustrate how these two elements can inform the content and practice of a spirituality of teaching.

Mary Hinton, "Saying Grace: Praying Over the Loss of African-American Religious and Food Culture (and how they are related)". This paper explores the dual loss of religious and food culture in the African-American community. While these losses may appear unrelated, the loss of the attendant symbols, rituals, and meanings of food and religion have far-reaching implications for the spiritual and psychological health of the African-American community as a whole and for the practice of religious education within the community. The paper offers strategies to re-appropriate these two critical cultures and their symbols and meanings.

RIG 1.3 Lucinda A. Nolan, "Men of Good Will: J. Elliott Ross and the National Conference of Jews and Christians". This paper explores the role of Catholic priest and REA member, John Elliott Ross (1884-1846) in the series of seminars conducted by the National Conference of Jews and Christians that sought to foster tolerance and good will among Jews, Protestants, and Roman Catholics. The seminars were part of an initiative sponsored by the REA during the interwar years in the United States. The journal, *Religious Education*, was the forum for numerous descriptive articles on these seminars.

John L. Elias, "Intercultural Education and Religious Education: An Historical Perspective". This paper reviews articles and books by religious educators, especially articles in *Religious Education*, to show how these educators dealt with the cultural and social conflicts that confronted education in the United States. It intends to present a backdrop against which to understand current issues in multicultural and intercultural education.

RIG 1.4 Theresa O'Keefe, "The Same But Different: The Culture in which Our Adolescents Live". Developmental theorist Erik Erikson maintained the "crisis" of adolescence was naming identity. Navigating that crisis is more challenging today than it has been in prior decades because youth are living in a poly-vocal world. The various voices they hear are frequently in obvious disagreement with one another. Rather than seeing this discord as different from what "should" be, those growing up today only know it as "normal". In this atmosphere it was much harder to develop a sense of personal identity, values, and a sense of place or contribution. This session brings together various studies that have investigated elements of contemporary culture and how they affect teens' lives, including religious practice, media, marketplace influences, and technological literacy.

Alyson Huntley, "The Faith Community as Safe Space for Adolescent Girls from Diverse Backgrounds". This paper examines how congregations can be supportive places for adolescent girls to develop their identities and, in particular, how a faith community can be an inclusive space for girls who have experienced marginalization and exclusion in other settings. Drawing upon insights from Baker's "girlfriend theology" and from Carol Lakey Hess' claim that young women need a supportive community as they cross the "perilous divide" the author conducted interviews and reflective discussion with adolescent girls of diverse racial, ethnic, and social backgrounds.

RIG 1.5 Katherine Turpin, "Well-to-do, Down-to-earth, Struggling: The Unmentionable Cultures of Social Class and Religious Education". As an aspect of political and social identity, social class has a profound impact on community identity and formation, the kinds of knowledge that are valued in a community, and appropriate manners of address and conversation in a teaching/learning situation. Because social class is a fluid and complex phenomenon interwoven with other markers of identity, religious educators often struggle to understand and articulate the variable impacting their own social class identity. This paper engages in literature-based analysis of the nature of class identity with consideration of its impact on an interpersonal and institutional level in religious educational settings.

Kathy L. Dawson, "Should Church-housed Schools Be Christian?" The spiritual lives of young children take on many forms in different settings. The particular setting addressed in this paper is that of church-housed early childhood programs that meet for half-

day or full-day periods during the week. This paper culminates recent survey and interview research that was done in Presbyterian churches throughout the United States.

COL 1.1 Alison LeCornu, “The Religious Development of the Cultural Self”. The link between education and the growth of the self in undisputed. It is equally something which has underpinned many studies into human and faith development, not least Fowler’s *Stages of Faith*. However, it is also clear that the type of self generally portrayed and accepted as the norm is actually very western and therefore culturally determined. The session explores different understandings of selfhood from different social, educational, and cultural contexts. It is derived from ongoing research into the relationship between selfhood, reflection, religion, and spirituality.

Johanna Selles, “Teaching Spirituality and Homelessness”. This colloquium will address pedagogical challenges in devising an integrated pedagogy for a course that focuses on the homeless. The issue allows for intercultural dialogue for students in the encounter with homelessness that will help them become more sensitive and tolerant to forms of marginality and help them revisit their own understanding of how their faith is formed within a culture. The ultimate goal of the course is to challenge students to think of individual and collaborative contributions to the formation of compassionate communities.

COL 1.2 Faustino M. Cruz and Mai-Ahn Tran, “Educating Diaspora: Asian North American Practical Theologians in Conversation”. This co-facilitated colloquium invites conversation on multidisciplinary, contextual, and cross-cultural perspectives to understanding religious education, faith formation, and practical theological reflection, beginning with case studies and research done on Asian North American faith communities. Guiding question include: How do our identities and locations as “diasporic subjects” influence what and how we live and practice our faith in “diasporic spaces” What educational questions, ministerial concerns, problems and/or opportunities arise when we are living, teaching, and practicing our faith in a “diasporic space”?

Valerie Torres, “Culture That Matters: Educational Journeys of Latino Families and Parish Religious Educators in New York City”. The past forty years has been a time of great change in the history of the Catholic church, including the educational role of the family. In the Vatican II document *Lumen Gentium*, the baptized are called a “People of God,” and the family is described as a “domestic church.” With the belief that “family is at the heart of the Latino culture,” this study examines *Culture That Matters* and religious education in the context of the family, in particular, multicultural, multi-socioeconomic Roman Catholic Latino families residing in New York City.

WKS 1.1 Cynthia Nienhaus, “Religious Education for Adults and Children in Today’s Violent Culture”. Religious education for adults and children today can be concerned with the violent culture out of which these populations live. It can further be concerned with the post-conciliar cultures of Generations X and Y. Taken together, religious education can show adults and children a counter-cultural way of living, one that is rooted in the contemplative nonviolent life of Jesus.

BLOCK NUMBER TWO, SATURDAY MORNING

RIG 2.1 Hosffman Ospino, “Foundations for an Intercultural Philosophy of Christian Education”. The paper begins by analyzing the insights of various theologians who approach culture as a key category for theological reflection. It then moves on to reflecting on the impact of culture(s) within various processes of Christian education in contexts that are culturally diverse. Finally, it proposes a series of foundational principles for the development of an intercultural philosophy of Christian education that seeks to meet the challenges of sharing Christian faith in contexts that are culturally diverse.

Michael G. Lee, “‘Shaping community’ as a Christian Practice and Popular Religion: Their Implications for a

Latino/a Religious Education in the United States”. What is the “intercultural pay-off” of a critical analysis of Dorothy Bass’ work on the Christian practice ‘Shaping Community’? How is this Christian practice intertwined with attention to U.S. Latino/a popular religiosity? What are the implications of ‘Shaping Community’ and popular religion for Latino/a religious education in the United States?

RIG 2.2 Intisfar Mustafeh, “Islam in the Curriculum in Jordan and England: A Comparative Study”. This paper is based on one aspect of comparative research in Jordan and in England into the position of Islam within the secondary school curriculum, in the former within Islamic Education and in the latter within Religious Education (RE). It also explores the attitudes of teachers and students toward the subject.

Terence Copley, “Culture Wars in the UK? Where Should Public School Religious Education Position Itself?” This paper is mainly literature based and historical. But it will also relate to a pilot empirical project on RE teacher profiling to be undertaken by the University of Oxford in Oxford and Exeter (2007) which will lead to a national survey in the autumn of 2008. What are the patterns of RE teacher identity in the UK? How does the cultural identity of RE teachers affect their teaching?

RIG 2.3 Michael L. Rowland and E. Paulette Isaac, “Pulpit Practices: Enhancing Adult Learning Through Culturally Relevant Techniques”. The purposes of this research was to examine sermons of African American pastors from the 19th and 20th centuries to identify culturally relevant themes, which could subsequently serve as instructional techniques to enhance adult learning. Five themes were identified with implications for adult education researchers and practitioners who serve underrepresented populations.

Gordon Mitchell, “Sacred Text as a Platform for Interreligious Dialogue”. This study is a report on a research project on the interreligious reading of sacred texts, and is based on fieldwork conducted in Cape Town and Hamburg. Sacred texts are normally experienced within very specific pedagogical practices. Given that sacred texts are usually associated with specific faith communities and ethnic groups, texts can become places where respect is learned, in aesthetic or in playful moments.

RIG 2.4 Mercede Iannone and Maryann Barth, “Naming the God of the Deaf: A Deaf/Hearing Dialogue”. Through a dialogic process the Deaf and hearing authors will discuss images of God in the Deaf community raising questions regarding the adequacy of “hearing” teachers and theology in the religious education of the Deaf. Insights from Deaf authors and Deaf students describing their experiences of God lead to a call for a hermeneutic of suspicion in interpreting scripture followed by suggestions for a possible future.

Ian Robertson, “Ephphata: Be Opened. The Sacred Narratives of Deaf People: Cross Cultural Opportunities in Religious Education and Praxis”. The sacred narratives of Deaf people are a unique access point into the Deaf-World. This world should not be one that is a separate reality but one that enables all of us to mutually learn and develop strategies to teach and minister that are culturally appropriate. Through cross cultural analysis principles are developed to enable this process to take place so that all can learn in terms of experience, spirituality, and community to broaden our ministerial and teaching praxis.

RIG 2.5 Byung-June Hwang, “Multicultural Parental Involvement” A Case Study of Korean Immigrant Parental Involvement in Their children’s Schooling”. The purpose of this study is to identify the characteristics of multicultural parental involvement in their children’s education, and to explore the factors which contribute to a pattern of parental involvement among multicultural immigrant families.

Deborah Court, “Educational Ethnography as Cultural and Religious Mirror: What Do Researchers of Religious School Culture Really Learn?” Scholarly work is not infrequently imbued with emotional content; while not often revealed, there is passionate thought in scholars’ research and creative endeavors. Passion motivates creative work and springs from the whole being of the researcher. This presentation will look at this aspect of ethnographic subjectivity, the personal and cultural learning that ethnographic researchers do through their research.

COL 2.1 Turgay Gunduz, “Religious Education of a Nation with Anatolian Background in the United States of America: A Study on

The Cultural and Educational Foundations of the ‘Turkish Islam’”. This presentation will examine the cultural and educational foundations of the somewhat particular understanding of religion called “Turkish Islam”, and will attempt to expose the religious educational problems and prospects of Turkish community living in the United States of America.

Susan Wilhauk, “Crossing Pedagogical Borders in the Yucatan Peninsula” The colloquium is based upon the experience of intercultural teaching experiences in the Yucatan Theological School and some conclusions drawn from that experience.

COL 2.2 Cindy Kissel-Ito and Karen-Marie Yust, “Collaborative Teaching: A Pedagogical and Intercultural Exploration”. Collaborative teaching can take many forms, including single courses taught by multiple faculty members, coursework that involves coordination between an academic setting and a community organization or leader, teacher-student collaboration, and intentionally constructed shared learning experiences across multiple courses.

Sue Singer, “Bringing Context into the Seminary Classroom: Strategies for Teaching Religious Education”. A foundational course in religious education has been combined with critical reflection on pedagogy to develop this colloquium. Utilizing Don Brown-ing’s framework for practical theology, Kathryn Tanner’s understanding of religion as a cultural phenomenon, and a postmodern plu-ralistic challenge to the formation of coherent and committed religious identity the colloquium will employ Donald Shon’s concept of the design studio to create a n engaged learning environment.

WKS 2.1 June Costin, “Teaching Religion in the Community College Context: Presentation and Assessment”. This workshop will explore the unique challenges of evaluating students’ learning in a discipline where personal faith and beliefs intersect with academic content. It will identify and discern methods of assessment beyond the traditional multiple choice/true-fals, short/long essay ques-tions. Data from a Colloquium funded by the Wabash Center for Teaching and Learning in Theology and Religion will provide the start-ing point for the Workshop.

BLOCK NUMBER THREE, SATURDAY AFTERNOON

RIG 3.1 Jerome W. Berryman, “The Danger of Developmental Constraints When Teaching About Theodicy”. Cultures treat theodicy in differing ways. It is important for Christians to understand the developmental constraints that may arrest theologi-cal thinking or cause it to be discarded, because a deeply-rooted yet creative approach to such issues is needed for inter-religious dialog. The paper will trace ways in which theodicy may be received and processed at differing points in childhood.

Colleen A. Harden, “Case Studies in Faith Development Cross-Cultural Analysis: Russia, 2007”. The paper raises questions about effects cultural difference may have on faith development. Field research for the paper was performed in Rus-sia and gives “voice” to the faith experience of Russian women. The paper provides opportunity to consider how developmen-tal theories (derived in the USA) do or do not connect with the stories of those from other cultures.

RIG 3.2 Robert Parmach, “A Hospitable Environment: Teaching the Sexually Intelligent Conversation”. This paper investigates a philosophy of teaching that challenges the sexual wisdom of the young adult male to be more accessible today. It will pro-mote a process of creative tension between a triadic set of elations: official magisterial teachings, contemporary theology, and young male Roman Catholics.

Michael P. Horan, “Searching Our Souls: Religious Education and the Loss of Catholic Culture”. Constructing a pas-torally effective response to the troubling findings about Catholics found in the National Study of Youth and Religion will re-quire the combined efforts of Religious Education theorists and practitioners. The paper identifies and advocates for *four ar-eas of collaboration between theorists and practitioners* as part of that response.

RIG 3.3 Siebren Miedema and Bert H.M. Roebben, “Culture and Tradition: Two Contested Concepts in Religious Education”. The concept of culture can be dealt with in an essentialist and a non-essentialist way. After presenting the differences between these approaches to cultural theory, the paper studies the role of experience and play in a transformative view of culture in respect to religious education. Finally, the paper will apply a dynamic concept of religious culture in religious education and to the very concept of tradition.

Brian Mahan, “How Cultural Identity Affects Teaching Religious Education: An Irish-American Perspective”. The presentation reflects on the importance for engages scholarship of naming and overcoming two forms of reactivity-resistance in relation to one’s own ethnic, class, and racial identity inasmuch as that identity is felt to be endangered: “denial” and “preemptive agreement”. Both forms of resistance curtail conversation and leave the deepest investments in “white privilege” as well as the “unconscious habits of racial privilege” untouched. The paper argues for moving beyond Enlightenment rationality by critical retrieval of the notion of the “organic intellectual” first formulated by Antonio Gramsci.

RIG 3.4 Janet Parachin, “Camps, Choirs, and Conversation: Peace Education for Palestinian and Israeli Children and Youth”. This paper explores efforts to educate Israeli and Palestinian children and youth in the ways of peace and the impact these efforts have on the people of the region. Both religious education that is offered by churches, mosques, and synagogues and public education under the auspices of government officials are influential in shaping the hearts and minds of children and youth. But the main emphasis of the paper is the education for peace being funded by private individuals or groups.

Ann Morrow Heekin, “Touching the You: A Transformative Approach to Christians and Jews in Dialogue— Learning in the Presence of the Other”. The paper will explore the emerging theories and practices of interreligious learning in the context of Christian-Jewish dialogue following the Second Vatican Council (1962-1965). It will place this dialogue in its historical context while emphasizing the educational experiments of Mary C. Boys and Sarah S. Lee (ie Catholic-Jewish Colloquium) and the Center for Christian-Jewish Understanding of Sacred Heart University.

RIG 3.5 Mark Hearn, Jon Hooten. Anne Carter Walker, and Jina Kim (in absentia), “‘Homework Is an Offering to God’: A Participatory Action Research Study on Religious Community and Its Effect Upon Hispanic Educational success”. This recent Participatory Action Research project, conducted in a post-secondary Hispanic bible institute, concludes that participation in religious community can be a unique source of empowerment for Hispanic students in overcoming social and institutional barriers to educational success in higher education.

Tracey L. Hurd, “Honoring Culture in Liberal Religious Education: Summoning Family Ministries”. Families are our children’s primary cultural educators. Both explicitly and implicitly children learn rich, layered cultural understandings and funds of knowledge—competencies and skills— from and with their families. As religious educators, we seek to honor each child. We see religious education as a path to becoming at once more intimately human and divine. If we wish to truly honor children and bring authentic cultural understandings into our religious education programs, then we must make links from family cultural knowledge to family interpretations and understandings of faith, explicit and possible.

COL 3.1 Eleanor W. Sauers, “Transforming the Culture of the Local Parish: The Gift of Feminist Sensibilities”. By becoming part of a community with a pre-modern world-view, a pre-Vatican II theology and spirituality, and an insularity with regard to the greater community, first as a congregant, and soon after as a member of a newly appointed diocesan ministry team, the researcher was provide the opportunity to help influence the direction of the parish. By creating an atmosphere of welcome and beauty, through the use of intentional language and image, and by the concrete example of a relational philosophy, the ministry team has been able to integrate feminist sensibilities into the existing fabric of the parish. The results of the study have curricular and pedagogical implications for the field of religious education and pastoral ministry.

Mary Hickert Herring, “Beyond the tipping Point: Where Have All the White Children Gone?” The absences at Crossroads

Church of White families with school-age children speaks to the predictability that Christerson, Edwards & Emerson (2005) noted in the relationship of a White family to a multiracial congregation. Data collected during an eight-month study can help religious education practitioners and researchers understand and begin to address this phenomenon.

COL 3.2 Elizabeth Caldwell, “God’s Plan for Diversity: Rethinking Genesis 11:1-11”. One essential way to educate people in faith and to help them discover ways of living together in an interconnected world is read biblical texts in new ways.

WKS 3.1 Mary Hess, Carlos Jacobs, Fabio Botelho Josgrilberg, Rodrigo Garcia, “Global Media Culture: The Sharing of Resources and www.feautor.org “. Intellectual property issues— think copyright— pose huge challenges to successfully integrating popular materials into religious education. This workshop will set out the basic challenges, and then introduce participants to a new resource— www.feautor.org—which has been created to facilitate the creation and sharing of religious resources globally through the use of Creative common licenses.

BLOCK NUMBER FOUR, SUNDAY MORNING

RIG 4.1 Courtney T. Goto, “Pretending to Be Japanese: Artistic Play in a Japanese American Church and Family”. With high rates of out-marriage and no need for bilingual worship, Japanese churches are faced with the critical question: “Why remain a Japanese church?” Through narratives, photos, and artifacts, this paper explores how one layperson uses play and Japanese artifacts to help her congregation answer this question, constructing a theology that reaffirms her identity as a Japanese American Christian. Through this form of artistic play, the congregation experiences true selves that can gracefully reconcile Christian faith with Japanese culture.

Naoki Okamura, “Intercultural Encounters as Religious Educators: A Phenomenological Study on a Group of Japanese Students at a Christian University in California and Their Religious Transformation”. It has been documented by many sociologists that the younger generation of Japanese, especially in their late teens and early twenties, possess very negative views of organized religions including Christianity. However, based on several qualitative inquiries made on a group of international students from Japan at a Christian University in California, it has been uncovered that intercultural encounters of those students have not necessarily created crisis situations. Utilizing the method of grounded theory, the research that led to the paper attempts to build a meaningful and reliable theory of the effects of intercultural experiences.

RIG 4.2 Peter Gilmour, “The Presentation and Function of Culture in the Newest Jesus Film, *Son of Man*”. This paper will explore the most recent 2006 Jesus film in light of culture and its implications for Religious Education. *Son of Man* builds on easily recognizable gospel stories and scenes from Christ’s life, but is told in an astonishing contemporary African midrashic mode. This innovative approach to storytelling presents a view of the Jesus traditions that differs substantially from the more common white, middle class presentation. The paper will examine the film artistically and engages the participants in intercultural exploration of a familiar story.

C. Bakker and K.H. ter Avest, “Structural Identity Consultation: Story Telling as a Culture of Faith Transformation”. As is known from literature “critical incidents” and “critical persons” shape the professional identity of teachers. It is in particular the subjective educational theory and the normative professionalism that are influenced by those events and persons, that leave a profound impression in the teacher’s life. An analysis of hundreds of narratives of “critical incidents” in the lives of teachers have presented a number of influences on the subjective educational theory and personal interpretation of teachers’ lives.

RIG 4.3 Vicki Wiltse, “Personal Development and Adults’ Participation in Dialogue”. Discourse, or dialogue, is a valued teaching method among adult educators, including religious educators. Since he first introduced it in 1978, Jack Mezirow’s transformative learning theory has had a significant impact on adult education theory and practice. Mezirow’s “reflective discourse” engages the learners in critical assessment of one’s assumptions and perspectives. The paper will analyze how various developmental theories can inform our understanding of persons’ readiness to participate in the type of discourse Mezirow describes.

Anthony M. Ozele, "Cultural Paternalism and the Challenges of Educating Nigerian Women". The growth of the African Church and its large number of immigrants is raising new challenges for religious educators wherever these communities exist. This paper is significant for the religious education of Sub-Saharan African Christians whose cultural experiences are very similar even though not exactly the same. The paper employs qualitative methodologies in the critical examination of the Nigerian Church.

RIG 4.4 UnChu Kim, "*Sae-Mong Pedagogy: A Form of Social Action and Cross-Cultural Pedagogy*". The paper will use a literature-based method and insights from communities of practice. The contextual understanding of culture indeed can promote justice and peace, and thus *Sae-Mong pedagogy* can become a social action and cross-cultural pedagogy.

Kyounghee Shin, "Christian Religious Education for Those Who Love Dragons: Living with Conflicting Cultural Symbols". This paper addresses the potential of conflicting cultural symbols to function as emancipatory educational tools for Asian American Christians. The study engages the thought of Greer Ann When-In Ng's pedagogy as a curricular practice for empowering Asian American Christians with Henry Giroux's metaphorical concept of border pedagogy.

COL 4.1 Evelyn Parker, "Representing Alicia Keys: Religious Meaning and Racially Mixed Young Adult Women". This colloquium is a preliminary exploration of factors that may affect the religious meaning of multiracial/mixed race young adult women. What are the ideological implications of miscegenation in USA Context? Does being a mixed-race person matter when it comes to concerns of faith? These questions and more will be explored using an interdisciplinary method that includes cultural studies/critical theory, anthropology, sociology, biblical studies, and theology.

Mark Chung Hearn, "Colorblind Racism, Colorblind Theology, and Church Practices". When people and institutions view persons simply as individuals, regardless of race, ethnicity and culture, they fail to acknowledge color in persons. Consequently, this leaves persons of color with fragmented faith experiences. This paper introduces colorblind racism in theology and church practices (specifically in evangelical contexts) and begins to explore how religious educators can address the issue.

COL 3.2 Richard Rymarz, "Teaching About Jesus". In many educational institutions, such as Catholic secondary schools, religious education is described as having a Christological focus and much of the curriculum is directed toward teaching about Jesus in a variety of ways. However, there is also a substantial body of research that suggests that adolescents and young adults lack a coherent content knowledge of religion. In light of this paradox the focus of the colloquium will be how teachers working in secondary schools teach about Jesus.

Marilyn Kravatz, "The Culture of Catechesis and the Quest for Intercultural Dialogue". This presentation will explore, through the lens of the *National Directory for Catechesis* (2005), the culture of catechesis in relationship with the culture of Religious Education. This comparative study will take place within the following headings: 1) The identities of catechesis and religious education; 2) the professions within catechesis and contemporary religious education; and 3) religious pluralism in the theological/religious foundations of catechesis and religious education.

3 Easy Way to Register

The Deadline for registration is
October 15, 2007

Online:
[www.religiouseducation.net/
Events_Calendar/
Events.html](http://www.religiouseducation.net/Events_Calendar/Events.html)

Fax:
(863) 680-4357

Mail:
Religious Education
Association
1107 Waterfall Lane
Lakeland, FL 33803

Registration Fee

Your 2007 Annual Meeting
Registration fee of
\$75 for student member,
\$95 Emerita(us) member,
\$115 International member,
\$150 general member, and
\$200 for non-members
includes:

- Friday Banquet
- Conference CD
- Saturday Lunch
- All plenary and re-
search, colloquy, and
workshop sessions

*It does not include REA
membership dues or Hotel
accommodations

Confirmations

Confirmations will be
emailed within one week of
receipt

Payments

Participants may pay by
credit card or check. Make
check payable to REA. For
accounting purposes our
Federal Tax ID number is
13-1678636.

Cancellations

There will be no refunds for
cancellations made after
October 15, 2007. Substitu-
tions may be made without
penalty.

Questions

Contact Dr. Jose Irizarry,
President-Elect at

Conference Registration

Culture that Matters: Intercultural Explorations in Religious Educations
November 2-4, 2007
Hyatt Harborside Hotel - Boston, Massachusetts

Please enter your name and contact information below to register:

Name: _____ Title: _____

Institutional Affiliation: _____

Address: _____

City: _____ State: _____ Zip: _____

Telephone: _____ Fax : _____

Email: _____

Conference Events:

I plan to attend

- Opening Plenary
- Banquet & Keynote Address
- Luncheon (Women/ Men) *special dietary needs Y / N _____ Vegetarian _____ Kosher

_____ Friday Block 1 (Please select top 3 choices by RIG, COL, or WKS code)

_____ Saturday Block 2 (Please select top 3 choices by RIG, COL, or WKS code)

_____ Saturday Block 3 (Please select top 3 choices by RIG, COL, or WKS code)

_____ Sunday Block 4 (Please select top 3 choices by RIG, COL, or WKS code)

- Saturday Plenary True Story Theatre Presentation

Task Force: _____

Payment Method:

Total Payment _____ Check Enclosed Credit Card

Credit Card # _____ Expiration date (mo/yr): _____

Please note: credit card information must match name and address on registration form.

NEWS FROM OUR MEMBERSHIP

Terence Copley has moved to the University of Oxford as Professor of Educational Studies (Religious Education). This appointment marks the re-introduction of Religious Education into the Educational Department at Oxford after a gap of 27 years and the first ever Chair in RE in the history of Oxford University. Terence will be forging links with the very large Departments of Theology and Oriental Languages at Oxford. He remains Emeritus Professor of Religious Education at the University of Exeter.

Carl J. Pfeifer died from complications of Alzheimer's disease on July 12, 2007. A Memorial Mass was held in Cascade, Iowa. Pfeifer was a member of the Society of Jesus and was an influential contributor to the developments of religious education in the latter years of the twentieth-century, especially within the scope of the Roman Catholic tradition.

Bert Roebben has been appointed as professor of Catholic Theology at Dortmund University in Germany. His focus will be on religious education and didactics in view of teacher training. In Spring 2007, he published a Dutch book entitled, *Godsdienstpedagogiek van de hoop. Grondlijnen voor religieuze vorming* (Leuven:Acco). An English title would be *Religious Pedagogy of Hope. Foundations for Religious Education*.

Thomas F. Ryan, chair of the Department of Religious Studies at St. Thomas University, Miami Gardens, FL, has been named director of the Loyola University New Orleans Institute for Ministry (LIM). Ryan has been on the St. Thomas faculty since 1997. He was twice selected as the university's "Professor of the Year". An expert of St. Thomas Aquinas' approach to biblical interpretation, Ryan is replacing Mark S. Markuly, who was recently appointed dean of the School of Theology and Ministry at Seattle University, another Jesuit institution.

Kieran Scott, Fordham University, has co-edited with Harold (Bud) Horrell, *Human Sexuality in the Catholic Tradition* (Rowman and Littlefield, 2007). He also co-edited with Michael Warren, *Perspectives on Marriage*, Third Edition (Oxford University Press, 2007), and published an article entitled, "Communion in the Dark" in *The Furrow*, January 2007

Cassandra Williams moved into a new position as National Coordinator of Discipleship Resource Development for National Ministries, American Baptist Churches USA in September '06. Her book, *Children, Poverty, and the Bible*, a five-part Bible study was published by National Ministries Communications in January '07. She has recently accepted an invitation from Andrew Linzey, Director of the Oxford Centre for Animal Ethics, to become a fellow of the Centre.

(POSITION POSTINGS, continued from page 3)

The Catholic University of America, School of Theology and Religious Studies invites applications for a full-time tenure-track position in Religious/Catechetics at the rank of assistant or associate professor. The candidate must possess an earned doctorate (Ph.D., S.T.D., or equivalent). The person who fills this position will teach in undergraduate, graduate, and seminary programs in the school, advise students, direct master's theses and doctoral dissertations, and serve on committees. Salary will be determined on the basis of academic credentials and publication record.

Send a *curriculum vitae* and three letters of recommendation to Chair of the Search Committee in Religious/Catechetics, School of Theology and Religious Studies, The Catholic University of America, Washington, D.C. 20064. Applications accepted until October 31, 2007.

The Catholic University of America was founded in the name of the Catholic Church as a national university and center for

research and scholarship. Regardless of their religious affiliation, all faculty are expected to respect and support the University's mission. The University is an Equal Opportunity, Affirmative Action Employer.

Trinity United Methodist Church of Beaumont, Texas is seeking a full-time Director of Children's Ministries. The position includes oversight of all ministries for children ages birth to 5th grade including nursery, Sunday school, mid week programs, and special/seasonal programming. Spiritual growth and evangelism are key components in this ministry. Those interested in further information are encouraged to check the Web site at www.trinitybmt.org or email Kim Anderson at kim@trinitybmt.org.