



# Program

We convene for the conference at the Old Vic building, behind Emmanuel College of Victoria University, which is located at 75 Queen's Park Crescent, M5S1K7, near the Museum subway station. See the second logistics letter for details.

## Thursday, April 11

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- |               |  |  |
|---------------|--|--|
| 10:30 – 12:00 | ( <i>Executive Committee Business Meeting</i> )  | VC / Chapel                              |
| 12:00 – 21:00 | <i>Bookstore open (cash, debit, or credit)</i> <ul style="list-style-type: none"> <li>· Contact persons: David Csinos (conference) and Cindy Hayley (Crux Books)</li> <li>(<a href="mailto:torontoconference2013bookstore@gmail.com">torontoconference2013bookstore@gmail.com</a>)</li> </ul>  | VC / Alumni Hall                         |
| 12:00 – 16:00 | <b>Registration</b> <ul style="list-style-type: none"> <li>· Conference registrar: Heather Weaver-Orosz</li> <li>(<a href="mailto:torontoconference2013@gmail.com">torontoconference2013@gmail.com</a>)</li> </ul>   | VC / Alumni Hall foyer                   |
| 16:00 – 18:00 | <b>Opening Session</b> <ul style="list-style-type: none"> <li>· Greetings</li> <li>· Recognition of Territory, and Territorial Welcome               <ul style="list-style-type: none"> <li>○ Jonathan Hamilton-Diabo, Director, Aboriginal Student Services, First Nations House, University of Toronto</li> </ul> </li> <li>· Academic Welcome               <ul style="list-style-type: none"> <li>○ Paul Goch, President, Victoria University</li> <li>○ Mark Toulouse, Principal, Emmanuel College</li> </ul> </li> </ul> | VC / Chapel<br>president: Pamela Couture |

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Abbr.: (M): member; (G): guest; KC: Knox College; MUC: Metropolitan United Church; RC: Regis College; StM: St. Michael College; TST: Toronto School of Theology; VC: Victoria College

Please note that the picture for the conference was provided by photojournalist Tim van Horn. His Canadian Mosaic project aims at creating "a visual celebration of cultural identity in Canada", through a "living tapestry of life" made of pictures "from all regions, inclusive of all ethnic/socioeconomic groups, sub-cultures and generations." More on the project at [www.canadianmosaic.ca](http://www.canadianmosaic.ca).

- Jaroslav Skira, Advanced Degree Director, Toronto School of Theology
- Angela Esterhammer, Principal, Victoria College
- Introduction to Toronto
  - Councillor Joe Mihevic, Ph.D.
- “Complex Identities in a Shifting World. One God, Many Stories”
  - Solange Lefebvre, Université de Montréal, CA (M)
  - Robert Mager, Université Laval, CA (M)
- “Intellectual Appetizer”: Land
  - Sr. Eva Solomon, c.s.j., Anishinabe, CA (G)
  - Sr. Priscilla Solomon, c.s.j., Anishinabe, CA (G)
  - Harry Lafond, Cree, CA (G)

18:00 – 19:00 **Reception** VC / Alumni Hall

\* \* \* *Chef Nathan Barratt of Victoria University invites you to dinner.* \* \* \*

19:00 – 21:00 **Stand-up Dinner and Mixer** VC / Alumni Hall foyer

## Friday, April 12

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9:00 – 18:30 *Bookstore open (cash, debit, or credit)* VC / Alumni Hall

8:30 – 9:00 **Morning Worship** VC / Chapel

- Worship Committee: William Kervin (M), SweeHong Lim (G), Becca Whitla (G), Nancy Hardy (G)

9:00 – 10:30 **Plenary** VC / Chapel  
presider: Claire Wolfteich

- “Narrative identity in a multicultural context”
  - Romin Tafarodi, University of Toronto, CA (G)

10:30 – 11:00 **Coffee Break** VC

11:00 – 12:30 **1<sup>st</sup> Roundtable** VC / Chapel  
presider: Heather Walton

- “Identity and Narrativity. Responses”
  - Faustino [Cruz](#), Seattle University School of Theology and Ministry, Seattle, US (M)
  - Michel [Andraos](#), Catholic Theological Union, Chicago, US (M)

12:30-14:00 **Lunch Break** (box lunches) VC

*(Working Group meeting: Interfaith Approaches in PT)* EC 105  
Contacts: Daniel Schipani  
Tabitha Walther & Ed Foley

(Graduate Student meeting) EC 108

Contacts: Deb Rapport & Sam Cavanagh

(Working Group on P.T. in Underrepresented Regions) EC 205

Contacts: Jaco Dreyer & Valburga Schmiedt Streck

(Book Project: "Opening the Field of Practical Theology") EM 302

Contacts: Kathleen Cahalan & Gordon Mikoski

(Meeting of the IJPT Editorial Board) EM 319

14:00 – 15:30 **1<sup>st</sup> Workshop Session** (9 groups)

VC

Theme / Presider	Presentations		Room
1. Care & Embodiment <i>Bernd Schröder</i>	1. <a href="#">Thierfelder</a> , DE	2. <a href="#">Miller-McLemore</a> , US	Chapel
2. Interfaith <i>Fr.-Vinc. Anthony</i>	1. <a href="#">Dada</a> , CA/NG	2. <a href="#">Foley</a> , US	NF 007
3. Friendship <i>James Poling</i>	1. <a href="#">Oh</a> , UK	2. <a href="#">Ellithorpe</a> , AU/US	NF 113
4. Sexuality <i>Mai-Anh Le Tran</i>	1. <a href="#">Mercer</a> , US	2. <a href="#">Cardita</a> , CA	NF 119
5. Objects and Images <i>Courtney Goto</i>	1. <a href="#">Walton</a> , UK	2. <a href="#">Ha</a> , KR	NF 235
6. Trust in Schools <i>Solange Lefebvre</i>	1. <a href="#">Klein</a> , CH/DE	2. <a href="#">Dreyer &amp; Hermans</a> , ZA	EM105
7. Cognate disciplines <i>Raymond Webb</i>	1. <a href="#">Sougers</a> , US	2. <a href="#">B.Froehle</a> , US	EM108
8. Evangelism <i>Richard Osmer</i>	1. <a href="#">Cartledge</a> , UK	2. <a href="#">Stone</a> , US	EM205
9. Public Systems <i>Ruard Ganzevoort</i>	1. <a href="#">Smit</a> , NL	2. <a href="#">Blomberg</a> , CA	EM 302

15:30 – 16:00 **Coffee Break**

VC / Alumni Hall foyer

16:00 – 17:15 **Presidential Address**

VC / Chapel

presider: Neil Pembroke

- Claire Wolfteich, Boston University, US,  
president of IAPT (M)

17:15 – 18:15 **1<sup>st</sup> Business Meeting Session**

VC / Chapel

presider: Claire Wolfteich

18:15 – 18:30 Walk to Regis College (*one block away*)

17:00 – 21:00 **[Art Exhibit](#)**

RC

- Art show co- organizers: Michael Stoeber, Regis College, CA;  
Muhammad Irfan Aziz, Toronto

19:30 – 21:00 (*Meeting of the Outgoing and Incoming  
Executive Committees*)

Masa Sushi Restaurant  
15 Charles St. E.

(Dinner on your own)

## Saturday, April 13

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- 9:00 – 18:00 *Bookstore open (cash only [Canadian or US dollars])* VC / Alumni Hall
- 8:30 – 9:00 **Morning Worship** VC / Chapel
- 9:00 – 10:30 **Plenary** VC / Chapel  
presider: Lorraine Ste-Marie
- “Changing Identities and Narrativities: Postcolonial Theologies”
    - Kwok Pui Lan, Episcopal Divinity School, Cambridge, US (G)
- 10:30 – 11:00 **Coffee Break** VC / Alumni Hall foyer
- 11:00 – 12:30 **2<sup>nd</sup> Roundtable** VC / Chapel  
presider: Stephanie Klein
- “Postcolonial Theologies. Responses”
    - Boyung [Lee](#), Pacific School of Religion & Graduate Theological Union, Berkeley, US (M)
    - James [Poling](#), Garrett-Evangelical Theological Seminary, US (M)
    - Swee Hong [Lim](#), University of Toronto, CA (G)
- 12:30-14:00 **Lunch Break** (box lunches)  
(*South Africa Program Committee Meeting*) VC / EM105
- 14:00 – 15:30 **2<sup>nd</sup> Workshop Session** (9 groups) VC

Theme / Presider	Presentations	Room
1. Methodology <i>Chris Hermans</i>	<a href="#">Gräb (DE)</a> , <a href="#">Schweitzer (DE)</a> , <a href="#">Ganzevoort (NL)</a> , <a href="#">Weyel (DE)</a> , <a href="#">Immink (NL)</a> , <a href="#">Hermans (NL)</a> , <a href="#">Dreyer (ZA)</a>	VC Chapel
2. Meeting the Other <i>Mary Fulkerson</i>	1. <a href="#">Thesnaar</a> , ZA      2. <a href="#">Kim-Cragg (CA) &amp; Tran (US)</a>	NF 007
3. Technology <i>Mark Cartledge</i>	1. <a href="#">Merle</a> , DE      2. <a href="#">Van den Berg</a> , ZA      3. <a href="#">Magezi</a> , ZA	NF 113
4. Embod. Epistemol. <i>Bonnie M.-McLemore</i>	1. <a href="#">Lartey</a> , US/GH      2. <a href="#">Stoddart</a> , UK	NF 119
5. Neuroscience <i>Joyce Mercer</i>	1. <a href="#">Forshey</a> , US      2. <a href="#">Hogue</a> , US	NF 235
6. Ministry formation <i>Nancy Ramsay</i>	1. <a href="#">M.Froehle &amp; Maloney</a> , US      2. <a href="#">Kaufman</a> , NO	EM105
7. Cath. Id. and eccl. <i>Elaine Champagne</i>	1. <a href="#">Dillen</a> , BE      2. <a href="#">Pellitero</a> , ES	EM108
8. Liturgy and Ritual <i>Kenda Dean</i>	1. <a href="#">Barnard (NL)</a> , <a href="#">Cilliers &amp; Wepener (ZA)</a> 2. <a href="#">Beaudoin</a> , US	EM205
9. Denomin. Schools <i>Jack Seymour</i>	1. <a href="#">Lefebvre &amp; Di Matteo</a> , CA      2. <a href="#">Groome</a> , US	EM 302

- 15:30 – 16:00 **Coffee Break** VC / Alumni Hall Foyer

16:00 – 17:30 3<sup>rd</sup> Workshop Session (9 groups)

VC

Theme / Presider	Presentations	Room
1. Methodology <i>Friedrich Schweitzer</i>	<a href="#">Gräß (DE)</a> , <a href="#">Schweitzer (DE)</a> , <a href="#">Ganzevoort (NL)</a> , <a href="#">Weyel (DE)</a> , <a href="#">Immink (NL)</a> , <a href="#">Hermans (NL)</a> , <a href="#">Dreyer (ZA)</a> (cont.)	VC Chapel
2. Interfaith <i>Constanze Thierfelder</i>	1. <a href="#">Schröder</a> , DE      2. <a href="#">Anthony</a> , IT	NF 007
3. Asian Influence <i>Richard Osmer</i>	1. <a href="#">Song</a> , CA      2. <a href="#">Hastings</a> , US	NF 113
4. Engaging the Word <i>Raymond Webb</i>	1. <a href="#">Stetter</a> , DE      2. <a href="#">Siwo</a> , US/KE      3. <a href="#">Blair</a> , CA	NF 119
5. Changing Rituals	1. <a href="#">Johansen</a> , DK      2. <a href="#">Brouwer</a> , NL	NF 235
6. Indigenous Relations <i>Michel Andraos</i>	1. <a href="#">Hall</a> AU      2. <a href="#">Smith</a> , CA	EM 105
7. Chr. Discipleship <i>Thomas Groome</i>	1. <a href="#">Seymour</a> , US      2. <a href="#">Lunde-Whitler</a> , US	EM 108
8. Youth <i>Malan Nel</i>	1. <a href="#">Moore</a> , US      2. <a href="#">Nel (ZA)</a> , <a href="#">Dean (US)</a> & <a href="#">Norheim (NO)</a>	EM 205
9. Changing Identity <i>Tom Beaudoin</i>	1. <a href="#">Razu</a> , IN      2. <a href="#">Pembroke</a> , AU      3. <a href="#">Stev.-Moessner</a> , US	EM 302

17:45 – 18:00 “Intellectual Appetizer”: Air

VC / Chapel

- David Hogue, Garrett-Evangelical Theological Seminary, US (M)

18:00 – 19:00 Travel by subway to CN Tower (downtown)

19:00 – 22:00 (Optional) Excursion and Dinner at the CN Tower<sup>1</sup>

CN Tower

## Sunday, April 14

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Morning      **Worship**

(9:15 – 11:00 Working group meeting: “Catholic Identity, Catholic Plurality, and Practical Theology”)

Holiday Inn  
Confer. Meet. Room  
Contacts: *Annemie Dillen*  
& *Tom Beaudoin*

(12:00 – 14:00 Lunch on your own)

14:00 – 16:30 **Focus on Canadian First Nations: Re-asserting, Re-claiming, Re-Shaping and Re-creating First Nations' Identity in a Shifting World**      MUC

presider: Robert Mager

- Our Canadian History Told With Blankets  
(a simulation exercise on the history of First Nations and settlers in Canada)

<sup>1</sup> To attend the optional excursion and Saturday night dinner at the CN Tower, participants must specifically prepay for it, apart from the conference fee, on the following page:

[www.emmanuel.utoronto.ca/coned/registration.htm](http://www.emmanuel.utoronto.ca/coned/registration.htm) (follow: conference payment link > drop menu > Optional Excursion) by **April 5, 2013**. Inquiries: [torontocommerce2013@gmail.com](mailto:torontocommerce2013@gmail.com).

- 16:30 – 17:00 **Coffee Break** MUC
- 17:00 – 18:30 **Focus on Canadian First Nations: Re-asserting, Re-claiming, Re-Shaping and Re-creating First Nations' Identity in a Shifting World** MUC  
presider: Natalie Wigg-Stevenson
- Plenary
    - Sr. Eva Solomon, c.s.j., Anishinabe, CA (G)
    - Sr. Priscilla Solomon, c.s.j., Anishinabe, CA (G)
    - Harry Lafond, Cree, CA (G)
- 18:30 – 19:00 Travel to Pappas Grill
- 19:00 – 22:00 **Group dinner** Pappas Grill  
*(New Executive Committee Meeting)*  
*(Possible Working Group Meetings)*

## Monday, April 15

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- 8:30 – 9:00 **Morning Worship** StM / Fr. Madden Hall
- 9:00 – 10:30 **Plenary** StM / Fr. Madden Hall  
presider: Jaco Dreyer
- “Changing Identities and Narrativities: Truth and Reconciliation Commission”
    - Antjie Krog, University of the Western Cape, ZA (G)
- 10:30 – 11:00 **Coffee Break** StM / Lobby
- 11:00 – 12:30 **3<sup>rd</sup> Roundtable** StM / Fr. Madden Hall  
presider: Pamela Couture
- “Truth and Reconciliation. Responses”
    - Julian [Müller](#), University of Pretoria, ZA (M)
    - Neil Pembroke, University of Queensland, AU (M)
    - Nancy [Pineda-Madrid](#), Boston College, US (M)
    - Tom Reynolds, Emmanuel College, Toronto, CA (M)
- 12:30 – 14:00 **Lunch Break** Chinatown and Kensington Market
- 14:00 – 14:30 Walk back to Knox College

14:30 – 16:00 **4<sup>th</sup> Workshop** (8 groups)

KC &amp; TST

Theme / Presider	Presentations	Room
1. Interfaith <i>Boyoung Lee</i>	<a href="#">Greider, US, Schipani</a> , US/AR, et al.	KC Dining Hall
2. Trauma & Reconc. <i>Christo Thesnaar</i>	1. <a href="#">Ganzevoort, NL &amp; Pfeifer, DE</a> 2. <a href="#">Masango</a> , ZA	TST Board-room 2
3. New South Africa <i>Jeanne S.-Moessner</i>	1. <a href="#">Swart</a> , ZA 2. <a href="#">Naidoo</a> , ZA	TST Board-room 1
4. Narrative <i>F.-V. Anthony</i>	1. <a href="#">Meylahn</a> , ZA. 2. <a href="#">McMillan</a> , NZ	KC Room 5
5. Congregations <i>Wilhelm Gräb</i>	1. <a href="#">Wepener</a> , ZA 2. <a href="#">Goto</a> , US 3. <a href="#">Bons-Storm</a> , NL	KC Room 2
6. Suffer. & Spir. Care <i>Zoe Bennett</i>	1. <a href="#">Sprecher</a> , DE 2. <a href="#">Sremac</a> , NL	KC Room 4
7. Students & Oppress. <i>Yolanda Dreyer</i>	1. <a href="#">Ramsay</a> , US 2. <a href="#">Dames &amp; Dames</a> , ZA	KC Room 3
8. Beyond Conflict <i>Bryan Froehle</i>	1. <a href="#">Cilliers &amp; Nell</a> , ZA 2. <a href="#">Webb</a> , US	KC Board Room

16:00 – 16:15 Walk to St Michael's College (*coffee and snacks available at StM*)16:30 – 17:45 **2<sup>nd</sup> Business Meeting Session** StM / Fr. Madden Hall  
Presider: Claire Wolfteich17:45 – 18:00 **"Intellectual Appetizer": Water** StM / Fr. Madden Hall  
· Johan Cilliers, University of Stellenbosch, ZA (M)

18:00 – 18:30 Travel by subway to boat (downtown)

18:30 – 21:30 **Final banquet** Harbour Cruise Boat Obsession III

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**Tuesday, April 16**


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Departures.

## Sponsors

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The 11<sup>th</sup> IAPT conference is grateful for the help and grants from the following Canadian institutions:



**EMMANUEL COLLEGE**  
OF VICTORIA UNIVERSITY IN  
THE UNIVERSITY OF TORONTO

Financial contribution for the Saturday and the Monday morning plenaries; meeting rooms and staff support.



**VICTORIA UNIVERSITY**  
IN THE UNIVERSITY OF TORONTO

Financial contribution for the Saturday and the Monday morning plenaries; meeting rooms and staff support.



**KNOX COLLEGE**

Financial contribution and meeting space, in support of the Monday plenary and workshop.



UNIVERSITY OF  
**ST. MICHAEL'S COLLEGE**  
IN THE UNIVERSITY OF TORONTO

Meeting space and coffee breaks for Monday events.



Space for the IAPT Conference Art Exhibit

**Faculté de théologie  
et de sciences des religions**

**Université**   
**de Montréal**

Financial contribution in general support of the Conference.



**UNIVERSITÉ  
LAVAL**

Faculté de théologie  
et de sciences religieuses

Financial contribution in support of the Sunday PM session.



**UNIVERSITÉ  
SAINT-PAUL  
UNIVERSITY**

Financial contribution in support of the Sunday PM session.



Meeting space and staff support for the Sunday PM session.





Canadian Ecumenical  
Justice Initiatives

Staff support for the Sunday PM session.



Discount Theological Books

Bookstore services.



Financial contribution in general support of  
the conference.

## Collaborators

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We extend our thanks to our guests and to all the persons who have helped in many ways, especially:

**Local Committee:** Pamela Couture, Karlijn Demasure, Solange Lefebvre, Robert Mager, Pam McCarroll, Lorraine Ste-Marie, Heather Weaver-Orosz, Natalie Wigg-Stevenson.

**Local Arrangements:** Betsy Anderson, Monika Berescki, Samantha Cavanagh, Ren Ito, Jennifer McCann, Deb Rapport

**Worship Committee:** Nancy Hardy, William Kervin, Sweehong Lim, Becca Whitla

**IAPT Executive Committee:**

Claire Wolfeich, Pres., Boston University, US

**Music:** William Kervin, SweeHong Lim, Tom Reynolds, Becca Whitla

Jaco Dreyer, Vice-Pres., U. of South Africa, ZA

Neil Pembroke, Treas., U. of Queensland, AU

**Bookstore:** Dave Csinos and Cindy Hayley

Heather Walton, Sec., U. of Glasgow, UK

**Conference Registrar:** Heather Weaver-Orosz

Stephanie Klein, Member at L., U. Luzern, CH

**Visual Arts:** Michael Stoeber, Muhammad Irfan Aziz

Pamela Couture, Program Organizer,  
Emmanuel College, CA

**Stand-up Dinner:** Chef Nathan Barratt, Victoria University

Robert Mager, Program Organizer, Université  
Laval, CA

**Aboriginal session:** Natalie Wigg-Stevenson, Sr. Eva Solomon, Harry Lafond, Sr. Priscilla Solomon, Julie Graham

# ONE-ON-ONE: CREATIVE MEDITATIONS

## Artistic Contributions to the IAPT Conference

Tuesday, April 2<sup>nd</sup> through Monday, April 15<sup>th</sup>, 2013

Reception on Friday April 12, 17:30-21:00

Regis College

Toronto is the epitome of a multicultural metropolis. The diversity offered here makes it special and gives the IAPT 2013 conference—*Complex Identities in a Shifting World: One God, Many Stories*—a remarkable setting at [Emmanuel College](#), University of Toronto.

Eight Canadian artists have been invited to augment this theological event by responding visually to the conference issues. They represent a rich variety of cultures, faiths, and art media. They plan to contextualize their individual works in terms of the conference issues. Their intentions include: visualizing the co-existence of faith traditions; exploring personal identity in its temporal and physical dimensions; appraising the impact of distinct cultures on human life; visiting the effects of immigration on a host nation; and invoking diverse and complementary spiritualities in creative dialogue.

Art is a common language. By reflecting on conference issues through drawing, painting, and sculpture, these artists hope to transcend differences of age, origin, tradition, and media. They aim to engage, connect, and communicate theologically and spiritually.

The IAPT art exhibit will be hosted by [Regis College](#), 100 Wellesley Street West, Toronto. It will be part of the Regis in the Arts annual Easter Exhibit, under the direction of Dr. [Gilles Mongeau, S.J.](#) The show will run **Tuesday, April 2<sup>nd</sup> through Monday, April 15<sup>th</sup>, 2013.**

The reception for the exhibit will be **Friday, April 12<sup>th</sup>, 17:30-21:00.**

### Participating artists:



[Linda Chen](#) is from Taiwan, where she grew up within Taoist, Buddhist, and Confucian traditions. She is painting for this exhibit.

à

[Muhammad Irfan Aziz](#) is a Muslim from Pakistan whose creative medium is sculpture.

β



From Belarus, [Alexey Dreva](#)'s background is Orthodox Christian, with strong interest in Vedic philosophy and spirituality. He will be contributing both a sculpture and painting to the exhibit.

à



[David Holt](#), a painter originally from Salt Lake City, Utah, is influenced by Mormonism, Anglicanism, and Buddhism.

β

[Tai Kim](#) was born in Seoul, Republic of Korea. A Zen Buddhist with interests in the Rastafari movement, she will be painting for this exhibit.

à



With family connections both to Roman Catholicism and Protestantism, [Florica Laslau](#), a painter, is from Arges, Romania.

β

Born in Calgary, Alberta, [Michael Stoeber](#) has Acadian and German immigrant ancestry. Of Roman Catholic background, he also has interests in spiritualities of India. He paints and sketches in ink.

à



[Angela Tamarj](#) spent her childhood in Kirkland Lake, Ontario. Judaism was an early choice, having converted from Roman Catholicism. She is pleased to be contributing work to the exhibit.

β

## ABSTRACTS

(Click on the arrow beneath each abstract to get back to the corresponding workshop schedule. Signal any malfunctioning link to [robert.mager.1@ulaval.ca](mailto:robert.mager.1@ulaval.ca))

**Andraos, Michel**

*"Engaging Diversity in the Theology, International Classroom"*

Michel Andraos, Catholic Theological Union, Chicago, US (M)

Given the growing cultural diversity of students in seminaries and divinity schools in the U.S. and Canada today, and the growing awareness of the significance and implications of this diversity, it has become unacceptable--and politically incorrect--to not take cultural diversity in the classroom seriously. In addition, the growing number of international students, mostly from non-Western countries, adds other dimensions to this diversity and makes the intercultural conversation more complex, especially when questions about theological knowledge and colonial power are also explored.

The focus of the paper will be to present some reflections on engaging diversity in the production of knowledge in the culturally diverse, international classroom. Using *coloniality* as an analytical lens, the first part of the paper will raise some pedagogical questions from an epistemic perspective. The second part of the paper will briefly present an example of teaching a course on religion, culture, and theology, where this approach is employed and explored. The paper reflects the presenter's ongoing research and questions on this topic.



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**Anthony, Francis Vincent**

*"Religion and conflict: preventive educative strategies based on a comparative research among Christian, Muslim and Hindu students in Tamil Nadu, India"*

Francis Vincent Anthony, Salesian Pontifical University, Rome, IT (M)

Although there have been sporadic interreligious conflicts and violence, generally the multireligious experience in the Indian context has been marked by mutual tolerance, respect and participation. The comparative research undertaken among Christian, Muslim and Hindu college-going students in Tamil Nadu aimed at identifying - at peaceful times - the presence of factors that are liable to generate conflictive situation. The paper makes a synthetic presentation of the findings related to the influence of religious factors (namely, religious practice, mysticism, interpretation of religious pluralism, and religiocentrism) and of personal characteristics (namely, sociocultural, socioeconomic and socioreligious) on force-driven conflict. On the basis of these findings, attempt has been made to evolve preventive educative strategies to forestall the tendency toward power-driven conflict.



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**Barnard, Marcel, Cas Wepener & Johan Cilliers**

*"Rethinking Liturgical Studies"*

Marcel Barnard, Protestant Theological University, Amsterdam, NL (G), Johan Cilliers, University of Stellenbosch, ZA (M) & Cas Wepener, University of Pretoria, ZA (M)

The increasing complexity and diversity of liturgical-ritual identities in a shifting world ask for a rethinking of Liturgical Studies. Worship signifies a wide field of liturgical ritual practices that extend from the Sunday morning service in a mainline church through worship in an African

Independent Church, to Christian ritual on the internet and ritual-symbolic practices that are inspired by humanistic-biblical motives; the Latin mass and a classic Reformed worship are juxtaposed. Late-modern worship seems to be driven by the ambivalent forces of globalization and particularization, connectedness and rootedness. The ambivalence is central to the network society. De-boarding and drawing boundaries go hand in hand; networking and emphasizing the particular, 'the space of flows' and local space, 'timeless time' and local time (Castells), dislocation and relocation go together. Solid and solidified concepts are no longer sufficient for the study of this complex field. Exploring the wide field of liturgical ritual practices requires for a broad view, open concepts and unconventional methods. In 2013 we will publish a book *Worship in the Network Culture*. (Liturgia Condenda) (Louvain/ Paris/ Walpole: Peeters) that takes its start in the fluidity of the network society, more precisely in a recalibrated notion of liminality. Unconventional methods, such as artistic approaches, as well as European and African perspectives are expressly included in the book.



### Beaudoin, Tom & Patrick Hornbeck

*"The Third Largest Religion: Catholics Who 'Deconvert' by Leaving or by Staying"*

Tom Beaudoin, Fordham University (M) & Patrick Hornbeck, Fordham University (G)

A recent major study found that former Catholics in the United States, if pooled together, would constitute the third largest religion, behind "affiliated" Catholics and Southern Baptists. At the same time, Catholics have actively left active/normative affiliation with the church in large numbers in many European countries. Who are those who leave Catholicism, who are those who leave normative forms of affiliation while staying connected in other ways – and what would a theological appreciation of the phenomenon of deconversion in Catholicism look like? Our presentation focuses on the theological significance of the range of affiliations of baptized Catholics, a range not adequately comprehended by official teaching on the one hand or progressive Catholic theology on the other. After introducing the literature on deconversion, we relate it to research on the Catholic "problem" of affiliation, and report on our study of "deconverts" and pastoral workers' response to deconversion. We conclude with theological reflections on the significance of Catholics who change their beliefs and practices relative to official expectations.



### Blair, Louisa

*"Literary creation as a theological practice: a methodological mise en abîme"*

Louisa Blair, Université Laval, Québec, CA (G)

In my practice as a writer in Quebec City who lives in two languages, cultures and religious traditions, this bicultural identity is an inestimable source of inspiration, and "weaving our many stories into a single narrative" is my daily life and vocation. As neither God nor Jesus ever wrote anything, they have always relied on us writers to tell us about them. But the Evangelists never wrote much about their practice as writers, or how they experienced it as their evangelical vocation. Inspired by the method Graham, Walton and Ward call "Theology by Heart," I use journaling to explore my vocation as a writer of literary fiction and nonfiction. I overlay these reflections with a ten-point model inspired by Christoph Theobald's writings on vocation. This process turns out to be a sort of *mise en abîme*, or a Russian doll situation where I am writing about writing about writing. Will these progressive levels of distancing kill all creativity, contaminate each other to the point of absurdity, or is this *abîme* exactly the place to spark a new kind of creative energy – the kind the ancient fathers succumbed to when they burst into song or prayer in the midst of a complex theological treatise?



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**Blomberg, Doug***"Welcoming Diverse Religious Practices in Schools"*

Doug Blomberg, Institute for Christian Studies, CA (G)

American educationalist Svi Shapiro, a staunch supporter of public schooling, faced a dilemma. His daughter attended a Jewish elementary school, but it was not until the decision about high school loomed that he recognized the full force of the potential clash between his "moral, ideological, and political considerations" and the particularities of his daughter's life. Convinced that being Jewish is not a Shabbat-only concern, he wished his "daughter's heart and soul to be shaped and nurtured by a Yiddishkeit that would ensure her allegiance to a Jewish identity."

Numerous issues could be addressed in respect to negotiating between the desire (and right?) of parents to choose the kind of education their children will receive and the state's expectations for citizens. A legal entitlement to free expression of religion often confronts constraints in "secular" spheres. Recent events in Ontario (e.g., the proposal to extend funding to non-Catholic faith-based schools, provisions for Muslim worship in public schools and "gay-straight alliances" in Catholic schools) provide fertile contexts for consideration of how diverse religious practices may be welcomed in educational settings. Comparisons with other jurisdictions encourage reflection on how religious education can function productively in public and private schools, so that communal and personal identities are respected.



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**Bons-Storm, Riet***"Shifting Identities: Shifting Patterns of Belonging."*

Riet Bons-Storm, University of Groningen, NL (M)

With whom do you believe your lot is cast?  
From where does your strength come?  
(Adrienne Rich)

An important aspect of the question 'Who am I' is the feeling and knowing of a person's belonging to communities. The 'I' is to a great extent shaped by belonging to 'we's'. 'Belonging' means more than 'being a member of...'. A real 'we' is a community, where members are subjects in equality and share a key to interpret each other's speech and acts - or attempt to achieve this key. The community of the church is supposed to be a 'we' that is formative for a person's identity. This paper's focus is on the following question: "Which practical-theological practices can help women and men, in the transition from the conditions of modernity into postmodernity, to develop a sense of belonging to others, and live their lives in faith-communities as the subjects they became, shaping and experiencing new forms of 'We'?"

To think about this question we have to operate in an interdisciplinary way. We have to bring cultural analysis, psychology and theology in conversation with each other. We shall explore the loss of credibility of the Great Narrative of dominant theology: for instance this Narrative's use of the family-metaphor when real families have changed so much. Also the emphasis on the One Christ as a (male) Person saving the world will be addressed. Perhaps the idea of a Divine scattering of Messiah-quality could be more probable and credible, giving a faith-community, women and men, the possibility of experiencing an inspiring 'we'.



**Brouwer, Rein***"Theological Leadership in a Shifting World"*

Rein Brouwer, Protestant Theological University, Amsterdam, NL (M)

November 2008, the Protestant Church of Amsterdam started with the project 'The Lay-Person's Sermon' (De Preek van de Leek). Since then, every year in the fall, five public figures (politicians, artists, entertainers, writers, journalists) are invited to give a public speech in which they tell a personalized story in the format of a traditional religious practice (sermon), and within the frame of a liturgical structure. Furthermore, it all takes place in a landmark protestant church building. The sermons relate to a biblical narrative, and the 'preachers' are coached by a theologian-minister, but beyond that they are free to reflect and 'prophesy' on the 'signs of the times' in our culture. This ('missionary') project is an experiment in finding new ways to interest people for the meaning of church as a place to form an opinion about societal issues. Although "you don't need to be a minister to give a sermon", according to the project's website, the project in itself is organized by a group of theologians. In a way, these theologians offer theological leadership to church and society by providing a safe space to present cultural and political relevant opinions in a shifting world. Perceiving this project as a new form of theological leadership, I want to explore this sermon practice as a concrete example of, what Wentzel van Huyssteen calls, a 'wide reflective equilibrium'. I intend to give a short introduction to the project, followed by some reflections on the results of the research on new forms of theological leadership like this project.

**Cardita, Ângelo***"Inquiring Same-Sex Marriage Rituality as 'locus theologicus': a Theoretical Framework with a Practical Intent"*

Ângelo Cardita, Université Laval, Québec, CA (G)

This paper is based on an interview with a gay married couple about their wedding. The interview focused on the wedding celebration: planning, celebration and reactions of their relatives. Our purpose is to deal with the *fact* (not interpretations or political debates) of same-sex marriage between Christian people. Our guiding question is not only "*what* can Christian theology learn" but also "*how* will Christian theology learn from same-sex marriage rituality?" In order to elaborate an answer to these questions, we will take elements from recent developments of practical and liturgical theology in their capacity to incorporate anthropological and sociological methodological insights. Only in that way will liturgical and practical theology be able to meet effective praxis, without "ideological" assumptions. So, in the case of same-sex marriage emergent rituality, we will be able to see not only an issue of "complex identity", but also a matter of reinventing and reaffirming Christian identity "in a shifting world".

**Cartledge, Mark***"'Catch the Fire': Pentecostal Revivalism from Toronto to Beyond"*

Mark J. Cartledge, University of Birmingham, UK (M)

This paper revisits the church network associated with the so-called Toronto Blessing. Since the revival meetings associated with the Toronto Blessing in the mid-1990s, the church has developed from a single congregation into a network of churches with centers in a number of cities around the world (London, Raleigh NC, Reykjavik, Oslo, Montreal and Houston TX). The network is called "Catch the Fire" and propagates revivalist Pentecostalist spirituality. Leaders from the network have allied themselves with others also advancing revivalism from North

America and beyond. This global relational network of churches and ministries is called "Partners in Harvest". The paper aims to describe and evaluate the narratives that are central to this global network of churches and which sustain theological identity and cross-cultural relevance. In particular, it considers the Toronto church as a network hub providing a continued place of pilgrimage for those seeking revivalist identity, as well as being symbolic of religious capital within revivalist spirituality.



### **Cilliers, Johan & Ian Nell**

*"Between Enclavement and Embracement: Perspectives on the role of Religion in Reconciliation in South Africa"*

Johan Cilliers (M) & Ian Nell (G), University of Stellenbosch, ZA

This paper takes a brief look at two indicators of the state of reconciliation in South Africa, provided by the National Planning Commission of the Government, as well as the South African Reconciliation Barometer survey, initiated by the Institute for Justice and Reconciliation. This is followed by a description of some theological efforts that have been made to outline spaces for cultural inter-facing within the South African context, and the article is concluded with a reference to the tension between the syndrome of "enclavement", and the theological metaphor of "embracement", as proposed by Miroslav Volf.



### **Cruz, Faustino**

*"Educating in a 'spiritual and not religious world': Reframing Practical Theology at Seattle University"*

Faustino Cruz, Seattle University, US (M)

The School of Theology and Ministry (STM) at Seattle University "educates the whole person" and prepares transformational leaders for a just and humane world by cultivating interreligious and ecumenical relationships, and exploring new forms of interfaith engagement. In partnership with the Harvard University Pluralism Project, it has traced the shifting contours of its multi-religious/spiritual Pacific Northwest context and has examined the impact of diversity in civic life, both local and global. Complex identities and affiliations have emerged. Consequently, STM has implemented adaptive changes to its core Christian theological education curriculum that intentionally advances academic, practical, and spiritual integration.

The Master of Arts in Transformational Leadership program is designed to address specifically the needs of students who self-identify as "spiritual and not religious," as well as those who wish to ground their leadership education in various sacred traditions and practices. In this roundtable conversation, I intend to address the issues and challenges of educating theologically in a "spiritual and not religious" community of teacher-learners.



### **Dada, Isaiah**

*"Praxeological Challenges in Formulating an Interreligious Peace Education Curriculum"*

Isaiah Dada, Université de Montréal, CA / NG (G)

Today in Nigeria, the absence and neglect of interreligious peace education as part of peace education core program in secondary schools, and seminaries and the lack of interreligious peace



education curriculum in particular is identified as one of the main problems encountered when analyzing the effectiveness of peaceful living in this multicultural society. In this paper, I will focus on the challenges facing the formulation of an interreligious curriculum peace education based on a praxeological approach described further below. This proposed interreligious curriculum for peace education will be built upon the current Christian and Islamic traditional conceptions of peace to create a safe, caring, spiritual, peaceful and successful interfaith relationship of communities through the training of religious leaders in Nigeria. The curriculum will establish a holistic framework for educating Christian and Muslim religious leaders towards a culture of peace for compassion, cultural and religious respect, reconciliation and solidarity, as well as for cultivating inner peace. The curriculum will cover a period of two intensive years, in the higher education of a person training to become a religious leader (imam, murshida, minister, priest, etc.)



### **Dames, Gordon & Glenda Dames**

*“Spirituality, Leadership and Social Transformation: the pedagogical role of multicultural leadership in post-apartheid South Africa”*

Gordon Dames (G) & Glenda Dames (G), University of South Africa

Practical theology in the 21st century requires a new pedagogy to address multicultural challenges. Multiculturality encompasses a subversive agency for monocultural and 'silent minority' landscapes as well as an identity pedagogue for the three publics. South Africa, for example, has to deal with the dichotomy of a multicultural society and a resistant monocultural 'laager' mentality of minority races. The task of practical theology is to reflect on diverse contexts and in developing the formative and transformative role of spirituality in diverse contexts (Wolfteich 2009). Spirituality is a social phenomenon and have social and leadership implications for a multicultural community (Dohaan 2007). This paper seeks to reflect critically on spirituality and leadership praxes in search of meaning forming multicultural communities. Leaders as frontier-crossers and spirituality as identity formation offer an ideal analytical framework to address complex cultural, ethnic and social challenges.



### **Dillen, Annemie**

*“Searching for Catholic identity: the Challenges of a Value-based Approach, Diversity and Normativity”*

Annemie Dillen, KU Leuven, BE (M)

Ongoing Louvain empirical research regarding identity of allegedly Catholic institutions and movements (schools, psychiatric hospitals, youth movements) in a pluralized context is based on four models for rethinking the Catholic identity, i.e. reconversionalization, secularization, value education and recontextualization. I will discuss the theological presumptions of this approach and its normative preference (i.e. recontextualization), as well as the possibility of a normative position – while at the same time taking practices seriously.

The problem of the value-approach is that if specific Christian symbols are no longer used, this approach may lead to secularization. Others would say that the focus on diversity may lead to a neglect of attention for Catholic identity.

The recontextualization paradigm is therefore proposed as the preferable paradigm. It starts from the presumption of a growing gap between Christianity and a detraditionalized world, and the need to recognize this gap while building recontextualized bridges.

I will discuss how a theology inspired by feminist authors, in which dualisms between secular society and Christianity, and between so called relativistic positions and 'real Catholic' identity, are criticized, offers complementary perspectives. I will propose a theological view where diversity and identity go together and where new forms of spirituality may have a place.



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### **Dreyer, Jaco & Chris A.M. Hermans**

#### *Spirituality and school leadership in private schools in South Africa*

Chris A.M. Hermans, Radboud University, Nijmegen, NL and University of South Africa, Pretoria, ZA (M); Jaco S. Dreyer, University of South Africa, Pretoria, ZA (M)

What is leadership? What is spirituality? And what is their relationship? We report on these three questions based on the findings of empirical research in private schools in South Africa that we conducted in 2011/2012. Firstly, what is leadership? To what extent are school-leaders in the South African context focused on transformational leadership? And what is the importance of trust in this type of leadership? Secondly, what is spirituality? We focus on spirituality as the form of self-awareness through which people grow towards human fullness. In the Christian tradition, there are three virtues connected to the highest forms of self-awareness, namely the theological virtues of hope, love and faith. According to the psychologist Cloninger, these virtues can be observed in the mental abilities (or human traits) of self-directedness, cooperativeness and self-transcendence. We explore to what degree the school leaders in the South African context are characterized by these three spiritual traits. Thirdly, what is the relationship between spiritual traits and trustworthy transformational leadership? We will report on our findings and discuss the theoretical implications of the results with regard to the relation between spirituality and leadership.



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### **Ellithorpe, Anne-Marie**

#### *"In Search of a Christian Spirituality of Friendship "*

Anne-Marie Ellithorpe, University of Queensland, AU / US (G)

Authentic friendship has an iconic and sacramental role, providing those who participate in it a glimpse of the divine. The divine friendship of the Trinity is more than a model for Christian friendships; it is a friendship all are invited into. In this paper I propose the development of a Christian spirituality of friendship, exploring the inter-relationship between friendship with the Triune God and authentic human friendships. Friendship is construed as a school of love, with the potential to create goodness. Finally, I explore qualities that contribute towards authentic friendship within the changing world that we inhabit.



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### **Foley, Edward**

#### *"Can people with Many Stories talk together about "one God?""*

Edward Foley, Catholic Theological Union, US (M)

One of the most characteristic practices of practical theology is that of theological reflection. Some would contend that "TR" is not only central to but also "the defining element of practical theology" (SCM Studyguide to Theological Reflection, 18).

This presentation will consider to what extent peoples of different faith traditions are capable of exercising this central practice of practical theology. The presentation recognizes that the

language and exercise of theological reflection – even within Christianity – is highly contested and has few analogues within Judaism or Islam.

Thus the question: can followers of the Abrahamic religions not only share common practices to the benefit of human societies, but also engage in what this presenter is tentatively calling “inter-religious faith sharing” in light of those practices?

Part of this exploration is wondering to what extent practical might provide a theological “vernacular” for believers from very diverse contexts and belief stances who are, nonetheless, interested in crafting a dialogue that respects both praxis and reflection upon that praxis.

There are no answers in this presentation, but hopefully useful questions that might contribute to credible trajectories for common ground on this complex inquiry.



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### **Forshey, Susan**

*“(Re)learning to Read in the Internet Age: Some Lessons from Neuroscience and Lectio Divina”*

Susan Forshey, Seattle Pacific University and Boston University, US (G)

In a world offering more and more avenues for technological connection, how might the spiritual practice of reading be impacted in this new era of internet connectivity, and how might a dialogue with 12th century Christian texts offer a fruitful reflection for our own time as reading practices continue to morph? Using Nicholas Carr’s *The Shallows*, John Medina’s *Brain Rules*, and Maggie Jackson’s *Distracted*, the paper will explore neuroplasticity, multitasking, and the practice of internet reading; highlight the expertise studies concept of deliberate practice from K. Anders Ericsson; and then engage both in conversation with 12th century Guigo II’s *Ladder of Monks*, on the practice of *lectio divina*, and Hugh of St Victor’s *Didascalicon*, on the role of *assiduitas* in study and memory. The limits of this paper allow only a taste of each topic, but the hope is to set the stage for further fruitful discussion between recent neuroscientific discoveries and monastic wisdom, offering potentially helpful deliberate practices for theological students and educators in (re)learning to read texts deeply.



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### **Froehle, Bryan**

*“Frenemies? Theology and Sociology, In and Beyond Practical Theology, Within the Theological Study of U.S. Catholicism”*

Bryan Froehle, St. Thomas University, US (M)

While other theological disciplines typically begin in theory or doctrine, practical theology is oriented within a thick description of context and persons within webs of lived theologies. Practical theology must therefore be interdisciplinary, as is all theology. While more speculative theological disciplines strongly engage philosophy and intellectual history, practical theology has something to learn from – and share with – social science and other action-oriented hermeneutics, including narrative approaches, within history, philosophy, and social theory. This paper will identify critical points of dialogue and development between theology and sociology for a contemporary practical theological approach, illustrating them contextually and experientially within a theological study of selected aspects of U.S. Catholicism. Such an attention to particularity is critical for an adequate practical theology. However, even here, such an approach must be fully contextual, not inattentive to larger topics. The context of the theological study of U.S. Catholicism is therefore further rooted in larger questions within North American lived religious experience.

Three specific areas will be explored within the theological study of U.S. Catholicism, ones that readily resonate within the context of Toronto's North America's most diverse and pluricultural metropolis. These three areas are chosen to illustrate the core proposal for a mutual giving and receiving between theology and sociology that blurs into a robust intradisciplinary practical theology. The three cases to be explored will relate to issues of interculturality, processes of racialization, and lived ecclesiologies; processes of identity formation and boundary maintenance and public theologies; and shifting institutional resourcing and spiritual theological developments.



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### **Froehle, Mary & Diane Maloney**

*"Valuing Complex Identities in Ministry Formation: Processes of Reflection, Refraction, and Diffraction in the Context of Difference in Theological Field Education"*

Mary Froehle, Loyola University Chicago (G) & Diane Maloney, Loyola University, Chicago, US (G)

In the past, in any given ministry formation program, one might have assumed homogeneity in the student body: shared experiences, shared values, and shared tradition. In today's ministry formation programs, the classroom is best visualized as a sea of multiplicity or perhaps as a room of innumerable intersecting laser beams. Those in ministry formation arrive holding a multiplicity of identities of race, ethnicity, class, gender, sexuality, and spirituality/religion. Students may connect with each other in one aspect of identity and find other areas of difference intolerable. At the same time, they are preparing to minister in a world more complex than the formation context. Ministry and theological education programs have embraced the value of multiplicity, and often support a diversity of religious traditions and/or understandings. In such a context, what constitutes formation? If, as Otto Maduro argues, utterance in itself is political, awakening "claims to power, to authority, appeals to assent, respect, and recognition," how can practical theology contribute to creating space for egalitarian, constructive, and supportive dialogue in today's sea of difference? This paper considers ways in which encounter, narrative, and theological reflection promise to serve as building blocks of a vision of formation that gains strength from alterity.



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### **Ganzevoort, Ruard & Birgit Pfeifer**

*"Meaningless – yet full of meanings: existential issues among school shooters."*

Birgit Pfeifer, Windesheim University of Applied Sciences, Zwolle (G), & R.Ruard Ganzevoort, Vrije Universiteit, Amsterdam, NL (M).

Several Western societies have suffered the shocking experiences of school shootings like Columbine: random spree killings on school premises by (former) students. To date no clear profile of school shooters exists. Popular perception assumes them to be socially and psychologically troubled, but this perception does not match reality (Pfeifer & Ganzevoort, forthcoming). One of the few recurring characteristics in school shooters' stories is their expression of existential issues, struggles, and questions. Many discuss the meaninglessness of life, hatred of the world, and existential loneliness in their diary entries or social media updates. These 'leaks' are not only important in terms of prevention, they also help us understand strong layers of meaning in this seemingly irrational and psychopathological behavior. Our project involves a narrative analysis of the existential issues in personal expressions of school shooters. Focusing particularly on the ways in which they address their audience in search for justification

of their actions ex ante, we shed more light on the existential dimension of the pathway to violence. We select eight cases from known school shootings based on available material and variation in educational context, perpetrator characteristics, and impact. The analysis leads to educational and theological reflections.



### **Goto, Courtney T.**

*"Playing with Hybrid Identities: The Case of the Issei Garden"*

Courtney T. Goto, Boston University, US (G)

In California, the Sacramento Japanese United Methodist Church (SJUMC) is questioning how and why it should retain its ethnic identity as its membership becomes more multicultural. A Japanese-style garden in the church's courtyard is a living reminder of the church's ancestral legacy. As a "territory of play," the garden allows Japanese American Christians to explore the possibilities of hybrid identity and location. Understood through the lens of object relations theory, the garden is a space to navigate the complexities of being both Japanese and American, of linking present and past, and of being Christians with spiritual and aesthetic roots in Japanese Buddhism. The garden allows people to construct, practice, and perform identities that reconcile Japanese American history, faith, and culture. The vibrancy of the Issei Garden and its practices defy the trend of most Japanese-style community gardens in America, which often suffer neglect, decline.



### **Gräb, Wilhelm, Friedrich Schweitzer, Ruurd Ganzevoort, Birgit Weyel, Gerrit Immink, Chris Hermans, Jaco Dreyer**

*"The complexity of concept and measurement of praxis in PT"*

Wilhelm Gräb, Humboldt-Universität, Berlin, DE (M), Friedrich Schweitzer, Universität Tübingen, DE (M), Ruurd Ganzevoort, Vrije Universiteit, Amsterdam, NL (M), Birgit Weyel, Universität Tübingen, DE (M), Gerrit Immink, Protestant Theological University, Groningen, NL (M), Chris Hermans, Radboud University, Nijmegen, NL (M), Jaco Dreyer, University of South Africa, Pretoria (M)

In Practical Theology we build theological theory about praxis. Probably all scholars in PT agree on this, but what does the concept of praxis imply? There are different paradigms in PT depending on the question whether we aim at the praxis of the pastor; of every person (believer) in the Christian community; the Christian community within society as a whole and / or the Christian community in relationship to other religions and secular world views? Is this the praxis of faith, religious communication, spirituality, the sacred, or the experience of ultimate concern? Is this the praxis of the past, the present or the possible? What kind of theory do we build about this praxis? Who (in terms of which subject) are we helping with our praxis theory? Six scholars in our field will present a position statement on the concept and measurement of praxis. What is praxis and how to build theological theory in empirical research?

Each presentation will describe the concept of praxis, but will also address methodological questions with regard to the measurement of praxis. Each scholar will refer to research in our field that is exemplary for their idea of building theological theory on praxis without presenting research results. Position statements map the "complexity" of the concept of praxis in our field and of the (even more difficult?) issue of measuring this praxis. The aim is not to "reduce" or "solve" this complexity but to elaborate one it and by doing so map one of the fundamental questions of our field. Which are the crossroads? Where are new emerging perspectives? What are the challenges for our field?



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**Greider, Kathleen, Daniel Schipani et al.***"One Interaction, Many Experiences: Multireligious Reflection on Caregiving Encounters"*

Kathleen Greider, Claremont School of Theology, US (M), Nazila Isgandarova, True Davidson Acres Long Term Care Home, CA (G), Daniel Schipani, Anabaptist Mennonite Biblical Seminary, US / AR (M) & Ronald Weiss, Jewish Family & Child Services, CA (G)

In a play on the conference title, this panel will facilitate reflection on how one caregiving encounter might illuminate complex identities when viewed from different religious traditions. In consultation among the panel members, a case study will be developed that might maximize the potential for distinct religious perspectives on the situation of the careseeker(s) and the response of the caregiver. The session will begin with short responses to the case from panel members representing different religious traditions. The panel will then highlight complementarity and continuity as well as difference among their views, and invite discussion by participants toward this end. Through multireligious discussion of the case, we expect fresh insight into complex identity to be produced, including complex views of the identity of the divine.



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**Groome, Thomas***"Theology and Faith Education In Denominational Schools with Diverse Religious Populations"*

Thomas Groome, Boston College, US (M)

Schools, colleges, and theologates that are sponsored by religious denominations have an increasingly diverse student population. How might they offer theology and education in faith that is true to their sponsoring community and yet avoids proselytizing students from other traditions. In fact, their intent should be to enhance the faith identity of all of their students and deepen their appreciation of their own tradition. Among other things, this presents an acute pedagogical challenge. This roundtable will make some proposals to address this complex issue, so relevant to a world of "One God, Many Stories."



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**Ha, Jaesung (G)***"The Image of Gangnam Style: Ambivalence between Economic Fullness and Socio-human Emptiness"*

Jaesung Ha, Korea Theological Seminary, KR (G)

Gangnam Style has become a phenomenal success as a Korean music video across continents. It has attracted so many people's attention with hilarious dances and humorously random scenes of Seoul. In addition, Psy's music is a social commentary, full of satirical criticism against the "deadly hollow" symbols of wealth in Gangnam, which possesses 7% of the wealth of the country. In the video, he calls himself Oppa or Sanaii, which are his narcissistic title as a man. Then, he repeatedly shows that the Gangnam style is nothing but an empty parade of social exaggeration. He is continually mocking the materialism of Gangnam that deepens the gap among social classes.

In the lyrics, Oppa himself desires a split of ego between Confucian calmness during the day and libidinal outburst at night. The two contrasted egos of both men and women are expected to be

convertible from day to night. In the traditional face-culture from Confucianism, women have been expected to be silent and obedient without showing any hint of sexuality. Now, Gangnam Style certainly pursues the night's passion for narcissistic satisfaction by praising and encouraging women's transformations. The song is full of a man's portentous self-esteem, which in reality results from the emptiness of human life in Seoul due to economic injustice.



### Hall, Gerard

#### *"Learning from Indigenous Spiritualities of Aboriginal Australia"*

Gerard Hall, Australian Catholic University, Brisbane, AU (M)

The story of Aboriginal Australia is most often told in social, political and economic terms. It is largely a story of loss, exploitation, colonization. Its cultural and spiritual depths—the story of its beginnings and sacred origins—are too often edited out. In large part this is the repeated story of subjugated peoples whose own voices have been distorted, ignored, eradicated, repressed. This presentation begins by naming the experience of Aboriginal Australians in the wake of European colonization, especially the cultural and spiritual displacement from tribal lands with the associated loss of songs, stories, paintings, dances, languages, ceremonies and other life-rituals. Secondly, it draws on renewed articulation of the hidden spiritual treasures of Aboriginal Australians, such as, Alcheringa, Dadirri, and the Dreaming. These are spiritual gifts which Aboriginal people have to offer all Australians. Thirdly, the presentation provides examples of Australian people, both Aboriginal and European, who have crossed cultural and spiritual boundaries—embracing Aboriginal, European, Indigenous and Judeo-Christian vision and values—becoming living teachers of how to live in a multi-cultural and multi-religious world.



### Hastings, Thomas John

#### *"A Consideration of Multiple Religious Identity in the Formation of an Interdisciplinary Mind: The Case of Kagawa Toyohiko (1888-1960)"*

Thomas John Hastings, Japan International Christian University Foundation, New York, US (M)

Kagawa Toyohiko (1888-1960) was a second generation Japanese Protestant pastor, evangelist, educator, novelist, interdisciplinary thinker, and social reformer who was nominated twice for the Nobel Prize in Literature and three times for the Nobel Peace Prize. Concentrating on Kagawa's writings on the dialogue between science and religion, I will show how this convert to Christian faith also drew on the inherited traditions of East Asia and contemporary European and North American intellectual trends while grappling with a broad range of social issues confronting Japan in the first half of the twentieth century. Kagawa's story is suggestive for practical theologians today who seek a positive response to persons and communities who embody multiple religious identities and practices.



### Hogue, David A.

#### *"Imaging the Other: Neuroscientific Insights into Human Experiences of Culture and Race"*

David A. Hogue, Garrett-Evangelical Theological Seminary, Evanston, US (M)

A small but growing body of neuroscientific research is exploring distinctive brain "signatures" that appear when viewing persons of one's own race or culture and those that are activated

when viewing persons of a different cultural group. This paper will briefly review the most recent research and propose practical theological responses to the interpretations commonly offered by the scientists conducting the research. The paper will, therefore, hopefully contribute to discussions about "Complex Identities." I have presented at the last two IAPT meetings using brain research; the first explored empathy and the second drew on research related to desire and addictions. The feedback in both sessions contributed greatly to my ongoing work. This paper will break new ground for me as I attempt to make some sense of the newer studies related to culture and race and will likely contribute to a text I am developing in pastoral care.



### **Johansen, Kirstine Helboe**

*"When "Religion" and "Spirituality" Converge in Rituals – a Study of the Wedding Ritual within the Church of Denmark"*

Kirstine Helboe Johansen, University of Aarhus, Denmark (G)

Notable sociologists and philosophers have persuasively argued that new religious values based on the subjective-turn, the age of authenticity and "spirituality", have exerted decisive influence on the religious values of the general public in the Western hemisphere (Charles Taylor, Robert Bellah, Zygmunt Bauman, Linda Woodhead and Paul Heelas). On the basis of such a contention, it is reasonable to expect that new ideas of religious ritual have had a similar influence on the common conception of rituals (Michael Houseman).

Based on my examination of the influence of new conceptions of "spiritual" ritual on traditional "religious" ritual, I have taken a special look at the wedding ritual in the Church of Denmark. I focus on the different views held on ritual by traditional, religious, ritual experts, i.e. ministers, and common ritual participants, i.e. wedding couples. In this manner, my paper is an additional step into the analysis of the relationship between "religion" and "spirituality" with a special focus on the impact on religious practice.

The full sample consists of 8 ministers – both male and female, both young (birthdate after 1970) and senior (birthdate before 1950), both parishes in towns and villages – and 14 wedding couples – all first-time weddings and young. The data has been collected through monitoring conversations between minister and wedding couple and through interviews with both.



### **Kaufman, Tone Stangeland**

*"A New Old Spirituality: The Spiritual but not Religious Discourse Revisited"*

Tone Stangeland Kaufman, MF Norwegian School of Theology, NO (G)

Distinguishing sharply between spirituality and religion, Paul Heelas and Linda Woodhead make the case for a spiritual revolution where religion is giving way to spirituality, and people are spiritual but not religious. Based on an empirical study of clergy spirituality in the Lutheran Church of Norway, this paper proposes that spirituality may also give way to a revitalization of religion. Although the pastors in my study are the representatives of institutionalized religion, their spirituality is characterized by a number of "new" features that are commonly associated with 'subjective-life spirituality.' My suggestion is that the context of institutionalized religious practice is also undergoing changes towards a larger degree of 'subjectivization,' yet in a somewhat "softened" fashion. This claim is warranted by the following currents of the spirituality of the clergy in my study: A striking significance of the experiential, attending to self, the salient role of the body in their spirituality, a spirituality embedded in everyday life, and the appreciation of rituals and aesthetics. Further, this "new" emphasis is combined with a resurging



interest in "old" Christian practices. Therefore, their spirituality can be described as a new old spirituality.



### **Kim-Cragg, HyeRan & Mai-Anh Le Tran**

*"Conversion to the 'Other': Interdenominational, Interethnic, Interreligious, Transnational Activism and the New Ecclesia"*

HyeRan Kim-Cragg, St. Andrew's College, Saskatoon, CA (M) & Mai-Anh Le Tran, Eden Theological Seminary, St. Louis, US (M)

In June 2012, a small delegation of representatives from the United Church of Canada, the Presbyterian Church in the Republic of Korea, and the United Church of the Christ in the Philippines, were gathered at the Shalom Centre in Manila, Philippines, for what was modestly imagined to be a travel study opportunity to raise critical awareness about localized effects of transnational corporate capitalism and environmental racism. We would like to offer this situation as a "text" which performs as mightily as the Lucan parable of the "Compassionate Samaritan." We'll invite participants to consider how *speech act theory* and *social identity theory* might allow us to imagine the Samaritan narrative and the living texts of "Filipino Samaritans" as depictions of what we call "*politico-religious gestures*" of counter-normative faith praxis. How does activism in interstitial spaces manifest the dynamism of "lived religion"? What is "community" in light of temporal and spatial displacement? What is "hospitality" in light of transient shuttling back and forth between multiple sites of belonging? How are the coordinates of "identity" reconfigured in the movement from "stranger" to "neighbor"? This critical incident will serve as primary theologies for exploring "impermanent" religious identity and religious community in shifting global realities.



### **Klein, Stephanie**

*"Violated identities of children in homes. Acting on structures of power and authority in the Church"*

Stephanie Klein, Universität Luzern, CH (M)

The project is based on interviews with people, who were educated in church-run children's homes between 1930 and 1970. It asks for the reasons of power, violence and sexual abuse in theology and Church, and for the impact on the biographies of these children. The focus is the question of how the structures of power and violence in different forms have continued until today.



### **Lartey, Emmanuel Yartekwei**

*Title of proposal: Embodied Epistemologies: African ways of knowing and being.*

Emmanuel Yartekwei Lartey, Emory University, Atlanta, US / Ghana / Great Britain (M)

Practitioners of African Religious Traditions on the continent and in the Diaspora decipher the presence of particular deities and the manifestation of ancestral wisdom through forms of bodily movement, rhythm and music. Among some African social groups walking, dancing and balance literally embody socialization, identity, status and wellbeing. Knowledge of the divine and of the human-divine nexus is encoded in spiritual dance, musical performance and bodily movement of the most everyday kind. Discernment of these forms of submerged knowledge is the art and practice of African cultural and religious hermeneutics. As an exercise in African practical

'theology' this paper explores these embodied epistemologies among the Anlo-Ewe people of Southeastern Ghana, and in the Diasporan African religious practices of Haitian Vodou, Cuban Yoruba and Bahian Candomblé.



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**Lee, Boyung**

*"Postcolonial Intercultural Pedagogy in Theological Education."*

Boyung Lee (M), University of Berkeley, US

After Kwok Pui Lan's talk, I would like to share my ongoing research on postcolonial intercultural pedagogy in theological education informed by postcolonial theologians. How one can create teaching/learning environments that embody one's conviction as a postcolonial practical theologian? I would like to share my ongoing learning experiences to create postcolonial intercultural pedagogy and classroom.



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**Lefebvre, Solange & Sabrina Di Matteo**

*"Christian/Catholic Campus Ministry in Quebec Universities. Proposing Faith and Shaping Identities in a Secular and Pluralistic Context."*

Solange Lefebvre (M), Sabrina Di Matteo (G), Université de Montréal, CA

The realities of Christian/Catholic Campus Ministry in Quebec are diverse and complex, in their orientations and practices, which are influenced by a number of factors. Among these, the rapid process of secularization undergone by Quebec society (including its public education system) since the Révolution tranquille, the consequent lack of Church experiences and faith literacy among youth, and the religious diversity noted on university campuses where Christian/Catholic ministry is enacted differently according to existent or non-existent university guidelines or charters for managing faith in the public campus space. The seminar presentation will provide a partial look at the following research. First, it examines the manners in which Christian/Catholic ministry exists on campus in relation to institutional accreditation, and how this differs from one Quebec university to another, and within each university where other denominations and religious groups are concerned. Second, this research will focus on how the mission and practices of Christian/Catholic campus ministry are developed, influenced and revised according to the context in which they are played out. This will include observations about youth involved in campus ministry and the shifting shape of Christian/Catholic identities, as well as remarks pertaining to the role of the local diocesan Church insofar as campus ministry is concerned. Finally, current and likely challenges of campus ministry will be brought forth so as to raise questions regarding the relevance of religious initiatives on campuses and the opportunities they provide in terms of fostering ongoing religious education and ecumenical/interreligious dialogue among young adults who will themselves shape the future of society and faith organizations.



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**Lim, Swee Hong**

*"Music and Images of Post-colonial Asia in Christian Worship"*

Swee Hong Lim, University of Toronto, CA (G)

Response to Kwok Pui Lan: Experiences of Post-colonial Work This presentation will be a multimedia featuring original music and image collages of post-colonial Asia in Christian worship.



**Lunde-Whitler, Joshua H.***“Integration and Negotiation: Developing Authentic Identity in Multirelational, Multinarrative Contexts”*

Joshua Lunde-Whitler, Boston College, US (G)

This presentation will first seek to affirm the widely-held belief that human knowing and being is inherently narrative and relational—and that therefore, in multicultural societies, knowing and being can be appropriately understood as “multi-narrative” and “multi-relational.” It will secondly propose that the dialectical skills of both the integration and negotiation of identifying narratives are crucial for the cultivation of persons in a globalized setting towards authentic and purposeful discipleship. While the former skill has often been deemed essential in Christian or religious education, the latter has not received adequate attention. While narrative resources from both contemporary experience and from the Gospels will be utilized to underscore these proposals, this study’s primary method will be to first briefly examine narrative-relational epistemology and ontology. This will be followed by a re-interpretation of the constructive-developmental theory of Robert Kegan. When viewed from a narrative-relational lens, Kegan’s approach reveals the need for the skills of integration and negotiation, and demonstrates why both are essential to churches’ success in fulfilling their charge—to facilitate the ongoing identity-formation of disciples (Matthew 28:19)—in a multi-narrative and multi-relational milieu.



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**Magezi, Vhumani***“Identities of a pastor in a technologically changing African context: tensions between traditional and emerging religious practices”*

Vhumani Magezi, North West University, ZA / Zimbabwe (M)

There has been massive progress in technological advancement in Africa in the last decade. Many pastors have embraced technology in their religious and ministerial practices. However, limited exposure to and availability of technology to significant majority of people has resulted to development of numerous identities of the “one pastor.” The “one pastor” is a pastor who exhibits various identities and is sandwiched between traditional and technologically emerging practices causing tensions in church communities. Within such a context, it is imperative to understand the various identities of the African pastor ushered in by technology and harness these identities for constructive religious community life in a manner that cultivates coping and meaning in life. Such an approach challenges religious workers to view tensions in real life as “being human” but at the same time tap into technological progress as “an asset” that can be leveraged for effective religious practice to aid life.



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**Masango, Maake***“Complex identity of caring for a broken nation”*

Maake Masango, University of Pretoria, Pretoria, ZA (M)

A narrative approach will be utilized in order to enter into stories of broken people, caused by racial apartheid. The aim is to share ways in which South Africans rebuild the nation through the model of Truth and Reconciliation Commission. The workshop will analyze how the rainbow nation reconciled, and struggle in rebuilding a new nation with the oppressors. A shepherding method will help in opening up stories of those violated during oppression. This will allow us to heal the memories of past hurt, pain and violation.



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**McMillan, Lex***"Trinitarian Theology and Narrative Therapy: Ecclesial selves - storied selves"*

Lex McMillan, Laidlaw College, NZ (G)

This presentation will consider the Christian church's vision of people being included in the triune life of God, and through this participation a recovery of our humanity in shared life with one another. This relational view of God and people as persons-in-relation can be a difficult concept to relate to in a day to day way, particularly so in the West when persons are often assumed to be complete in and of their individual selves. The social trinitarian view of persons-in-relation bears some remarkable similarities to post structuralist and narrative understandings in which we can also recognize people as social beings with overlapping lives, and as people who story identity in shared life together. This presentation will bring these social theological and social scientific insights together in a mutual correlation. Through such a correlation, we begin to see that a theologically inspired ethic of love may potentially fund narrative therapeutic practices with a vision of shalom – that is flourishing personhood in relationship. And conversely, we see that narrative therapeutic practices may provide trinitarian theology with respectful conversational practices that can be structured to enact such a vision.



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**Mercer, Joyce Ann***"What Exactly Are We Fighting About? Congregational Conflict and Complex Identities"*

Joyce Ann Mercer, Virginia Theological Seminary, Alexandria, US (M)

Drawing on data from a congregational study on church conflict, this presentation considers the complex relationship between identity, conflict, and religion, in three U.S. Protestant congregations that have been in conflict with their own denominations over sexuality. Some contemporary literature on religious conflict and peace making asserts that religious conflict generally is best understood as conflict about some other identity marker such as ethnicity, for which religion has been coopted. In a similar way, some North American scholars of church conflict make the claim that church fights that "appear" to be about issues such as sexuality or science and religion actually concern other matters such as biblical authority, modernity or post-modernity, and systems dynamics. Such perspectives, while offering a balancing view against simplistic *prima facie* assumptions concerning what is at stake in a particular church conflict, can also ignore the fluid interplay at work between various markers of identity including religion, ethnicity, nationality, sexuality and gender. In the 2009 IAPT meeting, I presented a preliminary overview of this larger project's key questions and methodology. My current presentation goes beyond that, to look at the portion exploring the relative elasticity of religious and sexual identities in these three post-conflict congregations. Three categories emerge referencing the interplay of both religion and sexuality in their congregational conflicts: identity incongruence, plurality of identity, and narrowed/polarized identities.



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**Merle, Kristin***"Religious Communication and Social Media – Rethinking Identity, Relationship and Community"*

Kristin Merle, University of Tübingen, DE (G)

The internet has become a technology of communication that is indispensable by now; the outreach of the new social networks is enormous. The new media seem to cause not only a new structural change of the public sphere. They also lead to new forms of social practices regarding identity management, relationship management and information management: new forms of socializing and communication between individuals and between individuals and organizations arise with the technologies of social media.

In my presentation, which is based on an empirical research project in Germany, I would like to discuss the new structural change of the public sphere with regard to its consequences for individual and institutional religious communication: How does a community with reference to religion and a religious topic emerge through digital communication? Are there any links between online- and offline-communities, or between trans-local and local groups? What does the structural change imply for the communicative action of the churches and denominations in general? The presentation focuses on the role new media play in the subjective formation of identity, opinion and sociality – and their relationship to organizational structures.



### **Meylahn, Johann-Albrecht**

*“Complex Identities in a Shifting World: One God, Many Stories”: A Narrative Pastoral Approach in Post New South Africa”*

Johann Meylahn, University of Pretoria, ZA (G)

The theme of the conference captures something of the situation in what some have termed the post New South Africa or post Mandela South Africa: a time in the story of South Africa where the euphoria of the birth of a democracy, driven by the powerful metanarrative of reconciliation, is fading and in its place are multiple stories and complex identities struggling to find a home in an ever changing South Africa. The early years of the democracy were characterized by a powerful metanarrative of reconciliation, encapsulated by the desire for nation building of the Truth and Reconciliation Commission: many stories, but one reconciling forgiving God, compassionate enough to forgive the worst atrocities and hospitable enough to include the many stories – even the stories of other gods. A lot of remembering and healing took place by listening to, documenting and archiving the painful stories of past oppression and by allowing these stories to be remembered, for there is no forgetting without remembering, thereby constructing a new identity of a nation, rising above the violently fragmented and oppressive past towards a new proud democracy on the southernmost tip of Africa as a story of hope for the whole continent. Today, years later, the dream of one nation many cultures is disappearing in the ashes and tears of events like Marikana, the violent Xenophobic acts, the increasingly violent strikes, service delivery protests and the ever widening gap between rich and poor. The story of hope has faded amidst these events and two metanarratives compete with and respond to each other in their attempts to emplot these events into the story of South Africa. The one is the metanarrative of incompetence, corruption and lack of leadership and the other is the metanarrative of blaming Apartheid and the colonial past. With these two metanarratives there is a growing blindness and darkness as the future becomes ever more dismal. In this paper it will be argued that Derrida’s seeing in the blindness of tears might offer insight as to a humble way forward for pastoral care to a fragmented nation (many stories) in imagining an open future of hope. The paper will explore a Derridian contribution to narrative pastoral care from a South African perspective.



### **Miller-McLemore, Bonnie**

*“Embodied Knowing, Embodied Theology: What Happened to the Body?”*

Bonnie Miller-McLemore, Vanderbilt University, US (M)

As part of larger project on human bodies and theological knowledge, this paper is a preliminary investigation into how biology and physicality shape human knowing. It asks whether, in the frequent use of the phrase embodied knowing or embodied theology, religion scholars have paid sufficient attention to actual bodies. It argues that there has been a lapse of attention to physical dimensions of bodies in the unreflective employment of such phrases, ironically among practical and pastoral theologians who have interest in understanding how theology operates on the ground. The paper traces evolving interest in embodiment across several disciplines, including theology, before exploring what might be learned from research on evolution, biology, and bodies in anthropology and the biological sciences.



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**Moore, Mary Elizabeth**

*"Youth Navigating Complex Identities: Charting Rough Waters through Narrative"*

Mary Elizabeth Moore, Boston University School of Theology, US (M)

This paper is part of a larger project on the wisdom of young people, but the specific purpose of this paper is to identify the forms of narrative that youth and young adults share as they tell the stories of their lives. When do they engage in storytelling? What are the key elements of those stories: characters; events; elements of difference (race, class, and sexual orientation); sources (e.g., personal experience, community experience, or cultural tales); points of tension; and denouement? The narratives will also be analyzed for differentiated patterns across the diverse social locations of forty youth included in the interview sample. The full analysis will be brought into dialogue with narrative theory, especially the work of Robyn Warhol (feminist), David Herman (world-making), Musa Dube (post-colonial), and James Phelan and Peter Rabinowitz (rhetorical). Based on this comparative analysis, I will draw conclusions about how young people engage and construct narratives, the theological import of their narratives, and the role of narratives in forming complex identities.



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**Müller, Julian**

*"Paradoxical challenges for social cohesion, reconciliation, and identity in a rural church community in post-apartheid South Africa."*

Julian Müller, University of Pretoria, ZA (M)

"South Africans, willingly or unwillingly, successfully or unsuccessfully, are engaged in one of the most profound collective psychological adjustments happening in the contemporary world. Situated in an existential moment that combines unique intersections of thrownness and agency, they are selecting, editing, and borrowing from the cultural resources available to them to reinterpret old selves in the light of new knowledge and possibilities, while yet retaining a sense of personal congruence." (Steyn, M. 2001. Whiteness just isn't what it used to be. White identity in a changing South Africa. New York: State University of New York Press. p xxi)

This seminar will unpack the paradoxical challenges, which ordinary white South Africans are facing, and examine their efforts to retain social cohesion and identity within a transforming society. A narrative study conducted in a rural area north-west of Pretoria, will be used as a case-study.



**Naidoo, Marilyn***“Christian theology and identity in African context”*

Marilyn Naidoo, University of South Africa, ZA (M)

Church leaders and theological educators in many cases have assumed that African theology denotes little more than providing traditional Christian theology with an African face, furnishing Christian truth with pastoral and catechetical contextually-sensitive illustrations and applications especially as it is affected by traditional culture, for example with respect to rites of passage, polygamy, liturgical custom, divination, traditional healing or the role of ancestors. Reflecting a rooted need to disentangle African Christianity from its immediate antecedents in order to achieve a separate indigenous identity and echoing the standard perceptions of African nationalist ideology, African theology has almost from the beginning felt impelled to deploy a set critique of the missionary movement and of its destructive impact on traditional values and culture.

The urgent question now emerging among Africa’s educated elite is whether the ideological underpinnings of Africa’s post-independence era is sufficient for securing Africa’s future. This intellectual transition accents one of the principal challenges facing African theology. Africa has urgently needed the aid of critical reflection in coping with a modernity already pervasive within contemporary Africa, and in negotiating its future within the increasing interdependency of the world community. The affirmation and defense of the “otherness” of Africa has been essential but will it be sufficient for addressing Africa’s present crises or future expectations. This paper will discuss the ongoing phenomenon of African theology in terms of the patterns of modern African intellectual life, its scope and dynamics and future prospects.



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**Nel, Malan, Kenda Creasy Dean & Bård Eirik H. Norheim***“Youth Ministry Research for the sake of the Missional Church”*

Malan Nel, University of Pretoria, ZA (M), Kenda Creasy Dean, Princeton Theological Seminary, US (M) and Bård Eirik H. Norheim, NO (G)

In this seminar, linking up with the Amsterdam Conference, the focus will be on the emerging field of youth ministry and church work with youth and young adults. Historically, Youth Ministry – sometimes with justification – has borne the brunt of much criticism: it is considered immature, it is often accused of being work done with little or no theological reflection, it has even been blamed recently for the “state of the church”. This is changing and the presenters agree that it has changed over the last decade or more. It remains, however, a challenge to get Youth Ministry in the mainstream of theological reflection. The presenters agree that when done without theological reflection youth ministry can indeed be harmful to children, adolescents and adults, indeed to the congregation as such.

In this seminar the presenters will attempt to make a case for Youth Ministry Research as a contribution to or even for the sake of the Missional Church. Most of those teaching Youth Ministry are passionate about the church as God’s chosen people for the sake of the world. The presenters will share current research on three continents dealing with youth ministry for the sake of/benefit of the whole missional faith community. They will also make available references to research in the field of leadership development of the young for the sake of the church. A common theological departure point for the presenters is that youth are included in God’s gracious dealings with His own and with the world. The Triune God has included “us all” in what He has done and is doing in this world.

The three practical theologians in this seminar are all professionally involved in the study and research of youth ministry and are members of the 'International Association for the Study of Youth Ministry' ([www.iasym.net](http://www.iasym.net)). They invite the IAPT-colleagues to participate in the discussion of their work in practical theological perspective.



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### Oh, Priscilla Sunkyung

*"An Auto-ethnographic Approach to Understanding the Reality of Living with a Person Suffering from a Long-Term Mental Illness Through a Lens of Friendship"*

Priscilla Sunkyung Oh, University of Aberdeen, UK (G)

What does it feel like to have friendship with a person with a long-term psychotic illness, and how might such an engagement change the understanding of mental health and illness? This work makes use of auto-ethnographic approach as narrative dialogue, in which I, as a researcher, explore my own awareness of a friend's long term mental illness and how this has helped me to reflect on friendship and mental illness within a practical theological framework. It illustrates how such a relationship opens up various feelings, thinking and perceiving the person in social situations. I allow auto-ethnographic narratives as to enter into dialogue with the person that is participating not only with feeling and thinking but also with the entire presence and uniqueness of the person. This paper encourages us to re-imagine beyond what we see about the actual experience of the person with such a chronic illness and theologically re-think mental illness as a meaningful human condition as it relates to personal belief in a particular religious community.



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### Pellitero, Ramiro

*"The relationship between Ecclesiology and Practical Theology in a multicultural world. A Roman Catholic perspective"*

Ramiro Pellitero, University of Navarra, ES (M)

Although we may consider that Practical Theology is broader in scope than the theology of ecclesial action, for academic purposes Practical Theology may today be regarded as the theological science that studies the action of the Church as the sign and instrument of God's action through the missions of the Son and of the Holy Spirit. This science teaches how to discern the "signs of times" here and now (in a multicultural world), in light of Revelation and with the aid of Human Sciences. Its purpose is that God's plans may be recognized (kerygma-martyria), celebrated in Christian life (leiturgia) and seconded in order to the fulfillment of the salvific project of God for the world (diakonia).

In this perspective, consistent with the views of Council Vatican II, Practical Theology include all that Catholic Theology regards as mission of the Church: first of all the "missions" (studied by Missiology), the pastoral or "ordinary mission" (ad intra) and the ecumenical action.

Ecclesial action (i.e., the action of the entire Church, and not only of bishops and priests) is the object of this science, and its method, as it has been already said, includes the intervention of Human Sciences.



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### Pembroke, Neil

*"Immigration, Identity Negotiation, and Anonymous Faith"*

Neil Pembroke, University of Queensland, AU (M)



Implicit Faith and the Identity Crisis for Migrants Erik Erikson is famous for his psychological description of the human life cycle. The pivot in the life cycle is the identity crisis. The adolescent requires the courage to let go of the security and comfortable routines of childhood and reach out for an imagined future. Though the identity crisis is critical in the teenage years, it continues to feature throughout a person's life. Migrants who are Christians will typically react to the challenges of re-establishing personal identity as they do to all of life's struggles-namely, by using their God-given personal resources and by opening themselves to divine grace. In this paper, however, I am more interested in the way in which grace may be seen to be present in the experience of people of other faiths and of no faith as they honestly and courageously embrace the challenge of establishing an identity in their adopted country. Drawing on Karl Rahner's notion of anonymous faith, it is argued that God is the stage on which this drama of identity re-negotiation in a new homeland is acted out-whether or not this is consciously acknowledged. That is, when persons of good will honestly engage with this type of identity crisis, they respond in a non-thematic way to God's offer of God's self.



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**Pineda-Madrid, Nancy***“Resisting Femicide: Interrogating Salvation”*

Nancy Pineda-Madrid, Boston College, US (M)

The contemporary tragedy of femicide in the Ciudad Juárez, Mexico (and elsewhere throughout the Americas) presses upon us the need to consider anew how we encounter the salvific process in history. This massive and brutal killing of girls and young women affects not only victimized families and friends but the wider community of Juárez in which no poor woman feels safe. This makes demands of us to give some account of historical salvation. Indeed, how does the context created by this femicide interrogate our understanding of salvation? To engage this question, we need turn our attention to the public response of those most directly victimized, the families of the murdered girls and women. Mothers of many of the victims, several other women, and some men have developed practices that resist this violence and that offer us an angle on the in-breaking of salvation in history. These practices direct our attention to the Exodus event and to the crucifixion of Jesus Christ, and in so doing push us to rethink salvation. My argument is that the practices for resisting femicide, that is the killing of women, suggest to us a gendered, incarnational and ministerial approach to the in-breaking of salvation in our world. I divide my remarks into three parts. First, I clarify the term femicide and offer a brief description of this form of violence in Ciudad Juarez and elsewhere. Second, I explore the practices for resisting this violence that have emerged in Ciudad Juarez. Finally, I set forth how femicide interrogates salvation.



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**Poling, James N.***“Experiences of Post-colonial Work. Korean Resources for Practical Theology”*

James N. Poling, Garrett-Evangelical Theological Seminary, US (M)

Response to Kwok Pui-Lan. Experiences of Post-colonial Work. *Korean Resources for Practical Theology* by James Poling and HeeSun Kim (Wipf and Stock, 2012). This recent book is my report on two semesters of teaching and research in South Korea and intensive work with South Korean doctoral students in the United States. The interreligious experience of Korea over two millennia have led to important insights into religious life in a world of multiple identities and multiple cultures.



**Ramsay, Nancy***“Discerning and Responding to the Simultaneity of Oppressions: a Practical Theological Model”*

Nancy Ramsay, Brite Divinity School, US (M)

In a variety of disciplines research is appearing in which persons are acknowledging the complexity of identity when, as is often the case, persons embody at least several forms of difference that are often treated oppressively. Yet in our teaching it is still the case that students often learn about such aspects of identity sequentially. I am inviting conversation about how we can assist our students to engage the more complex reality of the “simultaneity” (Holvino, 2012) of embodied differences. I will propose, as a work in progress, a model for practical theologians who seek to understand and respond to the simultaneity or intersectionality of embodied differences such as gender and race which are treated oppressively in church and culture. My goal for the conversation is to further our ideas about how we can assess the multiplicative effects of such differences and the accompanying dynamics of oppression so as to inform efforts of allies to support resistance to this more complex experience.

**Razu, Indukuri John Mohan***“Land, Livelihood and Religious Traditions. Re-Configuring Dalit Identity in a Shifting World”*

Indukuri John Mohan Razu, ACTS Academy of Higher Education, Bangalore, IN. (M)

Caste discrimination and Dalits’ rights over land and livelihood are entwined with each other. The system of caste has two parts: 1) the material and 2) ideological-religio-cultural. The material base of caste system systematically took away the control over property of the Dalits the entire resource base. Simultaneously, in the name of ‘geo-centric culture’, the Dalits’ the religious traditions have been replaced and reinterpreted by the dominant castes as ‘polluted’ and ‘inferior’. In view of these reasons, the Dalits’ struggles for land and livelihood issues are on the rise.

In a shifting world, identity for the subalterns plays the crucial role. The term ‘Dalit’ which is an affirmative identity instills dignity, equality and esteem for the Dalits. Hence, for the Dalits, land means identity, livelihood, history that connects their past, present, and the future. Hence, this article primarily inter-faces land, livelihood and religious traditions of the Dalits. This paper thus analyses the shifting landscape of the Dalits that has radically altered the land, livelihood, traditions and identity. The paper argues Dalits’ religious traditions are inclusive and humanistic.

**Schröder, Bernd***“Practical Theology in interreligious perspective”*

Bernd Schröder, Göttingen University, DE (M)

In nowadays’ Germany, there are about 300 religious communities registered. But just a few of them offer academic formation facilities for future staff, including different kinds of what we call “Practical Theology”. My presentation will look into different approaches to this field, especially focusing on Judaism and Islam. While Practical Theology within Jewish Studies is rooted in the rich tradition of 19th century’s German Judaism and revitalized since the 1980ies (orthodox) and the 2000s (liberal); Islamic Theology is going to become established in Germany for the very first time, in some respects referring to the Turkish version of modernized, neo-orthodox Islam.

Beyond that, some projects of “trialogic” cooperation in the field of Practical Theology (poimenics, homiletics, Religious Education) will be described, among others a series of conferences I am engaged in myself. These conferences, named “Talking about religious educational affairs with Jews, Christians and Muslims”, are to be understood as basic steps to “comparative Religious Education” (one of my fields of particular interest), dealing with common challenges for all three of them like role-models for teachers, Holy Scriptures as a reference, images as educational media, prayer and liturgy as learning opportunities. I would like to conclude by identifying some major tripwires of doing Practical Theology interreligiously.



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### **Seymour, Jack**

#### *“Teaching the Way of Jesus”*

Jack L. Seymour, Garrett-Evangelical Theological Seminary, Evanston, US (M)

Combining biblical, theological and educational scholarship, I am completing a manuscript on Teaching the Way of Jesus. In working in interfaith contexts (or “One God, Many Stories” environments), I have discovered interest in how the life and ministry of Jesus was developed into a teaching practice in the early church. From an analysis of these emerging teaching practices, I draw implications for Christian religious education today. Of course, any full statement of the practices of this teaching ministry of the early church must be sensitive to the interfaith dynamics of the day, including Jewish traditions and practices as well as emerging Christian practices, in the midst of Roman oppression. I will share six characteristics that set the trajectory of teaching the way of Jesus with implications for our work as practical theologians.



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### **Siwo-Okundi, Elizabeth J. A.**

#### *“As the World Shifts: The Complex Identities of African Preachers in Kenya”*

Elizabeth J. A. Siwo-Okundi, Boston University, US/KE (G)

I propose to present preliminary findings of my PhD dissertation research on African preaching to illustrate the increasing importance of narrative in communicating religious meaning-making at the intersection of practical theology and homiletics. Using Kenya as a point of focus, I conducted a qualitative and quantitative research project to address the question “How and why do African Christian preachers become preachers (formation, reflection, and preaching roles); and how do they define and describe their preaching (description)?” The centers of Christianity continue to shift and Africa is playing a major role in that movement. Yet, only a small portion of practical theology focuses on Africa and scholars who have wrestled directly and extensively with African preaching are limited. I seek to contribute to and advance scholarship by building upon previous studies on the subject and by focusing on the voices of African preachers. As an African scholar, the new theological methodology that I am offering is that I am consciously attempting to shape a new future of African preaching and do so by creatively listening to and learning directly from the voices of African peoples who themselves share their critical reflections upon their preaching practices. The integration of theory and practice is central to practical theology and is already embedded in African proverbs, stories, and worldview. This research could provide cultural and contextual data directly from African preachers and offer their insight on the shifting world and the role of African preaching within it.



**Smit, Job***“Spiritual Care from a Welfare-Perspective”*

Job Smit, Vrije Universiteit, Amsterdam, NL (G)

In the past 50 years the religious landscape and societal and political attitudes towards religion in the Netherlands have changed substantially, resulting in a transformation of institutional chaplaincy (health care, army, prisons). What originated as confessional chaplaincy is now becoming a societally defined practice of care and welfare. This new practice focuses on meanings and spirituality and is informed by both religious en philosophical ideas. This transformation can only be successful if the terms defining the professional domain, goals and methodology can be accounted for in generally understandable terms of welfare and care. This paper presents a conceptual model of the practice of a societally defined practice of spiritual care. In this model the ideas of meaning, relationality, and spirituality are defined, connected, and operationalized in order to constitute a coherent practice that can be accounted for in societal terms. In this model spiritual care is defined as a practice focused on existential well-being as the heart of well-being at large. Practical, methodological, and critical implications are discussed.

**Smith, Sheila***“Native-Newcomer Relations in Canada in Light of the Truth and Reconciliation Commission in Canada: Exploring Ethical Creativity as a Contribution of Paul Ricœur”*

Sheila Smith, Saint Paul University, Ottawa, CA (G)

From the beginning of Confederation, it is well documented that inequality is a fundamental element of Native-Newcomer relations in Canada. The dominant worldview in Canada has provoked much harm because of the false presupposition that “civilizing” Aboriginal peoples would be enriching for them and for Canada. However, Canada’s history of Native- Newcomer relations tells a different story.

The Truth and Reconciliation Commission was formed to address fundamental inequalities between Native Peoples and Newcomer Canadians, especially in relation to Native residential schools in Canada. The Commission was mandated to help all Canadians participate in a process of truth telling that could lead toward reconciliation. This process has potential to inaugurate a new chapter in Canadian history.

If a new narrative of Native-Newcomer relations is to be written by Canadians, it must occur within an ethical framework that is mutually enhancing for all. The ethical thought of French philosopher, Paul Ricœur offers a creative way forward. This paper will discuss Ricœur’s ethical creativity, with a view to understand better the promise and risk that it offers to Native-Newcomer relations in Canada today.

**Song, Nam Soon***“Education for Equality: Learning from Tao Te Ching”*

Nam Soon Song, Knox College, Toronto, CA (G)

*Tao Te Ching* (도덕경), literally a sacred book of the Way and Virtue, is a short book consisting of 81 chapters and 5,000 words. It is believed to have been written by Lao Tzu in the six century BC. This paper seeks to uncover education for equality from teachings of *Tao Te Ching*. What does

*Tao Te Ching* tell us about education and equality? How can we achieve equality? The book used many symbolic representations to express the Tao, which is deemed indescribable. Through the examination of several symbolic expressions in *Tao Te Ching*, we will draw lessons about equality, and approaches to practice equality with an emphasis on racial equity.



### **Soughers, Tara K.**

*"Giving Voice to the Past: The Need for Deep Historical-Contextual Analysis at the Intersection of Practical Theology and Spirituality"*

Tara K. Soughers, Boston University, US (G)

Spirituality studies often have a heavier emphasis upon historical context than do studies in practical theology. The primary goal of the historical analysis in practical theology has been defined as understanding "our praxis and the theory behind it" [Browning 1991, 49]. While such uses of history are common in the field of practical theology, scholars in the field of spirituality such as Elizabeth Dreyer question this way of engaging history, arguing the need to engage in deep historical analysis prior to posing modern questions to historical texts. [Dreyer 2004, 166].

Allowing the historical texts to have their own voice is consistent with practical theology's commitment to mutually critical dialogue, and it enhances the possibility that these texts might pose provocative and unconsidered questions to modern practice. Using texts written by Teresa of Avila, I will show how a deep historical analysis which allows the texts to speak from their own context enhances mutually critical dialogue around the practice of spiritual companionship.



### **Sprecher, Meike**

*"Interpretations of Life – Religion in 'Filial Dementia Memoirs'"*

Meike Sprecher, Tuebingen University, DE (G)

The objective of this project is to discern and describe the religious situation of men in contemporary Western society on the basis of autobiographies, more precisely 'filial dementia memoirs.'

Autobiographies offer an individual approach to how people make meaning of their lives. 'Filial dementia memoirs' are autobiographies written by sons and daughters about their demented parents. This specific group of autobiographies is of interest to me because the most cruel aspect of dementia seems to be that the patients are no longer able to make meaning of their own lives; they lose the ability for interpreting transcendences. These meaning making processes are then assumed by the authors who by trying to make sense of their parents' diseases and lives also interpret their own lives. The imminent death of the parent generates the need for receiving justification for the authors' life decisions.

Based on Luckmann's functional concept of religion (Luckmann 1967) and Oevermann's structural model (Oevermann 1995), I am interested in the following questions: Where and how do people experience transcendence? How do they interpret these experiences? How do their individual probation myths look like? How individualized are they really? What traditions do they draw upon? Etc.



**Sremac, Srdjan***“Addiction and Spiritual Transformation: An Empirical Study on Narratives of Recovering Addicts’ Conversion Testimonies”*

Srdjan Sremac, Vrije Universiteit, Amsterdam, NL / Serbia (G)

The presentation examines how recovering drug addicts employ testimonies of conversion and addiction to develop and sustain a sense of personal unity and create meaning from varied experiences in life. Drawing on 30 original autobiographies of recovering drug addicts we analyze conversion and addiction testimonies in two European contexts (the Netherlands and Serbia including a migrant sample from the Netherlands) that allow us to consider both modes in which previous frames of reference and self-understanding are undermined and modes in which new ones are attained. Research has shown that spirituality is important for change and identity development in the recovery process. Experiences of spiritual transformation, including religious conversion, can be an important element in the coping process that is inherent to recovery. In posttraumatic growth research, spiritual transformation proves to be one of the key dimensions, offering a form of healing for troubled persons. Although the connections between several of these key terms (trauma, identity, addiction, recovery, spirituality) have been investigated, there has not been much direct attention to the role of testimonial in reconstructing a viable narrative of the self, accounting for their trauma, addiction, and conversion and embedding it in a particular social and spiritual context. Furthermore, the author argues that drug addicts’ conversion can be seen as an adaptive mechanism that helped to resolve psychological conflict and create a new self-narrative. Also, for recovering drug addicts telling their testimonies is an opportunity to re-interpret and re-construct their past and plan their future in the framework of the new religious (canonical) language and consequently to construct a life story as a typical conversion story.

**Stetter, Manuel***“Preaching in a Pluralized Context. Homiletic Reflections on Charles Taylor’s A Secular Age”*

Manuel Stetter, Eberhard Karls Universität Tübingen, DE (G)

Charles Taylor’s study *A Secular Age* (2007) aims at an account of the current religious situation in the North Atlantic cultural sphere. In my contribution, I will reconstruct some aspects of this account and discuss them as one attempt to grasp the complex conditions under which religious identities nowadays have to be developed. In a second part, I want to reflect on some consequences these conditions might probably have for the practice of preaching.

In *A Secular Age* Taylor differentiates three meanings of secularity. Expounding the third meaning, Taylor describes the current framework within which the subjects lead their moral, spiritual and religious lives. As the main feature of this framework, Taylor identifies plurality: The subjects have to interpret themselves in the context of various cultural vocabularies, disparate systems of values and heterogeneous visions of fullness, happiness and meaning. It is one of the most fruitful gains of *A Secular Age* that Taylor does not leave it at a mere superficial demonstration of this plurality, based, for instance, upon statistic data or illustrative examples. Rather, he examines the experience of plurality. He tries to grasp its consequences for the subjective processes of self-understanding. In my contribution, I will trace Taylor’s description of these consequences by focusing on three of its core motifs: ‘reflectivity,’ ‘optionality’ and ‘contestability.’ Thus, I hope to shed light upon some facets contemporary processes of identity formation are determined by.

In a second part, I want to discuss what these facets might mean for the practice of preaching. In doing so, I try to argue that Taylor's description, among other things, speaks for argumentative forms of preaching. While at least the contemporary German-speaking homiletics focuses on narrative and metaphorical devices, Taylor's account of the current religious situation can be read as an argument for a more intensive reflection on argumentative procedures. To outline the character of argumentative procedures that are adequate for the communicative setting of a sermon, I want to refer to the rhetorical theory of argumentation. Based upon considerations of Chaim Perelman, for instance, argumentative structured sermons can clearly be distinguished from academic forms of argumentation or deductive modes of preaching. They allow for conceiving argumentative preaching as a linguistically creative practice that is consistently affected by the concrete and particular experiences of its listeners. Thus, they can be seen as one way of supporting the listener's processes of self-understanding in a pluralized context.



### Stevenson-Moessner, Jeanne

#### *"Complex Identities: Multi-Culturalism's Impact on Identity and Faith Formation"*

Jeanne Stevenson-Moessner, Perkins School of Theology, Dallas, US (M)

We fit in no culture. We don't. We are blessed and cursed for the fact that we live on a bridge. I will never be totally North American, never totally African. When secure, I am a citizen of both worlds. When insecure, which is more common, I don't belong anywhere." (Thirty-year-old Caucasian woman who had grown up in Zaire as the daughter of Canadian missionaries)

Multi-cultured individuals challenge communities of faith to avoid equating one culture with the basileia of God and to consider an enlarged vision of universal community beyond tribal, national, and denominational identities. In doing so, they wear "a coat of many colors." In the Septuagint, this coat was intended as a sign of favor, but became a cause for divisiveness and estrangement (Genesis 37:3). Multi-cultured individuals like the missionary daughter above articulate the distinct cultural components of their lives and give illustrations of the process in moving from cultural dissolution or fragmentation to consolidation. A significant sample of this presentation contains interviews with Canadian missionary children who grew up in international schools. Much like a traveler who has a fresh perspective on her or his home country from the vantage point of foreign soil, those of multi-cultural exposure challenge the outlook of "North American" Christianity, and consequently, offer creatively colorful, complex insights on Christianity in a pluralistic setting.



### Stoddart, Eric

#### *"Redefining Identity Through Liturgy: A Baptist to Anglo-Catholic journey of embodiment"*

Eric Stoddart, University of St Andrews, Scotland, UK (M)

This paper problematizes a process of denominational transfer by reflecting on my personal experience. Having been formed in a Baptist context for about 16 years, 11 of which were in various forms of recognized ministry, I have, for the past three years established myself as a lay Scottish Episcopalian within an Anglo-Catholic congregation. I consider a shift of identity in a number of layers. These include the often overlapping categories of epistemology, doctrine, liturgy, role/status, spirituality, and self.

Lisa Isherwood's reminder that not only did the Word become flesh but flesh was made Word offered a turning point for theological reflection, to put it pithily, on 'what happens when a Baptist crosses himself?' It is a theology of the body that provides the conceptual link between

my former conservative evangelical / charismatic Baptist identity and my new liberal Anglo-Catholic charismatic identity.

Considering the embodied nature of our knowing (God, the world, one another and ourselves) is suggestive of a wider relevance of this personal journey to questions of shifted and shifting identity in religious and, possibly other, domains.



## Stone, Bryan P.

### *"Evangelism and Narratives of Pluralism"*

Bryan Stone, Boston University, US (M)

While a plurality of religious faiths is a reality in many contexts around the world, "pluralism" can be defined as the narrative we tell about this plurality – the way we construct its meaning for us and thereby habituate our practices, institutions, values, and social patterns. This paper explores various "publics" within the context of the United States in which this story is told in order to investigate and critique the way the practice of evangelism is habituated by the narrative (or rather, narratives) of pluralism. Evangelism is an especially important practice to study in the context of narratives of pluralism precisely because it is so contested within those narratives. On one hand, there are Christians whose evangelistic practice is narrated by a story in which pluralism is either a threat to or an opportunity for that practice. On the other hand, there are Christians whose evangelistic practice is narrated by a story in which pluralism chastens or precludes evangelism. This study poses a counter-narrative to the prevailing narratives of pluralism within modernity and likewise re-thinks the practice of evangelism as a contrast practice in relation to evangelism understood as the seeking of converts.



## Swart, Ignatius

### *"Drinking from their own wells: black and African theologies of reconstruction and the irrelevance of the academy of white practical theologians in post-apartheid South Africa"*

Ignatius Swart, University of South Africa, Pretoria, ZA (M)

In 1984 the English translation of Gustavo Gutierrez' book, famously entitled, *We drink from our own wells: a spiritual journey of a people* (Orbis) was published. In the new post-apartheid dispensation in South Africa more than a decade later these words from Gutierrez's book were rather eloquently adopted by Tinyiko Maluleke, then a rising scholar of black and African theologies in the country, to announce that the time had come for scholars from those strands of theology to draw on their own intellectual resources and contextual experience. This paper considers the meaning and implication of Maluleke's announcement for a practical theological academy that is to this day still by and large dominated by scholars from the white population group in South Africa. In particular, in this paper the theology of reconstruction, which has become a defining paradigm of theological reflection in the post-apartheid dispensation, is taken as a framework to indicate how Maluleke's announcement could be taken as precursor for a black and African theological voice that has begun to newly assert itself in theological reflections on reconstruction. In turn, however, this identification of a new self-assertion subsequently becomes the basis for the development of a thesis in the further discussion on the irrelevance of the academy of white practical theologians in the contemporary South African theological context. In juxtaposition to a statement about the important contribution that practical theology as a field has to make to the conceptual apparatus of a theology of reconstruction, it is argued that the country's academy of white practical theologians is faced by a threefold irrelevance: 1.



its complete absence as a source for the post-apartheid black and African voice; 2. its own limited contribution to the debates on reconstruction; and 3. its ignorance in turn of the black and African theological voice and concomitant orientation towards European and North American scholarship. Finally, based on this threefold identification, the paper ends with a tentative reflection on measures that ought to be taken to overcome the current irrelevance and realize the possibility of an inclusive, collective and mutually supportive undertaking of the ongoing task of conceptualizing a post-apartheid theology of reconstruction.



### **Thesnaar, Christo**

*"Embodying collective memory: Towards responsible engagement with the 'other'."*

Christo Thesnaar, Stellenbosch University, ZA (G)

Facing the current challenges of violence and the lack of reconciliation within South Africa today this paper is an attempt to add to the transdisciplinary discourse on cultural trauma and collective memory in order to find a way to collectively deal with the past traumas in a constructive way. It indicates that the trauma of the past has had a collective impact on the collective within South Africa and if not addressed is has the potential of transferring destructive narratives to the following generations. It argues that the concepts of cultural trauma and collective memory are significant in dealing with the traumas of the past in order to create a collective memory in the present and for the future. In an attempt to break the cycle of the transference of destructive narratives this contribution further introduces a collective pastoral responsible hermeneutics to assist churches to take responsibility for the past by embodying collective memory and for the 'other' in order to transform the past in the present for the future.



### **Thierfelder, Constanze**

*"Shifting Paradigms - Teaching Pastoral Care and Counselling in a World of Individualism and Pluralism"*

Constanze Thierfelder, Marburg University, DE (M)

Once there was a German "Volkskirche" where most people belonged either to the Protestant or to the Catholic part of it. All the other churches and religious groups were considered to be minorities. Today even many do not belong to one of the majority churches anymore; members of the Christian Churches live side by side with Muslim neighbors; many Christians do not feel at home in the "Volkskirche" any more. These realities of pluralism are intensified by growing individualism concerning the organization of life and work and decisions in the life cycle and family life. The reality of all of this touches not only the members of the churches but also those who want to become ministers. How do we teach Pastoral Care and Counseling in this changing world? Which God images and Theology is connected to this new way of teaching?



### **Van den Berg, Jan Albert**

*"Tracing spirituality within the fluid decision-making of a mobinomics world"*

Jan Albert van den Berg, University of the Free State, Bloemfontein, ZA and University of Queensland, Brisbane, AU (G)

Demarcated by a virtual existence through the use of the internet, decision making has become even more dynamic. With special emphasis on the increasing role of mobile communication

technology, it is indicated that decision making has become fluid. As part of the phenomenon of fluid decision making, the ever increasing and important role of mobile platforms are emphasized. In a hermeneutical practical theology of lived spirituality, interested in the praxis of everyday living, the possible role of spirituality in informing fluid decision making in mobile virtual reality is traced. In the description of these contours, especial emphasis is placed on narrative inspired biographical accents. The research makes a contribution in terms of possible new articulations of the language of faith as embodied in fluid decision making in a mobile virtual reality.



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### Walton, Heather

*"The Stories Things Tell: Everyday Objects in the Making of Spiritual Identities"*

Heather Walton, University of Glasgow, UK (M)

Recent research in archaeology, anthropology and philosophy has emphasised the huge importance of things in the construction of identity and provoked a re-evaluation of the importance of everyday interactions with objects in all aspects of human life. Of particular interest to practical theologians is research that stresses ordinary and familiar objects are used creatively to construct micro-cosmologies that give shape to inchoate understandings of relationships that transcend the personal realm. That objects have spiritual significance for people is further demonstrated by recent work on grief cultures that show how the bereaved mediate their experience of loss through things that 'speak to them.' In this paper I shall engage with recent developments in new materialist thinking and argue that theological mistrust of object culture has prevented us from acknowledging how much things matter to people. Concepts like 'consumption,' and 'commodity' need to be re-assessed and a new theology of everyday life created that will be radically incarnational and overcome traditional boundaries separating the human and nonhuman and the material and the spiritual.



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### Webb, Raymond J.

*"Christian-Muslim Dialogue: Moving toward a New Paradigm"*

Raymond J. Webb, University of Saint Mary of the Lake, Mundelein, US (M)

Christians and Muslim have engaged in dialogue in the United States for more than 25 years. Such conversation is often framed in a model which distinguishes four subject areas (sometimes called "levels"): neighborliness, social solidarity, theology, and spirituality. I argue for a move toward an additional or supplemental paradigm focused on the actions involved: encounter, support, challenge, and manifestation. This paper describes and gives numerous examples of each specific action mode. Data from the dialogic situations in both the United States and the Palestinian Territories are presented to support the usefulness of this model in clarifying and strengthening what is an important but fragile movement, subject to attack, distraction, and fragmentation.



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### Wepener, Cas

*"The invention of tradition and social cohesion in the Corinthian Church of South Africa (AIC): The life of founder bishop Johannes Richmond"*

Cas Wepener, University of Pretoria, ZA (M)

In the book *The invention of tradition* (1983 ed Hobsbawm & Ranger) historian Eric Hobsbawm claims that the process of the invention of tradition serves the formation of group cohesion. The various versions of the life story of the founder bishop of the Corinthian Church of South Africa (CCSA) as recorded during several years of participatory observation studying the ritual life of this church, will be used as a case study in this regard. This presentation will unpack the way in which the invention of tradition as a process is in the CCSA currently a work-in-progress contributing to the formation of a particular type of group cohesion that stretches over racial, religious and denominational boundaries especially by means of the unique liturgical rituals that were influenced by the life story of the founder.

