

religiousstudies

AAR EDITION NEWS

January 2004

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religiousstudies

AAR EDITION NEWS

Religious Studies News – AAR Edition is the newspaper of record for the field especially designed to serve the professional needs of persons involved in teaching and scholarship in religion (broadly construed to include religious studies, theology, and sacred texts). Published quarterly by the American Academy of Religion, *RSN* is received by some 10,000 scholars, by departments enrolled in the Academic Relations Program, and by libraries at colleges and universities across North America and abroad. *Religious Studies News–AAR Edition* communicates the important events of the field and related areas. It provides a forum for members and others to examine critical issues in education, pedagogy (especially through the biannual *Spotlight on Teaching*), research, publishing, and the public understanding of religion. It also publishes news about the services and programs of the AAR and other organizations, including employment services and registration information for the AAR Annual Meeting.

For writing and advertising guidelines, please see www.aarweb.org/publications/rsn.asp.

2004

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Subscriptions to individuals and institutions are available. See www.aarweb.org/publications/rsn for more information.

Deadlines for submissions:
January: October 15
March: December 15
May: February 15
October: July 15

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2004 Member Calendar

Dates are subject to change. Check www.aarweb.org for the latest information.

January

Religious Studies News—AAR Edition January issue including the Annual Meeting Call for Papers & 2003 Annual Report.

January 1. Annual term of membership begins for the AAR's 9,500 members, the largest and most inclusive association of religion scholars in the world.

January 31. Nominations Committee meeting, Atlanta, GA.

February

February 5. Martin E. Marty Public Understanding of Religion Award nominations due. For more information, see www.aarweb.org/awards/marty/.

February 6–7. Committee on the Public Understanding of Religion meeting, Washington, D.C.

February 7–8. Committee on Teaching and Learning meeting, Atlanta, GA.

February 14–15. Committee on Status of Women in the Profession meeting, Philadelphia, PA.

February 15. Submissions for the May 2004 issue of *Religious Studies News* due. For more information, see www.aarweb.org/publications/rsn/default.asp.

February 20–22. International Connections Committee meeting, Atlanta, GA.

February 21. Executive Committee meeting, Washington D.C.

February 27–28. Religion in the Schools Task Force meeting, Atlanta, GA.

(More information on the committee meetings of the AAR can be found at www.aarweb.org/meetings/meetings.asp)

March

Religious Studies News—AAR Edition March issue

Journal of the American Academy of Religion, March 2004 issue. For more information on AAR publications, see www.aarweb.org/publications or go directly to the JAAR home page hosted by Oxford University Press, www3.oup.co.uk/jaarell.

March 1. 2004 Annual Meeting proposals due to Program Unit Chairs.

March 1. Book award nominations due from publishers. For more information see www.aarweb.org/awards/bookrules.asp.

March 5–7. Southeast regional meeting, Atlanta, GA.

March 6–7. Southwest regional meeting, Irving, TX.

March 12–14. Status of Racial and Ethnic Minorities in the Profession Committee meeting, Atlanta, GA.

March 13. Religion and Disabilities Task Force meeting, Atlanta, GA.

March 15–16. National Humanities Day. National Humanities Day is an advocacy event organized by the National Humanities Alliance and co-sponsored by the AAR and more than 20 organizations to promote support for the National Endowment for the Humanities. For more information, see www.nhalliance.org/had/2004.

March 17–18. Mid-Atlantic regional meeting, Baltimore, MD.

March 20. Committee on Publications meeting, New York, NY.

March 21–22. Western regional meeting, Whittier, CA.

March 26–27. Rocky Mountain—Great Plains regional meeting, Provo, UT.

March 27–28. Academic Relations Task Force meeting, Atlanta, GA.

(For more information on regional meetings, see www.aarweb.org/regions/meetings.asp.)

April

April 1. Notification of acceptance of Annual Meeting paper proposals by Program Unit Chairs.

April 2–3. Midwest regional meeting, Chicago, IL.

April 15. Regions Committee meeting, San Antonio, TX.

April 16. Executive Committee meeting, San Antonio, TX.

April 16. Regional Secretaries meeting, San Antonio, TX.

April 16–17. Upper Midwest regional meeting, St. Paul, MN.

April 17–18. Spring Board of Directors meeting, San Antonio, TX.

April 30–May 1. Eastern International regional meeting, Ithaca, NY.

(For more information on regional meetings, see www.aarweb.org/regions/meetings.asp)

May

Religious Studies News—AAR Edition May issue.

Spotlight on Teaching Spring 2004 issue. Registration materials mailed with RSN.

May 1. Nominations (including self-nominations) for committee appointments requested. For more information, see www.aarweb.org/membership/volunteering.asp.

May 7–9. Pacific Northwest regional meeting, Vancouver, BC.

May 15. Annual Meeting registration & housing opens for 2004 Annual Meeting.

May 15. Registration for the Employment Information Services Center opens.

May 30. Annual Meeting Additional Meeting requests due for priority consideration.

(For more Annual Meeting information, see www.aarweb.org/annualmeet/2004/default.asp)

June

Journal of the American Academy of Religion June 2004 issue.

June 15. Membership renewal deadline for 2004 Annual Meeting participants.

July

July 1. New fiscal year begins.

July 15. Submission deadline for the October issue of *Religious Studies News—AAR Edition*. For more information, see www.aarweb.org/publications/rsn/default.asp.

July 31. Deadline for participants to request audiovisual equipment at the Annual Meeting.

August

Annual Meeting Program goes online.

August 1. Change of address due for priority receipt of the 2004 Annual Meeting Program Book.

August 2. Research Grant Applications due. For more information, see www.aarweb.org/grants/default.asp.

August 15. Membership renewal period for 2005 begins.

August 31. Regional development grant applications due to regional secretaries.

September

Journal of the American Academy of Religion September 2004 issue. For more information

on AAR publications, see www.aarweb.org/publications/default.asp or go directly to the JAAR home page hosted by Oxford University Press, www3.oup.co.uk/jaarell.

Annual Meeting Program Books mailed to members.

September 17. Executive Committee meeting, Washington, D.C.

October

Religious Studies News—AAR Edition October issue.

Spotlight on Teaching Fall 2004 issue.

October 1–31. AAR officer election period. Candidate profiles will be published in RSN.

October 15. January 2005 *Religious Studies News* submission deadline.

October 15. Excellence in Teaching award nominations due. For more information, see www.aarweb.org/awards/teaching.asp.

October 21. EIS preregistration closes.

November

November 1. Research grant awards announced.

November 18. Executive Committee meeting, San Antonio, TX.

November 19. Fall Board of Directors meeting, San Antonio, TX.

November 19. Chairs Workshop at the Annual Meeting, San Antonio. Free for departments enrolled in the Academic Relations Program. For more information, see www.aarweb.org/department/acadrel.asp.

November 20–23. Annual Meeting, San Antonio, TX. Held concurrently with the Society of Biblical Literature, comprising some 8,500 registrants, 200 publishers, and 100 hiring departments.

November 22. Annual Business Meeting. See the Annual Meeting Program Book for exact time and place.

December

Journal of the American Academy of Religion December 2004 issue.

December 2. New program unit proposals due.

December 10–11. Program Committee meeting, Atlanta, GA.

December 15. Submissions for the March 2005 issue of *Religious Studies News* due. For more information, see www.aarweb.org/publications/rsn/default.asp.

December 31. Membership renewal for 2005 due. Renew online at www.aarweb.org/dues.

And keep in mind throughout the year...

Regional organizations have various deadlines throughout the fall for their Calls for Papers. See www.aarweb.org/regions/default.asp.

In the Field. News of events and opportunities for scholars of religion. *In the Field* is a members-only online publication that accepts brief announcements, including calls for papers, grant news, conference announcements, and other opportunities appropriate for scholars of religion. Submit text online at www.aarweb.org/publications/inthefield/submit.asp.

Openings: Employment Opportunities for Scholars of Religion. *Openings* is a members-only online publication listing job announcements in areas of interest to members; issues are viewable online from the first through the last day of each month. Submit announcements online, and review policies and pricing, at www.aarweb.org/openings/submit.asp.

Call For Papers

General Information

Meeting Location

The 2004 AAR Annual Meeting and Book Exhibit will be held at the Marriott Riverwalk Hotel, Marriott Rivercenter Hotel, and the San Antonio Convention Center in San Antonio, TX, November 20-23.

Future Annual Meeting locations include:

2005 – Philadelphia, PA, November 19–22
 2006 – Washington, D.C., November 18–21
 2007 – San Diego, CA, November 17–20
 2008 – Chicago, IL, October 25–28
 2009 – Montreal, QC, November 7–10

Registration and Housing

You must be registered for the meeting in order to secure a room in the Annual Meeting hotel at our specially negotiated hotel rates (which are often half the published room rate for the property). When you receive your preregistration information in the May issue of *Religious Studies News—AAR Edition* (or online), carefully review and follow the instructions in order to secure your housing. Although registration may be completed without submitting your housing request, you are encouraged to submit both together.

Questions about the Call

The work of the program unit is coordinated by the chair(s) and a steering committee who design the sessions and make the decisions about which proposals will eventually be on the program. Each proposal is carefully refereed, usually in a “blind” procedure (i.e., without the name of the proposer being provided to the referees). All proposals, abstracts, and completed participant information (as well as any questions you may have) should be sent to the individual(s) named in this Call.

Please inquire with the appropriate unit chair about the amount of time granted for your presentation, and by what date the respondent (if any) must receive your completed paper.

Questions about the Annual Meeting

Concerns of a general nature may be sent to the AAR executive office to the attention of the Annual Meeting Program Director, 825 Houston Mill Road NE, Suite 300, Atlanta, GA 30329; W: 404-727-3049; F: 404-727-7959; annualmeeting@aarweb.org.

Additional Meetings

Organizations, persons, or program units wishing to plan receptions and other meetings before, during, or after the Annual Meeting should go online to www.aarweb.org after March 15, 2004. This Web site will have information regarding guidelines, necessary forms, and costs to request Additional Meeting space at the Annual Meeting and/or how to announce your event in the Annual Meeting Program Book.

Questions should be directed to Conferon, Inc. at 314-997-1500 after April 1, 2004. Written requests can be sent to Conferon, Inc., 4 Cityplace Dr., Ste. 480, St. Louis, MO 63141-7062, or aarsbl@conferon.com.

The deadline for priority scheduling of Additional Meeting requests is May 30, 2004. Requests after that date will be accommodated as space allows. No additional meeting of a programmatic nature (i.e., with names of presenters or titles) will be scheduled during the nine regular program unit time slots of the Annual Meeting.

2004 Calendar of Deadlines

March 1, 2004

Deadline for proposals, participant forms, and abstracts to be received by Program Unit Chairs.

April 1, 2004

Notification of acceptance (or not) of proposals by Program Unit Chairs. All program participants must renew/establish 2004 AAR memberships in order to participate on the program.

April 7, 2004

Program Unit Chairs submit session request information (Program Book copy, abstracts, participant forms) to AAR executive office online.

May 15, 2004

Annual Meeting and hotel registration opens, forms available online and in the *May Religious Studies News—AAR Edition*.

May 30, 2004

Deadline for submission of Additional Meeting request forms. Forms are available online at www.aarweb.org/annualmeet starting March 15.

June 15, 2004

Deadline for participants to renew their AAR membership and be preregistered for the meeting. Names of participants not registered will be removed from the Program Book.

September 2004

Annual Meeting Program Books mailed to members.

November 20–23, 2004

AAR Annual Meeting, San Antonio, TX.

Guidelines for Submitting Proposals

Step 1: Note acceptable method(s) of submission, and the persons to whom it should be sent.

Step 2: Submit all materials by one method only (if you submit your proposal via e-mail, you must not fax your participant form—the participant form must be sent via e-mail as well).

Step 3: Follow all instructions for submission requirements as outlined below, both general guidelines and those specific to your method of submission.

Step 4: Note the difference between paper and panel proposals.

Step 5: Be prepared to fulfill your AAR membership requirement if accepted onto the program. This must be done no later than June 15, 2004, or you may jeopardize your participation on the program in November.

General Guidelines

Participation at the Annual Meeting

All participants on the AAR program must be current (2004) members of AAR. Membership in SBL does not fulfill this requirement. All participants must also be preregistered for the Annual Meeting by June 15, 2004. Any participant who is not a current 2004 AAR member or preregistered for the Annual Meeting by June 15, 2004, will have his/her name removed from the printed Program Book and will jeopardize his/her participation on the program in November.

N.B. All 2003 and 2004 members receive this Call. To inquire about your 2004 membership status, please see www.aarweb.org/membership.

Participation Limits

Each member may appear on the Annual Meeting program (AAR and/or SBL side) a total of two times in any capacity (e.g., present a paper, be a panelist, be a respondent, or preside over a session). The only exception is for business meeting presidents.

Further, it is not appropriate to present the same material in two separate sessions, no matter the convention for describing them. If you are proposing the same idea to two different program units, you must be prepared to choose in which you will present if you are accepted onto both.

Multiple Submissions

To foster broad participation and to facilitate the work of unit chairs, the Program Committee allows but does not encourage multiple submissions of proposals. The total limit on such submissions is two. These may consist of the same proposal submitted to two different program units, or two different proposals to two different units.

A Program Participant Form must accompany each proposal, and the other program units to which you submitted proposals must be indicated. While failure to disclose multiple submissions may well result in the rejection of all submissions, disclosure of multiple submissions will not jeopardize full consideration of each. **The deadline for receipt of all submissions is March 1, 2004.**

Proposal Requirements

You are required to submit both a proposal (not more than 1,000 words) and an abstract (not more than 150 words) of your presentation. This holds regardless of your method of submission or the type of proposal you are making. Only proposals will be evaluated in the selection process, but if your proposal is accepted for the Annual Meeting, the abstract will be included in the Book of Abstracts.

Proposals

The proposal should state, as fully as you can, the proposal's purpose and how the argument will proceed. Provide enough context to show that you are aware of the basic literature in the field and summarize the argument of your presentation. Be specific about what sort of contribution your proposal will make. Bear in mind the nature of the program unit to which you are applying, particularly as reflected in the Call for Papers.

Failure to submit a proposal, an abstract, and/or participant form(s) may disqualify a submission from consideration. Further, submitting a proposal in a method other than those noted after each program unit's call will result in disqualification.

Paper vs. Panel

The Annual Meeting program has three types of sessions: paper sessions, panel sessions, and poster sessions.

A session with separately announced paper titles is considered a “paper” session. Paper proposals are more often submitted individually and arranged into session by the chair(s) and steering committee of a program unit.

Arts, Literature, and Religion Section

Charles Mathewes, University of Virginia, Presiding

Theme: *Evil and Negativity*

Barbara E. Galli, McGill University
Facing Evil: The Parable of the Ring in the Hands of Abraham Abulafia and Gotthold Ephraim Lessing

Eric Boynton, Allegheny College
Ivan's Rebellion: Love and the Excess of Evil

Anita Houck, Saint Mary's College, Notre Dame
Comic Theodicies: Laughter and Divine Responsibility in Modern Literature

Alyda Faber, Atlantic School of Theology
Reading the Letters and Journals: Virginia Woolf's "Poetics of Reality"

A “panel” is a session with one announced theme and a list of participants who address that theme but do not present separate formal papers. Panel proposals are generally submitted as prearranged session proposals.

Roman Catholic Studies Group

Rodger Payne, Louisiana State University, Presiding

Theme: *Catholicism and Civil Rights in the Twentieth-Century South*

Panelists:

Gregory Nelson Hite, University of Virginia
 Charles R. Gallagher, Milwaukee, MI
 Andrew S. Moore, Middle Tennessee State University
 Justin Poche, University of Notre Dame

Responding:

Peter A. Huff, Centenary College of Louisiana

Poster Session Proposals - New This Year!

New in 2004, the AAR is accepting proposals for poster sessions. A poster session presents research or discourse on a topic by combining graphics and text on a 4' x 8' board. The poster session presenter is available during an assigned session time in order to interact on a one-to-one basis with the attendee viewing the poster. A well-planned poster communicates its message in a visually and textually powerful way, allowing the attendee to grasp the information quickly.

Poster session proposals should consist of a short description of the topic and focus of the research, one abstract, and a single participant form for all involved. Submissions will be reviewed and evaluated for acceptance onto the program by members of the AAR Program Committee. Submissions can be made online through the OP3 system before the March 1 deadline.

For more information on poster sessions, please visit the AAR Web site at www.aarweb.org.

Prearranged Session Proposals

Members may wish to submit a prearranged session in its entirety, complete with a presider, respondent, and participants. You will note in the Call that some program units use this procedure more than others (Religions and South Asia Section and Japanese Religions Group, for instance). Special considerations go into the submission of such a session. The coordinator of a prearranged session must submit a proposal that lists all the participants (presider, participants, and respondent [if desired]). Prearranged sessions can either be for paper or panel sessions.

Submissions for a **panel** session should include a single proposal detailing the focus of the session, one abstract, and a single participant form for all involved (A separate participant form is not required when using OP3). Submissions for a **paper** session must

See **GUIDELINES**, p.4

GUIDELINES, from p.3

include each presenter's original paper proposal and abstract in addition to the necessary forms (one participant form for each participant. A separate participant form is not required when using OP3.). Failure to send in a complete prearranged proposal may disqualify an entry. **Units reserve the right to accept prearranged session proposals in full or in part.**

Abstracts

Along with your proposal and completed participant form, you must submit an abstract of your proposed presentation in electronic format. Even if you are submitting your proposal via surface mail or fax, you must also send one copy of your abstract electronically in addition to the print copies. If possible send the abstract in the body of an e-mail with the subject heading: "Abstract for [supply your name]." Barring the body of the e-mail, you may also send it virus-free on disk, or via e-mail as an attachment. *Please note some program units will not accept attachments.*

Use the following guidelines for format:

- WordPerfect, MSWord, RTE, PDF, or ASCII text format.
- For transliterated characters, please describe them to the best of your ability after the text of your abstract, under "Diacritical Marks." The "Diacritical Marks" portion will not be included in your word count. These can include italics, macrons, under-or over-dots, etc. (i.e., add macrons over the first and second "a" in Yogācāra; put a slash through the "o" in Søren). For non-Western characters, please use universal embedded fonts.
- The abstract should have the exact same title as your paper, followed by your name and then the name of your institution (please include city name if more than one school or campus bears the name) or city, state, or province, or write "Independent Scholar."
- The body of the abstract may be no more than 150 words in length. Successful proposals with abstracts longer than 150 words will be shortened.
- Do not use footnotes; any present will be deleted.
- Please scan your abstract for viruses before sending.

Participant Forms

The Program Participant Form (see page 8) is designed to provide the information necessary to respond to your proposal and to organize the Annual Meeting. It is important that this form be filled out clearly and completely by the participant. Please use the participant form appropriate for your method of submission (see below). Ensure that the title of your proposal exactly matches the title you use on the participant form in order for the two to be positively matched.

Methods of Submission (Specific Guidelines)

OP3

Please go online to www.aarweb.org for full submission instructions. Separate participant forms are not required with OP3, as your participant information is integrated in the online form. NB: **Do not place your name or other identifying remarks in the body of the proposal field in OP3; this may endanger the blind review process of the unit and acceptance of your proposal may be jeopardized.**

E-mail

Submit your 1,000-word proposal and 150-word abstract within the BODY of ONE single e-mail. Locate the online "Participant Form for E-mail Submission" at www.aarweb.org/annualmeet for your participant form. Be sure you use the exact same title on the "Participant Form for E-mail Submissions" as you do on the e-mailed proposal. Proposals received without the Participant Forms will be disqualified. Participant Forms received without proposals or abstracts will also be disqualified.

If you are requested by the program unit to submit a copy to both co-chairs or steering committee members, follow the instructions listed. If no one person is specified, send your complete proposal to either one of the co-chairs.

E-mail w/Attachments

Submit your 1,000-word proposal, 150-word abstract, and Participant Form as attachments in one single e-mail. Please locate the "Participant Form for E-mail Attachment

Submissions" at www.aarweb.org/annualmeet for your participant form; this will require the use of MSWord. If you are unable to use MSWord or the "MSWord Form" online, please locate the "Participant Form for E-mail Submission" at www.aarweb.org/annualmeet for your participant form. Be sure you use the exact same title on the "Participant Form for E-mail Submissions" as you do on the attached proposal you e-mailed. Proposals received without the Participant Forms will be disqualified. Participant Forms received without proposals or abstracts will also be disqualified.

If you are requested by the program unit to submit a copy to both co-chairs or steering committee members, follow the instructions listed. If no one person is specified, send your complete proposal to either one of the co-chairs.

Fax

Submit one (1) copy of the proposal, including abstract (with your name and institution listed). Submit one (1) copy of the participant form. Be certain you include a current e-mail address on your participant form. Notifications of acceptance/rejection will be sent out via e-mail.

1. Use plain white paper, 8.5" x 11" (or A4) with one-inch margins.
2. Do not use institutional or other letterhead.
3. Use a computer and printer, preferably a laser printer. (Handwritten proposals cannot be accepted.)
4. Use the following format:
 - a. Type title of proposal.
 - b. Below the title, type name of presenter, a comma, and a complete name of institution. If there is no institutional affiliation, list city, state or province or write "Independent Scholar."
 - c. Type body of proposal double-spaced. Proposals should not exceed 1,000 words.

If you are requested by the program unit to submit a copy to both co-chairs or steering committee members, follow the instructions listed. If no one person is specified, send your complete packet to either one of the co-chairs. Remember to include an e-mail address on your proposal. If you do not use e-mail, include a fax number so the Program Unit Chair can

send the notification regarding your acceptance/rejection onto the program. Send one electronic copy of your abstract to the same person to whom you are sending your proposal. See above under Abstracts.

Surface Mail

Unless otherwise instructed in the Call itself, submit six (6) copies of the proposal, including abstract one (1) copy with your name and institution listed; and five (5) copies which are "blind," (i.e., your name and institution are not listed anywhere on the proposal). You need only submit one (1) copy of the participant form. Be certain you include a current e-mail address on your participant form. Notifications of acceptance/rejection will be sent out via e-mail.

1. Use plain white paper, 8.5" x 11" (or A4) with one-inch margins.
2. Do not use institutional or other letterhead.
3. Use a computer and printer, preferably a laser printer. (Handwritten proposals cannot be accepted.)
4. Use the following format:
 - a. Type title of proposal.
 - b. On one copy of the proposal, below the title, type name of presenter, a comma, and a complete name of institution (please include city name if more than one school or campus bears the name). Or, if you are not affiliated with any school, list city, state or province, or write "Independent Scholar." Do not list this information on the other five copies of the proposal.
 - c. Type body of proposal double-spaced. Proposals should not exceed 1,000 words.

If you are requested by the program unit to submit copies to both co-chairs or steering committee members, follow the instructions listed. If no one person is specified, send your complete packet to either one of the co-chairs. Remember to include an e-mail address on your proposal. If you do not use e-mail, include a self-addressed stamped envelope with appropriate postage for the country from which the Program Unit Chair will send the notification regarding your acceptance/rejection onto the program. Send one (1) electronic copy of your abstract to the same person to whom you are sending your proposal. See above under Abstracts. 📧

SECTIONS

Academic Teaching and the Study of Religion Section

Chris Johnson, Gustavus Adolphus College, cjohnso5@gustavus.edu.

We seek presentations that discuss philosophies and strategies for effective teaching and learning, and that model pedagogical creativity, analysis, and "best practices." We strongly urge presenters to feature active and engaging methods of teaching (such as audience response, conversation, and interaction) in their sessions. This year the section particularly seeks proposals on the following themes: 1) Teaching and learning near and across "borders" (e.g., intercultural and indigenous perspectives on teaching, Latino/Latina contributions to teaching about religion in the American Southwest and beyond, pedagogies that foster movement across various kinds of boundaries or that otherwise address "insider-outsider" dynamics); 2) Pedagogical, scholarly, professional, and vocational issues associated

with teaching religion in avowedly confessional and/or strictly secular contexts; 3) Sound pedagogy and robust learning in dealing with controversial or combative questions (e.g., fostering critical thinking in emotionally charged contexts, ethical and epistemological issues associated with the "transparency" of the teacher, etc.); 4) Fostering critical thinking and other key capacities in students who are underprepared for college, or in light of "multiple intelligences" (e.g., active, kinesthetic, visual, musical, etc.); 5) Teaching difficult religious or theological texts "accessibly," and/or teaching popular texts (e.g., contemporary novels with religious themes) "critically"; 6) Specific skills, analytical frameworks, and strategies for sound teaching and learning (e.g., philosophies and strategies of assessment, institutional barriers to and best practices for community-based pedagogies); 7) We also invite proposals for a possible co-sponsored session with the Feminist Theory and Religious Reflection Group on "academic privilege,

Sections are the most inclusive type of program unit, aimed at reflecting the major areas of academic interest of the members of the Academy and at addressing the continuing agenda of the various subfields within the study of religion. Attendance at sessions of sections (as well as any of the other program units) is open to all persons who are registered for the Annual Meeting.

practice, and pedagogy"; and for a possible co-sponsored session with the Religion, Culture, and Communication Consultation on teaching religion and media (e.g., teaching religion with or through the media, the media as a "religious text," and/or the media as a mediating structure of knowledge about religion).

SUBMISSIONS ACCEPTED VIA:



Arts, Literature, and Religion Section

Jennifer L. Geddes, University of Virginia, jlg2u@virginia.edu. S. Brent Plate, Texas Christian University, b.plate@tcu.edu.

The Arts, Literature, and Religion Section invites proposals for papers and for panels on

the following topics: poetry; monuments and memorialization; Latin American arts and literature; religion and contemporary art; art and literature at the borderlands; theories of witness in literature, film, art, and documentary; Graham Greene; Texas authors (e.g., Horton Foote, Cormac McCarthy); San Antonio religious communities and the arts; *Inherit the Wind*; post-modern aesthetics (possible joint session with the Theology and Continental Philosophy Group); and Tillich in relation to arts and literature (possible joint session with the Tillich Group). Proposals for papers or panels on other topics related to religion, literature, and the arts are also invited. Please send proposals to both program units when responding to a joint call for papers.

SUBMISSIONS ACCEPTED VIA:



Buddhism Section

Anne M. Blackburn, Department of Asian Studies, Cornell University, Rockefeller 388, Ithaca, NY 14853-2502, USA; W: 607-254-6501; amb242@cornell.edu. Peter N. Gregory, 127 Wright Hall, Smith College, Northampton, MA 01063, USA; W: 413-585-3304; pgregory@smith.edu.

Papers are invited on the following topics (interested proposers are urged to communicate, at least initially, with the persons named in parentheses): modern Buddhism in theory and practice (Stephen Berkwitz, stephenberkwitz@smsu.edu); syncretism vs. gradualism in Buddhist tantric discourse (Tom Yarnall, ty37@columbia.edu); study of mind in Buddhism and cognitive science (Zhihua Yao, zyao@hkucc.hku.hk); ethics of grammatical and reading practices in Buddhist literary cultures (Karen Derris, Karen_Derris@redlands.edu); Justin McDaniel, mcdaniej@ohio.edu); Buddhism in Latin and South America (Peter Gregory, pgregory@smith.edu); regional Buddhisms (Bruce Williams, bwilliam@library.berkeley.edu); the cult of Arhats, Luo-han, and other Buddhist saints (John Strong, jstrong@bates.edu); Buddhism and medicine (Lori Meeks, lrmeeks@stanford.edu); Buddhism and court cultures (Robert Gimello, gimello@fas.harvard.edu); iconic role of Buddhist art and ritual (Mark Blum, mblum@albany.edu); divine agency in Buddhist histories (Cameron Warner, warner@fas.harvard.edu); Buddhism and illness (Ivette Vargas, ivargas@austincollege.edu); soteriological debates or controversies in Buddhism (Brad Clough, bclough@aucegypt.edu); spells in Buddhism (Paul Copp, pcopp@princeton.edu). The section co-chairs also welcome proposals for individual papers, panels, or full paper sessions on any other topic concerning the history, doctrine, practice, and culture of Buddhism in or across any geographical areas. All submissions will be considered by the section steering committee through a blind refereeing process.

SUBMISSIONS ACCEPTED VIA:



Comparative Studies in Religion Section

Selva J. Raj, Department of Religious Studies, Albion College, Albion, MI 49224, USA; W: 517-629-0400; F: 517-629-0286; sraj@albion.edu. Mary N. MacDonald, Department of Religious Studies, Le Moyne College, 1419 Salt Springs RD, Syracuse, NY 13214, USA; W: 315-445-4364; F: 315-445-4540; mnmacd@aol.com.

This section provides the site for significant cross traditional and/or cross cultural inquiry. We seek proposals that both provide occasions for comparative inquiry seriously engaging two or more religious traditions around a common topic and ensure that critical reflection is given to the conceptual tools therein employed. While we would accept individual paper proposals, we strongly encourage group proposals either in the form of thematic sessions (maximum four presenters, a presider and a respondent), or as panels (maximum six presenters). Thematic paper session proposals must include both an abstract and individual paper proposals. Panel proposals must include a two-page abstract and a list of the panel members. The steering committee reserves the right to add individuals to any group proposal. Proposals must be made through the online system, unless

alternative arrangements have been made with one of the co-chairs well in advance of the deadline. The following themes have been proposed for next year, with organizers identified in parentheses: comparative ethics (Pia Altieri, paltieri@ntcnet.com); wayside shrines (Selva J. Raj, sraj@albion.edu); animals in ritual practice (Mary MacDonald, mnmacd@aol.com); holy and unholy possession (Wendy Love Anderson, anderswl@slu.edu); Selva J. Raj, sraj@albion.edu); metaphor theory (Shubha Pathak, s-pathak1@uchicago.edu); sacred sound (Neelima Shukla-Bhatt, shuklan@lemoyne.edu); monthotheisms in Hinduism and other traditions (Frank Clooney, clooney@bc.edu); and mythology (Lesley Northup, northupl@fju.edu). In addition to these themes, we encourage papers and panels on Latin American religions.

SUBMISSIONS ACCEPTED VIA:



Ethics Section

Darryl Trimiew, Colgate Rogester Crozer Divinity School, dtrimiew@crzeds.edu. Gloria Albrecht, University of Detroit Mercy, albrechtg@udmercy.edu.

Proposals providing ethical analysis and response to the following themes are invited from all religious traditions: 1) interdisciplinary approaches to ecological ethics highlighting the contributions of Dr. Larry Rasmussen (co-sponsored with the Religion and Ecology Group and the Religion and Social Sciences Section); 2) the 2004 U.S. election as a reflection on contending concepts of equality via analysis of such issues as taxation policy, campaign finance, health care, trade policies, and the definition of marriage; 3) teaching social ethics: methods for developing skills for activism in the public sphere; 4) women in the Americas: lives of domination, subordination, and resistance. Other papers of particular excellence related to additional current topics, such as the ethics of empire, war in an age of terrorism, the ethics of drug interdiction, free trade in the Americas, and inter-American border crossings, are also invited. Proposals for co-sponsored sessions should be sent to all sponsors.

SUBMISSIONS ACCEPTED VIA:



History of Christianity Section

Anne Clark, Department of Religion, University of Vermont, 481 Main ST, Burlington, VT 05405, USA; W: 802-656-0231; aclark@zoo.uvm.edu. Amy DeRogatis, Religious Studies Department, 116 Morrill Hall, Michigan State University, East Lansing, MI 48824-1036, USA; W: 517-432-7158; derogatis@cal.msu.edu.

The History of Christianity Section seeks to present innovative and engaging research on the history, culture, and development of Christianity from its origins to the present, while at the same time promoting interdisciplinary dialogue among the fields of history, ritual studies, art history, anthropology, and historical theology. We seek proposals for individual papers or entire panels on the following topics: 1) "But Is It True?": representations of Christian history in movies and novels; 2) Christianity on the frontiers and borderlands; 3) historians look at Pope John Paul II (e.g., comparisons with other long or significant pontificates); 4) biblical translations: where culture meets the

Membership Current?

You must be a current AAR member in order to participate on the program. You must also be registered for the 2004 meeting. Persons who do not meet the membership and registration requirements by June 15, 2004, will not appear in the Program Book. To renew your membership, use the form on page 14 or go online to www.aarweb.org/membership.

word; 5) conversion and gender roles; 6) evangelization and church establishment in the Americas. We will consider proposals on other topics as well. All proposals must be submitted online via OP3. Questions should be addressed to Anne Clark or to Amy DeRogatis.

SUBMISSIONS ACCEPTED VIA:



North American Religions Section

Diane Winston, Pew Charitable Trusts, Religion Program, 2005 Market ST, Philadelphia, PA 19103-7077, USA; W: 215-575-4758; F: 215-575-4939; dwinston@pewtrusts.com. John Corrigan, Religion Department, Dodd Hall, Florida State University, Tallahassee, FL 32306-1520, USA; W: 850-644-8094; F: 850-644-7225; john.corrigan@fsu.edu.

The North American Religion Section encourages the use of diverse sources and multiple approaches to the study of religions in North America. In most sessions, we seek to stimulate comparative discussion around particular themes across a range of traditions. Most years we also devote one session to new work on a particular religious tradition and another session to a recently published book of outstanding merit in the field. The section welcomes submissions for individual papers, panels, and sessions on any topic relevant to the study of religions in North America. The committee also will consider constituting a panel of best papers on religion in North America, regardless of the topic. In addition, we propose the following areas for consideration: 1) evangelical commercial culture; 2) music in North American religions; 3) miracles, apparitions, and healing; 4) 350th anniversary of American Judaism; 5) "evil" in American public/political discourse; 6) religion in San Antonio; 7) religion and politics in Texas and/or the Southwest from presidential elections to redistricting; 8) Waco revisited; and 9) borderland religion.

SUBMISSIONS ACCEPTED VIA:



Philosophy of Religion Section

Thomas A. Carlson, University of California, Santa Barbara, 2022 Cleveland AVE, Santa Barbara, CA 93103-1913, USA; tcarlson@religion.ucsb.edu.

The Philosophy of Religion section invites proposals for papers and/or panels related to the following topics: philosophy and/as/in/of religion; philosophy of religion and secularization; philosophy of religion and atrocity; philosophy of religion and Kant (on the 200th anniversary of his death); philosophy of religion and Latin America. We also welcome the submission of proposals for papers and/or panels on topics not explicitly listed here.

SUBMISSIONS ACCEPTED VIA:



Religion and the Social Sciences Section

Elizabeth Bounds, Emory University, ebounds@emory.edu. Glen Stassen, Fuller Theological Seminary, gstassen@fuller.edu.

Proposals working at the intersection of religious or theological studies and the social sciences, and which are attentive to the methodological challenges of interdisciplinary work, are invited in relation to the following themes: 1) race and racism in the United States: reform, resistance, or reinscription—assessing the 50th anniversary of *Brown v. Board of Education*; 2) interdisciplinary approaches to ecological ethics highlighting the contributions of Larry Rasmussen (co-sponsored with the Ethics Section and the Religion and Ecology Group); 3) free trade areas and indigenous rights (with special attention to Latin America); 4) American superheroes, authoritarian personalities, and crusading mentalities; 5) healing, transformation, and empowerment in Latin American religious contexts (co-sponsored with Person, Culture, and Religion Group); and 6) narrative methods in psychology of religion (co-sponsored with Person, Culture, and Religion Group). We also welcome interdisciplinary proposals on additional topics such as: faith-based initiatives, immigration, analyses of human needs, impact of the Patriot Act. When submitting proposals to co-sponsored sessions, please use the co-sponsoring option in the OP3 system.

SUBMISSIONS ACCEPTED VIA:



Religion in South Asia Section

Philip Lutgendorf, Asian Language & Literature, 667 Phillips Hall, University of Iowa, Iowa City, IA 52242, USA; W: 319-335-2157; F: 319-353-2207; philip-lutgendorf@uiowa.edu. Leslie Orr, Religion, Concordia University, 1455 BLVD de Maisonneuve, west, Montreal, Quebec, H3G 1M8, CANADA; W: 514-848-2424, ext. 2065; F: 514-848-4541; orr@vax2.concordia.ca.

We invite proposals for fully developed paper sessions or panels on any aspect of religion in South Asia, including field research, textual studies, and pedagogy. Proposals with a multireligious or interreligious dimension, those with a focus on Islam, and those concerned with parts of South Asia other than India are especially welcome. Given the special focus on the study of religion in Latin America at the San Antonio meeting in 2004, we would particularly like to encourage our colleagues in Latin America to submit proposals and others to include our Latin American colleagues as participants in their panel and paper session proposals. Proposals must be made through the online system. Individual paper proposals are not accepted. Topics suggested for the 2004 Annual Meeting are (this list is by no means exhaustive or definitive): teaching South Asian religions (Deepak Sarma,

(continued on p.6)

deepak.sarma@yale.edu); religion and the Independence movement (Kay Jordan, kjordan@radford.edu); feminism and religion in South Asia (Karen Pechilis, kpechili@drew.edu); the "Re-Indianization" of American Indic religious movements (Andy Fort, a.fort@tcu.edu); comparative moral theory (Barbra Clayton, bclayton@mta.ca); sacred sound (Neelima Shukla-Bhatt, shuklan@lemoyne.edu); religion and law in South Asia (Patrick Olivelle, jpo@uts.cc.utexas.edu); violence, religious identity, and separatism (William Harman, William-Harman@utc.edu); the pleasures and perils of studying "South Asian religion(s)" (Jerry Carney, gcarney@hsc.edu); miracles and conceptions of the miraculous (Corinne Dempsey, Corinne.Dempsey@uusp.edu); religious pluralism, secularism, and the state in South Asia and the diaspora (Valerie Stoker, valerie.stoker@wright.edu); representations of South Asian traditions in popular American culture (Jeffrey Lidke, jslidke@yahoo.com); religion and ethnicity in South Asia (Rick Weiss, Rick.Weiss@uww.ac.nz); yoga: religion, philosophy, workout (James Laine, laine@macalester.edu); hermeneutics and interpretation: the Indian challenge (Mary Hicks, artboxone@yahoo.com).

SUBMISSIONS ACCEPTED VIA:



Study of Islam Section

Nelly Van Doorn-Harder, Department of Theology, Valparaiso University, Valparaiso, IN 46383-7493, USA; pieter-nella.hardervandoorn@valpo.edu. Omid Safi, Department of Philosophy & Religion, Colgate University, 13 Oak DR, Hamilton, NY 13346, USA; osafi@mail.colgate.edu.

The Study of Islam Section encourages paper proposals in all areas of Islamic studies, but successful proposals will reflect theoretical and methodological sophistication and self-awareness, as well as innovative examination of Islamic societies and texts. As in all years, we welcome submissions dealing with the Qur'an, Islamic law, Sufism, gender and sexuality constructions, engagement with modernity, and other areas of general interest. When submitting your proposals online to the OP3 system, prearranged paper sessions (with separate abstracts for each individual paper) are generally preferable

Annual Meeting AV Requests

Every attempt will be made to meet all requests for AV equipment. However, due to the high cost of technical electronic AV equipment, (computers, LCD projectors, Internet, software, etc.) only presentations which necessitate the use of such equipment will be granted access to it. **All AV requests must be received at the time of your proposal. AV requests received after the deadline cannot be accommodated.**

to prearranged panels. All prearranged sessions should take gender and seniority diversity into account when organizing presenters; respondents are essential. Innovative, interactive formats and multimedia presentations are welcome. Although we look forward to prearranged paper sessions in the areas outlined below, individual scholars are also encouraged to submit their proposals. This year we are especially interested in papers or panels on the following: moving beyond the "Clash of Civilizations" theory; comparisons between Judaism and Islam, especially law; the pedagogy of teaching the Qur'an (this can include topics from the classical tradition, educational approaches, teaching of the Qur'an in a specific geographical area, or trends of learning); African-American Islam; the prophet Muhammad (historical approaches, textual sources, poetry, Sufi expressions, modern developments); the creation of Muslim identity through learning processes; religions in South Asia.

SUBMISSIONS ACCEPTED VIA:



Study of Judaism Section

Randi Rashkover, York College of Pennsylvania, W: 410-415-5839, rrashkov@ycp.edu. Martin Kavka, Florida State University, mkavka@mailers.fsu.edu.

We invite proposals on the following topics: Jewish political theology; the representation of Judaism in the Christian patristic tradition (especially, but not limited to, Augustine); myth in the study of Judaism; new approaches to the study of Judaism (especially, but not limited to, material culture and the new Jewish cultural studies); philosophy and/as mysticism; and the relationship between biblical criticism and the study of Judaism. Additionally, we are hoping to co-sponsor a panel with the Study of Islam Section on the nature of

law, in theory and/or practice, in Islam and Judaism. Also, we are hoping to co-sponsor a panel with the Bioethics and Religion Group on Jewish bioethics, in theory and/or practice. While we are interested in the above topics, we are also open to proposals dealing with other issues. As always, we seek proposals that show promise of appeal and relevance to diverse sections of the AAR membership, and we encourage graduate students to propose papers and/or panels. We will accept only OP3 submissions; all submissions must include participant form information.

SUBMISSIONS ACCEPTED VIA:



Theology and Religious Reflection Section

Paul Lakeland, Department of Religious Studies, Fairfield University, North Benson RD, Fairfield, CT 06824, USA; W: 203-459-0591, ext. 2492; pflake-land@mail.fairfield.edu.

The Theology and Religious Reflection Section is particularly interested this year in papers or panel proposals which address the following topics: 1) theological and religious reflections on the idea of the border, borders, or crossing the border; 2) in light of the decision to begin holding conventions separately from the SBL, are there any implications for the place of theology at the AAR or the way(s) in which theological questions might be addressed in the future?; 3) theology and aesthetics, especially questions of theology and space, theology and geography, and theology and architecture; 4) religion and material practices; 5) alternative forms of theological writing, or the use of various literary forms for the presentation of religious ideas (this topic may be the subject of a prearranged panel, but paper proposals are nevertheless encouraged); 6) how do we

need to reconfigure the idea of "interreligious dialogue" in an age of globalization? Additionally, the Theology and Religious Reflection Section welcomes paper and panel proposals which address the intersections of theological and religious reflection with philosophical and political issues, and with questions of literary, cultural, and critical theory.

SUBMISSIONS ACCEPTED VIA:



Women and Religion Section

Jung Ha Kim, Georgia State University, socjhb@panther.gsu.edu. Jacqueline Z. Pastis, La Salle University, pastis@lasalle.edu.

Individual and group (panel/paper) proposals are welcome on any aspect of the study of women and religion. Proposals should reflect critical awareness of the importance of gender, race, ethnicity, class, sexuality, and/or nation to analysis on women and religion. The section especially invites proposals that facilitate dialogue across religious traditions and/or among various groups or specialists in the study of women and religion, broadly construed. Proposals are particularly encouraged that address emerging areas of scholarship, underrepresented areas of scholarship, are multidisciplinary or innovative in format, and that concern the intersection of scholarship and activism. Proposals should specify to which area of the call, if any, they respond and should state the importance of the proposed subjects or approaches to the study of women and religion. This year the section especially seeks proposals on the following themes (in random order): 1) analysis of "sex" and "gender" in religion, identity politics, and the new "essentialisms"; 2) intergenerational discussion of issues in women and religion; 3) goddess scholarship and the Academy; 4) Mary Magdalene: scholarly and popular treatments; 5) afro-atlantic religions; 6) women televangelists; 7) Native American religions and the great mission in post-colonial context; and 8) contemporary women's spirituality.

SUBMISSIONS ACCEPTED VIA:



GROUPS

African Religions Group

Kipalai Samuel Elogia, Emmanuel School of Religion, Johnson City, TN 37601, USA; W: 423-926-1186; eloliak@esr.edu. Cynthia Hoehler-Fatton, Department of Religious Studies, University of Virginia, P.O. Box 400126, Charlottesville, VA 22904-4126, USA; W: 434-924-6314; chh3a@virginia.edu.

Papers are invited on the following themes: 1) African religions and ecology. Topics might include religious responses to environmental crises, women religious specialists and nature, ecological justice and religion, or conceptions of the natural environment among African Christian, Muslim, or traditionalist communities. 2) HIV/AIDS and African religions. Topics might include the ethical implications of the AIDS crisis for African communities,

the AIDS pandemic and indigenous approaches to disease and healing, the response of religious groups to HIV/AIDS, or the impact of the crisis on ritual and spiritual practice. In the evaluation of submissions, the committee will give preference to scholarly and constructive papers that are likely to solicit discussion. Submission via OP3 is preferred, but faxed and e-mailed submissions are acceptable.

SUBMISSIONS ACCEPTED VIA:



Afro-American Religious History Group

Debra Mubashshir Majeed, Department of Philosophy & Religious Studies, Beloit

Groups are established to encourage the exploration of an emergent area of study or methodology, to cultivate the relation between the study of religion and a cognate discipline, or to pursue a long-range and broad research project. More focused than sections and less restricted in participation than seminars, groups are expected to experiment with the format of sessions at the Annual Meeting.

College, 700 College ST, Beloit, WI 53511, USA; W: 608-363-2318; F: 608-363-2194; mubashsh@beloit.edu. Moses N. Moore, Arizona State University, 722 W. Straford, Chandler, AZ 85224, USA; W: 602-965-8671; F: 602-965-5139; mooses.moore@asu.edu.

We invite proposals on three themes: 1) new dimensions in the study of "African American Islam" since C. Eric Lincoln's *The Muslims in America*. We are particularly interested in papers that illuminate new historiographical and methodological contributions that focus on notable African-American personalities/groups; identity formation; cultural/political strategies; adolescents; and family life. 2) methodolo-

gies and explorations of religious innovations in New World slave communities. Proposals that consider the study of slave life in light of Albert J. Raboteau's *Slave Religion* are especially encouraged. 3) religious experiences of Africans in the Americas. Proposals may address the migration of African religious ideas and practices and/or explore particular religious experiences of Africans in one region, through proposals that focus on different centuries as well as diverse religious communities.

SUBMISSIONS ACCEPTED VIA:



Anthropology of Religion Group

Rebecca Norris, Department of Religious Studies, Merrimack College, 315 Turnpike ST N, Andover, MA 01845, USA; W: 978-837-5000, ext. 4521; rebecca.norris.1999@alum.bu.edu.

We encourage submissions from scholars of diverse traditions, regions, and eras who use anthropological theory or method. This year, we particularly invite papers on the intersection of cognition, culture, and cosmology as well as proposals that draw on psychological anthropology. We also plan to co-sponsor two sessions focusing on Latin America: 1) with the Native American Traditions in the Americas Group and the Religion, Medicines, and Healing Consultation, we invite proposals that include ethnographic approaches to healing practices, medicines, and Native religious traditions in Latin America (especially papers on peyote and other plants used for ceremonies and healing); 2) with the Mysticism Group, we invite proposals on mysticism, trance, and possession in the Americas.

SUBMISSIONS ACCEPTED VIA:



Asian North American Religion, Culture, and Society Group

Duncan Williams, University of California, Irvine, W: 949-824-1603, duncanw@uci.edu. Su Yon Pak, Union Theological Seminary, New York, W: 212-280-1396, spak@uts.columbia.edu.

We invite papers and panels addressing 1) the intersection of race, religion, and politics in Asian North American life (e.g., interethnic dynamics, esp. Afro-Asian connections, racial and religious profiling, community ethics, Asian-American conservatism); 2) Asian Americans, religion, and sexuality; 3) sessions around recent publications in the field of Asian-American religious studies and theology; 4) religious identity and boundary formation both within and without Asian and Pacific Islander communities; 5) syncretism; 6) open call. In line with the 2004 AAR Annual Meeting theme, we particularly invite Latin American scholars to submit papers or any papers on Asian heritage religious communities in Latin America and the American Southwest. Submissions will only be accepted via the AAR's Online Paper/Panel Proposal System (OP3).

SUBMISSIONS ACCEPTED VIA:



Bioethics and Religion Group

Aline Kalbian, Department of Religion, Florida State University, Tallahassee, FL 32306, USA; W: 850-644-9878; akalbian@mailier.fsu.edu. Paul R. Johnson, D'Youville College, 280 Getzville RD, Snyder, NY 14226-3542, USA; W: 716-881-8176; johnsonp@dyc.edu.

We invite papers that address the structures of health care at three levels: 1) the health care industry (e.g., managed care and insurance, networks of health care providers, etc.); 2) health care institutions (e.g., institutional structures and policies, organizational ethics, religious affiliation, etc.); 3) the nature of the professional-patient relationship (e.g., communication, confidentiality, disclosure, paternalism, etc.). We welcome papers that engage any of these levels, or the interrelation between them. Proposals that focus on the perspective of religion(s) are encouraged, especially those that look at non-Western perspectives. For a co-sponsored session with the Study of Judaism Section, we invite papers that address Jewish bioethics in theory and practice. Comparative perspectives between Judaism and other religious traditions are encouraged.

SUBMISSIONS ACCEPTED VIA:



Black Theology Group

Anthony B. Pinn, Macalester College, 1600 Grand AVE, St. Paul, MN 55105, USA; W: 651-696-6151; F: 651-696-6008; pinn@macalester.edu. Stacey Floyd-Thomas, Brite Divinity School, 2800 University DR, TCU Box 298130, Fort Worth, TX 76129, USA; W: 817-257-7140; s.floyd-thomas@tcu.edu.

We invite proposals related to two areas: 1) *The Executed God: Crime and Christology*. We seek papers that directly explore Mark Taylor's book, *Executed God*, or that indirectly appeal to principles related to the text, as well as papers that analyze black male incarceration in broader terms; 2) "Naming Black Women's Diasporic Experience: Womanist? Black? Or ...?" While black women's theological discourse across the "Black Atlantic" speaks to diversity, questions remain concerning the naming of this enterprise, as well as naming the space where black men participate as collaborators. We seek papers that explore issues related to the various ways black women define and name their theological discourse, and the ways black men participate therein. We strongly encourage proposals from scholars outside the United States.

SUBMISSIONS ACCEPTED VIA:



Bonhoeffer: Theology and Social Analysis Group

Lisa Dahill, Carnegie Foundation, 51 Vista LN, Stanford, CA 94305, USA. Lori Brandt Hale, Augsburg College, 2976 Furness ST North, Maplewood, MN 55109, USA.

The Bonhoeffer Group seeks proposals for papers in two broad areas: 1) "I am praying for the defeat of my country" (Bonhoeffer, 1941; cited in Eberhard Bethge, *Dietrich Bonhoeffer: A Biography*, 1999 rev. ed., p. 744): the place of patriotism in Bonhoeffer's legacy, especially in

regard to themes of guilt/shame, violence and nonviolence, prayer, or martyrdom. 2) Bonhoeffer: resistance and the arts (two- or three-dimensional visual arts, music, or literature). We particularly encourage proposals for papers that will not merely describe but actually perform or present works of art, insofar as these illumine understanding of Bonhoeffer and/or of resistance to evil.

SUBMISSIONS ACCEPTED VIA:



Chinese Religions Group

Daniel B. Stevenson, Department of Religious Studies, Smith Hall, 1300 Oread AVE, University of Kansas, Lawrence, KS 66045-7615, USA; W: 785-864-7258; F: 785-864-5205; dbsteve@ku.edu.

We invite proposals related to all aspects of Chinese religious practice and thought, both historical and contemporary. Though individual proposals are acceptable, panel proposals or closely related paper proposals have a greater chance of acceptance. For 2004 we welcome proposals relating to the following topics: comparative study of the meta-vocabulary and practice of lineage construction; literary representations and discursive chartings of Chinese religious life and traditions by missionaries, diplomats, and other foreign residents in China from late Ming through turn of the 20th century; pilgrimage and sacred space; Buddho-Daoist complementarities and tensions; Chinese religions in early Japan; history and current developments of religious studies in Singapore, Taiwan, and Chinese diaspora communities.

SUBMISSIONS ACCEPTED VIA:



Christian Spirituality Group

Arthur G. Holder, Graduate Theological Union, 2400 Ridge RD, Berkeley, CA 94709, USA; aholder@gtu.edu. Wendy Wright, Creighton University, 319 N. 36th AVE, Omaha, NE 68131, USA; wmwright@creighton.edu.

We invite proposals on the following themes: 1) art and practice in Latino/a devotion; 2) the contemporary cultural phenomenon of people who identify themselves as "spiritual but not religious"; and 3) the use, non-use, and abuse of the Bible in Christian spiritual practice. We welcome proposals that explore the relationship between the academic study of Christian spirituality and its practice as well as proposals that employ multidisciplinary perspectives. Proposals should reflect familiarity with the field of Christian spirituality and its methodologies. Papers accepted for presentation at the 2004 Annual Meeting must be sent to session chairs no later than September 30, 2004, to allow adequate preparation time for designated respondents.

SUBMISSIONS ACCEPTED VIA:



Christian Systematic Theology Group

David S. Cunningham, Hope College, P.O. Box 9000, 41 Graves PL, Holland, MI 49422-9000, USA; W: 616-395-7320; F: 616-395-7490; crossroads@hope.edu. Cynthia Rigby, Austin Presbyterian Theological Seminary, 100 E. 27th ST, Austin, TX 78705-5797, USA; W: 512-472-6736, ext. 242; F: 512-479-0738; crigby@austinseminary.edu.

KEY TO SYMBOLS:

- = Surface mail
- = Fax
- = OP3
- = E-mail
- = E-mail with attachment

General Theme: ecclesiology. 1) "Church, Spirit, and Authority": how is authority shaped by the Holy Spirit, institutional ecclesial structures, and the whole people of God? How do these sources of authority cohere?; 2) "The City of God and Earthly Cities": how does the vision of the Church as the Body of Christ shape the way we live together in an increasingly urban culture? How might that vision address the atomization and privatization associated with contemporary city life?; 3) "Ekklesia and/as Koinonia": a panel, co-sponsored with the Roman Catholic Studies Group, on the ecclesiological influence of Latin American Theology. In all cases, we seek constructive proposals that are both informed by the historical Christian traditions and directed to the contemporary contexts in which theology is pursued.

SUBMISSIONS ACCEPTED VIA:



Comparative Studies in Hinduisms and Judaisms Group

Kathryn McClymond, Georgia State University, P.O. Box 4089, Atlanta, GA 30302-4089, USA; W: 404-651-0727; phlkcxm@langate.gsu.edu.

This group seeks to bring together specialists in South Asia and Judaica to discuss topics within Hinduisms and Judaisms, with the intention of developing alternative paradigms to the Protestant-based paradigms that have tended to dominate the academic study of religion. For the 2004 sessions we invite papers on the following themes in Hindu and Jewish traditions: 1) domestic practices and disciplines (e.g., domestic rituals, sexual regulations, food practices); 2) medical discourses and traditions of healing; 3) representations and practices pertaining to death and dying; 4) constructions of ethnocultural identity and perceptions of the "other"; 5) methodological implications of comparative studies in Hinduisms and Judaisms for the study of religion and the human sciences. Presenters need not have expertise in both Hindu and Jewish traditions.

SUBMISSIONS ACCEPTED VIA:



Confucian Traditions Group

Edward Slingerland, Departments of Religion and East Asian Languages & Cultures, University of Southern California, Los Angeles, CA 90089-0357, USA; W: 213-740-8508; slingerl@usc.edu. Mark Csikszentmihalyi, East Asian Languages and Literature and Religious Studies, University of Wisconsin-Madison, 1220 Linden DR, Madison, WI 53706, USA; W: 608-262-8731; F: 608-265-5731; mcsikszentm@facstaff.wisc.edu.

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Member ID Number

You can find your membership ID number on any of the official paperwork that comes from the AAR. The top line of the address label has your ID number. It is a single letter followed by five (5) numbers (e.g. Z12345).

If you are a 2002 or 2003 member, the label on this Call for Papers has your ID number on it. If it is not there, please go to www.aarweb.org/membership and you can request to have your ID number e-mailed to you immediately.

Coherent, complete panel proposals on any aspect of the Confucian tradition are welcomed. Paper proposals are also encouraged on the following topics of interest mentioned at the 2004 Annual Meeting: embodiment-physicality and Confucian thought; Buddhism-Confucianism interactions; Confucian ritual in a comparative religious context; Confucianism and rule of law. Submission via the online OP3 system is strongly preferred. Please direct proposals this year to Mark.

SUBMISSIONS ACCEPTED VIA:



Critical Theory and Discourses on Religion Group

Steven Engler, Mount Royal College, 4825 Richard RD SW, Calgary, Alberta, T3E 6K6, CANADA; sengler@criticaltheory.org. Kocku von Stuckrad, University of Amsterdam, History of Hermetic Philosophy and Related Currents, Oude Turfmarkt 147, NL - 1012 GC, Amsterdam, NETHERLANDS; stuckrad@criticaltheory.org.

Submissions are invited on the following themes: 1) monotheism(s) and polytheism(s), their rhetorics and legacies; 2) Bruno Latour and religion (actor-network theory, etc.); 3) Daniel Dubuisson's *The Western Construction of Religion* and related critiques; 4) feminist/mujerista/womanist voices on the conceptual and institutional work of "religion" as a comparative category (co-sponsored with the Feminist Theory and Religious Reflection Group; submit to either group). Consistent with the international focus of the 2004 meeting, proposals addressing Latin American issues and approaches are especially welcome.

SUBMISSIONS ACCEPTED VIA:



Eastern Orthodox Studies Group

James Skedros, Holy Cross Greek Orthodox School of Theology, Brookline, MA, USA; jskedros@hchc.edu. Robin Darling Young, Department of Theology, University of Notre Dame, Notre Dame, IN, USA; Robin.D.Young.88@nd.edu.

The Eastern Orthodox Studies Group invites proposals for papers on the following two topics: 1) "Rethinking Gregory of Nyssa": proposals are sought on all aspects of the thought and life of Gregory of Nyssa, especially those dealing with his trinitarian theology, asceticism, anthropology, and biography; 2) "Contemporary Orthodox Eschatology": proposals dealing with 19th- and 20th-century Orthodox views of eschatology as well as proposals for contemporary Orthodox eschatology in light of current Roman Catholic, Protestant, and Evangelical theologies are encouraged.

SUBMISSIONS ACCEPTED VIA:



Europe and the Mediterranean in Late Antiquity Group

David T. Frankfurter, University of New Hampshire, W: 603-862-3015, davidTf@cisunix.unh.edu.

We invite submissions for two sessions that address any of the Mediterranean or Near Eastern religious traditions of late antiquity. The first addresses illness and healing—as cultural-religious constructions in late

antiquity, as contexts for expressing religious self-definition, and as contexts for moving across religious boundaries (e.g., shared pilgrimage shrines). The second is "Outside the Canon: Oral, Visual, and Other Extra-Textual Cultures." We seek papers discussing legends and traditions either plucked from scripture to circulate in iconographic, oral, or apocryphal forms, or circulated alongside scripture as "canonical penumbra": legends of martyrs, apostles, patriarchs, and prophets; geographical and revelatory traditions. How do these draw on, critique, apply, and revitalize existing scripture? How do they evince an extratextual culture?

SUBMISSIONS ACCEPTED VIA:



Evangelical Theology Group

David W. Kling, Department of Religious Studies, University of Miami, P.O. Box 248264, Coral Gables, FL 33124-4672, USA; W: 305-284-4733; F: 305-284-2772; dkling@miami.edu. Anthea Butler, Loyola Marymount University, One LMU DR, Suite 3700, Los Angeles, CA 90045, USA; W: 310-258-8622; F: 310-338-1947; ddb9899@yahoo.com.

The theme for 2004 is public expressions of evangelicalism. We invite proposals relating to 1) theology and popular expressions of evangelicalism, as conveyed in literature (all genres), film, TV, radio, and other media. Proposals should reflect how theology, morality/ethics, and gender ideologies are formed and learned through popular media; 2) evangelicals and the public arena: the use (or abuse) of convictions in public policies and political

engagement. Topics include evangelical engagement in the political arena and policy-making on the basis of evangelical theology; 3) evangelicalism in Latino/a and Latin American communities, emphasizing identity, growth, and/or social engagement (joint session with Latina/o Religion, Culture, and Society Group). For all sessions we invite historical, analytical, and constructive proposals.

SUBMISSIONS ACCEPTED VIA:



Feminist Theory and Religious Reflection Group

Liora Gubkin, California State University, Bakersfield, W: 661-664-2314, lgubkin@csu.edu. Gail Hamner, Syracuse University, W: 315-443-5716, mghamner@syr.edu.

PARTICIPANT FORM 2004 (PREARRANGED SESSION)



The session organizer or chair must fill out this form in its entirety.

Names and institutions will appear in the Program Book as indicated below (please include city name if more than one school or campus bears the name). If you are not affiliated with an institution, list city, state, or province, or write "Independent Scholar."
(PLEASE PRINT IN BLUE OR BLACK INK.)

Session Organizer Contact Information

Name _____

Institution _____

Mailing Address _____

City _____

State/Province _____

Postal Code _____

Country _____

Office Phone _____

Home Phone _____

Summer Phone _____

E-Mail _____

1. PROPOSED THEME of SESSION:

3b. OTHER PROGRAM UNITS in which above participants may participate or to which they are also sending submissions, if any (list participant name and program unit):

2. PROGRAM UNIT to which you are submitting this proposal:

(Completed participant form(s) must accompany each submission.)

2b. OTHER PROGRAM UNIT to which you are submitting this proposal, if any:

4. AUDIO-VISUAL REQUIREMENTS for the entire session (note number needed) :

- ___ Slide Projector w/screen & carousel
- ___ extra Carousel(s)
- ___ Overhead Projector w/screen
- ___ extra Screen
- ___ VCR/Monitor
- ___ Cassette or CD Player (circle)
- ___ Computer: Windows Macintosh Internet
- ___ LCD Projector
- ___ Other: _____

3. PLANNED PARTICIPANTS for this session, in order of appearance:

Presider: _____

Panelists: _____

Respondent: _____

NOTE: No individual may participate on the program more than two times.

Audio-Visual requests must be submitted at the same time as your proposal. Late requests cannot be accommodated. The executive office makes every attempt to honor the AV requests of our members. Unusual requests should be cleared, through the appropriate Program Unit Chair, with the Executive Office to confirm the availability of the equipment or set-up of space.

5. SCHEDULING NEEDS due to religious observance, if any:

Also available at www.aarweb.org/annualmeet for download

Papers and panel proposals are invited that critically engage feminist theory and religious reflection, broadly construed. Crosscultural perspectives are especially welcome. Papers and panel proposals are invited that address 1) subaltern theories of gendered subjectivity in comparative and/or historical contexts; 2) dynamics of immigration, citizenship, and/or globalization within domestic and religious labor and/or economies; 3) feminists theorizing democracy; 4) engagements with *Religion in French Feminist Thought* (Joy, O'Grady, and Poxon, editors): what contributions can/does French feminist theory make to religious studies/theology?; 5) academic privilege: theory, practice, pedagogy; 6) feminist/mujerista/womanist critiques of the historical and cultural construction of "religion" as a comparative category (joint session with Critical Theory and Discourses on Religion Group; submit to either group). Priority is given to submis-

sions addressing feminist theory and religious reflection.

SUBMISSIONS ACCEPTED VIA:



Gay Men's Issues in Religion Group

Jay E. Johnson, F: 510-234-6586, drjay1@earthlink.net.

The Gay Men's Issues in Religion Group explores the intersections between the gay male experience and forms of religious discourse and practice. This year, we are particularly interested in receiving proposals for papers and panels on the following topics: transgenderism, its construction and religious dimensions; queer theory and its relevance to the religious/spiritual lives of gay men; queer latino/a theologies

and spiritualities; S/M, submission, and the spiritual dimensions of power. We also seek proposals on topics not listed here, and from all religious traditions. Submissions by Latin American scholars are especially encouraged.

SUBMISSIONS ACCEPTED VIA:



Hinduism Group

Sushil Mittal, Millikin University, W: 217-424-3998, smittal@mail.millikin.edu.
Balu Balagandhara, Ghent University, W: 329-264-3704, balu@rug.ac.be.

We invite panels reflecting the diversity of Hinduisms as well as those focused on specific Hindu themes or methodological concerns. Only proposals submitted online will be accepted. Topics suggested at AAR 2003 along with e-mail contact information

include: scholarship on Sanskrit, Tamil, Prakrit (B. V. Venkata Krishna Sastry, sastry_bvk_hua@yahoo.com); theories of consciousness in different systems of Hindu thought (T. S. Rukmani, rukmani@alcor.concordia.ca); Vastu Shastra (Laurie Patton, lpatt@learnlink.emory.edu); 20th-century Sanskrit writings, and monotheisms: Hindu and Western views (Frank Clooney, clooney@bc.edu); "Must all Hindus be Hinduva?" and expansions of Hinduism into South East Asia: methods and mechanisms (Balu Balagandhara, balu@rug.ac.be); Indianization of Western Hindu movements (Andy Fort, a.fort@tcu.edu); unwritten Hinduism (V. Narayana Rao, vnrao@wisc.edu); Sanskrit poetry: meter, metaphor, and meaning (Jenni Cover, jenni.cover@urnet.com.au); Hindu aesthetics (Mary Hicks, artboxone@yahoo.com).

SUBMISSIONS ACCEPTED VIA:



PARTICIPANT FORM 2004 (INDIVIDUAL PROPOSALS)



Each presenter, panelist, respondent, and presider must fill out a form in its entirety.

It is very important that the participant fill out this form. Name and institution will appear in the Program Book as indicated below (please include city name if more than one school or campus bears the name). If you are not affiliated with an institution, list city, state, or province, or write "Independent Scholar."

(PLEASE PRINT IN BLUE OR BLACK INK.)

Name			
Institution			
Mailing Address			
City	State/Province	Postal Code	Country
Office Phone	Home Phone		
Summer Phone	E-mail		

1. TITLE OF YOUR PROPOSAL (if presenting a paper):

4. AUDIO-VISUAL REQUIREMENTS (note number needed) :

- Slide Projector w/screen & carousel
- extra Carousel(s)
- Overhead Projector w/screen
- extra Screen
- VCR/Monitor
- Cassette or CD Player (circle)
- Computer: Windows Macintosh Internet
- LCD Projector
- Other: _____

2. PROGRAM UNIT to which you are submitting this proposal:

2b. OTHER PROGRAM UNIT to which you are submitting this proposal, if any:

2c. OTHER PROGRAM UNIT to which you are submitting another proposal or in which you are participating, if any:

Audio-Visual requests must be submitted at the same time as your proposal. Late requests cannot be accommodated. The executive office makes every attempt to honor the AV requests of our members. Unusual requests should be cleared, through the appropriate Program Unit Chair, with the Executive Office to confirm the availability of the equipment or set-up of space.

5. SCHEDULING NEEDS due to religious observance, if any:

(Completed participant form(s) must accompany each submission.)

3. YOUR ROLE in this session:

- Presiding
- Presenting (titled paper)
- Responding
- Panelist (untitled presentation)
- Presiding at a Business Meeting

NOTE: No individual may participate in the program more than two times.

Also available at www.aarweb.org/annualmeet for download

Indigenous Religious Traditions Group

Jacob Olupona, University of California, Davis, jkolupona@ucdavis.edu. Ines Talamantez, University of California, Santa Barbara, talamant@religion.ucsb.edu.

We solicit for papers on either of these two themes: teaching indigenous religions in colleges and universities and exploring the relationship between ethics and indigenous traditions. The first theme will explore various approaches, methodologies, and resources (e.g., films, slides) for teaching indigenous religions courses. The papers should also include analysis of students' comments and evaluations. The second theme explores indigenous ethics as forms of moral systems and how they relate to indigenous religious worldviews. We also plan to co-sponsor a session with the Religion in Latin America and the Caribbean Group on "Reinventing America at the Borders." Here, we call for papers that focus on how the diasporic and immigrant religious communities in the Americas (African diaspora, indigenous Latin American and Latina/o perspectives) are reimagining and refashioning America.

SUBMISSIONS ACCEPTED VIA:



* New Program Unit *

Islamic Mysticism Group

Carl Ernst, University of North Carolina, Chapel Hill, cernst@email.unc.edu. Vincent Cornell, University of Arkansas, vcornell@uark.edu.

The Islamic Mysticism Group encourages proposals in all areas which broadly fall under the rubric of Islamic mysticism. These include, but are not limited to, the realms of Sufism, Isma'ili and broader Shi'i esoteric thought, some aspects of Islamic philosophy, and allegorical

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
KEY TO SYMBOLS:

 = Surface mail

 = Fax

 = OP3

 = E-mail

 = E-mail with attachment

interpretations of the Qur'an. The group welcomes papers from all geographical areas. We welcome a variety of approaches which utilize textual, ritual, institutional, etc. perspectives. We are interested in proposals that engage both modern and pre-modern periods. This year we are interested in papers or panels on the following: 1) the legacy of Annemarie Schimmel; 2) pedagogical issues in teaching of Sufism; 3) theoretical issues in the study of Islamic mysticism; and 4) ramifications of recent relevant developments in the field of mysticism.

SUBMISSIONS ACCEPTED VIA:



Japanese Religions Group

Ruben L. F. Habito, Perkins School of Theology, Southern Methodist University, W: 214-768-4334, rhabito@mail.smu.edu. Paula K. R. Arai, Carleton College, W: 507-646-7164, parai@carleton.edu.

The Japanese Religions Group invites proposals for paper sessions or panels on the following themes: oracles; itinerant preachers; the roles of iconography; manifestations of Kannon and Seishi; aging in society; and Japanese religions in diaspora in Latin America. Submissions on other topics will also be considered. Proposers are strongly encouraged to propose whole sessions.

SUBMISSIONS ACCEPTED VIA:



Kierkegaard, Religion, and Culture Group

Timothy H. Polk, Hamline University, 1388 Englewood AVE, St. Paul, MN 55104-1903, USA; W: 651-523-2232; tpolk@gw.hamline.edu. Marcia C. Robinson, Department of Religion, Syracuse University, 501 Hall of Languages, Syracuse, NY 13244-1170, USA; W: 315-443-5726; mrobin03@syr.edu.

Two sessions are planned, one of which is to be a joint session with the Nineteenth-Century Theology Group. Session One: we invite proposals that explore Kierkegaard's work in relation to constructions of society and gender as these may apply, for example, to: 1) questions of individual and social responsibility; 2) gender politics and identity; or 3) justice and movements of social reform. Session Two: joint session with the Nineteenth-Century Theology Group. We invite proposals that respond to and critique Jon Stewart's new book, *Kierkegaard's Relations to Hegel Reconsidered* (Cambridge, 2003).

SUBMISSIONS ACCEPTED VIA:



Korean Religions Group

Sungtaek Cho, Department of Philosophy, Korea University, Seongbuk-gu, Anamdong, Seoul, Korea; stcho@korea.ac.kr.

Korean Religions Group is seeking papers on topics related to "Religion and National Identity in Modern Korea." As a response to the problems of modernity, Korean identity has gone through various changes. Religion has played an important role in the formation of these identities. This has often meant that reinterpretations of traditional religions such as Confucianism, Taoism, Buddhism, Shamanism, and nontraditional religions as well (not limited to Christianity) were required to respond to the problems posed by modernity and the issue of a national identity. Some suggestions for topic matters: focusing on a figure or a movement; religious reactions to globalization, positive and negative; issue of unification of North and South Korea; gender issues.

SUBMISSIONS ACCEPTED VIA:



Latina/o Religion, Culture, and Society Group

Michelle A. Gonzalez, Loyola Marymount University, Department of Theological Studies, mgonzale@lmu.edu. Benjamin Valentin, Andover Newton Theological School, bvalentin@ants.edu.

Paper and panel proposals are invited on the following themes: 1) Tejano religion and/or Border religion, in particular sanctuary movements, religious expressions of gender/sexuality, popular culture, and the intersection of religion and nationalism in the Southwest as it relates to war, conquest, and occupation; 2) the Border/Southwest as an enigma to the study of U.S. religious history; 3) a joint panel with the Evangelical Theology Group on evangelicalism in Latino/a and Latin American communities, emphasizing identity, growth, and/or social engagement; 4) open call for papers querying the approaches, content, and theorizing of religion in Latina/o communities.

SUBMISSIONS ACCEPTED VIA:



Lesbian-Feminist Issues and Religion Group

Gayle Baldwin, University of North Dakota, gayle.baldwin@und.edu. Elizabeth A. Say, California State University, Northridge, elizabeth.say@csun.edu.

Lesbian-feminist perspectives on contemporary debates surrounding the intersections of race/gender/class. Discussions of homosexuality in Islam in both the U.S. and the global context. Tejana/chicana engagement with lesbian-feminist theories and methods, especially with the publication of Anzaldúa and Keating's *This Bridge We Call Home*. Ordination of gay/lesbian clergy that engages the current atmosphere of schism. Sexuality and genetics as this is formulated in a discussion of a "gay gene." We also encourage thoughtful, well-developed ideas on any range of topics falling under the rubric of lesbian feminist issues and religion; fully developed panels are particularly appreciated.

SUBMISSIONS ACCEPTED VIA:



Men's Studies in Religion Group

Mark Justad, Vanderbilt University, 309 Alumni Hall, Nashville, TN 37240, USA; W: 615-322-0882; F: 615-322-8919; mark.justad@vanderbilt.edu. David James Livingston, Mercyhurst College, 501 East 38th ST, Erie, PA 16546, USA; W: 814-824-2502; F: 814-824-2438; djlivings@mercyhurst.edu.

Proposals sought for: 1) "Masculinities and Justice: Contexts for Revisioning Men's Ways of Being and Behaving." Responses to *The Latino Male* (Abalos), *Changing Men & Masculinities in Latin America* (Gutmann), or other recent publications engaging Latino masculinities and religion are strongly encouraged. Submissions addressing post-patriarchal masculinities-in-context (race, class, sexual orientation, social roles) and religion are also desired. Possible themes: embodiment; fathering and fatherhood; cross-cultural perspectives on religion, men, and war. 2) "Making Boys: Religion and the Gender Construction of Boys" (joint session with the Childhood Studies and Religion Consultation). This session will examine the impact of religion and religious practices on boyhood and boys' ways of being and behaving. Possible themes: theologies of boyhood; father-son relationships; same-sex parenting; development and religious education; sexism.

SUBMISSIONS ACCEPTED VIA:



Mysticism Group

Neil Douglas-Klotz, Edinburgh Institute of Advanced Learning, Edinburgh, Scotland, United Kingdom; W: (44) 131-466-1506; ndk@eial.org. June McDaniel, Department of Philosophy & Religion, College of Charleston, Charleston, SC, USA; W: 843-953-5956; mcdanielj@cofc.edu.

We focus on the philosophical, theological, psychological, historical, theoretical, comparative, crosscultural, and transnational nature of mysticism, religious experience, and spiritual practice. Creative, imaginative, and scholarly proposals with a clear methodology are invited for 2004 on: 1) mystical sound: music, chant, and mantra; 2) mysticism and trance in the Americas (co-sponsored with the Anthropology of Religion Group); 3) mystical use of drugs; 4) syncretistic mystics (and those following multiple paths); 5) mystics as activists.

SUBMISSIONS ACCEPTED VIA:



Native Traditions in the Americas Group

Micheline Pesantubbee, Department of Religion, 314 Gilmore, University of Iowa, Iowa City, IA 52242, USA; micheline-pesantubbe@uiowa.edu. Michael McNally, 4712 Washburn AVE S, Carleton College, Minneapolis, MN 55410-1848, USA; mmcnally@carleton.edu.

We invite individual and group proposals on any aspect of Native American religious traditions. We especially seek papers that relate to Native people in Texas, the greater Southwest, Mexico, and/or Latin America. Topics of interest include: 1) ideologies of the land, including land cases, politics of borders, places of origin, contested sites, e.g., the Alamo; 2) missionary encounters; 3) the Native American Church; and 4) dynamics of genocide related to indigenous peoples of the Southwest, Mexico, and/or Latin America, for a possible co-sponsored session with the Religion, Holocaust, and Genocide Group. We are also seeking papers for a joint session with the Religion, Medicine, and Healing Group and the Anthropology of Religion Group on Native healing practices and medicines (peyote or other plants) in Latin America.

SUBMISSIONS ACCEPTED VIA:



New Religious Movements Group

Sarah M. Pike, Department of Religious Studies, California State University, Chico, Chico, CA 95929-0740, USA; W: 530-898-6341; spike@csuchico.edu.

Proposals are invited on the following topics: 1) NRMs in Latin America and especially the southwestern United States borderlands; 2) ritual expressions in NRMs and/or ritual theater in protest movements (this will be a joint session with the Ritual Studies Group, so please send proposals to both groups); 3) conspiracy theories and NRMs; 4) legal reflections on NRMs and/or recent court cases concerning NRMs; and 5) 50 years of Scientology and the Unification Church. Also, we welcome proposals on all aspects of the study of NRMs.

SUBMISSIONS ACCEPTED VIA:



Nineteenth-Century Theology Group

Garrett Green, Connecticut College, Campus Box 5525, 270 Mohegan AVE, New London, CT 06320-4196, USA; W: 860-439-2800; ggre@conncoll.edu.

Proposals are invited for three sessions: 1) the reception of pragmatism in France. Convener: David Schultenover (david.schultenover@marquette.edu); 2) theology and the uses of the new sciences of religion: the genesis, appropriation, and critique of the sciences of religion. Conveners: Daniel W. Hardy (dwhardy@btinternet.com) and Theodore M. Vial (tvial@vwc.edu); 3) joint session with the Kierkegaard, Religion, and Culture Group: responses and critiques to Jon Stewart's book *Kierkegaard's Relations to Hegel Reconsidered* (Cambridge, 2003). Convener: Andrew Burgess (aburgess@unm.edu). Further information is available on the group's Web site: <http://oak.conncoll.edu/~ncent/>.

SUBMISSIONS ACCEPTED VIA:



E-mail Notifications

Remember to include an e-mail address on your proposal. If you do not use e-mail, include a self-addressed stamped envelope with appropriate postage for the country from which the Program Unit Chair will send the notification about your acceptance/rejection onto the program.

Person, Culture, and Religion Group

Pamela Cooper-White, Lutheran Theological Seminary, W: 800-286-4616, ext. 7375, pcooper@lisp.edu. Kathleen Bishop, Madison, WI, W: 973-514-1463, Kbish87@aol.com.

PCR invites papers addressing 1) spirituality: psychology? religion? both? neither? (a follow-up of a 2003 PCR discussion on the appearance of "spirituality" on the landscape of psychology and religion that has troubled the categories of psychology of religion, pastoral care, pastoral theology, etc.); 2) religious and ethical implications of psychiatric medications in different cultural contexts; 3) healing, transformation, and empowerment in Latin American religious contexts (including constructions of illness and wellness; anthropology of suffering and healing; socio-political, economic, cultural, and religious impacts on health and healing; healing practices and modalities including individual, group, ritual, community). We also welcome proposals on other themes dealing with person, culture, and religion. To learn more about PCR, please visit our Web site at <http://home.att.net/~pcr-aar>.

SUBMISSIONS ACCEPTED VIA:

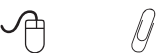


Platonism and Neoplatonism Group

Willemien Otten, University of Utrecht, W: 011-31-30-253-1843, wotten@theo.uu.nl. Gregory Shaw, Stonehill College, W: 508-565-1355, gshaw@stonehill.edu.

"Revelation and Interpretation in Platonic and Neoplatonic Traditions" — The Platonism and Neoplatonism Group invites papers on revelation and interpretation in Platonic and Neoplatonic traditions. Papers should explore the creative tension between forms of revealed wisdom and the interpretation of such revelations in different religious and philosophic traditions. Revelation may be drawn from various sources: Bible, Qur'an, Chaldean Oracles, Homer, Hermetic and Gnostic writings, and other revelatory material. "Schleiermacher: The Rise and Fall of Neoplatonism" — A third session, co-sponsored with the Schleiermacher Group, will be a panel on Schleiermacher and the rise and fall of Neoplatonic readings of Plato. The panel includes invited speakers, but there is space for proposals submitted on the topic of Schleiermacher's interpretation of Plato and his relation to later forms of Platonism.

SUBMISSIONS ACCEPTED VIA:



Pragmatism and Empiricism in American Religious Thought Group

Frederick J. Ruf, Theology Department, Georgetown University, Washington, D.C. 20057, USA; W: 202-687-6233; H: 301-891-6845; rufb@georgetown.edu. David Lamberth, Harvard Divinity School, 45 Francis AVE, Cambridge, MA 02138, USA; W: 617-495-9578; H: 978-462-5303; david_lamberth@harvard.edu.

We are seeking papers for 2004 particularly taking up the following topics: 1) pragmatism and democracy, possibly extending the debate around Stout's book (e.g., what are the potential/actual contributions of Rorty, Stout, etc., to American civil discourse?); 2) how to assess social/political consequences in relation to pragmatic reasoning; 3) how proximate is Hegel to pragmatic positions (papers here could, for example, engage Brandom or Dewey); 4) pragmatic aesthetics; 5) the effect

of the linguistic turn on conceptions of experience; 6) how do contemporary conceptions of science relate to the understandings held by Peirce, James, and/or Dewey? Other proposals relevant to pragmatism and empiricism in American religious thought, as well as panel proposals, are also welcome. Please complete proposals online, or e-mail to both co-chairs.

SUBMISSIONS ACCEPTED VIA:



Reformed Theology and History Group

Robert J. Sherman, Bangor Theological Seminary, 300 Union ST, Bangor, ME 04401-4642, USA; W: 207-942-6781; H: 207-942-2447; F: 207-990-1267; RSherman@bts.edu. Katherine Sonderegger, Virginia Theological Seminary, 3737 Seminary RD, Alexandria, VA 22304, USA; W: 703-370-6600; H: 703-461-3276; ksonderegger@VTS.edu.

The Reformed Theology and History Group solicits papers on the role of discipline in the Reformed tradition. This aspect of Reformed church life has been celebrated, maligned, and forgotten in various ways since the 16th century. The central question (how has discipline functioned as a "mark of the church?") spawns many others. For example, what is the relationship between discipline and the sacraments? Is discipline related to "doctrinal correctness," "moral uprightness," or both? Does discipline help or hinder "the godly life"? Is it primarily for the clergy, or also the laity? Finally, does discipline have a role to play in Reformed theology and practice today? We seek both historical investigations and theological analyses, and welcome submissions considering various eras, social contexts, and perspectives.

SUBMISSIONS ACCEPTED VIA:



Religion and Disability Studies Group

J. Eric Pridmore, 160 South First ST, Rolling Fork, MS 39159, USA; W: 662-873-4226; H: 662-873-2860; jpridmore@tecinfo.com. Kerry Wynn, 1609 Price DR, Cape Girardeau, MO 63701-3045, USA; W: 573-651-2273; H: 573-651-6651; F: 573-651-2272; kwynn@semo.edu.

We invite paper proposals addressing disability and diversity in religious studies. "Disability" is a socially constructed category that links otherwise diverse groups such as physical, perceptual, psychological, developmental, and learning disabilities. Proposals are invited for papers which address the religious experience of specific disability groups or which compare and contrast the religious experience of diverse disability groups. Paper proposals are also invited that address multicultural and diverse religious traditions as they relate to the role of religion in the experience of disability and the role of disability in the experience of religion. Proposals related to the Latin American and U.S. Latina/o context are especially encouraged.

SUBMISSIONS ACCEPTED VIA:



Religion and Ecology Group

Christopher Key Chapple, Loyola Marymount University, W: 310-338-2846, F: 310-338-2706, cchapple@lmu.edu. Beth Blissman, Oberlin College, W: 440-775-8055, F: 440-775-8754, beth.blissman@oberlin.edu.

The Religion and Ecology Group invites paper proposals exploring relationships between religions, cultures (especially of the U.S.

Checklists

Prearranged Paper/Panel Session Proposals

- Proposal being sent via proper method
- Current 2004 Memberships for all participants including presider
- Completed Pre-Arranged Session Participant Form listing all participants including presider (not necessary in OP3)
- Proposal (1000 words or fewer, double spaced)
- For paper sessions: individual abstracts for all participants
- For panel session: single abstract for the entire session
- Abstract(s) in an electronic format (150 words or fewer)

Individual Proposals

- Proposal being sent via proper method
- Current Membership for 2004
- Completed Participant Form (not necessary in OP3)
- Proposal (1000 words or fewer, double spaced)
- Abstract, in an electronic format (150 words or fewer)

Southwest and Latin America), and environments. Priority will be given to thematically coherent sessions proposals and/or panels. Visit <http://www.religionandnature.com/aar> to find complete contact information for scholars interested in organizing sessions listed below: Networks and Systems Theory; work of Larry Rasmussen; Catherine Keller's book, *Theology of Becoming*; Latin American Environmental Thinkers; Religion, Environmental Justice, and Borderlands; Future of San Antonio River; Ecology and Politics, 2004; work of Paul Shepherd; Encyclopedia of Religion and Nature; Third World Issues and Perspectives; Matthew Fox and Creation Spirituality; Religion and Water; Ecological Theories in Science and Religion; Fact/Value Distinction; David Sloan Wilson's book, *Darwin's Cathedral*; Alternative Religions and Ecology; Evangelicals and Ecology.

SUBMISSIONS ACCEPTED VIA:



Religion and Popular Culture Group

Gary Laderman, Emory University, gladerm@emory.edu. Sarah Taylor, Northwestern University, arah@northwestern.edu.

Specific topics of interest: recent popular reflections on the race/gender/class of God; political elections, political apocalypses, and political utopias; globalization and disappearances; Latinas/os and popular/material cultures; posthuman technologies and cultural anxieties; popular addictions; religion and the *New York Times* bestseller list; religion on America's highways and byways; religion in our favorite musical selections; religious borders and centers in the Southwest; Texas in the popular imagination. We will also accept proposals on other interesting topics.

SUBMISSIONS ACCEPTED VIA:



Religion and Science Group

Greg Peterson, South Dakota State University, greg_peterson@sdsstate.edu. Lisa Stenmark, San Jose University, lstenmark@earthlink.net.

Proposals are invited in the following areas: 1) exploring altruism: perspectives from evolutionary biology, genetics, and theology; 2) in whom we live? The sciences and models of divine transcendence in the world's religions; 3) species of mind: considering the religious implications of Marc Bekoff's scientific study

of animal cognition (a joint session with Religion and Animals Consultation).

SUBMISSIONS ACCEPTED VIA:



Religion in Latin America and the Caribbean Group

Nelson Maldonado-Torres, University of California, Department of Ethnic Studies, 506 Barrows Hall #2570, Berkeley, CA 94720, USA; W: 510-643-5824; nmt@uclink.berkeley.edu. Jeanette Reedy Solano, California State University, Fullerton, 3 Sycamore LA, Buena Park, CA 90621, USA; W: 714-278-7554; jsolano@fullerton.edu.

1) Reinventing America at the Borders: we invite papers on the critical revision of hegemonic spatial imaginaries in the Americas from African diasporic, indigenous, Latin American, and Latina/o perspectives. We are interested in interdisciplinary explorations that consider contemporary practices and alternative imaginaries of religious communities. Applicants are encouraged to dialogue with border theory and to consider the implications of border crossing. 2) religion/ecology/ecofeminism: we seek papers which explore the connection between religion and the environment, especially as articulated by contemporary ecofeminists from Latin America. Papers which explore the evolution and practical application of ecofeminism, as well as voices from Brazil are especially encouraged. 3) religion and film: we seek critical appraisals of the intersection of Latin American cinema, culture, and religion from various methodological approaches.

SUBMISSIONS ACCEPTED VIA:



Religion, Film, and Visual Culture Group

Rubina Ramji, Religious Studies Department, 70 Laurier East, Room 102, University of Ottawa, Ottawa, ON K1N 6N5, CANADA; W: 613-569-7728; F: 613-562-5991; rubya.tuesday@sympatico.ca. Tony S. L. Michael, 477 Shaw ST, University of Toronto, Toronto, ON M6G 3L4, CANADA; W: 416-971-3137; F: 416-978-3305; tmichael@chass.utoronto.ca.

The group seeks to explore emerging relationships between religion and visual culture, especially the visual medium of television and *(continued on p.12)*

anime. The group seeks proposals addressing: 1) theoretical or methodological relations to religion and the visual; 2) approaches and methods to teaching religion and visual culture; 3) the use of art in film in relation to religion; 4) explicit and/or implicit religious themes on television; 5) Latin American themes in film; 6) anime and religion; and 7) the occult in film and/or television. Individual papers on particular films or visual texts are welcome. Panel proposals are also welcome. Proposals on the movies *Matrix Revolutions*, *Luther*, *Santitos*, *Lonestar*, and *The Passion* are appreciated. Please submit all proposals through the Online Paper/Panel Proposal System.

SUBMISSIONS ACCEPTED VIA:

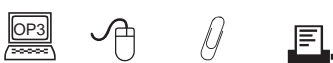


Religion, Holocaust, and Genocide Group

Susan L. Nelson, Pittsburgh Theological Seminary, 616 N. Highland AVE, Pittsburgh, PA 15206, USA; W: 412-362-5610, ext. 2124; F: 412-363-3260; snelson@pts.edu. Oren Baruch Stier, Center for Advanced Holocaust Studies, United States Holocaust Memorial Museum, 100 Raoul Wallenberg PL, SW, Washington, D.C. 20024, USA; W: 202-488-2617; F: 202-479-9726; stiero@fju.edu.

The group is committed to examining the religious dimensions of the Holocaust and/or other episodes of genocide in all their manifestations. This year, we invite proposals on the following topics: 1) Holocaust, genocide, and the future: theologies, ideologies, and discourses of dehumanization and atrocity; 2) genocide and globalization: identification/denial, causes/mystification, responses/instrumentalization; and 3) the dynamics of genocide related to the indigenous peoples of the American Southwest, Mexico and/or Latin America, for a possible co-sponsored session with the Native Traditions in the Americas Group.

SUBMISSIONS ACCEPTED VIA:



Religious Freedom, Public Life, and the State Group

Barbara A. McGraw, Saint Mary's College of California, 1170 Bollinger Canyon, Moraga, CA 94556-2736, USA; W: 925-631-4061; F: 925-376-5625; bmcgraw@smcmarys-ca.edu.

The Religious Freedom, Public Life, and the State Group (formerly the Church-State Studies Group) invites proposals on all aspects of the relationship between religion and the state, both domestic and international, historic and contemporary, and employing a diversity of methods. Possible topics include religion and legislation; religion and politics; and religion and the courts (including court decisions). This year we especially seek proposals addressing the 50th anniversary of the *Brown v. Board of Education* decision (and any religious aspects of that decision); government in religious broadcasting; or the role of religion in "restricted settings" such as prison or the military.

SUBMISSIONS ACCEPTED VIA:



Ritual Studies Group

Nikki Bado-Fralick, Iowa State University, nikkibf@iastate.edu. Donna Seamone, McMaster University, seawater@golden.net.

We invite proposals on the following topics: ritual expression in the American Southwest, including festivals, parades, and pilgrimages; rites of transformation, transgression, or subversion; ritual and death; rituals of the Hispanic and Latino/a communities including

Afro-Caribbean traditions; and ritual efficacy or failure. We welcome both individual paper and panel proposals. All proposals should attend to issues of theory and method in the study of ritual. Additionally, in conjunction with the New Religious Movements group, we invite proposals for ritual expressions in NRMs and ritual theater in protest movements. Please submit NRM joint proposals to both Ritual Studies and NRM groups.

SUBMISSIONS ACCEPTED VIA:



Roman Catholic Studies Group

Jeffrey Marlett, Department of Religious Studies, The College of St. Rose, 432 Western AVE, Albany, NY 12203, USA; marlettj@mail.strose.edu. Vincent J. Miller, Georgetown University, Theology Department, Box 571135, Washington, D.C. 20057-1135, USA; millerv@georgetown.edu.

The group encourages proposals for individual papers or full sessions concerning theological, historical, and cultural studies of Roman Catholicism. The steering committee reserves the right to edit session proposals. Topics of interest include: the ecclesial and theological influence of Latin American theology (for a joint session with Christian Systematic Theology Group); lay religious movements (with special interest in Latina/o groups—Penitentes, Guadalupanas, etc.); contemporary lay reform and theologies of the laity. Other interests include: Catholic art and architecture in Texas and the Southwest, especially regarding historical, ethnic, or racial communities; Catholics and Pentecostals; Catholics and "borderlands"/border crossings; American Catholic electoral politics; the optional celibacy movement; Catholic identity, the media, and popular culture; recent studies of anti-Catholicism; and analyses of papal elections, past and future.

SUBMISSIONS ACCEPTED VIA:



Schleiermacher Group

Julia A. Lamm, Associate Professor of Theology, Georgetown University, Washington, D.C. 20057-1135, USA; lammj@georgetown.edu.

The Schleiermacher Group is planning to devote the next three years to a close study of Schleiermacher's great theological work, *The Christian Faith (Glaubenslehre)*: 2004 on Part I, 2005 on Part II, and 2006 on the Introduction. Proposals are invited on Part I of the *Glaubenslehre*: the material doctrines presented therein; issues of the structure and placement of Part I; the systematic nature of the work; revisions; etc. The Schleiermacher Group and the Platonism/Neo-Platonism Group are co-sponsoring a panel session to commemorate the 200th anniversary of Schleiermacher's *Platons Werke*. Most of the panel will be invited speakers, but some space will be left open for submitted proposals. Proposals are invited on Schleiermacher's interpretation of Plato and his relation to various Platonic and neo-Platonic traditions.

SUBMISSIONS ACCEPTED VIA:



* New Program Unit *

Scriptural Reasoning Group

Peter Ochs, Department of Religious Studies, PO Box 400126, University of Virginia, Charlottesville, VA 22904-4126, USA; W: 434-924-6718; pu03v@virginia.edu. Rachel Muers, Department of Theology, Queen's Building, University of Exeter, EX4 4QJ, UNITED KINGDOM; +44-1392-264240; r.e.muers@exeter.ac.uk.

"Scriptural reasoning" is a method of inter-religious scriptural study (illustrated in the Web Journal of Scriptural Reasoning: www.etext.lib.virginia.edu/journals/ssr). This year, each session includes three papers, one on each of the Abrahamic traditions (Jewish, Christian, and Muslim). Each paper should present in detail a single, brief scriptural passage (drawing on both textual scholarship and the scripture's reception history) and suggest how it addresses the contemporary reader's interest in the theme. Individual paper proposals are invited on either theme: "Poverty and Debt-release" or "Learning and Teaching" (socialization, transmission, etc.). Authors will be asked to submit preliminary drafts in July and to discuss them with one another by e-mail.

SUBMISSIONS ACCEPTED VIA:

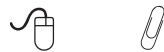


Theology and Continental Philosophy Group

Jeffrey Bloechl, The College of the Holy Cross, jbloechl@holycross.edu. Cleo McNelly Kearns, Princeton University, cmkearns@aol.com. Ellen Armour, Rhodes College, armour@rhodes.edu.

We anticipate organizing two sessions of individual papers, but will consider complete panels proposed for either of them. Proposals working in the following areas are invited: 1) use of continental thought to explore violence and/or love in any religious tradition; 2) exploration of the relationship between continental thought and Pauline thought, especially along the lines recently sketched by, e.g., G. Agamben, A. Badiou, or S. Zizek; and 3) study of the religious dimensions or religious pertinence of Frankfurt School thinkers including Benjamin, Horkheimer, Adorno, and Habermas.

SUBMISSIONS ACCEPTED VIA:



Tibetan and Himalayan Religions Group

José I. Cabezón, University of California, Santa Barbara, jcabezón@religion.ucsb.edu. Kurtis R. Schaeffer, University of Alabama, kschaeff@bama.ua.edu.

The mission of the Tibetan and Himalayan Religions Group is to create an environment that promotes conversation between different approaches to the study of Tibetan and Himalayan religions. Four panel proposals for the 2004 meeting were suggested at the business meeting of the 2003 meeting: 1) illness and religious experience in Tibet and the Himalayas; 2) the institutional context of Buddhist philosophy in the Tibetan cultural world; 3) authorship and divine agency in Tibetan literature; 4) disciplinarity and the five sciences in Tibetan literature. Paper submissions to the above panels are welcome, as are complete panel proposals or individual paper proposals on other topics relating to Tibetan and Himalayan religions. Please address queries to José I. Cabezón and Kurtis R. Schaeffer.

SUBMISSIONS ACCEPTED VIA:



Tillich: Issues in Theology, Religion, and Culture Group

Robison B. James, 7914 Alvarado RD, Richmond, VA 23229, USA; W: 804-288-2142; F: 804-287-6504; rjames@richmond.edu. Mary Ann Stenger, 7214 Heatherly SQ, Louisville, KY 40242, USA; W: 502-852-0457; F: 502-852-0078; masten01@louisville.edu.

Papers are invited on these themes: 1) Tillich as a resource for public theology; 2) theology inside and outside the Theological Circle (including popular culture); 3) Tillich in dialogue with: feminist theory, post-liberal thinkers, or Nietzsche or Heidegger; 4) Tillich's theology in relation to globalization; 5) Tillich's theology in relation to arts and literature (possible joint session with Arts, Literature, and Religion Section). Please send proposals to both program units when responding to a joint call for papers. Tillich-related papers on other themes will be considered, with specific themes for sessions determined by the merit of proposals received. A winning student paper will receive the \$300 Annual Tillich Prize.

SUBMISSIONS ACCEPTED VIA:



Wesleyan Studies Group

K. Steve McCormick, Mount Vernon Nazarene University, 800 Martinsburg RD, Mount Vernon, OH 43050, USA; stevemccormick@earthlink.net. Sarah Heaner Lancaster, Methodist Theological School in Ohio, 3081 Columbus PK, Delaware, OH 43015, USA; slancaster@mtso.edu.

The group is open to any proposals providing historical or constructive engagement with the Wesleys or Wesleyan/Methodist traditions. This year we particularly solicit papers in these areas: 1) Latino Studies and Wesleyan Studies: Papers are invited which illuminate Wesleyan missions and traditions in Latin America; Latino Methodisms in North America; Latino influences on worldwide Methodism; or other studies exploring the intersection of Wesleyanism and Latino culture. 2) Contestations over Basic Wesleyan Values: Papers are invited that explore from historical and/or systematic theological perspectives contests that have been or are now carried on over basic Wesleyan values. Examples include, but are not limited to, understanding of mission (social or evangelistic); use of scripture; ethnic, racial, and gender inclusion/exclusion; worship practices; or other points of contest.

SUBMISSIONS ACCEPTED VIA:



Womanist Approaches to Religion and Society Group

Marcia Y. Riggs, Columbia Theological Seminary, 701 Columbia DR, P.O. Box 520, Decatur, GA 30031, USA; W: 404-687-4537; RiggsM@CTSnet.edu. Evelyn L. Parker, Perkins School of Theology, Southern Methodist University, W: 214-768-2069, eparker@mail.smu.edu.

The group invites papers or panels exploring the following topics: a dialogue between womanist, mujerista, Asian, and Native American women on the impact of HIV/AIDS nationally and internationally; the religiosity of women of the African Diaspora in Latin America; U.S. immigration policy; religious rhetoric, nationalism, and U.S. foreign policy; women of color and the theology of prosperity as a national and international religious phenomenon. The group also invites proposals to participate in a session co-sponsored with the Black Theology Group on "With All Deliberate Speed: *Brown v. Board of Education*—50 Years Later," addressing topics such as the public theologian's response to education reform initiatives and affirmative action.

SUBMISSIONS ACCEPTED VIA:



SEMINARS

Constructions of Ancient Space Seminar

Jon L. Berquist, Westminster John Knox Press, jberquist@aol.com. James W. Flanagan, Case Western Reserve University, jwf2@po.cwru.edu.

The theme is "Critical Spatiality and/in Representations of the Past, Present, and Future." Seminar members are invited to submit proposals relating to the above theme. Issues such as time and space, modes of communication, and applications of critical spatiality to specific topics and issues fall within the seminar's interest. Members submitting should contact co-chairs jberquist@aol.com or jwf2@po.cwru.edu. All accepted materials will be posted on the

Web at <http://www.guildzone.org> well in advance of the meetings. Online discussion among members will commence not later than early September 2004. Papers will not be read at the Annual Meeting.

SUBMISSIONS ACCEPTED VIA:



Zen Buddhism Seminar

Gereon Kopf, Luther College, F: (81) 52-833-6157, kopf@ic.nanzan-u.ac.jp. Jin Y. Park, American University, Department of Philosophy and Religion, 4400 Massachusetts AVE NW, Washington, D.C. 20016, USA; W: 202-885-2919; F: 202-885-1094; jypark@american.edu.

Seminars are highly specific projects driven by a collaborative research agenda leading toward publication. They are expected to eventuate in publication(s). They are strictly limited in duration (5 years) and membership (20). Members agree to continue the work of the seminar between Annual Meetings through correspondence, exchange of papers and bibliographies, and on listservs, etc. The single session at the Annual Meeting is devoted to consideration of previously distributed papers and to foster collaborations in a public setting that allows auditors to gain insight into the project, the process, and the people involved. While no new papers are presented at the session, auditors are welcome to attend.

Topic: Zen Practice, Zen Ethics: How does one practice Zen Buddhism? What is the role/function and nature of Zen monasteries? What is the role of women inside and outside of Zen institutions? Is nonmonastic Zen practice possible? How does American lay Zen Buddhism work? Does Zen lend itself to an ethical system, theoretically and practically? Papers dealing with the function and nature of Zen

monastery in the East and West, non-monastic Zen Buddhism in America, and Zen ethics are invited to this section. Due to the format of the unit, preference in the selection of papers will be given to the members of the seminar.

SUBMISSIONS ACCEPTED VIA:



CONSULTATIONS

Animals and Religion Consultation

Laura Hobgood-Oster, Southwestern University, W: 512-863-1669, hoboster@southwestern.edu. Paul Waldau, Tufts University, paulwaldau@aol.com.

Proposals are invited on the following themes (throughout "animals" refers to "other-than-human animals"): animals and rituals; religions, animals, and current ethical issues (genetic modification, factory farming, endangered species, zoos); borderlands and animals; postcolonialism and animals; religious narratives about animals; the compatibility of predation and parasitism with religious images of a peaceable kingdom; gender issues and animals; human-animal bonds; philosophical approaches to animals and religion (Shepard, Heidegger, biophilia, etc.); the real lives of animals (domestic vs. wild, encounters between animal behaviorists and religious studies, environmentalism and animal rights); theologies of liberation and animals, focusing particularly (not exclusively) on Latin American liberation theology; *Species of Mind*: considering the religious implications of Marc Bekoff's scientific study of animal cognition (sponsored jointly with the Religion and Science Group).

SUBMISSIONS ACCEPTED VIA:



Augustine and Augustinianisms Consultation

Robert P. Kennedy, Department of Religious Studies, St. Francis Xavier University, Antigonish, Nova Scotia, B2G 2W5, CANADA; rkennedy@stfx.ca. Kim Paffenroth, Department of Religious Studies, Iona College, 715 North AVE, New Rochelle, NY 10801, USA; kimpaffenroth@msn.com.

Papers are invited especially on two themes: 1) love and Augustine: literary, ethical, theological, and psychological examinations of Augustine's thoughts on love are welcome, as well as historical or biographical analyses of the influences on him, and analyses of his influence on per-

sonal, monastic, or ecclesiastical practices and theories of love. 2) Augustine, just war, and terrorism: application or irrelevance? (co-sponsored with the Religions, Social Conflict, and Peace Consultation): given the transnational/"asymmetrical" character of many current world conflicts, we pose the question: how would Augustine, the father of just war theory, and his interpreters respond? We invite proposals grappling with the effectiveness (or not) of Augustinian just war theories in light of current conflicts.

SUBMISSIONS ACCEPTED VIA:



Childhood Studies and Religion Consultation

Marcia Bunge, Christ College, Valparaiso University, Valparaiso, IN 46383, USA; marcia.bunge@valpo.edu. Bonnie Miller-McLemore, The Divinity School, Vanderbilt University, Office 209, Nashville, TN 37240, USA; bonnie.miller-mclemore@vanderbilt.edu.

We invite papers for two sessions that focus on childhood and/or children's experience from a variety of faith perspectives and methodological approaches: 1) "Children as Agents of Good and Evil." Investigates children's moral and spiritual capacities and responsibilities in relationship to parents, family, religious communities, and society. Possible themes: nature of children; age of accountability; children's role in religious communities and public life; faith formation; rites of initiation. 2) "Making Boys: Religion and the Gender Construction of Boys." Joint session with the Men's Studies in Religion Group. Send proposals to both sponsors. Explores the impact of religion and religious practices on notions of boyhood and boys' ways of being and behaving. Possible themes: theologies of boyhood; father-son relationships; same-sex parenting; development and religious education; sexism.

SUBMISSIONS ACCEPTED VIA:



Cultural History of the Study of Religion Consultation

Leigh Eric Schmidt, Princeton University, leschmid@princeton.edu. Robert Orsi, Harvard University, robert_orsi@harvard.edu.

The consultation on the cultural history of the study of religion seeks proposals for panels or individual papers on the following topics: the making of religions in scholarship on the ancient Mediterranean and the impact of this on the study of religion more broadly; the role of missionaries in the creation of knowledge about "world religions"; the making of "the Black church" as a construct in the study of African-American religions; the role of anthropologists and scholars of religion in the 19th and 20th centuries in constituting knowledge about Native-American religions and the political implications of this knowledge. The consultation also welcomes proposals for book sessions.

SUBMISSIONS ACCEPTED VIA:



* New Program Unit *

Foucault Consultation

Tom Beaudoin, Theology Department, Boston College, Chestnut Hill, MA 02467, USA; thomas.beaudoin@bc.edu.

The Foucault Consultation, cognizant of the occasion of the 20th anniversary of the death of Foucault (1926-1984), invites papers on the relevance of Foucault for religious and theological scholarship today. To encourage a sense for the "leading edges" of this discourse today, papers that build on extant Foucaultian religious and theological scholarship will be given priority consideration. Papers may focus on, though are not limited to, the following areas: recent relevant publications in Foucaultian religious and theological inquiry; analyses of the use of Foucault in several works of single authors; teaching Foucault, theology, and religion; Foucault's work in relation to the following topics: clerical sexual abuse; globalization and its attendant religious and theological aspects; and spirituality and spiritual practices.

SUBMISSIONS ACCEPTED VIA:



Consultations are exploratory opportunities to test the degree and breadth of interest among members of the Academy in areas and topics of academic interest not currently included in the concerns of existing sections, groups, or seminars.

Law, Religion, and Culture Consultation

Natalie B. Dohrmann, Center for Advanced Judaic Studies, University of Pennsylvania, 420 Walnut ST, Philadelphia, PA 19106, USA; W: 215-238-1290; dohrmann@sas.upenn.edu. Jason Bivins, 217 East Knox CIR, North Carolina State University, Durham, NC 27701, USA; W: 919-515-6140; jcbivins@unity.ncsu.edu.

The Law, Religion, and Culture Consultation seeks proposals in the following areas: 1) law and literature — with an emphasis on the rhetorical function of legal texts that deal explicitly or implicitly with the question of religion; 2) religion and human rights — with an emphasis on the challenges to human rights regimes caused by religious, legal, and normative pluralism and particularities; 3) a critical appraisal of Robert Cover and his legacy; 4) religion, law and/or human rights, and globalization — with attention to the meanings of all three terms. We will also consider paper proposals on other topics within the rubric of law, religion, and culture.

SUBMISSIONS ACCEPTED VIA:



* New Program Unit *

Open and Relational Theologies Consultation

Thomas Jay Oord, School of Theology and Philosophy, Northwest Nazarene University, 623 Holly ST, Nampa, ID 83686, USA; tjoord@numu.edu.

We invite papers dealing with how the God-creation relationship might affect formulations of the Trinity and how formulations of Trinity might affect conceptions of the God-creation relationship. Proposals may address creation ex nihilo,

(continued on p.14)

issues of theodicy, relationality within the Godhead, original and ongoing creation, or how the Trinitarian and God-creation relations affect one's belief in a social God. Send proposals to the e-mail listed above.

SUBMISSIONS ACCEPTED VIA:



Religion in Central and Eastern Europe Consultation

Andrii Krawchuk, St. Paul University – Faculty of Theology, 223 Main ST, Ottawa, ON K1S 1C4, CANADA; W: 613-236-1393, ext. 2415; akrawchuk@ustpaul.uottawa.ca. J. Shawn Landres, UCSB & University of Judaism, 15600 Mulholland DR, Los Angeles, CA 90077-1519, USA; W: 310-472-1127; H: 310-472-1127; shawn@landres.com.

As east-central European countries integrate into European political and military structures, the question of "religion" in the region continues to involve issues of post-totalitarian reconciliation and the recovery (and re-creation) of collective memory (both "historical" and "mythical"). We seek contributions from all disciplines on 1) the implications for religion and religious groups of membership in the European Union, including debates over the draft European Constitution; 2) the war on terrorism, "Old Europe" vs. "New Europe," and the widening U.S.-Europe divide; 3) the changing status of ethnic and religious minorities (Roma and Arab/Muslim immigrant communities); and 4) truth, reconciliation, and memory. For a joint session, we also would welcome papers on religion and transition in the postauthoritarian civil societies of Latin America and east-central Europe.

SUBMISSIONS ACCEPTED VIA:



Religion, Media, and Culture Consultation

Michele Rosenthal, Department of Communication, University of Haifa, Mt. Carmel, Haifa, ISRAEL 31905; rosen@research.haifa.ac.il.

The consultation invites submissions of individual papers and panels that further our theoretical, empirical, and historical understandings of religion, media, and culture. Although relevant papers and panels on any topic will be considered,

this year we are particularly interested in the following areas: 1) media and religion in the borderlands and contact zones; 2) religion in mediated environments (e.g. mega-churches, online communities, or mediated religious sites of San Antonio such as the Alamo, Sea World, etc.); 3) media and the religious "other": reflections on racial, ethnic, sexual, and gender formations in the secular and religious media. In addition, we solicit papers or panels on teaching religion and the media for a possible co-sponsored session with the Academic Teaching of Religion Section.

SUBMISSIONS ACCEPTED VIA:



Religions, Medicines, and Healing Consultation

Linda Barnes, Boston University School of Medicine, 91 E. Concord ST, Boston, MA 02118, USA; W: 617-414-4534; H: 617-547-7593; lbarnes@triac.net.

We invite papers on healing and the Christian traditions. Examples may be historical or contemporary, as viewed from different methodological perspectives, and may relate to any cultural setting, denomination, or trajectory. Interactions between Christianity and other traditions will be considered. We will also co-sponsor with the Native Traditions in the Americas Group, and the Anthropology of Religion Consultation, focusing on Latin American scholarship, scholars, and issues and prac-

tices involving Latin America. Proposals should include ethnographic approaches to healing practices, medicines, and Native religious traditions. We hope to devote a session to tracing the significance of peyote and other plants used for ceremonies and healing. Preference given to papers demonstrating strong attention to crosscultural, theoretical, and methodological dimensions. Women and minority scholars are encouraged to apply.

SUBMISSIONS ACCEPTED VIA:



AAR

AMERICAN ACADEMY OF RELIGION

Dr. Prof.
 Ms. Mr.

Other _____ Name: _____

If your surname is not the last word in your name, please circle it (e.g., Kim Kyong Min, Juan González Nuñez)

Address: _____

City: _____ State/Province: _____

Postal Code: _____ Country: _____

Current Institutional Affiliation (if any): _____

ID Number (for renewals): _____

Office Phone: _____

Home Phone: _____

Fax: _____

E-Mail: _____

You may also establish your membership online at www.aarweb.org/membership

MEMBERSHIP DUES

Please circle the appropriate dues category. See below for information on applicable discounts.

Annual Income (in U.S. Dollars)	AAR		SBL Member Discount	
	Standard	Retired	AAR	AAR
\$90,000 or More	\$145	\$116	\$116	\$93
\$80,000 – \$89,999	\$135	\$108	\$108	\$86
\$70,000 – \$79,999	\$125	\$100	\$100	\$80
\$60,000 – \$69,999	\$110	\$ 88	\$ 88	\$70
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Religions, Social Conflict, and Peace Consultation

Susan Windley-Daoust, Saint Mary's University of Minnesota, W: 507-457-1995, swindley@smumn.edu. Cynthia Stewart, Nashville, TN, W: 615-279-8166, cynstewart@yahoo.com.

1) Religion and culture wars, Latin American style. The struggle for justice and peaceful conflict resolution in Central and South America works within a variety of religious cultures and postcolonial political dynamics. We invite proposals addressing these tensions and the sometimes difficult struggle to achieve a proper relationship between justice and peace. We encourage papers treating indigenous, syncretic, emerging, or politically attuned religious cultures, as well as other established religious traditions. 2) Augustine, just war, terrorism: application or irrelevance? How would Augustine, the father of just war theory, and his interpreters respond to the transnational/asymmetrical character of many current world conflicts? Send proposals grappling with the effectiveness (or not) of Augustinian just war in light of current conflicts. Co-sponsored with the Augustine and Augustinianisms Consultation.

SUBMISSIONS ACCEPTED VIA:



* New Program Unit *

Sacred Space in Contemporary Asia Consultation

Steven Heine, Florida International University, heines@fiu.edu. Pamela D. Winfield, Meredith College, winfield@meredith.edu.

This new consultation solicits many methodological approaches to the study of

sacred sites in the pan-Asian sphere today. For the first year's meeting, we seek papers that address contemporary threats to sites such as Angkor Wat or Bamiyan; the environmental hazards of pollution or theft and vandalism; the political bartering and militant targeting of sites; the use of sacred sites in constructions or reconstructions of national or ethnic identity (e.g. Yasukuni shrine). Current conservation/restoration projects are also of interest, as are the "movement" of sacred sites (as a result of conquest, immigrant's replication, commercial reproduction, or preservation attempts); legal issues (jurisdiction, the underground antiquities trade, repatriation) and economic factors (how government subsidy, corporate sponsorship, affluent new religious groups or nonprofit groups impact local communities).

SUBMISSIONS ACCEPTED VIA:



* New Program Unit *

Tantric Studies Consultation

Glen A. Hayes, Department of Religion, Bloomfield College, 467 Franklin ST, Bloomfield, NJ 07003, USA; W: 973-748-9000, ext. 236; glen_hayes@bloomfield.edu.

The Tantric Studies Consultation invites papers dealing with recent research in Tantric studies, including but not limited to the following topics: 1) new methods and theories for the study of Tantra; 2) visualization practices and mantra; 3) understandings of the body; and 4) transnational aspects of Tantra. Please direct any inquiries to Glen Hayes.

SUBMISSIONS ACCEPTED VIA:



The AAR Public Understanding of Religion Committee invites nominations and self-nominations for the **Martin E. Marty Award for Contributions to the Public Understanding of Religion**. The award is intended to bring greater recognition to scholars whose relevance and eloquence speaks not just to scholars, but more broadly to the public as well. Nominees for this award do not have to be AAR members. Send cover letter and any supporting information by February 5, 2004, to Marty Nominations, AAR, 825 Houston Mill Road, Suite 300, Atlanta, GA 30329, or to sherrick@aarweb.org.

The AAR solicits nominations for the **Ray L. Hart Service Award**. This award is given to persons whose dedication and service have made significant contributions to the AAR's mission of fostering excellence in the field of religion. Please send nominations to bdeconcini@aarweb.org.

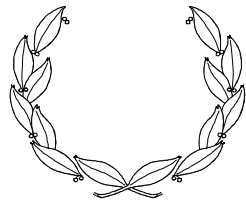
IN EXCESS: JEAN-LUC MARION AND THE HORIZON OF MODERN THEOLOGY

A conference held at the University of Notre Dame (May 9-11, 2004)

Speakers include Jean-Luc Marion, Thomas Carlson, Emmanuel Falque, Robyn Horner, Gerald McKenny, John Milbank, Cyril O'Regan, Claude Romano and David Tracy.

Registration: \$125.00 standard; \$50.00 graduate student. Registration includes a dinner, two lunches and the reception.

To register or for further particulars, please contact cce@nd.edu, ph: 574-631 6691, fax: (574) 631-8083.



In Memoriam

John Clayton, 1943–2003

John Clayton was, most recently, Professor of Religion at Boston University. He was formerly Professor and Head of the Department of Religious Studies at the University of Lancaster, England, where he was also Principal of Cartmel College. He also held visiting professorships in Religious Studies at Rice University, in Philosophy at the University of Houston, and in Theology at the University of Bayreuth in Germany. At Cambridge University, he was Visiting Fellow at Wolfson College and Quatercentenary Research Fellow at Emmanuel College. John was best known for his work on modern religious and atheistic thought and in comparative philosophy of religion.

States in 1997 to become Chairman of the Department of Religion at Boston University and Director of the Graduate Division of Religious and Theological Studies he brought with him the skills of cross-cultural translation which a position on the boundary both requires and enables.

on “The Future of the Study of Religion” in Boston this was a tribute to their Vice President. As his interests expanded to include the traditions of Eastern religious thought, which he explored with particular attention to the place of theistic arguments and debate in the constitution of traditions, and in the delineation of their differences, Clayton’s academic itinerary includ-

“*John Clayton’s stock in trade was his wry humour and subtle irony which could be employed to score valuable points in academic debate, to defuse acerbic conflict, and to celebrate the goodness of life.*”

Glenn Yocum, Whittier College, writes . . .

I KNEW JOHN CLAYTON for only the past ten years — and then at transoceanic or transcontinental distances. But I grew to value him as an intellectual colleague and a long-distance friend. John was a member of the *JAAR* Editorial Board from 1995 until the time of his death. He was a thoughtful, fair, and prompt reviewer of manuscripts — every editor’s dream. And he contributed to Editorial Board meetings reflectively, incisively, and succinctly. Though he spent much of his academic life in Germany and England, he retained a sense of humor that to me seemed Texan. I can remember running into him at an AAR meeting a few years ago — I think it was in Denver at the Convention Center or the Adams Mark, or perhaps on a sun-swept street in between. He looked quite spiffy in a black turtleneck and sport coat, and he seemed more trim than I’d recalled him being, his face having acquired a somewhat rugged angularity. I commented that he was looking fit. John said, “Well, having a rare form of leukemia helps a lot.” That’s how I found out about his cancer. He continued to review manuscripts for *JAAR*; he continued, as I remember, to look trim and vital; and he continued to show that same sense of humor — all despite his serious illness. To me John always seemed savvy, experienced, perhaps even wise. He lived a full life. I miss him. ☛

After receiving his academic training at Hardin-Simmons University (B.Sc.), Baylor University (M.A.), and Southern Seminary (B.D.), Clayton went for his doctoral research on Tillich to Cambridge where he studied under the supervision of Dorothy Emmet. Her selective and critical employment of the methods of analytical philosophy, while still remaining faithful to the perennial questions of the Western tradition, and the introduction to the world of Wittgenstein’s *Philosophical Investigations* were an enduring influence on Clayton’s style of doing philosophy. Ninian Smart hired the young Texan philosopher of religion to become the first “Lecturer in Religious and Atheistic Thought” in the newly founded Department of Religious Studies at Lancaster University. Ninian Smart’s unorthodox phenomenological approach to the reality of religions combined well with Wittgenstein’s maxim “Don’t think, look!” in Clayton’s approach to the philosophy of religion. Carl Heinz Ratschow, the doyen of German philosophy of religion and Lutheran theologian, invited Clayton to Marburg for two extended stays as a Humboldt Research Fellow. Ratschow’s insistence that “religion” only exists in the particular religions and the wide-ranging scholarship of the Marburg theologian, exemplifying much of the Old European intellectual traditions, had a lasting influence on Clayton while Clayton’s adaptation of the tools of analytical philosophy persuaded Ratschow to appoint Clayton co-editor of the *Neue Zeitschrift für Systematische Theologie und Religionsphilosophie*. Through his editorial initiative Clayton could persuade many significant philosophers from the analytical school to contribute to the journal and so open up avenues for fruitful conversation across the boundaries of philosophical schools, theological positions, and intellectual traditions.

ed research visits to the Institute of Indology at the University of Vienna. At Boston University Clayton drew together the many strands of his research and teaching, paying particular attention to the needs of graduate students working in Religious and Theological Studies. The Graduate Symposium in the Philosophy of Religion, established by Clayton and continued by Boston University graduate students, brought him lasting satisfaction.

In his publications John Clayton preferred the essay, always carefully construed and beautifully executed, combining analytical clarity with elegance of style and an acute sense of proportion. His ambition was to write essays “where nothing is missing”. For many of his readers craftsmanship turned into art which he most admired in the sculpture of Auguste Rodin. Typically, the organising centre of his work is a dictionary article on the theistic proofs, “Gottesbeweise” in the *Theologische Realenzyklopädie*. Here he shifts the focus of attention from abstract ontological claims and supposedly universal forms of rational demonstration to the correlations between religious arguments and the practice of the religious life in different religious contexts, thus reconstructing the theistic proofs as part of particular forms of life. This became the key to explore the pattern of these interconnections in such diverse fields as Anselm’s *Proslogion*, Islamic and Indian philosophies — and with regard to the rise of atheism in 18th-century France. The view of rationality wedded to specific traditions of interpreting and shaping reality and embedded in contexts of religious or secular practice could be transferred to the philosophies of public life, as Clayton did, particularly during his Boston years, suggesting that attention to the particularities of reasoning in specific religious traditions can do much to demythologise the myth of the common ground, allegedly fundamental for life in modern society, pointing instead to a way of public reasoning in religious matters where both the “defensible differences” between traditions are respected and the public contestability of religious claims is made possible. While John Clayton clearly distanced himself from the ideals of the Enlightenment project as the normative framework for interpreting religion, this criticism is nevertheless expressed with such clarity and distinction that the thinkers of the Age of Reason would have been proud of their Texan critic and heir.

See **CLAYTON**, p.17



INTERNATIONAL CONFERENCE ON THEOLOGICAL AESTHETICS

May 19-23, 2004,

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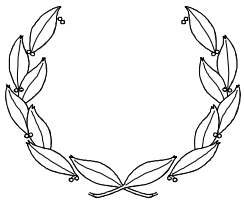
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The Conference is devoted to the question of the interrelation between theology, aesthetic experience, and the arts. It brings together, for a seminar-style conversation, leading scholars from North America and Europe in such areas as philosophical aesthetics, the thought of H.U. von Balthasar, medieval tradition, religious environments, and theology of the image. Franciscan tradition in art and theology will be particularly emphasized.

Christoph Schwöbel, Dekan, Theologische Fakultät & Direktor, Ökumenischen Instituts Ruprecht- Karls-Universität Heidelberg, writes . . .

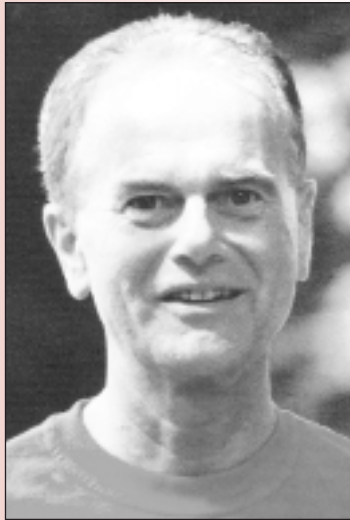
JOHN CLAYTON shared with Paul Tillich, the subject of his doctoral research and of his last dictionary article in the prestigious *Theologische Realenzyklopädie*, the position “on the boundary” between theology, philosophy, and religious studies, a particularly apt place for reflecting on the correlations between the defining differences of religions, cultures, language games, and forms of life. A Texan by birth and conviction Clayton spent most of his professional life in England, interrupted by extended periods of research in Germany, Austria, and France. When he returned to the United

Clayton stayed at Lancaster for 25 years, from 1991 as Professor of Religious Studies and later as Head of Department. Yet, he always remained faithful to Cambridge and Cambridge to him, inviting him back as Stanton Lecturer in the Philosophy of Religion (1991–1992) and as Hulsean Preacher (1996–1997). In Germany Clayton became Vice President of the Troeltsch-Gesellschaft where his perceptive comments and imaginative witticisms were at the heart of many meetings of the society. When the society decided to follow his invitation to combine its Annual Conference with Congress 2000



In Memoriam

Stephen Happel, 1944–2003



Monsignor Stephen Happel was Dean of the School of Theology and Religious Studies at The Catholic University of America. Ordained a priest of the Archdiocese of Indianapolis in 1970, Monsignor Happel served on the CUA faculty from 1973 to 1978 and, after teaching at several other institutions, returned to Catholic University for good in 1983. He was appointed to a permanent position as Dean in September 2000.

Frank Burch Brown, Christian Theological Seminary, writes . . .

WHEN I LEARNED via e-mail of the sudden death of Stephen Happel — from a heart attack, at age 59 — I listened to music all afternoon. There was nothing I could say. And then the words that came to me didn't all fit with the words most of us have been taught to use when someone we care for dies. Much of the customary language of mourning encourages us to try to say what we ourselves have lost in the passing of a friend and colleague. We commonly speak of what we enjoyed when the person was still in our midst, and of what we will miss.

Certainly that is part of what I want to express here. In the early 1980s I had worked for several years with Stephen as Co-Chair of the Religion and Arts Section of the AAR. Although the results were sometimes ambiguous and even controversial, I have never had a colleague with whom taking on the business of ordinary administrative work seemed more enjoyable and worthwhile. His gift for addressing necessary tasks with dispatch, and yet with all due regard, must have contributed later to making Stephen the remarkable administrator he reportedly became as Dean of the School of Theology and

Religious Studies of the Catholic University of America. More important, Monsignor Happel had unusual abilities in bringing disparate or antagonistic parties together for a cause shared in common but previously unrecognized.

My sense of loss, professionally, is less related to Stephen's administrative gifts, however, than to his extensive scholarship in the broad area of religious imagination, beginning with his book *Coleridge's Religious Imagination* (1983). Stephen will be greatly missed in the AAR, not least because there are few scholars so highly trained, widely learned, and astute (not to mention witty) in the study of religion, arts, and culture. Stephen clearly had much more than he was wanting to publish in this field. He had long planned, for instance, a book-length study of the figure of Judas as represented in visual arts, drama, and literature. Ever versatile, he had already stretched our imaginations beyond the arts with his book of 2002 entitled *Metaphors for God's Time in Science and Religion*.

There is another kind of loss, for me, which is more personal. Stephen and I did not spend lengthy periods of time together. Even so, I found that, gradually and almost imperceptibly, I had come to regard Stephen as a kind of older brother (something that might have surprised him). Stephen was an unconventional but persistent Catholic, I an unconventional but persistent Protestant (categories little used in the AAR), and for both of us the arts were an essential part of what one might call our "spiritual life" — an often indescribable and mysterious part. At his funeral service, I found myself imagining what sort of music Stephen would really have wanted, if it were just between friends: some Arvo Pärt, perhaps? Osvaldo Golijov?

That brings me to a different sense of loss — one seldom mentioned. At the service at the Cathedral of Sts. Peter and Paul, in Indianapolis, those in attendance heard fitting words about eternal life. And we heard how much Stephen will be missed. That was as it should have been. But I found I was also mourning (to put it simply) whatever is lost for Stephen himself in his dying.

He and I had acknowledged that side of modern — and ancient — responses to death in discussing a recent book on modern mourning, as we stood outside the Holocaust Museum in Washington, D.C. It was not an academic conversation, even though we mentioned things that few but academics discuss — Derrida on tears and death, for instance. It is good now to celebrate Stephen Happel's life and to mourn our loss. Yet I cannot say goodbye without wondering and mourning how much is lost in his death, not only for us but, indeed, for him: someone who had been exceptionally aware of both the powers and limitations of religious imagination. ♣

bic conflict, and to celebrate the goodness of life. When in the last months of his life, after having fought and conquered one life-threatening illness, he had to deal with another, even more destructive than the first, humour continued to be his companion. It was with humour that he could express his gratitude to those who

Irena S. M. Makarushka, Association of American Colleges and Universities writes . . .

Oh! Blessed rage for order, pale Ramon,
The maker's rage to order words of the sea,
Words of the fragrant portals,
dimly-starred,
And of ourselves and of our origins,
In ghostlier demarcations, keener sounds.
-Wallace Stevens,
"The Idea of Order at Key West"

STEPHEN'S LAUGH SPIRIT. I first met Stephen over 31 years ago on an unseasonably warm and sunny April day in Louvain, Belgium. The purpose of my visit to his flat on Bogardenstraat was to ask if he would be interested in teaching German at the school where I taught English literature. Though I failed in my mission to find a teacher of German, I succeeded in finding a friend, intellectual companion, fellow traveler, and soulmate. Until he died so unexpectedly on October 4 of a massive heart attack, Stephen was an integral part of my life and of that of my family. As I grieve the loss of so dear a friend, I am keenly aware that among Stephen's greatest gifts was his ability to make everyone feel that they were unique and held a privileged place in his life. In speaking from my heart, I know that I speak for so many of his friends, colleagues, and students who also feel his loss intensely.

“Generous, compassionate, and expansive to a fault, Stephen strove to make the world a better, more beautiful, and more humane place.”

That memorable laugh of Stephen's resounded with his passion for life. A brilliant, deeply spiritual, and complex man with an insatiable curiosity, Stephen found the world marvelous. Eager to explore, experiment, and sample, Stephen took pleasure in sharing his life with family, friends, and colleagues. He was as ready to join in the fun, as he was to listen to problems and offer solace and advice without making judgments. He was as passionate about philosophy, religion, art, music, and literature as he was about beaches, deserts, and flowers as well as great food and wine. I visited countless

museums with Stephen, listened to great music and opera, saw many memorable plays and films, and shared favorite authors and poets. Stephen's delight in the arts and the breadth of his knowledge never failed to amaze me. He was in his element discussing the arts and religion, challenging received interpretations, and creating frameworks for new and more inclusive approaches to texts.

Few things bored Stephen. At home in the world, Stephen loved to travel to places familiar and exotic. His recent trips to Saudi Arabia and Armenia offered insights into cultures and worldviews he found challenging. Recognizing cultural differences, Stephen's focus was our common humanity. He saw in everything around him evidence of how people try to make sense of their lived experience. As his brother, David, wrote in his eulogy, "people were Stephen's ultimate puzzle and favorite subject." The desire to know and understand people was, on a deeper level, the desire to know and understand the meaning of life itself. Life was the ultimate puzzle that Stephen tried if not to solve, then at least to make peace with its mystery. The pursuit of meaning and the creative imagination that gives it shape were his life long fascinations. Whether he was interpreting texts or people, Stephen took the long view and saw life from myriad perspectives. He never failed to see the best in people, sometimes before they could see it in themselves. Generous, compassionate, and expansive to a fault, Stephen strove to make the world a better, more beautiful, and more humane place. When he visited, he always brought flowers. Committed to making the world more just for all, he was outspoken in his support for the rights of those who stood on the margins. Stephen found the world to be a rich and varied tapestry, a marvel of intricacy and interconnectedness, of beauty and enchantment. A brilliant scholar and teacher, Stephen never tired of exploring the new and revisiting the old. Teaching, for Stephen, was as much about learning as it was about sharing his own substantial knowledge. The attention and respect

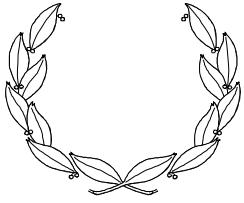
he accorded his students emerged from his deep and abiding belief that people mattered. Words, of course, cannot be ordered to express the depth of sorrow and sense of loss that Stephen's death has visited on those of us who knew and loved him. Yet, as Stephen knew all too well, words are all we have. In words that are as fragile as they are powerful, we can express our gratitude for the life and wisdom Stephen shared with us and the joy he brought us. ♣

accompanied the stages on his life's way, his love for those he cherished, and his amazement that this grace had been given to humans to engage with the vulnerability of their existence. John Powell Clayton, born 18 April 1943, Sherman, Texas, died 21 September 2003, Boston, Massachusetts. He is remembered by

Mary Emma Clayton, June Harris Clayton, Anne Margaret Blackburn, an extended family proud of his commitment to Texan roots, friends, and colleagues with gratitude for the insights they owe to him and with a smile when they are reminded afresh of one of his remarks that witness to his humane humour. ♣

CLAYTON, from p.16

As a teacher, a sought-after visiting lecturer, and a much-applauded conference speaker John Clayton's stock in trade was his wry humour and subtle irony which could be employed to score valuable points in academic debate, to defuse acer-



In Memoriam

John Meagher, 1935–2003



John Meagher, english, religion, and theology professor emeritus at St. Michael's College, a prolific scholar in a variety of areas, died August 25, 2003, of complications arising from a gastrointestinal illness. The holder of three Ph.D.s, Meagher joined the University of Toronto faculty as an associate professor in 1966. Mid-life brought his career to a turning point when he trained his sights formally on the field of religion, earning his third Ph.D. from McMaster University in *Christianity, Buddhism, and philosophy of religion* in 1975. Here his areas of research included religions in antiquity, New Testament and Christian origins, and religion and literature. Working from original historical sources his overall theological project — a five-volume series — amounted to a rethinking of the Christian experience.

Martha Cunningham, Doctoral Candidate, Trinity College, Toronto School of Theology, writes . . .

John Meagher: An Uncommon and Truly Christian Man

JOHN C. MEAGHER, Professor Emeritus of English and Religion at the University of Toronto and the Toronto School of Theology, died at Toronto on August 25, 2003. He was 68 years old. He leaves five children, and hundreds of devastated colleagues, former students, and dear friends.

The breadth of Professor Meagher's achievements and the extent of his genius are noteworthy and acknowledged by his peers. The "most brilliant student to come out of Notre Dame" (Ken Woodward, *Newsweek*), Meagher's early graduate work took him to the University of London (on a Marshall scholarship) where he earned the first of his three doctorates, producing what would be the first edition (expanded from earlier Malone facsimiles) of the work of Robert, Earl of Huntingdon, from previously unseen materials. Meagher's second Ph.D. was completed under G. E. Bentley, at Princeton University (on a Scribner Fellowship, a Woodrow Wilson Scholarship and a Danforth Foundation Fellowship): a dissertation subsequently published as *Method and Meaning in Jonson's Masques*. In 1966, at the age of 29, he moved to the University of Toronto, to an immediate tenure-position and appointment to the School of Graduate Studies and the

Graduate Centre for the Study of Drama. His many areas of research in the field included Renaissance theatre (and Richard Schoeck described Meagher as "at the age of 30 the most brilliant assistant professor in Renaissance Studies known to me"), Tudor and Stuart Entertainments (including a six-installment, 450-page compendium, with Ted McGee, of Entertainments from 1485–1642); and his speciality or "Summa" (George Lawler, *Continuum*) was Shakespearean dramaturgy, in which he broke new ground in many observations about how the plays were actually put together: from the logistics of Shakespeare's troupe, with role-doubling and proofs of the playwright's own participation in the plays, to new material and insights (according to many, including David Bevington, remarking on Meagher's first book, *Shakespeare's Shakespeare*) on stage properties, spectators' conditions, and previously unexamined details of Queen Elizabeth's wardrobe records.

“His warmth and graciousness, his generosity and hospitality with his time were mentioned in accolades while he was alive as well as after his passing.”

Meagher's last book, *Pursuing Shakespeare's Dramaturgy*, appeared just before his death, and it is already being consulted and described as indispensable for both students and teachers of the field; "invaluable tool" is a ludicrously inadequate appellation" (Bill Long).

Mid-life brought Meagher to a career-turning-point, when he trained his sights formally on the field of religion — intertestamental scholarship, Christian origins, and New Testament theology, in which area he earned his third doctorate (McMaster). Working from original historical sources, and drawing on a multilingual (ancient and modern) talent as well as an unusual analytic capacity, his overall theological project amounted to a rethinking of the Christian experience, from origins to historical-social interpretation to, above all else, a practical combination of "loyalty to what has been" and "responsibility to assist Christianity in how it must change"; for, in Meagher's words, "we will fail our great-grandchildren if we pass on only what we have received." His five-volume address to the problem of "relocating Christianity within a faith that goes beyond belief," beginning with *The Gathering of the Ungifted* (giving a "legit place to those who don't really believe what they're 'sposta'" — Meagher, 2002); then proceeding with *The Way of the Word* ("how the 'sposta' got derived and located in earliest days"); *Five Gospels* (the historical process, daringly re-thought, of development from pre-Christian to finished Christian understanding, "through which one may see the seams in the garment"); *Clumsy Construction in Mark's Gospel* (a damning exposé of the inadequacy of Form and Redaction Criticism for the appropriate understanding of Christian beginnings); and to his ultimate (and consummate) tour de force, *The Truing of Christianity*. In the latter, Meagher explains that faith does not equal belief, and attempts, with both poetic flair and persuading, if gentle, argument to show

how Christianity can be "trued" — as a carpenter "trues" — and is "truing," thereby creating a theology that will "stand in all weather." He proposes that with the help of scholarship we attempt what is "probably the thing most thoroughly worth doing: trying to abide firmly in the presence of God"; and he thinks this is possible if we "relive or restructure beliefs when they collide with what we know or embarrass our sense of divine benevolence or retard our capacity to live in the presence of God" (*Truing*).

This overarching concern for his readership/audience, expressed sometimes playfully but with absolutely serious intent — a Meagher trait — is a common thread observable in the reactions to him as a teacher and friend. His warmth and graciousness, his generosity and hospitality with his time were mentioned in accolades while he was alive as well as after his passing.

lines from Celtic and Anglo-Saxon to Edwardian, Spanish Colonial and more "recent" American colonial periods.

At a recent memorial service held at St. Michael's College, University of Toronto, John's achievements and memory were honoured and a lectureship was launched, in his name, on "The Future of Christian Thought." Interested parties may contact the University (416-926-7261) for further information or to contribute to this project which will help celebrate an "uncommon and truly Christian man" (F. T. Miosi) who had such a capacity to "help others 'true' themselves both personally and spiritually." ❧

Editor's Note:

The above memorial is also to be published in a forthcoming issue of *Studies in Religion/Sciences Religieuses*. Used by permission of the Canadian Corporation for Studies in Religion.

Justus George Lawler, Continuum International Publishing Group, writes . . .

John C. Meagher: The Author

The growing isomorphism of the American academic world with that of France is highlighted by a chapter in Pierre Bourdieu's *Homo Academicus* titled, "The Hit Parade of French Intellectuals." Though the reference is obsolete, the meaning is clear. This isomorphism of the academy and fabledom was equally evident in Richard Posner's *Public Intellectuals* in which assorted "people of importance" are ranked in terms of books sold, of media citations, of internet hits, and so on. Both authors deploy the graphs, charts, and tables, dear to those committed to and, as Auden said, "committing a social science."

Though no more averse to acclaim than any other scholar, John Meagher abhorred this invasion of the academy by celebrity culture, and consistently but subtly mocked it. In a mildly spoofing article in the highly serious *Expository Times* about the gospel incident of Jesus' disciples paying the temple tax, Meagher drew on his knowledge of both the numismatic and the numinous. The title of the piece was "On Fishing for Staters," and its overall ironic tone was further emphasized by the article appearing over a name Meagher himself had coined, "H. A. Homeau" — the latin pun to be pronounced in italianate fashion. Again, progressing from staters to strata, in an essay on archeological excavations, he discussed the technical details of a dig that finally resulted in the triumphant unearthing of some ancient living quarters, or "digs." The send-up that revealed all this as a surreptitious and deflating dig at himself and other possibly overweening exegetical explorers was that the piece was authored by "Derek Crane."

In 1995, I published *Windforest: Spirit Brooding on Brooding Spirit*, a profound meditation on the importance of sustaining the atmosphere — the title was an

**The American Academy of Religion is pleased to
announce the results of the elections for 2004.
A total of 1,356 votes were cast.**

President: Jane Dammen McAuliffe

President-Elect: Hans Joachim Hillerbrand

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Student Director: Kimberly Bresler

oblique allusion to “rainforest.” For reasons I never divined, Meagher wrote this book under the name “Ellen Fremedon,” and completed another similar work, *Weedgarden*, under the same authorship. The selection of this name — which stands out from the dense Old English of the third line of Beowulf — seems to have been dictated by pure whimsy, and illustrates again an intentional self-effacement which his critics would have thought his least salient trait. Publishing pseudonymously represented merely another aspect of his disdain for the claptrap of celebrity, since these books are not minor or trivial statements, but an expression of his support for such environmental activists as Friends of the Earth and Greenpeace. His first use of “Ellen Fremedon” was in 1977, so it antedates by decades its current ubiquity in the universe of “fan fic” — which does not mean Ursula LeGuin or Stanislas Lem, but Star Trek and Harry Potter. There are now hundreds of sites on the web devoted to Ellen Fremedon; how many are indebted directly to Meagher cannot be determined. An equally serious undertaking, again masked by its casual tone is his essay, “Toward a Moral Theory of Idioms,” which appeared in *Soundings*. It began with an elaborately detailed treatment of the deplorable state of the mass of the people in some unnamed Latin American country. Even after a lengthy introduction (and before anyone had dreamt up “reception criticism”), the reader could not be certain whether the essay was a Marxist commentary on the condition of the proletariat, or a Catholic commentary on the state of liturgical worship.

It was in fact a pixyish but pedagogically astute exemplification of the importance of contextualizing an utterance.

In 2003, the last published book of Steven Jay Gould and the most recent novel of Martin Amis were savaged by several reviewers for allegedly wandering off into Nabokovian byways of private verbal pendants and oddities. But as with Meagher, what have been criticized by literary fundamentalists as esoteric linguistic forays are in fact ironic tropes which condition the reader to acceptance of ambiguities not only about the very significant issues being treated, but also and even moreso, about the entire framework of the literary, religious, and scientific cultures in which such books and authors function. What have been denigrated as pedantic embellishments are merely the artful signs of the penumbral region where all honest scholarship dwells and where the high seriousness of absolute certitudes is mockingly derided.

What some of his critics found equally vexing in Meagher’s use of language was what they mistook as pretentious orotundity. Rather, I think it could be better understood as the unstudied expression of what Cardinal Newman called linguistic copia; in Meagher’s case a storehouse of language from which he spontaneously selected the precisely nuanced term — and invariably the mot juste was also the mot d’esprit. These qualities were more noteworthy in his spoken word, since in this era of jingly buzzwords and declamatory stutters (uhh, like, ya’know), anyone who spoke in flowing periods was certain

to appear as indulging in preciousness. His speech evoked Yeats on Oscar Wilde: “I never before heard a man talking with perfect sentences, as if he had written them all overnight with labour, and yet all spontaneous.”

In the competitive atmosphere of the university, particularly among the intellectually threatened or challenged, such traits were often viewed as indicative of narcissism or arrogance. And there is little doubt that as a younger academician, linguistic verve and exuberance did lead Meagher to be dogged in his pursuit of argumentative victories. But in his mature years, I think a case can be made that the remnants of this verbal aggressiveness disguised a “docility” in the etymological sense: an openness to alternative or even antagonistic views, and an eagerness for knowledge of any kind, no matter how remote from his academic specialities and no matter from what source. This intellectual humility of his later years can be attributed to what might loosely be termed a Zen “conversion” which followed on his being introduced to the meditative practices of the Benedictine monk, John Main, in Canada; and of another Benedictine, Bede Griffiths, whom Meagher had visited at the ashram, Saaccidananda, near Tannirpalli India. I am far from suggesting any of this transformed him into some kind of bodhisattva (save perhaps in appearance), but it did alter his views of academic fame, success, and other infirmities of the noble mind. Though producing two massive synthesizing works in his most favored disciplines,

Catholic culture (*The Truing of Christianity*), and Shakespeare (*Pursuing Shakespeare’s Dramaturgy*), he was as relatively detached about their public acceptance as he was about his own public appearance or personal well-being. He had come to a transcendent “letting-it-be-ness” concerning the Catholic book; and he died just after seeing the first copies of his Shakespeare study — though I am convinced he had a similar sense of what spiritual writers call “holy abandonment” regarding its fate.

This was not emulative of Aquinas’s alleged deathbed saying about his voluminous achievements, “to me it seems like straw,” since of course Meagher valued the contributions of these two carefully constructed books; nor was this the stoic resignation of one who saw his name as writ on water. Rather it was a conviction that if the books were meritorious, beyond the transient praise or dispraise of reviewers and critics, they would survive the current flood of the faddish and the idiosyncratic. The Shakespeare book, I am convinced will be recognized as a remarkable milestone in the resolution of centuries-old interpretive cruxes in the plays. The Catholic book is remarkable as a work of long study and great love for a tradition seen from within, a tradition which for all its many faults Meagher envisioned as enriching and self-reforming.

To the author of both of these books, I would apply the words in the dedication of the Shakespeare volume: “Deftly erudite, richly witty, and longtime fondly esteemed friend.” ♣

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2003 ANNUAL REPORT

A Message from the President



To the Members of the American Academy of Religion,

The American Academy of Religion has entered upon one of the most exciting

and promising moments in its nearly century-long history and I am privileged to serve as President at the very beginning of this great time.

The year 2009 marks the Academy's centennial. It was in 1909 that some members of the Society of Biblical Literature joined together to found a new organization, eventually called the National Association of Biblical Instructors, dedicated to scholarship and to the professional development of its members. NABI is a play on the Hebrew word for "prophet" — as I do not need to tell many of you! — and over the years the organization proved to be clear-sighted in its formative contributions to scholarship in religion. NABI met alongside the SBL until 1963 when its leaders decided to change its name to the American Academy of Religion with the mission of studying and teaching "all aspects of religion." The time was auspicious and the AAR grew "like mad" in the words of one of its founders, Harry Buck.

The occasion of the centennial seemed a rich occasion to take stock of the organization, to review its history, and to think creatively about future directions.

Participating in these conversations over several years were the Executive Director, the Executive Committee, and the Board of Directors (made up of the officers of the Academy and a graduate student elected by the entire membership, the regional directors elected by members in each region, the *JAAR* editor, the ACLS delegate, and the chairs of the standing committees). The AAR is distinguished among other scholarly organizations by the level of its members' involvement and responsibilities. I have been deeply impressed by the Academy's lively democratic spirit!

The result of this long deliberation was the Centennial Strategic Plan, available for members to read on the AAR Web site.

One aspect of this broader plan was the decision to hold stand-alone meetings beginning in 2008. The Academy has enjoyed a productive relationship with the Society of Biblical Literature, but for reasons outlined in the Strategic Plan the Board decided that the time had come to make this change.

I am confident that the intellectual

exchanges between scholars of religion and Biblical scholars, which have been so fruitful in the history of the study of religion, will continue into the future. Our colleagues in these different areas will work together on a wide variety of projects in research, teaching, and publication, in many different venues that have developed over the years — the AAR has been responsible for endorsing and supporting many of these joint projects — and I see no reason to fear that such well-established and important intellectual collaborations will disappear. We at the AAR remain committed to working with scholars in other academic societies in the study of religion, including the SBL, to find practical solutions to problems that may arise as a result of this decision.

What I most want to emphasize at the start of this centennial season is that the American Academy of Religion remains true to its mission to welcome and include in its work all scholars of religion.

This is the heart of our mission and this was the touchstone of the conversations by the Board about the future. Theologians come into this conversation at the AAR with scholars of religious studies orientation, practitioners of various faiths meet with scholars of these traditions who may not practice them, people engaged in spiri-

tual endeavors discuss their work with psychologists, anthropologists, and historians of religion.

The AAR is home to the most capacious conversation among scholars about religion in the world today and this remains the horizon of the Centennial Strategic Plan.

One of the delights of my tenure as President has been the opportunity to work with Barbara DeConcini, whom I have come to know as an extraordinarily gifted and visionary administrator with a large understanding of the world of religious scholarship to which she is so profoundly dedicated. Barbara is a true public intellectual, always faithful to the Academy's mission of enhancing the "broad public understanding of religion."

I invite members to review the plan and to join the conversations about the future. ■

Robert A. Orsi
President

Centennial Strategic Plan 2004–2009

Vision

The American Academy of Religion (AAR) is the preeminent scholarly and professional society in the field of religion, recognized as the field's leader in critical scholarship; teaching and learning about religion; and resources for pedagogy, programs, the professoriate, and the public understanding of religion.

Mission

In a world where religion plays so central a role in social, political, and economic events, as well as in the lives of communities and individuals, there is a critical need for ongoing reflection upon and understanding of religious traditions, issues, questions, and values. The American Academy of Religion's mission is to promote such reflection through excellence in scholarship and teaching.

As a learned society and professional association of teachers and research scholars, the American Academy of Religion has over 9,500 members, most of whom teach in more than 1,500 colleges, universities, seminaries, and schools in North America and abroad. The Academy is dedicated to furthering knowledge of religions in all their forms and manifestations. This is accomplished through Academy-wide and regional conferences and meetings, research support, publications, professional development and outreach programs, and member services.

Within a context of free inquiry and critical examination, the AAR welcomes all disciplined reflection on religion — from both within and outside of communities of belief and practice — and seeks to enhance its broad public understanding.

Goals

To accomplish this mission, the AAR sets forth the following goals:

1. To promote research and scholarship in the field of religion.
2. To foster excellence in teaching and learning in the field.
3. To facilitate our members' professional development.
4. To develop programming and participation in AAR regional groups.
5. To advance publication and scholarly communication in the field.
6. To contribute to the public understanding of religion.
7. To welcome into our conversation the various voices in the field of religion and to support and encourage diversity within the Academy.

8. To enhance awareness of the international context for the study of religion and to increase involvement in the AAR by scholars and teachers from around the globe.

9. To advance and secure the future of the academic study of religion.

Strategic Objectives

As we prepare for the Academy's centennial in 2009, 100 years from the founding of its predecessor organization, we identify the following strategic objectives. The attention given to these objectives simply highlights them for special focus within the AAR's continuing commitment to current and ongoing programs and services.

1. To attract new members to the AAR.

The notable growth of the AAR membership over the past ten years still leaves many scholars and teachers in the field of religion unaffiliated with the AAR. Both the field and the Academy will be stronger and intellectually richer if these colleagues choose to join our ranks.

2. To enhance the role of the AAR in the profession.

As a professional association, the AAR includes among its primary responsi-

bilities collecting and analyzing data about the field; monitoring trends in the profession that affect individuals and departments (e.g., the increasing use of adjunct teachers, the erosion of tenure, the growing corporate culture in college and university administration); keeping members apprised of such developments; and taking action whenever appropriate on behalf of the field and its professors.

3. To enhance the identity of the AAR within the larger scholarly community.

As the field of religion continues to develop and to change its contours, there is growing interest and need to relate the field to cognate fields. At the same time, we have not yet made a thoroughly convincing case for our field within the liberal arts setting, among college and university administrators and colleagues.

4. To clarify the identity and mission of the AAR vis-à-vis other scholarly societies in religion, holding stand-alone annual meetings beginning in 2008.

Currently the number of scholarly societies dedicated to the study of

See **CENTENNIAL PLAN**, p.22

A Message from the Executive Director



The 2002–2003 academic year has been fruitful in the life of the Academy.

Annual Meeting

Our Annual Meeting in Toronto was especially rich with speakers, sessions, and special events. Second only to 1999's Boston meeting in attendance, the Toronto conference garnered high assessments from attendees, save for the inconveniences caused by its being spread among several sites.

Publications

We've published eight books this past year with Oxford University Press, as well as *JAAR*, *Spotlight on Teaching*, *RSN-AAR*, and our *AAR Membership Directory*. With support from the Ford Foundation, we have planned an international conference on religion, the fruits of which will be published in *JAAR* and evident in the increased number of international scholars on the *Journal's* editorial board.

Academic Relations

We have completed our surveys of undergraduate and graduate programs in religion and theology and offered two workshops for chairs of departments and academic administrators. We are about to "go live" with an array of online resources, including finding lists of all graduate and undergraduate programs, a directory of graduate programs in the field, and a guide to the undergraduate study of religion geared toward high school and early college students. These programs complete the work of our Lilly Endowment-sponsored initiative to strengthen programs in religion and theology.

External Relations

ReligionSource, our heavily used online referral service for media professionals, is clearly filling an important need, and a new grant from the Pew Charitable Trusts will allow us to develop this service in new directions. We are increasingly engaged as an organization in humanities and social sciences advocacy work at the federal level. Although it is difficult to gauge effectiveness in this sphere, I am confident that our work is bringing the study of religion to the awareness of many more legislators and government agencies.

Planning for the Future

The Academy's most significant work this year has been the development of a new strategic plan. The AAR Centennial Strategic Plan aims to chart the course for the Academy in the next near term, with emphasis placed on strategic efforts to enhance and solidify the field of religion's place at the table — around the quadrangle, in our colleges and universities, in the spheres of government, public policy, and media, in the schools, and in the public square.

Members

Our members are our greatest resource, and serving the scholarly, pedagogical, and professional needs of our members is our core purpose. Even as more and more join our ranks, we in the AAR Executive Offices are constantly seeking to offer the extent and quality of services, programs, and resources that will help our members to thrive and religion to continue to grow into the robust field of study all of us need it to be. ■

Barbara DeConcini
Executive Director

Governance and Structure

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Vasudha Narayanan, University of Florida
Steven M. Tipton, Emory University

CENTENNIAL PLAN, from p.21

religion is growing, and on a global scale. Some have a general focus; others very specific areas of interest. In order to insure a fruitful interaction with these societies, it is important that the AAR have a clearly defined identity and mission of its own.

5. To foster scholarly interaction among all approaches to the study of religion, including the ethical and theological perspectives that arise within particular religious traditions. Our objective is to welcome reflection from within and among particular religious traditions into our conversation.

As the Academy continues to grow in size and scope, it is important that the AAR stand-alone meeting not be misunderstood as a gesture in favor of any

single approach to the study of religion. The AAR must make ever clearer its mission to welcome critical reflection from all scholarly vantage points and perspectives, from both within and outside of living faith traditions.

6. To enhance the international dimension of the AAR.

By its nature, the academic study of religion is an international enterprise. What is more, enhancing the AAR's international connections is increasingly important for the work of religion scholars and the flourishing of the field itself in today's interconnected world.

7. To diversify the Academy's leadership and nurture leaders for the future.

At the same time that colleges and universities are decreasing their historical

support of scholarly societies, the AAR's growth and ambitious programming need more dedicated and competent volunteers to provide intellectual and strategic leadership. As the field's contours continue to change and succeeding generations of scholars and teachers join the Academy, it is important to nurture and cultivate new cadres of leaders, both regionally and Academy-wide, and to foster greater racial, ethnic, and gender diversity in the field and the Academy. To remain vital, the AAR must regularly review organizational structures to assure access and openness to change, as well as continuity and tradition.

8. To prepare for the AAR's centennial in 2009.

The forthcoming AAR centennial offers the opportunity to strengthen

the institutional memory of the Academy and to take steps to maximize continuing leadership and service in the field far into the future.

9. To enhance the financial security of the AAR.

The AAR's continued striving toward excellence as the leading scholarly and professional association in the field of religion is related to the financial resources available to imagine and undertake these and other emerging objectives. ■

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Best First Book in the History of Religions

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 John Carman, Harvard Divinity School
 Wendy Doniger, University of Chicago
 Thomas P. Kasulis, Ohio State University
 Ursula King, University of Bristol
 Gerald J. Larson, Indiana University emeritus, UCSB emeritus

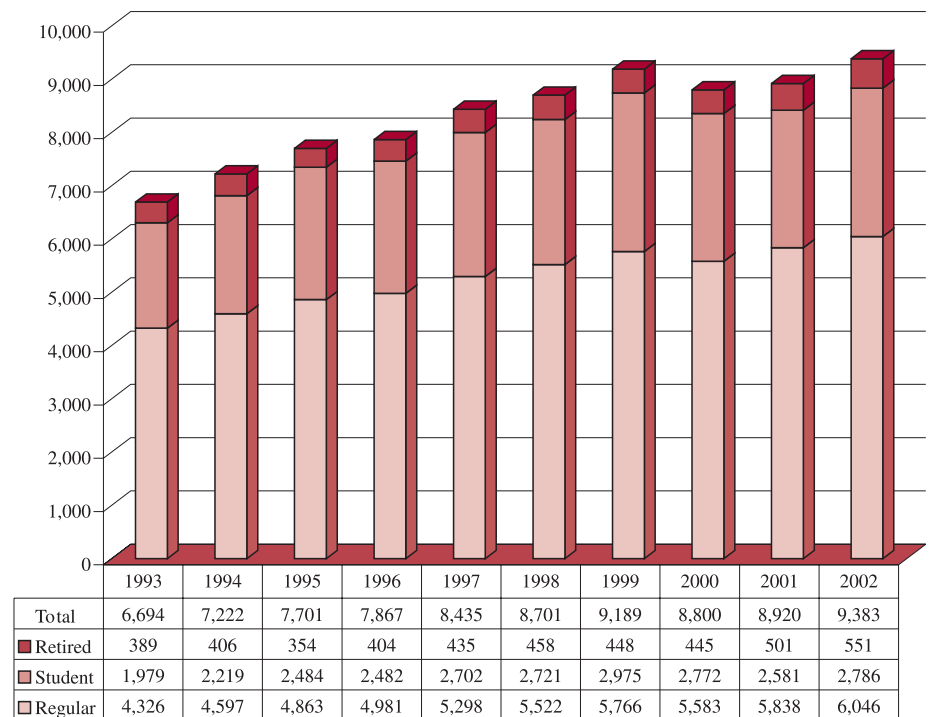
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Membership Trends

AAR membership has grown substantially since 1993, with 2002 membership figures over 40% higher than at the beginning of this ten-year period. A small decline in membership in 2000 (probably related to the dissolution of Scholars Press and, with it, the joint AAR/SBL membership on a single form) was reversed in 2001. The

2002 membership was the highest in the AAR's history. Regular membership typically accounts for about 64% of the total; student membership has been steady at or near 30%; and the remainder of the membership is in the retired category. AAR memberships run for the calendar year.



Access and Disability Issues

In 2002, the AAR Executive Director, Barbara Deconcini, formed a Task Force on Religion and Disabilities to advise the organization on issues of accessibility. In addition to its task force members, the AAR also benefits from executive staff members who are familiar with disability issues, including one who is disabled and another who has worked with disabled persons for many years.

To date, this task force has concentrated its attention on the AAR's Annual Meeting facilities and services and modes of communication with members. Detailed information about specific aspects of the AAR's work to increase accessibility can be found at <http://www.aarweb.org/other/accessibility/default.asp>.

Among the virtues of online communications with members are their reduced environmental impact and overall costs. Equally important is that persons with visual impairments can access materials as easily as sighted members. While many materials continue to be produced in print, posting these materials on the

Web site directly benefits AAR members who are visually impaired. We are pleased to report that all AAR print publications (*JAAR*, *RSN-AAR*, *Spotlight on Teaching*, the *AAR Membership Directory*, and the *Annual Meeting Program Book*) are available online at or before the time of publication.

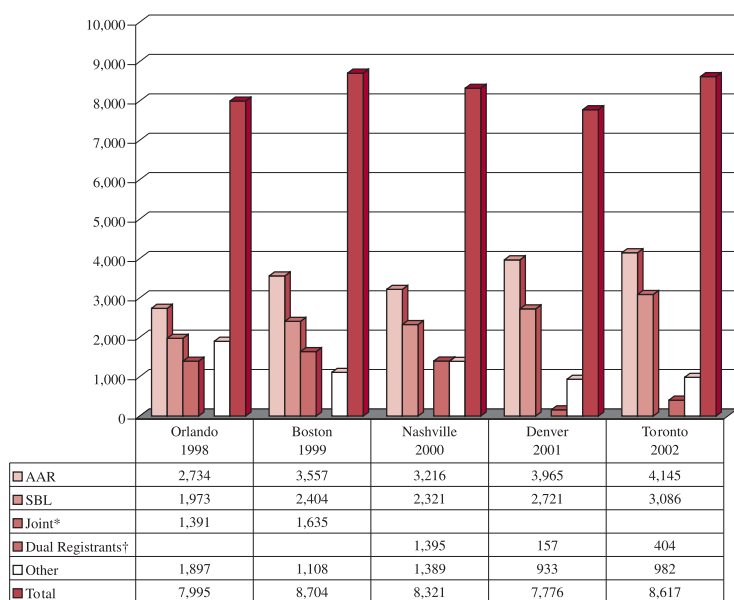
While the AAR's own facilities are fully accessible to persons with disabilities (including a fire safety system with both visual and audio alerts), we face significant challenges, depending on the site, in making our Annual Meeting easily accessible. The AAR has committed itself to scheduling Annual Meeting programming in venues that meet accessibility needs, and has been working closely with its task force on Religion and Disabilities to improve accessibility at the Annual Meeting. This includes forming checklists for future venues, improving accessibility at venues that have already been selected, and educating program unit chairs and presenters on accessibility issues. Beginning this year, we include a member of the task force in the pre-meeting planning onsite.

Annual Meeting

The AAR Annual Meeting is the largest scholarly conference on religion and, for the four days of the conference, the largest religion "bookstore." The meeting is large both in size and in complexity, from the number of registrants, sessions, and exhibitors to the number of special workshops and conferences of related scholarly organizations. Currently, the AAR program structure is

comprised of 14 sections, 49 groups, three seminars, and 13 consultations, for a total of 79 program units. Plenary lectures, arts events, business meetings, professional development sessions, and a whole range of special events for various constituencies enhance the program. 18 scholarly organizations have formal ties with the Academy, and some 86 others hold their meetings at the AAR conference. ❧

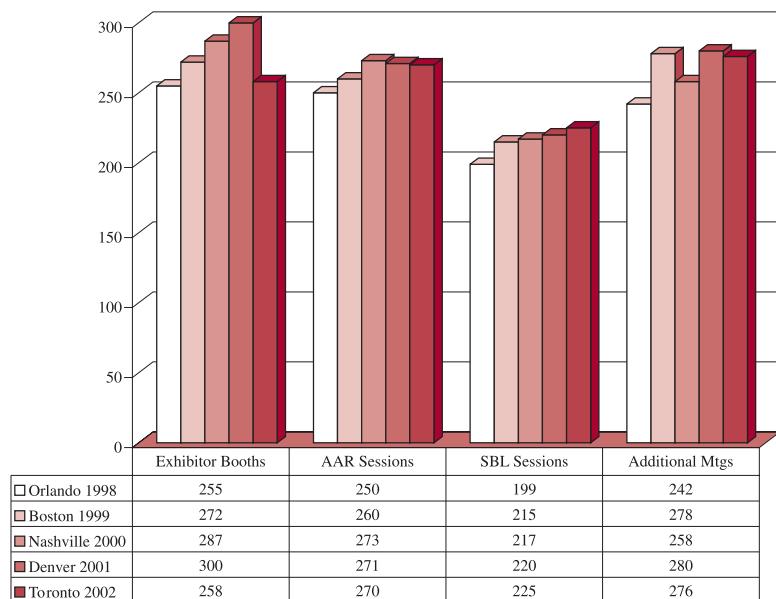
Annual Meeting Registration, 1998–2002



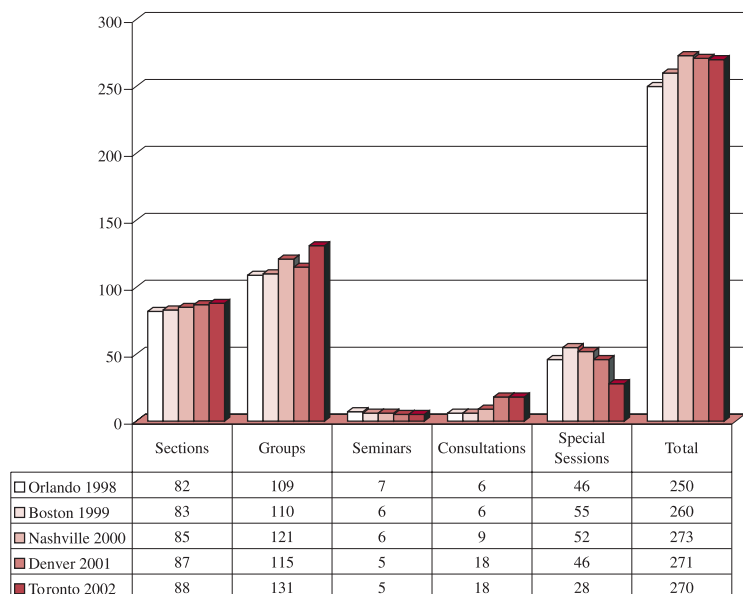
* Joint AAR/SBL was discontinued in 2000 due to the closing of Scholars Press.

† Registrants who are members of AAR and of SBL.

Exhibit Booths, AAR Sessions, Additional Meetings, 1998–2002



Annual Meeting Sessions by Program Unit, 1998–2002



Regional Meetings 2004

Eastern International

April 30–May 1
Cornell University
Ithaca, NY

Mid-Atlantic

March 17–18
Radisson Hotel at Cross Keys
Baltimore, MD

Midwest

April 2–3
DePaul Center
Chicago, IL

New England–Maritimes

No scheduled meeting for 2004

Pacific Northwest

May 7–9
Simon Fraser University and the University of British Columbia
Vancouver, BC

Rocky Mountains–Great Plains

March 26–27
Brigham Young University
Provo, UT

Southeast

March 5–7
Atlanta Marriott Century Center
Atlanta, GA

Southwest

March 6–7
Harvey Hotel, DFW
Dallas, TX

Upper Midwest

April 16–17
Luther Seminary
St. Paul, MN

West

March 21–22
Whittier College
Whittier, CA ❧

Special Meetings

Contesting Religion and Religions Contested: The Study of Religion in a Global Context

Immediately before the 2003 Annual Meeting the AAR offered a three-day conference on "Contesting Religion and Religions Contested: The Study of Religion in a Global Context." Participants included some 75 scholars, public figures, and religious spokespersons from around the world at the Atlanta event. Funded by the Ford Foundation and offered in collaboration with Emory University, the entire project included these international scholars' participation in the 2003 Annual Meeting, a Web site and e-bulletin board to continue the conversation, and a dedicated issue of *JAAR* to publish the conference papers. The grant also funds *JAAR* subscriptions for libraries in regions of the world without access to the journal and increases international membership on the *JAAR* editorial board by 30% over the next three years.

The purpose the conference was to create a forum for scholars, public officials who

deal with religion, and for representatives of religious traditions to engage in discussion and debate about their contested understandings of religion and the roles of religion in the wider political, economic, and social arenas of our postcolonial and post-Cold War world. Participants sought to explore how religious forces work in this changed and changing context, who speaks for and about religions, and how religions are intersecting with local and global developments.

Through the work of its volunteers and committees, the AAR has been focused for the past decade on furthering the international conversation about religion and enhancing its public understanding. Both objectives are served by this project, through which the Academy is fostering the inclusion of largely absent voices in global scholarly and public conversations about religion. ❧

Future AAR Annual Meeting Dates and Sites

2004
San Antonio, TX, November 20–23

2005
Philadelphia, PA, November 19–22

2006
Washington, D.C., November 18–21

2007
San Diego, CA, November 17–20

2008
Chicago, IL, October 25–28

2009
Montreal, QC, November 7–10

Publications



AAR's publishing alliance with Oxford University Press continues to bear excellent fruit. During the past year, the AAR published eight titles with OUP and signed contracts for 12 new titles.

New Monographs

Jorunn Jacobsen Buckley. *The Mandaean: Ancient Texts and Modern People.*

M. Gail Hamner. *American Pragmatism: A Religious Genealogy.*

Diane Jonte-Pace. *Teaching Freud.*

Marc Krell. *Intersecting Pathways: Modern Jewish Theologians in Conversation with Christianity.*

Daisy Machado. *Of Borders and Margins: Hispanic Disciples in Texas, 1888–1945.*

Joerg Rieger. *Opting for the Margins: Postmodernity and Liberation in Christian Theology.*

Brannon Wheeler. *Teaching Islam.*

Melanie J. Wright. *Moses in America: Cultural Uses of Biblical Narrative.*

Monographs under Contract

Carol S. Anderson. *Teaching About Women and Religion.*

Nikki Bado-Fralick. *Coming to the Edge of the Circle: Wiccan Initiation Ritual.*

Terry Godlove. *Teaching Durkheim.*

Elizabeth Teresa Groppe. *Yves Congar's Theology of the Holy Spirit.*

Livia Kohn, trans. *The Daoist Monastic Manual: A Translation of the Fengdao Kejie.*

Carolyn Jones Medine and Theodore Louis Trost. *Teaching African-American Religion.*

Tania Oldenhege. *Parables for Our Time: Rereading New Testament Scholarship After the Holocaust.*

Habibeh Rahim. *The Rasa'el of 'Abdallah Ansari.*

Sara L. Rappe, trans. *Damascius' Problems and Solutions Concerning First Principles.*

Thomas W. Selover. *Hsieh Liang-Tso and the Analects of Confucius: Humane Learning as a Religious Quest.*

Randall G. Styers. *Making Magic: Religion, Magic, and Science in the Modern World.*

Lucian Turcescu. *St. Gregory of Nyssa and the Concept of Divine Persons.*

In addition to the AAR monograph series, Oxford publishes *JAAR* and handles backlist sales. The AAR editors invite and encourage members to contact them about research projects and publishing plans. Grant funds are available to subvent translation projects.

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Reflection and Theory in the Study of Religion Series

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Texts and Translations Series

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Dale S. Wright, Occidental College



Religious Studies News—AAR Edition

In the last year we have published four issues of *Religious Studies News—AAR Edition* and two issues of *Spotlight on Teaching* (Teaching about Material Culture in Religious Studies, and Teaching Religious Studies and Theology in Community Colleges).

Grants and Awards

Research Grant Awards

Since 1992, the Academy has awarded over \$450,000 in research grants to members. Here are this year's awardees.

Collaborative

Jonathan R. Herman, Georgia State University
From Tao to Dialogue: Martin Buber's Encounter with Laozi.

Collaborator:

Maurice Friedman, San Diego State University

David G. Hunter, Iowa State University
Ambrosiaster, Commentary on the Pauline Epistles.

Collaborators:

Stephen A. Cooper, Franklin and Marshall College
Theodore de Bryun, Ottawa, Ontario

Individual

Shahzad Bashir, Carleton College
Bodies of Saints: Religion and Society in the Late Medieval Islamic East.

Sid Brown, University of the South
Violence at the Intersection: Understanding American Buddhism Through the 1991 Arizona Thai Temple Massacre.

Kathryn McClymond, Georgia State University
Ritual Gone Wrong.

Daniel J. Meckel, Case Western Reserve University

Gods in the Family: Possession and the Coming of Age in the Hindu Himalaya.

Jin Y. Park, American University
Pojo Chinul and Hwada Meditation in Korean Buddhism.

Sally M. Promey, University of Maryland
The Public Display of Religion in the United States.

Arlene M. Sanchez Walsh, DePaul University
Workers for the Harvest: Latino Pentecostal Migrant Workers during the Dust Bowl.

Valerie Stoker, Wright State University
Harming the Common Good: A Kirpan Case in Quebec.

Michael D. Swartz, Ohio State University
Judaism and the History of Vedic Sacrifice.

Janet H. Tulloch, Carleton University
Hearing the Female Voice in Early Christian Art and Archaeology: The Links between Roman-Trier 'Speaking Cups' and Inscribed Speech on Early Christian Banquet Scenes.

Nelly van Doorn Harder, Valparaiso University
History of the Coptic Orthodox Patriarchs in the Nineteenth and Twentieth Century.

Excellence in Teaching Award

Janet Walton, Union Theological Seminary

Martin E. Marty Public Understanding of Religion Award

Robert Wuthnow, Princeton University

Book Awards

Awards for Excellence



Analytical-Descriptive

Paul Christopher Johnson.
Secrets, Gossip, and Gods: The Transformation of Brazilian Candomblé. Oxford University Press, 2002.



Constructive-Reflective

Susan Neiman. *Evil in Modern Thought: An Alternative History of Philosophy.* Princeton University Press, 2002.



Historical

Norman J. Girardot. *The Victorian Translation of China: James Legge's Oriental Pilgrimage.* University of California Press, 2002.



Best First Book in the History of Religions

Ananda Abeysekara. *Colors of the Robe: Religion, Identity, and Difference.* University of South Carolina Press, 2002.

Media Awards

News Outlets over 100,000 Circulation

First Place Susan Hogan/Albach, *The Dallas Morning News*
"The Gay Divide"

Second Place Sharon Boase, *Hamilton Spectator* (Canada)
"Retiring McMaster Theologian's Theory of God's Love Ruffles Evangelical Feathers"

Third Place G. Jeffrey MacDonald, *Religion News Service*
"Rethinking Religious Tolerance"

News Outlets under 100,000 Circulation

First Place Deb Richardson-Moore, *Greenville (SC) News*
"Local Kurds United against Saddam: Simpsonville Offers Young Families a Future on a Street 'that God Built'"

Second Place Maya Kremen, *The Herald News* (West Patterson, NJ)
"Spirits of the Dead: Palo Mayombe, a Mixture of African and Catholic Beliefs, Stirs Controversy"

Third Place Julie Marshall, *Daily Camera* (Boulder, CO)
"Death and Healing: First 'Patients' Teach Students about Medicine, Compassion in Cadaver Lab"

Opinion Writing

First Place Deborah Caldwell, *Beliefnet*
"How Islam Bashing Got Cool: President Bush No Longer Seems Able to Restrain Anti-Islamic Rhetoric"

Second Place Kenneth Woodward, *Newsweek*
"In the Beginning, There Were the Holy Books"

Third Place Bill Tammeus, *Kansas City Star*
"Where Church and State Are One: How Long Can Saudi Arabia's Puritanical Version of Islam Survive?"

Outreach

Resources for Media

The AAR operates Religionsource, which provides referrals to journalists seeking scholarly resource people on religion topics. At the Religionsource Web site, scholars can find tips on how to be a good source, and journalists can find sources among the some 5,000 scholars and 1,400 topics listed. Searchable by topic, scholar name, or location, the database includes titles of the scholars' recent publications as well as faculty rank, department, institution, and contact information.

The AAR has promoted use of Religionsource at journalist conventions, including those of the American Association of Sunday and Feature Editors, Asian American Journalist Association, Canadian Association of Journalists, Education Writers Association, Investigative Reporters & Editors, Religion Newswriters Association, and Society of Professional Journalists. Various Web sites for journalists — including that of the *American Journalism Review*, *Journalist Toolbox*, Poynter Institute, and National Press Club — list Religionsource as a resource.

During the past year, the AAR has responded to more than 2,000 queries from journalists. The news outlets include the Associated Press, *Chicago Tribune*, *Christian Science Monitor*, CNN, *Dallas Morning News*, *Globe and Mail*, *Los Angeles Times*, National Public Radio, *Newsweek*, *New York Times*, *New Yorker*, *Parade Magazine*, Public Broadcasting Service, Religion News Service, Reuters, *Time*, *USA Today*, *Washington Post*, and *Wall Street Journal*.

More than 50 journalists including broadcast crew attended the 2002 Annual Meeting, among them journalists from the BBC, Beliefnet, the *Christian Century*, *Christianity Today*, the *Chronicle of Higher Education*, the *Ottawa Citizen*, PBS's *Religion and Ethics Newsweekly*, Religion News Service, the *Toronto Globe & Mail*, the *Toronto Star*, and *US News & World Report*.

The Academy offers an annual awards program for religion reporting. The number of entries in the AAR's contests for Best In-Depth Reporting on Religion continues to grow each year.

The Pew Charitable Trusts have awarded the AAR a two-year \$560,000 grant to continue the Religionsource service. The new grant includes training scholars in how to interact effectively with journalists.

National Leadership in Humanities & Social Sciences

The Academy continues its work in the national scholarly community and on the federal level aimed at nurturing greater knowledge of and support for the humanities and social sciences in general and the field of religion in particular.

The AAR holds a seat on the American Council of Learned Societies. The mission of the ACLS, as set forth in its Constitution, is "the advancement of humanistic studies in all fields of learning in the humanities and the social sciences and the maintenance and strengthening of relations among the national societies devoted to such studies." Executive Director Barbara DeConcini is a member of the Conference of ACLS Administrative Officers and its past elected chair; in this capacity, she served on the ACLS Board of Trustees. She represented the constituent societies in her essay in the recently published *John D'Arms and the Humanities: His Achievements, Our Future Course* (ACLS Occasional Paper, No. 53, 2003). AAR's representative on the ACLS Board of Delegates is Hans Hillerbrand, Duke University. He has been elected by his peers to serve on the Delegates' Executive Committee.

See **OUTREACH**, p.27

The Department and the Profession

Surveys of Undergraduate and Graduate Study

Survey of Undergraduate Programs

Having published the core findings of the undergraduate census and survey in 2001, this year we commissioned a statistical analyst to do an in-depth analysis. In this round of analysis, we measured a set of differentials by institutional type, with special attention to faculty patterns and developed aggregate number patterns regarding majors, courses, departmental characteristics, and total enrollments. The 45 questions garnered from the survey instrument generated 100 pages of statistical information. The results of this highly elaborated analysis were assessed by leaders in the field and in higher education and presented at a Special Topics Forum at the 2003 Annual Meeting.

In this comprehensive look at the field of religion and theology, some of the information is quite striking. In the 1999–2000 academic year, survey respondents report some 685,000 enrollments in undergraduate religion and theology courses, with more than 31,000 undergraduate students selecting the field for their major. The survey showed that the undergraduate study of religion is more concentrated in the South and Midwest than other parts of the country and institutionally within church-related colleges in the Protestant traditions. Nearly 3,500 faculty teaching at the undergraduate level that year worked under adjunct contracts, an estimated 32% increase over 1996–1997.

The data reveal the following relationships between institutional affiliation and faculty profiles.

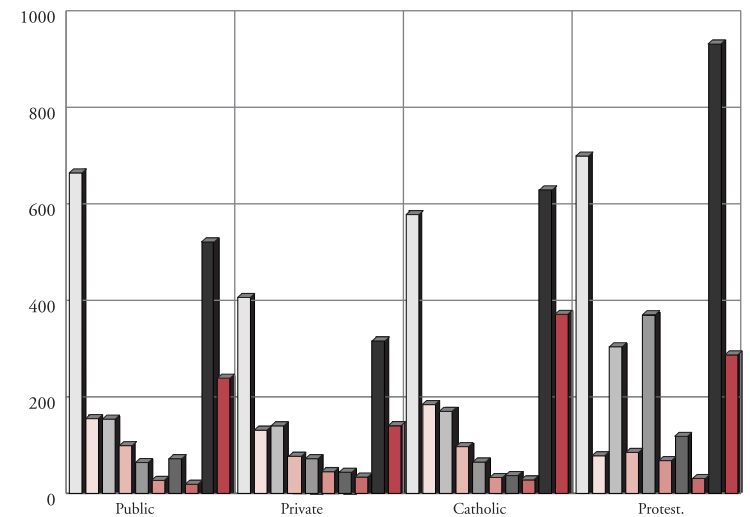
The ratio of full-time female to male undergraduate (full) professors was 1:7. At the associate level the ratio was 1:3; at the assistant professor level it was 1:2; and at the instructor level it was 1:2. The ratio of female to male faculty with adjunct appointments was 1:2.3, and the ratio of all adjuncts to all full-time faculty was 1: 1.6. The full results of the data analysis will be posted on the AAR Web site early in 2004 for all interested parties to review and use.

Survey of Graduate Programs

Beginning in fall 2002 we conducted a survey of all fully accredited institutions that offer academic doctoral degrees in religion and theology, such as the Ph.D., Th.D., S.T.D., and D.H.L. Our survey specialist identified 101 eligible programs in the United States and Canada. Working with a task force of graduate program directors at major institutions, we developed a survey instrument that was comprehensive and yet flexible enough to relate to the broad range of program offerings in the field. Response rates were 74% for U.S. and 37% for Canadian programs. Because of the under-reporting from the Canadian institutions despite repeated efforts, we decided to limit the universe for analysis to the U.S. institutions.

The 210-item Graduate Survey garnered information regarding:

- Instructional program: number of applications, and percent admitted.
- Students: recruitment and admission;



	Tenured men	Tenured women	Tenure-track men	Tenure-track women	Non-Tenure men	Non-Tenure women	Terminal contract men	Terminal contract women	Part-time men	Part-time women
Public	664	155	154	99	64	27	72	19	521	240
Private	406	131	140	77	72	45	44	34	316	140
Catholic	578	184	170	97	65	33	37	28	629	371
Protest.	699	78	304	85	369	68	119	31	931	287

courses of study: curricula, degree requirements, teaching preparation and opportunities, funding and financial support, completion and attrition patterns, and placement.

- Faculty: terms of employment, ranks, and salary.
- Institutional financial resources.

At the completion of both surveys, we gathered a small group of experts in the fields of religion and higher education to

review the results, identify the core questions and issues, and specify further work needed.

The regular periodic repetition of these surveys will, of course, allow for trend analysis. Such analysis is critical for developing effective strategies to secure and strengthen the study of religion and theology in our colleges and universities. But thanks to this initial work, the study of religion is already better equipped to understand itself and to make its case.

Leadership Workshops

The third in the series of daylong workshops for department leaders was offered in Toronto at the Annual Meeting. At this workshop on *Running a Successful Faculty Search in the Religion and Theology Department*, two nationally recognized scholars (Baron Perlman and Lee McCann, both of the University of Wisconsin, Oshkosh) who have published and lectured widely on the faculty search process presented best practices and fostered the discussion of particular issues and challenges of such searches. The program addressed the educational context for recruiting, ethical guidelines in recruiting, planning, identifying the unique nature of the position, recognizing good teaching, evaluating scholarship, the search process itself, and ways of retaining the new hire. The 30 participants gave the workshop an overall rating of 4.7 on a 5-point scale.

We conducted a more comprehensive workshop for college and seminary academic leaders at Georgetown University in July 2003. Some 25 leaders participated in the

two and one-half day event. Major speakers included William Scott Green (Dean of the College, University of Rochester), Jane Dammen McAuliffe (Dean of the College, Georgetown University), and Raymond Williams (Founding Director of the Wabash Center for Teaching and Learning in Theology and Religion). Among the topics discussed were the role of the chair in building, sustaining, and developing a department, working effectively with the dean, and creating an enabling environment for excellent teaching and learning. Breakout sessions organized by interest and institutional type were devoted to faculty retention/promotion/tenure, curriculum development, securing external and internal funding, faculty evaluation, and mentoring junior faculty. The attendees gave the workshop an overall rating of 4.7 on a 5-point scale.

New Resources

Directory of Departments

To make the results of the graduate survey immediately usable by prospective gradu-

ate students, we have created an online, searchable *Directory of Departments & Programs in Religion & Theology*. This resource joins the already mounted directory of undergraduate programs (Find Religion @). This new database of information for some 100 graduate departments offering academic doctoral degrees in the U.S. and Canada enables a user to find institutions by several categories: institution name, institution type (public or private), affiliation (specific religious traditions, secular, public), Carnegie classification, doctoral degrees offered, and geographical location.

Guide to Graduate Study

In addition to the finding list of graduate programs, we have developed a more comprehensive online searchable database for over 100 programs in the U.S. and Canada offering academic doctoral degrees in religion and theology. Searchable by institution, type of doctoral degrees and fields of study offered, opportunities for financial assistance, percentage of applicants admit-

ted by program, and geographical location, this promises to fulfill the expressed need of undergraduate faculty for advising their students regarding advanced study in the field.

Additionally, we are publishing an updated statistical report on the extent of the field's penetration in undergraduate and graduate institutions in the U.S. By compiling information from the U.S. Department of Education, the Council of Societies for the Study of Religion, and the Association of Theological Schools, we can corroborate data about the number of colleges and universities that have a program in religious and/or theological studies.

Guide to Undergraduate Study

Conceptual and design work has been done on our *Why Study Religion?* Web site, whose purpose is to build awareness of and generate interest in the study of religion among secondary and college students. As we envision it, the multiple-page

See LEADERSHIP p.28

OUTREACH, from p.26

The Executive Director was elected this year to a second term on the Board of Directors of the National Humanities Alliance (NHA), serving on the Alliance's Advocacy, Governance Structures, and Membership Committees. Founded in 1981, NHA's mission is to advance the cause of the humanities by promoting the common interests of its members with regard to national policy, programs, and legislation related to the humanities. During Humanities Advocacy Day in March 2003, she led a group of delegates from Georgia on visits to several congressional offices to make the case for federal support for the humanities in general and the study of

religion in particular. The AAR is developing plans for a government relations program that will offer opportunities for interested AAR members to engage in such advocacy work and that will make the scholarly resources of the Academy available to legislators who want a better understanding of the religious dimensions of public issues.

The AAR is a founding member and one of 25 constituent members of the Coalition on the Academic Workforce (CAW). Established in 1997, CAW meets regularly in Washington, D.C. to plan projects such as collecting and disseminating information on the use of part-time and contingent faculty members; identifying and promoting strate-

gies for solving the problems created by inappropriate use of part-time, adjunct, and similar faculty appointments; and strengthening teaching and scholarship.

U.S. Government

At the AAR's invitation, four representatives from the FBI attended the 2002 Annual Meeting where they engaged in four colloquies with religion scholars on religiously motivated violence in the U.S. and internationally. At the 2003 Annual Meeting, FBI representatives are scheduled to participate again in colloquies as well as be on a special topics forum entitled "How Religion Matters in Crisis

Situations: Perspectives from Law Enforcement, News Media, and Religious Studies Scholars."

For the second year in a row, 18 professors on a Fulbright program sponsored by the University of California, Santa Barbara, Religion Department visited the AAR executive offices in Atlanta for an orientation to the evolution of religious studies in North America and the role of the AAR in the field. The professors were from faculties of law, language, and the humanities at universities in Africa, Asia, and Eastern Europe. ❁

The Job Market in Religion

AAR administers the Employment Information Services for the field, providing opportunities for communication between employing institutions and credentialed candidates through *Openings Online* and the EIS Center at the Annual Meeting.

Openings Online appears monthly, offering the most comprehensive listing available of faculty and administrative positions for religion scholars. The EIS Center serves hundreds of interested scholars and employers by centralizing information about position announcements and candidate qualifications onsite at the Annual Meeting. The Center also facilitates the interview process by providing semi-private space in the Interview Hall, arranging access to private interview rooms, administering a message center for communication between job candidates and employers, and mounting programs on career development.

Each year, statistics are kept on the use of the Employment Information Services. Candidates and jobs registered with the EIS Center do not represent all jobs in religion, nor even all jobs advertised in *Openings*. They do, however, provide some indicator about the state of the job market. Because classifications changed in 1996, data by job classification are reported for the past seven years only.

EIS Statistics, 1990-2002

Candidates	1990	1991	1992	1993	1994	1995	1996	1997	1998	1999	2000	2001	2002
Total Registrations	647	700	703	779	689	624	602	585	489	527	485	398	370
Male Participants	487	502	515	556	486	433	386	393	316	344	318	261	243
Female Participants	160	198	188	223	203	191	216	192	173	183	167	137	127
Employers													
Total Registrations	78	87	72	84	92	78	95	97	97	111	107	96	88
Positions Available	95	107	98	97	107	92	122	118	102	133	118	103	110
Ratio of Candidates to Positions	7:1	7:1	7:1	8:1	6:1	7:1	5:1	5:1	5:1	4:1	4:1	4:1	3:1

	1996		1997		1998		1999		2000		2001		2002	
	Candidates	Position Classifications*	Candidates	Position Classifications*	Candidates	Position Classifications*	Candidates	Position Classifications*	Candidates	Position Classifications*	Candidates	Position Classifications*	Candidates	Position Classifications*
Arts, Literature, and Religion	12	9	7	10	9	7	8	7	25	5	41	2	45	4
Religions of Africa & Oceania	4	4	3	5	3	5	4	6	5	2	6	1	0	4
East Asian Religions	28	21	20	20	15	10	20	18	24	19	25	14	28	12
Early Christian Lit./ New Testament	95	27	96	25	75	24	68	22	90	20	99	25	67	20
Ethics	65	16	63	11	40	5	39	20	76	11	75	11	65	10
Hebrew Bible/ Old Testament	88	27	58	20	76	14	67	15	71	18	70	21	58	15
History of Christianity/ Church History	61	20	72	17	50	9	61	20	89	13	87	13	73	17
Islamic Studies	8	12	17	15	12	4	16	11	14	10	19	9	11	14
Judaic Studies	19	16	19	15	15	4	16	11	27	10	29	7	21	9
Religions of North America (Religions of North and South America 1996-1999)	20	13	22	10	16	4	31	18	34	8	34	8	30	10
Religions of South America & the Carribean	N/A	N/A	N/A	N/A	N/A	N/A	N/A	N/A	1	3	3	0	3	4
Practical Theology	10	8	10	2	4	1	10	12	24	5	29	5	29	9
Racial/Ethnic Studies in Religion	3	6	4	8	3	0	5	8	24	5	28	4	18	4
South Asian Religions	39	21	48	14	44	4	50	15	39	17	35	8	38	11
Soc. Sci. Study of Religion	14	6	16	3	13	0	15	8	32	3	38	4	42	4
Theo. and Philo. of Religion	123	27	119	27	97	5	86	26	137	19	144	28	142	26
Women's Studies in Religion	7	9	6	9	4	1	5	7	52	2	53	2	42	6
Other	6	22	5	15	12	5	18	19	59	11	62	8	59	21

*A single position may be listed under multiple position classifications, with the exception of 1998.

LEADERSHIP, from p.27

site will appeal to potential students and their parents. The Web site is organized around three questions: *Why Study Religion? What Will I Study? Where Can I Go with the Study of Religion?* The first addresses the nature and scope of the field and offers some good ways to go about learning more about it; the second talks about the broad range of courses of study and links to the directory of colleges offering the major; the third presents the professions, opportunities for graduate work, and some stories about what persons who studied religion and theology are doing in their lives and careers.

Virtual Teaching and Learning Center

The Center currently has 400 syllabi, the full run of *Spotlight on Teaching* (18 issues), articles on pedagogy published in *JAAR*, and projects for adding religion components in secondary school syllabi. We continue to solicit useful materials from the series of AAR teaching workshops and to develop a section on religion in the schools. Developed by the Teaching and Learning Committee, the Center's objective is to make resources in the scholarship of teaching religion readily available. ☛

Resources

Independent Accountant's Report

To the Finance Committee
American Academy of Religion
Atlanta, Georgia

We have audited the accompanying statements of financial position of the American Academy of Religion as of June 30, 2003 and 2002, and the related statements of activities and changes in net assets, and cash flows for the years then ended. These financial statements are the responsibility of the management of the American Academy of Religion. Our responsibility is to express an opinion on these financial statements based on our audits.

We conducted our audits in accordance with U.S. generally accepted auditing standards. Those standards require that we plan and perform the audit to obtain reasonable assurance about whether the financial statements are free of material misstatement. An audit includes examining, on a test basis, evidence supporting the amounts and disclosures in the financial statements. An audit also includes assessing the accounting principles used and significant estimates made by management, as well as evaluating the overall financial statement

presentation. We believe that our audits provide a reasonable basis for our opinion.

In our opinion, the financial statements referred to above present fairly, in all material respects, the financial position of the American Academy of Religion as of June 30, 2003 and 2002 and the changes in its net assets and its cash flows for the years then ended in conformity with U.S. generally accepted accounting principles.

Our audits were conducted for the purpose of forming an opinion on the basic financial statements taken as a whole. The additional information is presented for the purposes of additional analysis and is not a required part of the basic financial statements. Such information has been subjected to the auditing procedures applied in the audits of the basic financial statements and, in our opinion, is fairly stated in all material respects in relation to the basic financial statements taken as a whole.

August 28, 2003

Jones and Kolb, Certified Public Accountants

STATEMENT OF FINANCIAL POSITION

ASSETS	2003	2002
Cash and cash equivalents	\$ 1,065,629	\$ 815,836
Marketable securities	4,824,918	4,499,862
Accounts receivable, net		
Shared annual meeting	6,352	
Other	15,601	17,485
Shared Luce Center	17,797	
Pew grant receivable	114,000	381,000
Prepaid expenses	40,570	67,564
Furniture and equipment, net	32,886	25,431
Share of Luce Center assets, net	2,240,150	2,260,347
Total assets	\$ 8,357,903	\$ 8,067,525

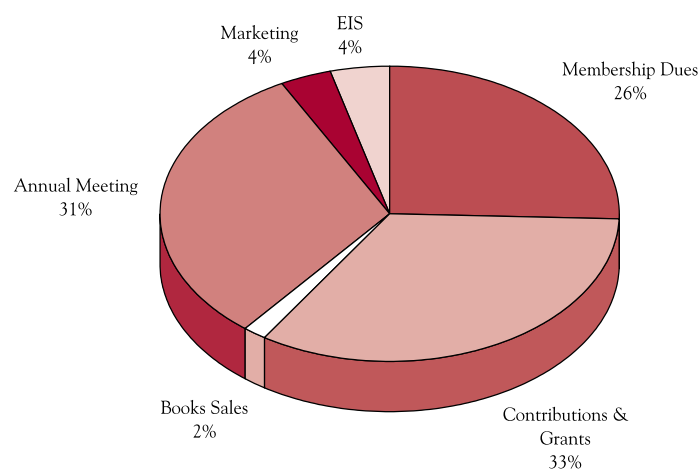
LIABILITIES AND NET ASSETS

Accounts payable and accrued expenses	\$ 123,115	\$ 135,618
Accrued vacation	55,832	55,832
Deferred revenue - memberships	291,979	247,402
Deferred revenue - annual meeting	381,408	378,001
Total liabilities	852,334	816,853

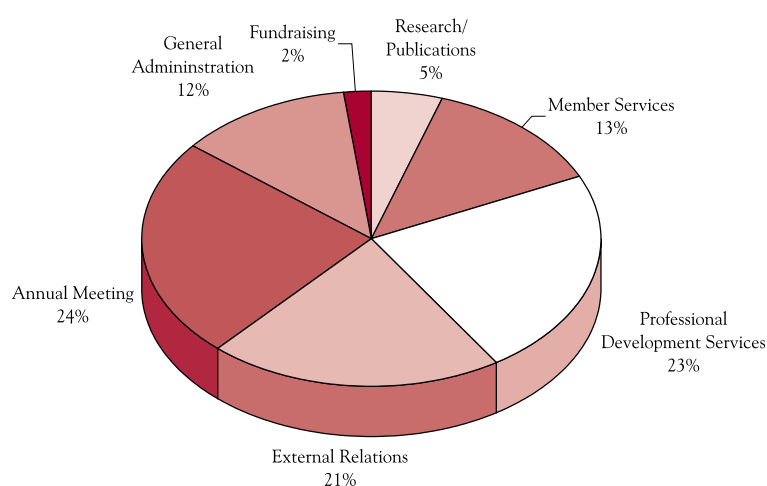
COMMITMENTS AND CONTINGENCIES

Net Assets:		
Unrestricted	5,167,927	4,781,287
Temporarily restricted	789,538	927,387
Permanently restricted	1,548,104	1,541,998
Total net assets	7,505,569	7,250,672
Total liabilities and net assets	\$ 8,357,903	\$ 8,067,525

Sources of Revenue



Distribution of Expenses



STATEMENT OF ACTIVITIES AND CHANGES IN NET ASSETS

CHANGES IN UNRESTRICTED NET ASSETS	2003	2002
Revenues and Gains		
Membership dues	\$ 576,142	\$566,742
ARP dues	2,321	5,200
Annual meeting	915,369	746,801
Employment information services	99,654	85,739
Label sales	48,947	64,230
Advertising and publications	7,870	11,016
Royalties	2,071	
Book sales	29,698	28,905
Contributions	28,828	16,846
Luce Center rental income	124,588	121,588
Investment return	119,066	(236,410)
Total revenues and gains	1,954,554	1,410,657
Net assets released from purpose restrictions	587,561	848,468

Expenses:		
Research and publications	170,646	138,972
Member services	249,452	283,039
Professional development services	232,304	230,480
External relations	465,237	535,324
Annual meeting	542,456	498,998
Luce Center expenses	135,294	121,826
General and administration	294,025	224,668
Fundraising	66,061	46,454
Total expenses	2,155,475	2,079,761
Change in unrestricted net assets	386,640	179,364

Change in temporarily restricted assets		
Revenues		
Contributions and grants	363,035	520
Investment return	86,127	87,871
Royalties	550	1,184
Total revenues	449,712	89,575
Net assets released from restrictions	(587,561)	(848,468)
Change in temporarily restricted net assets	(137,849)	(758,893)

Change in permanently restricted net assets		
Investment return	6,106	(257,789)
Change in total net assets	254,897	(837,318)
Net Assets, beginning of year	7,250,672	8,087,990
Net Assets, end of year	\$ 7,505,569	\$ 7,250,672

STATEMENT OF CASH FLOWS

Change in net assets	\$ 254,897	\$ (837,318)
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Adjustments to reconcile change in net assets to net cash provided by (used in) operations:

Depreciation	69,930	70,966
Unrealized (gain) loss on investments	(57,761)	588,315
Change in endowment fund	(31,127)	(14,622)
(Increase) decrease in receivables	244,735	454,915
(Increase) decrease in prepaid expenses	26,994	(60,202)
(Increase) decrease in inventory		12,450
Increase (decrease) in accounts payable	(12,503)	34,412
Increase (decrease) in accrued vacation		(3,349)
Increase (decrease) in deferred revenue	47,984	(58,316)
Total adjustments	288,252	1,024,569

Net cash provided by (used in) operating activities	543,149	187,251
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Cash flows from investing activities		
Acquisition of equipment	(26,061)	(11,312)
Purchase of marketable securities	(1,973,653)	(587,735)
Proceeds from sales of marketable securities	1,706,358	428,000
Net cash provided by (used in) investing activities	(293,356)	(171,047)

Net increase in cash and cash equivalents	249,793	16,204
Cash and cash equivalents		
Beginning of year	815,836	799,632
Cash and cash equivalents, end of year	\$ 1,065,629	\$ 815,836

The AAR deeply appreciates our contributors for their financial support during fiscal year 2003.

The Academy expresses our gratitude to the following foundations which have supported our work during the last several years. Special appreciation goes to the boards of directors and the executive staffs of:

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AAR's development activities are a crucial part of our programs and services. Members' generous contributions to the Academy Fund year after year support programs and important initiatives for our members and the field. In 2003 membership dues accounted for less than 25% of our annual budget. We are grateful for all contributions, whether they come in with membership renewals, Annual Meeting registrations, direct mail solicitations, or are spontaneous gestures of generosity. Most donors do not restrict their gifts, though the AAR also welcomes contributions directed to special programs.

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