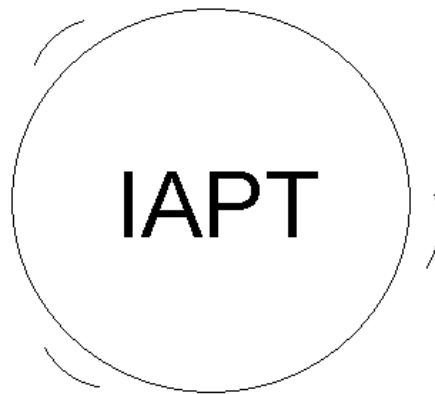


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City of Desires A place for God?

Book of Abstracts



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Keynote	<p style="text-align: center;">DRIVEN BY DESIRE</p> <p style="text-align: center;">SHOPPING, PRAYING AND FLIRTING IN THE CITY OF AMSTERDAM</p>
Mattijs van de Port	<p>'Unfulfillable by any of its particular objects', 'beyond representation', 'a nameless hankering', 'a furious excess', 'a perpetual refusal', 'an empty, intransitive yearning whose various targets all turn out to be arbitrary substitutes for one another.' These are some of the terms used by literary theorist Terry Eagleton to close in on the drive that is desire: a drive that energizes, brings things in motion and accomplishes, but that is also 'self-undoing', intent on 'simply keeping itself in business' and thus 'shattering whatever is hastily produced to keep it quiet'. Visiting various places in the city of Amsterdam that are marked by desire – the department store, the church, the gay bar -- this lecture will unpack each of these descriptions to illustrate and evoke (rather than explain and describe) how the force that is desire plays itself out in contemporary lives.</p>

1A	WOMEN WRITING: DESIRES, SPIRITUALITY, AND THE 'DEADLY SINS'
Claire Wolfeich	<p><i>Women Speak: (Un)Godly Desires in Work and Family, A Practical Theological Analysis</i></p> <p>This paper will bring a practical theological analysis to reports of a series of women's focus groups sponsored by the American Catholic bishops in the past ten years, brought into dialogue with social science and theological literature on work-family issues and with selected women's spiritual autobiographies. Particular attention will be given to issues of work-family conflict, time poverty, gender, spirituality, and implications for ecclesial practice.</p>
Jeanne Stevenson-Moessner	<p><i>"The Seven Deadly Sins Revisited". Cautionary Tales of Harm and Hope</i></p> <p>The "Seven Deadly Sins" Revisited". Cautionary Tales of Harm and Hope. The "seven deadly sins" is an ecclesiastical, systematic, and traditional construct that classifies the seven most serious vices that "man" can imagine. In 1960, a theologian named Valerie Saiving Goldstein began to upset this traditional classification with the publication of her article, "The Human Situation. A Feminine View" (Journal of Religion, Vol.40:100, April 1960, pp. 100-112). Arguing that theological doctrines were primarily constructed on the basis of masculine experience, Valerie Saiving went on to contest the sin of pride. For women, rather than pride, the vice was "underdevelopment of the self." (p.109) This paper for IAPT revisits the theological construct of the other "six deadly sins" and reclassifies them from a feminine perspective. "Cautionary Tales" are an allusion to the Canterbury Tales written by Geoffrey Chaucer at the end of the 14th century. As pilgrims made their way from Southwark to Canterbury Cathedral, to the shrine of Saint Thomas Becket, they engaged in a story-telling contest. Using Erik Erikson's stages of psychosocial pilgrimage, I will show how the church has fostered mistrust, shame, guilt, inferiority, role confusion, isolation, stagnation, and despair. In doing so, the audience will see that the "seven deadly sins of the church" are uniquely ecclesiastical. The "three deadliest sins" are a trinity of evil. In collected narratives of pilgrimage, harm and hope could not be easily divided – at least, not among the ones who lived and who volunteered to tell their stories. Somehow, the ones telling their stories did not end up in despair; rather they salvaged enough hope to continue on their holy pilgrimages, some of which have been away from Christendom. It is a premise of the paper that as the "deadly sins of the church" are named, fewer pilgrims will be waylaid on their journey to the holy.</p>

1B	FAITH IN THE WORLD
Marc Cartledge	<p><i>The Socialization of Godly Love and Desire in Relation to Occupation and Organizational Ethical Impact. An Empirical Study among Pentecostals in the USA</i></p> <p>This paper emerges from the 'Flame of Love' research project sponsored by the John Templeton Foundation and in association with the University of Akron, Ohio. The project specifically tests the theory of religious socialization as a means of explaining how the perception of Godly Love is acquired. From this theoretical perspective it seeks to understand how specific theological variables can also contribute to an explanation of how Pentecostal beliefs and values can be seen to operate in the world of work. It is also interested in how the desire for a relationship of love with God can influence the perception of organizational impact held by adherents of this ecclesial tradition. The key background variables of gender, age and education are explored and the study asks to what extent these background variables influence the way in which religious socialization operates. Together these different factors are explored as a means of explaining occupation and organizational ethical impact. In order to achieve this goal, this paper outlines the key theoretical perspectives and conceptual model before describing the nature of the quantitative survey among this Pentecostal denomination in the USA (N = 1,522).</p>
Kees de Groot	<p><i>Looking for Liturgy in Contemporary Theatre</i></p> <p>Contemporary theatre sometimes uses religious language, symbols and poses, including elements derived from the Christian tradition. The question is what these references mean how serious is the courtship with religion? I have selected five productions with unmistakable religious elements. I used the tools of the anthropological informed study of liturgy to test whether these could help to produce an account of the liturgical quality of these shows and performances. Two conclusions could be drawn. Firstly, in some instances the boundary between performers and audience is made fluid. This induces a development towards an event. Secondly, in some cases the show includes the (collective) performance of rituals, but within the context of theatre. This approach, constrained by the limitations inherent to professional (secular) theatre, facilitates a liturgical function of contemporary theatre. Apparently, it is possible to make analytical distinctions with respect to the liturgical quality of the productions, although the subjective element is never absent.</p>

1C	CONGREGATIONS
Hans Schaeffer	<p><i>Desiring Commitment</i></p> <p>There is a paradox present in today's Western (urban) pledge for individuality and freedom. On the one hand people are encouraged not to involve in long-term deep relationships that could entangle one's space and time. On the other hand there is a deep dissatisfaction with the alleged loneliness of many resulting from this non-involvement. The Dutch reformed psychiatrist and professor of philosophy Gerrit Glas has interpreted this lack of commitment, which is closely connected to the analysis of Charles Taylor, by relating it to today's inability to be open to God. Other interpretations, like that of Anselm Grün, could strengthen this case. The same paradox can be found in ecclesiology with respect to the necessity for commitment to the church's practices. Recent contributions by Henk de Roest en Mechteld Jansen point to this, without tackling its spiritually rooted presuppositions of human beings desiring commitment. In describing and interpreting today's paradoxical attitude towards commitment in general, I want to investigate its consequences for the formation of church-practices that presuppose commitment with a focus on traditional-reformed churches in the Netherlands.</p>
Kobus Schoeman / Malan Nel	<p><i>Empirical and Contextual Congregational Analysis. Meeting Social and Divine Desires</i></p> <p>Congregations are, on the one hand, a creation of the Spirit and on the other they are constituted as a community of believers. As a community of believers congregations play an important role in meeting the social and divine desires of its current and potential members. Or, do congregations fulfill some of these needs? Some congregations are growing and others are declining, even dying. A sound congregational analysis is there of paramount importance in helping to provide some answers to these questions. It is possible to describe an empirical congregational analysis as a research process and apply the conditions thereof to congregational analysis. Congregations are also contextual, situated within a specific time and place. An important marker will then be the context of a congregation and in this specific instance the South African context. In analyzing a congregation, contextual questions are important to be relevant and local. Focusing on the need for a responsible way to analyze congregations, this paper and the discussion thereof, wants to open a space to seek ways of looking at the methodology of empirical and contextual congregational analysis.</p>

1D	FAITH IN ACTION
Ilonka Terlouw	<p><i>The Desire for More of God</i></p> <p>In my research I have investigated the lived faith (the personal relationship with Jesus) of evangelicals in the mainline churches in the Netherlands, by means of in-depth interviews. An important theme within their faith is the desire for 'more of God'. The relationship with Jesus is characterized by the experience of God's vicinity. This vicinity or closeness to God is cherished and cultivated daily by trying to 'live for God'. Living for God means: living according to Gods will and being led by His will. As their strive for the discernment of God's will and their consequent obedience to God's will are driven by the desire for 'more of God', their spirituality is characterized by a certain restlessness. There is always more of God to be discovered, and thus they are never satisfied by the current state of affairs in their lives. They thus keep searching for 'more of' God's will. In this search, Gods will is no longer a moral category. God's will, more and more, comes to mean 'God's special plan for your life'. These believers long to be used by God in ever more special, spiritual and ever more wondrous ways (this is what they would call 'growing in faith'). It is interesting to see how their daily lives in practice get organized as a result of this desire.</p>
Marieke Meijer-van Abbema	<p><i>Desire for Control Fulfilled by Surrender</i></p> <p>The desire to control our lives is deeply rooted in human beings. However, this desire is not always fulfilled, not all things can be controlled. How do we cope with this inability? Do we step back or do we persist in reaching for our goals and trying to fix the problems we face?</p> <p>Persistence is a highly valued behavioral act. In Hebrews 12:1 Paul states: "Let us run with perseverance the race marked out for us." However sometimes persistence leads to even more stress and possibly depression when a goal seems unattainable.</p> <p>Research on religion shows religion can support persistence. At the same time religion and especially prayer seems to promote a way to disengage from goals and surrender pressing worries and concerns to the Sacred. Like Jesus said in his prayer to God: "not my will, but yours be done" (Luke 22:42). Recent research shows that prayer promotes a healthy way of coping with stressful situations. Prayer has a positive effect on self-regulation. It is poorly understood how this phenomenon works.</p> <p>This research project advances a theory on surrendering as an explanation for the effects of prayer. Prayer may facilitate self-regulation and in that self-control by allowing people to delegate their responsibilities to the super ordinate powers of the divine.</p>

1E	COMMUNION IN THE CITY
Roy Lazar	<p><i>Online Religion in Mega Cities</i></p> <p>This paper explores the presence of religion in world wide web and its influence on the city dwellers especially the youth in Chennai, the third biggest metropolitan city in India with the total population of 70 millions.</p>
Andreas Woehle	<p><i>The Desire to be Known. Mission Initiatives Appealing to the Emotional Imagery of Village Structures Within Metropolitan Areas</i></p> <p>Many city centers know comparatively calm areas of habitation, favored by a social group with well-paid jobs and extensive educational background, often employed in “artistic” professions (the “new creative layer of society”). They seek to not only “house” there, but to “live” there (integrating life and locality). The “desire to be known”, to root oneself in local life and to establish a holistic physical center to one’s life (stemming from emotional images related to village structures) makes them receptive to local initiatives. When being addressed at the level of their interests (art, avant-garde, esthetics and spirituality, human encounter, intergenerational communication, ...) they are often willing to engage in cohesion processes which include re-examining the option to be related to an institution, a spiritual tradition or a church which presents itself as facilitator for encounter on all these levels of local life, including that of faith. Mission initiatives that create this kind of space for encounter on the basis of “what touches the heart and lifts us up above the daily perspective” make chance to become breeding places for new forms of spiritual communal life and new forms of “church”.</p>

1F	INTERDISCIPLINARY REFLECTIONS
David Hogue	<p><i>The Desiring Brain. Contemporary Neuroscientific Insights into Pleasure and Longing</i></p> <p>Human desiring, like all vital human motivations and capacities, is a profoundly embodied experience rooted in our deepest physical needs to survive and to relate to others. At the same time, desire grows from the ground of the Imago Dei, those dimensions of our being human that signal our yearning for the Divine. This paper will sketch recent neuroscientific findings that help illuminate the embodied processes underlying human desiring, particularly for connection with others and with God. These findings will suggest that the material, physical, relational and religious “shapes” of desire share some biological processes, but also demonstrate distinctive neurobiological signatures. While these domains of desire often conflict with each other, they also enrich and deepen each other in human experience.</p> <p>Both the ordering and dis-ordering of desire will be of interest in an attempt to consider ways the brain sciences may inform our theological anthropological frames of reference and their implications for religious practices.</p>
Heather Walton	<p><i>God and Things</i></p> <p>This paper will draw upon the work of contemporary theorists including Jane Bennet and Daniel Moore to suggest that a deep theological antipathy towards material objects is misplaced. Recent work in philosophy, anthropology and political theory suggests that material objects help us define what it means to be alive and enable us to negotiate trauma and death. Furthermore in and through 'things' we encounter alterity and a challenging universe of vibrant matter. Practical Theology must move beyond the spiritual/material binary and ask deeper questions about the love of things.</p>

1SEM	CROSS-CULTURAL AND CROSS-RELIGIOUS RESEARCH IN PRACTICAL THEOLOGY
Friedrich Schweitzer	<p><i>Confirmation Work in Europe. An International Comparative Study in Religious Education and its Methodological Implications</i></p> <p>based on a study carried out by an international consortium in seven European countries between 2007 and 2010 with more than 20.000 respondents (<i>Confirmation work in Europe</i>, Schweitzer et al. eds., Gütersloh 2010), this paper will focus on the methodological challenges arising from this kind of international comparative research. These challenges refer to the contextual nature of international data but also to the different levels at which nested data should be processed (international level, national level, group level, individual level). Moreover, the paper will address the issue of how meaningful comparisons can be achieved when keeping different kinds of contextuality in mind and how to avoid unwarranted conclusions. Finally the question will be addressed what we can learn from this for international comparative research in practical theology in general.</p>
Chris Hermans	<p><i>Religion and Violence. Cross-Religious Comparative Research in Tamil Nadu (India)</i></p> <p>In this paper I will reflect on problems of comparison in large-scale cross-cultural research in practical theology and illustrate them on the basis of a research into Religion and Violence in Tamil Nadu (India) which I have conducted with two colleagues (prof. Anthony (Rome) and dr. Sterkens (Nijmegen). In the first section of my presentation, I will go into the reasons for this, and will see if they are the same for practical theology. Next, I will address the problem the insider- and outsider perspective in cross-religious research. In what terms (categories, concepts, ideas) can one understand and explain the religious (practices, beliefs, experiences, etc.) of other persons/ communities/ traditions, and to what extent is understanding and explaining of the other possible? Finally, I will address the question of sameness and difference in comparative research. In comparison, there is sameness and difference to a certain degree. I will distinguish different levels of sameness and difference in comparative research of religion and illustrate how sameness and difference can be established.</p>
Hans-Georg Ziebertz	<p><i>Beliefs and Values of Youth in Ten European countries</i></p> <p>Cross-religious and cross-cultural comparative research is problematic in so far concepts that are shared by all religious traditions involved are missing. Therefore this type of research is complicated in many aspects. Based on a dataset from a study in 10 countries including a Muslim sample from Turkey and a Jewish sample from Israel the paper will problematize the construction of concepts as well as procedures of operationalization and measuring. The assumption is that religious concepts are particular expressions of and reflections on culturally and historically conditioned experiences. This is not only true when entirely different religious traditions are involved, but principally as well when different (e.g. Christian) denominations are compared. Substantial problems in cross- religious and cross-cultural comparative research are – among others – emic and etic perspectives and believer and non-believer viewpoints. The goal of the paper is to reflect on selected issues based on research examples.</p>
Jaco Dreyer	<p><i>Cross-Cultural and Cross-Religious Research in Practical Theology. A Response</i></p>

2A	CULTURAL IDENTITIES
Evelyn Parker	<p><i>Beauty and the Biracial Young Adult Woman</i></p> <p>Utilizing a womanist practical theological ethnographic analysis, this research paper explores the salient theme of beauty found among mixed-race young adult women matriculating on college campuses in Dallas, TX and New York, NY in the USA. Beauty, for the mixed-race young woman, is gendered, racialized and sexualized. Their bodies represent the exotic and the most sexually desired among the hip hop generation in the North American context. Analysis of the mixed-race young woman's experiences considers Nella Larson's 1929 novel <i>Passing</i>, critical cultural studies theory about sexual politics in the hip hop generation, and "tangible grace" as a theology of embodiment. This research holds promise for shaping policy in congregations and institutions that are concerned that mixed-race young women live in the limitless abundance of the Triune God.</p>
Mary Froehle	<p><i>Who Do You Represent? Desire and the Gang Member</i></p> <p>Desire is deeply implicated in the story of Chicago gang members. With membership drawn from Chicago's underprivileged youth, typically African American or Latina/o, membership in gangs is often passed down through the generations, refracting how desire and the city is understood throughout the life cycle. At the same time, African American and Latina/o culture is highly religious, and the inevitable deaths and acts of violence are marked in ways consistent with religious desire. Gang reduction or intervention strategies often make specific reference to religious understanding, and pastoral counseling among gang members needs to be very religiously and culturally sensitive.</p>

2B	LOOKING FOR GOD
Daniel Louw	<p><i>The Praxis of Iconography in Fides Quaerens Imaginem. Sublime Space and the “Desire for God”</i></p> <p>Desires are connected to biological and physiological drives. Within relationships desires function within the realm of social realities and the need for acceptance, acknowledgement and interconnectedness. Psychological needs operate within the dynamics between identity, self-understanding and the other.</p> <p>In this paper I want to focus on the dynamics between existential needs and the spiritual realm of the ultimate, the human quest for meaning, the anticipation of transcendent space and the contemplation of the beyond. It will therefore be hypothesized that that spiritual desires are connected to the yearning of the beautification of life and the need to be healed and reconciled within the awareness of human failure, frailty, woundedness, weakness and suffering. The beautification of life introduces the notion of aesthetics. In this regard spiritual aesthetics (the dimension of upliftment/delight and healing) is more fundamental than ethics (the dimension of morality and normativity).</p> <p>Aesthetics in terms of a spiritual approach to our being human links existential needs to the quest for meaning and transformation within the awareness of extreme vulnerability. In this regard the notion of the “sublime” in iconography can help to interpret the paradox between awe/delight and human frailty. It will be argued that iconography could be a vital ingredient in a praxis approach to the spiritual need for liberation, salvation and doxa (spiritual up-raising and the need for fellowship and worship), hence the topic of fides quaerens imaginem in theory formation for practical theology.</p>
Stephen Pattison	<p><i>Lost Awhile. Finding the Smiling Face of God</i></p> <p>While faces are ubiquitous in everyday life, they are largely absent or simply symbolic in pastoral and practical theology. Following many other modernist disciplines, theology of all kinds often turns face into text or metaphor for presence, deferring and deflecting real presence and desire. In this paper, I want to highlight the importance of face in all its fleshly and symbolic aspects as a site for practical theological reflection and work, especially as it applies to the categories of defacement/shame and enfacement/inclusion.</p> <p>Invisibility if an over-rated characteristic of the God of the philosophers while the Visio Dei as the fundamental end of Christian life has become relatively insignificant except in the most figurative and abstract of senses . However, the smiling face of God that blesses and recognizes humanity represents and fuels our desire and longing for the presence of the divine. If humans cannot in some sense behold that face, they will be unable to believe that they are themselves seen and enfaced by a loving, personal God. Their wounds will remain unhealed. So there is an important dialectical relationship between the divine and the human as creators, seers, and sustainers of each other’s images and faces.</p> <p>The paper will take the form of a ‘riff’ on the nature of face that invites theological reflection and response, and practical engagement in the work of shame-dissolving enfacement.</p>

2C	INCLUSIVE CHURCH
Linda Annersten	<p><i>Participating? About Persons with Intellectual Disability in the Church of Sweden</i></p> <p>Background: This is an ongoing PhD project that aims to describe and analyze experiences of participation in the Church of Sweden for persons with intellectual disability. The research questions are; in what situations and during which circumstances, do interview persons feel included? In what ways is one participating? Are there occasions and contexts which are experienced as excluding? Are there extraneous circumstances that must exist, otherwise participation won't be possible? Earlier research relating to the project, can be divided in two categories; social research that treats experiences of participation for persons with intellectual disability and psychological research concerning spirituality and intellectual disability. The latter is however relatively old and does not include newer research concerning persons with intellectual disabilities. The project is scientifically urgent since there is little research in the area. The study will generate theoretical concepts about experiences of participation in the Church of Sweden for persons with intellectual disability.</p> <p>Method: I am using two methods for collecting data; participating observation and qualitative interview research. I am following the interview persons to the church, to activities in which they usually participate. The interviews are following an interview guide that focuses certain, in advance selected, themes and they have been documented with a tape recorder. The recordings are transcribed in order to be analyzed. Finally I intend discuss the result with theories of Disability Studies and research concerning Psychology of Religion.</p>
Christiane van den Berg-Seiffert	<p><i>Blurred Boundaries and Boundary Transgressions. The Role of Desire in the Research Relation with Clergy Sexual Abuse Victims</i></p> <p>Obviously, desire plays a role when the boundaries of the pastoral relationship are transgressed. Paying attention to the complex and multilateral ways the desires of all those involved are embodied and enacted, may provide a clue to a better understanding of the relational dynamics in congregations in the aftermath of clergy sexual abuse, and help us understand why victims tend to disappear from their congregations.</p> <p>This paper draws on an inquiry into congregational dynamics from the perspective of victims. Feeling affinity with narrative, or post-foundational research traditions, active respondent participation in the research process is positively valued. However, in a situation where respondents have experienced boundary transgression, a blurring of boundaries between researcher and respondent needs to be accounted for carefully.</p> <p>We will explore how desire that is rooted in the transgressing relationship and in the dynamics in the congregation affects and evokes desires of researcher and respondent. Insight in the role of desire on the research relationship may extend our understanding of similar dynamics in the congregation. Furthermore, evaluating desire in the research relation may be a helpful hermeneutical tool for a critical reflection on the ethical implications of sensitive research.</p>

2D	NEW LIFE
Annemie Dillen	<p data-bbox="331 277 1431 342"><i>Looking Forward to the Birth of a Child. Practical Theological Reflections on Pregnancy and Childbirth</i></p> <p data-bbox="331 360 1431 909">In our paper, we analyze a specific form of ‘desire’, namely the longing for a child of pregnant parents and their attitudes towards the child, the partner and themselves shortly after the birth of a child. On the basis of an analysis of literature (with descriptions of empirical research, as Schindele, 1995; Ulrich-Eschemann, 2000; Kohler-Wei&#946;, 2003; Günter, 2004; Strack, 2006; Esser et. al., 2008) and own qualitative research, we will show in which way people experience expecting a child, its birth and its parenting as an event that raises, develops and sometimes questions frames for human meaning-making. Parents express their processes of human meaning-making during pregnancy and childbirth in a narrative way and they will express these processes in more ambiguous terms than theoretical, sometimes idealized images in society and theology. We will show how the desire for a child and the time of expecting a child is influenced by an interplay between the categories ‘heteronomy’, ‘autonomy’, ‘relationality’, and ‘ambiguity’. As a practical theological study, this research analyses the praxis of contemporary people and their ‘lived religion’ in confrontation with elements of the Christian tradition and in dialogue with social sciences, in light of the renewing of human practices.</p>
Ulrich Riegel	<p data-bbox="331 949 1431 1014"><i>Baptism – Expressing a Religious Desire? Why German Parents Baptize their Children. A Quantitative Pilot Study</i></p> <p data-bbox="331 1032 1431 1581">Although Germany is a thoroughly modernized society, in its Western parts the majority of parents baptize their children. What drives them to do so, especially if it is the first child? According to theology the parents want to incorporate the child into the Church and familiarize it with the Christian faith. From a spiritual point of view the parents also could wish the blessing of some divine power upon the child. In terms of a rite-de-passage-concept, the parents could have the ritual to a) handle the transition from pair to family, b) handle the transition from woman/man to mother/father, or c) to deal with the birth-experience itself. The paper enquires the relevance of these motives by analyzing data of 500 Catholic parents, who did baptize their first-born in 2005 (Ø 34 years, 77% female). In this sample theological motives outweigh other motives. However, factor analysis identifies four characteristic types of motives. The first factor addresses the wellbeing of the child by theological and spiritual items (m = 4.01). The second is about celebrating the birth within family (m = 3.11). The third factor depicts the changes in personal life (m = 2.20). The fourth factor resembles pragmatic and extrinsic motives (m = 1,64). Therefore most parents express a religious or spiritual desire by baptizing their first born.</p>

2E	PHENOMENOLOGY OF TRANSCENDENCE
Hans-Günther Heimbrock	<p><i>Transcendence in Urban Life</i></p> <p>The paper aims at a theological analysis of contemporary urban culture. To do so it does not start fixing a particular sharp concept of religion, however with a closer look at phenomena of transcendence in urban culture. First, urban life will be addressed via contemporary analysis of relevant forms of life (especially focusing on five issues food at eating, spatial identity and mobility, home and transgression, virtuality, and rituals round life and death).</p> <p>In a second step the paper will evaluate this broader analysis looking for experiences or facets of “transcendence”. This will take up the line of Th. Luckmann’s threefold concept of transcendence, however enrich this perspective by means of the first step, thus take transcendence as a broad point of reference.</p> <p>A third step will combine this with two theological models:</p> <ul style="list-style-type: none"> * the hermeneutical model of the German theologian Wolfgang Grünberg * the eco-theological model of the Finnish theologian Seppo Kjellberg <p>The aim of the entire paper is to contribute to practical theology taken as theory of culture via phenomenological analysis of everyday forms of life.</p>
Kristin Merle	<p><i>Desire. A Culturally Determined Interpretation of Experience? An Argument for Fuzziness</i></p> <p>Desire is an existential human emotion. It takes us beyond the border of immediate experience. For the theologian Henning Luther, pain and desire are as much firmly rooted in everyday life as they go beyond it. Desire can be a form of religious emotion; it is a source of self-transcendence. My paper’s approach is based on the perspective of phenomenological sociology: With reference to Alfred Schütz, the paper deals, in a first step, with the question, in which way and under which conditions meaning is build up in the Social World. The term ‘meaning’ turns out to be crucial here as it describes the basic relation between every experience and its interpretation as well as between interpretations . In a second step, my paper focuses on the question how important experiences in life are interpreted in a religious manner. It will be shown that religious interpretations of experiences are based on culture-specific patterns (as well). What does this – as a third step of the paper – mean for the understanding of the term ‘desire’? Can we thus speak of desire as culturally determined phenomenon?</p>

2F	THEORIES OF PRACTICAL THEOLOGY
Thomas Groome	<p><i>Practical Theology and Religious Education. An Essential Partnership</i></p> <p>This is an opportune time to clarify the relationship between practical theology and religious education. As each of these disciplines become established as areas of scholarship and research, it would be detrimental to both if they become competitors - for faculty appointments, funds, loyalties, etc. Instead, each needs the other if both are to flourish and bear the fruits native to their endeavor.</p>
Rod Hunter / Rick Osmer	<p><i>The Concept, Structure, and Method of Practical Theology. A Modest Proposal</i></p> <p>This abstract is tentative; Osmer and I are still working on this, and are planning to update and elaborate it shortly: Practical theology needs a definition of itself as a discipline broad enough to encompass the wide range of work actually done under this rubric, yet specific enough to distinguish it from other forms of theology. We propose that this can be done by defining the field as the theological and practical study of all forms of human praxis-in-context (with "praxis" and "context" as its two poles), organized around 3 loosely distinguished and overlapping subdisciplinary foci; (1) public practical theology, (2) ecclesial practical theology, and (3) interpersonal practical theology.</p> <p>We believe this simple proposal could be helpful to the Academy. It does not pretend to solve all problems, but it is broad and open enough to accommodate many actual approaches to the field, and may therefore provide a framework for future work and for the Academy's self-understanding. We envision a fairly short paper that would stimulate a good discussion of this perennial problem.</p>

2SEM	A DESIRE FOR RELEVANCE. SPIRITUALITY IN THE WORKPLACE
Jan Albert van den Berg	<p><i>A Biographical Theologia Habitus. Future Perspectives for the Workplace</i></p> <p>This contribution towards the possible reformulation, as well as new articulations, of the language of faith, constitutes a search for relevant accents for the future workplace. Clear interdisciplinary accents from the dialogue between practical theology and the evolutionary field of business and management science namely that of futures studies, are given utterance, with particular reference to the new – and future – workplace. On the basis of this dialogue, the research renders a threefold contribution: Firstly, this design – in the context of the experimental and developing nature of the qualitative model of biographical research that is used – contributes towards the articulation of what is most personal in such a way that it indeed has general meaning and significance. Secondly – arising from the need for a relevant spirituality for the future workplace – this design makes a contribution in terms of the development of a relevant and pragmatic theologia habitus, with the articulation of specific practical theological accents, as well as perspectives for a sustainable future. Thirdly, the design facilitates the necessary contours for an accountable interdisciplinary discourse, with the discovery of new spaces – and space – in the mapping out of the respective disciplines. In the development of a memory for the future, a so-called theologia habitus is facilitated, with a view to the facilitation of a spiritual recapitalization in the future workplace.</p>
Erik de Jongh	<p><i>Workplace spirituality</i></p> <p>Workplace spirituality is a new social and religious phenomenon. The praxis of workplace spirituality is located in an organizational context. The workplace is secular, plural and, above all, dominated by the logic of management. Evangelism is not tolerated in the workplace. At the same time the management literature shows an increasing interest in spirituality at work. (T.C. Pauchant, Ethics and Spirituality at Work, 2000) Many consultants and managers insist that the world of management will be won for workplace spirituality only if the added economic value can be demonstrated. The values they tend to look for are related to the interests of the business or organisation, such as business development, productivity, flexibility or commitment. Others emphasise that spirituality is not necessarily opposed to business development and productivity, but first of all deeply concerned with the world in which we live, particularly our ecological environment. Contrary to those who ask for the added value, they insist that greater goals are served by business organisations than profit.</p> <p>The purpose of this paper is to find common ground with the discipline of management. This paper will understand workplace spirituality as a school of spirituality. Thereby the study of workplace spirituality is related to the methodical ways of critical reflection that are characteristic of schools of spirituality. (K. Waayman, Spiritualiteit, 2000) Viewed in this way, workplace spirituality is considered as a 'way', similar to Buddhist Mahayana and Hinayana, Muslim shar'ia, Jewish Thora and the Christian Way. In order to answer the question where to find common ground with the discipline of management, this paper will focus on the way of proceeding with decision-making in schools of spirituality. Thereby the study of workplace spirituality is related to decision-making as a core process in organisations.</p>

Mikael Lundmark	<p><i>Vocation in Nursing Theory and Nursing Practice</i></p> <p>Since the emergence of modern nursing at the end of the nineteenth century it has been debated whether nursing should be seen as a vocation or a contract. This debate is generally reflected in nursing theories that has roots in a theological tradition but cannot in the same way be seen in “secular” nursing theories. It is argued that vocation could be regarded as an intrinsic motivational factor for nursing, that is, it is – to a certain extent - motivational in itself and not motivational as a means for something else. As such it is likely to have a powerful impact on motivation to nurse because it creates interdependence between perceptions of what I am with who I am. This is illuminated with a presentation and discussion of the theology-based nursing theory of Ann Bradshaw (who builds heavily on Karl Barth) as an example. Some implications of a vocational understanding of nursing in concrete nursing practices is discussed by showing how practical nursing interventions framed by a vocational understanding of nursing could be understood as a liturgy and how a liturgical understanding of nursing could further nourish a vocational understanding of nursing.</p>
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Roundtable	STATE OF THE ART
	<p>This First roundtable seeks to assess the developments in the discipline of practical theology and the challenges ahead of us. To chart history and future, we can look at different disciplinary subgroups, regional differences, and so on. In the past few conferences we have also worked with the differentiation of discourses. Within practical theology we find strong commitment to the church and preparation for ministry, to (empirical) research and academic paradigms, and to society at large, focused on liberating action. Where do these discourses and disciplines diverge and how do they contribute to the further development of practical theology?</p> <p>This plenary conversation kicks off with brief statements by three scholars offering different perspectives:</p> <p>Hans-Georg Ziebertz (Würzburg)</p> <p>Kathleen Cahalan (Collegeville MN)</p> <p>Elaine Graham (Chester, UK)</p> <p>Moderator: Ruard Ganzevoort (Amsterdam)</p>

Keynote	<p style="text-align: center;">PASTORAL LISTENING TO SEEKERS OVERCOMING INDECISION AND INARTICULACY</p>
Yolanda Dreyer	<p>The introduction is a reflection on the stigmatization of seekers which amounts to the disparagement of grassroots spirituality. By means of Charles Taylor's understanding of the shift from secularity to postsecularity, two characteristics of marginalization, namely indecision and inarticulacy are highlighted. These phenomena intensify the "emptiness" of seekers. The context of seekers is described as a condition of people who have been "subjectified into docile bodies" (Foucault). A theory/model/method is sought by means of which people, who are often not even aware of their bondage, can be empowered to reappropriate human dignity; the rebirth of a story becomes possible (Ricoeur).</p>

3A	SEXUALITY
Riet Bons-Storm	<p><i>Desire-Ambivalences-Despair. Doing Practical Theology with open Senses: Sensual, Sensitive and Sensible</i></p> <p>My first thesis: We human beings (theologians included) are led by desires – sexual desires, cravings and appetites, desires for power (by becoming rich or becoming influential in our relations, in society, university or religious community), both kinds of desire linked fundamentally to the basic desire to be ‘fulfilled’, fully acknowledged as the special human beings – gendered body and soul - we are. As such we are met by social/moral obligations to be <i>decent</i>, lured to a life of ambivalences, dishonesties, hypocrisy. If we do not find a way to fulfill our desires, and to make a deal with the demands of <i>decency</i>, we fall into (often artfully disguised) despair. These desires and despair have to be acknowledged in our practical theological thinking and practices.</p> <p>Another thesis: Our Grand Christian Theological Narrative, with its axis of sin, cross, blood and the role of Jesus, is born out of this despair.</p> <p>My questions are: If we strive to think about God and humanity in order to avoid (disguised) despair, acknowledging the desires of our body, mind and heart, how can we speak about God and how can we avoid despair? Who decides what is ‘decent’? Is God the utmost decency?</p>
Joyce-Ann Mercer	<p><i>Virtual Sex, Actual Infidelity? A Practical Theological Inquiry into (Dis)embodied Desire and Cybersex</i></p> <p>When does cybersex constitute infidelity in a relationship? What is the impact of the exponential increase in sexually-oriented internet sites upon actual, real-time relationships? This paper explores the interface between embodied desire and its reconstructions in virtual/disembodied relationships mediated by the internet, offering a Christian feminist practical theological proposal concerning cybersex addictions. Desire, understood spiritually and theologically, long has been at the heart of accounts of addiction and recovery. Feminist theologians such as Wendy Farley critique the displacement of desire’s goodness—particularly women’s desire--within some strands of Christian theology, and seek to resituate desire’s positive place in theology and in women’s experience. But what happens when desire becomes disembodied through the internet? New developments in neuroscience point to processes within the brain that parallel those at work in the case of substance addictions. Such studies may lend credibility to the idea that cybersex constitutes a legitimate addiction. At the same time, this internalized focus risks overlooking the social-relational, cultural, and theological dimensions unique to cybersex as a particular, contemporary form of process/behavioral addiction. The paper engages current controversies about cybersex, technologies of desire, and the social and theological meanings of disembodied desire from a feminist practical theological perspective.</p>

3B	

3C	COMMUNITY & EDUCATION
<p style="text-align: center;">Ina ter Avest Siebren Miedema</p>	<p><i>The Plural of Togetherness is Future</i></p> <p>The phrase ‘It needs a village to raise a child’ is one that is readily received with nods of approval. It takes more than one person to raise a child, and the denomination of ‘a village’ indicates a society of people who play a role in the child’s life. The process of the creation and functioning of such a school and the neighboring community is described within the project ‘Samen School Maken in DE Bijlmer’ (‘Making School Together in DE Bijlmer’). In the view of Bronfenbrenner (1997), the school is the intermediate place between family and ‘village society’/ the neighborhood as well as the public space within the greater community. One aspect of this teaching assignment is that the school should make the world a bigger place for the child. This means that the school introduces the child to additional sources of inspiration (whether religious or not) to enable him or her to develop their own outlook on life. Within the school community the parents, the principals and the teachers are supporters in raising the child and are assisting the child to develop their own identity - each carrying their own specific tasks and responsibilities, and with a shared responsibility. This shared responsibility of the upbringing by the ‘significant others’ is driven by philosophical traditions and inherited ideals that educators have in regard to the society of the future. Amid all the dividedness there is an unmistakable desire for harmony. The longing for ‘wholeness in plurality’ is realized within DE Bijlmer schools through lessons in Ethical Education. In our contribution we investigate how unity is ascertained in practical actions (‘it has already started, can you not see?’), and one seeks and finds inspiration within the three philosophical traditions, whether religious or not (Christian, Islamic and Humanistic), for dealing with contrasting or even conflicting perspectives and values that exist.</p>
<p style="text-align: center;">Susanne Johnson</p>	<p><i>Christian Education in an Age of Empire. Lessons Drawn from Grassroots Organizing, and the Global South</i></p> <p>As theologian David Griffins laments, “the nation that is seeking to become the world’s first borderless empire--the United States of America--is also the nation that, precisely through its imperialist policies, is the primary threat to the survival of the human species (along with that of many other species as well).” In this “conversation starter,” I argue that a fully orbbed biblical faith and spirituality normatively should compel resistance against and restraint of Empire. Yet, because the American Empire is so much a part of the cultural air that we Christians in the U.S. breathe in and out on a daily basis, this fact obscures how our routine transactions with institutions that bear down daily on our lives, including the church, actually reproduce Empire rather than preconfigure God’s promised community of Shalom. Desire for consumptiveness and material acquisition is only the tip of the iceberg in regard to “pistons” of the engine that drives Empire inexorably forward. Drawing on insights from faith-based grassroots community organizing, in very broad strokes this presentation lays out a renewed agenda for Christian education and practical theology in this age of American Empire.</p>

3D	DESIRE AND SUFFERING
Clélia Peretti	<p><i>Theology in Times of HIV/AIDS. Dilemmas and Proposals</i></p> <p>The study aims to reflect on the importance of theology in human care in relation to the HIV / AIDS. This phenomenon constitutes one of the biggest issues that churches and the world face today. AIDS has brought up ethical issues are essential to preserve the human being. Being careful in evidence, it is necessary to overcome some obstacles to working with issues related to HIV / AIDS such as stigma which proliferate in an "epidemic of meanings" and discriminatory attitudes relating to gender issues. Society establishes the means of categorizing people; it leads us to reclassify an individual before a social category set scheduled for a different category of discourse about HIV / AIDS, male and female. The text also presents a theological and anthropological approach of epidemiological data from AIDS case diagnosed in children 13 years and Adults in the State of Parana / Brazil and the Securities Pastoral Mobilization of AIDS 2009 to 2010, the Church Curitiba, Paraná. The discussion covers aspects and meanings that go beyond the physical disease, such as death, sexuality, sex, infection, punishment, panic, social relations, denial, blame, stigma, discrimination and reconstructed by individuals in light of cultural events and religions with their interpretations based on their beliefs. The process of recognizing the right to universal access to prevention, diagnosis and treatment is care provided by Human Rights since the epidemic began. Affirm the dignity of human beings is what gives meaning to the discussion of practical theology and its social function of intellectual property against the right to health. Besides the counseling, guidance for the virus, the disease against the risks of discrimination based on HIV / AIDS coupled with other forms of discrimination and the impact of the disease. The opening to the constant dialogue with the recognition of identities, and specific rights, permit the construction of a response that addresses the needs of a population so diverse.</p>
Vhumani Magezi	<p><i>Desire as a Space for Anticipation and Hope. Towards a Practical Theology of Coping</i></p> <p>Longing to be or to have something creates anticipation as one awaits possibilities of meeting a pressing need. However, as waiting prolongs and sometimes with little or no immediate solution to address the situation, hope remains the reservoir of energy that sustains and latches the individual into the future. Theologically, desire amplifies the reality of Kingdom now where limitations abound while anticipation of the future Kingdom 'kingdom to come' instills hope, that desires shall be fully met someday. Accordingly, desire becomes a space of anticipation with hope as a toolkit for coping in life. Within this framework, practical theology plays a critical function of moderating desires to limit life breakdowns and manage expectations by placing them within a constructive perspective of life.</p>

3E	FAITH AND CULTURE
Wilhelm Gräß	<p><i>The Desire for a Contact with the Divine. A Religious Hermeneutics of the Spiritual Dimension in the Popular Culture</i></p> <p>Operating with a hermeneutics of religions, knowing that religion is a specific kind of life interpretation we find the spiritual dimension of life all over. Who has eyes to see encounter today the phenomenon of a desire of contact with a divine reality. This phenomenon is present in all areas of culture, in popular culture, in football fan culture as well as in the sophisticated aesthetic culture. We find e.g. the spiritual dimension developed in a comedian's way to spiritual self-discovery. Those who read the book of Hape Kerkeling have walked with the author on the St Jacob way to Santiago de Compostela in Spain. They followed him and encountered a particular religiosity, an experiential one that transmutes the traveler and generates sensitivity for the infinite. This religiosity links divine knowledge and self-knowledge. The spiritual dimension is present also in popular films. We find the desire for the Infinite in a lot of pop songs. The singing e.g. of some Cistercian monks with Latin texts from the Requiem, recorded not in a sound studio but in their very own church in the "Wienerwald" manages – at first in England – to displace Madonna from the charts. Whether or not also the Christian truth is accepted as such wholly depends – viewed on the background of this new spirituality – on its individually perceived supportive quality as source of trust and transcendent meaning.</p>
Solange Lefebvre	<p><i>Faith Education After the Secularization of the Public School System</i></p> <p>Since 2000, the public education system had got through a process of secularization in Quebec, a province with a high level of social security and ethic liberalism. Since 2008, a team at the University of Montreal, around the Chair Christianity and Transmission, did a research on the way Catholic parishes are handling the new challenges of faith education without the state support: what do the pastoral staff perceive as a 'successful' catechetic? Which approaches did they choose? How do they view faith education for all age groups? This presentation will give an overview of our research on faith transmission in a strongly secularized society, considered in-between Europe and North America. Indeed, Quebec offers a national sense of collective identity, a certain religious historical homogeneity, along with a pluralism of belief and religion, and a deep concern for religious freedom. Hundreds of pastoral animators, priests and lay people of all age groups were interviewed during the research process. In relation with the concept of "desire", I will explore the following hypothesis: the general spirit and character of the catechesis in Quebec can be largely attached to a "feminine" society (World Value Survey), one that seems to secularize faster than the "masculine" societies (Verweig).</p> <p>(co-investigators Sylvie Paquette, Paul Delorme and coll.)</p>

3F	HERMENEUTICS OF DESIRE
Theo Witkamp	<p><i>The Hermeneutics of Desire in Modern Protestant Preaching</i></p> <p>Our construction of 'desire' carries its own history. Since the Christian congregation holds in tension both loyalty to the text of the bible and loyalty to the life-setting of the present people, the hermeneutics of our own thinking will include a critical understanding of desire-language both in New Testament and in modern times. Martha Nussbaum taught us that 'the therapy of desire' was the dominant drive in Hellenistic ethics. How did this ethics influence the first Christians, as reflected in the New Testament? And how does the biblical text influence modern Christian discourse on desire in its present context? In order to gain insight in this matter I invited some 50 (young) ministers of the Protestant Church in the Netherlands to send me their sermons on desire. Their sermons will be analyzed, esp. with regard to the hermeneutics of desire. Which factors determine their understandings and which not? What are the consequences and for whom?</p>
Michael Bakker	<p><i>Orthodox Desire Management</i></p> <p>Desire has a central place in what is called <i>praxis</i> by the Greek Church Fathers. In fact, a practical framework has been developed for turning this enormous force to good use. The desiring power (<i>epithumetikon</i>) forms, along with the intelligent (<i>logistikon</i>) and incensive (<i>thumikon</i>) powers, the three main forces of the soul, according to Plato. This classic trichotomy was integrated into Patristic theology. The (Greek) Fathers used it in their exegesis of the three temptations of Christ (Matthew 4:1-11): the desiring power can lead to gluttony, the intelligent power to <i>hubris</i> and the incensive power to tyranny over fellow men. Evagrius of Pontus put this psychological framework to practical use in his ascetic writings, as expounded in his <i>Praktikos</i>. By passing through three stages of spiritual growth (<i>praktike, theoretike, gnostike</i>) a human being is able to purify and illumine his or her <i>nous</i> (spiritual or intuitive intellect), leading it to knowledge (<i>gnosis</i>). Gregory of Nyssa, following Origen, associated these three stages with the Old Testament books of, respectively, Proverbs, Ecclesiastes and Song of Songs. The 7th-century theologian Maximus the Confessor corrected Evagrius by naming love, instead of <i>gnosis</i>, as the ultimate goal. The desiring power can be transformed into divine <i>eros</i>. Characteristic of Eastern Orthodox theology is the experience that man can be deified, become god by grace. Maximus stresses that man, as bearer of God's image, is basically good. Man's natural desire (<i>orexis</i>) and natural will are God-oriented, although the disastrous effects of the Fall need to be countered by ascetic training (<i>askesis</i>). In his ascetical writings, such as the <i>Centuries on Love</i>, Maximus uses also a twofold division of spiritual life: <i>praxis</i> and <i>theoria</i> (contemplation). <i>Praxis</i> involves practicing the commandments and learning to decide between virtue and vice, while <i>theoria</i> consists of discerning the principles (<i>logoi</i>) in the book of nature and the Holy Books. Spiritual growth is not only a matter of the alone to the Alone, because personal mystagogy is inextricably connected with communal mystagogy (the Eucharistic rite), as Maximus describes in his <i>Mystagogia</i>.</p> <p>I intend to personalize, actualize and localize this account of classic Orthodox desire management with a map of the 'city of desires' and the wilderness of the Amsterdam forest.</p>

3SEM	EVALUATING PROFESSIONAL DOCTORATES IN PRACTICAL THEOLOGY
	<p>At the International Academy of Practical Theology conference in Manchester in 2003, representatives from UK universities started a discussion about the future of doctoral study in Practical Theology that culminated in the launch of professional doctorate programs in September 2006. This has proved to be a highly successful initiative, with nearly 100 candidates now enrolled, part-time, at five participating institutions. Professional doctorates are a relatively new development in Higher Education, and represent innovative, enquiry-based research degrees in which critical reflection on professional practice serves as a prominent method of learning and assessment. The students' own work-based context, and their own experience, are held to be significant primary sources for research. Such programs often adopt ethnographic or action-research based methodologies as well as experiential and inductive pedagogies, and make explicit use of students' own reflexivity as a basis for theological reflection and analysis. This seminar will feature members of program teams from some of this new breed of professional doctorates in practical theology, who will evaluate its progress so far and its significance for teaching and research in the discipline more widely. How effectively does the professional doctorate facilitate advanced practice-based research across a triangulation of academy, church and society?</p>
	<p>Presenters:</p> <p>Prof. Elaine Graham (University of Chester)</p> <p>Ms Zoe Bennett (Anglia Ruskin University)</p> <p>Dr Steve Knowles (University of Chester)</p> <p>Prof Stephen Pattison (University of Birmingham)</p> <p>Dr Heather Walton (University of Glasgow)</p>

4A	EROS IN THE PULPIT
Neil Pembroke	<p><i>The Unity of Agape and Eros in Congregational Ministry</i></p> <p>Under the influence of North American pragmatism, the vision of the effective congregational pastor that is increasingly being cultivated is one of a person who has the strengths of a winning personality, entrepreneurial acumen, and, most importantly, virtuosity in the skills and techniques of ministry. The “successful” pastor is someone with the personal appeal and the promotional savvy to “market” the church in an era of declining community interest. In this paper, it is argued that the pragmatists are right to hold up the value in personal appeal (although of course superficial forms should be rejected), but wrong to place so much emphasis on technique and skill. The kind of personal appeal that is promoted here is what Gabriel Marcel calls charm. It is suggested that the moral foundation of charm is a unity of agape and eros. An impartial giving of the self for others is clearly of fundamental importance in ministry. Including charm in the discussion points to the fact that eros also plays a crucial role. Eros produces a passion for people and for life. It is a physical and spiritual energy that animates a person in all facets of her life, including her pastoral work. It is contended that a personal spirituality grounded in the unity of agape and eros is much more significant for faithful congregational ministry than facility with the skill set currently in vogue.</p>
Robert Mager	<p><i>Eros and the Theologian</i></p> <p>Sexual desire is an object of theological reflection, but how does it affect the theologian as theologian? Religious experience and theological activity deal with human desire as a whole, but as it searches fulfillment in the infinite, the absolute, and the unlimited. As such, religious and theological discourses are inherently tempted to amalgamate desire, limitation and fault. Sexual desire may appear under particularly grim light, since it is the hallmark of every soul’s incompleteness. The situation of the professional theologian is such that his/her practice may easily be torn between sexual desire and ultimate concern. This essay will thus meditate on the relationship between Eros and the theologian, taking Paul Tillich both as a case in study and as an interlocutor.</p>

4B	

4C	YOUNG DESIRES
Mary Elizabeth Moore	<p><i>Yearnings and Hopes of Youth</i></p> <p>Much research on youth has focused on needs, lifestyles, and values, but less has attended to the yearnings and hopes of young people. The present project draws on recent youth research literature and analyzes 47 interviews with young people (35) and people who work youth (13), a sample drawn from diverse ethnicities, denominations, and regions of the U.S. and U.K. The paper analyzes the centers of meaning described by youth, together with their expressed desires for the future, both their personal desires and their hopes for the world. The paper will analyze the findings in relation to theologies of desire and hope and will pose religious practices that engage youth with their deepest desires.</p>
Rick Osmer	<p><i>Fantasy Literature, Young People, and the Shaping of Desire</i></p> <p>The widespread reading of fantasy literature by young people is explored, including Harry Potter, Twilight, and other series. The appeal of such literature and its impact on the desires of young people is examined critically and ways of using such literature in various ministries of the church suggested.</p>

4D	DEATH
Blanches de Paula	<p><i>Bodies in Grief. Therapeutic Spiritual Care in Situations of Grief</i></p> <p>This paper has as its objective to understand the phenomenon of grief by death based on phenomenology, and the experiences of members of the Methodist Church in Greater ABC – São Paulo-Brazil. In order to reach this general objective, the specific objectives chosen were dialogue with theoreticians in the areas of theology and psychology; understand the phenomenology of the existential body of Maurice Merleau-Ponty as the parameter for understanding the study of grief by death; contribute to research in the area of Spiritual Care in situations of grief by death. The theoretical-methodological approach has as its base the oral reports of ten persons that bring their present of grief via the guiding question: how did you experience your grief? After the literal transcriptions, these oral reports permitted the presentation of units of meaning and the establishment of analytical categories pain, grief because of death, type of loss, disorganization of being, existential body, rationalization, health, anticipatory grief, the material dimension of living, guilt, memory, and serenity. Based on the categories, interpreted phenomenologically, it was possible to identify points of convergence and differences between the oral reports. In search for an understanding of the experience of grief, the reports were submitted to an ideographic analysis that is the attempt to recognize the individual psychology of the subjects of the research. The synthesis of thinking, as the expression of the phenomenology of grief, revealed nuances for pastoral praxis. The result of the construction of this new knowledge in terms of the experience of grief by death were significant in terms of certain perceptions the process of grief in the context of institutional religion is similar to that of non-religious contexts; Christian theology has space for the resignification of death, by means of the creation of a spirituality for the process of dying and, for this to be possible, it is necessary, within religious communities, to develop a theology of loss that makes possible Christian Education directed to confronting grief, or, in other words, a theology the values life in the midst of loss; the body was the language most present in the experience of grief and, still, the grieving body is a paradox in the Christian Church, because of the tendency to not address the theme of body, in terms of faith education. The perception of the necessity of developing spiritual therapeutic care in the face of grief was clear in order to reach not only the individual in situations of loss, but also the community, as an integral part of public actions that address this question.</p>
Birgit Weyel	<p><i>Biography and Eschatology. An Empirical Study of the Sermon on the Occasion of Funeral</i></p> <p>The practice of funeral is changing. How do pastors deal with pluralization and individualization on the occasion of funerals? There are two main challenges. One is preaching the message of resurrection considering a broad spectrum of concepts what might come after death, also given by popular media (e.g. near-death-experiences; angels). Another one is how to deal with the biography of the dead. Is it possible to interweave Christian faith with an interpretation of the life of the dead? I would like to present results of an empirical research with quantitative and qualitative aspects and discuss the method and the results with colleagues.</p>

4E	POPULAR CULTURE
Bryan Stone	<p><i>Reality Television and the Formation of Desire</i></p> <p>Over the last decade and with tremendous staying power, international popular culture has taken great interest in “reality,” with increased programming that features non-actors required to act spontaneously in unscripted or minimally scripted situations that lay claim to being “real.” Once a medium in which audiences were consigned largely to the role of passive observers, television has increasingly been transformed by reality programming into a surveillance-based medium in which new relationships are formed between audiences and the realities represented to them on screen. This transformation of television is central to a wider set of transformations that re-shape desire culturally and economically. This transformation offers new possibilities for empowerment, creativity, and freedom that, upon close analysis, may turn out to be new forms of submission.</p>
Pete Ward	<p><i>Gods Behaving Badly. Celebrity Culture, Theology and the Desire for the Sacred Self</i></p> <p>Celebrity Culture is Omnipresent. Celebrities represent possibilities of the self. These choices through representation weave into their narratives theological themes, allusions and metaphors. This process picks up ideas of the divine and of the theological mainly drawn from the Christian tradition and relocates them in the desire for the (sacred) self. Celebrity discourse draws us into judgments about the good, the best, the worst, and the most reprehensible. It works through affiliation and disaffiliation, identification and dis-identification, worship and disdain. In short it positions us as judge over the all too human pantheon of celebrity 'gods'. This paper is draws on 'God's Behaving Badly. Religion, Media and Celebrity culture' to be published Feb 2011. It represents a move in Practical Theology towards the interpretation of the theology in popular culture.</p>

4F	HISTORICAL PUBLIC THEOLOGY
Zoe Bennett	<p><i>'I Desire... to Leave this one Great Fact Stated. THERE IS NO WEALTH BUT LIFE.'</i> John Ruskin as Practical Theologian.</p> <p>The imagining and pursuit of human flourishing, and the exposure of its betrayal, are central to the life's work of John Ruskin (1819-1900) - aesthetic and social critic, and Victorian sage. This paper will address how his lifelong private and public engagement with the Bible informs this desire, and how theological reflection is turned by Ruskin, exquisitely, courageously and at times eccentrically, into an active force in the public world. The paper will focus on the four essays published as 'Unto This Last' in 1860, which have recently been receiving serious attention in the English media. This work is known to have deeply influenced Gandhi, Martin Luther King and the origins of the British Labour Party, and the paper will argue that Ruskin should be seen as a practical/public theologian who has much to teach us, not least about passion and desire.</p>
Terence Kennedy	<p><i>Religion and Desire. A Reflection on Callum G. Brown's "The Death of Christian Britain."</i></p> <p>The aim of this paper is to take a fresh look at the process of secularization. It has been argued that it was caused by the slow penetration of social institutions by scientific rationality and the process of modernization. It is usually seen as the overflow of the Enlightenment's influence into every level of society. Callum G. Brown challenges this view claiming that "The Death of Christian Britain" can be traced to the cultural revolution of the sixties. For this historian desire and the whole sphere of affectivity is much more than hitherto appreciated.</p>

4SEM	<p>TOOLS AND ARENAS FOR PRACTICAL THEOLOGY IN A SWEDISH CONTEXT</p> <p>Practical theology has a weak basis in modern Swedish academic theology, if we look at the entire national field. Umeå University, however, makes something of an exception because of its big expansion of Practical Theology over the last decade. In Umeå, the subject has expanded and begun to develop as an interdisciplinary subject with theological research questions in the foreground. At the same time, the field binds and brings together different scientific research approaches. The way that Practical theology is now carried out at Umeå university is presented here on the basis of three different aspects and methods, all held together by the common aim and goal of practical theology; that is to say, critical reflection in and about religious experience contributing to a deepened theological knowledge of Church and Society.</p>
Thomas Girmalm	<p><i>Developing Arenas and Tools for Practical Theology</i></p> <p>Practical theology, as it has been carried out in Sweden, has traditionally been associated with the historical method. The subject has been taken up, for the most part, by church historians. Practical Theology has thus been represented as the historical study of church practices. Alongside historical research, a pastoral theology has developed at specific church seminars, functioning as the practical training component in which pastors develop skills, rather like the study of a handicraft tradition. Pastoral theology in this sense has tended to lack theoretical reflection and a historical basis. Alongside these developments new methods have been established within the research of religion; especially sociology of religion, pedagogy of religion (religious education), and psychology of religion. These are disciplinary methods and research directions that should also be employed by the practical theologians. In Swedish theology these areas have, until now, mainly formed a distinct area known as "Social Sciences of Religion", separate from the area of Practical theology.</p>
Mikael Lundmark	<p><i>Reflections on Education in Practical Theology in Non-Traditional Theological Contexts. Theology of Medicine and Nursing</i></p> <p>One way to break free from ingrained patterns and conventions within the domain of practical theology is to address target groups that are not traditionally theology students but for whom practical theology is relevant. At Umeå University, a course has been developed called Theology of Medicine and Nursing in which prospective students include theologians as well as students and professionals in medicine and nursing. The paper briefly introduces Theology of Medicine and Nursing as a sub-discipline in practical theology. Drawing on experiences of developing and teaching Theology of Medicine and Nursing in an interdisciplinary context where students are not traditionally theology students, I advance some ideas about teaching practical theology as a way of establishing new and relevant arenas for practical theology.</p>

<p style="text-align: center;">Marie Rosenius</p>	<p><i>From State Church to Faith Community. An Inquiry with a Focus on Church Services</i></p> <p>At the turn of the millennium, the Church of Sweden was transformed from state church to faith community. Among other things, the separation of church and state meant that the employer's responsibility for priests moved from the regional level (the bishop) to the local level (parish councils). My project examines the affect of this transformation on local church services. The study is limited to a small number of parishes and embraces a survey of local, parish council decisions and regional, diocesan decisions concerning services from 1990 to 2009. The study includes an examination of church service statistics gathered at the local church level within the same time-frame.</p> <p>Two points of particular significance are the discrepancy between national church regulations concerning church services and the actual performance of church services by local churches, which may indicate an increasing congregationalization. A gap between norms mandated by the national church's manual and de facto local church compliance may indicate increasing differentiation in the direction of denominationalization, which is to say de-centralization and fragmentation. The study's principal themes are the connection between structure and function, the value of continuity, and the ecclesiological significance of individuals as co-creators of structure.</p>
<p style="text-align: center;">Hanna Ziperovszky</p>	<p><i>Resourceful Learning Through ICT in Religious Education</i></p> <p>Secularization and religious diversity are emphasized today as the two principal reasons for declining knowledge about, and decreasing interest in, Christianity and Christian culture. One might spur youth's interest in Christianity through several ways; closest to hand are the constantly increasing information and communication technologies, as more and more students communicate about religious issues and search for answers to existential questions through the internet.</p> <p>Research within religious education ought to place greater emphasis on the massive supply of knowledge, information and communication that the digital world in general, and the internet in particular, present. Solid education should be provided in a positive spirit, but with scientific methods for managing the new mediums. While it is essential to stress the potential of new media, it is equally important to engage in critical analysis and source-criticism to the same degree.</p> <p>I will present how we, at Umeå University, are trying to improve digital archives with this critical caveat in mind. Umeå University is a unique research environment with a tradition of engaging the Christian cultural heritage through cross-cultural research as well as new research methods.</p>

Roundtable	<p>METHOD IN PRACTICAL THEOLOGY ENTANGLEMENTS AND PROMISES</p>
	<p>This roundtable session will offer an opportunity to identify and discuss a few key methodological issues and insights in need of further development in practical theology. Dark spots, unresolved matters and promising roads will thus be addressed in a prospective way.</p> <p>This plenary conversation kicks off with brief statements by three scholars offering different perspectives:</p> <p>Francis Vincent Anthony, Salesian Pontifical University, "Hermeneutic Circle, Religious Practice, Religious Belief and Religious Experience"</p> <p>Hans-Günther Heimbrock, Johann Wolfgang Goethe-Universität Frankfurt am Main: "«Gestalt» as a basic methodological concept for Practical Theology"</p> <p>Stephanie B. Klein, University of Lucerne: "Facing Reality in the Light of Faith–Empirical Research is not a Threat, but an Opportunity for the Churches"</p> <p>Robert Mager, Université Laval: "Key concepts : experience, conversion, recognition"</p> <p>Moderator: Robert Mager (Université Laval, Québec city, Canada)</p>

Roundtable	CANADA 2013 – AN AGENDA FOR PRACTICAL THEOLOGY AND IAPT
	<p>In an effort to reestablish conversation between French and English speaking Canadian practical theologians, twenty four persons gathered in Toronto in March to discuss the theme "Narrativity, Identity, and Diversity." As the goal was building a practical theological community across eastern Canada as well as preparing to host IAPT in Toronto in 2013, each practical theologian was asked to present a story from his or her life about what it meant to live and do practical theology in Canadian institutions. A rich day of conversation resulted, demonstrating the multivalent, complex identities of scholars in Canada. From the initial conversations four themes have been distilled for further conversation. Pamela Couture, Robert Mager, Karlijn Demasure and Solange Lefebvre will offer reflections on the emergence of the conversation. This session builds toward the clarification of the conference theme 2013.</p> <p>Moderator: Pamela Couture (Toronto)</p>

Keynote	<p align="center">“PISSING INTO THE SKY”, “SEARCHING FOR THE SPARK OF THE SOUL” AND OTHER CONCEPTS OF DESIRE AND THEIR CONSEQUENCES</p>
Constanze Thierfelder	<p>Concepts of desire stand for different ways of searching for the meaning of existence. Jacques Brel in his song “Dans le Port D’ Amsterdam” describes the rough life of the sailors, their sexual desire, their longing for independence - being able to set sail to foreign shores anytime.</p> <p>According to Lacan, men are inspired by their desires whereas women do not know anything about desire and lust – even if some do experience it.</p> <p>The group of women philosophers at Bologna called “Diotima” hold against Lacan that there is more than one concept of desire and more ways of living your lust than Lacan’s imagination could fathom.</p> <p>Desire as a search for meaning leads to different ways to approach personal and social life, ways of finding pleasure and fulfillment. Which ways are salutary – which ways lead to destruction?</p>

Roundtable	REFLECTION ON THE EXCURSIONS
	<p>Following the different excursions in the morning, each visiting a site where desire and religious presence interact, we set out to explore interactions and implications of these visits. What issues and questions emerge for practical theology? How is our academic work challenged by the encounters? In what senses does it relate to our own contexts and experiences? And what could practical theology mean for the sites we have visited?</p>

Keynote	<p style="text-align: center;">“IT DON’T MEAN A THING IF IT AIN’T GOT THAT SWING.” LONGING FOR GOD IN THE CITY</p>
Maaik de Haardt	<p>Religious and cultural images of the city are intrinsically and heavily loaded with explicit or hidden desires. That makes the city, both in its actual manifestations and in its accompanying images and symbols, an excellent starting point for exploring the complex, contradictory and polyvalent dimensions of desire/s. Where and when would it be possible to speak of these desires as religious desires or even as ‘divine’ desires? Can the city, can <i>Mokum</i> (the popular Yiddish ‘nickname’ for inner-city Amsterdam) as in its Hebrew equivalent <i>makom</i>, refer to a place where events of human and divine significance occur? Which theological perspective is needed to consider desire and divine as mutual inclusive?</p>

5A	THEOLOGIES OF DESIRE
Tom Hastings	<p><i>Eros, Kokorozashi, and Testosterone. The Desire for and Use of the Knowledge of God in Christian Theology</i></p> <p>This is a comparative practical theological paper exploring expressions of what I call Hellenistic-Christian and Confucian-Christian notions of the desire for and use of the knowledge of God. The "testosterone" part of my title indicates what I see as a stubborn and perduring male bias in Christian theology "west" and "east" on the desire or aspiration to know God and the ways such knowledge is utilized in religious or theological politics. I will also consider what cultural resources might help foster a broader conception of the desire for and use of the knowledge of God.</p>
Patricia Jung	<p><i>Sex on Earth as It Is In Heaven</i></p> <p>Dr. Patti Jung is currently writing a scholarly monograph tentatively entitled Sex On Earth as It Is in Heaven. There she argues that sexual desire and delight will be transfigured, rather than left behind, in the life of the world to come. Increased reflection about this will clarify the normative aspects of a variety of sexual practices here on earth. As Christians all of us – whether we are dating, married, or vowed celibates, whether we are gay or straight, young or old, male, female or transgendered -- need to be about the work of transforming our sexual desires so that they give glory to God. To make that case, Jung establishes that our sexual desires can be educated, discusses what kind of sexual relationships bear witness to God, and explains why this requires that we cultivate, as well as curtail, our capacity for sexual pleasure. Learning to live this way invites us to pay more, not less, attention to the importance of pleasure in our sexual relationships! For example, the widespread use among Christians of so-called "soft" pornography -- as well as of pharmaceuticals like Viagra -- as "marital/erotic" aids needs to be (re)examined. Too often, in Christian ethical analyses intentions aimed at fostering sexual desire are not disentangled from practices that eroticize patriarchy and violence. To be sure such eschatological inquiry is not the "normal" starting point for contemporary Christian sexual ethics, but once it is established that desire and delight will be part of our risen, glorified life, then the "already but not yet" rhythm of an eschatologically informed framework (missing in creation-based sexual theologies) has the potential to point simultaneously toward the marvelous gift that sexual passion is and can be, without glossing over the power of lust to wound.</p>

5B	MARGINALIZATION
Bo-Rah Chung	<p><i>Striving for Academic Achievements as Embracing "Divine" Turning Points. A Constructive Practical Theology of Realistic Hope for Marginalized Students</i></p> <p>What makes the pursuit of academic achievements "desirable" for those deemed "minorities" on the margins of society? The influences of marginalization fundamentally constitute a person's experience of hope and desire over time. First, I will use a phenomenological social constructivist approach to the lived experience of pursuing academic achievements among marginalized students by socioeconomic status, gender, or religion in context. I will reflect on the complexity and ambiguity of their reflection on learning through multidisciplinary analyses of contemporary pastoral theologies of hope and life course perspectives on inequality and human agency in making choices. From my reflection on this data, I will suggest a constructive practical theology of Realistic hope. Finally, I will conclude with a discussion of pastoral care tasks today.</p>
Valburga Schmiedt-Streck Danilo Romeu Streck	<p><i>Urban Society, Rural Gods? The Impact of Globalization and Urbanization on Latin American Religiosity</i></p> <p>In Latin America there has been a significant demographic shift in the last decades towards urbanization. This fact can be attested by the increase of urban population, by the growth of the global cities like São Paulo and Mexico City and in a more diffused way by the expansion of the values and consumption habits usually associated with urban life. The "city life" represents new challenges in terms of economic insertion, political participation and cultural adaptations. Special role play the newly created desires which reach beyond the regional and national boundaries. The purpose of this paper is to analyze the relationship between these features and religious experience. Are the rural gods functional within an urban context when people are challenged with new possibilities, new limits, and new desires? What are the theological implications in the life of people and for the mission of churches? These are some of the issues to be addressed in the paper, which will pay special attention to the pastoral and pedagogical aspects in helping people to cope with the structural and cultural changes.</p>

5C	LEADERSHIP
Jack Barentsen	<p><i>Shaping Desire. Interpretive Leadership Strategies to Connect the Church's Desire for Christ with a Relevant Vision of the Church's Social Identity</i></p> <p>If desire is the God-given capacity to respond to or receive spiritual impulses (Ploeger, 2001), then one could describe the task of spiritual leaders as connecting the church's desire for Christ with a relevant vision of God acting in the church and in the world. The vision of an active and present God has been demonstrated to be an important component (among others) in churches experiencing renewal (Elton, 2009). However, the connection with desire remained unexplored. This is where research into motivation and emotion in relation to social identification, an important frontier in current social identity research, proves helpful (Brown and Capozza, 2006). A review of this research points out the relevance of desire for group leaders, to the extent that they function as entrepreneurs of identity (Haslam et al., 2011). Theological reflection on this research provides a deeper level of analysis for Elton's findings and suggests interpretive strategies that leaders can use to connect their church's desire for Christ to a relevant vision of their church's social identity (Owens, 2010). A case in point would be the Dutch discussion about a shift in pastoral authority from an institutional to a personal or 'charismatic' basis.</p>
Ian Nell	<p><i>The Desire to Lead. Re-ordering Leadership Desires in Faith Communities</i></p> <p>The desire to influence the lives of people lies behind all forms of leadership. Unfortunately "in very recent times we have been afforded some dramatic and often deeply distressing examples of failed leadership, or indeed what we should without equivocating call unethical leadership", according to Emeritus Archbishop Desmond Tutu. In many cases it can be ascribed to disordered desires in leaders and their leadership activities. In this contribution leadership desires that contribute to unethical and disorderly conduct will be scrutinized by looking at the different contextual factors playing a role in these forms of misbehavior. As part of the re-ordering of leadership desires the article looks at three aspects of leadership from a Theodramatic point of departure. In this approach Trinitarian ministry is the invitation from the Godhead to participate in community and discipleship in specific faith communities and then only as a "third order activity" the role of leadership within these communities comes into the spotlight. It is postulated that an exploration into this re-ordering of leadership can help to steer the desire to lead in new and authentic ways.</p>

5D	INTERFAITH PRACTICES
Ray Webb Jack Curran	<p><i>Religion and Desire. Young Muslims and Christians in Bethlehem</i></p> <p>Bethlehem, a city with religious importance for Christians in an area also religiously significant for Muslims, has a distinctive religious atmosphere and can be reasonably characterized as a religious society with a certain diversity. The 500 Bethlehem area 16-19 year olds participating in the current study live in this ethos. In this study, desires were operationally defined as specific values or issues which people consider important to themselves in life. The religious roots or connections of twenty values or issues relevant to young people were investigated. Of particular concern were religious identity, religious belief, religious practices, influence of religion on life, attitude toward religious others, as well as demographic variables including gender and parents' education. The relationship of these desires to certain human rights attitudes was also investigated. The paper reports on the strength of the various connections and their significance in the understanding of desire and its relationship to religion.</p>
Tabitha Walther	<p><i>Hospital Chaplaincy in the Pluralistic Society. Interfaith Spiritual Care in Stanford and Basel. Empirical and Theological Results</i></p> <p>This study deals with the question of religious pluralism and its implications to Hospital Chaplaincy. It enquires empirically and theologically the work of the health care chaplain under religious pluralist conditions. The empirical study is to be set within the paradigm of qualitative sociological research with a distinct pastoral theological interest. This interest lays in the question if and how hospital chaplains perceive the challenge by religious pluralism in their work structures, their self-understandings and their practical work at the bedside. Basel in Switzerland and Stanford in California have been chosen as two exemplary fields of Interfaith Spiritual Care. The empirical results and the theological reflection will be presented. Special interest will be given to interreligious, intercultural and non-religious spiritual care situations as well as to constellations with multiple religious identities involved</p>

5E	CONSUMPTION
Johan Bouwer	<p data-bbox="331 277 762 309"><i>Consumerism, Desire and Meaning</i></p> <p data-bbox="331 327 1433 842">The study of consumption and consumerism is largely being done within three scientific frameworks. These are (i) economics and marketing (ii) humanities (sociology, anthropology and cultural studies) and (iii) history and geography (Stebbins). Sociological and psychological studies, e.g., have pointed out, amongst other findings, that consumption is not so much about gathering possessions, but about gathering sensations. It ultimately is a symbolic activity, which communicates meaning and makes culture visible (Douglas and Isherwood). Without neglecting the relevance of this and other (sociological, anthropological and psychological) research about the needs underlying consumerism (e.g., Maslowian theories), very little (practical theological) attention has been given to the phenomenon of desire as one of the most basic human drives, and more specifically, to the very nature of the meaning it represents in the context of consumerism. This paper intends to address this need for reflection by theoretically exploring the properties and nature of desire as well as the implications of specifically its representational, symbolic value for practical-theological thinking.</p>
Shannon Jung	<p data-bbox="331 882 938 913"><i>The Re-education of Desire in Consumer Cultures</i></p> <p data-bbox="331 931 1433 1312">The thesis of this essay will rest on the demonstration that consumerism is a spiritual belief system that distorts the nature of human desire in cunning, baffling, and powerful ways. This has resulted in a situation in which the physical health of the poor is decreasing; the earth community is threatened; and even the spiritual well-being of the affluent has been frustrated. The argument begins with a description of the ways in which complicity and cooperation with a pernicious consumer system has become endemic. Christians and other people of compassion cannot ignore the deep roots of the phenomenon of human desire, and the ways in which consumerism plays to those desires. The essay demonstrates that there is an alternate vision, one that shares key elements with the Christian vision but is not limited to that. In conclusion, it will recommend ways of reversing complicity and restoring human well-being.</p>

5F	AUGUSTINE
Lynn Bridgers	<p data-bbox="331 277 1066 311"><i>Desire and Will. Augustine of Hippo as Practical Theologian</i></p> <p data-bbox="331 327 1433 568">With the recent discovery of twenty-six previously unknown sermons, we discover a new vision of Augustine of Hippo as practical theologian. The Dolbeau sermons show Augustine as preacher in his forties, beginning his career as a bishop. The Divjak sermons, from the last decade of his life, show Augustine in old age, acclaimed and somewhat world weary. This paper examines what these sermons tell us about Augustine as a practical theologian, after a lifetime of reflection on the role of desire and will in active ministry.</p>
Esther Reed	<p data-bbox="331 607 1433 674"><i>Cupiditas and Caritas. Notes on Hannah Arendt's Reading of Augustine's Theology of Love</i></p> <p data-bbox="331 689 1433 1032">Hannah Arendt suggests that Augustine's theology of love is inferior to that found in scripture and elsewhere in Christian tradition. 'Undoubtedly' she writes, 'insofar as Augustine defines love as a kind of desire, he hardly speaks as a Christian. His starting point is not God who revealed himself to mankind, but the experience of the deplorable state of the human condition' (Love and St Augustine, 1929, p. 21). This paper considers Arendt's challenge that Augustine's love for God is a kind of craving for that which is absent. It compares Augustine's teaching about love of God with platonic notions of desire, eros and the good. Practical implications follow for kinds of love that result from 'craving' and absence as distinct from kinds of love aroused by God and diverse objects of desire.</p>

5SEM	<p>YOUTH WORK</p> <p>In this seminar the focus will be on the emerging field of youth ministry and church work with youth and young adults. Social, cultural and religious dynamics in the world of youth radically challenge and change the impact of traditional religious institutions on the lives of the young. Transmitting faith to the next generation, creating evident links between gospel and culture and offering safe spaces for kids to deal playfully with the faith of their parents and ministers, are no longer successful. Things have changed dramatically. Young people create their own religiosity, sampling elements of different religions and worldviews and streamlining their explorations often grounded in a lived theology of “moralistic therapeutic deism” (Smith & Lundquist Denton 2005; Dean 2010).</p> <p>Practical theologians are focusing on the way religious practices of human beings can be meaningfully discerned and interpreted in the interactive context of church and society. The traditional concept of practical theology as ‘application’ of systematic theology into the daily reality of the human person, in this case young people and young adults, is more than ever before challenged by a concept of practical theology which deals with the emergence of ‘lived theology’ growing out of ‘lived faith’. This is more than ever the case with youth ministry. New empirical and hermeneutic toolkits are needed to understand what is going on in this field – how young people negotiate between old and new, traditional and progressive, crossing boundaries of denominations and faith communities, and how youth ministries respond to this situation. In the volcanic context of youth cultures today, church, faith and youth ministry are under strong pressure. There is hardly another way or context in which practical theology is so heavily compelled to stretch its original presuppositions and convictions as in youth ministry.</p> <p>The four participants 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). They invite the IAPT-colleagues to participate in the discussion of their work in practical theological perspective.</p>
Kenda Creasy Dean	<p><i>Youth Ministry as Ecclesial Laboratory</i></p> <p>Youth ministry increasingly defines itself as a practical theological enterprise, aiming for a reordering of adolescent desires to make “a place for God” in the communities and identities of young people (Dean 2004; Dean 2010). What we frequently overlook is how this process influences the Christian community as a whole, and especially youth ministry’s potential as a theological laboratory for the broader church. As long ago as 1994, a Lilly Endowment report conceded: “What has become clear ... is that youth ministry is ultimately about something much more than youth ministry... These [Christian youth] movements are redrawing the ecclesial map of the United States” (White 1994, 7). Particularly around issues of cultural engagement, ecclesiology and theological education, ministry with young people helps illuminate theological themes and practices of importance for contemporary young people—and therefore, for the Christian church. In so doing, youth ministry tends to have a “church-changing effect”, reimagining congregations’ theological priorities and practices for churches in general.</p>
Malan Nel	<p><i>Youth-Inclusive Faith Community</i></p> <p>The focus of this presentation will be on the local faith community as inclusive, accepting children and youth as full ‘members’, participants in the fullness of God’s grace. It will focus on the dynamic and creative tension between inclusivity and differentiation in Youth Ministry as practice of any given faith community. Especially the home (or family) context as relational and basic hermeneutical sphere of Christian life will be discussed (Nel 2001; Nel 2005).</p>

<p style="text-align: center;">Bert Roebben</p>	<p><i>Youth Ministry as a Test Case for Practical Theology</i></p> <p>In this presentation different forms of theological reflection in the encounter between youth cultures and religious traditions will be discerned. Not only in congregations with their typical youth ministry programs, but also in schools and on campus young people and young adults are 'doing theology'. What kind of theology is this? How does it relate to academic theology? And most of all, how can it be critically discerned within learning processes with young people in schools and congregations? The new branch in German practical theology, namely 'Jugendtheologie' (youth theology) (Roebben 2009), will be discussed in conjunction with recent developments in 'Kindertheologie' (children's theology) as a possible way of understanding the field of youth ministry as practical theology.</p>
<p style="text-align: center;">Andrew Root</p>	<p><i>Divine and Human Action in Youth Ministry Literature</i></p> <p>James Loder (1999) called the core generative problematic of practical theology the association between divine and human action. This core to practical theology is problematic because the action of God and human agency are, at least in some ways, distinct. However, Loder explains that though this distinction makes for problems, it is, nevertheless, generative. Salvation, healing, and reconciliation are the by-products of the problematic, contradictory encounter between divine and human action. While other contradictions have been central to practical theology (e.g., theory/praxis, church/society, etc.), this central contradiction of imagining forms of divine and human action has been less so. Except in youth ministry literature. This may be because of the direct desire to pass on faith to young people or their developmental openness to transcendence. Therefore, examining the forms of divine and human action in youth ministry literature may be of assistance in moving all of practical theology deeper into reflection on divine and human action (Root 2007; Root & Dean 2011).</p>

6A	

6B	POVERTY
Olehille Buffel	<p><i>Desire, Power and the Marginalization of the Poor. A Practical Theological Perspective</i></p> <p>The paper critically reflects on the relationship between desire and marginalization of the poor. Desire on its own is not necessarily problematic. It becomes problematic when the desire of the powerful and elites leads to all resources going for the most powerful and wealthy, at the expense of the poor. If desire as a “fundamental motivation of all human actions” (Hobbes) leads to lavish lifestyles and opulence on the part of powerful and the elites on the one hand, and on marginalization and impoverishment of the poor and oppressed of the world on the other hand, it becomes unethical and undesirable. It is desire in its negative sense that has led to former liberation heroes who became rulers and presidents for life and elitist and selfishly enriched themselves at the expense of the poor. It is the same desire that contributes to civil wars, hunger and starvation and all adverse socio-economic and political conditions particularly in the African context. While not ignoring the realities of the whole of Africa, Southern Africa will be the context of the main argument of this paper, regarding further marginalization and impoverishment of the poor and oppressed. The reality of the problematic desire of the powerful is illustrated no better than in the South African context, in which despite political liberation, the majority of its citizens continue to live in poverty, which keeps on escalating. These are the realities that Practical Theology cannot ignore.</p>
Christo Thesnaar	<p><i>The Desire to Remember. Re-establishing the Desire to Liberate the Poor in Rural Education</i></p> <p>Nelson Mandela said that “you can smell poverty when you visit many parts of rural South Africa”. Unfortunately the desire to remember the plight of the poor has decreased in the last 16 years after the transition in South Africa. To a large extent the church has lost its ‘dangerous memory’ (Metz) which activates the desire to keep us mindful of those suffering in history and whose plight is usually forgotten or suppressed. In this contribution the conditions of poor farm school children in multi grade rural education will be scrutinized by unpacking the contextual factors that causes us to forget their plight. This paper will affirm the focus of Practical Theology to transform society, have a quest for justice and liberation, challenge the social, political and economic realities that shape the lives of human beings within rural education, remember the plight of the poor, and participate on their journey towards liberation and healing. It is proposed that an interdisciplinary approach will activate our ‘dangerous memory’ to keep the desires of the poor within the rural education system alive and thereby opening new avenues for breaking the cycle of poverty.</p>

6C	THEOLOGICAL EDUCATION
Kathleen Cahalan	<p><i>Framing Integration in Theological Education</i></p> <p>Theological educators often define integration as the goal of theological education—the integration of being, knowing and doing. But integration is a goal that lacks definition and theoretical frameworks. In this paper I will explore several interpretative frames that can expand our understanding of what integration is and how it works; the narrative practice of constructing the self, the practice of the virtue of prudence, and the spiritual practice of lectio divina. I will draw on two sources in narrative theory that connect narratives with integration of the self Dan McAdams’ psychological theory of the self as constructed through narrative, and Lieven Boeve’s postmodern theology that focuses on the self as an open narrative. A second way to explore integration is through the capacity of prudence, the virtue that guides thinking-in-action. I will examine the theory of Hubert Dreyfus and Elliot Dreyfus on learning a practice over time that involves the ongoing development of practice reason, and Thomas Aquinas who articulates seven aspects of prudence, claiming that “prudence integrates the self.” Finally, I will examine the spiritual practice of lectio divina, an ancient monastic spiritual discipline that seeks to integrate the self with God through narrating the scriptures on the self.</p>
Marilyn Naidoo	<p><i>Love of Learning and Desire for God</i></p> <p>Reflections on the practices of teaching and scholarship reveal a sad gap between the academic pursuit of truth and the needs of contemporary spiritual seekers, inside and outside of Christian churches. If leaders are required who will facilitate the interpretative life of the congregation, theological education in its common institutional form will not do the job. Efforts to recover a theology for theological education must address the fundamental issue: humanity is not brought into right relationship with God and empowered for service through doctrine, or experience alone. If theologia (Farley 1983) is a missing element in theological education, it must be seen as a much broader realm than a cognitively oriented academic discipline of theology, however unified. The educative task is a holism of cognition, affect and purposeful action. This is not a new idea. Only recently in fact, was the notion of holistic learning almost completely banished from theological education. This paper will discuss the kind of reflection on practice that seeks to recover the holism of Christian theology: the notion that integration of mind, emotions and behavior within the context of a faithful community is essential to the formation of Christian identity. Education understood as formation, as “education of desire,” where theology and spirituality are realized as one essence will overcome the temptation to know God purely with intellect or piety.</p>

6D	THEOLOGY AND SOCIETY
Emmanuel Lartey	<p><i>Postcolonial African Practical theology. Rituals of Remembrance, Cleansing and Healing</i></p> <p>In this paper I examine a ritual of reconciliation and re-connection that was held in the courtyard of Elmina Castle, Ghana, West Africa, in August 2007, in commemoration of the Bi-centennial year of the Abolition of the Trans-Atlantic Slave Trade. The ritual was performed for people of African descent living in Europe, America and the Caribbean with the intention of ritually welcoming them back to their ancestral homeland. Although not an officially religious event it represented a liturgy of reconciliation. I explore the ramifications of the ritual as postcolonial African practical theology at work. I examine its therapeutic, social, theological and practical effects and its implications for the reconciling function of pastoral care and counseling worldwide.</p>
Bryan Froehle	<p><i>Ways of Desiring? Religion and Public Theology in the U.S. Presidential</i></p> <p>What is the connection between expressions of religious desire and political life? Religious desiring itself can vary dramatically from public expressions, as in church attendance, or entirely private ones such as personal prayer and devotionals. Such desiring may be a mix of public and private forms, and it may be more muted or even barely present. In any case, these desires are shaped by traditions, cultures, and communities of practice. This paper proposes to offer the work of public theology a more adequate account of how practices of religious desiring inform public theological imagination. Using survey data collected during the 2008 U.S. election, the paper explores the connection between forms of religious desire and political desire, both in terms of specific civic practices and policy preferences. The goal is to deepen the sensitivity of public theology to questions of desire while identifying opportunities for further interdisciplinary study and collaborative international inquiry.</p>

6E	DESIRE FOR FULFILLMENT
Francis-Vincent Anthony	<p><i>Consuming for Human Fulfillment. An Intercultural Approach</i></p> <p>Consuming in the strict sense of nourishing refers to the necessity of procuring and using material and natural resources for satisfying one's primary needs in order to live and grow as a human person. It points to the natural dependency of man on the physical and material environment for survival and growth. In the contemporary world, however, consuming is more linked to post material (secondary) desires, i.e., using material and natural resources for nourishing one's self-image or self-identity. Deviations and excesses in the use of material goods for satisfying such insatiable desires may be termed as consumerism. Although both types of consuming, namely for satisfying (primary) needs and (secondary) desires, aim at human fulfillment, they imply different motives for using material and natural resources, and presuppose different visions of environmental, material and cosmic reality. Viewing the question from an intercultural perspective, I would like to relate the fact of consuming with the cosmotheandric vision of reality, the ultimate goals of human life, the stages of human development, and the paradoxical ideal of consuming one's life, as emerging in the Indian religio-cultural tradition of human fulfillment.</p>
Miriam Martin	<p><i>The Dream of the Earth. Desire, Eco-theology and Religious Education</i></p> <p>The work of Thomas Berry suggests a way of understanding our deepest desires for wholeness and our longing for God in relationship to the energies and life force which created the universe. Echoing these insights the discourse of eco-theology challenges our self understanding and the worldviews which sustain them and raises questions of meaning. How does the work of eco-theology interact with our vision of humanity, of the world and of our desire for life abundant? How does the human longing for wholeness and holiness impact on our relationships with Earth, with God and with the idea of the sacred? Do our desires draw us away from a foundational grounding in an earthy spirituality or lead us to seek deeper connections?</p> <p>These major questions have not been adequately addressed in Religious Education. This paper explores from the perspective of a religious educator the connections between desire and aspects of eco-theology as they impact on our self understanding and our functional worldviews.</p>

6F	BIBLE AND PRACTICE
Paul Ballard	<p><i>Panting for Waterbrooks (Ps. 42.1 'Coverdale'). A Pastoral Reflection on the Faith Relation in the Psalms</i></p> <p>In a conference that is about desire this paper seeks to ask how the Scripture can reflect and inform our seeking after God. The Psalms have been at the centre of and have informed Christian worship since the beginning. Practical theology affirms that the human condition has to be set in dialogue with the tradition. This is an attempt to offer a sustained example in the area of pastoral care and/or spiritual nurture</p>
Evert Jonker	<p><i>Babylon. City of Desire?</i></p> <p>In a bible study (Revelation 18-19:3) with new participatory methods (according to reception-aesthetics) the group members will meet and receive an implicit image of Babylon as a flourishing city of industry, music and love (18:11-14, 22-23), but they will also reflect on an image of this city as a place of where the kings of the earth committed adultery and merchants of the earth grew rich from her excessive luxuries (18:3). It is intended that the co-creative, concerted reflection on this images has three levels:</p> <ol style="list-style-type: none"> 1. A bible didactical level. Reflection on the way to appropriate the plot of this text. What are the participants doing and feeling in understanding 2. A thematic reflection on this ambiguous image of a city as important for practical theological thinking in the context of city life. 3. A reflection on a methodological meta-level about the possibilities and implications of using biblical narratives in a practical theological study. <p>I have written about the hermeneutical presuppositions of preaching and educating the Apocalypse of John and I am preparing a book concerning bible didactics, many years after my first book on this issue.</p>

6SEM	SEX IN THE CITY ... OF GOD. DESIRE, DENIAL, ABUSE
Karlijn Demasure	<p><i>Clergy Abuse, Desire and Denial. The Belgian Case</i></p> <p>From April until June 2010 The Adriaenssens Committee on Sexual Abuse in Pastoral Relationships (of which I was a member) received 475 files accusing members of the clergy of sexual abuse. On June 24, Belgian Justice confiscated all files. Although the information was lost, 200 survivors accepted to resubmit their stories. In my contribution I will provide a short account of the events during the 8 weeks in which the Church suspended its denial. I will then discuss the survivor's interpretation of the abuser's desire.</p>
Ruard Ganzevoort	<p><i>The Lid of the Cesspool. Repressed Sexuality, Systemic Abuse and Church Responsibility in Dutch Churches</i></p> <p>Like in several other countries, the Roman Catholic church in the Netherlands was forced to acknowledge the widespread occurrence of sexual abuse, especially in boarding schools and institutions for young people. An official independent committee collected 2000 files relation to almost 1000 clergypersons. The response of church officials has been too little too late, resulting in major loss of trust in the church. In public debates, church representatives made every effort to exculpate the church and instead link the sexual abuse to the sexual revolution, homosexuality, and so on.</p> <p>This paper addresses the question how sexual abuse could become so widespread and what the responsibility of the church was and is.</p>
Julian Müller Anton Binneman	<p><i>Abuse and the Transformation of Desires</i></p> <p>Abuse can take on many forms. This presentation will tell the story of the transformation of desire as a unique outcome in spite of abuse among a group of girls from the Western parts of Johannesburg. When the study commenced, the girls were all identifying with a homosexual identity with very specific desires. When they started to tell their stories it was apparent that it was about much more than just being homosexual. Their stories were riddled with physical, sexual and mental abuse, inflicted by their family members, the school which they attended, other teenagers, and the church. This paper will tell the story of abuse, but also of the hopeful signs of the transformation of the desires of these girls.</p>
Jean-Guy Nadeau	<p><i>Religious Figures of Abuse. Praising Abraham</i></p> <p>The sacrifice of Isaac, traditionally identified as the sacrifice of Abraham, is a terrifying, or at best ambiguous image for victims of abuse within the family. It can be seen as an image of salvation on the one hand in that the Lord saved Isaac. It is also a terrifying image because Abraham, 'the father of believers', is ready to sacrifice his son in obedience to his God. It is an even more terrifying image when the Bible and religious traditions praise the submission of Abraham rather than the salvation of Isaac. For example, whereas the Vatican, mixing politics and faith, praises the fact that Abraham is 'about to sacrifice [his son] as proof of his loyalty to God', the liturgy of Rosh ha-Shanah takes memory of 'Abraham, our father, who has tied his son Isaac on the altar, repressing his compassion to do Your will with all his heart.' Expressions like these make us tremble in the current global context.</p> <p>We analyze the interplay of religious images in the text, in the representation of Rembrandt's painting of 1635 and in the contemporary religious traditions in light of abuse against children in the family.</p>

Roundtable	DESIRE AND THEOLOGY
	<p>Wrapping up the conversations of this tenth biannual IAPT conference, this final roundtable aims to highlight important insights, meaningful connections, and challenges to move further in our understanding of 'desire'. What avenues do we have to take for further explorations? What have we learned these days? How has our understanding of practical theology been enriched by focusing on desire? Following three brief statements, we will have a plenary discussion of these questions</p> <p>Presenters: Gerrit Immink (Kampen, The Netherlands) Nancy Ramsay (Fort Worth, Texas, USA) Emmanuel Lartey (Atlanta)</p> <p>Moderator: Claire Wolfeich (Boston)</p>

Presidential Address	FIVE MISUNDERSTANDINGS ABOUT PRACTICAL THEOLOGY
Bonnie J. Miller-McLemore	<p>Borrowing the format used by sociologist Bent Flyvbjerg in an article on case studies, this plenary examines five common misunderstandings in the history and development of scholarship in practical theology: (1) practical theology is a marginalized discipline with a serious identity crisis; (2) the problem with practical theology and theological education is the clerical paradigm; (3) practical and pastoral theology are interchangeable terms; (4) practical theology is impossible to define or, inversely, can be defined simply (e.g., study of the relationship between beliefs and practices); and (5) practical theology is largely, if not wholly, descriptive, interpretative, empirical, and not normative, theological, and in some cases (dare I say) Christian. I describe each misunderstanding, offer correctives, and conclude that three decades of progress in the field and complementary developments in other areas of the academy affirm early intuitions in practical theology about the need for alternative ways of theological knowing and for further work in the discipline.</p>