



# REACH

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Annual Meeting Nov. 7-9, 2008 Chicago, Illinois

CROWNE PLAZA  
**CHICAGO O'HARE**  
 5440 NORTH RIVER ROAD, ROSEMONT, IL 60018  
 (847)671-6350

<http://www.crowneplazaohare.com>

The 2008 Annual Meeting of the Religious Education Association will be held at the Crowne Plaza, Chicago O'Hare, conveniently located near Chicago's O'Hare Airport, November 7-9, 2008. The Crowne Plaza is adjacent to the famous Rosemont Theatre and an easy two-block walk to the Blue line train on Chicago's transportation system. The hotel provides a convenient shuttle service to and from O'Hare. Room rates for the meeting are \$109/night, for Single, Double,—or more— occupancy. To reserve your room at this group rate, call the Hotel's Reservation Department at (888) 233-9527 or use the secure passkey link at [https://www.resweb.passkey.com/Resweb.do?mode=welcome\\_gi\\_new{tgroupID=12253](https://www.resweb.passkey.com/Resweb.do?mode=welcome_gi_new{tgroupID=12253) . To reserve your room at this rate, you must do so by **October 22, 2008**.

## REGISTRATION

The 2008 Annual Meeting has something for everyone involved in REA! Begin with a pre-conference opportunity to explore an exciting program with inner-city Youth in Chicago's Interfaith Youth Core. Add dynamic plenary sessions with popular novelist and sociologist Andrew Greeley and Chicago-based short story writer and Northwestern University professor Stuart Dybek. Explore a fascinating mix of papers, colloquia, and workshops presented by your colleagues. And top it all off with task forces, faith community gatherings, and those informal sessions with friends and colleagues that we all love! It all adds up to a productive way to experience "Faith as Truth: Seeking Religious Depth in Short Stories, Novels, and Film." The wonderful city of Chicago provides a rich setting for our meeting and the convenience of access to O'Hare as well as an easy train ride to the city's famed Loop will make this annual meeting an event you will not want to miss!

Register online, or use the registration form enclosed in this issue of *REACH*.

## HIGHLIGHTS



**Father Andrew M. Greeley** is among the most influential Roman Catholic thinkers and writers of our time. He is a priest, sociologist, journalist, and a well-known novelist. Fans of his novels know Greeley is enamored of his city of Chicago and its Irish Roman Catholic community. In the 50th year of his ministry, Greeley now splits his time between his role as Professor of Sociology at the University of Arizona and his position as a Research Associate with the National Opinion Research Center at the University of Chicago.

His columns appear regularly in the *Chicago Sun-Times* and he contributes regularly to the *New York Times*, the *National Catholic Reporter*, *America*, and *Commonweal*. Greeley is famous for his wit, his devotion to the Chicago Bulls, Bears, and Cubs, and his unflinching commitment to challenging the church and other religious communities to meaningful engagement in the world.

You will not want to miss the opportunity to hear Father Andrew M. Greeley!

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**Stuart Dybek** is the Distinguished Writer in Residence at Northwestern University. Like Greeley's novels, Dybek's short stories and poetry draw heavily upon Chicago's ethnic diversity and the unique sense of place, folklore, and fantasies experienced in these unique communities. Dybek frequently begins his creative process by listening to jazz and then improvising upon the images derived from the music with words that may take poetic form or become the source of a short story. A recipient of the prestigious MacArthur Fellowship in 2007, his work has been described as employing a "parable-like" simplicity that "is complemented by complex imagery and forays into the vibrant dream-lives and mystical vision of his characters." A meticulous sense of detail in his narrative allows the characters in the stories to develop a sense of place that invites the reader to experience the richness of the world he is describing. His humor is engaging.

Dybek is the author of three books of fiction: *Childhood and Other Neighborhoods* (1980), *The Coast of Chicago* (1990), and *I Sailed With Magellan* (2003.) He has also written two collections of poetry: *Brass Knuckles* (1979) and *Streets in Their Own Ink* (2004.) His work has appeared in the *New Yorker*, the *Paris Review*, and the *Atlantic Monthly*, as well as numerous other magazines. We eagerly await his plenary presentation!

**Carol Lakey Hess** is Associate Professor of Religious Education at Candler School of Theology. As the incoming President of the Religious Education Association, Carol has had the primary responsibility of developing the theme for the 2008 meeting and leading the development of that theme throughout the meeting. Carol works from the dual perspectives of Practical Theology and feminist commitments. The theme of the Annual Meeting, "Fiction as Truth: Seeking Religious Depth in Short Stories, Novels, and Films," is neat to Carol's heart, since her recent work has been focused on the intersections between theology and literature. Carol received her B.A. from Stanford University and her M.A. and Ph.D. degrees from Princeton Theological Seminary.



Carol's Presidential address will call those in attendance to reflect on the value of fiction for theology and for religious education. All who know Carol's gentle presence and keen insights in the field of religious education will be blessed by her presentation.

**Have you renewed your REA membership for 2008?**

**THERE'S STILL TIME!!!!**

Register on-line at [www.religiouseudcation.net](http://www.religiouseudcation.net)

and enjoy all the benefits of membership!

You are invited to a pre-conference workshop:

***Building Religious Pluralism – Diversity, Narratives and Justice***

Led by the staff from the **Interfaith Youth Corp (IFYC)**

At the IFYC meeting center in downtown Chicago

Thursday, November 6, 2008, from 3:00 to 5:00 PM

Cost: \$20.00

Sponsored by the REA Peace and Justice Task Force

To sign up please check the pre-conference workshop box on the REA Conference Registration Form and send the workshop fee with your conference registration.

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The IFYC is a Chicago-based, international non-profit organization that promotes interfaith cooperation. The IFYC works to build respect and pluralism among young people from different religious traditions by empowering them to work together to serve others. (For more information on the IFYC go to: <http://www.ifyc.org/>)

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This interactive workshop will look at the theory and praxis behind the Interfaith Youth Core's methodology for building religious pluralism, focusing on three core ideas: story-telling as a means of interfaith dialogue, shared values across religious traditions, and social justice between different groups. It will also underscore the role of young people and those who work with young people in building interreligious cooperation. We'll look concretely at how IFYC's work has played out on college campuses and seminaries around the country. We will explore how religious educators have and can contribute to the Interfaith Youth movement, and the urgent need for institutions of higher education to take seriously the challenges of religious diversity in a way that is constructive to both civic space and religious identity.

The IFC Offices are located at: 910 W. Van Buren, 3<sup>rd</sup> floor. Those attending can go the IFYC office directly from the airport. It is a few blocks from the University of Illinois Chicago (UIC) stop of the Blue Line, which comes straight from O'Hare Airport, in the UIC/Greektown neighborhood. Also, a group will meet in the main lobby of the Crowne Plaza Hotel at 2:00 PM and travel together on the Blue Line to the IFYC offices.

There are a number of fine restaurants in the neighborhood in which the IFYC is located. Those who register will be provided with a list of suggested restaurants for dinner after the workshop.

For additional information about the workshop contact Harold (Bud) Horell at [horell@fordham.edu](mailto:horell@fordham.edu).

# **POSITION ANNOUNCEMENTS**

**PLEASE SEE THE REA WEB SITE FOR FULL ANNOUNCEMENTS**

## **POSITIONS IN HIGHER EDUCATION**

**Associate Director of the Center for Church Vocations, Valparaiso University (IN)**— Valparaiso University, an independent Lutheran university located about 50 miles east of Chicago, is a comprehensive university with a strong liberal arts tradition and about 3,800 students. Candidates should hold a Ph.D. (ABD will be considered) in Christian Education or closely related field, have demonstrated competency and interest in teaching in the areas of youth ministry, Christian education, and family ministry at the undergraduate and graduate level. A position description is available online at [www.valpo.edu/ccv](http://www.valpo.edu/ccv) . Candidates must be willing to work in a scholarly community committed to Christian higher education and the Lutheran tradition. Faculty rank and salary is open based on experience and qualifications. Candidates should send a letter of application, curriculum vitae, most recent graduate transcript, and the names and contact information of three references to Dr. Renee Schoer, Director, Center for Church Vocations, Huegji Hall, 1409 Chapel Dr., Valparaiso IN 46383. Review of applications will begin September 15, 2008 and continue until the position is filled. EOA/AEE.

**Director of the Center for the Ministry of Teaching, Virginia Theological Seminary, Alexandria, VA**— The Center for the Ministry of Teaching (CMT) was established by Virginia Theological Seminary in 1985, with Locke Bowman as its first director. An ecumenical resource and research center in support of Christian formation and education both locally and nationally, the CMT is central to Virginia Theological Seminary's institute for Christian Formation and Leadership (CFL). The CMT focuses on parish-based religious education and formation for children, youth and adults while expanding its work to include school and college chaplaincy, the teaching of religion in multi-denominational and inter-faith settings, issues of emerging adulthood (20's and 30's), and continuing theological education for older adults. Qualifications for the Director include a deep commitment to Christ, a heart for parish-based religious education in an ecumenical context, supervisory experience, and close familiarity with the Episcopal Church. Applicant should have an earned Ph.D, Th.D., or Ed.D. degree. Applications are welcome from candidates with D.Min. degrees who can demonstrate teaching and/or administrative experience in a diocesan/judicatory, seminary or university setting. Excellent writing and speaking skills are essential, as well as familiarity with the use of digital technology. Women, couples, and persons from underrepresented ethnic and racial minorities are encouraged to apply. Salary and rank are commensurate with experience. All full-time faculty members must live in faculty housing on campus. Please send a letter of application, curriculum vitae, and the names, addresses, and phone numbers of three references to: The Very Rev. Ian Markham, Ph.D., Dean and President, Virginia Theological Seminary, 3737 Seminary road, Alexandria, VA 22304, email: [klasseron@vts.edu](mailto:klasseron@vts.edu) . Submission electronically is encouraged.

*If you are aware of other positions in academia of within Faith Communities that you would wish posted in REACH and on the REA Web site, please send the appropriate information to [reaappr@msn.com](mailto:reaappr@msn.com) .*

**REA:APPRRE Annual Meeting Program Schedule**  
**FICTION AS TRUTH: SEEKING RELIGIOUS DEPTH IN SHORT**  
**STORIES, POETRY, AND FILM**  
**CROWNE PLAZA, CHICAGO O'HARE**  
**November 7-9, 2008**

**Friday, November 7**

**Session One (Friday afternoon)**

RIG 1.1	<b>Randle Lewis</b> , "Master Teacher or Teaching Master: Recovering the Master-Apprentice Model in Religious and Theological Education"	<b>Anthony Ozele</b> , "Representations of Cultural Resilience and Perceptions of Religiosity in Nigerian Movies and the Crisis of Personal Identity Among Nigerian Adolescents"
RIG 1.2	<b>Margaret Myrtle Power</b> , "The Lovely, Dark, Deep Woods of Narrative Fiction: Making Room for the Religious and Ethical Imagination of Children"	<b>Russell Dalton</b> , "Miraculous Readings: Using Fantasy Novels about Reading to Enhance Scripture Reading"
RIG 1.3	<b>Gabriel Moran</b> , "Logic of Religion, Logic of Fiction"	<b>Brian J. Mahan</b> , "Mysticism, Manners, and Religious Education"
RIG 1.4	<b>Therese Ratliff</b> , "Sins, Saints, Sacraments, and Stations"	<b>Tim Martin</b> , "Limning the Landscape of Religious Narrative"
COL 1.1	<b>Cate Siejk</b> , "Fiction and Religious Education: Be Not Afraid"	
COL 1.2	<b>Eddie Kwok</b> , "Ghost Stories, Gothika, and Hanpuri"	
WKS 1.1	<b>Diane Shallue</b> , "Building Community Through Sharing of Faith Stories"	
WKS 1.2	<b>Susan Young</b> , "Seuss, Scripture and Stories of Faith: An Intergenerational Sunday School Class"	

**Saturday, November 8**

**Session Two (Saturday morning)**

RIG 1.2	<b>Christopher Kennard Richardson</b> , "Encountering the Supercalifragilisticexpialidocious: The Roles of Art in Religious Learning"	<b>Ina Ter Avest</b> , "Father and Daughter: Religious Identity Development Through Filmed Stories"
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<b>RIG 2.2</b>	<b>Jerome Berryman</b> , “Herman Hesse’s <i>Glass Bead Game</i> and Teaching about Children in the History of Theology”	<b>Intisar Mustafeh</b> . “The Role of Short Stories in In-Depth Understanding of Islamic Concepts by Children”
<b>RIG 2.3</b>	<b>Mary Hess</b> , “Crafting and Sharing Stories of Faith in a Media Culture”	<b>Richard Rymarz</b> , “Using Stories to Illuminate Hard Topics in Religious Education”
<b>COL 2.1</b>	<b>Charles S. Chesnave</b> , “Transformational Learning and Interreligious Biblical (Re)Interpretation of Genesis 22:10-19 The ‘Binding of Isaac’”	
<b>COL 2.2</b>	<b>Miriam Martin</b> , “Hearing the Stories of Earth: Poetry and Ecotheology— Telling It Slant”	
<b>WKS 2.1</b>	<b>Dave Csinos</b> , “”A Slice of Life: Responsibly Using Fictive Accounts of the Biblical Meta-Narrative”	
<b>WKS 2.2</b>	<b>Barbara Javore</b> , “Story and Spiritual Transformation: Experiential Encounters with the Sacred Story for Children and Youth.”	

### Session Three (Saturday afternoon)

<b>RIG 3.1</b>	<b>Sinai Chung</b> , “Youth Ministry with 1.5 Generation Korean Americans: Conversion Stories of Love and Acceptance”	<b>Naoki Okamura</b> , “Un-Autobiographical Autobiographies: Investigating the Life-Stories of Ten Elderly Nisei Christian Women at a Local Japanese American Church”
<b>RIG 3.2</b>	<b>Kyoung-Hee Shin</b> , “Theological Truths of Folktales and Its Educational Implications for Intercultural Religious Christian Education”	<b>Mai-Anh Tran</b> , “Faith Fictions and Ghosts of Memory: ‘The Word Between This World and God’”
<b>RIG 3.3</b>	<b>Siebrren Miedema</b> , “Heart and Reason: A Comparison of John Dewey’s <i>A Common Faith</i> and His ‘Religious’ Poems	<b>Carl Procaro-Foley</b> , “Autobiography and Curriculum: Its Theory and Application to Religious Education in a Millennial Era”
<b>COL 3.1</b>	<b>Sybrina Atwaters</b> , “Truth Seekers: Conveying Religious Truths and Constructing Religious Narratives Through Gaming Animation Technology”	
<b>COL 3.2</b>	<b>Claire Bischoff</b> , “‘I Can Relate’: Television Watching and Discussion as a Religious Practice”	
<b>WKS 3.1</b>	<b>Rachel Roseman</b> , “The Bible in Pop Culture”	
<b>WKS 3.2</b>	<b>Sue Singer, Gloria Durka, Margaret Ann Crain, et al.</b> “Truth Stranger Than Fiction: Ethnography as Window and Mirror”	

### Sunday, November 9

#### Session 4 (Sunday morning)

<b>RIG 4.1</b>	<b>Narola Ao</b> , “Hidden Stories, Hidden Truths: Uncensoring to Unleash	<b>Vickie Wiltse</b> , “Heroine’s Journeys: An Analysis of the Potential Power of Tamora Pierce’s Fantasy Novels for Women’s Growth and Development”
<b>RIG 4.2</b>	<b>Judith Ann Brady</b> , “Dorothy Day: A Love of Fiction and Her Love of the Poor”	<b>Peter W. Shafer</b> , “The Heart, Not the Face: Race, Religion, and Righteousness in a Civil War Era Children’s Tale”

COL 4.1	Mary Carter Warren, "How Five People You Meet in Heaven Teaches First-Year Students to Practice Theology"
WKS 4.1	Daniela Zsupan, "Using Emerging Computer Technologies to Incorporate Fiction into the Practice of Religious Education"

The following groups will meet during our Annual Meeting

**Denominational/Faith Community Groups** (meeting Friday afternoon)

**Lutheran**

**Pan-Methodist**

**Roman Catholic**

**Presbyterian**

**Baptist**

**UCC/Disciples**

**Jewish**

**Muslim**

**Task Forces** (meeting Sunday morning)

**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:** Eddie Kwok edk549@mail.usask.ca

**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

## PROGRAM ABSTRACTS

### SESSION ONE, FRIDAY AFTERNOON

**RIG 1.1 Randle Lewis**— “Master Teacher or Teaching Master: Recovering the Master Apprentice Model in Religious and Theological Education” Much emphasis has been focused on pedagogic approaches to the teaching of religion. Howard Gardner suggests that to enable intelligence in students one’s teaching and assessment should be contextualized through the master apprenticed model. This paper will briefly survey the current setting of teaching religious studies, its goals, methods used to produce religious intelligence in students, and the areas of cognitive and meta-cognitive skills particular to religious studies.

**Anthony Ozele**— “Representations of Cultural Resilience and Perceptions of Religiosity in Nigerian Movies and the Crisis of Personal Identity among Nigerian Adolescents” This study utilizes the work of Erik Erikson, Robert Kegan, and Virginia Satir in exploring the relationship between narrative and identity as an active learning site for adolescents to construct integrated identities. The study affirms the significance of Nigerian movies as a portrayal of the history, culture, tradition, religious beliefs, and values of the Nigerian society, and offers a philosophical critique of the educational import of these movies.

**RIG 1.2 Margaret Myrtle Power**— “This article explores the important role of narrative fiction in the religious and educational development of children. It is structured around four themes: the ethical component of narrativity as a grounding for this inquiry, the child’s encounter with the redemptive space of narrative; metaphorical dimensions of narrative and the spiritual depth and potential of the young; and, a reverence of approach to the child as ‘implicit author,’ and to the power of the religious imagination.

**Russell Dalton**— This paper explores the ways in which several popular fantasy novels about the power of reading, including *The Spiderwick Chronicles*, *Inkheart*, and *The Never-Ending Story*, can help introduce children, youth, and adults to aspects of reading theory that can in turn serve to enhance their reading of scripture. The paper draws on the work of a wide range of scholars such as Wayne Booth, Wolfgang Iser, Paul Ricoeur, Phyllis Trible and Anne Streaty Wimberly as well as popular fantasy novels.

**RIG 1.3 Gabriel Moran**— A study of the relations between particular and universal. The works of Flannery O’Connor and Samuel Beckett are used to show how fiction is revelatory of the universal. Christian, Jewish and Muslim religions are examined for their response to the question: Who has a share in the life to come?

**Brian Mahan**— This paper proposes that ghost stories such as the ones in the series “Medium” and “Ghost Whisperer” can and has been key resources in helping students make the transition from one world-view to another.

**RIG 1.4 Therese L. Ratliff**— “Sins, Saints, Sacraments, and Stations” Cultural postmodernity offers a number of characteristics that can support the practice of “sharing Christian faith” with others. This paper offers practical guidelines for an adult faith formation curriculum that might nurture mature faith, and suggests that Catholic spiritual practices are essential in sustaining a vibrant faith-life “over the long haul.”

**Tim Martin**— “Limning the Landscape of Religious Narratives” A major dilemma confronting practitioners that utilize short stories and film for the purpose of religious education is the question of how to evaluate their “religiousness.” This presentation forwards useful characteristics for doing so by: 1) constructing a cross-disciplinarian conceptual framework for comparison and analysis of religious stories, 2) extrapolating three characteristics from this conceptual framework (morality, dramatization, and verticality), and 3) using these characteristics to evaluate the “religiousness” of three contemporary narratives: O’Connor’s *A Good Man Is Hard to Find*, Dubus’ *A Father’s Story*, and the film “Magnolia.”

**COL 1.1 Cate Siejk**— “Fiction and Religious Education” This is the conversion story of a university professor and voracious reader who has always been afraid to incorporate fiction in her classes.

**COL 1.2 Eddie Kwok**— “Ghost Stories, Gothika, and Hanpuri” This paper proposes that ghost stories such as the ones in the series “medium” and “Ghost Whisperer” can and have been key resources in helping students make the transition from one worldview to another.

**WKS 1.1 Susan E. Young**— “Seuss, Scripture, and Stories of Faith: An Intergenerational Sunday School Class” This workshop explores using children’s books in religious education. It is based on a Sunday school class I taught in 2004. I will review my class and share my book list. I will ask participants to identify their favorite children’s books. While I will speak from my perspective as a Presbyterian, this workshop will be an interfaith and multicultural experience in which educators from different faiths and cultures can share their wisdom.

## SESSION 2, SATURDAY MORNING

**Rig 2.1 Christopher Kennard Richardson**— “Encountering the Supercalifragilisticexpialidocious: The Roles of Art in Religious Learning” This paper considers two films, “Mary Poppins” and “Pleasantville,” in relation to the work of two aesthetic philosophers, José Vasconcelos and Friedrich Nietzsche, in order to reflect on the roles of art in religious learning. It elaborates on three roles in particular, with reference to insights from practice: art as religious presentation, art as religious representation, and art as religious education.

**K.H. (Ina) Ter Avest**— “Father and Daughter: Religious Identity Development through Filmed Stories” In a dialogical interview we confront respondents with the animated film ‘Father and Daughter.’ this eight-minute animation triggers the multi-voiced Self. Secular at first glance, ‘Father and Daughter’ appears to be a very effective invitation for religious communication and identity development. Our data reveal what Henning Luther (1992) coined as ‘individualization through religion.’”

**RIG 2.2 Jerome Berryman**— “Herman Hesse’s ‘Glass Bead Game’ and Teaching About Children in the History of Theology” A game for teaching about children in the history of theology will be presented. It is related to Herrman Hesse’s “Glass Bead Game” and has four levels— history, social meaning, existential meaning, and action.

**Intisar Mustafah**— “The Role of Short Stories in In-depth Understanding of Islamic Concepts by Children” This paper is based on exploring the role of short stories in in-depth understanding of Islamic education concepts and values by children and it is divided in to two sections: firstly, the short stories in the children literature, types, and aims; secondly, the educational importance of the short stories in the teaching-learning process in Islamic education classes in the early childhood education.

**RIG 2.3 Mary Hess**— “Crafting and Sharing Stories of Faith in Media Culture” Empathy is at the heart of Christian faith, but media culture tends to support—at best—sympathetic responses rather than empathetic ones. Religious educators can retrieve practices of ‘storying faith’ in support of digital cultural work based on empathetic agency. In doing so, digital story-telling as a form of faith formation becomes a form of, and contributes to nurturing, religious education in media culture.

**Rchard Rymarz**— “Using Stories to Illuminate Hard Topics in Religious Education” This paper supports Greeley’s contention that stories and narrative help grow and stimulate the religious imagination and are a useful way of entering into some of the more difficult areas of religious education. Examples of stories in RE and their place in learning theory will be explored.

**COL 2.1 Charles S. Chesnave**— “Transformational Learning and Interreligious Biblical (Re) Interpretation of Genesis 22:1-19 (The “Binding of Isaac” This paper will approach the story using the Transformative Learning theory of Jack Mezirow. It is my hope that by looking at the three Abrahamic religious traditions’ interpretations of the passage, it will shed new light on a very familiar story, and challenge some presuppositions and assumptions that are brought to the passage leading to a perspective transformation that is more inclusive and integrated.

**COL 2.2 Miriam Martin**— “Hearing the Stories of Earth: Poetry and Ecotheology— Telling it Slant” This paper explores the dialogue between the challenging demands of ecology today and the processes of religious education. The heritage of dualistic thinking has led to human alienation and disregard for planet Earth. One way to move toward the transformations required for fullness of life is to hear the voice of Earth and fall in love again with the magnitude and mystery. Poet Mary Oliver provides a

way for religious educators to listen, to be allured, and to begin to heal the rift.

**WKS 2.1 Dave Csinos**— “A Slice of Life: Responsibly Using Fictive Accounts of the Biblical Meta-Narrative” Within the area of children’s ministry the phenomenon of Christian video has erupted over the last few decades. From Hanna-Barbera’s *The Greatest Adventure* series to the popular *Veggie Tales* series, children’s ministry and spiritual formation has been significantly influenced by Christian videos that present fictive accounts of biblical stories. This workshop will explore how today’s Christian educators can make use of such videos.

**2.2 Barbara Javore**— “Story and Spiritual Transformation: Experiential Encounters with the Sacred Story for Children and Youth” This workshop will offer the participants the opportunity to encounter the sacred story through experiential learning using visual art, drama, and music. Through dialogue and reflection, the participants will share insights to formulate an action plan to enable children and youth to encounter the Sacred Story affectively, bodily, and spiritually.

## SESSION THREE, SATURDAY AFTERNOON

**RIG 3.1 Sinai Chung**— “Youth Ministry with 1.5 Generation Korean Americans: Conversion Stories of Love and Acceptance” The paper is a qualitative research, employing ‘intensive interview method.’ I interviewed 20 Korean American 1.5 generation young adults living currently within the Chicago area and its suburban areas. I heard their conversion stories through the narratives. From the stories, I will suggest some implications about how Christian education could support their conversion, taking seriously that they were converted to God dominantly though experiencing love and acceptance of God.

**Naoki Okamura**— “Un-Autobiographical Autobiographies: Investigating the Life-Stories of Ten Elderly Nisei Christian Women at a Local Japanese American Church” Dr. Traise Yamamoto has remarked that “*Nisei* (second-generation Japanese American) women’s autobiographies are frustratingly un-autobiographical.” A grounded theory research on a group of elderly Nisei Christian women and on their life-stories uncovered a variety of oppressive influences during their life-journeys. Three distinct perspectives: developmental psychology, literary analysis on Nisei writings, and feminist theology were used to provide the interpretive framework for this study.

**RIG 3.2 Kyoung-Hee Shin**— “Theological Truths of Folktales and Its Educational Implications for Intercultural Religious Christian Education” This paper explores theological truths of folktales/short stories/fictions in C.S. Song’s story theology and its educational implications for intercultural Christian education. My methodology will be a literature-based interdisciplinary research between theology and Christian education

**Mai-Anh L. Tran**— “Faith Fictions and Ghosts of Memory: ‘The Word Between This World and God’” The search for religious truth in “fiction” invites a conceptualization of life and faith narratives as faith fictions— narrative accounts of human experiences and the human condition which bridge “this world and God,” constructed with the aid and through the conjuring of “ghosts of memory.” This paper explores the hermeneutics of memory and anamnesis as key “grammatical” elements to “faith fictions” in three pieces of writing: “Hunger”, “Lost in Translation,” and “The Politics of (M)othering.”

**RIG 3.3 Siebren Miedema**— “Heart and Reason: A Comparison of John Dewey’s *A Common Faith* and his ‘Religious’ Poems” Dewey’s poetic narratives are compared with his academically-stated narratives on the religious. Do we gain deeper insight using a double hermeneutic in Dewey and religion, the academic and the poet, for RE?

**Carl Procaro-Foley**— “Autobiography and Curriculum: Its Theory and Application to Religious Education in a Millennial Era” How might the implementation of non-fiction, or more specifically, *autobiography*, enhance a religious education curriculum grounded in service-learning? Drawing from the work on autobiography by Pinar, Grumet, MacDonald and Noddings as well as Straub, Hookway, and Kissel-Ito, the paper explores notions of autobiography that are advocated by both secular and religious educators.

**COL 3.1 Sybrina Atwaters**— “Truth Seekers: Conveying Religious Truths and Constructing Religious Narratives through Gaming Animation Technology” This session is designed to present theological claims and pedagogical practices embedded within four computer-generated animated resources in distribution/in development. We will explore the technological innovations available as tools for stimulating religious imagination and constructing religious narratives. In addition, we will engage participants in discussions around the theories of religious imagination, storytelling, and identity formation.

**COL 3.1 Claire Bischoff**— “‘I Can Relate’: Television Watching and Discussion as a Religious Practice” Based on focus group research on television watching practices among adolescent women, this colloquium considers the advantages of watching

and discussing popular television programs with youth in religious education settings. This practice can provide a window into the truth of their life experiences, offer a relatively safe forum from which to begin sensitive discussions, and allow religious educators to help shape the religious imaginations that young people bring to media products.

**WKS 3.1 Rachel Roseman**— “The Bible in Pop Culture” Through experiential activities as well as a discussion of theory, educators will examine Biblical allusions in popular culture and the meaning behind them. How are popular artists using the Bible to tell inside jokes to Bible-knowledgeable members of the audience? How are they creating interpretations and new understandings of the Bible? How can we add their interpretations to ours to deepen our understanding of the Biblical text, of the cultural text, and of ourselves?

**WKS 3.2 Sue Singer, Gloria Durka, Margaret Ann Crain, et al.**— “Stranger Than Fiction: Ethnography as Window and Mirror” An interactive presentation of various ethnographically-based methodologies, framed by an opening presentation and closing discussion on the value of ethnography as a teaching and assessment tool.

## SESSION FOUR, SUNDAY MORNING

**RIG 4.1 Narola Ao**— “Hidden Stories, Hidden Truths: Uncensoring to Unleash” Stories when told uncensored can be used to heal, create hope, and provoke curiosity. Stories should be told as they are. Christian education can play a significant role in championing this cause, which so far has complied with the patriarchal norms of the society, the native culture, native religion, and Christian religion.

**Vickie Wiltse**— “Heroines’ Journeys: An analysis of the Potential Power of Tamora Pierce’s Fantasy Novels for Women’s Growth and Development” This paper will analyze a few of the young adult fantasy novels of Tamora Pierce for ways in which the journeys of her strong female characters can promote, assist, and offer insight into the journeys of women toward individuation and wholeness.

**RIG 4.2 Judith Ann Brady**— “Dorothy Day: A Love of Fiction and Her Love of the Poor” Dorothy Day read works of fiction throughout her life. Fictional works not only informed her mind but also inspired her will to live and work with the poor. This paper explores how these novels led Day to embrace love for the poor and how they could educate people today.

**Peter Shafer**— “The Heart, Not the Face” Race, Religion, and Righteousness in a Civil War-era Children’s Tale” COL The paper analyzes the 1863 pseudo-slave narrative entitled “Black & White; Or, the Heart, Not the Face,” by White Northerner Jane Dunbar Chaplin. It sets this hortatory tale within the historical and literary context of ‘domestic abolitionism’ and proceeds to analyze the conversion trope central to the work. The logic behind the characters’ conversion is identified as relying on sentimentality and a truncated interrogation of white religious, aesthetic, cultural, and political norms. This limited racial vision is seen as consistent with post-Civil Rights era political and social norms in which race is ‘pre-political’ and private.

**COL 4.1 Mary Carter Warren**— “How *Five People You Meet in Heaven* Teaches First-Year Students to Practice Theology” This presentation will address the use of the novel and film, *Five People You Meet in Heaven* not only as a prompt for conversation on substantial theological topics, but as an approach for teaching the methodology of practical theology to first-year students in the introductory theology/religious studies course.

**WKS 4.1 Daniella Zsupan**— “Using Emerging Computer Technologies to Incorporate Fiction into the Practice of Religious Education” Assuming the context of a hybrid classroom, where face-to-face interaction is enhanced by the regular use of online resources, this workshop explores the potential of the internet as a medium by which to incorporate various forms of fiction into the practiced of teaching, while inviting participants to evaluate the possibilities and limits of the internet as a teaching tool. Special issues include accessibility, interactivity, impact on learning community, and participation.

Catch only what you’ve thrown yourself, all is  
mere skill and little gain;  
but when you’re suddenly the catcher of a ball  
thrown by an eternal partner  
with accurate and measured swing

towards you, to your centre, in an arch  
from the great bridgebuilding of God:  
why catching then becomes a power—  
not yours, a world’s.

Rainer Maria Rilke



# Religious Education Association

An Association of Professors, Practitioners, and Researchers in Religious Education

### 3 Easy Ways to Register

The Deadline for registration is October 1, 2008

Online:  
[www.religioeducation.net](http://www.religioeducation.net)

Fax:  
(863) 680-4357

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

#### Registration Fee

Your 2008 Annual Meeting Registration fee of \$75 for student member, \$95 Emerita(us) member, \$115 International member, \$150 general member, \$185 for non-members, and \$200 on-site registration includes:

- Friday Banquet
- Conference CD
- Saturday Lunch
- All Sessions and Plenaries

Does not include REA membership dues or Hotel Accommodations

If you would like a hardcopy of conference proceedings you will be accessed an additional fee of \$10

#### Confirmations

Please note: you should receive a confirmation receipt via email when paying on-line. Please print it for your records. Additional confirmations will be granted upon request.

## 2008 Online Conference Registration

***Fiction as Truth: Seeking religious depth in Short Stories, Novels, and Film***  
**November 7-9, 2008**  
**Crowne Plaza O'Hara Hotel, Chicago, Illinois**

Picasso is reported to have said that "art is a lie that makes us realize the truth." Fiction tells truth because it is the truth of life that goes into making good fiction: love, hate, fear, courage, delight, sorrow, betrayal, loyalty, confusion, choice, circumstance, luck, injustice. When fiction explores the hard issues and deep questions in life, it brings us on holy ground, sacred territory. Fiction (short stories, novels, film) that probes deeply *is* religious. And, this kind of depth exploration is necessary to, and perhaps even instructive vis-à-vis, the work of theology. We invite you to ponder these claims and others with us during our 2008 Annual Meeting ([learn more about the meeting](#))

Please enter your name and contact information below to register:

Name  Title:

Institutional Affiliation:

Membership Type:

Address:

City  State  Zip

Country

Telephone:  Fax  Email:

### Conference Events:

- IFYC Pre-Conference (please add the \$20 fee in your final payment amount)
- Opening Plenary
- Banquet & Keynote Address

**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, 2008. Substitutions may be made without penalty.

**Questions**

Contact Dr. Carol Lakey Hess, President-Elect at [carol.lakey.hess@stanfordalumni.org](mailto:carol.lakey.hess@stanfordalumni.org)

Or  
W. Alan Smith, Executive Secretary at [reasppre@msn.com](mailto:reasppre@msn.com)

Luncheon (Women, Men)

If you have special dietary needs please indicate preference (None, Vegetarian, Kosher)

Student Luncheon (Please note: there may be an additional charge for this luncheon)

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)

Saturday Plenary  Saturday Presidential Address

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

\_\_\_\_\_ Task Force

Yes, I would like a hardcopy of conference proceedings for the additional fee of \$10

Yes, I would like to make an additional donation of \$\_\_\_\_\_ dollars to the \_\_\_ Harper fund \_\_\_ Wornam fund \_\_\_ General operational budget

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**PAYMENT INFORMATION:**

Total Amount Due: \_\_\_\_\_

Check (Please make payable to REA)

Credit Card #  Expiration date (mo/yr):

Please note: credit card information must match name and address on registration form. **We only accept Visa and MasterCard!**

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For office Use only:

Payment Received \_\_\_\_\_ Date \_\_\_\_\_

Comments \_\_\_\_\_

## PROPOSED BY-LAWS REVISION

During the 2007 Annual Meeting, Dr. Boardman Kathan, on behalf of the Harper Committee, presented proposed revisions of the REA By-Laws. The REA Board has reviewed the proposed changes and will present the following revisions to the REA By-Laws to the full membership for your vote. Please read through the proposed revisions carefully and be prepared to discuss and vote upon the proposal during our Business Sessions at the November Chicago meeting.

### Article VIII COMMITTEES

- D. Harper Committee. The Harper Committee, a permanent standing committee, will seek to promote the values of inter-faith and ecumenical collegiality and religious education in the public arena through the Harper Award and the Harper Project.
1. The Harper Committee will be composed of four members from among the Association's membership, appointed to three staggered or overlapping classes by the Board, based upon nominations from the Nominating Committee, pending ratification by the Membership.
    - A. At least one member of the Harper Committee should have a primary vocational identity in the public arena, and/or one should be from a religious tradition other than Christian.
    - B. Attention should be given to ethnic, gender, and religious diversity in constituting the Committee.
  2. The William Rainey Harper Award will be given occasionally, as the Committee deems appropriate (but no more than once per year), [add new language] to outstanding leaders whose work across disciplines and fields of service has had a profound impact on religious education. The Committee shall make recommendations to the Board.
  3. The Herman Eskridge Wornom Award will be given occasionally to an organization or institution that has provided outstanding support and leadership to religious education. The Committee shall make recommendations to the Board.
  4. The Committee may develop Harper Projects through constructive programming, research and regional networking. It may decide to plan and execute such special projects under its own initiative or award grants to individuals or groups from within the Association's membership. Applications may be reviewed at the Annual Meeting for proposed future projects.