



REACH

REACH

Summer 2006

Annual Meeting Nov. 3-5, Atlanta, Georgia

Renaissance Hotel Downtown www.renaissanceatlantadowntown.com

Reservations: Call 1-800-468-3571. Be sure to mention that you are registering for the REA: APPRRE conference.

To get the group rate of \$109 for single rooms and \$129 for double rooms, you must register by October 15.

Schedule: The working schedule is included on page 2 or this newsletter and posted on the website at www.religioeducation.net

Registration: A registration form is included on page 16 of this newsletter. It is also posted on the website and has been mailed to all members. Return the form with registration fee to REA: APPRRE, P.O. Box 12576, Alexandria, LA 71315. Registration must be postmarked by Oct. 15 to receive the member registration rate.

Highlights: Circles of Dialogue Event

Saturday, November 4, 1:15-2:45 PM
Sponsored by the REA Forum on Religious Education in Academic Disciplines and Institutions

In this new event, conference participants will have the opportunity to meet and have dialogues with the authors of recently published books relevant to our conference theme. Each circle period is 25 minutes, repeated by each author three times, with a 5-minute break between each circle period. Thus participants will be able to visit a maximum of three different authors. Copies of the books will be available for purchase and signing.

Featured authors and their publications are listed below, with the designation “academic” or “practitioner” indicating the primary emphasis that the author has been invited to take in the dialogue—i.e., a focus on the academic-research aspects, or a focus on the practice-oriented implications of the work.

Dori Baker, *Doing Girlfriend Theology: God-Talk with Young Women*. Pilgrim Press, 2005: Focus on Academic.

Thomas Groome, *What Makes Us Catholic: Eight Gifts for Life*. HarperCollins, 2003: Focus on Practitioner.

Sara Wenger Shenk, *Thank You for Asking: Conversing with Young Adults about the Future Church*. Herald Press, 2005: Focus on Practitioner.

David F. White, *Practicing Discernment with Youth: A Transformative Youth Ministry Approach*. Pilgrim Press, 2005: Focus on Academic.

Anne E. Streaty Wimberly, *Soul Stories: African American Christian Education*. Abingdon Press, 2005, Revised edition: Focus on Academic.

Karen-Marie Yust, *Real Kids Real Faith: Practices for Nurturing Children's Spiritual Lives*. Jossey-Bass, 2004: Focus on Practitioner.

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"The Stories We Tell Ourselves: Our Narratives of Suffering and Our Willingness to Do Harm" by the Rev. Dr. Michael E. Williams

The Rev. Dr. Michael E. Williams is the editor of the 13 volume series, *The Storyteller's Companion to the Bible*, published by Abingdon Press. He currently serves as pastor of First United Methodist Church in Hendersonville, Tennessee, near Nashville. Formerly he led The United Methodist Church on the national level in the area of homeletics. Dr. Williams earned his Ph.D. from Northwestern University and Garrett-Evangelical Theological Seminary on the use of story in religious education. He worked with Taylor McConnell (former president of the Association of Professors in Religious Education) and D.J. Furnish, professor of Christian education. Dr. Williams is a storyteller with his foundation in religious education. His presentation at the first plenary of our November conference will set the stage for all our conversations over the weekend.

Short Stories in Short Films

(Moderated by Burton Everist)
An hour, more or less, of open-ended short videos useful for reflection, discussion, even worship. Classics such as *Chairy Tale* and *The Family that Dwelt Apart* as well as recent productions of classic proportions still to be selected will be viewed and discussed briefly. "What do you see?" will be the key question (one no one can answer incorrectly!) "How can it be used?" is the follow-up discussion. The moderator, Burton Everist, directed *Amerfest* for 10 years, a film festival of the Association of Media Educators in Religion.

Task Force Information:

The REA History Task Force in 2006 will focus its efforts on Genealogies of Religious Education. Dr. Patty Meyers, Pfeiffer University, is the convener. All members of REA are invited to trace their RE genealogies via the scholars with whom they've studied, going back as many generations as they can. Questions? Contact Patty Meyers pmeyers@pfeiffer.edu

Please e-mail additional task force information to Lawanda Smith, Executive Secretary, at rea-apprr@cox.net

An Invitation for Religion Teachers

RELIGIOUS EDUCATION is hoping to complete a forum with 5-6 short articles about the teaching or religion in school classrooms. The focus is "Advice to Religion Teachers." We hope that some experienced religion teachers could focus on one aspect of the teaching religion and share their learnings with new religion teachers. We hope to have teachers cutting across age levels and representing different religious traditions. If you might be interested in contributing, please send an email to Jack Seymour, editor of RELIGIOUS EDUCATION, (jack.seymour@gaarrett.edu) with a paragraph describing the contribution you want to make.

REA: APPRE Annual Meeting Program Schedule
Reconsidering the Power of Story in Religious Education
Renaissance Hotel, Atlanta, Georgia
November 3-5, 2006

Friday, November 3

- 8:30 - 12:00 REA: APPRE Board Meeting
- 8:30 - 12:00 Religious Tradition/Denominational Meetings and leaders E-mail these leaders for specific information about your denominational meeting
Lutheran: Norma Cook Everist ncookeverist@wartburgseminary.edu
Pan-Methodist: Patty Meyers pmeyers@Pfeiffer.edu
Roman Catholic: Thomas Groome groomet@bc.edu
Presbyterian: Bill Lord wlord@sympatico.ca
Baptist: Tom Leuze tleuze@oak.edu
UCC/Disciples: Sharon Warner swarner@lextheo.edu
Jewish Teresa L. Mareschal mareschal@missouri.edu
- 9:00 - 2:00 Registration/Welcome Table/Exhibits
- Noon Luncheons for Doctoral Students and *Religious Education* Journal Board
- 2:00 - 3:-15 Opening Plenary: **Religious Education in Faith Communities** –
- 3:30 - 4:15 Time for ritual from one religious tradition: Sabbath Service
- 4:30 - 5:45 Break-outs: Research Interest Groups, Workshops, Colloquia

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| RIG1.1 | Dean Blevins — Story Telling or Storied Telling? Media's Pedagogical Ability to Shape Narrative as a Form of "Knowing" | Cindy L. Kissel-Ito — Currerre as Transformative Story Telling in Religious Education |
| RIG1.2 | Judith Ann Brady — Letty M. Russell: A Feminist Liberation Approach to Educating for Justice | Claire Bischoff — What Does It Mean to Be a Girl?—Analysis of Narrative Identity and Pedagogy in the Stories of Gender Project |
| RIG1.3 | UnChu Kim — Story Telling: Sowing Seeds for Love and Justice for Korean Women | Robert J. Parmach — Links to a Lost Interlocutor: Creative Tension, Sexual Intelligence, and the Story of Young Adult Male Roman Catholics |
| RIG 1.4 | Robert Brancatelli — Anamnesis through Artwork in Transformative Catechesis | Rebecca L. Davis — Wade in the Water: Baptismal Narratives and the Formation of Identity and Discipleship |
| RIG 1.5 | Michael P. Horan — Rethinking Catechetical Ministries: The "Future Work" of 60 C.E. | Ann Morrow Heekin — Learning through Story and Symbol: The Pedagogy of the American Liturgical Movement Knowledge in Service of the Sacramental Life |
| RIG 1.6 | Robert T. O'Gorman — The Story Behind our Stories: Toward a Theory of Religious Education Based on the New Creation Story | Sue Singer — We Break This Bread': Christian Practices, Critical Reflection, and the Construction of Adult Religious Identity |
| RIG 1.7 | Jessicah L. K. Duckworth — Conversion and Catechesis in the Community of Faith: Examining the Catechumenate in Eight ELCA Congregations | Kyounghee Shinn — Self-authorship through currere: Autobiography in Christian Religious Education |
| RIG 1.8 | Thomas E. Leuze — From Palestine to the Cotton Patch: The Colloquial Hermeneutic of Clarence Jordan | |
| COL 1.9 | Zoe Bennett — Then Let Me Tell Thee a Strange Story-John Ruskin: A Historical Case Study in Religious Education | |
| COL 1.10 | Christine Blair — The Unifying Role of Personal Stories of Faith in the Multicultural Church | |
| COL 1.11 | Katherine Case — Of God-Images and Fairy Tales: Transitional Objects in the Play Age | |
| RW 1.12 | Virginia Lee — Windows on a New World: Resources for Multicultural Competence | |
| RW 1.13 | Jonathan D. Messer and R. Michael Harton — A Family-based Approach to the Lost Art of Teaching Faith Stories to Children | |

6:30 Banquet: Address by President-Elect Margaret Ann Crain, Associate Professor of Christian Education, Garrett-Evangelical Theological Seminary, Evanston, Illinois, U S A

9:00 **Short Stories in Short Films** (Moderated by Burton Everist) **Short Stories in Short Films**
 An hour, more or less, of open-ended short videos useful for reflection, discussion, even worship. Classics such as *Chairy Tale* and *The Family that Dwelt Apart* as well as recent productions of classic proportions still to be selected will be viewed and discussed briefly. "What do you see?" will be the key question (one no one can answer incorrectly!) "How can it be used?" is the follow-up discussion. The moderator, Burton Everist, directed *Amerfest* for 10 years, a film festival of the Association of Media Educators in Religion.

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| RIG 2.1 | Fernando A. Cascante — Cultural Autobiography as Emancipatory Practice: Reconsidering the Power of Collective Stories | Eileen M. Daily — Multi-Story Buildings: Cultural Memory Layered in Visual Retellings of Jesus' Story |
| RIG 2.2 | Russell W. Dalton — Bible Stories for American Children: Stifling the Power of Story | Boyoung Lee — Religious Education for Liberating Interdependence: A Postcolonial Storytelling Pedagogy |
| RIG 2.3 | Anthony Ozele — Envisioning Culturally-Informed Education (Contextualizing Nigerian Stories, Proverbs and Idioms) | Jon Hooten — Narrative and Organizational Culture in Theological Education |
| RIG 2.4 | Wayne A. Cavalier — Character and Curriculum: On Forming the Identity of Lay Ecclesial Ministers | Sylvia McGeary — A Critical Reflection: Naming Lay Ecclesial Ministry-the Political and Personal Narratives |
| RIG 2.5 | Terence Copley — The Power of the Story Teller in RE | Theodore Brelsford — Theological and Pedagogical Implication of the Nature of Religious Story |
| RIG 2.6 | Mark Markuly — Story, the Brain, and Doctrine: Seeking Common Ground in the Religious Culture Wars | Amalee Meehan — Paradise Regained: Exchanging Stories between Science and Faith to Benefit Both |
| RIG 2.7 | Intisar G. Mustafeh — The Educational Importance of the Qur'anic Stories | Hosffman Ospino — Unveiling the Human and the Divine: The Revelatory Power of Popular Religiosity Narratives in Christian Education |
| COL 2.8 | Alison LeCornu — Assessing Spiritual Growth through Personal Story-telling? | |
| COL 2.9 | Mary Hess and Jose Irizarry — Meeting @the Well: Open Source Religious Resources as a Space of Engagement for Religious Educators | |
| COL 2.10 | Rune Larsson — Looking for a Structure for Christian Education-Invitation to Co-operation | |
| RW 2.11 | Lynn M. Somers — Come Pray with Me . . ." A Story of Learning to Pray with Preschool Children | |
| RW 2.12 | Nam Soon Song and Heather Weir — Window for Spiritual Journey | |

Saturday, November 4

Publisher displays available all day.

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

10:00 - 11:15 Break-outs: RIG, Workshops, Colloquia

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| RIG 3.1 | Dent C. Davis — Enacting the Story: Pilgrimage, Learning and Renewal in Ministry | Joseph Draper — Shepherding a Self-Shepherding People: Evolving Faith Communities through the Lens of the Epistemological Theories of Bernard Lonergan and Robert Kegan |
| RIG 3.2 | Mary Elizabeth Moore — Education for Vocational Discernment: Drawing Wisdom from Retrospective Narrative Accounts | MiKyong Park — The Reconsidering and Creating Story for Building a Family in the Age of Destruction of Home |
| RIG 3.3 | Karen-Marie Yust — Playing with Mirrors: Narrative Inquiry and Congregational Consultation | Myrtle Power — The Revelatory Potential of Narrative and Religious Education |
| RIG 3.4 | Dan O’Connell — Organizing Stories: Making Public the Power of Story | W. Alan Smith — Story, Author, Reader: A “Story-Formed” Relationship |
| RIG 3.5 | Fred P. Edie — Story, Typology, Liturgy | Bert Roebben — Narrative Encounters in the Narthex: Redefining Religious Education in the Public Space |
| RIG 3.6 | Kelle Lynch-Baldwin — To Walk a Mile in the Shoes of the Other: An Integrative Approach to Justice Education | Barbara J. Fleischer — Stories from Katrina: Lessons in Community, Sacramentality, and Vocation |
| RIG 3.7 | Carol Lakey Hess — A Novel Approach to Justice: The Power of Fiction in Working for Justice | Alyson Huntly —Developing Value-Sensing Consciousness through Encounter with Sacred Stories |
| COL 3.8 | Kevin Lawson — Mapping Christian Education Preparation Programs, Phase I: The Current State of Programs at Evangelical Colleges and Seminaries | |
| COL 3.9 | C.F. Melchert — What to Do When the Bible Text Tells No Story, Yet Requires One: An Ancient-Contemporary Pedagogical Paradigm? | |
| COL 3.10 | Maureen R. O’Brien — Narrative-oriented Research and the Education of Lay Pastoral Ministers: A Qualitative Study and Its Implications | |
| RW 3.11 | Jason Stanley — Film Theology: Engaging in Critical and Theological Reflection on Film | |
| RW 3.12 | Bruce Robert and Robert Reber — From Boring to Roaring in Lifelong Theological Education | |

11:30 - 1:00 Buffet Lunch, included in Registration: Designated rooms for Women’s and Men’ luncheons, and another for informal conversations. Publishers displays available for browsing.

1:15 - 2:45 Plenary: **Religious Education in Academic Disciplines and Institutions** – Circles of Dialogue with authors and publishers Feature books and curriculum that are story focused.

7:30 - 8:15 Worship

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 singersb@bc.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

9:45 - 11:00 Break-outs: RIG, Workshops, Colloquia

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| RIG 4.1 | Michelle Kim — A Story of Life and Environmental Ethics of Life-Giving Creativity | Heejung Kwon — Internalization, Negotiation and Resistance: Challenge of the Discrepancy between Intentional Storytelling and Social Practice in Local Congregations |
| RIG 4.2 | Dean P. Manternach — Moral Dynamics of Storytelling: Inviting Transformation | Gabriel Moran — Whose Tolerance? |
| RIG 4.3 | Peter Gilmour — Pre-Historic, Historic, and Post-Historic Fabulation Narratives in Religious/Spiritual Traditions and their Implications for Religious Education | Russell Haitch — A Tale of Two Sites: Educational Issues of Narrativity in the Medieval Pilgrimage and Postmodern Quest |
| RIG 4.4 | John L. Elias — Education in Time of War: George Johnson and the Commission on American Citizenship of the Catholic University of America | Lucinda A. Nolan — Scaling the Heights of Heaven: Sister M. Rosalia Walsh and the Use of Story in the Adaptive Way |
| RIG 4.5 | Celeste Mueller — Revisiting Personal Narrative: Unleashing the Power of Accessing Experience | Johanna Selles — The Hunton Family: Three Generations of Faith and Formation |
| RIG 4.6 | Ina ter Avest, Cok Bakker, and Siebren Miedema — Different Schools as Narrative Communities: Combining Identity Narratives in Threefold | Josh Thomas — Sanctifying Difference: The Power of Story in Coming Out, Conversion, and Other Challenges of a Young Adult Faith |
| COL 4.7 | Kieran Scott —Communion in the Dark: Cinema As 'Cathedral' to Tell the Sacred Tale | |
| COL 4.8 | Mai-Anh Le Tran — "How Our Lives Become Stories": Exploring Narrative Imagination in 5 Pedagogical Practices and Research Projects in Progress | |
| COL 4.9 | J. Michael Godfrey — Story as a Vehicle for Reflective Practice through Mentoring | |
| COL 4.10 | Elizabeth Nolan — Finding ME in the Story | |

Program Abstracts

RIG 1.1 **Dean Blevins**: “Story Telling or Storied Telling? Media's pedagogical ability to shape narrative as a form of ‘knowing’” Storytellers know that stories are “formed” in their telling. However, the role of the medium often remains obscured in narrative education. Stories, whether oral or written, personal or mass communicated, ultimately express the boundaries of their medium (their “embodiment” through mediated forms). The following proposal suggests that Religious Educators must always address the medium as well as the message in any theory of narrative accounting. The presentation will review the way in which media often “bounds” the story according to time, space, and intensity. In addition the presentation will explore how certain technology often blurs ideas of public and private storytelling with advent of web-logs or Blogs as a peculiar medium popular with youth. Blogging illustrates the limits of narrative as a pedagogical practice unless Religious Educators provide specific attention to the embodiment or medium of the story as well.

Cindy L. Kissel-Ito — “Currenre as Transformative Story Telling in Religious Education” Using thick description as a form of story telling, the presenter places religious educational experiences in conversation with William Pinar’s method of *currenre*. This autobiographical reflection method offers transformative insights for future teaching practices with individuals and groups.

RIG 1.2 **Judith Ann Brady** — “Letty M. Russell: A Feminist Liberation Approach to Educating for Justice” This paper will explore how Letty M. Russell in her writing and teaching has presented and developed themes related to the reign of God and the transformation of humanity through work to effect justice.

Claire Bischoff — “What Does It Mean to Be a Girl?—Analysis of Narrative Identity and Pedagogy in the Stories of Gender Project” Shaped by the literature on narrative identity, this paper reports on Stories of Gender—What It Means to Be a Girl, a qualitative research project that utilized story-sharing groups with young women to study narrative identity and pedagogy. Story-sharing groups provide young women with a safe, yet powerful, collective space for interrogating and challenging cultural and religious discourses of femininity and for constructing their own salutary gender identities.

RIG 1.3 **UnChu Kim** — “Story Telling: Sowing Seeds for Love and Justice for Korean Women” This paper will present data from faith story interviews of two women whose lives show special commitment to the common good, resistance to patriarchal structure, and envision discipleship in a particular way. While reflecting on what empowers them to do so, that is, the love from home that gave them the stories, I will interpret the data for the direction of religious education.

Robert J. Parmach — “Links to a Lost Interlocutor: Creative Tension, Sexual Intelligence, and the Story of Young Adult Male Roman Catholics” This paper investigates whether (and, if so, to what degree) creative tension and friction (as an educational method and pedagogical process) might be an indispensable and/or helpful element as an exploratory philosophical hermeneutic that realistically and creatively speaks to the current stifled state of an incarnational sexual intelligence that exists for the 18-22 year-old young adult male Roman Catholic.

RIG 1.4 **Robert Brancatelli** — “Anamnesis through Artwork in Transformative Catechesis” This paper evaluates the first clinical trial of transformative catechesis, which helps adult Christians overcome personal obstacles to discipleship through a process of *anamnesis* and storytelling involving art. The process is adapted from Jungian analytical method and makes use of visual art (oil & water color) from various periods and genres to trigger individual and collective memory.

RIG 1.4 (continued) **Rebecca L. Davis** — “Wade in the Water: Baptismal Narratives and the Formation of Identity and Discipleship” Baptism as a seal of God’s continuing story with God’s people is at the heart of Christian identity. It is a covenantal act that draws us into the community and at the same time sends us out into the world to live and work as disciples who make God’s transformational love manifest. This paper will examine role of baptismal narratives as phenomenological text and its implications for the formation of identity and discipleship in personal and public life.

RIG 1.5 **Michael P. Horan** — “A Story of Life and Environmental Ethics of Life-Giving Creativity” The story of sharing faith in the varied communities of today’s Catholic Church is a story worth rethinking before retelling. This presentation links three forces that are part of the story of the contemporary Catholic Church in order to help us to rethink, expand and enrich the practices of sharing faith in Catholic faith communities.

RIG 1.6 **Robert T. O’Gorman** — “The Story Behind our Stories: Toward a Theory of Religious Education Based on the New Creation Story” “It’s all a question of story. We are in trouble just now because we do not have a good story” says Thomas Berry. Working out of a cosmology that synthesizes the dualities of matter and spirit, science and religion, male and female and all other modern dualities, this paper proposes the lines for a new theory (story) of religious education based on the new creation story.

Sue Singer — “We Break This Bread”: Christian Practices, Critical Reflection, and the Construction of Adult Religious Identity” This paper presents the results of a Qualitative Research study of adult classes on Christian practices of hospitality. It addresses how praxis-based education empowers adults to construct and transform their own religious identity, what kinds of developmental capacities are needed for such work, and how individual religious identity relates to the faith community.

RIG 1.7 **Jessicah L. K. Duckworth** — “Conversion and Catechesis in the Community of Faith: Examining the Catechumenate in Eight ELCA Congregations” This paper will report the results of a two-year research project studying the practice of the catechumenate, used to welcome, catechize and initiate newcomers in eight congregations of the Evangelical Lutheran Church in America.

Kyoungee Shinn — “Self-authorship through *currere*: Autobiography in Christian Religious Education” This paper will explain the relationship between story and self; examine the power of social, cultural, and religious stories to form a Korean woman’s identity; and propose *currere*, autobiography as an approach for empowering a woman’s sense of self.

RIG 1.8 **Thomas E. Leuze** — “From Palestine to the Cotton Patch: The Colloquial Hermeneutic of Clarence Jordan” Clarence Jordan, Baptist minister, theologian, and civil rights advocate, translated much of the New Testament into a version which matched rural Georgia in the 1950’s and 1960’s. His approach provides an example of a dialectic between his community’s faith story and the faith story of the historic Christian community.

COL 1.1 **Zoe Bennett** — “Then Let Me Tell Thee a Strange Story-John Ruskin: A Historical Case Study in Religious Education” This presentation will interrogate the life and story of John Ruskin (1819-1889) a controversial Victorian British polymath and social reformer, Slade Professor of Fine Art in Oxford University, for the significance of the Christian story in his own story, particularly the fact that he had learned huge swathes of the Bible off by heart in childhood.

- COL 1.2 **Christine Blair** — “The Unifying Role of Personal Stories of Faith in the Multicultural Church”
One of the key challenges in the multicultural church is to identify practices that create unity in the midst of diversity. The presenter will describe and explore the implications of the unifying role of personal stories of faith as observed in an culturally and denominationally diverse international Christian congregation.
- COL 1.3 **Katherine Case** — “Of God-Images and Fairy Tales: Transitional Objects in the Play Age” In her work, *The Birth of the Living God*, Ana-Maria Rizzuto identifies the God-image as a transitional object, which is not discarded but re-formed throughout life. This presentation examines the power of fairy tales, particularly in the play-age (ages 3 to 6), for nurturing the transitional space where the God-image is “birthed” and re-fashioned.
- RW 1.1 **Virginia Lee** — “Windows on a New World: Resources for Multicultural Competence” This workshop will identify and describe resources (multimedia, print, and Internet) that are useful in helping students to become multiculturally competent.
- RW 1.2 **Jonathan D. Messer and R. Michael Harton** — “A Family-based Approach to the Lost Art of Teaching Faith Stories to Children” Congregations must be concerned about educating the young in the traditions, heritage and history of their faith tradition. The approach outlined in this presentation outlines a research-based, family-oriented prototype resource for teaching faith stories.
- RIG 2.1 **Fernando A. Cascante** — “Cultural Autobiography as Emancipatory Practice: Reconsidering the Power of Collective Stories” “In this paper the author discusses the concept of cultural autobiography as the collective story of particular groups and its importance for emancipatory education in the context of a multicultural society. As an example of its use, the author presents a collective story of racial/ethnic minority faculty in theological education.”
- Eileen M. Dailey** — “Multi-Story Buildings: Cultural Memory Layered in Visual Retellings of Jesus’ Story” Communities retell the Christian story not only verbally but also visually, in paintings and sculpture. Embedded in any retelling is a subtext that contains the story of that community. Seeing both stories in a visual text makes evident that texts can tell multiple stories and encourages learners to look for the community’s story in verbal retellings.
- RIG 2.2 **Russell W. Dalton** — “Bible Stories for American Children: Stifling the Power of Story” The stories of the Hebrew Bible can be effective resources for religious education. Unfortunately, many Christian Children’s Bibles in the U.S. adapt these stories in ways that stifle their narrative power. Using the stories of Noah and Jonah as examples, this paper demonstrates this dynamic at work and suggests alternate approaches.
- Boyoung Lee** — “Religious Education for Liberating Interdependence: A Postcolonial Storytelling Pedagogy” This paper proposes a postcolonial storytelling pedagogy that promotes Liberating Interdependence among different communities. Through examining conflicting ways of telling the Exodus: a story of liberation by many marginalized communities versus a story of invasion by Native-American and Palestine Christians, the paper explores a postcolonial way of telling stories in religious education that promotes integrity for all listeners.
- RIG 2.3 **Anthony Ozele** — “Envisioning Culturally-Informed Education (Contextualizing Nigerian Stories, Proverbs and Idioms)” Using a philosophical cum historical methodology, I will explore questions such as: How can we maintain traditional cultural values in today’s world? What is the place of Nigerian traditions and stories in religious education? How can we integrate the Judeo-Christian heritage into the society while sustaining the traditional values?

RIG 2.3 (continued) **Jon Hooten** — “Narrative and Organizational Culture in Theological Education” Few doubt the importance of an institution and its particular culture as “implicit pedagogies” in the formation of a theological student. This paper explores the roles of institutional narratives in the organizational culture of theological schools and formation of students for the many forms of ministry.

RIG 2.4 **Wayne A. Cavalier** — “Character and Curriculum: On Forming the Identity of Lay Ecclesial Ministers” Ministry educators in the Catholic Church are buoyed by the recent publication of “Co-Workers in the Vineyard.” Yet, lay ecclesial ministers still function with a poorly defined sense of place in the church’s ministry. This paper explores virtue ethics for light on this question and proposes a diagnosis of the fundamental issue. This bears directly on the practice of ministry formation.

Sylvia McGeary — “A Critical Reflection: Naming Lay Ecclesial Ministry-the Political and Personal Narratives” A critical reflection on the ways in which language has given shape to both the political and personal narratives in the naming of lay ecclesial ministry within the Roman Catholic tradition.

RIG 2.5 **Terence Copley** — “The Power of the Story Teller in RE” Much of the European literature on story in RE has focused on the nature of story or on its effect on the audience. When attention has been paid to the storyteller, it has usually been in relation to techniques for presentation. This paper focuses instead on the power of the storyteller and how this might be used or abused.

Theodore Brelsford — “Theological and Pedagogical Implication of the Nature of Religious Story” Drawing on a review of literature in cognitive science of religion and theories of myth this paper explores the relationship between imaginative processes of idea construction and the cognitive function of story. A playful argument is made “against theology” as pedagogically useful, and for the pedagogical effectiveness of story for religious thinking, learning, and living.

RIG 2.6 **Mark Markuly** — “Story, the Brain, and Doctrine: Seeking Common Ground in the Religious Culture Wars” The stories of human experience provide the garden from which religious doctrine originates. As brain research has explored the effect of narrative on the brain, it is clear this is an essential dimension of both “narrow” (conservative or traditional) and “expansive” (liberal or progressive) interpretations of religious traditions. Story is used differently, but offers the potential for finding common ground.

Amalee Meehan — “Paradise Regained: Exchanging Stories between Science and Faith to Benefit Both” . This essay proposes that it is possible to have distinct scientific beliefs but deep faith. As educators in Catholic schools we need to reclaim the deep convictions between our faith and our science.

RIG 2.7 **Intisar G. Mustafeh** — “The Educational Importance of the Qur’anic Stories” This paper is written from the perspective of a Muslim engaged in Islamic education in a Muslim culture (Jordan). It therefore offers a non-western perspective on the use of story in RE.

Hosffman Ospino — “Unveiling the Human and the Divine: The Revelatory Power of Popular Religiosity Narratives in Christian Education” This research paper/theological reflection paper engages the world of *personal* and *faith* stories born and developed in the context of Christian popular religiosity. It focuses on the analysis of such stories using various contemporary hermeneutical approaches that “disclose” the revelatory power of popular religiosity narratives and their potential as *locus theologicus*. This analysis is offered as a valuable tool particularly, though not exclusively, for professionals working in culturally diverse contexts.

COL 2.1 **Alison LeCornu** — “Assessing Spiritual Growth through Personal Story-telling?”

COL 2.2 **Mary Hess and Jose Irizarry** — “Meeting @the Well: Open Source Religious Resources as a Space of Engagement for Religious Educators” This presentation will introduce people to the concept of open source

COL 2.3 **Rune Larsson** — “Looking for a Structure for Christian Education-Invitation to Co-operation” The lack or insufficient theological and educational reflection on the Church as a teaching and learning community creates many times a fragmented and inadequate teaching and learning. As I see it we need a coherent ecclesiological fundament for a teaching ministry as an integrated part of the Church’s identity. From such a perspective all the special educational fields of teaching purpose, authority, content, teacher, learner, learning arenas and activities will appear as interrelated dimensions in the total life of the Church.

RW 2.1 **Lynn M. Somers** — “Come Pray with Me . . .” A Story of Learning to Pray with Preschool Children” Within our workshop time, we will view clips of the media resource that vividly portrays the process of learning prayer through multiple modalities, as well as snippets of the actual research interviews. Workshop participants will also hear the children’s experiential stories as portrayed in the textural portraits of the preschool children engaged in the research study. Attendees will be invited to reflect on these and their own stories and experiences of prayer.

RW 2.2 **Nam Soon Song and Heather Weir** — “Window for Spiritual Journey” It is a sharing of my teaching-learning experience in a M. Div. course, Human Growth and Spiritual Journey, using children’s stories as a window, through which the students reflected their own spiritual journey and analyzed their own spiritual journey weaving together with theories they had learned through the course.

RIG 3.1 **Dent C. Davis**— “Enacting the Story: Pilgrimage, Learning and Renewal in Ministry” Findings from an eight-month study of twenty mid-career pastors who took an extended pilgrimage to the Holy Land underscored the importance of narrative in pilgrimage. Findings described pilgrimage as a way to enact the journey of faith, suggesting implications of complexity theory and enaction theory for understanding the transformative dimensions of religious education as well as ways to extend the practice of adult religious education in the postmodern environment of the 21st Century.

Joseph Draper— “Shepherding a Self-Shepherding People: Evolving Faith Communities through the Lens of the Epistemological Theories of Bernard Lonergan and Robert Kegan” At the 2005 APPRRE gathering in Toronto I presented some of the findings of my qualitative study at a Colloquium with Sue Singer and Theresa O’Keefe for the purpose of highlighting the value of qualitative research in religious education and congregational leadership. This year’s paper analyzes the findings of my study through the lens of developmental constructivism in general and, in particular, Robert Kegan’s subject-object theory and Bernard Lonergan’s realms of meaning.

RIG 3.2 **Mary Elizabeth Moore** — “Education for Vocational Discernment: Drawing Wisdom from Retrospective Narrative Accounts” Drawing upon thirty oral history interviews with women in diverse religious and cultural contexts, Moore analyzes: the dynamics of oral history research, the qualities of women’s vocational journeys, the power of narration to reveal and shape vocation, the complexities of historical-social construction, and the value of oral history insights to guide religious educators in their teaching and mentoring with people who wrestle with vocation and vocational discernment.

MiKyong Park — “The Reconsidering and Creating Story for Building a Family in the Age of Destruction of Home” During the conference meeting, it is good to share their folk tales related to family with cultural background. Then, think of how we as religious educators help people communicate mutually among family members and what kind of stories are helpful for sound family communication.

RIG 3.3 **Karen-Marie Yust** — “Playing with Mirrors: Narrative Inquiry and Congregational Consultation” This paper relates narrative inquiry and the composition of field texts to the practical theological task of congregational consulting and suggests that such work involves mirroring the stories of congregations so that religious communities can recognize, claim and transform their own narratives.

Myrtle Power — “The Revelatory Potential of Narrative and Religious Education” This paper undertakes an investigation of narrative in contemporary scholarship on two fronts: 1) the relational dimensions of narrative and its potential for religious education and teaching is explored; and 2) the revelatory potential of narrative form is examined. Redemptive and transformative motifs underpin this narrative inquiry.

RIG 3.4 **Dan O’Connell**— “Organizing Stories: Making Public the Power of Story” This paper articulates the power and importance of bringing stories into the public sphere in a conversational and transformative manner. It outlines a methodology, based on community organizing, that provides for story telling at the local level, and opportunities to bring these stories into the public sphere and improve the quality of our lives together.

W. Alan Smith — “Story, Author, Reader: A ‘Story-Formed’ Relationship” Biblical scholarship suggests that the Bible and its story of a people’s relationship with God was formative of the identity of that people at the same time the community was engaged in the formation of the text of the bible. Religious educators have also suggested that the Judeo-Christian community is a “story-formed” people. At the same time, recent philosophy has explored the role of the “author” in the “text-event”. The paper will explore the complex relationships among these three components of “story.”

RIG 3.5 **Fred P. Edie** — “Story, Typology, Liturgy” Recent biblical scholarship reminds us of the biblical writers’ esteem for typological readings of scripture as a primary means to narrate or re-narrate the unfolding story of God’s redemption. Recovery of typology can assist persons not only toward faithful narrative readings of scripture but also toward deepened engagement with liturgy; itself rich with typological associations for those with eyes to see.

Bert Roebben — “Narrative Encounters in the Narthex: Redefining Religious Education in the Public Space” In Western European culture and education there is a huge need for information and interpretation of spiritual life. At the same time there is a strong aversion against traditional religious institutions. In this presentation I will present the ‘narthex’ metaphor in order to theologically open the learning space for the encounter between contemporary spiritual longing and the powerful narrative perspectives of churches. This metaphor is especially helpful to re-imagine the social presence of churches in the public (school) space.

RIG 3.6 **Kelle Lynch-Baldwin** — “To Walk a Mile in the Shoes of the Other: An Integrative Approach to Justice Education” This paper can address the theme. Lévinas declares that we can never “know” the other, but can only “learn about” the other. I metaphorically propose that by “walking the mile in the shoes of the other ” as the title states, what we are doing is entering into a full engagement with the story of the other as the entry to learning about him/her.

Barbara J. Fleischer — “Stories from Katrina: Lessons in Community, Sacramentality, and Vocation” This paper reflects on the losses that persons in the New Orleans area who have lost their homes and possessions name as most significant to them. The themes emerging from these stories offer windows of possibilities for religious educators’ connections to centers of meaning in adult lives.

RIG 3.7 **Carol Lakey Hess** — A Novel Approach to Justice: The Power of Fiction in Working for Justice”Novels (and other forms of fiction) can make an important contribution to the work of social justice: novels introduce us to the lives of those different than we are, and they thereby both enable us to sympathize with the characters and gain a critical perspective on reality. The paper will focus on how two novels can be used to teach justice issues: *Great Gatsby* (class issues); *Bluest Eye* (race and gender issues).

Alyson Huntly —”Developing Value-Sensing Consciousness through Encounter with Sacred Stories” This paper shows the significance of story-based religious education for the development of value-sensing modes of consciousness (e.g., empathy, compassion, ethical know-how). It explores the relationship between cognitive science’s concept of the narrative structure of human consciousness and the development of the self through “learner-as interpreter” models of Christian education.

COL 3.1 **Kevin Lawson** — “Mapping Christian Education Preparation Programs, Phase I: The Current State of Programs at Evangelical Colleges and Seminaries” Christian religious education preparation programs in the evangelical tradition are changing (both undergraduate and graduate). This study is the first step in a larger enterprise of mapping the current state of evangelical Christian education preparation programs, how they have been changing, and the forces influencing their ongoing development and new directions.

COL 3.2 **C.F. Melchert** — “What to Do When the Bible Text Tells No Story, Yet Requires One: An Ancient-Contemporary Pedagogical Paradigm?” Many proverbial sayings (for example, “A stitch in time saves nine”) tell no story, and are often regarded as trite, self-evident commonplaces. They hardly make us pause or think anew, and don’t seem to be “wise.” The same is true of many Biblical proverbial sayings. We will explore how these proverbial sayings work, teasing our own imagination, our story-telling, and encouraging us to make judgments, thereby leading us to judge more wisely.

COL 3.3 **Maureen R. O’Brien** — “Narrative-oriented Research and the Education of Lay Pastoral Ministers: A Qualitative Study and Its Implications” Results will be presented from a qualitative study of narrative-based identity construction in the ministry education of Roman Catholic lay ministers, leading to discussion of implications and directions for future research. The study brings together themes in practical theology, religious education and story/narrative in educational research.

RW 3.1 **Jason Stanley** — “Film Theology: Engaging in Critical and Theological Reflection on Film” Whether in a dark theater with strangers, or around the television set with family and friends, film brings people together to see and hear a story unfold. This workshop explores a method of religious education, “Film Theology”, that engages adolescents in theological reflection on a film narrative. Using the Wesleyan Quadrilateral as a frame, adolescents and adults are engaged in theological reflection that invites learning to be reciprocal. This workshop is grounded in ethnographic research with focus groups and individual interviews with adolescents.

RW 3.2 **Bruce Robert and Robert Reber** — “From Boring to Roaring in Lifelong Theological Education” Report on an eight year peer learning project for clergy in Indiana that is funded by Lilly Endowment, Inc. The project will conclude this calendar year, and by November we will have complete data from 12 of 14 peer groups. PGSP is an experiment in continuing professional theological education with facilitated and self selecting peer learning groups. The peer groups have developed three-year learning plans focused on improving their congregational leadership. Educational designs are developed by participants and include study, worship, consultations, seminars, travel, and accountability for application of learning in ministry settings.

RIG 4.1 **Michelle Kim** — “A Story of Life and Environmental Ethics of Life-Giving Creativity” Guided by a contemporary scientific story of life and informed by faith, this paper aims to develop a theory of environmental ethics that could foster ecological responsibility and provide Christians with a sacred story that enables them to relate to people of other faiths and ultimately to all people of good will.

Heejung Kwon — “Internalization, Negotiation and Resistance: Challenge of the Discrepancy between Intentional Storytelling and Social Practice in Local Congregations” In the intentional religious educational practice of storytelling, a learner’s practical knowledge or habitus often functions as a source of internalization, negotiation, or resistance, influenced by the different ideological and political forces in his/her religious community. This paper analyzes the implication of such a dynamic for religious education and discusses how religious educators can address the problem.

RIG 4.2 **Dean P. Manternach** — “Moral Dynamics of Storytelling: Inviting Transformation” Religious educators are challenged to be more conscious of the dynamics of storytelling as a significant moral activity. As a dynamic moral action, telling a story is expressive, formative, and effective. Appreciating these dynamics challenge us as educators to critically discern the truthfulness of the stories we choose to tell against the life context of those who hear them.

Gabriel Moran — “Whose Tolerance?” here are two kinds of tolerance, one based on respect for another’s beliefs, one based on skepticism about all beliefs. For religious education to encourage the first, conversation between religions is needed which in turn involves a willingness to look carefully at formulations of belief in one’s own religion.

RIG 4.3 **Peter Gilmour** — “Pre-Historic, Historic, and Post-Historic Fabulation Narratives in Religious/Spiritual Traditions and their Implications for Religious Education” Reading pre-modern or modern stories from a postmodern perspective often changes intended meanings. The contemporary proliferation of influences on narratives leads to the distinct possibility of unintended consequences for the bearers of religious/spiritual traditions. Narrative, or storytelling, is no longer the an assured methodology for communicating religious truths, and religious educators, particularly, need to understand the deeper dynamics of contemporary narrative at work.

Russell Haitch — “A Tale of Two Sites: Educational Issues of Narrativity in the Medieval Pilgrimage and Postmodern Quest” By juxtaposing the pilgrimage in medieval Europe with the spiritual journey of today’s global contexts, this paper explores educational issues of narrativity—including the rise of the protean personality (especially among young adults), the post-narrative nature of cyberspace, and the problem of religious stories being coopted by surrounding social, political or military forces.

RIG 4.4 **John L. Elias** — “Education in Time of War: George Johnson and the Commission on American Citizenship of the Catholic University of America” The methodology of the paper is clearly historical. The extensive writings of Johnson will be examined as well as archival material on the Commission on American Citizenship. Writings of other religious educators of the period may also be examined.

Lucinda A. Nolan — “Scaling the Heights of Heaven: Sister M. Rosalia Walsh and the Use of Story in the Adaptive Way” This paper examines the radical shift in catechetical method in the United States during the early years of the twentieth century from rote memorization of the catechism to an adaptive method that incorporated the principles of education psychology of Herbart and Ziller, by way of an examination of the life and work of Sister M. Rosalia Walsh (1896-1967).

RIG 4.5 **Celeste Mueller** — “Revisiting Personal Narrative: Unleashing the Power of Accessing Experience” Accessing experience through writing and sharing personal narratives provides a locus for personal, cultural, spiritual and theological reflection. Explore the multiple intersecting facets of this important teaching and learning practice by considering a method for its use from the perspectives of brain research, educational literature and hermeneutics.

Johanna Selles — “The Hunton Family: Three Generations of Faith and Formation” Three generations of Hunttons show remarkably similar commitments and some differences. Their stories carry a “universal significance” by posing questions and offering examples that inform lives lived far from the story’s particular time and place. This paper will reflect on their stories.

RIG 4.6 **Ina ter Avest, Cok Bakker, and Siebren Miedema** — “Different Schools as Narrative Communities: Combining Identity Narratives in Threefold” Central in the paper is the presentation of the results of qualitative narrative data-triangulation in research with a focus on Protestant, Catholic, Ecumenical and Islamic schools as narrative communities. This leads to the school’s identity by combining narratives in a threefold way.

Josh Thomas— “Sanctifying Difference: The Power of Story in Coming Out, Conversion, and Other Challenges of a Young Adult Faith” In class discussions or research interviews, an educator’s invitation for others to share their life stories can prompt narratives marked by intense pain and suffering. Drawing on insights from research with young people in post-war Bosnia-Herzegovina, who experienced intense suffering at an early age, we will explore the impact that hearing painful stories has on the educator’s own life and, in some cases, classroom dynamics.

COL 4.1 **Kieran Scott** — “Communion in the Dark: Cinema As ‘Cathedral’ to Tell the Sacred Tale” This presentation proposes the art form of the contemporary movie as a seminal resource for religious education development. It explores the possibilities of film as ‘Word of God’, and a powerful force in the education of human emotions and perceptions. The role of film as both religious experience and religious language is examined. Its educational role in the cultivation of self-image and its articulation of a range of values will be analyzed.

COL 4.2 **Mai-Anh Le Tran** — “‘How Our Lives Become Stories’: Exploring Narrative Imagination in 5 Pedagogical Practices and Research Projects in Progress” This colloquium presents for discussion the work of several pastors/educators/researchers to address the following themes/issues: How is story-telling a practice for cultivating critical thinking in the classroom? How can story-sharing and story-linking contribute to generativity, community-building, identity formation, and theological reflection on lived experiences (with insights gained from research with a group of seniors in a retirement home)? How can stories, symbols, and spaces be “read” critically and imaginatively through intentional educational processes within a congregation?

COL 4.3 **J. Michael Godfrey** — “Story as a Vehicle for Reflective Practice through Mentoring” Research by the author indicates that the education of ministers could be improved through intentional reflective practice. Story, used in a qualified mentoring context, is one of the vehicles for reflection as the participants share their stories and reflections on them.

COL 4.4 **Elizabeth Nolan** — “Finding ME in the Story” A demonstration of the insights gained via the exploration of ‘finding myself’ in a biblical story and also in fiction, followed by the opportunity to explore personally some different stories from literature in which participants might find themselves and explore their options.

Bobbie Nelson: *New Publication: Claiming the Past, Shaping the Future: Four Eras in Liberal Religious Education, 1790–1999.* ed. Roberta M. Nelson, Liberal Educators Association and Blackstone Editions, Providence Rhode Island, 2006. 101 pages. The committee planning the 50th anniversary of the Liberal Religious Education Association invited four religious educators to prepare papers for presentation at the conference; each covered an era in liberal religious education: The Early Years 1790–1930 (Jeanne H. Nieuwejaar); The Fahs/MacLean Era 1930–1965 (Frank E. Robertson); An Era of Change 1965–1980 (Hugo J. Hollerorth); The RE Futures Era 1980–1999 (M. Elizabeth Anastos). The papers have been edited for publication as the chapters of the book. Copies of the book are available from Liberal Religious Educators Association, PO Box 691254, San Antonio, TX 78269-1254. The cost is \$10.00 per copy including postage and handling.

Debra Dean Murphy, Director of Christian Education, Fuquay-Varina United Methodist Church: I have a short essay in the July 25 issue of *The Christian Century* entitled “PowerPointless: Video Screens in Worship.”

Bert Roebben (Tilburg University) was invited as expert in a project of the Council of Europe and the Ministry of Education and Science of the Russian Federation on 'Intercultural and Interfaith Dialogue through Education'. A paper will be published on this topic together with Anna Halsall (London Metropolitan University) in the autumn 2006 issue of 'Religious Education'. Bert held also keynote lectures on teaching religion in a multicultural society in Berlin (during the annual meeting of the Coordinating Group for RE in Europe, www.cogree.com) and in Uppsala (Sweden) during the first meeting of the TRES-network (Teaching Religion in a Multicultural European Society), sponsored by the Erasmus-Socrates foundation. His Dutch book on the pedagogical and theological foundations of RE will be published in October 2006. Around that time he will go on sabbatical leave after a four years period in which he served as vice-dean of the Faculty of Theology and Religious Studies of Tilburg University.

Joyce Ann Mercer: I am moving to Virginia Theological Seminary, 3737 Seminary Road Alexandria, VA 22304, where I will be the new Associate Professor of Pastoral Theology (with tenure!)

Patrick Fox: I have recently (July 1) accepted the position of Director of Faith Formation and Youth Ministry for St. Joseph Roman Catholic Church in Penfield NY. I return to St. Joseph after 2.5 years with RCL, Resources for Christian Living publishers. With 36 years in service in Faith Formation and Youth Ministry I welcome this opportunity to serve the community of Penfield and Saint Joseph as we build a lifelong response to the call of a good and gracious God.

Patrice L. Rosner: As of June 5 I became the Director of Churches Uniting in Christ with an office located in St. Louis, MO.

Dean G. Blevins: I moved from Trevecca Nazarene University to Nazarene Theological Seminary. I am now Professor of Christian Education and Director of the Masters of Arts in Christian Education at NTS

Evelyn Parker, Southern Methodist University: I have edited a new book coming out with Pilgrim Press, *The Sacred Selves of Adolescent Girls: Hard Stories of Race Class and Gender.*

Mercedes Iannone: On August 18th 2006 Saint Thomas University, Miami Springs, FL begins an exciting experiment in truth: a PhD in Practical Theology. In this unique cohort program the community of learners will actively engage the methodology of practical theology in their studies. A second level of learning will enable to students to observe and interpret their learning. By using a case-study research method students and faculty will be participant/observers in documenting and assessing the ways in which theological knowledge is constructed throughout the program. We look forward to sharing our insights along the way. For more information contact miannone@stu.edu.

J. Michael Godfrey (BME, MARE, D.Min., Ph.D.) is the executive director of True Course Ministries, Inc. based in Waco, TX. True Course Ministries, Inc. specializes in customized continuing education for ministers through mentoring. All curriculum is collaboratively designed and mentoring is relational, face-to-face, and situated in the ministry context. Godfrey is also adjunct professor of Christian Education at the George W. Truett Theological Seminary, Baylor University, Waco, TX.

Chuck Foster: Since retiring in 2001 I have been primarily engaged in the Carnegie Foundation study of the teaching practices of theological educators. Jossey Bass published the report of that study in *Educating Clergy: Teaching Practices and Pastoral Imagination* (2005). Through the auspices of the Wabash Center Barbara Wheeler of the Auburn Theological Seminary and I led six workshops this past winter for representatives from 120 theological faculties in the U.S. and Canada based on that report and the Auburn studies of seminars. Abingdon Press has just released a new edition of *Educating Congregations: The Future of Christian Education* (2006). During the next several months I will be working with the Carnegie study in several other conferences and workshops (one in Australia) and two additional manuscripts. A major event for us will be the August celebration of my parents' 70th wedding anniversary.

Patty Meyers, Pfeiffer University: I was promoted to full professor (of Christian Education and Church Music) in April and have a new book due out early fall entitled *Live, Learn, and Pass It On*.

Margaret Ann Crain, associate professor of Christian education and president-elect of REA, will be on sabbatical during the fall semester. She plans to do some appreciative inquiry of transformative adult religious education. She will visit several congregations and hope to surface new insights about how such transformative education happens!

Roberta Clare (Ed.D. Columbia-UTS 2000) has been reappointed "without term" as Director of The Elders' Institute, a national leadership training program of St. Andrew's Hall, a college of The Presbyterian Church in Canada. She also joins The Vancouver School of Theology at the University of British Columbia as an adjunct professor. An article on her dissertation research, "Putting Faith into Action: A Model for the North American Middle Class" will be published in this summer's issue of *Religious Education*.

Claire Bischoff, PhD Student, Emory University: I coedited the following book that was published last November: Claire Bischoff and Rachel Gaffron, eds. *My Red Couch and Other Stories on Seeking a Feminist Faith*. Cleveland: Pilgrim Press, 2005.

Anne Streaty Wimberly: Wimberly, Anne Streaty, editor. *Keep It Real: Working With Today's Black Youth*. Abingdon, 2005; Wimberly, Anne Streaty. *Soul Stories: African American Christian Education*, revised edition. Abingdon, 2005. Dr. Anne Wimberly is among the presenters and workshop leaders at the August 7, 2006 *African American Congregations Breaking the Silence for the Good of All Families Leadership Development Conference*, sponsored by the National Council of Churches and the Progressive National Baptist Women's Department.

Norma Cook Everist: New book: *Open the Doors and See All the People: Stories of Congregational Identity and Vocation* (Augsburg Fortress, 2005) It has a story book format, is easy to read and discuss. It is useful for adult forums and retreats. It helps local congregations discover and appreciate their own identity and mission.

Diane Hymans: I have been promoted from Associate Professor of Christian Education to Professor of Christian Education. I go on sabbatical for the next year.

Rev Dr Elizabeth Nolan, (Warrnambool Uniting Church minister in Victoria, Australia) becomes the new Chairperson of the Uniting Church National Christian Education Reference Committee overseeing with the Director, Rev Mark Hillis (based in Sydney, Australia), the ministry of education in local churches and day schools in Australia from July 2006. Elizabeth is working with Dr Ted Endacott on a book about Australian innovations in Christian education currently titled "Gateways to Christian Education" providing 18 stories of fresh ways to do religious education in local congregations and schools, at retreats and camps. It will also have an A-Z glossary of key ideas or strategies used in religious education to allow newcomers to the field to gain a better understanding of the variety of approaches possible. This 'case studies' approach hopefully will give readers some enthusiasm for returning to the work of religious education in new ways for this new century.

Tom Groome: The catechetical publisher Silver Burdette has launched a series of 9 half hour videos based on Tom Groome's book, *What Makes Us Catholic*, with Tom the presenter. This is a very sophisticated set of videos; top of the line by way of quality of production. It would make an ideal resource for faith sharing groups, youth and young adult groups, catechumenal programs, etc. Meanwhile, Tom continues to enjoy his position as Director of Boston College's Institute of Religious Education and Pastoral Ministry.

Karen-Marie Yust received promotion and tenure with her appointment as Associate Professor of Christian Education at Union-PSCE last summer. Her co-edited volume, *Nurturing Child and Adolescent Spirituality: Perspectives from the World's Religious Traditions* (Rowman & Littlefield) came out in January, and *Taught by God: Teaching and Spiritual Formation* (Chalice), co-authored with REA member Ron Anderson (Garrett), is being released in July. She also completed (in February) a four year project funded by the Lilly Endowment on camp ministries, and published an article in the *International Journal of Children's Spirituality* related to that work.

Zev Garber, Los Angeles Valley College: Editor and contributor, "Shoah and Israeli Writing" (*Shofar* 23.2, Winter 2005); editor and contributor, "Mel Gibson's *Passion: The Film, the Controversy, and Its Implications*" (*Shofar* 23.3, Summer 2005) 71-154; "Mel Gibson's Misguided Cinematic Christ: The Remedy from Jewish-Christian Dialogue," *Transversal* 2/2004: 62-69; "An Interfaith Dialogue on Post-Shoah Jewish-Christian Scriptural Hermeneutics, with a Report on the Case Colloquium," *CSSR Bulletin* (The Council of Societies for the Study of Religion) 34.4 (2005) 76-79; "The Flood and the Fig Tree: Teaching, Text, and Theology," *CSSR Bulletin* (The Council of Societies for the Study of Religion) 35. 3 (forthcoming in 2006).

Tony Vrame was promoted to Associate Professor in Orthodox Christian Studies at the Graduate Theologi

Bob Pazmño, Andover Newton Theological School: After serving as the interim academic dean for 16 months, Bob is on sabbatical leave until September 2007. cal Union, Berkeley.

Carol K. Ingall, Jewish Theological Seminary: My latest book, *Down The Up Staircase: Tales of Teaching in Jewish Day Schools* has just been published by JTS Press (May, 2006). It is a longitudinal study using the narratives of three pre-service teachers as they build careers as religious educators.

Theresa O'Keefe: I successfully completed my Ph.D. in theology and education at Boston College. The dissertation title is "Conversation Across Difference: The Catholic-Jewish Encounter as an Educational Moment." The dissertation director was Jane Regan. I'm also happy to announce that I will be staying at Boston College. I now hold the position of Adjunct Assistant Professor for Youth and Young Adult Ministry, and Faculty Director for Contextual Education. I'm thrilled to be able to continue with the IREPM, work with a wonderful faculty and staff and contribute to the work of preparing women and men for ministry.

Susan Willhauck, Wesley Theological Seminary: I have a new book out published by Pilgrim Press. It is entitled, *Back Talk! Women Leaders Changing the Church*.

Israel Galindo, Professor of Christian Education at the Baptist Theological Seminary at Richmond, is on sabbatical during the 2006-2007 academic year. He will have two books released in the fall: *How to Be the Best Christian Small Group Leader in the Whole Universe* (Judson); and *A Family Genogram Workbook* (Educational Consultants).

Tim Van Meter: I have accepted a new position. Beginning on July 1, I will join the faculty at the Methodist Theological School of Ohio as Assistant Professor of Christian Education and Youth Ministry in the Alford Chair of Christian Education and Youth Ministry. I am leaving Lancaster Theological Seminary after four wonderful years as the Director of Leadership Now: Spiritual Formation with Youth and Assistant Professor of Educational Ministries.

REACH

Position Postings

Christian Theological Seminary seeks a full-time, tenure-track faculty member in Christian Education to begin July 1, 2007. The ideal candidate will have expertise in Christian Education and one or more of the following: spiritual formation, youth ministry, congregational studies. Requirements: Ph.D., Th.D. or Ed.D., active involvement in a religious community, and commitment to theological education in the context of preparation for ministry. Membership in the United Methodist Church, certification in Christian Education by a denomination, ordination, and Seminary teaching experience desirable. Women and racial/ethnic minorities are encouraged to apply. Rank and salary commensurate with experience. CTS is an ecumenical, pluralistic theological seminary of the Christian Church (Disciples of Christ) whose "mission is to form disciples of Jesus Christ for church and community leadership to serve God's transforming of the world." View our website at <http://www.cts.edu>. CTS is an Equal Opportunity Employer. Send letter of application with vita and three letters of reference to: Academic Dean, Christian Theological Seminary, 1000 W. 42nd Street, Indianapolis, IN 46208. Review of applications will begin October 1, 2006, and continue until the position

Assistant/Associate Professor of Christian Formation and Ministry—The Christian Formation and Ministry department at **Wheaton College** invites applications for a tenure-track position (assistant/associate professor) beginning in the fall of 2007. Ph.D. or equivalent by August 2007 required. The candidate should have a solid biblical and theological orientation toward the field, relevant ministry experience, and a demonstrated excellence in classroom teaching. This individual will teach primarily in the Christian Education and Ministry undergraduate program, with some graduate teaching in the Christian Formation and Ministry M.A. program. Preference will be given to candidates with proven ability to teach and conduct research in one or more of the following social science areas: teaching and learning theory, educationally-based spiritual formation, and cultural issues in ministry. The candidate should have a demonstrated record of publications, presentations, and/or in-depth research in at least one of these areas. The person holding this position is expected to pursue research and writing in his or her field of specialty, to fulfill all responsibilities and duties of a member of the faculty, and to participate in the life of the church. Commitment to liberal

Wheaton College is an evangelical protestant Christian liberal arts college whose faculty members affirm a Statement of Faith and the moral and lifestyle expectations of our Community Covenant. Wheaton College complies with federal and state guidelines for nondiscrimination in employment; women and minority candidates are encouraged to apply.

Wesley Theological Seminary, a seminary of The United Methodist Church, is seeking a faculty member for a tenure-track position in Christian Formation and Teaching at the rank of Assistant or Associate Professor. The successful candidate: Must possess a PhD or EdD degree with significant emphasis in Christian Formation and Teaching; May be ordained or lay but must demonstrate a deep involvement in the life of the church and its ministries; Must be an effective educator with potential to contribute to scholarship and leadership in this field; Must demonstrate competence and experience in all or most of the following areas:

Effective pedagogy in the life of the church and in higher education; Multi-cultural education; Use of technology in teaching and ministry; Knowledge of popular culture and post-modern/emerging church developments; Formation for discipleship and ministry; Young adult, adult and older adult ministries and learning styles. The candidate should be committed to effective teaching, active scholarship, and participation in the seminary community. Starting date: July 1, 2007. Applications will be received and reviewed until position is filled. Send letter of application with vita, graduate transcripts, and three letters of reference to Dean Bruce C. Birch, Wesley Theological Seminary, 4500 Massachusetts Avenue, NW, Washington, DC 20016; or by e-mail to bbirch@wesleysem.edu.

REACH

Position Postings

The Unification

Theological Seminary seeks a full-time faculty member in the field of Religious Education at the rank of either associate or assistant professor. As a key faculty position in the Master of Religious Education degree program, this position also provides the ecumenically-minded faculty member the opportunity to teach a wide range of related courses in ministry and/or counseling. Responsibilities include teaching the core Religious Education courses and some ministry courses, directing the R.E. Program, overseeing students as they complete the capstone R.E. Project, advisement of its international and interracial student body, and faculty committee duties. The faculty member should expect to be at the Barrytown campus in the mid-Hudson valley at least 3 days a week and in Manhattan at the New York City extension center one day a week. Qualifications include an earned doctorate in Religious Education or related field. Applicants from all denominations, women and minorities are welcomed.

The position starts on July 1, 2006. Applications received prior to May 1 are assured full consideration; however, applications will be considered until the position is filled. Applicants should submit a letter of application containing a statement of teaching and Religious Education philosophy, a curriculum vita, transcripts of graduate work, and two letters of support to: Dr. Andrew Wilson, Academic Dean, Unification Theological Seminary, 30 Seminary Drive, Barrytown, NY 12571. Inquiries: (845) 752-3000 x228, wilson@uts.edu

REA Position Openings

The REA is seeking qualified persons to fill two salaried positions: Executive Secretary and Networking Coordinator. Any REA member who wishes to apply may submit a letter of application and a resume (with contact information on references) to the chair of the Search Committee for both positions, REA President Dr. Ronnie Prevost, at the following address:
Postal:
Dr. Ronnie Prevost
Logsdon Seminary
HSU Box 16235
Abilene, TX 79698

Email:
rprevost@hsutx.edu (emailed materials may be submitted in Word, WordPerfect, or PDF format)
The application deadline is September 15, 2006. In accordance with REA By-laws, the Search Committee will bring recommendations for the respective positions to the REA Board. The REA Board will make the appointment and report that to the entire membership. Both job descriptions below are adapted from the current REA By-Laws (Article VI, sections 1 and 3).

Position I: Executive Secretary
The Executive Secretary is appointed by the Board of Directors for such time and at such salary as the Board may decide. The Executive Secretary is responsible for administering the affairs of the Association under the guidance of the Board. He/She will have direct charge of the Association's office and will perform all related duties including daily operations, policy implementation, management of membership records, finances, content of newsletter, and support of programming. The Executive Secretary will be responsible for the faithful discharge of those financial duties as may be required by the Board of Directors, including regular reporting of all financial transactions to the Treasurer.

Position II: Networking Coordinator
The Networking Coordinator is appointed by the Board of Directors. The Networking Coordinator is responsible for structures, particularly electronic, that network members together. The website content and design are central responsibilities