

religiousstudies NEWS

January 2006

Published by the American Academy of Religion

Vol. 21, No. 1



religiousstudies NEWS

Religious Studies News 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 and by libraries at colleges and universities across North America and abroad. *Religious Studies News* 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.

2006 CALL FOR PAPERS

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AAR Staff Directory

Kyle Cole, PhD
 Director of College Programs
 Executive Editor of RSN
 E-MAIL: kcole@aarweb.org
 TEL: 404-727-1489

Barbara DeConcini, PhD
 Executive Director and Treasurer
 E-MAIL: bdeconcini@aarweb.org
 TEL: 404-727-3049

Joe DeRose
 Director of Membership and Technology Services
 E-MAIL: jderose@aarweb.org
 TEL: 404-727-7972

Toby Director
 Research Project Coordinator
 E-MAIL: tdirector@aarweb.org
 TEL: 404-727-1461

Ina Ferrell
 Accountant
 E-MAIL: iferrell@aarweb.org
 TEL: 404-727-2331

Lauren Frazier
 Administrative Assistant
 E-MAIL: lfrazier@aarweb.org
 TEL: 404-727-7920

Carey J. Gifford, PhD
 Director of Theological Programs
 E-MAIL: cgifford@aarweb.org
 TEL: 404-727-2270

Stephanie Gray
 Office Manager
 E-MAIL: sgray@aarweb.org
 TEL: 404-727-3059

Steve Herrick
 Director of External Relations
 E-MAIL: sherrick@aarweb.org
 TEL: 404-727-7948

Myesha D. Jenkins
 Associate Director of Theological Programs
 E-MAIL: mjenkins@aarweb.org
 TEL: 404-727-3026

Aislinn Jones
 Annual Meeting Program Director
 E-MAIL: ajones@aarweb.org
 TEL: 404-727-8132

Deborah Minor
 Director of Finance and Administration
 E-MAIL: dminor@aarweb.org
 TEL: 404-727-7954

Robert Puckett
 Administrative Assistant
 E-MAIL: rpuckett@aarweb.org
 TEL: 404-727-1461

Shelly C. Roberts
 Associate Director of Professional Services
 Editor of RSN
 E-MAIL: sroberts@aarweb.org
 TEL: 404-727-4707

Susan Snider
 Associate Director of External Relations
 E-MAIL: ssnider@aarweb.org
 TEL: 404-727-4725

Cynthia Walsh
 Director of Development
 E-MAIL: cwalsh@aarweb.org
 TEL: 404-727-7928

Religious Studies News is published quarterly by the American Academy of Religion in January, March, May, and October. Letters to the editor and features examining professional issues in the field are welcome from all readers. Please send editorial pieces in electronic uncompressed file format only (MS Word is preferred) to: rsneditor@aarweb.org.

Subscriptions for 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

Advertising
 For information on advertising, please see www.aarweb.org/publications/rsn.

Publisher:
American Academy of Religion
 825 Houston Mill Road, NE, Suite 300
 Atlanta, GA 30329 USA

Executive Editor
 Kyle Cole, PhD

Editor
 Shelly C. Roberts
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POSTMASTER:

Send address changes to *Religious Studies News*
 825 Houston Mill Road,
 Suite 300, Atlanta, GA 30329.
 Periodicals postage paid at Atlanta, GA.

2006 Member Calendar

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

January

Religious Studies News January issue, including the Annual Meeting Call for Papers, results of the officer elections, and the 2005 Annual Report.

January 1. Annual term of membership begins for the AAR's 10,000 members, the largest and most inclusive association of religion scholars in the world.

January 20–21. International Connections Committee meeting, Atlanta, GA.

January 28–29. Academic Relations Committee meeting, Atlanta, GA.

January 30. Nominations Committee meeting, Atlanta, GA.

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

February

February 1. Nominations due for Best First Book in the History of Religions award. For more information, see www.aarweb.org/lawards/books/rules.asp.

February 3. Martin E. Marty Public Understanding of Religion Award nominations due. For more information, see www.aarweb.org/lawards/marty/.

February 3. Membership Committee meeting, Atlanta, GA.

February 3–4. Religion in the Schools Task Force meeting, Washington, D.C.

February 4–5. Teaching and Learning Committee meeting, Atlanta, GA.

February 4–5. Graduate Student Task Force meeting, Atlanta, GA.

February 10–11. Public Understanding of Religion Committee meeting, Washington, D.C.

February 11–12. Status of Women in the Profession Committee meeting, Atlanta, GA.

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

February 17–18. Theological Education Steering Committee meeting, Atlanta, GA.

February 18. Executive Committee meeting, Cambridge, MA.

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

March

Religious Studies News March issue.

Journal of the American Academy of Religion March 2006 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. 2006 Annual Meeting proposals due to program unit chairs.

March 1. Book award nominations due from publishers. For more information see www.aarweb.org/lawards/book/rules.asp.

March 1–2. 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.

March 4. Religion and Disabilities Task Force meeting, Atlanta, GA.

March 4–5. Southwest regional meeting, Dallas, TX.

March 10–11. Status of Racial and Ethnic Minorities in the Profession Committee meeting, Atlanta, GA.

March 10–12. Southeast regional meeting, Atlanta, GA.

March 11–13. Western regional meeting, Claremont, CA.

March 16–17. Mid-Atlantic regional meeting, Baltimore, MD.

March 18. Publications Committee meeting, New York, NY.

March 20. Nominations due for Awards for Excellence in the Study of Religion book awards. For details, see www.aarweb.org/wareds/book/rules.asp

March 24. Executive Committee meeting, Washington, D.C.

March 24. Regional Secretaries meeting, Washington, D.C.

March 24–25. Rocky Mountain–Great Plains regional meeting, Colorado Springs, CO.

March 25–26. Spring Board of Directors meeting, Washington, D.C.

March 31–April 1. Midwest regional meeting, Chicago, IL.

March 31–April 1. Upper Midwest regional meeting, St. Paul, MN.

(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.

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

May

Religious Studies News May issue.

Spotlight on Teaching Spring 2006 issue.

Annual Meeting 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 5–6. Eastern International regional meeting, Quebec City, QC, Canada.

May 5–7. Pacific Northwest regional meeting, Spokane, WA.

May 15. Annual Meeting registration & housing opens for 2006 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/2006/default.asp.)

June

Journal of the American Academy of Religion June 2006 issue.

June 15. Membership renewal deadline for 2006 Annual Meeting participants.

July

July 1. New fiscal year begins.

July 15. Submission deadline for the October issue of *Religious Studies News*. 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 2006 Annual Meeting Program Book.

August 1. Research Grant Applications due. For more information, see www.aarweb.org/grants/default.asp.

August 15. Membership renewal period for 2007 begins.

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

September

Journal of the American Academy of Religion September 2006 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.

TBA. Regions Committee meeting, Atlanta, GA.

September 9. Executive Committee meeting, Cambridge, MA.

October

Religious Studies News October issue.

Spotlight on Teaching Fall 2006 issue.

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

October 15. January 2007 *Religious Studies News* submission deadline.

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

October 21. EIS preregistration closes.

TBA. Finance Committee meeting, Atlanta, GA.

November

November 1. Research grant awards announced.

November 16. Executive Committee meeting, Washington, D.C.

November 17. Fall Board of Directors meeting, Washington, D.C.

November 17. Chairs Workshop at the Annual Meeting, Washington, D.C.

November 18–21. Annual Meeting, Washington, D.C. Held concurrently with the Society of Biblical Literature, comprising some 9,500 registrants, 200 publishers, and 100 hiring departments.

November 20. Annual Business Meeting. See the Annual Meeting Program Book for exact time.

December

Journal of the American Academy of Religion December 2006 issue.

December 1. New program unit proposals due.

December 8–9. Program Committee meeting, Atlanta, GA.

December 15. Submissions for the March 2007 issue of *Religious Studies News* due. For more information, see www.aarweb.org/publications/rsn/default.asp.

December 31. Membership renewal for 2007 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 2006 AAR Annual Meeting and Book Exhibit will be held at the Washington Convention Center, Renaissance Washington D.C. Hotel, and Grand Hyatt Washington Hotel in Washington, D.C., November 18–21.

Future Annual Meeting locations include: 2007 – San Diego, CA, November 17–20
2008 – Chicago, IL, October 25–28
2009 – Montreal, QC, November 7–10
2010 – Atlanta, GA, October 30–November 2
2011 – San Francisco, CA, November 18–21

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* (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, USA; 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, 2006. 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, 2006. Written requests can be sent to Conferon, Inc., 4 Cityplace DR, Suite 480, St. Louis, MO 63141-7062, or aarsbl@conferon.com.

The deadline for priority scheduling of Additional Meeting requests is May 30, 2006. Requests after that date will be accommodated as space allows.

2006 Calendar of Deadlines

March 1, 2006

Deadline for proposals, participant forms, and abstracts to be received by program unit chairs.

April 1, 2006

Notification of acceptance (or not) of proposals by program unit chairs. All program participants must renew/establish 2006 AAR memberships in order to participate on the program.

April 7, 2006

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

May 15, 2006

Annual Meeting and hotel registration opens. Forms available online and in the May *Religious Studies News*.

May 30, 2006

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

June 15, 2006

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.**

August 1, 2006

Deadline for AAR members to renew and update their addresses for priority receipt of the Annual Meeting *Program Book*.

September 2006

Annual Meeting *Program Books* mailed to members.

November 18–21, 2006

AAR Annual Meeting, Washington, D.C.

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, 2006, 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 (2006) members of AAR. Membership in SBL does not fulfill this requirement. All participants must also be preregistered for the Annual Meeting by June 15, 2006. Any participant who is not a current 2006 AAR member or preregistered for the Annual Meeting by June 15, 2006, 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 2005 and 2006 members receive this Call. To inquire about your 2006 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 presiders.

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 (a separate participant form is not required for OP3), 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, 2006.**

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.

Study of Judaism Section

Randi Rashkover, York College of Pennsylvania, Presiding

Theme: *Jewish Thought: Culture and Curriculum*

Alan Verskin, Princeton University
Teaching Philosophy to the Multitude: The Thought of Nissim B. Moshe of Marseilles

Ellen Haskell, University of Chicago
Metaphor, Transformation, and Transcendence: Toward an Understanding of Kabbalistic Imaging in the Book of Zohar

Kenneth Koltun-Fromm, Haverford College in Pennsylvania
The Art of Writing: The Diaries of Mordechai Kaplan

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.

Religion and Popular Culture Group

Gordon Lynch, University of Birmingham, Presiding

Theme: *Exploring the Research Agenda for the Study of Religion and Popular Culture*

Panelists:

Tom Beaudoin, Santa Clara University
Lynn Schofield Clark, University of Colorado, Boulder

Jeffrey Mahan, Iliff School of Theology
David Morgan, Valparaiso University
Anthony B. Pinn, Rice University

Poster Session Proposals

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 include each

GUIDELINES, from p.3

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.**

New 90-Minute Session Formats

Beginning in 2006, the Sunday afternoon schedule for the AAR program will move from two 150-minute sessions to three 90-minute sessions to be scheduled as follows: 1:00-2:30 PM; 3:00-4:30 PM; and 5:00-6:30 PM. We encourage creative and innovative proposals for these sessions. Some possibilities include: restricting a panel to two 30-minute papers followed by discussion; posting papers in advance to focus on discussion rather than presentation; topical panel discussions; discussion of a book or film; panel on teaching in the field; or workshop-style sessions. The 90-minute format is perfect for hosting specialized conversations on an aspect of the field or "teaching" a topic to the audience.

New! Wild Card Sessions

To allow for more experimental sessions and the development of new and creative scholarly conversations, the AAR Program Committee is initiating a three-year experiment that will offer members direct access to the Annual Meeting program for a limited number of "wild card" sessions. Wild card sessions address an area of interest that does not naturally fall within the purview of any program unit.

We invite members to submit fully developed proposals for an entire session (session proposal; presider; list of participants with presentation titles and abstracts, if applicable; etc.) via the Online Paper/Panel Proposal System (OP3). Wild card sessions may be in either the 150-minute or 90-minute session format.

The Program Committee will review the proposals through the OP3 system. If a proposal covers an area that fits within an established program unit, the proposal will be forwarded to the unit for possible inclusion on the unit's program.

The deadline for submission of wild card sessions is March 1, 2006. The Program Committee's decisions will be announced by April 1, 2006. Wild card sessions will be subject to the same policies as other submissions.

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 in the body of an 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, RTF, 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 Forms (see page 8) are designed to provide the information necessary to respond to your proposal and to organize the Annual Meeting. It is important that these forms 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.

Submission Methods (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 or abstract 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 Submission" 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 Submission" 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 Submission" 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 (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

Sidney Brown, University of the South, sbrown@sewanee.edu. Joseph A. Favazza, Stonehill College, jfavazza@stonehill.edu.

The Academic Teaching and the Study of Religion Section critically examines pedagogical theory and practice. We are committed to creating sessions that model and foster experiential and active learning. Noting that preference will be given to presentations featuring interactive formats that honor adult learning, we encourage proposals in the following areas: 1) For a teaching and learning "street fair," we invite posters, exhibits, and/or interactive "teach-ins" that will excite or educate others about a breakthrough moment in the classroom or a great course; 2) Contemplative approaches to education (e.g., demonstration and discussion of contemplative practices used in courses; the role of silence in learning; a teacher's own contemplative life and how that relates to teaching); 3) For a co-sponsored session with the Wabash Center for Teaching and Learning in Theology and Religion and their journal, *Teaching Theology and Religion*, the scholarship of teaching and learning (e.g., pedagogical reflection and writing as scholarship; negotiating institutional privileging of the scholarship of discovery over the scholarship of teaching; the intersections of teaching and scholarship); 4) Teaching African religions through performance (i.e., art, drumming, drama, etc.); 5) For a possible co-sponsored session with the Kierkegaard, Religion, and Culture Group, successful approaches to teaching Kierkegaard especially in introductory courses; and 6) For a possible co-sponsored session with the Feminist Theory and Reflection Group, dealing with freedom, politics, pluralism, and "combustible issues" in the religious studies classroom (e.g., negotiating clashing political opinion in the classroom; using feminist theory; fostering critical thinking in emotionally charged contexts). In addition, the section will co-sponsor an invited panel with the Ritual Studies Group, moderated by Catherine Bell, showcasing new approaches in teaching ritual studies.

SUBMISSIONS ACCEPTED VIA:



Arts, Literature, and Religion Section

Jennifer Geddes, University of Virginia, Department of Religious Studies, P.O. Box 400126, Charlottesville, VA 22904-4126, USA; jlg2u@virginia.edu. S. Brent Plate, Texas Christian University, TCU Box 298100, Fort Worth, TX 76129, USA; b.plate@tcu.edu.

The Arts, Literature, and Religion Section invites proposals for papers and for pre-arranged sessions on the following topics: poets laureate and national cultural identity; civil religion (including alternative experiences of civil religion), memorials, museums, and monuments; propaganda and civil religion; artistic responses to disaster; African arts, religion, and literature; Coptic Christian icons; the religious in African-American arts and literature; hip-hop; blasphemy; art, music, and the creation of religious subjectivity; Blake and his religious, visual, and literary heirs; aesthetics and narrative in contemporary theology; representations of

and responses to war; religion and the visual arts; science fiction; and the uses of the arts and literature in the teaching of religion. We also encourage proposals that relate to museum exhibitions that will be on view in Washington, D.C., during the conference, such as Rembrandt Prints at the National Gallery, Joan of Arc at the Corcoran, African Voices at the Natural History Museum, or the permanent collection at the Museum of African Arts. Proposals for papers or panels on other topics related to religion, literature, and the arts are also invited. We especially encourage submissions from African scholars.

SUBMISSIONS ACCEPTED VIA:



Buddhism Section

Janet Gyatso, Harvard University, jgyatso@hds.harvard.edu. Charles Hallisey, University of Wisconsin, Madison, challisey@wisc.edu.

The Buddhism Section encourages proposals for the round-table study of a portion from a primary Buddhist text in any language for one of the new 90-minute sessions in the 2006 meeting. It also invites proposals for a possible panel discussion on "Buddhist Studies at the AAR: Past, Present, and Future." In addition, in response to new guidelines from the AAR, we seek to sponsor one panel that will appeal to nonmembers of the section; for 2006 we seek panel presentations on ways to include Buddhism in introductory courses in the study of religion. Proposals are also invited for papers on these themes: Buddhist writing practices; Mahayana sutras and their social contexts; hagiography in Buddhism; joining up: how to become a Buddhist; monks and nuns as family; monks, nuns, and magic; Buddhism and violence; dakinis and goddesses; rethinking the Buddhist revival of late Ming China; and Buddhism on television. Fully pre-arranged panels on other topics are also encouraged, as are individual paper proposals, at least four of which will be selected for an omnibus session. We encourage members to develop proposals that might be co-sponsored with units that are defined along thematic and disciplinary lines (e.g., Academic Teaching and the Study of Religion, Religion and the Social Sciences, Theology and Continental Philosophy, etc.) or perhaps a program unit that is specifically "non-Asian" in its definition (e.g., North American Religions Section, the Afro-American Religious History Group, etc.). We also encourage paper or session proposals that include the AAR's 2006 international focus on Africa, as well as proposals for activities that would take advantage of the resources, especially museums, in Washington, D.C. Please direct inquiries to both co-chairs.

SUBMISSIONS ACCEPTED VIA:



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.

Christian Systematic Theology Section

Cynthia Rigby, Austin Presbyterian Theological Seminary, 100 E. 27th ST, Austin, TX 78705, USA; W: 512-404-4852; crigby@austinseminary.edu. Gerard Loughlin, Durham University, gerard.loughlin@dur.ac.uk.

General theme: Church and Mission in an Age of Globalization. We invite scholarly papers pursuing constructive work on ecclesiology and missiology, particularly in light of globalization. Sessions will be organized around the following themes: 1) Theological accounts/critiques of globalization. Papers will reflect theologically on the phenomenon of globalization, considering how it has impeded and/or advanced the mission of the church. 2) African ecclesiologies and missiologies. Papers will focus on distinctive contributions of African ecclesiologies and missiologies, e.g., notions of community, ancestors and the communion of saints, and the politics of recognition. 3) Missiology and missional theology (Protestant and Roman Catholic) after postcolonialism. Papers will explore the changing shape of missiology in a post-colonial world. 4) Church, state, and civil society in the West. Papers will engage with the decline of Christianity, the development of post-secularity, and/or the crisis of democracy in the context of economic globalization. 5) Church and mission in light of the "Great Commission." Papers will consider the relevance, in our globalized context, of Jesus's command to "make disciples of all nations" (Matt. 28:19). 6) Theological reflections on world health and the environment. Papers will reflect on the church and its mission in light of global crises, e.g., AIDS and environmental destruction. Please note: In all cases, we seek constructive (not merely descriptive) proposals that are both informed by the historical Christian traditions and directed to the contemporary contexts in which theology is pursued. Proposals should focus on the constructive argument to be presented and describe it in detail. For planning purposes, we are choosing general themes two years out; the theme for 2007 will be "Sin, Grace, and Redemption."

SUBMISSIONS ACCEPTED VIA:



Comparative Studies in Religion Section

Selva J. Raj, Albion College, Department of Religious Studies, Albion, MI 49224, USA; W: 517-629-0400; sraj@albion.edu. Tracy Pintchman, Loyola University, Theology Department, 6525 N. Sheridan RD, Chicago, IL 60626, USA; W: 773-508-2372; tpintch@luc.edu.

The Comparative Studies in Religion Section provides the opportunity for significant cross-traditional and/or cross-cultural inquiry. We seek proposals that provide occasion for comparative inquiry seriously engaging two or more religious traditions around a common topic and that also reflect critically on the conceptual tools employed in the inquiry. While we accept individual paper proposals, we strongly encourage group proposals either in the form of thematic paper sessions (maximum four presenters, a presider, and a respondent) or as panel sessions (maximum six presenters). Thematic paper session proposals must include both an abstract and individual paper proposals. Panel proposals must include a 1,000 word proposal 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 2006 meeting includes a focus on contributions of African scholars and scholarship in the study of religion. Therefore, session organizers are strongly encouraged to consider such scholars and scholarship in their proposals. Themes proposed for the 2006 meeting, with organizers identified in parentheses, are: second axial age (Joanne Waghorne, juaghorn@twcny.rr.com); modernizing religion (Christian Jochim, jochim@email.sjsu.edu); artistic process and religious sensitivities (Shubha Pathak, spathak1@uchicago.edu); legal definitions of religion and comparative issues (Laurie Patton, lpattson@emory.edu); postmodernism and comparison (Katherine Ulrich, kulrich@usc.edu); the state of comparative enterprise in the study of religion (Selva J. Raj, sraj@albion.edu); comparison as a heuristic device (Trina Jones, tjones@transy.edu); comparative religious approaches to species depletion (Daniel McFee, dmcfee@mercyhurst.edu); what is comparative about comparative religious ethics? (Aaron Stalnaker, astalmak@indiana.edu). Please contact the organizer of the session in which you would like to participate.

SUBMISSIONS ACCEPTED VIA:



(continued on p.6)

Membership Current?

You must be a current AAR member in order to participate on the program. You must also be registered for the 2006 meeting. Persons who do not meet the membership and registration requirements by June 15, 2006, will not appear in the *Program Book*. To renew your membership, use the form on page 17 or go online to www.aarweb.org/membership. Annual Meeting registration opens May 15th.

Ethics Section

Jane Hicks, St. John Fisher College, jhicks@sjfc.edu. Miguel de la Torre, Iliff University, mdelatorre@iliff.edu.

The Ethics Section invites proposals providing ethical analyses from all religious traditions and diverse ethical methodologies in response to the following themes. Proposals for co-sponsored sessions should be sent to both sponsors. 1) Disciplining the body as ethical training: ethical implications in and analyses of bodily self-discipline and physical performances for moral, spiritual, or religious improvement. 2) Getting out: ethics after a war. Using contemporary or historical examples, analyses of ethical obligations and practical responses for achieving reparative justice after engagement in war. 3) Four blocks from the D.C. Mall and other urban tales. Katrina highlighted the urban plight, not limited to the United States. Papers are invited that provide ethical analyses for rebuilding the city while mending the urban and racial divide. 4) Spinning Scriptures: the use and misuse of religious texts in political and cultural discourses (co-sponsored with the SBL Bible and Cultural Studies Section). We encourage analyses from diverse cultures and religious traditions. 5) Feminist theories of sexual ethics/sexual justice across religious traditions (co-sponsored with the Feminist Theory and Religious Reflection Group). Session with papers and invited panelists. 6) African liberative ethics: viewing the United States from African shores. Ethical analyses of African-U.S. relations; for example, trade issues, development programs, HIV-AIDS, political and military interventions, etc. 7) Children's rights and responsibilities: interfaith perspectives (co-sponsored with the Childhood Studies and Religion Consultation). Attention to the UN Convention on the Rights of the Child, freedom of religion and

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.**

children, and roles /responsibilities of children within families and communities. Session with papers and invited panelists. 8) Papers of particular excellence on other topics are also invited. Papers should identify the methodology used and contribution of the argument to current academic conversations.

SUBMISSIONS ACCEPTED VIA:



History of Christianity Section

Amy DeRogatis, Michigan State University, derogat1@msu.edu. Nathan Rein, Ursinus College, nrein@ursinus.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 five topics: the Christian afterlife; nationalizing Christian identities; Christianity in Africa: from periphery to center; pentecostalism in retrospect: one

hundred years since Azusa Street; and prayer and magic. We will consider proposals on other topics as well. Papers should be conceived for an effective 20-minute presentation. All proposals must be submitted online via OP3 and will be evaluated by blind peer review of the section steering committee.

SUBMISSIONS ACCEPTED VIA:



North American Religions Section

John Corrigan, Florida State University, john.corrigan@fsu.edu. Diane Winston, University of Southern California, dianewin@usc.edu.

We encourage presenters to eschew the conventional academic setting format and to consider presenting and teaching their materials rather than reading papers aloud. To spur innovative and interactive sessions, we seek proposals for round tables, debates, poster sessions, visual and musical performances, workshops, films, and other appropriate formats, as well as more standard formats. The committee welcomes proposals that examine the following topics: New Orleans; "key words" in American religion (each paper would explore one definitive term); American civil religion since the end of the Cold War; religion and the Supreme Court; museums, memorials, and monuments; religion and the founding of the United States; Africa and the making of American religion; and a century of pentecostalism.

SUBMISSIONS ACCEPTED VIA:



Philosophy of Religion Section

Tom Carlson, University of California, Santa Barbara, tcarlson@religion.ucsb.edu. Joseph Prabhu, California State University, Los Angeles, jprabhu@calstatela.edu.

The Philosophy of Religion Section invites proposals for individual papers, paper sessions, or panels related to the following topics: philosophy of religion between analytic and continental thought; cognitive theories of religion; biopolitics in the work of thinkers such as Giorgio Agamben, Jean-Luc Nancy, Michel Foucault, etc.; the consequences of nominalism; the work of Paul Ricoeur; philosophy of religion and Africa; philosophy and religious studies: methodological issues. We also welcome proposals on topics not listed here.

SUBMISSIONS ACCEPTED VIA:



Religion and the Social Sciences Section

Douglas A. Hicks, University of Richmond, Jepson School of Leadership Studies, Richmond, VA 23173, USA; W: 804-484-1601; dhicks@richmond.edu.

The Religion and the Social Sciences Section especially invites proposals in relation to the following themes: 1) Africa: religion, interna-

tional politics, and prospects for future development; 2) Zora Neale Hurston as cultural anthropologist of religion; 3) Ethnography in the study of religion: current approaches and advances; 4) Religious roles and responses in situations of disaster and trauma; and 5) Contributions of cognitive neuroscience to the psychological analysis of religion and contributions of religious studies to neuroscientific models of the mind. Other paper or panel proposals are welcome that fit with the section's purpose: to support scholarship at the intersection of the social sciences (including psychology, sociology, political sciences, economics, and cultural studies) and religious or theological studies. Topics may include: the study of religious and theological questions through specific social scientific methodologies; the contribution of religious and theological approaches to the work of social scientific disciplines; and comparative assessments of current issues by humanities-based and social scientific methods. In order to be accepted for presentation, a paper or panel proposal must explicitly state its author's methodology(ies).

SUBMISSIONS ACCEPTED VIA:



Religion in South Asia Section

Tazim R. Kassam, Syracuse University, tkassam@syr.edu. Parimal Patil, Harvard University, ppatil@fas.harvard.edu.

We invite proposals for fully developed panels or paper sessions on any aspect of religion(s) in South Asia (including textual, performative, ethnographic, historical, and comparative). Interdisciplinary approaches and multireligious perspectives are encouraged. Proposals with a focus on comparative regional Islamic traditions in South Asia are especially welcome. Since the international focus of the 2006 Annual Meeting is Africa, topics on South Asian religions in the African diaspora are also invited. Specific topics suggested by RISA members are listed as follows. Beyond defining Hinduism (Jack Llewellyn, JLlewellyn@MissouriState.edu); popular devotional art in modern India (Richard Davis, rdavis@bard.edu); religion and Indian independence (Kay Jordan, kjordan@radford.edu); religion and natural disasters (Selva Raj, sraj@albion.edu); progressive religious movements in South Asia (John Cort, cort@denison.edu); masculinity and violence in South Asian religions (Jarrod Whitaker, whitakjl@wfu.edu); defining boundaries in pre-modern South Asia (Andrew Nicholson, andrew.nicholson@email.stvincent.edu); sectarian grammars (Rebecca Manring, rmanring@indiana.edu); orality in South Asian religions (Linda Hess, lionda@stanford.edu); subaltern citizen and religion (Laurie Patton, lpattson@emory.edu); ritual transgression (Katherine Ulrich, keulrich@yahoo.com); sectarian hermeneutics (Ajay K. Rao, ajaykrao@uchicago.edu); transnational guru movements (Steven Ramey, steven.ramey@uncp.edu); bioethics and responses to leprosy (M. Whitney Kelting, m.kelting@neu.edu); book discussions: *Anandamath* by Bankimchandra Chatterjee (Carl Olson, colson@allegheny.edu); *The Language of the Gods in the World of Men*, by Sheldon Pollock (Jack Hawley, jsh3@columbia.edu). Individual paper proposals will be considered, but fully formed, coherent thematic panels are preferred. All proposals must be submitted through the online system.

SUBMISSIONS ACCEPTED VIA:



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Study of Islam Section

Omid Safi, Colgate University, Department of Philosophy & Religion, 13 Oak DR, Hamilton, NY 13346, USA; W: 315-228-7690; H: 315-824-2065; F: 315-228-7998; osafi@mail.colgate.edu. Nelly van Doorn-Harder, Valparaiso University, Department of Theology, Valparaiso, IN 46383-7493, USA; W: 219-464-5307; H: 219-462-9093; F: 219-464-5511; pieternella.hardervandoorn@valpo.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 practices and texts. As in all years, we welcome submissions dealing with the Qur'an, Islamic law, Sufism, rituals, gender and sexuality constructions, engagement with modernity, teaching Islam, interfaith, and other areas of general interest. In addition to those areas, we also invite more particular panels on the following themes: 1) Foundational textual sources of Islam; 2) Teaching Islam through poetry, films, music, novels, etc.; 3) Contemporary Islamic thought; 4) Islam beyond the conventional Middle East, such as North American Islam, Islam in South Asia, etc.; 5) Sacred sites and pilgrimages in Islam; 6) In view of the 2006 AAR focus on Africa, all topics on Islam in Africa (includes Sub-Saharan, South Africa, North Africa, etc.). We welcome both "paper sessions" and "panel sessions." A "paper session" has individually listed proposals and abstracts, whereas a "panel session" is organized around a theme without listing individual contributions. Since our review process is a "blind" one, we especially ask that organizers pay attention to issues of diversity (ethnic, gender, age, discipline, etc.). In order to assure coherence in the proposal, feel free to utilize the Study of Islam listserv to solicit other proposals on the theme you are putting together. We also encourage finding new formats to present the papers. For example, presenters can now post their papers online in advance and present a summary only during the meeting. This approach leaves extra time for discussion, etc.

SUBMISSIONS ACCEPTED VIA:



Study of Judaism Section

Aryeh Cohen, University of Judaism, aryeh@uj.edu. Martin Kavka, Florida State University, mkavka@mail.fsu.edu.

In association with the Annual Meeting's location in Washington, D.C., we invite proposals on Judaism in the context of American religion — e.g., contemporary evangelicalism, secularization, etc. — and on representations of Jewish religion in American museums. (We hope to co-sponsor a panel with the North American Religions Section in this regard.) We also invite proposals on the following topics: 1) Asceticism; 2) Esotericism; 3) Stanley Cavell and the study of Judaism; 4) Law; 5) The representation of Jewish mysticism in popular culture; 6) Jewish material culture; and 7) The historiography of "rabbinic Judaism" (for a session to be co-sponsored with the SBL History and Literature of Early Rabbinic Judaism). We also invite proposals for 90-minute seminar-style text-study sessions. These should be proposed as panels with one presenter and one respondent; texts need not already exist in English translation, but a translation must be made available to the audience by the presenter. As always, we are also eager to receive paper and panel proposals on other issues and topics.

SUBMISSIONS ACCEPTED VIA:



Theology and Religious Reflection Section

Paul F. Lakeland, Fairfield University, pflakeland@mail.fairfield.edu.

The Theology and Religious Reflection Section invites proposals for the 2006 program on the following themes: 1) Empire and the construction of religious "others." 2) Eros, sexuality, and empire. 3) Is "empire" a hegemonic construct? How is it related to constructs of race, gender, class, and so on? 4) The materiality of empire: for example, ecology, economy, polity. 5) Suffering, lamentation, and forgiveness: religious symbolizations of hope. 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, socjhh@langate.gsu.edu. Laurie Zoloth, Northwestern University, lzoloth@northwestern.edu.

The Women and Religion Section is pleased to invite both individual and group (panel/paper) proposals on any aspect of the study of women and religion. We are particularly interested in collaborative work with scholars in the SBL. This year, since we are meeting in the U.S. capital, the section especially welcomes proposals on the following themes and scholarly problems in method: 1) Gendering disasters: women, race, ethnicity, age, and class in disaster and recovery; 2) *Roe v. Wade*, policy, and theology; 3) Public policy, women, and religion; 4) Women and religion in Washington, D.C.; 5) Women and religion as lived and theorized in Africa (Africa is AAR's 2006 international focus); 6) "The Uber Feminist" and her religion; 7) Women as power figures, academic freedom, and women scholars of religion; 8) Feminist hermeneutics, power, and text(s); 9) Women in the Bible: methods, sources, and narratives; 10) Colonial conquest(s), especially Hawaiian or Native American in focus; and 11) Solle Dorothee retrospectives. Finally, we will be celebrating 35 years of the Women and Religion Section and colleagues are also welcome to reflect on this topic. The section seeks proposals that reflect critical awareness of the importance of race-ethnicity, gender, religious

KEY TO SYMBOLS:

= Surface mail

= Fax

= OP3

= E-mail

= E-mail with attachment

identity, class, and sexuality on women and religion. The section especially welcomes proposals that facilitate dialogue across disciplines and/or religious traditions in the study of women and religion. Proposals that are innovative in format, multidisciplinary in methodology, or that concern the intersection of activism and scholarship are particularly encouraged. ☛

SUBMISSIONS ACCEPTED VIA:



GROUPS

African Religions Group

Cynthia Hoehler-Fatton, University of Virginia, chh3a@virginia.edu. Samuel K. Elolia, Emmanuel School of Religion, eloliak@esr.edu.

Papers are invited on the following themes: 1) African indigenous religions in the 21st century. Topics may include the impact of neo-Pentecostalism, transnationalism, and migration; women's participation and roles. 2) Religion and public life in Africa. We invite discussion of religion as it relates to politics, law, human rights, violence, peace-making, and globalization. 3) With the Ritual Studies Group, we will co-sponsor a session on ritual in contemporary Africa. Topics may include ritual, identity, and community; ritual responses to AIDS and other crises; and theorizing African ritual. 4) With the Religions, Medicines, and Healing Group, we will sponsor a session on religion and public health in Africa. Topics may include religion and the politics of health; faith-based initiatives in public health; and mixed health-seeking strategies in Africa.

SUBMISSIONS ACCEPTED VIA:



Afro-American Religious History Group

Moses N. Moore, Arizona State University, Department of Religious Studies, POB 873104, Tempe, AZ 85287-3104, USA; W: 480 965-8671; moses.moore@asu.edu. Anthea Butler, University of Rochester, 430 Rush Rhees Library, Rochester, NY 14627, USA; W: 585-275-7465; abutler2@mail.rochester.edu.

The Afro-American Religious History Group invites papers or panel proposals on the following themes from a historical and/or transdisciplinary perspective: 1) The methodological and historiographical contributions of Gayraud Wilmore; 2) The theological, spiritual, ritual, political, and organizational responses of religious leaders and communities to historic and contemporary disasters; 3) The importance of the Azusa Street revival on historic and/or contemporary aspects of African/African-American religion; and 4) The impact of religion (beliefs, leaders, organizations) on U.S. public policy toward Africa. We encourage interdisciplinary proposals as well as those that emphasize this year's "African Initiative" and the Washington, D.C., conference location. Proposals incorporating multimedia are also encouraged.

SUBMISSIONS ACCEPTED VIA:



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.

Anthropology of Religion Group

J. Shawn Landres, Synagogue 3000 and UCLA Center for Jewish Studies, shawn@landres.com. Rebecca Sachs Norris, Merrimack College, rebecca.norris@merrimack.edu.

We invite proposals from across anthropology and religion, and especially seek papers emphasizing the following: 1) Museums and exhibits: drawing on Washington, D.C.'s rich resources, how is religion conceptualized, curated, represented, and/or commodified in and through museums? 2) For a joint panel with the Ritual Studies Group, ritual and fun: ritual restrictions and prescriptions of fun! enjoyment! and pleasure! such as games, sex, and celebrations. 3) Jews on Christians: what are the implications, lessons, and consequences when Jewish ethnographers study evangelicals and other Christian groups? 4) Africa: from kinship and witchcraft to politics, ritual, and new religious movements, anthropology brings a rich but complex legacy to the study of the continent. We encourage submissions from scholars using anthropology to study diverse traditions, regions, and eras.

SUBMISSIONS ACCEPTED VIA:



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 2005 or 2006 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.

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Asian North American Religion, Culture, and Society Group

Su Yon Pak, Union Theological Seminary, W: 212-280-1426, spak@uts.columbia.edu. Anne Joh, Phillips Theological Seminary, Anne.Joh@ptstulsa.edu.

We invite papers and panels addressing:
 1) U.S. domestic and foreign policies — e.g., the Patriot Act and immigration acts — and its impact on Asian Pacific American religious communities;
 2) Interdisciplinary methods with particular emphasis on gender and religion;
 3) Comparative studies on Asian Americans' participation in mission movements;
 4) South Asian diaspora in the United States: religious practices of Indian remigrants from Africa;
 5) Asian-American biblical hermeneutics and teaching Bible in local APA communities (joint session with SBL);
 6) Daoism(s) in North America (joint session with the Daoist Studies Consultation); and
 7) Asian Pacific Islander indigenous religious practices and beliefs. Submission via the AAR's Online Paper/Panel Proposal System (OP3) is preferred, though proposals sent through e-mail attachments to the co-chairs are also acceptable.

SUBMISSIONS ACCEPTED VIA:



* New Program Unit *

Augustine and Augustinianisms Group

Robert P. Kennedy, Department of Religious Studies, St. Francis Xavier University, Antigonish, Nova Scotia, CANADA, B2G 2W5; 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 on the following three themes: 1) Augustine and biography: Understandings of Augustine's life in its context, with special attention to recent (or recently revised) biographies, such as those by J. J. O'Donnell and Peter Brown, and including questions of methodology and reception; 2) Augustine and the Holy Spirit: Augustine's thought on the role of the Holy Spirit in trinitarian discussion, in worship, as guiding the church, as present in the sacraments, etc.; and 3) Augustine in the Christian East, co-sponsored with the Eastern Orthodox Studies Group: a specific theme of Augustine's thought compared to that of his Eastern contemporaries; Augustine's acknowledged and unacknowledged influence upon the theological thought of the Christian East; critiques and reappraisals of Augustine's theology by Eastern Orthodox theologians.

SUBMISSIONS ACCEPTED VIA:



* New Program Unit *

Bible in Racial, Ethnic Minority, and Indigenous Communities Group

Laura E. Donaldson, Cornell University, Department of English, 250 Goldwin Smith Hall, Ithaca, NY 14853-3201, USA; W: 607-255-9312; ld49@cornell.edu. Fernando F. Segovia, Vanderbilt University, The Divinity School, Nashville, TN 37240, USA; 615-343-3992; fernando.f.Segovia@vanderbilt.edu.

This new, interdisciplinary group emphasizes traditions of reading and interpreting the Bible in racial, ethnic minority, and indigenous communities. We welcome proposals

utilizing such diverse methodologies as the history of religion, ethnography, literary studies, cultural or social criticism, and postcolonial studies in investigating how the Bible has been used in preaching, storytelling, religious education, transmission of values, and social movements in various historical periods. For 2006, we especially invite submissions that consider the history of particular biblical texts in the colonization and/or subjugation of racial, ethnic minority, and indigenous peoples. We also plan to sponsor a pre-arranged session on biblical criticism as public discourse. Successful proposals will demonstrate a sophisticated and self-aware understanding not only of biblical interpretive traditions but also the impact of these traditions on specific racial, ethnic minority, and indigenous groups.

SUBMISSIONS ACCEPTED VIA:



* New Program Unit *

Bible, Theology, and Postmodernity Group

Jon L. Berquist, Westminster John Knox Press, jberquist@aol.com. Catherine Keller, Drew University, keller@bookbuzz.com.

This new group encourages dialogue between constructive theologians and biblical scholars, dealing with themes of interest to both disciplines within the context of postmodern situations. We encourage creative proposals that will suggest new and provocative solutions to questions of biblical theology. For our first year, we will focus on new readings of creation and genesis, from both theological and biblical perspectives.

SUBMISSIONS ACCEPTED VIA:



Bioethics and Religion Group

Paul Johnson, D'Youville College, johnsonp@dyc.edu. Aline Kalbian, Florida State University, akalbian@mailers.fsu.edu.

The Bioethics and Religion Group solicits papers on the theme "Bioethics, Religion, and Public Policy." Papers can explore the confluence of these issues at local, state, and/or national levels. Papers that develop this theme from the experience of the United States, other nations, or comparative international perspectives are invited. Topics might include religious perspectives on public policy in the area of bioethics; the role of religion in forming such policy; the impact of such policy on religious communities; etc. We encourage papers that address cross-cultural, class, and gender issues.

SUBMISSIONS ACCEPTED VIA:



PARTICIPANT FORM 2006 (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 _____

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. AUDIOVISUAL REQUIREMENTS for the entire session (note number needed):

___ Slide Projector w/Screen & Carousel

___ Extra Carousel(s)

___ Overhead Projector w/Screen

___ Extra Screen

___ VCR or DVD Player with Monitor (circle one)

___ Cassette or CD Player (circle one)

___ Computer: Windows Macintosh Internet

___ LCD Projector w/Screen

___ Other: _____

Audiovisual 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.

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.

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

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

Black Theology Group

Stacey Floyd-Thomas, Texas Christian University; W: 817-257-7140; S.Floyd-Thomas@tcu.edu.

We invite panel and individual proposals related to: 1) explorations of the intersections between psychology and black theology, particularly as they relate to the complexity of black personality, sexuality, and spirituality (joint session with Person, Culture, and Religion Group); 2) Black theology and human suffering; and 3) How does Africa figure into the doing of black theology? With this question, we are especially interested in papers addressing the manner in which black theology might respond to issues of health care, religious pluralism, identity formation, and postcolonialism.

SUBMISSIONS ACCEPTED VIA:



Bonhoeffer: Theology and Social Analysis Group

Lisa Dahill, Trinity Lutheran Seminary, ldahill@trinitylutheranseminary.edu. Lori Brandt Hale, Augsburg College, hale@augsb.org.

Bonhoeffer's work, especially *Ethics*, calls readers to reconceptualize God and to challenge (in)actions of state and religious authorities. Marking the 100th anniversary of Bonhoeffer's birth while meeting in Washington, D.C., we invite proposals that engage the newly translated text(s) of the *Ethics*; that consider Bonhoeffer's contributions to dialogue between religion and politics; that trace developments of spiritualities of political resistance; or, that proffer responsible ways to teach Bonhoeffer in our current cultural and

political climate. We are also interested in proposals engaging how Bonhoeffer's writings and legacy have influenced theological and/or political engagement in African Christian contexts. How have South African scholars shaped Bonhoeffer studies? and how might pan-African contextual lenses further recast the predominantly European and North American character of much Bonhoeffer scholarship?

SUBMISSIONS ACCEPTED VIA:



* New Program Unit *

Buddhist Critical-Constructive Reflection Group

Roger Jackson, Carleton College, rjackson@carleton.edu. John Makransky, Boston College, makransk@bc.edu.

For its first year, the Buddhist Critical-Constructive Reflection Group especially seeks proposals for papers on the questions: What is the current state of Buddhist critical-constructive reflection? Where have we come from? Where do we need to go? What issues are most pressing for us? We also, however, will consider papers involving more particular topics and approaches, which might include (but are not limited to): utilizing traditional Buddhist thought to critically illuminate contemporary intellectual, psychological, social, political, or ethical concerns; using contemporary critical methods to illuminate traditional Buddhist thought or practice; exploring a traditional text or thinker that has contemporary relevance; or analyzing the thought of a major figure or work in contemporary Buddhist critical-constructive reflection.

SUBMISSIONS ACCEPTED VIA:



* New Program Unit *

Buddhist Philosophy Group

John Dunne, Emory University, jdunne@emory.edu. Charles Muller, Toyo Gakuen University, acmuller@pair.com.

The Buddhist Philosophy Group, while accepting individual paper proposals, seeks mainly to sponsor tightly integrated group presentations that focus sharply on a specific issue. Topics might center on the content or the interpretation of a specific philosophical problem, but they might also address methodology, style, or approach. Along these lines, one session might ask: What is "Buddhist Philosophy"? This question concerns both the nature of Buddhist philosophy as an object of study, and what it means to do "philosophy" in conversation with Buddhism. Another panel might focus on the problem of personal identity, especially in relation to parallel discussions within analytic philosophy. Here, paradigmatic cases include works by Parfit and (more recently) Siderits. Whatever the topic, the group especially welcomes panels that lead to lively discussion.

SUBMISSIONS ACCEPTED VIA:



(continued on p.10)

**PARTICIPANT FORM 2006
(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	E-mail

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

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: _____

4. AUDIOVISUAL REQUIREMENTS (note number needed) :

___ Slide Projector w/Screen & Carousel

___ Extra Carousel(s)

___ Overhead Projector w/Screen

___ Extra Screen

___ VCR or DVD Player w/Monitor (circle one)

___ Cassette or CD Player (circle one)

___ Computer: Windows Macintosh Internet

___ LCD Projector w/Screen

___ Other: _____

Audiovisual 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

KEY TO SYMBOLS:

= Surface mail

= Fax

= OP3

= E-mail

= E-mail with attachment

KEY TO SYMBOLS:

= Surface mail

= Fax

= OP3

= E-mail

= E-mail with attachment

Chinese Religions Group

Daniel B. Stevenson, University of Kansas, Department of Religious Studies, Smith Hall, 1300 Oread AVE, Lawrence, KS 66045, USA; W: 785-864-7258; F: 785-864-5205; dbsteve@ku.edu. Chun-Fang Yu, Columbia University, Department of Religion, 800 Claremont AVE, New York, NY 10027, USA; W: 212-851-4147; H: 212-866-1921; cy2126@columbia.edu.

We invite proposals related to all aspects of Chinese religious thought and practice, both historical and contemporary. For 2006, we welcome proposals concerned with the following topics: syncretism and sectarianism; textuality in popular religion; interfaith dialogue between religions in China, including Islam and Christianity; women's religious practices; sanctity, healing, and the body; and Daoist and esoteric Buddhist ritual interactions. Dialogue across traditions, modalities of religious practice, and research specializations is encouraged. Submission by the OP3 system is not required but preferred. Proposals for individual papers and prearranged sessions are both acceptable.

SUBMISSIONS ACCEPTED VIA:



Christian Spirituality Group

Arthur Holder, Graduate Theological Union, aholder@gtu.edu. Wendy M. Wright, Creighton University, wumwright@creighton.edu.

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. We particularly invite proposals on the following themes: 1) Christian spiritualities of Africa and the African diaspora; 2) Evangelical spiritualities; 3) Spiritual formation for social commitment; 4) For a co-sponsored session with the Wesleyan Studies Group: communal spiritual practices in Wesleyan traditions (examples could include, but are not limited to, the use of hymns, small groups, public prayer, love feasts, camp meetings, and sacramental practices). There will also be a pre-arranged paper session on emerging methodologies in the academic discipline of Christian Spirituality.

SUBMISSIONS ACCEPTED VIA:



* New Program Unit *

Comparative Religious Ethics Group

Aaron Stalnaker, Indiana University, Department of Religious Studies, Sycamore Hall 230, Bloomington, IN 47405, USA; W: 812-855-8089; astalnak@indiana.edu.

We encourage submissions that actively compare and contrast positions or trajectories from diverse religious thinkers or groups, rather than merely reporting views from individual traditions. This year we invite papers that reflect critically and/or constructively on the topic: "What is comparative about comparative religious ethics?" We also solicit integrated paper or panel sessions on substantive topics in comparative religious ethics. These could focus on practical issues such as war, political order, economic relations, environmental stewardship, or sexual behavior. Also of interest are broader comparative themes such as practices of personal formation; moral psychological topics such as emotions, intentions, and "the will"; the general "nature" or "condition" of human beings; and characteristics of different genres of ethical reflection.

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; kmcclymond@gsu.edu.

This group seeks to bring together scholars of Hinduism and/or Judaism to generate thoughtful comparative conversation with the intention of developing alternatives to the Protestant-based paradigms that have tended to dominate the academic study of religion. For the 2006 conference, we invite individual papers or panel proposals on the following themes: 1) Issues in translation and/or classical languages; 2) Religion and sexuality; 3) Comparisons between Jewish iconism and Hindu aniconism; 4) Domestic rituals and the domestication of public rituals; and 5) Modern thought and philosophy. Full panel proposals on other topics will be considered as well. Scholars need not present comparative work; paper proposals may focus on one tradition.

SUBMISSIONS ACCEPTED VIA:



* New Program Unit *

Comparative Theology Group

Francis X. Clooney, Harvard Divinity School, fclooney@hds.harvard.edu.

Comparative Theology intends faith seeking understanding, in rational reflection and reflective practice, in multiple traditions, even if other terms must replace "theology," "faith," etc. We invite proposals engaging multiple traditions regarding theological topics such as: What is Comparative Theology? Responses to group's inaugural self-description (available from convener; proposals to him or deepak.sarma@case.edu); comparative theology exemplified in practice, tiemeier@bc.edu; doctrinal, systematic theologies compared, ufarley@emory.edu; traditions' theologies of religions, kiblingerk@winthrop.edu; BU Comparative Religious Ideas Project five years later,

rneville@bu.edu; comparative monotheism, kar@mcmaster.ca; Christology and theologies of Buddha, Krsna, etc., kiblingerk@winthrop.edu. Other proposals welcome. Preference for thematic sessions (maximum four presenters, respondent) or panels (maximum five presenters). Thematic sessions: abstract + paper proposals; panels: abstract + panelist list. Steering committee may add individuals to sessions.

SUBMISSIONS ACCEPTED VIA:



Confucian Traditions Group

Keith Knapp, The Citadel, History Department, 171 Moultrie ST, Charleston, SC 29409, USA; W: 843-953-5044; knappk@citadel.edu. Michael Puett, Harvard University, Department of East Asian Languages and Civilizations, 2 Divinity AVE, Cambridge, MA 02138, USA; W: 617-495-8360; puett@fas.harvard.edu.

The Confucian Traditions Group welcomes proposals concerning any aspect of Confucianism. Topics of particular interest are Confucianism and material culture; the religious status of Confucianism; Confucian reflections on moral failure; Confucian reception theory (how do people react to and read Confucian texts?); conflicts between Confucian values; and the relationship between Confucianist fundamentalism and evangelicalism. Comparative approaches to these questions that would result in co-sponsored sessions or panels are encouraged, as are panels in the new 90-minute format, which might take the form of a symposium on a particular text or a pedagogical session. Although individual paper proposals will be considered, coherent paper sessions or panel proposals are preferred.

SUBMISSIONS ACCEPTED VIA:



Critical Theory and Discourses on Religion Group

Steven Engler, Pontificia Universidade Católica de São Paulo, Programa de Estudos Pós-Graduados em Ciências da Religião, Rua Ministro de Godoy, 969, Perdizes, São Paulo, 05015-901, BRAZIL; sengler@mtroyal.ca. Kocku von Stuckrad, University of Amsterdam, History of Hermetic Philosophy and Related Currents, Oude Turfmarkt 147, NL - 1012 GC, AMSTERDAM; c.k.m.vonstuckrad@uva.nl.

We encourage submissions on the following themes: 1) Theoretical and methodological issues raised by the AAR and SBL split; 2) Religion and the senses (especially the smell/taste/touch of religion); 3) Feminism and naturalistic theories of religion (Griet Vandermassen's *Who's Afraid of Charles Darwin?*, feminism and cognitive theory); 4) Race and ethnicity as spoken/unspoken categories in the theorizing of religion (neglected voices, distorting concepts); 5) Gift, sacrifice, and materiality (exchange relations beyond rational choice theory, rethinking "gift," "sacrifice," and "exchange"); 6) Religion and agency (intentionality/materiality of

interests, ritual and social control, transcendent agency and social/cosmic order). We also welcome individual proposals and panels on other topics relating to theory and method in the study of religion, especially theoretical and methodical issues relevant for the study of African religions.

SUBMISSIONS ACCEPTED VIA:



Eastern Orthodox Studies Group

James C. Skedros, Holy Cross Greek Orthodox School of Theology, jskedros@hchc.edu. Paul Gavrilyuk, University of St. Thomas (MN), plgavrilyuk@stthomas.edu.

The Eastern Orthodox Studies Group invites proposals for papers on the following three topics: 1) The doctrine of creation in the Eastern Church Fathers and its retrieval/ critical reception by modern theologians; 2) All aspects of Sergii Bulgakov's theology; and 3) Augustine in the Christian East, co-sponsored with the Augustine and Augustinianisms Group: a specific theme of Augustine's thought compared to that of his Eastern contemporaries; Augustine's acknowledged and unacknowledged influence upon the theological thought of the Christian East; and critiques and reappraisals of Augustine's theology by Eastern Orthodox theologians.

SUBMISSIONS ACCEPTED VIA:



* New Program Unit *

Ecclesiological Investigations Group

Gerard Mannion, Liverpool Hope University, manniog@hope.ac.uk. Michael Fahey, Marquette University, michael.fabey@marquette.edu.

We welcome submissions in two broad areas: 1) "The Nature and Mission of the Church": ecclesial reality and ecumenical horizons for the 21st century. A panel where speakers attempt to discern the significance of the 2006 document from the World Council of Churches document, offering doctrinal, theological, and hermeneutical perspectives upon its formation and content and to attempt to discern its potential ecumenical ramifications. Speakers may also address futures for ecumenical dialogue and the development of an ecumenical ecclesiology in general. 2) Comparative ecclesiology. Topics such as the nature, method, and development of comparative ecclesiology; appreciations of Roger Haight's *Christian Community in History*; studies in comparative feminist ecclesiology: is Church without patriarchal structures possible? We also welcome papers on the promise of social scientific engagements in comparative ecclesiology.

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.

Evangelical Theology Group

John R. Franke, Biblical Theological Seminary, jfranke@biblical.edu.

The Evangelical Theology Group is accepting paper and panel proposals for the following themes in 2006: 1) Evangelical theology and science. Proposals are welcomed that engage contemporary and/or historical issues surrounding evangelical theology and science. Special attention will be given to papers or panel discussions that go beyond creation/evolution debates. 2) A discussion of Kevin Vanhoozer's book *The Drama of Doctrine* and its implications for evangelical theology. 3) Evangelicals and the media. Papers or panels for this session may discuss the issue from either a historical trajectory or a current affairs perspective on evangelical use of media for social, political, or evangelistic use; or papers may focus on media portrayals of evangelicalism as a political, social, or reactionary movement.

SUBMISSIONS ACCEPTED VIA:



Feminist Theory and Religious Reflection Group

Rosemary P. Carbine, College of the Holy Cross, rcarbine@holycross.edu. M. Gail Hamner, Syracuse University, mghammer@syr.edu.

Paper and panel proposals are invited that critically engage feminist theory and religious reflection. Preference is given to proposals with substantial feminist theoretical argument and with cross-cultural perspectives, especially African. We welcome papers on the following topics: 1) Feminist theories of sexual ethics/justice across religious traditions (co-sponsored with the Ethics Section); and 2) Responses to Saba Mahmood, *The Politics of Piety*. We are soliciting both papers and panels that address: 3) Challenges and opportunities of teaching feminist theory in religious studies/theological classrooms (possibly co-sponsored with Academic Teaching and the Study of Religion Section); and 4) Conceptions and dynamics of innocence and purity in definitions or constructions of victimization, especially in relation to subjectivity/agency and religious traditions of fault, pollution, and redemption.

SUBMISSIONS ACCEPTED VIA:



Gay Men's Issues in Religion Group

Jay Emerson Johnson, Pacific School of Religion, drjay1@earthlink.net.

The Gay Men's Issues in Religion Group explores the multiple intersections of religion and gay male experience. We welcome proposals on all aspects of this dynamic, but are particularly interested in the following themes for 2006: gay spiritual practices; new and ongoing cultural manifestations of gay religiosity; intentional gay communities; gay mystical writing; negotiating nomenclature; colonialism, homosexuality, and religion in African cultures. Proposals for possible joint sessions with the Religions, Social Conflict, and Peace Group and the SBL African-American Biblical Hermeneutics Section are especially welcomed, as are paper and panel proposals on African scholarship or from African scholars.

SUBMISSIONS ACCEPTED VIA:



Hinduism Group

Sushil Mittal, James Madison University, Department of Philosophy and Religion, MSC 7504, Harrisonburg, VA 22807, USA; W: 540-568-6137; H: 540-433-0543; F: 540-568-8072; mittalsx@jmu.edu. Balangadhara Rao, Ghent University, VG Vergelijkende Cultuurwetenschap, Apotheekstraat 5, Universiteit Gent, B-9000 Gent, OV, BELGIUM; W: 329-264-9371; H: 329-329-4566; F: 329-264-9483; balu@UGent.be.

We invite panel proposals for the 2006 meeting on any aspect of Hinduism in any part of the world. Interdisciplinary and comparative proposals are also welcome. Proposals must be made through the online system. Individual paper proposals are not accepted. Suggested topics are: problematizing hindutva (Rita Sherma); religious meanings of trees and forests (Eliza Kent); literary and oral poetics (Leela Prasad); beyond defining Hinduism (Jack Llewellyn); ecology and Hinduism (Pankaj Jain); rethinking the formulaic and the ideal of the fixed (Laurie Patton); "Introduction to Hinduism" textbooks (Linda Hess); Lipner's translation of the *Anandamath* (Carl Olson).

SUBMISSIONS ACCEPTED VIA:



Indigenous Religious Traditions Group

Jacob K. Olupona, University of California, Davis, African American & African Studies, 2201 Hart Hall, Davis, CA 95616, USA; W: 530-752-8354; H: 530-758-7977; F: 530-752-9704; jkolupona@ucdavis.edu. Ines M. Talamantez, University of California, Santa Barbara, Department of Religion, HSSB 3069, Santa Barbara, CA 93106, USA; W: 805-893-4326; H: 805-962-9668; F: 805-893-2059; talamant@religion.ucsb.edu.

The Indigenous Religious Traditions Group welcomes proposals on the following themes: 1) Theorizing spirit possession in indigenous religions; 2) Elderhood, authority, and knowledge in indigenous religions and cultures; and 3) Indigenous understandings of and responses to natural disaster. We welcome interdisciplinary and innovative proposals that address indigenous modes of interpretation and construction of meaning. The AAR meeting in 2006 is focusing on Africa, so we especially welcome papers from scholars who are based on the continent.

SUBMISSIONS ACCEPTED VIA:



Islamic Mysticism Group

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

The Islamic Mysticism Group invites panel and individual paper proposals addressed to the following topics: mystical topography and space in Sufism; Sufism and conflict; contemporary Sufism; Hagiography; Sufism and embodiment; Sufism and musical performance (possibly co-sponsored panel). Proposals are especially encouraged from younger scholars and those who have not regularly made presentations at the AAR. In view of the AAR's 2006 focus on Africa, papers on Africa are also particularly welcome.

SUBMISSIONS ACCEPTED VIA:



Checklists

Prearranged Paper/Panel Session Proposals

- Proposal being sent via proper method
- Current 2006 memberships for all participants including presider
- Completed Prearranged Session Participant Form listing all participants including presider (not necessary in OP3)
- Proposal (1,000 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 2006
- Completed Participant Form (not necessary in OP3)
- Proposal (1,000 words or fewer, double-spaced)
- Abstract, in an electronic format (150 words or fewer)

Japanese Religions Group

Paula Arai, Carleton College, parai@carleton.edu. Jay Ford, Wake Forest University, fordj@wfu.edu.

We invite proposals related to all aspects of Japanese religious practice and thought, both historical and contemporary. The following themes and topics, suggested in the 2005 business meeting, are encouraged: 1) Religion and politics in the modern period; 2) Religion and modernism; 3) Religion and popular culture (manga, anime, etc.); 4) Religion and folklore; 5) Religion and healing; 6) Issues of

approach, resource, and pedagogy in the teaching of Japanese religions; and 7) Religion and ritual theory. Proposals that include explicit reflection on the relevance of Japanese religiosity to human religiosity and the study of religion more broadly are encouraged. Panels, creative formats (film, organized discussion, "workshop," etc.), and individual proposals will be considered.

SUBMISSIONS ACCEPTED VIA:



(continued on p.12)

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1/2 pg

Kierkegaard, Religion, and Culture Group

Lee Barrett, Lancaster Theological Seminary, 555 West James ST, Lancaster, PA 17603, USA; W: 717-393-0654 x103; lbarrett@lancasterseminary.edu. Marilyn Piety, Drexel University, 3141 Chesnut ST, Philadelphia, PA 19104, USA; W: 215-895-2879; mgpiety@drexel.edu.

Two sessions are planned. One is our regular single session. The other, subject to participant response, is a joint session with the Academic Teaching and Study of Religion Section. For our single session, entitled "Kierkegaard and the Spiritual Life," we invite papers that address Kierkegaard and: discipline; interiority; formation; and/or prayer. For our joint session with the Academic Teaching and Study of Religion Section, we invite papers or panel proposals that address Kierkegaard and pedagogy. For example, a paper or a panel might examine strategies for teaching Kierkegaard to undergraduates, the uses of Kierkegaardian pedagogy in teaching religious studies, Kierkegaard's reflections on education, or the pedagogical strategies used in Kierkegaard's literature.

SUBMISSIONS ACCEPTED VIA:



Korean Religions Group

John I. Goulde (Sweet Briar College), 231 Ridge DR, Amherst, VA 24521-3107, USA; W: 434-381-6172; H: 434-946-9073; F: 434-381-6173; goulde@sbc.edu.

The Korean Religions Group invites panel and/or paper proposals on the following topics: 1) Korean religions in modern film and literature; 2) Korean religious material culture; 3) What makes Korean religions Korean?; and 4) Religion in North Korea. We also welcome proposals on different topics. Please submit panel and paper proposals via the AAR OP3 system no later than March 1, 2006. If you have any questions or additional suggestions, please contact John Goulde at goulde@sbc.edu.

SUBMISSIONS ACCEPTED VIA:



Latina/o Religion, Culture, and Society Group

Carmen Marie Nanko-Fernandez (Catholic Theological Union), 1425 4th ST SW, Apt. A610, Washington, DC 20024-2223, USA; W: 773-753-5317; H: 202-554-1584; grackelo@earthlink.net. Benjamin Valentin (Andover Newton Theological School), 210 Herrick RD, Newton Centre, MA 02459-2248, USA; W: 617-964-1100 x245; H: 617-851-3103; bvalentin@ants.edu.

The Latino/a Religion, Culture, and Society Group invites paper and panel proposals on the following two themes/topics: 1) "The Colonized Children of the Americas": comparative religious and theological reflections on America from the margins; and 2) Latinos/as, religious discourse/practice, and U.S. politics and public policy. The first session especially allows for proposals that place the Latino/a experience (past, present, and hopeful future) and Latino/a religious experience in comparative dialogue with that of other colonized, marginalized, and "minoritized" U.S. social groups, such as Asian Americans, Pacific Islanders, Native Americans, and African Americans, among others. The second session permits for any range of proposals that address contemporary political issues

concerning the U.S. Latino/a communities such as immigration, national identity, political economy, and race relations among others.

SUBMISSIONS ACCEPTED VIA:



Law, Religion, and Culture Group

Robert Yelle, University of Illinois at Urbana-Champaign, 805 West Pennsylvania AVE, Urbana, IL 61801, USA; robertyelle@hotmail.com.

We invite paper and panel proposals on the following themes: 1) Legal Paideia, or the contexts of legal doctrine and interpretation in different cultures, beyond the "rule of law." 2) Law, human rights, and religion in Africa, including indigenous traditions, colonial interventions, and modern developments. 3) Co-sponsored with the SBL's Biblical Law Section, we invite proposals on law and cultural narratives, or the uses and interpretations of biblical law in various cultural and historical settings. 4) Co-sponsored with the Native Traditions in the Americas Group, we invite proposals exploring the intersection of law, religion, and native traditions, including matters of religious freedom and tribal sovereignty.

SUBMISSIONS ACCEPTED VIA:



Lesbian-Feminist Issues and Religion Group

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

We invite proposals on the following topics: lesbian life and experience in Africa; strategies for survival in a politically conservative climate; lesbian presence in anti-war movements; academic freedom and lesbian scholars; visions of social conflict and peace in lesbian/feminist speculative fiction; and lesbian voices in Pagan, Neo-Pagan religious movements. We also encourage thoughtful, well-developed ideas on any range of topics falling under the rubric of lesbian-feminist issues in religion.

SUBMISSIONS ACCEPTED VIA:



Men's Studies in Religion Group

David Livingston, Mercyhurst College, W: 814-824-2502, dlivingston@mercyhurst.edu. Mark Justad, Vanderbilt University Divinity School, W: 814-322-0882, mark.justad@vanderbilt.edu.

Submissions are sought in the following areas: 1) Papers which reflect on how straight men read gay men's theology and/or queer theory. 2) Reflections on men's studies in religion from a variety of cultural contexts, specifically papers which assess the role of men's studies in religion in a specific country or region of the world. 3) Papers on the way in which religion and masculinity combine in the political life of significant leaders on the national or international stage. 4) "Religious Reflection on Masculinities in Context." Papers from various religious traditions engaging masculinities and nationality, race, class, sexual orientation, social roles, etc., are also sought. Possible themes: war, empire, aging, embodiment, fathering, sports, and global economics.

SUBMISSIONS ACCEPTED VIA:



WILD CARD SESSIONS

Wild card sessions deliver the opportunity for new scholarly conversations that fall outside the AAR program unit structure. See page four for more information.

Mysticism Group

June McDaniel, College of Charleston, Department of Religious Studies, Charleston, SC 29424, USA. Neil Douglas-Klotz, Edinburgh Institute for Advanced Learning, 42/4 Sciennes, Edinburgh, Scotland EH9 1NL, UNITED KINGDOM.

We focus on the comparative, philosophical, theological, psychological, historical, theoretical, cross-cultural, and transnational nature of mysticism, religious experience, and spiritual practice. Creative, imaginative, and scholarly proposals with a clear methodology are invited for 2006 on: 1) Mysticism and healing; 2) Mysticism and extreme experience (pain, asceticism, drugs); 3) Memories, dreams, and psychic powers; 4) The participant/observer problem in the study and teaching of mysticism; 5) Daoism and mystical experience (with the Daoist Studies Consultation).

SUBMISSIONS ACCEPTED VIA:



Native Traditions in the Americas Group

Michael McNally, Carleton College, W: 507-646-4232, mmcnally@carleton.edu. Ken Mello, University of Vermont, W: 802-656-0230, kenneth.mello@uvm.edu.

We invite individual paper and group proposals on any aspect of native traditions of the Americas. On the occasion of the Washington, D.C., meeting, we especially encourage proposals exploring: 1) The intersection of law, religion, and Native American traditions, including matters of "religious freedom" (protection of sacred lands, free exercise of ceremonial practices in prisons and schools, or that conflict with controlled substance or wildlife protection laws, repatriation of human remains and ceremonial items) but also matters pertaining to tribal sovereignty, treaty rights, and the doctrine of discovery; 2) Transformation of representation of native traditions in contemporary museums, cultural centers, and ethnographies; 3) Religion and Native American art; 4) Dialogue between Native American studies and African studies; and 5) The legacy of Vine Deloria, Jr. Proposals must be submitted electronically, preferably by OP3 interactive Web site or by e-mail w/attachment to both co-chairs.

SUBMISSIONS ACCEPTED VIA:



New Religious Movements Group

Douglas Cowan, University of Missouri, Kansas City, cowan@umkc.edu.

Proposals are invited on the following topics: 1) NRMs in Africa; 2) Church and state issues concerning NRMs; 3) Political activism in NRMs; 4) Theories and ideal typologies of NRMs; 5) Youth and NRMs; and 6) NRMs and Tantra (to be co-sponsored with the Tantric Studies Consultation, so please submit to both of us). Also, we welcome papers on all aspects of the study of NRMs.

SUBMISSIONS ACCEPTED VIA:



Nineteenth-Century Theology Group

Garrett Green, Connecticut College, garrett.green@conncoll.edu.

1) Exploration of the wide-ranging contributions of Samuel Taylor Coleridge in delineating responses to major concerns of the nineteenth century, e.g., the significance of the sciences, thinking of God, moral formation, and socio-religious life. Contact: Daniel W. Hardy, dwhardy@btinternet.com. 2) Responses to Hans Schwarz's new history of modern Christian thought, *Theology in a Global Context: The Last Two Hundred Years* (Eerdmans, 2005). Papers may respond to Schwarz's book, or compare it to another recent history of Christian thought. Contact: Lori Pearson, lpearson@carleton.edu. 3) "Uses and Abuses of Schleiermacher in the (Long) Nineteenth-Century": This joint session with the Schleiermacher Group will examine a variety of representative and influential appropriations, reinterpretations, and distortions of "the church father of the nineteenth century" by his later nineteenth- and early twentieth-century sympathizers and critics. Proposals should be submitted to both groups simultaneously. Contact: Ted Vial, tvial@iliff.edu.

SUBMISSIONS ACCEPTED VIA:



Person, Culture, and Religion Group

Pamela Cooper-White, Lutheran Theological Seminary at Philadelphia, W: 800-286-4616 x7375, pcooper@lts.edu. Kathleen Bishop, Madison, NJ, W: 973-514-1185, kbish87@aol.com.

Proposals are invited on 1) Ritual and/or liturgy: embodied religious practices, across cultures, in psychological perspective; 2) International perspectives on postmodern identities and spiritual care (e.g., what are the contemporary challenges of providing spiritual care in diverse cultural contexts, religious and nonreligious?); 3) Co-sponsored with Black Theology Group: The souls/psyches of black folks: black theology, spiritual formation, and the African-American self. Papers that reflect on the complexity of African-American personality, African/African-American sexuality/spirituality, and African-American identity through a synthetic conversation between black theology, psychology, anthropology, ethnography, and cultural criticism. Papers that focus on African-American psychological/theological anthropology are also welcome. PCR also welcomes proposals on other themes dealing with psychology, culture, and religion. To learn more about PCR, see our Web site: <http://home.att.net/~pcr-aar/>.

SUBMISSIONS ACCEPTED VIA:



Platonism and Neoplatonism Group

Willemien Otten, University of Utrecht, Department of Theology, Heidelberglaan 2, PO Box 80105, NL-3508 TC Utrecht, NETHERLANDS; W: 011-31-30-2531843; H: 011-31-30-2734908; F: 011-31-30-2533241; wotten@theo.uu.nl. Gregory Shaw (Stonehill College), 36 Church ST, Bridgewater, MA 02324, USA; W: 508-565-1355; H: 508-279-0466; F: 508-565-1444; gshaw@stonehill.edu.

We invite papers to address one of two themes: 1) Living tradition: To examine the influence of Neoplatonism in contemporary religious and/or philosophical move-

ments, both traditional and nontraditional. Papers should address the influence of neoplatonic theory and/or its practice (i.e., theurgy), whether they are found in recognized religious traditions or in lesser known communities. If Neoplatonism constitutes a living tradition, in what forms can it be found? 2) Hierarchy in Neoplatonism: Were the Neoplatonists elitists? How did Neoplatonists account for hierarchy among human beings and on what basis were hierarchical distinctions made? Papers are invited to examine how the Neoplatonists themselves addressed this question and may also consider the social and cultural contexts that may have influenced the shaping of neoplatonic hierarchies.

SUBMISSIONS ACCEPTED VIA:



* New Program Unit *

Practical Theology Group

Bonnie Miller-McLemore, Vanderbilt University, The Divinity School, Nashville, TN 37240-2701, USA. James Nieman, Hartford Seminary, Hartford Institute for Religion Research, 77 Sherman ST, Hartford, CT 06105-2260, USA.

The Practical Theology Group invites papers and panel proposals that engage practical theology and religious practice, reflect critically on religious tradition and practice, and/or explore issues in particular subdisciplines of practical theology and ministry. We welcome proposals on the following topics related to the goals of this group: 1) Particular religious practices; 2) Theological education, pedagogy, and formation of teachers; 3) Different religious and ethnic perspectives on ecclesiology; 4) Congregational studies as a practical theological field; and 5) Practical theological perspectives on technology and Western lifestyle. We are especially interested in explorations of the development of congregational studies and its impact on the shape of practical theology, the impact of technology on religious practice, and comparative study of religions through religious practice.

SUBMISSIONS ACCEPTED VIA:



Pragmatism and Empiricism in American Religious Thought Group

Eddie S. Glaude, Princeton University, Department of Religion, 1879 Hall, Princeton, NJ 08544, USA; W: 609-258-1419; esglaude@princeton.edu. David C. Lamberth, Harvard University, The Divinity School, 45 Francis AVE, Cambridge, MA 02138, USA; W: 617-495-9578; david_lamberth@harvard.edu.

We invite proposals for papers on: 1) Pragmatic contributions to current methodological discussions in the study of religion; 2) The relevance of Nancy Fraser's work for the study of religion and pragmatism more generally; 3) Pragmatic contributions to and issues in environmentalism (historically construed or contemporary); and 4) in light of the conference's location in Washington, D.C., the tensions between the pragmatic tradition and the politically "pragmatic." In addition to these areas of interest, we welcome proposals on other topics relevant to pragmatism and empiricism, as well as panel proposals.

SUBMISSIONS ACCEPTED VIA:



Reformed Theology and History Group

Robert Sherman, Bangor Theological Seminary, rsberman@bts.edu. Katherine Sonderegger, Virginia Theological Seminary, ksonderegger@vts.edu.

"What has Geneva to do with Washington?" The Reformed tradition has influenced the culture and history of the United States from the colonial period to today. Puritan America is the familiar early example of such influence, but the impact of the Reformed ethos on American institutions, law, and politics extends far beyond that. This influence includes, e.g., the ideals and practice of religious pluralism; traditions of covenant and contract; American exceptionalism; providential history and expansion; social gospel reform; and anti-Catholic reactionary movements. Acknowledging our meeting in the nation's capital and the role of religion in our current cultural and political landscape, the Reformed Theology and History Group invites papers considering historical and/or theological elements in this broad interaction of the Reformed and American traditions.

SUBMISSIONS ACCEPTED VIA:



Religion and Disability Studies Group

Deborah Creamer, Iliff School of Theology, 2233 S. University BLVD, Denver, CO 80210, USA; W: 303-765-3178; F: 303-777-0164; dcream@iliff.edu. Kerry Wynn, Southeast Missouri State University, 1609 Price DR, Cape Girardeau, MO 63701-3045, USA; H: 573-651-6651; kwynn@semo.edu.

We invite papers that examine relationships between religion, disability, and concepts of the other, particularly emphasizing ways in which this otherness relates to understandings of community. Topics may include hospitality, borderlands, images of the wayfarer or traveler, construction of community, distinctions between guest/host/stranger, new vantage points, communal versus individual journeys, values of creativity or beauty, the role of invitation or love, the importance of struggle, and eschatological images. We also invite proposals that focus on deaf churches and deaf culture, particularly those that highlight the significance of the Washington, D.C., area.

SUBMISSIONS ACCEPTED VIA:



(continued on p.14)

KEY TO SYMBOLS:

= Surface mail

= Fax

= OP3

= E-mail

= E-mail with attachment

Religion and Ecology Group

Beth Blissman, Oberlin College, beth.blissman@oberlin.edu. Laurel D. Kearns, Drew University, lkearns@drew.edu.

The Religion and Ecology Group invites all paper proposals or young scholar poster proposals exploring (inter)relationships between religions, cultures, and environments. We encourage thematically coherent session proposals and/or panels, and all individual paper proposals related to the following themes: eco-religious practices, movements, or environmental issues in Africa or the Chesapeake Bay bio-region; African-American religious responses to environmental challenges; place and religious experience: travel, journey, pilgrimage; current issues/trends in ecological theology; religious bases of consumerism; ecological restoration: physical or spiritual; religion, ecology, and policy; "nature" in political or religious rhetoric; environmental health and healing; ecology and epistemology: critical tools for analysis; teaching, religion, and the environment. Visit www.religionandnature.com/aar or www.religionandecology.org for more information, additional suggestions, details regarding the poster session, and information for organizing sessions.

SUBMISSIONS ACCEPTED VIA:



Religion and Popular Culture Group

Sarah McFarland Taylor, Northwestern University, W: 847-602-2613, sarah@northwestern.edu or smcft@aol.com. Richard Callahan, University of Missouri, Columbia, W: 573-882-0060, callahanrj@missouri.edu.

We invite both organized sessions and individual paper proposals that explore the intersections of religion and popular culture. This year we especially encourage presentations that examine the workings of religion in following contexts: 1) Global media; 2) Cultures of war, anti-war protest, and related responses to war; 3) Monuments, museums, and memory, especially (but not necessarily) related to Washington, D.C.; 4) Reconstructions of ancient religions (neo-Druidic, Celtic, Hellenic, etc.); 5) Queered cultural performances. Proposals for performance-related sessions relating to religion and popular culture are also welcome. Our unit strongly encourages alternative interactive and creative formats for panels and presentations. Accompanying audiovisual and other supplements are also encouraged.

SUBMISSIONS ACCEPTED VIA:



Religion in Latin America and the Caribbean Group

Jeanette Reedy Solano, California State University, Fullerton, jsolano@fullerton.edu. Nelson Maldonado-Torres, University of California, Berkeley, nmt@uclink.berkeley.edu.

We invite papers on the following topics for 2006: 1) Religion in the black Atlantic: Africa, Latin America, and the

Caribbean; 2) From Azusa Street to Pará: A centenary reevaluation of pentecostalism in Latin America, with a special focus on political activism, transnational developments, and/or national idiosyncrasies; 3) From Bush to Chavez: religion and politics (subtopics may include: violence, economics, empire building); 4) Engaging the eye: religion and the arts (from film to performance to literature — an exploration of the intersection of religion and artistic expression); 5) Beyond Mestizaje: revisiting race, syncretism, and hybridity. A variety of methodological approaches and styles of presentation is encouraged.

SUBMISSIONS ACCEPTED VIA:



Religion, Film, and Visual Culture Group

Amir Hussain, Loyola Marymount University, Department of Theological Studies, 1 LMU DR, Suite 3700, Los Angeles, CA 90045-2659, USA; W: 310-338-5987; amir.hussain@lmu.edu. John Lyden (Dana College), 9837 Grover ST, Omaha, NE 68124-3717, USA; W: 402-426-7247; jlyden@dana.edu.

We invite proposals for panels or individual papers on: 1) Representations of Africa; 2) Ritual, sacrifice, and sacrament; 3) Ghosts, mediums, and the afterlife; 4) The ethnography of spectatorship; 5) War in television, film, and video games; 6) Hyphenated American narratives; 7) Pedagogy of film and visual culture in theology and religious studies; 8) Psychoanalytic and spectator films; and 9) Studies of Islam and visual culture. We are also interested in co-sponsoring panels on any of the above topics. Proposals are especially encouraged from younger scholars and those who have not regularly made presentations at the AAR. In view of the AAR's 2006 focus on Africa, papers on Africa are also particularly welcome.

SUBMISSIONS ACCEPTED VIA:



Religion, Holocaust, and Genocide Group

Oren Baruch Stier, Florida International University, Department of Religious Studies, DM301C, 11200 SW 8th ST, Miami, FL 33199, USA; W: 305-348-6729; F: 305-348-1879; stiero@fiu.edu. Katharina von Kellenbach, St. Mary's College of Maryland, Department of Philosophy and Religious Studies, St. Mary's City, MD 20686, USA; W: 240-895-4277; F: 240-895-4436; kvonkellenbach@smcm.edu.

We invite individual paper or panel proposals, from any methodological perspective, on the following topics: 1) Religion and genocide in Africa (in conjunction with the 2006 international focus on Africa) and 2) Mass death and the status of the body (including religious approaches to the sanctity and treatment of the body in the aftermath of genocide, and challenges thereof; the presence of bodily remains at memorial sites of mass death; debates over displaying and/or returning remains of native and indigenous peoples; exhumation of bodies for war crimes trials; the religious significance of the absence of human remains (Auschwitz, Hiroshima/Nagasaki, 9/11); ethical debates over the use of victims' bodies and body parts for medical research, teaching and learning; religious responses to torture; and related issues).

SUBMISSIONS ACCEPTED VIA:



Religions, Medicines, and Healing Group

Linda L. Barnes, Boston University, lbarnes@tiac.net. Suzanne Crawford, Pacific Lutheran University, crafosj@plu.edu.

Papers are invited on the following three themes. 1) "Healing Movement": The role of movement in healing. Topics might address participation in ceremony, ritual, sacred dance, worship, or practices like yoga or taiqi. Approaches can include philosophies of physical practice, phenomenological discussions of embodiment, analysis of conceptualizations of subtle bodies and spiritual energy in such practices, or the impact of these traditions on the individual and community.

2) Teaching religion and healing: presentations teaching about religion and healing traditions that exhibit pedagogical creativity, analysis, and "best practices." 3) With the African Religions Group, we will sponsor a session on religion and public health in Africa. Topics can include religion and the politics of health, faith-based initiatives in public health, and mixed health-seeking strategies in Africa.

SUBMISSIONS ACCEPTED VIA:



Religion, Politics, and the State Group

Barbara A. McGraw, Saint Mary's College of California; W: 925-377-0333; H: 925-631-0945; F: 925-376-5625; bmcgraw9@mac.com. Andrew Murphy, Valparaiso University; W: 219-464-5006; H: 219-938-3432; F: 219-464-5159; andrew.murphy@valpo.edu.

The group invites proposals on the role of religion in the body politic, domestic and international, historic and contemporary, employing a diversity of methods. General topics include religion and politics (including political discourse); religion and the courts (including court decisions); and religion and legislation. This year we especially seek proposals addressing: 1) Religion and electoral politics; 2) Political theology; 3) Religion and economic policy, including political rhetoric regarding economic issues; 4) Critical ethical or sociological analyses of faith-based political efforts, which may address why such efforts were/were not successful. (The last topic is for a potential joint session with Religion, Public Policy, and Political Change Consultation.) Nevertheless, submissions generally within the group's statement of purpose are welcome.

SUBMISSIONS ACCEPTED VIA:



Religions, Social Conflict, and Peace Group

Susan Windley-Daoust, Saint Mary's University of Minnesota, 700 Terrace HTS, #1450, Winona, MN 55987, USA; swindley@smumn.edu. Marla J. Selvidge, Central Missouri State University, M118, Warrensburg, MO 64093, USA; 660-543-8674; selvidge@cmsu.edu.

Since we are in the U.S. capital in 2006, we seek paper proposals largely focusing on religion as a source of conflict or resolution in political arenas worldwide. Specifically, we will focus on these topics: 1) Religious influence on governments of African countries; 2) Social conflict and the Bush theocratic agenda: his "divine mission"; 3) Social conflict born of the African AIDS pandemic: religious

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responses: case studies/analyses of how theologies/religious institutions have responded to conflicts — political, cultural, and gendered — born of the African (or other) AIDS crisis; and 4) Ecological justice, the poor, and religions: religious explorations of social conflicts found at the nexus of ecological issues such as water and electricity rights, poverty, conflict, and religion.

SUBMISSIONS ACCEPTED VIA:



Ritual Studies Group

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

Proposals welcomed on: ritual identity and human diversity; ritualizing by/with youth; ritual, food, and gender; ritual analysis or critique of social protest movements, such as civil rights, gay rights, etc. With the Anthropology of Religion Group, we seek papers on ritual restrictions, prescriptions of fun, pleasure, and enjoyment, such as games, sex, and celebrations. With the African Religions Group, we seek papers on ritual in contemporary Africa. Topics may include ritual, identity, and community; ritual responses to the AIDS pandemic/other crises; and theorizing African ritual. With the Academic Teaching Section, we will co-sponsor a prearranged panel on teaching ritual. Send proposals for co-sponsored sessions to both program units. Individual paper and panel proposals are welcome. Papers should attend to theory and method in the study of ritual.

SUBMISSIONS ACCEPTED VIA:



Roman Catholic Studies Group

Jeff Marlett, College of Saint Rose, Department of Religious Studies, 432 Western AVE, Albany, NY 12203, USA. Vincent J. Miller, Georgetown University, Theology Department, Washington, DC 20057-1135, USA.

The group welcomes proposals for individual papers or full sessions on any topic concerning theological, historical, and cultural studies of Catholicism. Session proposals may be edited. Particular interests include: The fate and future of the Catholic left — its intellectual, cultural, institutional, and psychological spaces; Catholics in Africa; global Catholicisms; Catholic biblical scholarship (in light of separation from SBL); homosexuality, the ministry, and hierarchy; Catholicism and public life; Catholicism in the capitol; Catholicism and public interest/advocacy/political groups; new Catholic movements; Catholicism and the media; Catholic education, Catholicism, and childhood; and Catholicism in Maryland, Virginia, and Washington, D.C.

SUBMISSIONS ACCEPTED VIA:



Schleiermacher Group

Brent Sockness, Stanford University, sockness@stanford.edu.

1) This third in a four-year reexamination of Schleiermacher's magnum opus, *The Christian Faith*, will be devoted to the second half of Part II (propositions 113–172). Proposals are invited on: ecclesiology, election, pneumatology, scripture,

the sacraments, eschatology, God's attributes, and the Trinity. Novel avenues of approach are encouraged (historical, constructive, comparative, structural), as are papers that seek to continue the conversation from 2005 and set forth issues for 2007. 2) Papers are invited on the topic "Uses and Abuses of Schleiermacher in the (Long) Nineteenth-Century": This joint session with the Nineteenth-Century Theology Group will examine a variety of representative and influential appropriations, reinterpretations, and distortions of "the church father of the nineteenth century" by his later nineteenth- and early twentieth-century sympathizers and critics.

SUBMISSIONS ACCEPTED VIA:



Science, Technology, and Religion Group

Greg Peterson, South Dakota State University, greg.peterson@sdsu.edu. Lisa Stenmark, San Jose State University, lstenmark@earthlink.net.

Invitations are extended to papers and panels that 1) Address the intersections of religious and scientific perspectives in the construction of gender and sexuality, especially in response to Joan Roughgarden's *Evolution's Rainbow* (for a joint session with the Queer Theory and LGBT Studies in Religion Consultation); 2) Reflect on the intersection of indigenous religions and scientific theory and practice, especially considering the legacy of Vine Deloria, Jr., for understanding the relation of science and religion; or 3) Analyze the use and abuse of science by theology and/or religious communities, including but not limited to analysis of fundamentalist movements, new age religions, new religious movements, and categories of "east" and "west."

SUBMISSIONS ACCEPTED VIA:



Scriptural Reasoning Group

Rachel Muers, Department of Theology, University of Exeter, The Queen's Drive, Exeter EX4 4QH, UNITED KINGDOM; W: 44-1392-264240; r.e.muers@exeter.ac.uk. Randi Rashkover, York College of Pennsylvania, Country Club RD, York, PA 17405, USA; W: 717-815-1943; porpoise@mindspring.com.

Scriptural Reasoning gathers Jewish, Christian, and Muslim thinkers for the study of scriptural texts that speak to themes of contemporary importance. Papers should examine brief scriptural passages (drawing on both textual scholarship and reception history) and suggest how they address contemporary readers' concerns. Participants must complete drafts by July and revise their papers in conversation with each other. We invite proposals in the following areas: A) for full paper session: 1) Paul and prophecy, 2) Land, messianism, and the other, or 3) Women and scripture; B) for text study session: 1) Holiness and practice: Lev. 19, Matt. 5, Surah 2: 177-85 or 2) Reconciliation and how to achieve it; C) for joint session with SBL's Biblical Ethics: 1) Resident aliens and the ethics of immigration or 2) Diplomacy among the nations.

SUBMISSIONS ACCEPTED VIA:



* New Program Unit *

Signifying (on) Scriptures Group

Vincent L. Wimbush, Claremont Graduate University, 1017 N. Dartmouth AVE, Claremont, CA 91711, USA; W: 909-621-8504; F: 909-607-1213; vincent.wimbush@cgu.edu.

Programming for 2006 will center on the theme "Scriptures and Race." The two sessions will be organized as round-table seminars to address issues pertaining to these two complex and fraught categories. Panelists will be encouraged to engage "race" and "scriptures" as invented categories; racialisms/racisms as they relate to "scriptures" in explicit or indirect ways; how "race" is masked, manipulated, or (over)determined by scriptures; and so on. Invited persons from different cultural/religious traditions, disciplines, and fields will comprise two roundtable discussions. Six panelists and one moderator will interact with attendees in a seminar format around a large central table. One session will concentrate on wide-ranging theoretic; the other may be more directly related to texts of different cultural traditions.

SUBMISSIONS ACCEPTED VIA:



Theology and Continental Philosophy Group

Ellen Armour, Rhodes College, armour@rhodes.edu. Bruce Ellis Benson, Wheaton College, bruce.ellis.benson@wheaton.edu.

We invite paper or panel proposals that reflect theologically and/or philosophically on the following: 1) The work of Frantz Fanon; 2) The work of Henri Bergson in relationship to continental philosophy (e.g., Spinoza, Merleau-Ponty, Deleuze), and/or Anglo-American philosophy (e.g., James, Whitehead); 3) Religious identity and the enemy, religion and violence; 4) Belief and/or practice in figures such as Certeau, Asad, Bourdieu, Zizek, and Vattimo; and 5) Other topics in continental philosophy. Proposals from scholars working in all religious traditions are welcome.

SUBMISSIONS ACCEPTED VIA:



Tibetan and Himalayan Religions Group

Frances Garrett, University of Toronto, frances.garrett@utoronto.ca. Kurtis R. Schaeffer, University of Virginia, schaeffer@virginia.edu.

The Tibetan and Himalayan Religions Group is accepting proposals for panels in the following areas: the theory and practice of ritual in Tibetan and Himalayan religions; Tibetan Buddhism and violence; narrative religious art; Tibetan religious poetry; interiority and subjectivity in Himalayan religions; cave culture in Himalayan religions. The group also accepts proposals for individual papers. 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. Please contact the co-chairs, Frances Garrett and Kurtis Schaeffer, for information.

SUBMISSIONS ACCEPTED VIA:



Tillich: Issues in Theology, Religion, and Culture Group

Robison B. James (University of Richmond), 7914 Alvarado RD, Richmond, VA 23229, USA; W: 804-288-2142; F: 804-287-6504; rjames@richmond.edu. Mary Ann Stenger, University of Louisville, Humanities, Louisville, KY 40292, USA; W: 502-852-0457; F: 502-852-0078; maryann.stenger@louisville.edu.

We invite proposals that use Paul Tillich's theology/philosophy, or that relate to his thought, on: 1) Ecstasy, revelation, and ways of knowing; 2) Tillich's relation to postmodernity or postmodernism (how Tillich's German idealism figures in this connection is one interest here, "gift and grace" another); 3) Tillich, St. Paul, and the turn to religion in recent philosophy (Taubes, Zizek, Badiou, Agamben, etc.; for this option, the St. Paul-related elements in Tillich's theology/philosophy of history are assumed, including the event that gives history its "center"); 4) Christology and the Jewish dimension. Tillich-related papers on other themes will be seriously considered, with specific themes for sessions determined by the merit of the proposals received. A winning student paper will receive the \$300 Annual Tillich Prize.

SUBMISSIONS ACCEPTED VIA:



Wesleyan Studies Group

Sarah Heaner Lancaster, Methodist Theological School in Ohio, slancaster@mtso.edu. Steve McCormick, Nazarene Theological Seminary, stevemccormick@earthlink.net.

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) Historical and theological approaches to challenges for what it means to be a connective church. Papers are invited which explore topics such as denominational schism, the road to ordaining women, what constitutes membership, the interface between church and culture, or other issues that raise ecclesiological questions. 2) For a co-sponsored session with the Christian Spirituality Group: communal spiritual practices in Wesleyan traditions. Examples could include but are not limited to the use of hymns, small groups, public prayer, love feasts, camp meetings, and sacramental practices.

SUBMISSIONS ACCEPTED VIA:



(continued on p.16)

90-MINUTE SESSIONS

Sunday afternoons will be scheduled with three 90-minute time slots to allow for more intense scholarly explorations on a topic. See page four for more information.

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.

For more information, please see www.aarweb.org/awards/hart.asp.

Western Esotericism Group

Allison P. Coudert, University of California, Davis, apcoudert@ucdavis.edu. Wouter J. Hanegraaff, University of Amsterdam, w.j.hanegraaff@uva.nl.

The Western Esotericism Group at the AAR invites proposals for papers dealing with European and American esoteric traditions (e.g., alchemy, astrology, hermeticism, kabbalah, magic, mysticism, rosicrucianism, secret societies, occultism) and their ramifications in art history, history, literature, politics, and religion. We welcome scholars from a wide range of perspectives, including critical theory, anthropology, American studies, art history, history, history of religions, literature, philosophy, religious studies, sociology, and the full range of academic disciplines and fields that bear upon this area of study. For 2006, we especially welcome papers on the following topics as related to Western esotericism: 1) Method and theory; 2) Altered states of consciousness; 3) Theurgy; and 4) Ritual and religious practice. However, proposals on any other appropriate topic are welcome as well.

SUBMISSIONS ACCEPTED VIA:



Womanist Approaches to Religion and Society Group

Evelyn L. Parker, Perkins School of Theology, Southern Methodist University, W: 214-768-2069, eparker@smu.edu. Linda E. Thomas, Lutheran School of Theology at Chicago, W: 773-256-0778, lthomas@lstc.edu.

The Womanist Approaches to Religion and Society Group invites papers or panels that seek to explore Alice Walker's full definition of the "spirit," including humanism, mysticism, and goddesses of Africa; the impact of religion (beliefs, leaders, organizations) on U.S. public policy toward Africa; the influence of religion and HIV/AIDS, children soldiers, the tsunami's affect on East Africa; religion and issues of asylum/displacement/immigration of African, Afro-Caribbean, Afro-Brazilian, and African-American women; and intimate violence in Africa and throughout the diaspora.

SUBMISSIONS ACCEPTED VIA:



* New Program Unit *

World Christianity Group

Peter Phan, Georgetown University Theology Department, 120 New North,

37th and O STS NW, Washington, DC 20057, USA; W: 202-687-5846; pcp5@georgetown.edu.

World Christianity is an interdisciplinary field that seeks to understand Christian faith and practice on six continents, informed by the multitude of world historical and cultural experiences, and expressed through diverse local religious traditions. It pursues a three-fold conversation, across borders of religious faiths (historically the domain of comparative religious studies); borders of culture (historically the domain of "mission studies"); and borders of religious confession (historically the domain of ecumenical theology and related enterprises). This new program group welcomes paper proposals on related themes from anthropology, religious studies, theology, or related fields that offer unique perspectives on local Christianities in diverse parts of the world or comparative perspectives. This year we welcome in particular papers on African Christianity in diaspora, particularly in the United States. Please send submissions by e-mail to Peter Phan (pcp5@georgetown.edu) or proposals on African Christianity to Patrick Provost-Smith (patrick_provost-smith@harvard.edu).

SUBMISSIONS ACCEPTED VIA:



SEMINARS

* New Program Unit *

Religions in Chinese and Indian Cultures: A Comparative Perspective Seminar

Chakravarthi Ram-Prasad, Lancaster University, c.ram-prasad@lancaster.ac.uk. Tao Jiang, Rutgers University, tjiang@rci.rutgers.edu.

We invite papers addressing how the terms "religion" and "religious plurality" are understood in the Chinese and Indian cultures. Topics of inquiry may include: Are there terms in native Chinese and Indian languages equivalent to the word "religion" used in English? What are the different shades of meanings of those terms reflective of the traditions they represent? How do the Chinese and Indian religious traditions deal with religious pluralism with-

in and without themselves? The topics should be broad and focused on methodology. The expectation is that experts on either India or China, while dealing with the issues from within their area of expertise, will articulate comparativist questions and remarks with regard to the other area. These presentations are expected to be exploratory and interactive.

SUBMISSIONS ACCEPTED VIA:



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 (five 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.

Zen Buddhism Seminar

Jin Y. Park, American University, Department of Philosophy and Religion, 4400 Massachusetts AVE NW, Washington, DC 20016, USA; jypark@american.edu. Gereon Kopf, Luther College, Department of Religion and Philosophy, Decorah, IA 52101, USA; kopfj@luther.edu.

Zen in the contemporary world: We are looking for proposals concerning the status of Zen Buddhism and Zen Buddhist

scholarship in the last 30 years. Papers that focus on institutional forms of Zen Buddhism, Zen Buddhist practices both in the East and the West, Zen Buddhist encounters with contemporary Western discourses including postmodernism and postcolonialism, as well as responses by Zen Buddhist thinkers and institutions to recent challenges are especially invited.

SUBMISSIONS ACCEPTED VIA:



CONSULTATIONS

Animals and Religion Consultation

Laura Hobgood-Oster, Southwestern University, hoboster@southwestern.edu. Paul Waldau, Tufts University, paulwaldau@aol.com.

We invite proposals on the following topics: food issues and animals; comparative studies in Hinduism and Judaism; racism, food, and ecojustice; animals in African indigenous traditions; religious aspects of wildlife conservation; comparative religious attitudes toward wild and domesticated animals; animals, holocaust, and genocide (Patterson's *Eternal Treblinka*); animals as

monsters and deities; ecological hermeneutics and animals; *A Communion of Subjects* volume by Waldau and Patton.

SUBMISSIONS ACCEPTED VIA:



* New Program Unit *

Biblical/Contextual Ethics Consultation

Glen Stassen, Fuller Theological Seminary, gstassen@fuller.edu. Thomas Ogletree, Yale University, thomas.ogletree@yale.edu.

Biblical/Contextual Ethics Consultation integrates study of biblical teachings in their social/ethical context with critical study of present social/ethical contexts. We seek insights from ethical disciplines for self-critical awareness of assumptions that influence scriptural interpretation, and insights from biblical disciplines for self-critical awareness in ethics. Papers may employ methods that come primarily from either ethical or biblical disciplines; we ask proposers to identify the specific method(s) that they will employ. For 2006, we invite proposals on 1) Scriptural/ethical reflections on political power — grappling with

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.

the biblical text for insights on the use of political power today; or, for the joint session with Scriptural Reasoning, on 2) Resident aliens and the ethics of immigration; or on 3) Diplomacy among the nations.

SUBMISSIONS ACCEPTED VIA:



Childhood Studies and Religion Consultation

Marcia Bunge, Christ College, Valparaiso University, marcia.bunge@valpo.edu.
Barbara Pitkin, Stanford University, pitkin@stanford.edu.

We invite proposals for the following sessions: 1) "Children as Moral and Religious Agents in Literature and Film": We invite papers that elucidate and analyze images of children and youth as moral and religious agents in children's fiction and recent cinematic adaptations thereof; e.g., *Harry Potter*, *The Chronicles of Narnia*, *Charlie and the Chocolate Factory*, *A Series of Unfortunate Events*. 2) "Children's Rights and Responsibilities: Interfaith Perspectives" (co-sponsored with the Ethics Section): We invite papers that draw particular attention to religious responses to the UN Convention on the Rights of the Child, freedom of religion

and children, and roles and responsibilities of children within families and communities. This session will combine invited panelists and submitted papers.

SUBMISSIONS ACCEPTED VIA:



* New Program Unit *

Christianity & Academia Consultation

David S. Cunningham, Hope College, P.O. Box 9000, Holland, MI 49423, USA; W: 616-395-7320; F: 616-395-7490; cunningham@hope.edu.

This new consultation explores issues at the intersection of Christian theology and higher education. Papers are invited on such topics as: theological accounts of academic freedom; the

(declining?) role of denominations in church-related institutions; issues surrounding institutionally sponsored worship and worship spaces; the challenges for non-Christian faculty at church-related institutions, and the converse; fundamentalism(s) on campus; the post-modern student (visual culture, embrace of personal spiritualities, "incredulity toward metanarratives"); the perception and reception of theology among other academic disciplines; the role of external funding in shaping the theological orientation of institutions; and the idea of a "theology of administration" for church-related colleges and seminaries. We prefer papers that move beyond mere description and that endeavor to analyze the issues from a theological perspective.

SUBMISSIONS ACCEPTED VIA:



(continued on p.18)

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1/4 pg

* New Program Unit *

Contemporary Islam Consultation

Rosalind Gwynne, University of Tennessee, Knoxville, rgwynne@utk.edu. Richard Martin, Emory University, remartin@emory.edu

The consultation encourages proposals in all areas that broadly fall under the rubric of contemporary Islam, referring to the period of the last two centuries. These include, but are not limited to, the realms of: gender debates in contemporary Islam; global spread of Revivalist/Salafi movements; movements of Islamic reform; Islam in North America: immigrant Islam, African-American Islam, etc; and contemporary Muslims in minority settings (Europe, South Asia, etc.). The consultation welcomes proposals from all geographical areas, as well as a variety of approaches, which utilize textual, ritual, institutional, etc. perspectives. We are also interested in proposals that engage the members of the AAR who are not Islamic studies experts, e.g., pedagogy panels on how to incorporate material from contemporary Islam into religion courses.

SUBMISSIONS ACCEPTED VIA:



Contemporary Pagan Studies Consultation

Wendy Griffin (California State University, Long Beach), 739 Junipero AVE, Long Beach, CA 90804, USA; W: 562-985-5798; H: 562-434-7338; F: 562-985-1868; wgriffin@csulb.edu.

In *Nature's Religion* (1997), Robert Corrington discerns the coinciding of "nature naturing"

and "nature natured" as providing the occasion for semiotic plenitude — the resonating richness encountered in sacred places and sacred moments. To explore the dynamics of sacred space and time, the Contemporary Pagan Studies Consultation seeks papers that examine the experience of the holy, the persistence of commemorative celebration, and the attraction of pilgrimage and numinous places within the context of popular culture and spiritual ecology. In connection with the AAR 2006 overall theme, papers that explore an African dimension are particularly welcomed. Other thematic areas include the Euro-American arena and the global environment as a religious concern, as well as papers that focus on contemporary pagan studies in general.

SUBMISSIONS ACCEPTED VIA:



* New Program Unit *

Coptic Christianity Consultation

Lois Farag, Luther Seminary, lfarag@luthersem.edu.

A new consultation on Coptic Christianity extends a warm invitation for paper proposals on the subject of Coptic monasticism. Submission on the early, medieval, and modern periods are encouraged, with special attention given to monastic literature, theology, material culture, and the role male and female monks have played in society. The field of Coptic studies intersects with a variety of academic areas, and the organizers want to cultivate interdisciplinary contributions by both graduate students and established scholars.

SUBMISSIONS ACCEPTED VIA:



Cultural History of the Study of Religion Consultation

Richard M. Jaffe, Duke University, Department of Religion, CB #90964, Durham, NC 27708, USA; W: 919-660-3502; F: 919-660-3530; richard.jaffe@duke.edu. Tisa Wenger, Arizona State University, Department of Religious Studies, P.O. Box 873104, Tempe, AZ 85287-3104, USA; W: 480-727-6111; tisa.wenger@asu.edu.

We seek papers concerned with historical inquiry into the social and cultural contexts of the making of the study of religion and the constructions of "religion" as an object of inquiry. The consultation strives for a diverse representation of cultural/geographic locations in our panels. This year we particularly invite papers concerning the following three topics: 1) The medicalization/biologizing of religion: How is religion being utilized by the medical profession? How are medicine/science changing the way scholars in a variety of fields understand religion? 2) How is popular culture (Barnes and Noble, Oprah, *Amazon.com*) affecting the construction of religion? Where does the public get their understanding of religion? To what extent is this informed by academia? 3) How do various communities contest and utilize scholarship concerning their religious life?

SUBMISSIONS ACCEPTED VIA:



Daoist Studies Consultation

Louis Komjathy, Shandong University, komjathy@daoistcenter.org. Jonathan Herman, Georgia State University, jherman2@gsu.edu.

The Daoist Studies Consultation invites panel and/or paper proposals on the following topics: 1) Daoist mysticism; 2) Daoism(s) in North America (including popular culture); 3) Daoism in East Asia; and 4) Daoist material culture. We also welcome proposals on different topics. Please submit panel and paper proposals via the AAR OP3 system no later than March 1, 2006. If you have any questions or additional suggestions, please contact Louis Komjathy or Jonathan Herman.

SUBMISSIONS ACCEPTED VIA:



Death, Dying, and Beyond Consultation

Christopher Moreman, St. Francis Xavier University, cmoreman@gmail.com. Kathleen Garces-Foley, California State University, Northridge, garces.foley@csun.edu.

We invite papers addressing: 1) The politics of death and memorialization, with possible topics including international disaster response, public memorials, and the funerals of public figures such as Rosa Parks and Princess Diana; 2) Fear and attraction to the dead, with possible topics including contact with the dead in popular entertainment or religious practices; 3) Views of the afterlife, with possible topics including afterlife beliefs across religious traditions, across cultures, or across time periods; and 4) Papers or panels that critically reflect upon the ramifications of the mass mediation of death and dying on television, Internet, and film for a possible co-sponsored session with the Religion, Media, and Culture Consultation. We also welcome papers on other themes dealing with death and religion.

SUBMISSIONS ACCEPTED VIA:



Foucault Consultation

Tom Beaudoin, Santa Clara University, W: 408-554-4668, tbeaudoin@scu.edu.

The Foucault Consultation welcomes proposals for papers or panels concerning Foucault and Islam. Proposals on any dimension of this theme are encouraged, especially those that incorporate contemporary scholarship (particularly *Foucault and the Iranian Revolution*, by Janet Afary and Kevin Anderson [University of Chicago, 2005]). We also invite any other proposals for papers or panels related to Foucault and religion or theology.

SUBMISSIONS ACCEPTED VIA:



Liberal Theologies Consultation

Christine Helmer, Harvard Divinity School, 45 Francis AVE, Cambridge, MA 02138, USA; W: 617-495-3301; chelmer@hds.harvard.edu. Stephen G. Ray, Lutheran Theological Seminary at Philadelphia, 7301 Germantown, Philadelphia, PA 19119, USA; W: 215-248-4616; sray@ltspp.edu.

Papers are welcome addressing challenges to liberalism from liberation theologies, post-colonial theories, post-Eurocentric theologies, etc., and liberal responses. Papers may consider the liberatory dimensions of liberalism as expressed in theology's relations to politics, economics, and history; the ways in which theological liberalism conveys a prophetic message; and the intersection in Christianity, Judaism, Islam, and other religious traditions between liberalism and cultural/political concerns. For a joint session with the Martin Luther King Jr. Consultation, we invite papers on how the connections between African-American thought and 20th-century liberal theologies shaped the modern civil rights movement and how they may build coalitions that are prophetic in intellectual and practical ways. Papers are particularly welcome that focus on figures, groups, and movements melding these concerns (e.g., King and SNCC).

SUBMISSIONS ACCEPTED VIA:



Open and Relational Theologies Consultation

Thomas Jay Oord, Northwest Nazarene University, tjoord@nnu.edu.

"What God Does, Might, or Cannot Know about the Future." Open and relational theologies are distinguished by their claim that God does not foreordain or foreknow all things that will occur in the future. The future is genuinely open. This belief affects how one might think about eschatology, prayer, ecological responsibility, etc. Given particular beliefs about God's power, nature, and relation to time, however, perhaps God may know some things about the future. And given beliefs about God's promises, purposes, and love, perhaps God knows other things about the future. We invite papers that use resources from scriptures, theological traditions, science, and philosophy to explore what God does, might, or cannot know about the future.

SUBMISSIONS ACCEPTED VIA:



Queer Theory and LGBT Studies in Religion Consultation

Melissa M. Wilcox, Whitman College, Religion Department, 345 Boyer AVE, Walla Walla, WA 99362, USA; W: 509-527-5247; F: 509-527-5039; wilcoxmm@whitman.edu.

The Queer Theory and LGBT Studies in Religion Consultation invites proposals on all issues relating to the connections between LGBT studies, queer theory, and the study of religion, especially those focusing on non-Christian religions. Of particular interest in 2006 are the following topics: 1) Intersections of religious and scientific perspectives in the construction of gender and sexuality, especially in response to Joan Roughgarden's *Evolution's Rainbow*; 2) Gender diversity and gender transgression in holy figures; 3) Secularization and sexuality; 4) Academic and activist perspectives on the relationship between sexualities, genders, and religions in Africa; and 5) Queer/LGBT issues in Pagan studies.

SUBMISSIONS ACCEPTED VIA:



* New Program Unit *

Religion and Colonialism Consultation

Mark Elmore, University of North Florida, elmore@unf.edu. Caleb Elfenbein, University of California, Santa Barbara, che@umail.ucsb.edu.

The Religion and Colonialism Consultation invites papers on the theme of "colonialisms of modernization." In particular, we are interested in proposals that examine how strategies designed to "modernize" colonial and postcolonial subject populations envisioned, forged, and transfigured existing "religious" beliefs and practices. We welcome proposals employing historical, ethnographic, philosophical, or other methodological approaches. Further, we encourage submissions from diverse geographic areas including Africa, the Middle East, Asia, and the Americas.

SUBMISSIONS ACCEPTED VIA:



Religion and Sexuality Consultation

R. Marie Griffith, Princeton University, griffith@princeton.edu. Catherine Roach, University of Alabama, croach@nc.ua.edu.

We invite proposals on religion and sexuality, broadly conceptualized and focused on questions of why and how sex matters for particular religious persons, communities, or traditions. Topics may be historical or contemporary, and we especially encourage interdisciplinary approaches, interest in gender (broadly defined), and strong attention to theoretical and methodological issues. We welcome proposals for papers or full sessions on all topics under this rubric. This year we particularly encourage submissions that treat sexuality in Islam and/or in regions beyond the United States; we are also interested in topics pertaining to debates over marriage and the politicization of sexuality. We welcome innovative program formats that allow for in-depth discussion and hope to foster cross-cultural approaches to this subject.

SUBMISSIONS ACCEPTED VIA:



* New Program Unit *

Religion in Europe Consultation

Robert E. Alvis, St. Meinrad School of Theology, ralvis@saintmeinrad.edu. Andrii Krawchuk, University of Sudbury, akrawchuk@sympatico.ca.

The Religion in Europe Consultation is devoted to the interdisciplinary study of religion in relation to the social, cultural, and political evolution of Europe. We welcome papers on any religion connected to Europe in any historical period, and we encourage submissions from a variety of disciplines, including political science, history, sociology, anthropology, law, philosophy, and theology. This year we are especially seeking proposals on the following themes: 1) Religion, law, and the definition of identity in Europe; 2) The moral dimensions of memory and forgetting in relation to European conflicts; 3) Religion and the evolving conceptualization of "Europe" and/or the "West." In light of the regional focus of the 2006 meeting, we also welcome papers that explore religious linkages between Europe and Africa.

SUBMISSIONS ACCEPTED VIA:



Religion, Media, and Culture Consultation

Stewart Hoover, University of Colorado, hoover@colorado.edu. Michele Rosenthal, University of Haifa, 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) Transnational African media and religious effects; 2) The role of the media in (un)civil religion; 3) Religious and secular bias in the media; 4) Media, propaganda, and religion in the public sphere; and 5) Theories of mediation and the study of religion, media, and culture. In addition, we solicit papers or panels that critically reflect upon the ramifications of the mass mediation of death and dying on television, Internet, film, etc., for a possible co-sponsored session with the Death, Dying, and Beyond Consultation.

SUBMISSIONS ACCEPTED VIA:



* New Program Unit *

Religion, Public Policy, and Political Change Consultation

Joe Pettit, Morgan State University, morganprof@yahoo.com.

For our inaugural session this year we will have a panel discussion by leaders in religious studies and public policy that will not involve a general call for papers. In addition, however, we plan to co-sponsor a session with the Religion, Politics, and the State Group. For this purpose we seek proposals for individual papers or paper sessions that present critical analyses (not narratives) of actual faith-based political efforts. Papers might present ethical or sociological analysis, but we are especially interested in political analyses that consider reasons why these efforts were or were not successful.

SUBMISSIONS ACCEPTED VIA:



* New Program Unit *

Rethinking the Field Consultation

Bradley Herling, Boston University, Core Curriculum, 685 Commonwealth AVE, Room 119, Boston, MA 02215, USA; bherling@bu.edu.

The Rethinking the Field Consultation, a program unit designed to promote intellectual engagement primarily (but not exclusively) among graduate students in the study of religion, invites proposals for the subfields to be discussed during our session this coming year (last year's session was devoted to Philosophy of Religion and Religion and Literature). The consultation is committed to innovative and interactive forms of programming: proposals from prospective conveners (a maximum of two conveners for any given topic, preferably graduate students) should briefly justify the choice of the selected discipline and include a plan for one half of the session, lasting approximately one hour and fifteen minutes, that will promote interaction with and among the audience members. Possible senior respondents may also be identified, and the consultation steering committee will assist in inviting them to participate.

SUBMISSIONS ACCEPTED VIA:



Sacred Space in Contemporary Asia Consultation

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

The Sacred Space in Contemporary Asia Consultation solicits papers that employ a broad range of methodological approaches to the study of sacred sites in the pan-Asian sphere today. Special consideration will be given to the following topics: 1) Islam in Asia; 2) Pilgrim's progress/digress; 3) Lies, legends, and histories in the narrative construction of sacred sites; 4) Outer/inner landscapes (in possible conjunction with the Tantric Studies Consultation); and 5) Other topics welcome, especially women's issues, urbanization, tourist/environmental challenges to sacred sites in Asia today. Full panel proposals are also welcome. E-mail co-chairs for initial inquiries; abstracts of 150 words and proposals of 1,000 words should be submitted via OP3.

SUBMISSIONS ACCEPTED VIA:



(continued on p.20)

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The Committee on Teaching and Learning seeks nominations for the 2006 AAR Award for Excellence in Teaching.

Nominations of winners of campus awards, or any other awards, are encouraged.

Procedures for the nomination process are outlined on the AAR Web site at www.aarweb.org/awards/teaching.asp.

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Tantric Studies Consultation

Glen A. Hayes, Bloomfield College, Department of Religion, 467 Franklin ST, Bloomfield, NJ 07003, USA; W: 973-748-9000 x236; glen_hayes@bloomfield.edu.

The Tantric Studies Consultation invites papers and preformed panels dealing with recent research in Tantric studies, including but not limited to the following topics:

- 1) Tantric studies and cognitive science;
 - 2) "Outer/inner landscapes" (with Sacred Space in Contemporary Asia Consultation);
 - 3) Tantra and new religions (co-sponsored with New Religious Movements Group);
 - 4) Intersections of yoga and tantra (with The Theory and Practice of Yoga Consultation);
 - 5) Embodiment of deities, spirits, and transpersonal realities;
 - 6) Medical tantra and healing;
 - 7) Reading and reinterpreting tantras;
 - 8) Senses and the transcendent — consciousness and the body; and
 - 9) Reading tantric images.
- The consultation supports the collaboration of scholars in Tantric studies that crosses the traditional boundaries of research based on geographic regions, specific traditions, and academic disciplines. It is a cross-cultural and cross-disciplinary enterprise. All proposals must be made through the AAR's OP3 online system.

SUBMISSIONS ACCEPTED VIA:



* New Program Unit *

Theology of Martin Luther King, Jr. Consultation

Johnny B. Hill and Henry J. Young, Garrett-Evangelical Theological Seminary, 2121 Sheridan RD, Evanston, IL 60201, USA; W: 847-971-9897; johnny.b.hill@sbcglobal.net.

With the joint session of the Liberal Theologies Consultation and the Theology of Martin Luther King, Jr. Consultation, we invite papers on the connections between King's thought and 20th-century liberal theologies focusing on their unique theological contributions in fueling the modern civil

rights movement. We especially encourage proposals that bring into conversation various expressions of African-American religious thought with themes of nonviolence, liberal and postliberal theologies, justice, and social transformation. The consultation will also be hosting a panel discussion on the theme "Quest for the Postmodern King: The Theological Legacy of Martin Luther King, Jr. at the End of History."

SUBMISSIONS ACCEPTED VIA:



* New Program Unit *

Theory and Practice of Yoga Consultation

Stuart Ray Sarbacker, Northwestern University, Department of Religion, 4-140 Crowe Hall, 1860 Campus DR, Evanston, IL 60208, USA; W: 847-491-2615; s-sarbacker@northwestern.edu. Christopher Key Chapple, Loyola Marymount University, Department of Theological Studies, Los Angeles, CA 90045, USA; W: 310-338-2846; cchapple@lmu.edu.

This new consultation seeks to elucidate historical and philosophical issues related to the theory and practice of yoga in its historical contexts and contemporary manifestations. We are interested in proposals that address thematic issues in the study of yoga and those that address issues of sectarian and religious identity associated with yoga. For 2006, we especially welcome proposals relating to the following topics: 1) Buddhist and Jaina yoga; 2) The "dark side" of the guru; 3) Meditation and ethics in yoga; 4) Late medieval to early modern yoga; and 5) Yoga and Tantra. We particularly welcome proposals that address issues such as the relationship between theory and practice in sectarian traditions and the pervasiveness of spiritual and religious ideologies in manifest or latent form within contemporary yoga.

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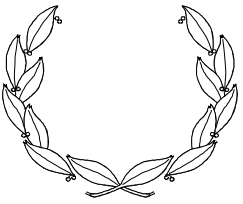
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If you are a member of an undergraduate department or program of religion that was established after 1999, please contact Kyle Cole, AAR's Director of College Programs, in order to be included in the

2005 Survey of Undergraduate Religion Programs.

You may reach him at kcole@aarweb.org or 404-727-1489.

The survey needs your input!



In Memoriam

Henry Luce III

Philanthropist and publisher Henry Luce III, who gave generously to theological education interests, died September 7, 2005. Luce was chairman emeritus of the Henry Luce Foundation, having served as chairman from 1990 to 2002 and as president and chief executive from 1958 to 2002.

Luce served many years in leadership roles at *Time* magazine, and was the son of the founder and editor-in-chief of Time Inc., Henry R. Luce. In 1969, he became publisher of *Time*, where he'd worked as a correspondent covering national and international news, and served as vice president and director of research and development of *Time*. He also was instrumental in planning and supervising the construction of the Time-Life Building at Rockefeller Center in Manhattan, and was publisher of *Fortune* magazine.

Luce's philanthropy in theological education is far-reaching. The Henry Luce III Fellows in Theology program at the Association of Theological Schools is named in his honor, and he was a guiding presence in the formation of the Center of Theological Inquiry at Princeton Theological Seminary; the Henry Luce III Library at PTS was dedicated in 1994.

"Henry Luce III has been a friend of theological education and theological scholar-

ship, and his contributions are remembered with gratitude and celebration," said Daniel Aleshire, executive director of ATS. "[He] devoted almost 50 years of his life to the work of the foundation created by his parents in honor of his grandparents, who had been Presbyterian missionaries in China.

"Through those years, he supported the foundation's initial commitments in theological education, the arts, and Asian studies. As the foundation's assets grew through the years, he guided efforts that made significant and continuing contributions in these areas."

William F. Storrar, director of the Center for Theological Inquiry, said Luce was one of the founding trustees of the Center of Theological Inquiry who responded to the call of James McCord, then president of Princeton Theological Seminary, to establish an independent and ecumenical institution for advanced theological research in Princeton in 1978.

"Hank Luce gave generously of his time and talents to the foundation and development of the center," Storrar said. "He was a supportive friend of CTI over his 27 years of service on the Board of Trustees, latterly as chair of its development committee.

"It was in his role as senior officebearer of the Henry Luce Foundation that the Center of Theological Inquiry owes its greatest debt of gratitude to Hank Luce. The foundation funded the building of the center's home, Luce Hall in Princeton, opened in 1984 in memory of his father. A fine portrait of Henry R. Luce in the public rooms serves to remind succeeding generations of scholars-in-residence from around the world of the living legacy of Hank Luce and his family in the fine building and international ethos of this unique center for advanced study in theology."

The AAR has been a beneficiary of Luce's generosity. The Luce Center, where the AAR's offices are located, is named for the Luce family, following a major gift from the foundation. Over the years, the foundation has supported AAR teaching workshops, and most recently, the AAR Career Guide for Racial/Ethnic Minorities in the Profession.

"We in the AAR have been blessed by Henry Luce III's vision and commitment," Barbara DeConcini, AAR executive director, said. "This beautiful building, which houses AAR, SBL, and the Fund for Theological Education, is a testament to his enduring influence in religion and theology. We are honored to inhabit

so concrete a memorial to his energy and commitment."

In 2003, AAR and SBL hosted a reception at the Luce Center to honor Luce. At that time, we unveiled a dedicatory plaque for the entrance hallway, which reads, "In tribute to successive generations of the Luce Family and the Luce Foundation for their vision, leadership, and generosity in support of the study of religion and theology."

James L. Waits, president emeritus of FTE and former executive director of ATS, said Luce's contributions to the field were extensive. "Hank Luce was an important friend of religion and theological education," Waits said. "A churchman himself, his contributions to excellence in ministry through the FTE and the Center of Theological Inquiry at Princeton were an enormous influence, and his support of creative programs, arts in religion, and theological studies was groundbreaking for this field. His patronage of the arts generally was sustained and far-sighted."

Luce is survived by his wife, Leila Hadley Luce, two children, a brother, and many other family members. ❧

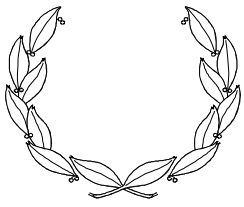
The American Academy of Religion is pleased to announce the results of the elections for 2006. A total of 1,680 votes were cast.

President: Diana Eck

President-Elect: Jeffrey Stout

Vice President: Emilie Townes

Student Director: Davina Lopez



In Memoriam

Robert W. Funk



Robert W. Funk, founder of Scholars Press and the Jesus Seminar, died September 3, 2005, at his home in Santa Rosa, California. Funk, 79, was one of the most influential religion scholars in the world, taking his — and others' — scholarship beyond academia and into the public arena.

Funk was born July 18, 1926, in Evansville, Indiana. He received his PhD in 1953 from Vanderbilt University, and was a faculty member of Texas Christian University, Harvard Divinity School, Emory University, Drew University, Vanderbilt Divinity School, and the University of Montana, where he founded the Religious Studies Department with colleague Ray L. Hart. He is survived by his wife, Charlene Matejovsky, two daughters, and three grandchildren.

Religious Studies News invited longtime colleagues Hart, James B. Wiggins, and John Dominic Crossan to share their thoughts on Funk's life and legacy.



Honest to Bob In Memory of Professor Robert W. Funk

By John Dominic Crossan, DePaul University

John Dominic Crossan, Professor Emeritus at DePaul University, delivered this address at a session on November 21, 2005, at the Society of Biblical Literature's Annual Meeting. He is a former co-chair of the Jesus Seminar and a former chair of the Historical Jesus Section of the Society of Biblical Literature.

I became a member of the Society of Biblical Literature in 1964, which meant that my first experience of the Annual Meeting was sitting in classrooms at Union Theological Seminary — one for Old Testament papers and one for New Testament papers — staying at a nearby hotel, and doing all of that between Christmas Day and New Year's Day. I was then still a monk and would have preferred to stay in my Chicago monastery than in a New York hotel under those conditions. If that was to be the future of my life in the SBL, I dreaded even to think about it.

Between 1968 and 1973, Bob was executive secretary of the SBL and, under his brilliant leadership, the Annual Meeting changed forever into what most of us now experience every year. The venue became a hotel rather than a seminary and the program diversified into sections, consultations, and seminars. Then in 1974 Bob created Scholars Press and was its director until 1980. That represented a total remake of the SBL and I, for one, am eternally grateful to Bob for that "extreme makeover."

It would, however, be very inaccurate and inadequate to think that Bob's purpose in those changes was simply to make the SBL more like most other learned societies or simply to improve the society's annual meetings, research programs, or publication options. All of that was intended, to be sure, but there was something even more fundamental driving Bob in wrenching the SBL (kicking and screaming?) into the late twentieth century.

In that same period, Bob left Vanderbilt Divinity School, where he had been from 1966 to 1969, to found along with Ray Hart the Department of Religious Studies at the University of Montana, where he remained until his retirement in 1986. That deliberate move from divinity school to state university revealed much more clearly what was behind all those SBL changes as far as Bob himself was concerned.

I first came to know Bob by working fairly closely with him during the 1970s — years vitally important for the SBL's future and for Bob's career. Between 1972 and 1976 I was chair of the Parables Seminar — a seminar proposed not by me but by Bob and Norman Perrin. And between 1974–1980 I was, along with other colleagues, an associate editor as Bob founded the journal *Semeia*. It was only then that I slowly realized that Bob's vision for the future of biblical studies was a breakout from the closed world of academic scholarship towards a lay audience eager to understand what was happening. That is my basic understanding of Bob's basic intention and fundamental purpose. He believed that the Bible and its interpretation were too important to be nothing more than a playing field for scholarship.

In theory, of course, the seminaries and divinity schools were supposed to train ministers and pastors in biblical scholarship and they, in turn, were supposed to teach and put into parish practice the implications of all that research. But, like all other trickle-down theories, it was not working. Maybe the professors could not teach or the ministers could not preach but, for whatever reason, the power of the biblical vision was not reaching the laity — except maybe as literalism or fundamentalism.

In 1980 Bob was fired as director of Scholars Press and he broke completely with the SBL. I have never heard the full

Bob Funk: An Interview with James Wiggins

James B. Wiggins is Professor Emeritus at Syracuse University, where he was chair of the Religion Department from 1980–2000. He served as Executive Director of the American Academy of Religion from 1983 until 1992.

RSN: Tell me about Robert Funk's role in the founding of Scholars Press. How important was that for the academic study of religion?

Wiggins: Bob Funk realized that the Council for the Study of Religion was concentrating significant near control of the scholarly world of the academic study of religion in the late 1960s. The CSR had become the depository of membership data for both the AAR and the SBL; it was the agency that had responsibility for all the logistics of the annual meetings of the AAR and SBL.

Funk was the SBL executive secretary from 1968–1973, and had moved from the faculty of Vanderbilt University's Divinity School to the University of Montana with Ray Hart, his colleague dating back to their time together at Drew University and Vanderbilt. Funk persuaded the University of Montana printing department to assume responsibility for the publication of the journals of the SBL and the AAR, strengthened by Hart's appointment as editor of *JAAR* by President Jack Neusner.

Funk envisioned a new entity to be named Scholars Press (founded in 1972) that would make the societies fully in control of all their publications and would expand them greatly through the primary plan of scholars assuming the roles of more traditional presses — editorial decisions, acquisitions, copy editing, etc. — and would expand the categories to include genres not often picked up by commercial presses, such as dissertations and very specific monographs. Both the AAR and the SBL significantly did increase their publications and thereby their visibility and attraction in the academic world at a time when the academic study of religion was growing throughout higher education.

Initially under Funk, Scholars Press assumed responsibility for arranging annual meetings for the two organizations, and during that period the basic format for the programs of both societies was established and has largely been left in place ever since. In short, Scholars Press took the academic study of religion in new, creative, and expansive directions under Funk's leadership and vision during the decade of the '70s. Of course, many leaders in both the AAR and the SBL shared the vision and worked diligently to actualize it. Funk's departure from Scholars Press — shortly after its move to Chico, California, from Missoula, Montana, in 1980 — was a highly

contentious and difficult event for both organizations, and deeply hurt him personally. Overtures of reconciliation over the years since then never completely healed his wounds.

RSN: Discuss the impact Funk has had on religion scholarship, with particular emphasis on his work with the Jesus Seminar.

Wiggins: Funk became convinced after departing from Scholars Press that scholarship had to be taken to the public in more direct and effective ways than many scholars were capable of doing or interested in doing. He generated the Westar Institute and Polebridge Press to become vehicles for attempting to do what he was determined to try. The Jesus Seminar was one project within that larger project (Westar). Few undertakings by scholars have had greater visibility or evoked such widespread public interest and awareness. The publication of the translations of the Five Gospels that came out of the Jesus Seminar was a very significant event.

RSN: Describe Funk's contribution to raising awareness of the academic study of religion.

Wiggins: In my opinion, Funk's contribution to raising awareness of the academic study of religion has hardly been matched by anyone else in the last 35 years. Both through the conception of Scholars Press and then the Westar Institute, Funk refused to surrender to the religious right in their mastery of the public media. Instead he has brought careful scholarly conclusions to the attention of the public. Martin Marty, though different in almost every way, has probably been the only major competitor for this title.

RSN: What, in your opinion, is Funk's most enduring contribution to the field?

Wiggins: Imagination, thinking outside the parameters of received opinion, lasting scholarly works.

RSN: How was Funk as a teacher? A colleague? A friend?

Wiggins: I never experienced Funk as a formal teacher, although through contacts with him over a number of decades and with several of his writings, I learned of his meticulous attention to scholarly detail and his high expectations of his students. I was not a close friend either, but in our continuing occasional contacts over the decades, including most recently a memorial weekend with him two years ago in Santa Clara, I found him winsome, charming, full of great good humor, a generous and consummate host, and a bon vivant. I will miss him greatly. 🍷

See **CROSSAN** p.23

Robert W. Funk: Selected Memories

By Ray L. Hart, Boston University

Ray L. Hart is Dean and Professor of Philosophy of Religion and Theology at Boston University School of Theology. He has taught at Drew University School of Theology, Vanderbilt University Divinity School, the University of Montana at Missoula, the State University of New York at Stony Brook, and now at Boston University.

I am in my 49th year of teaching and administering within five institutions in American higher education; for over 30 of those years, in three institutions (Drew, Vanderbilt, University of Montana), Bob Funk was my colleague and friend at the closest of quarters. We met at Drew in 1956, I a theologian and philosopher, he a scholar of classics and New Testament. Like his venerated mentor at Vanderbilt, Kendrick Groebel, Bob was early obsessed with Bultmann (whose work I didn't really know); unlike any of my Yale mentors, I was deeply "into" Martin Heidegger (whom Bob didn't really know). I claimed he couldn't really know Bultmann without knowing Heidegger; he claimed I couldn't know where Heidegger led theologically without knowing Bultmann. So for two years, over brown-bag lunches, we read Bultmann and Heidegger (in German) together, "going to school to each other" (his conviction, and mine, as to what challenging colleagues are "for").

We also shared a common although dissimilar preacademic background: Bob referred to both of us as "born-again boy evangelists." He had been a revival preacher, I a revival song leader. We joked that when we sickened of academic life or flunked out, whichever came first, we would catch the bus for Valdosta, Georgia, head for the Gospel Tent Co., buy ourselves a big tent, and hit the sawdust trail again. Bob came out of the Alexander Campbell tradition of biblical literalism/fundamentalism, I out of a liberal (remember?) "social gospel" brand of Methodism. I never quite understood his passion to "defeat the bastards" (aka, fundamentalism), an enduring passion that I think is the root inspiration of his founding of the Jesus Seminar once he left the academy. He always despised the reluctance of academic biblical scholars to speak to the "consuming" religious public, preferring only to do academic-speak amongst themselves. I say "never quite understood his passion" for "defeating" the biblical literalists because of his answer to my question once put to him: When will the hordes of students who want to study the Bible wither? His answer: When there are no more fundamentalists! In economic terms, he addressed the matter of demand by attempting to destroy the source of supply (assuming his understanding of what the source of supply actually is)!

Drew University in those days had, in my judgment, the best theological faculty in the country (under the leadership of Bernhard "Barney" Anderson as dean). In 1963 Drew threatened to come apart at the seams owing to manipulation of the theological school's endowment by senior university officers, and I left for Vanderbilt. In 1964 Bob joined me at Vanderbilt (the remainder of the Drew faculty also departed), replacing his beloved Groebel. By then I was actively engaged in AAR, and Bob was chair of the SBL Publications Committee. He and Jacob Neusner, president of AAR, connived to appoint me as editor of *JAAR* in 1969. Sensing a sea change in religious studies at the beginning of a decade of rapid expansion, I decided in that year to go to the University of Montana to found and chair a new Department of Religious Studies, and Bob went with me. I took the *JAAR* editorial

offices and Bob took all the SBL publications; by then he was executive director of SBL as well. Most of these activities were funded through the departmental budget.

Scholars Press began from the financial exigencies of AAR and SBL publication programs. The cost of publishing even slim volumes of *JAAR* and *JBL* were then exorbitant (the experience of other learned societies as well). So through the genius of Al Madison, director of the University of Montana Press, all printing of AAR and SBL publications was done on site. At the end of my decade as editor of *JAAR* we had quadrupled the size of the journal and yet the annual cost was less than it was with the original printer on issues one-fourth the size (the same was true of *JBL*). Scholars Press emerged "naturally" from this process, and Bob was its originating and guiding hand. He brought in the other major humanistic learned societies as sponsors through our respective work in the American Council of Learned Societies. I do not trust myself to start talking about the demise of Scholars Press, but it is a disaster for the field, and nobody knows this better than young, aspiring scholars.

Bob Funk was a visionary, and I think it will be a long time before the mark he has made on the field becomes obvious. He and I organized the first International Congress in Religious Studies in Los Angeles in 1972, long before AAR and SBL made efforts to incorporate international members into the national meeting. He encouraged and facilitated regular intercourse between the committees and boards of SBL and AAR, and those of other humanistic learned societies. Above all, he was devoted to the formation of younger scholars in the field, getting the habits of scholarship and publishing ingrained in them early on. He did this not only with his own graduate students, but wanted the learned societies to provide them with lifelong venues and structures for continuing these habits.

As a teacher Bob was demanding but in unconventional ways: he often said one has to catch students "off guard" to get them out of accustomed patterns of thinking. He refused to teach such standard courses as "The Life and Teachings of Jesus." For that course he substituted "The Parables of Jesus." For the first month students read only Kafka and Borges; he told them if they couldn't understand their parables, they couldn't possibly understand Jesus's. While Funk (with James Robinson, who was a colleague of his at Emory) had much to do with "the new Quest of the Historical Jesus," I think it is his work on the parable as a distinctive mode of discourse and instruction that will be his most enduring contribution. As for manner, I remember many times overhearing students who would knock on his door and, when he came out, ask him, "Are you busy?!" To which he invariably responded, "Of course I am. Aren't you?" Then he would smile and say, "But I'm never too busy to discuss with you what you're busy with," and ask the student to come into his office. He frequently said that the best way to teach a student is to invite him/her to look over his shoulder while he worked.

Like any professor who is always "up to something" substantive, Bob made enemies. The only thing more difficult than being his enemy was being his friend. He exacted far more of his friends than of his enemies. There is but one question of such a friend: Is he worth the candle? That's a question over which I never hesitated: He is. ❁

CROSSAN, from p.22

story of that breach from either side, and I never heard Bob speak about either Scholars Press or the SBL again (that is just my own experience). In founding the Westar Institute, Polebridge Press, and eventually the Jesus Seminar in 1986, Bob was recreating in microcosm what he had helped create in macrocosm with the SBL itself. He once told me that, before the break, he had imagined a Jesus Seminar inside the SBL just as another of its standard seminars. I do not know when that would have been or whether there are any documents about it in the SBL files.

With that triple creation, Bob's hope to break biblical studies out into the lay world was triumphantly successful. Our colleagues who said the Jesus Seminar was after publicity were, of course, absolutely correct. That was our purpose.

Bob's argument was that it was not ethically correct to keep saying and discussing in scholarship what we were not willing to state in public discourse. To my mind, that was the single point on which we all agreed in starting the Jesus Seminar.

An extremely literalist and fundamentalist understanding of the Christian Bible is presently dominant not just in many American denominations and churches, but as the basis of matters from medicine through education to foreign policy. Bob's vision of a laity schooled in biblical scholarship — schooled, that is, in an alternative understanding of the Bible based on historical context — is even more desperately needed right now than when Bob created the Jesus Seminar in 1986. But, it is his abiding success to have informed a laity inside and outside churches all over this country about that alternative vision. ❁

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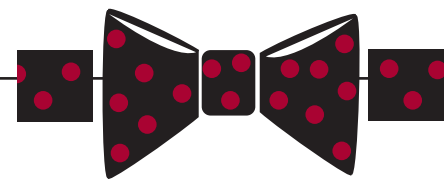
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The AAR Public Understanding of Religion Committee invites nominations and self-nominations for the **Martin E. Marty Award for Contributions to the Public Understanding of Religion**. The award is intended to bring greater recognition to scholars whose relevance and eloquence speak not just to scholars, but more broadly to the public as well. Nominees for this award do not have to be AAR members. Nominate online at www.aarweb.org/awards/marty or mail the name of nominee, his or her affiliation, and supporting information so that it is received by February 3, 2006, to Marty Nominations, AAR, 825 Houston Mill Road, Suite 300, Atlanta, GA 30329, USA.

Ad F-Sau Salam AD

2005 ANNUAL REPORT

A Message from the President



Dear AAR
Colleagues and
Friends,

I am pleased to share with you a report of the work of the American Academy of Religion during this past year.

This work has been done, once again, through the involvement of countless AAR members who serve on committees, read papers at regional gatherings or the annual meeting, or contributed, beyond their regular dues, to the Academy Fund of the AAR. Our association would not be as robust and dynamic as it is were it not for the support that many of you offer. So I begin with a word of deep appreciation.

The main effort during the past months has gone into serious and specific reflections on how the positive potential of a

freestanding annual meeting after 2007 may be realized. From the time the decision was made, awareness prevailed that the new type of annual meeting must enhance, rather than impoverish, its richness and quality in two respects — by speaking to the needs of those who benefited from the availability of sessions on biblical studies and of those whose fields have had little presence at the annual meeting. Both the Board of Directors and the Program Committee have remained alert to this challenge.

Last year's report of the task force chaired by Judith Berling and distributed to all members offered some illustrative suggestions on how the range of papers and sessions at the annual meeting can be broadened. At the same time, the task force challenged all AAR members to creative thinking with regard to these areas. Many proposals for new program units and sessions have been submitted, and the Program Committee has already approved

19 new units that will meaningfully enrich future annual meetings. I have every reason to anticipate continuing positive and significant outcomes.

A second item of great importance over the past months has been Barbara DeConcini's decision to step down from her position as executive director of the AAR next year. Barbara has been our executive director since 1991, and these years have been marked by a dynamic expansion in all areas of Academy activities. Many important features of the AAR today — the enhanced grants and publication programs, Religionsource, data collection and services to departments, and the Academy Fund, to name but a few — bear Barbara's mark. During the summer I appointed a search committee, composed of exceedingly talented and committed colleagues, to find a successor to Barbara. The public announcement of the opening brought a great many applications and nominations. The search committee, fol-

lowing general notions of thoughtful executive searches, first spent considerable time discussing the qualities and qualifications that are needed at this particular juncture. The committee began to evaluate candidates for the executive director position this fall.

We support the AAR because we realize the need for a professional and scholarly association in the field of religion. While the AAR intersects directly with our roles as scholars and teachers, this connection is not always readily seen. I want to assure all of you that those who serve in leadership roles in the AAR are committed to making the Academy play an ever-increasing part in our professional lives.

Faithfully yours,

Hans Hillerbrand
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 responsibilities 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 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 vantages 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.

A Message from the Executive Director



Dear AAR Colleagues and Friends,

I love Henry David Thoreau's simple way of summing up his Walden venture. "I went to the woods," he writes,

"because I wished to live deliberately." And later, "I left the woods for as good a reason as I went there. Perhaps it seemed to me that I had several more lives to live, and could not spare any more time for that one."

Over the years, these words have held peculiar resonance for me in my own passages in life. As I write this letter to members in September 2005 at the start of my final year as AAR Executive Director, my mind and heart are replete with beginnings and endings, memories and imaginations. And so I ask your leave for reflections that are more personal than is traditional in an Annual Report.

In September 1991, I began this work in a flurry of activity. We were relocating the AAR offices from Syracuse to Atlanta. There were staff to hire, office space to find, furniture and equipment to buy, and so much to be learned. While in many ways we felt like explorers, starting from scratch, in the most important sense we were not. Thanks to the fine work of my predecessor, James Wiggins, and the group of AAR leaders who worked closely with him, the AAR was a strong organization, in the midst of its first capital campaign,

having achieved financial stability and impressive increases in membership. I will leave to others the task of taking the measure of how we have grown since then — as a field and as a scholarly society — in members, programs, resources, outreach, and visibility. For my part, I welcome this opportunity to acknowledge a few of the hundreds of AAR members who have worked with me to envision and nurture our accomplishments.

In last year's Annual Report, I introduced to you each current AAR executive office staff member, with whom I have lived and worked in recent years and who continue to amaze and delight me with their devotion to our common work. Now it is time for a little retrospective.

Our "small but mighty" original team in the Atlanta office — Warren Frisina, Ondina Gonzalez, and Bradley Herling — remain to this day the best colleagues I have ever had the privilege to work with in a long career. Warren, Ondina, and Brad are — each one of them — already accomplished scholars and gifted administrators. I cherish their friendship, and I cherish them.

The Academy has been blessed with extraordinary leaders as presidents during my tenure. Unlike most association presidencies, the AAR's is not only an honor that marks a distinguished career, but also a heavy burden of work over several years of service. As I know so well and want everyone to understand, our presidents are unparalleled among our collegial learned societies in all they do. I am deeply grateful to each of you, for your consistent

commitment, prodigious accomplishment, and steady support: Judith Berling, Robert Neville, Edith Wyschogrod, Catherine Albanese, Peter Paris, Lawrence Sullivan, Robert Detweiler, Judith Plaskow, Margaret Miles, Ninian Smart (dec.), Rebecca Chopp, Vasudha Narayanan, Robert Orsi, Jane McAuliffe, and Hans Hillerbrand.

How I wish I could name here every colleague with whom I have had the honor of serving on the Board, on committees and task forces, as editors and award jurors, and in Annual Meeting program unit leadership! At any one time, a stunning 10% or more of our members engage in leadership and service positions in the AAR. *You* are the people who make the Academy work.

As is perhaps not infrequently the case in member organizations, the person who has in my experience contributed the most to the Academy — and certainly to me — during the past 14 years has worked quietly and without sufficient recognition. It is my honor to acknowledge him here. Raymond Williams gives fresh meaning to the phrase "a gentleman and a scholar." His contributions to our life and work are like the sands of the sea. To name just a few: strategic planning, teaching workshops in all ten regions, regional direction, AAR governance restructuring, leadership of the officer nominations process, and board service for well over ten years. Beyond this, I have counted on his integrity and called repeatedly upon his capacious understanding of the field and of organizations, his generous service, and wise counsel more times than I can count.

To me, Raymond, you represent the best in our Academy and our field.

I have come to understand that the truism, "Wisdom is knowing the time that belongs to things," is as applicable to the lives of organizations as it is in our own lives. Thoreau understood when it was time to leave his green world: "It is remarkable how easily and insensibly we fall into a particular route, and make a beaten track for ourselves." He understood that new trails all too quickly become well-worn paths. It is time for fresh winds to blow and new gifts to be brought to bear, time to welcome new leadership in the AAR executive office. I ask you to join me in proffering hospitality and full-throated support to our next AAR Executive Director.

For my part, I intend to embrace T. S. Eliot's advice: "Old men ought to be explorers." Old women too! For now, then, *les cérémonies des adieux*. There is a lot still for us to do in this final year of my tenure as AAR Executive Director. I relish all of it. And I will take my leave having "learned by heart" that it has been a privilege and a joy to serve this field and this association that I love.

Yours,

Barbara DeConcini
Executive Director

Governance and Structure

New AAR Committees and Task Forces

Academic Relations Committee

In April 2005, the AAR Board approved standing committee status for the Academic Relations Task Force. The committee is charged to promote attention to and develop resources for enhancing members' professional development and the institutional forms within which the study of religion takes place. To fulfill its charge the Academic Relations Committee generates programs, undertakes studies, articulates best practices, and develops electronic and other resources for the undergraduate and graduate study of religion.

This committee's work has become an integral part of the Academy's work. Since the task force began in 1999, this group has promoted religion as a major field of study and as a central component of the liberal arts. The task force spearheaded the data studies of the field and has generated a number of programs and activities aimed at providing support and guidance for department chairs and other institutional leaders in managing and strengthening their academic units.

Graduate Student Task Force

At its November 2004 meeting, the AAR Board approved the creation of the Graduate Student Task Force (GSTF). The GSTF addresses the needs and concerns of graduate students and promotes their professional development and participation in

the AAR and the academy as a whole. The GSTF has developed as the result of the Board's initiatives in the 1990s to be more intentional in including student members in the formal planning and structure of the AAR. To achieve this goal, the Board formally authorized the Student Liaison Group (SLG), representing institutions granting PhDs in religion and theology (most from North America with a few from abroad). The SLG serves as a vital link between the AAR and students in graduate programs. The representatives answer questions, provide guidance, and introduce students to the AAR. The SLG has become a strong contributor to Annual Meeting programming, sponsoring up to eight sessions per meeting. The GSTF will work with the SLG, as well as other student members, to implement its plans.

Theological Education and College Theology Steering Committees

This year the AAR launched the Theological Programs Initiative (TPI), which seeks to offer programs, services, and resources to faculty in theological education and theology. Two steering committees are being formed to give guidance to this initiative — one in theological education and one in college theology.

2005 Board and Committee Members

Board of Directors

Officers

- Hans J. Hillerbrand, President, Duke University
- Diana L. Eck, President-Elect, Harvard University
- Jeffrey Stout, Vice President, Princeton University
- Michélene Pesantubbee, Secretary, University of Iowa
- Barbara DeConcini, Treasurer, American Academy of Religion

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- Rebecca T. Alpert, Temple University
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- Linda L. Barnes, Boston University
- Kimberly Bresler, Princeton University
- Francis X. Clooney, Harvard University
- Dena S. Davis, Cleveland-Marshall College of Law
- Frederick M. Denny, University of Colorado, Boulder
- Eugene V. Gallagher, Connecticut College
- Fred Glennon, Le Moyne College
- Kwok Pui Lan, Episcopal Divinity School
- Jane Marie Law, Cornell University
- Jane Dammen McAuliffe, Georgetown University

- Douglas R. McGaughey, Willamette University
- Mary McGee, Columbia University
- Linda A. Moody, Antioch University, Los Angeles
- Corrie Norman, Converse College
- Peter J. Paris, Princeton Theological Seminary
- Jacqueline Z. Patis, La Salle University
- Stacy L. Patty, Lubbock Christian University
- Mark Lloyd Taylor, Seattle University
- Deanna A. Thompson, Hamline University
- Glenn E. Yocum, Whittier College

Standing Committees

Academic Relations

- Fred Glennon, Chair, Le Moyne College
- Richard Carp, Appalachian State University
- Chester Gillis, Georgetown University
- Laurie L. Patton, Emory University
- Chung-fang Yu, Columbia University

Executive

- Hans J. Hillerbrand, Chair, Duke University
- Carol S. Anderson, Kalamazoo College
- Francis X. Clooney, Harvard University

Diana L. Eck, Harvard University
 Eugene V. Gallagher, Connecticut College
 Kwok Pui Lan, Episcopal Divinity School
 Jane Dammen McAuliffe, Georgetown University
 Michelene Pesantubbee, University of Iowa
 Jeffrey Stout, Princeton University

Finance

Barbara DeConcini, Chair, American Academy of Religion
 Robert D. Flanigan, Jr., Spelman College
 Eugene V. Gallagher, Connecticut College
 Margaret Healy, Rosemont College
 Mark Lloyd Taylor, Seattle University

International Connections

Mary McGee, Chair, Columbia University
 Elias Bongmba, Rice University
 Jonathan Brockopp, Pennsylvania State University
 Jin Hee Han, New York Theological Seminary
 Richard Jaffe, Duke University
 Nancy M. Martin, Chapman University

Nominations

Peter J. Paris, Chair, Princeton Theological Seminary
 Harold G. Coward, University of Victoria
 James Donahue, Graduate Theological Union
 Nancy Frankenberry, Dartmouth College
 Jane Dammen McAuliffe, Georgetown University

Program

Barbara DeConcini, Chair, American Academy of Religion
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 Michel Desjardins, Wilfrid Laurier University
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 Michelene Pesantubbee, University of Iowa
 Jeffrey L. Stout, Princeton University
 Emilie Townes, Union Theological Seminary
 Nellie Van Doorn-Harder, Valparaiso University
 Glenn E. Yocum, Whittier College

Publications

Francis X. Clooney, Chair, Harvard University
 Kimberly Ray Connor, Academy Series, University of San Francisco
 Susan E. Henking, Teaching Religious Studies Series, Hobart and William Smith Colleges
 Jacob Kinnard, Cultural Criticism Series, Iliff School of Theology
 Kevin Madigan, Texts and Translations Series, Harvard University
 Anne E. Monius, Texts and Translations Series, Harvard University
 James Wetzel, Reflection and Theory in the Study of Religion Series, Colgate University
 Glenn E. Yocum, *JAAR* Editor, Whittier College

Public Understanding of Religion

Dena S. Davis, Chair, Cleveland-Marshall College of Law
 Michael Barkun, Syracuse University
 Shaun Casey, Wesley Theological Seminary
 David G. Hackett, University of Florida
 Debra Mason, Religion Newswriters Association
 Sarah Pike, California State University, Chico

Regions

Stacy L. Patty, Chair, Lubbock Christian University
 Linda L. Barnes, Boston University
 Jacqueline Z. Pastis, La Salle University

Status of Racial and Ethnic Minorities in the Profession

Kwok Pui Lan, Chair, Episcopal Divinity School
 Karen Baker-Fletcher, Southern Methodist University
 Miguel De La Torre, Iliff School of Theology
 Laura Donaldson, Cornell University
 Daisy L. Machado, Texas Christian University
 Anthony Pinn, Rice University

Status of Women in the Profession

Rebecca T. Alpert, Chair, Temple University
 Mary C. Churchill, University of Iowa
 Alice W. Hunt, Vanderbilt University
 Janet R. Jakobsen, Barnard College
 Stephanie Mitchem, University of South Carolina
 Karen Pechilis Prentiss, Drew University
 Gwendolyn Zoharah Simmons, University of Florida

Teaching and Learning

Eugene V. Gallagher, Chair, Connecticut College
 Nicola Denzey, Harvard University
 Joyce Burkhalter Flueckiger, Emory University
 Tazim Kassam, *Spotlight* Editor, Syracuse University
 Sheila McGinn, John Carroll University
 Timothy M. Renick, Georgia State University

Ad Hoc Committees, Task Forces, and Juries

Employment Information Services Advisory

Shelly C. Roberts, Chair, American Academy of Religion
 Wade Clark Roof, University of California, Santa Barbara
 Jason Steuber, University of Missouri, Kansas City

Graduate Student

Kimberly Bresler, Chair, Princeton Theological Seminary
 Richard Amesbury, Valdosta State University
 Bradley L. Herling, Boston University
 Melissa Johnston-Barrett, Emory University
 Maurice Lee, Yale University

Religion and Disabilities

Kerry Wynn, Chair, Southeast Missouri State University
 Kent A. Eaton, Bethel Seminary, San Diego
 Mary Jo Iozzio, Barry University
 F. Rachel Magdalene, Appalachian State University
 J. Eric Pridmore, Drew University

Religion in the Schools

Marcia Beauchamp, Chair, California Institute of Integral Studies
 Betty DeBerg, University of Northern Iowa
 Bruce Grelle, California State University, Chico
 Stephanie McAllister, Brookline High School
 Diane L. Moore, Harvard University
 Timothy L. Morehouse, Trinity School

Awards for Excellence

M. David Eckel, Coordinator of Juries, Boston University
Analytical-Descriptive Studies
 Catherine M. Bell, Santa Clara University
 Laurie L. Patton, Emory University
 Steven Wasserstrom, Reed College

Constructive-Reflective Studies

Linell E. Cady, Arizona State University
 Julia A. Lamm, Georgetown University
 Dale S. Wright, Occidental College

Historical Studies

Anne M. Blackburn, Cornell University
 Bruce B. Lawrence, Duke University
 Laurie Maffly-Kipp, University of North Carolina, Chapel Hill

Best First Book in the History of Religions

Karen McCarthy Brown, Chair, Drew University
 John Carman, Harvard University, emeritus
 Thomas P. Kasulis, Ohio State University
 Ursula King, University of Bristol
 Gerald J. Larson, Indiana University & University of California, Santa Barbara, emeritus

Bruce B. Lawrence, Duke University

Research Grant Jury

Ellen T. Armour, Rhodes College
 John Berthrong, Boston University
 Kathleen M. Erndl, Florida State University
 R. Marie Griffith, Princeton University
 Patricia O'Connell Killen, Pacific Lutheran University

Student Liaison Group

Laura Ammon, Claremont Graduate University

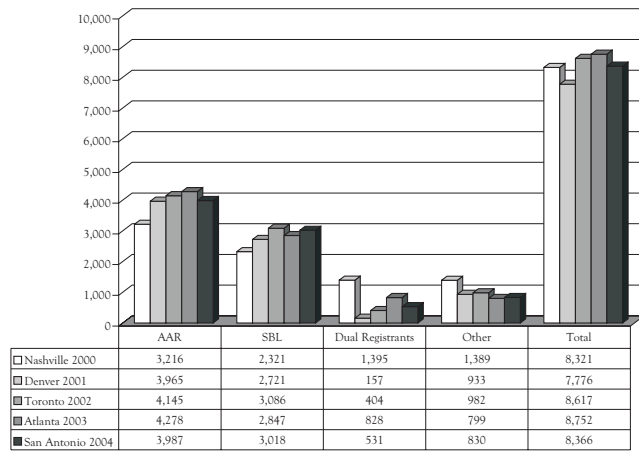
Elizabeth Barre, Florida State University
 Whitney Bauman, Graduate Theological Union
 Matt Blackmon, Dallas Theological Seminary
 Annie Blakeney-Glazer, University of North Carolina, Chapel Hill
 Kathryn Blanchard, Duke University
 Jillian Brown, Luther Seminary
 Julianne Buenting, Chicago Theological Seminary
 Charles Camosy, University of Notre Dame
 Donna DeSarro-Raynal, Union Theological Seminary and Presbyterian School of Christian Education
 Darren Josico Dias, University of St. Michael's College, Toronto School of Theology
 Nathan Eric Dickman, University of Iowa
 Miriam Perkins Fernie, Catholic University of America
 Meredith Hammons, Vanderbilt University
 Jennifer Hart, Indiana University
 Laura Hartman, University of Virginia
 Rosemary Hicks, Columbia University
 Johnny Hill, Garrett-Evangelical Theological Seminary
 H. Chad Hillier, Toronto School of Theology
 Natalie Houghtby-Haddon, George Washington University
 Craig Hovey, Cambridge University
 John A. Jones, Marquette University
 Shawn Krause-Loner, Syracuse University
 Chrissy Lakusta, University of Calgary, Alberta
 Laurie Lamoureux Scholes, Concordia University
 Day Lane, University of Missouri, Kansas City
 Jay Laughlin, University of Washington
 Davina C. Lopez, Union Theological Seminary
 Saneta Maiko, Concordia Theological Seminary
 Mariana Mastagar, Trinity College, University of Toronto
 Katelyn Mesler, Northwestern University
 Ann M. Michaud, Fordham University
 Jarett Myskiw, University of Manitoba
 Kirsten Oh, Fuller Theological Seminary
 Kevin Osterloh, Princeton University
 Ryan Overbey, Harvard University
 Myron Penner, Purdue University
 Josh Peskin, Stanford University
 Santiago Pinon, Jr., University of Chicago
 Grant H. Potts, University of Pennsylvania
 Christina Reimer, University of Toronto
 Michelle Voss Roberts, Emory University
 Robert Smid, Boston University
 Sherry A. Smith, McMaster University
 Samuel Snyder, University of Florida
 Anais Spitzer, Pacifica Graduate Institute
 Masen Uliss, University of California, Santa Barbara
 Daniel Ullucci, Brown University
 Elisabeth Vasko, Loyola University, Chicago
 David Wright, Drew University
 Stephanie Yuhas, Iliff School of Theology

Meetings

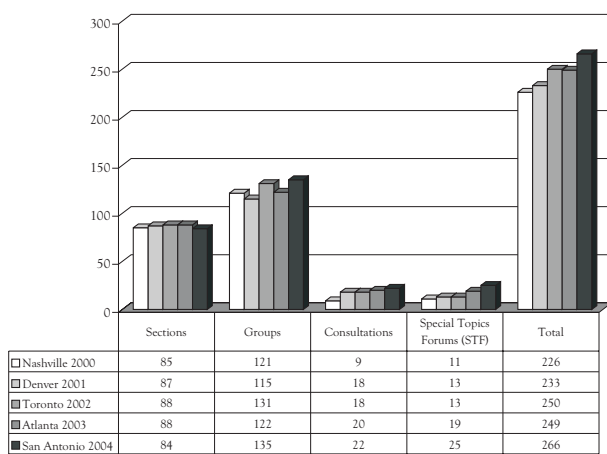
Annual Meeting

The AAR Annual 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. It is the largest scholarly conference on religion and, for the four days of the conference, the largest religion “bookstore.” In 2005, the AAR program structure comprises 15 sections, 55 groups, 1 seminar, and 16 consultations, for a total of 87 program units. Plenary lectures, arts events, business meetings, professional development sessions, and a whole range of special events for various constituencies enhance the program. Twenty-two scholarly organizations have formal ties with the Academy, and some 88 others hold their meetings at the AAR conference. ☛

Annual Meeting Registration Trends, 2000–2004



Annual Meeting Sessions by Program Unit, 2000–2004



Independent Meeting and New Program Units

In 2003 the AAR Board of Directors approved the Centennial Strategic Plan, 2005 – 2009. The plan calls for the Academy to begin holding independent annual meetings in 2008. A 2004 Task Force on the Independent Meeting made recommendations on how best to implement this decision. The task force presented recommendations to the AAR Board of Directors in 2004, and every AAR member received a copy of this report early in 2005. The report addresses the future structure of the annual meeting program, enhanced programming, and a phased program expansion over the next several years.

The report’s recommendations center on ameliorating the losses that will occur, increasing the scope of the offerings, and diversifying the program format. A timeline for implementing the program recommendations is included. The task force also recommends that a similar task force be formed in 2014 to review the process once again. In September 2005, the Program Committee approved the following 19 new program units for 2006:

- Bible in Racial, Ethnic, and Indigenous Communities
- Bible, Theology and Postmodernity
- Biblical/Contextual Ethics
- Buddhist Critical-Constructive Reflection
- Buddhist Philosophy
- Christianity and Academia
- Comparative Religious Ethics
- Comparative Theology
- Coptic Christianity
- Especially for Graduate Students
- Practical Theology
- Religion in Europe
- Religion, Public Policy, and Political Change
- Religions in Chinese and Indian Cultures: A Comparative Perspective
- Science, Technology and Religion (expansion of Religion and Science Group)
- Signifying (on) Scriptures
- Theology of Martin Luther King, Jr
- World Christianity
- Yoga in Theory and Practice ☛

Related Scholarly Organizations

The American Academy of Religion welcomes opportunities to cooperate with organizations whose missions are similar to our own. The Board has formally recognized the following organizations:

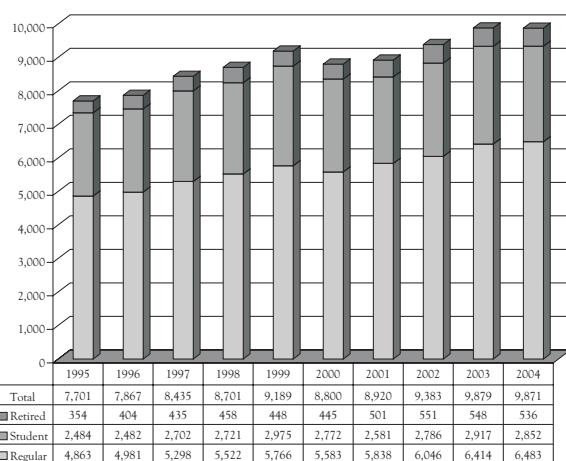
- Association of Practical Theology
- Christian Theological Research Fellowship
- Evangelical Philosophical Society
- Hermetic Academy
- International Bonhoeffer Society: English Language Section
- The International Institute for Field-Being
- International Society of Chinese Philosophy
- Karl Barth Society of North America
- La Comunidad of Hispanic Scholars
- North American Association for the Study of Religion
- North American Paul Tillich Society
- Person, Culture, and Religion
- Schleiermacher Society
- Société internationale d’études sur Alfred Loisy
- Society for Asian and Comparative Philosophy
- Society for the Study of Chinese Religions
- Society for the Study of Christian Spirituality
- Society of Christian Spirituality
- Society of Christian Philosophers
- Søren Kierkegaard Society
- Theta Alpha Kappa
- Thomas F. Torrance Theological Fellowship ☛

Future AAR Annual Meeting Dates and Sites

- 2006 Washington, D.C., November 18–21
- 2007 San Diego, CA, November 17–20
- 2008 Chicago, IL, October 25–28
- 2009 Montreal, Canada, November 7–10
- 2010 Atlanta, GA, October 30–November 2
- 2011 San Francisco, CA, November 18–21 ☛

Membership Trends

AAR membership has grown substantially since 1995, with 2004 membership figures over 28% higher than at the beginning of this ten-year period. The 2004 membership closed just below the record high in 2003: total membership was down by only 8 members, driven by a decline in student and retired members that slightly exceeded the rise in regular members. Additionally, the regular membership percentage has been expanding over the last five years, from 63% in 1995 to 2000, to the current 66%; typically just under a third of members are students, a figure that is on a downward trend at 29% this year. AAR membership runs for the calendar year. ☛



2006 Regional Meetings

Eastern International
May 5–6, 2006
Laval University
Québec City, Canada

Mid-Atlantic
March 16–17, 2006
Radisson Hotel at Cross Keys
Baltimore, MD

Midwest
March 31–April 1, 2006
Chicago, IL

New England–Maritimes
In 2006, the region will co-sponsor various conferences proposed by regional members.

Pacific Northwest
May 5–7, 2006
Gonzaga University
Spokane, WA

Rocky Mountains–Great Plains
March 24–25, 2006
Colorado College
Colorado Springs, CO

Southeast
March 10–12, 2006
Marriott Century Center
Atlanta, GA

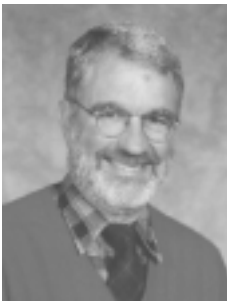
Southwest
March 4–5, 2006
Harvey Hotel, DFW Airport
Dallas, TX

Upper Midwest
March 31–April 1, 2006
Luther Seminary
St. Paul, MN

West
March 11–13, 2006
Claremont Graduate University
Claremont, CA ☛

Publications

Tribute to Glenn Yocum



The Academy has been privileged to have Glenn Yocum serve as the Editor of *JAAR* for 11 years (1995–2005). During his tenure, he has broadened the journal's editorial representation and

scholarship to include multiple and emerging sub-disciplines from a variety of scholars, perspectives, geographical regions, and institutions. Glenn has been lauded by his editorial

colleagues as generous, collegial, and just. The editorship of the journal is one of the most important — and arduous — positions within the Academy. As a major repository of the scholarship in our field, both reflecting and shaping it, a scholarly society's journal is (along with the Annual Meeting) the sine qua non of membership in the American Council of Learned Societies. Because of this, the editor must have an expansive and balanced understanding of the field. Yocum combines such an understanding with an equally capacious generosity, an unfailing sense of responsibility, and a gracious spirit. We honor his achievement and his contribution. ❧

Series and Editors

AAR's book series, published by Oxford University Press, are thriving. Over the past year six new titles have appeared, and 11 new titles were contracted. Oxford also publishes *JAAR*, for which library sales continue to grow. The Academy has published two issues of *Spotlight on Teaching* ("Embracing Disability in Teaching Religion" and "Reflections on a Teaching Career in Religion") and four issues of the field's newspaper of record, *Religious Studies News*.

Academy Series

Kimberly Rae Connor
American Studies
University of San Francisco
2130 Fulton ST
San Francisco, CA 94117-1047
PHONE: 415-422-2869
FAX: 415-422-5036
E-MAIL: connork@usfca.edu

Cultural Criticism Series

Jacob N. Kinnard
Iliff School of Theology
2201 South University BLVD
Denver, CO 80218
PHONE: 303-765-3164
FAX: 303-777-0164
E-MAIL: jkinnard@iliff.edu

Reflection and Theory in the Study of Religion Series

James Wetzel
Villanova University
Department of Philosophy
800 Lancaster AVE
Villanova, PA 19085
PHONE: 610-520-0560
E-MAIL: James.Wetzel@Villanova.edu

Teaching Religious Studies Series

Susan Henking
Department of Religious Studies
Hobart and William Smith Colleges
Geneva, NY 14456-3382
E-MAIL: henking@hws.edu

Texts and Translations Series

Anne E. Monius
Harvard Divinity School
45 Francis AVE
Cambridge, MA 02138-1911
PHONE: 617-495-5736
FAX: 617-496-0585
E-MAIL: anne_monius@harvard.edu

Kevin Madigan
Harvard Divinity School
45 Francis AVE
Cambridge, MA 02138-1911
PHONE: 617-496-6673
FAX: 617-496-8459
E-MAIL: kevin_madigan@harvard.edu

Publication Committee Chair

Francis X. Clooney, S.J.
Harvard Divinity School
45 Francis AVE
Cambridge, MA 02138
PHONE: 617-495-5761
E-MAIL: fclooney@hds.harvard.edu ❧

JAAR Editors-Designate



Anne E. Monius



R. Marie Griffith



Jonathon Schofer

JAAR will be served by new editors beginning in 2006. Charles T. Mathewes, University of Virginia, begins his duties as editor. His research interests are religious ethics and the history of Christian thought.

Corey D. B. Walker, University of Virginia, assumes the role of book review editor. Critical religious and theological studies are the focus of his scholarship.

Five new associate editors join the journal staff:

Anne E. Monius, Harvard Divinity School

R. Marie Griffith, Princeton University

Jonathan Schofer, University of Wisconsin, Madison

Mark Csikszentmihalyi, University of Wisconsin, Madison (photo not available)

Anna M. Gade, Oberlin College (photo not available)

We are happy to remind members that back issues of *JAAR* can be accessed online through ATLAS, J-STOR, and Project Muse. ❧



JOURNAL OF THE AMERICAN ACADEMY OF RELIGION

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EDITOR-DESIGNATE

Charles Mathewes, University of Virginia (2006 Editor-Designate)

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Joseph L. Price, Whittier College

BOOK REVIEW EDITOR

Sheila Greeve Davaney, Iliff School of Theology

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Mona Siddiqui, University of Glasgow

Brian K. Smith, University of California, Riverside

John Strong, Bates College

Randall G. Styers, University of North Carolina, Chapel Hill

Richard Valantasis, Iliff School of Theology

Manuel A. Vasquez, University of Florida

Miroslav Volf, Yale Divinity School

Jace Weaver, University of Georgia

Dale S. Wright, Occidental College ❧



New Monographs

Carolyn M. Jones and Theodore Louis Trost, eds. *Teaching African American Religion*. July 2005.

Joy Ann McDougall. *Pilgrimage of Love: Moltmann on the Trinity and Christian Life*. Oct. 2005.

Christian Moevs. *The Metaphysics of Dante's Comedy*. March 2005.

Lucian Turcescu. *St. Gregory of Nyssa and the Concept of Divine Persons*. Feb. 2005.

John Wall. *Moral Creativity: Paul Ricoeur and the Poetics of Possibility*. Aug. 2005.

Donna Yarri. *The Ethics of Animal Experimentation: A Critical Analysis and Constructive Christian Proposal*. Aug. 2005.

Monographs under Contract

Carol S. Anderson, editor. *Teaching about Women and Religion*.

Linda Barnes and Ines Talamantez, eds. *Teaching Religion and Healing*.

Catherine Bell. *Teaching Ritual*.

Stephen C. Berkwitz. *The History of the Buddha's Relic Shrine*.

David G. Bromley. *Teaching New Religious Movements*.

Arnfridur Gudmundsdottir. *Meeting God on the Cross: Feminist Christologies and the Theology of the Cross*.

Gerardus van der Leeuw. *Sacred and Profane Beauty*.

John L. Meech. *Paul's Story of the Self and Community*.

Susanne Mrozik. *Virtuous Bodies*.

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

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

Grants and Awards

Research Grant Awards

Each year, the AAR awards some \$50,000 to members in support of their research. Over the past 15 years, these grants have totaled close to three-quarters of a million dollars. Information on the proposal process can be found on the AAR Web site. Here we present this year's awardees.

Collaborative

Georges Dreyfus, Williams College, and David Germano, University of Virginia
A Web-Based Study of Drepung Monastery

Tomoko Masuzawa, University of Michigan, and Jun'ichi Isomae, Japan Women's University
Modernity, University, the Science of Religion: History of the Study of Religion in Japan, 1877–2000

Colleen McDannell, University of Utah
Catholics in the Movies

Collaborators:

Robert Sklar, New York University
Lary May, University of Minnesota
Judith Weisenfeld, Vassar College
Thomas Ferraro, Duke University
Paula Kane, University of Pittsburgh
Anthony Smith, University of Dayton
Theresa Sanders, Georgetown University
Jeffrey Marlett, College of St. Rose
Carlo Rotella, Boston College
Peter Gardella, Manhattanville College
James Fisher, Fordham University
Tracy Fessenden, Arizona State University
Amy Frykholm, Colorado Mountain College
Timothy Meagher, Catholic University of America
Darryl V. Catherine, LeMoyne College

Individual

Grace G. Burford, Prescott College
I. B. Horner and the Transmission of Buddhism to the West

Jamsheed K. Choksy, Indiana University, Bloomington
Whither the Zoroastrian Minority Amidst Sectarian Sociopolitics in Contemporary Iran

Jane Naomi Iwamura, University of Southern California
Altared States: A Cultural History of the Japanese American Home Shrine

Meritxell Martin-I-Pardo, The University of the South
The Role of Multicultural Festivals in the Creation of Hindu Discourses of Religious Self-Representation

David L. McMahan, Franklin and Marshall College
The Making of Modern Buddhism

Lori Pearson, Carleton College
Gendered Elements in Troeltsch's Theories of Protestantism and Modernity

Michael Penn, Mount Holyoke College
Imaging Islam: Syriac Christian Responses to the Islamic Conquest

Craig R. Prentiss, Rockhurst University
"Terrible, Laughing God": Challenging Divine Justice in African-American Anti-Lynching Plays, 1916–1945

Timothy M. Renick, Georgia State University
Preemptive Justice? Just Cause, Unrealized Threats, and the Grounds of War

Omid Safi, Colgate University
The Many Lives of Rumi — Textual and Oral

Julius N. Tsai, Texas Christian University
The Cult of the Master in Late Tang Daoism

Hugh B. Urban, Ohio State University, Columbus
Matrix of Power: Blood, Kingship, and Sacrifice in the Worship of Mother Goddess Kamakhya

Excellence in Teaching Award

The American Academy of Religion Award for Excellence in Teaching both recognizes the importance of teaching and honors outstanding teaching in the field. We congratulate this year's winner.

Zayn Kassam, Pomona College

Martin E. Marty Public Understanding of Religion Award

The Martin E. Marty Award for the Public Understanding of Religion, established in 1996, recognizes extraordinary contributions to the public understanding of religion. The award goes to those whose work has a relevance and eloquence that speaks not just to scholars, but more broadly to the public as well. The contribution can be in any medium (e.g., books, films, TV, public speaking), so long as it is based on scholarship in religion. We congratulate this year's awardee.

John L. Esposito, Georgetown University

Ray L. Hart Service Award

The Ray L. Hart Service Award is given periodically in recognition of extraordinary contributions to the field of religion in and through the AAR.

Judith Berling, Graduate Theological Union

Media Awards

Annually the AAR honors the best in-depth reporting on topics related to religion. There are three contests. Our congratulations to this year's winners.

News Outlets with more than 100,000 circulation

First Place Kimberly Winston, freelance, Pinole, CA

Second Place Bill Tammus, *Kansas City Star*

Third Place David Van Biema, *Time*

News Outlets with less than 100,000 circulation

First Place Linda Leicht, *The News-Leader*, Springfield, MO

Second Place Burton Bollag, *Chronicle of Higher Education*

Third Place John Dart, *The Christian Century*

Opinion Writing

First Place Steven Waldman, *Beliefnet*

Second Place Tracey O'Shaughnessy, *Sunday Republican*, Waterbury, CT

Third Place Douglas Todd, *Vancouver Sun*

Book Awards

The American Academy of Religion offers Awards for Excellence to recognize new scholarly publications that make significant contributions to the study of religion. These awards honor works of distinctive originality, intelligence, creativity, and importance — books that have a decisive effect on how religion is examined, understood, and interpreted.

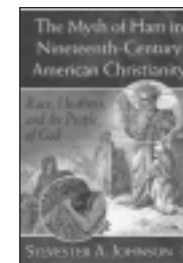
Awards for Excellence 2004



Analytical-Descriptive

Joanne Punzo Waghorne. *Diaspora of the Gods: Modern Hindu Temples in an Urban Middle-Class World*. Oxford University Press, 2004.

Best First Book in the History of Religions



Sylvester A. Johnson. *The Myth of Ham in Nineteenth-Century American Christianity: Race, Heathens, and the People of God*. Palgrave Macmillan, 2004.



Constructive-Reflective

Robert Orsi. *Between Heaven and Earth: The Religious Worlds People Make and the Scholars Who Study Them*. Princeton University Press, 2004.

Outreach

Resources for the Public

This year Religionsource has responded to more than 1,700 news queries, including journalists from ABC's *20/20*, *American Journalism Review*, Associated Press, Beliefnet, Canadian Broadcasting Corporation, CBS Radio Network, *Chicago Tribune*, *Congressional Quarterly*, *Dateline NBC*, Fox News, *Life*, *Los Angeles Times*, Minnesota Public Radio's *Speaking of Faith*, *National Geographic*, *Newsweek*, *Mother Jones*, *New York Times*, NPR's *All Things Considered*, PBS's *Frontline*, Religion News Service, Reuters, *Time*, United Press International, *USA Today*, *Wall Street Journal*, and *Washington Post*.

Religionsource was promoted at annual conferences of the Asian American Journalists Association, Canadian Association of Journalists, Association of Capitol Reporters and Editors, Investigative Reporters & Editors,

National Association of Black Journalists, National Association of Hispanic Journalists, National Conference of Editorial Writers, Public Radio News Directors Inc., Religion Newswriters Association, and South Asian Journalists Association. Religionsource staff spoke to journalism students or fellows at the Poynter Institute, the Johns Hopkins School of Advanced International Studies, and Northwestern University. At annual meetings of the Canadian Society for the Study of Religion and of the Society for the Anthropology of Religion and at an international conference on the Middle East and Central Asia, we offered Religionsource workshops on talking to the media.

Lilly Endowment Inc. has awarded the AAR a three-year grant to support Religionsource. The Pew Forum on Religion and Public Life is matching the grant, partnering with

Religionsource in providing access to scholars who can offer insight into issues involving religion and public affairs.

Eighty-three journalists — the most ever — entered the 2005 contest for the AAR Awards for Best In-Depth Reporting on Religion. The judges were Mark Silk, former journalist and now director of the Center for the Study of Religion in Public Life (Trinity College, Hartford); Joyce Smith, former journalist and now professor of journalism at Ryerson University; and Michael Barkun, member of the Committee on the Public Understanding of Religion and professor of political science at Syracuse University.

Twenty-five journalists attended the 2004 AAR Annual Meeting, including journalists from PBS, Beliefnet, *Christian Century*, *Christianity Today*, and the *San Antonio Express-News*. Also during the Annual Meeting, the president of

the American Correctional Chaplains Association and the directors of chaplaincy programs for the Federal Bureau of Prisons and for six state prison systems attended four briefings by AAR scholars. In addition, four other briefings were presented for five FBI officials. When the 2006 Annual Meeting takes place in Washington, D.C., the Library of Congress has agreed to co-sponsor two forums at the Library.

AAR members Paul Levesque and Sarah Pike reviewed middle school social studies textbooks currently proposed for adoption in California, whose texts are used in many states. They reported to the state curriculum commission on the extent to which the textbooks meet California's standards for learning about religion. AAR member Jeffrey Brodd monitored the commission's hearings. ♣

The Department

Theological Programs Initiative

The AAR has launched a major new project for our members in the theological education community, the Theological Programs Initiative (TPI). The TPI's goal is to enhance the Academy's contribution to the scholarly and professional lives of theological faculty. Beginning last June, we have hosted a series of six regional consultations — in Atlanta, Berkeley, Boston, Chicago, New York City, and Philadelphia — to solicit ideas about new services, programs, and resources to meet the needs of our theological constituency.

The scholarly vocation of the theological educator and the varying contexts of theological education are topics that helped shape each discussion. Since faculty in theological education invariably stand at the intersection of theory and practice, the theory/praxis relation emerged as a useful rubric for many of our conversations. We heard from a broad range of educators, including faculty, deans, and presidents from the full gamut of institutions: freestanding, denominational, and interdenominational seminaries; university divinity schools; theology departments in colleges and universities; and theological institutes.

We are in the process of forming a Theological Education Steering Committee to advise the AAR on policies, practices, and programs. The data underpinning our efforts are drawn from three detailed demographic reports that identify where theology is taught in the United States and who among our membership teaches in the theological disciplines. As the Theological Programs Initiative develops, we will continue to work with our members, as well as with our colleagues in the Association of Theological Schools, to identify and promote concrete ways to buttress our services to the theological education enterprise — in our roles as convener, publisher, validator, and facilitator of scholarship and the professional life.

Undergraduate Survey

The American Academy of Religion is in the process of surveying the 1,100+ uni-

versities that offer religion programs on the undergraduate level. For the first time, the AAR is using an online format to gather the data. This longitudinal project will compare how religion courses and faculty have changed since the 1999–2000 academic year, when the first such survey was completed. We will be reporting various data by Carnegie classification and aggregate numbers regarding religion majors, courses, departmental characteristics, and enrollments. The surveys are part of the signature program of the Lilly Endowment Inc.-funded Strengthening College and University Programs in Religion and Theology (SCURT) initiative. Data analyses will be published in the October 2006 *Religious Studies News* and discussed at the 2006 Annual Meeting in Washington, D.C.

Community College Survey

For the first time, the AAR has surveyed community colleges to determine whether, where, and how religion is taught. In collaboration with the Community College Humanities Association, the AAR surveyed colleges to gather information on courses, faculty, and enrollments.

Leadership Workshops

At the 2005 Annual Meeting, the Academic Relations Committee sponsored a workshop on "Enlarging the Pie: Strategies for Managing and Growing Departmental Resources." The workshop addressed the increasing demands made on department chairs to cope with scarce resources — economic, physical, and human. The following topics were discussed.

- Defining a resource and determining the local environment
- Growing funds and physical space
- Growing faculty and students
- Budgeting and financial management
- Growing links to other departments

Co-leaders of the workshop were Timothy Renick, Georgia State

University, and Richard M. Carp, Appalachian State University. Additional panelists were Linell Cady, Arizona State University; Tom Coburn, Naropa University; Zayn Kassam, Pomona College; Tom Kasulis, Ohio State University; Dianne Stewart, Emory University; and Deanna Thompson, Hamline University.

At the Eastern International regional meeting, AAR sponsored a workshop on "Tenured Professor or Temp Instructor? Maintaining the Profession in a Wal-Mart Economy." Ten participants heard Richard Ohmann, Professor Emeritus of English, Wesleyan University, and author of *Politics of Knowledge* [Wesleyan University Press, 2003] and G. Victor Hori, former Graduate Program Director, Faculty of Religious Studies, McGill University, discuss "Professional Standards in the Rationalized Academy." Following a round-table discussion, Victoria Smallman, Professional Officer, Canadian Association of University Teachers, and Marc Bousquet, Department of English, University of Louisville, and author of *Tenured Bosses and Disposable Teachers* [SIUP, 2004], addressed "Temp Instructors: The New Academic Working Class." A round-table discussion followed.

Virtual Teaching and Learning Center

Under the guidance of the Teaching and Learning Committee, the online center consolidates the many curricular and pedagogic resources developed by the AAR over the years and makes them more widely available and usable in digitized form. The resulting Teaching & Learning Center online data bank gathers important teaching tools in one searchable online location, making scholarly contributions to teaching available to the entire field. To streamline updates to the center, it is now being edited by Kyle Cole, Director of College Programs, and the staff liaison to the committee. ♣

U.S. State Department Tour

For the fourth year in a row, over 20 professors on a Fulbright program sponsored by the religion department of the University of California, Santa Barbara, visited the AAR executive offices in Atlanta. Executive office staff made presentations on the evolution of religious studies in North America, the current regional demographics of American faith communities, 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 Profession

The Job Market in Religion

The AAR administers the Employment Information Services for the field, providing opportunities for communication between employing institutions and 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 scholars in the field. Candidates can conduct searches of the positions based on a variety of criteria, including the location of the position and the employer's preferred subspecialty. They can choose to save particular ads to their personalized "My Openings" Web page.

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 candidates and employers, and offering programs on career development.

At the 2004 EIS Center, 115 institutions conducted interviews for 140 positions. The total number of registered candidates was 442, and the ratio of positions to candidates was 1:3.16. The AAR collects statistics on the use of the EIS Center. Candidates and jobs registered with EIS 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 market.

All candidates and employers registered for the EIS Center select job classifications from a provided list. Candidates select the classifications that they consider to be their specialties, and employers select the classifications that best fit the description of the available position. The chart to the right compares the candidates' primary choices to those of the employers. Because the chart includes data about only the primary choices, when drawing conclusions it is important to note that many jobs fall under classifications that candidates are less likely to use to describe their primary field, but might well select as a secondary or tertiary specialization (World Religions, for example).

Additional data, including secondary and tertiary classifications and job data from 1990–2002, are available upon request from Shelly Roberts at sroberts@aarweb.org.

EIS has also launched an effort to collect data on the outcome of searches conducted at EIS. Employers submit information about whether the position was filled, whether the appointee was interviewed at the EIS Center, and the rank, position type, education, and gender of the appointee. Candidates are asked about their overall experiences of the search process and whether they received an offer. Analysis of the resulting data will reveal the types of jobs offered and the characteristics of the successful candidates. Results will be available in the EIS Center at the 2005 Annual Meeting. In December, results will be posted on the AAR Web site.

EMPLOYERS	2003	2004
Positions Registered	121	140
Total Institutions Registered	98	115
Preregistered	76	89
Registered On-site	22	26
Ratio of Positions to Candidates	1:3.35	1:3.16
CANDIDATES	2003	2004
Total Registered	405	442
Preregistered	331	368
Registered On-site	74	74
Female Participants	144	145
Male Participants	261	237
Did Not Report Gender	0	60
Ratio of Female to Male	1:1.8	1:1.6

Data Analysis

Subfields with the most positions:

- New Testament
- Asian Religions
- Hebrew Bible/Old Testament
- South Asian Religions
- Islam

Most common primary subfields of candidates:

- Hebrew Bible/Old Testament
- New Testament
- History of Christianity/Church History
- Christian Ethics
- Christian Theology: Systematic Constructive

Also noteworthy are some of the ratios of employer classifications to candidate classifications. It is important to remember, however, that only primary classification choices are shown. Many jobs fall under classifications that candidates are less likely to use to describe their primary field, but might well select as a secondary or tertiary specialization (e.g., World Religions).

Classifications with the highest job-to-candidate ratio:

- Catholic Studies
- Central and South American and Caribbean Religions
- Administration
- Pastoral
- World Religions

Classifications with the lowest job-to-candidate ratio:

- Early Christianity/Church History
- Christian Theology: Practical/Praxis
- Hinduism
- Philosophy of Religion
- Social Sciences and Religion

Job Classifications	POSITIONS		CANDIDATES		RATIO	
	2003	2004	2003	2004	2003	2004
Administration (e.g., President, Dean, Director, Program Director, Coordinator)	1	1	0	0	1:0	1:0
Ancient Near Eastern Languages	N/A	0	N/A	0	N/A	0:0
Archaeology – Ancient Near East	N/A	0	N/A	1	N/A	0:1
Archaeology – Greco-Roman	N/A	0	N/A	0	N/A	0:0
Arts, Literature & Religion	0	0	5	3	0:5	0:3
Asian Religions (general or not listed separately)	3	10	2	7	1:0.7	1:0.7
Biblical Languages	N/A	1	N/A	1	N/A	1:1
Buddhism	1	2	7	11	1:7	1:5.5
Catholic Studies	1	3	2	0	1:2	3:0
Catholic Theology (all areas)	8	8	8	15	1:1	1:1.9
Central and South American and Caribbean Religions	1	1	1	0	1:1	1:0
Christian Ethics	5	5	25	28	1:5	1:5.6
Christian Studies	3	1	1	2	1:0.3	1:2
Christian Theology (general or not listed separately)	7	5	23	23	1:3.3	1:4.6
Christian Theology: Practical/Praxis	0	0	8	8	0:8	0:8
Christian Theology: Systematic/Constructive	5	5	35	26	1:7	1:5.2
Critical Studies/Theory/Methods in Religion	1	0	5	5	1:5	0:5
Classics	N/A	0	N/A	0	N/A	0:0
Comparative Religions	3	2	6	7	1:2	1:3.5
Early Christianity/Church History	N/A	0	N/A	12	N/A	0:12
Early Judaism	N/A	0	N/A	2	N/A	0:2
East Asian Religions (general or not listed separately)	4	3	3	5	1:0.8	1:1.7
Editorial	0	0	0	0	0:0	0:0
Epigraphy	N/A	0	N/A	0	N/A	0:0
Gay/Lesbian Studies in Religion	0	0	1	1	0:1	0:1
Hebrew Bible	9	9	48	34	1:5.3	1:3.8
Hinduism	1	0	6	6	1:6	0:6
History of Christianity/Church History	3	7	24	30	1:8	1:4.3
History of Religion (general)	0	4	5	5	0:5	1:1.3
Indigenous/Native/Traditional Religions	0	4	0	4	0:0	1:1
Introduction to Religion	0	0	2	1	0:2	0:1
Islam	7	9	8	7	1:1.1	1:0.8
Judaism	1	2	5	2	1:5	1:1
Library	0	0	0	0	0:0	0:0
Missiology	1	0	0	2	1:0	0:2
New Religious Movements	0	0	0	0	0:0	0:0
New Testament	13	12	40	56	N/A	1:4.7
North American Religions	3	4	15	21	1:5	1:5.3
Old Testament	4	1	9	31	1:2.25	1:31
Other	8	9	4	5	1:0.5	1:0.6
Pastoral Care	1	2	4	1	1:4	1:0.5
Philosophy of Religion	1	1	16	11	1:16	1:11
Preaching/Ministry	2	3	0	0	2:0	3:0
Rabbinic Judaism	N/A	0	N/A	1	N/A	0:1
Racial/Ethnic Minority Studies in Religion	1	1	3	5	1:3	1:5
Religious Ethics	3	3	10	14	1:3.3	1:4.7
Religion/Theology: Two or More Subfields	6	3	11	13	1:1.8	1:4.3
Second Temple Judaism	N/A	2	N/A	4	N/A	1:2
Septuagint	N/A	0	N/A	0	N/A	0:0
Social Sciences and Religion (e.g., Religion & Society, Anthropology, Economics, Political Science, Psychology, Sociology)	1	1	7	8	1:7	1:8
South Asian Religions (general or not listed separately)	6	10	5	14	1:0.8	1:1.4
Women's Studies in Religion	1	0	4	1	1:4	0:1
World Religions	6	6	0	4	6:0	1:0.6
Not Reporting	0	0	47	5	0:47	0:5
Total	121	140	405	442	1:3.35	1:3.16

Status of Racial and Ethnic Minorities Online Career Guide

The Luce Foundation awarded the AAR a grant to support development of an AAR career guide for ethnic and racial minorities. Under the editorship of Miguel De La Torre, the guide has been completed and will be published in early 2006. Writers include members of the Committee on the Status of Racial and Ethnic Minorities in the Profession and other volunteers. The guide will be previewed at the 2005 AAR Annual Meeting.

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, 2005 and 2004, and the related statements of activities and 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 audits to obtain reasonable assurance about whether the financial statements are free of material misstatement. An audit includes consideration of internal control over financial reporting as a basis for designing audit procedures that are appropriate in the circumstances, but not for the purpose of expressing an opinion on the effectiveness of the Academy's internal control over financial reporting. Accordingly, we express no such opinion. An audit also includes examining, on a test basis, evidence supporting the amounts and disclosures in the financial statements, 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, 2005 and 2004, 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 audit was conducted for the purpose of forming an opinion on the basic financial statements taken as a whole. The additional information on pages 15 and 16 are presented for the purpose of additional analysis and are not a required part of the basic financial statements. Such information has been subjected to the auditing procedures applied in the audit of the basic financial statements and, in our opinion, are fairly stated in all material respects in relation to the basic financial statements taken as a whole.

September 12, 2005

Jones and Kolb, Certified Public Accountants

	2005	2004
ASSETS		
Cash and cash equivalents	\$ 1,351,647	\$ 1,009,270
Marketable securities	5,730,484	5,468,879
Accounts receivable, net	42,529	12,107
Pew grant receivable	66,000	343,000
Prepaid expenses	40,545	45,748
Furniture and equipment, net	28,596	31,713
Share of Luce Center assets, net	2,180,710	2,212,231
Total assets	\$ 9,440,511	\$ 9,122,948
LIABILITIES AND NET ASSETS		
Liabilities		
Accounts payable and accrued expenses	\$ 127,264	\$ 95,969
Accrued vacation	70,128	60,868
Deferred revenue - memberships	305,956	294,997
Deferred revenue - annual meeting	470,621	420,727
Total liabilities	973,969	872,561
Net Assets		
Unrestricted	6,178,747	5,782,302
Temporarily restricted	1,187,795	1,368,085
Permanently restricted	1,100,000	1,100,000
Total net assets	8,446,542	8,250,387
Total liabilities and net assets	\$ 9,440,511	\$ 9,122,948

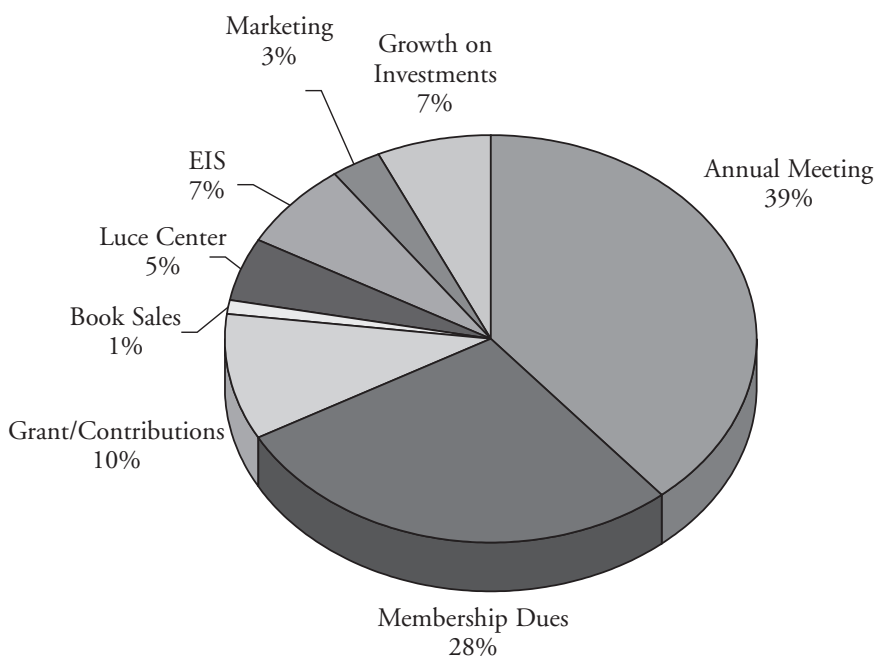
	Unrestricted	Temporarily Restricted	Permanently Restricted	Total 2005	Total 2004
REVENUES AND GAINS					
Membership dues	\$ 648,925	\$ -	\$ -	\$ 648,925	\$ 633,188
Grants		167,000		167,000	569,779
ARP dues	4,648			4,648	5,000
Annual meeting	907,052			907,052	947,722
Employment information services	171,971			171,971	145,204
Label sales	49,104			49,104	63,364
Advertising and publications	17,290			17,290	15,567
Royalties	2,833	1,554		4,387	4,053
Book sales	25,457			25,457	21,479
Contributions	34,667	2,391		37,058	35,846
Luce Center rental income	109,729			109,729	106,798
Interest and dividends	120,441	31,892		152,333	117,363
Net assets released from restrictions	420,255	(420,255)			
Total revenues and gains	\$ 2,512,372	\$(217,418)		\$ 2,294,954	\$ 2,665,363

	Unrestricted	Temporarily Restricted	Permanently Restricted	Total 2005	Total 2004
EXPENSES					
Research and publications	\$ 167,038	-	-	\$ 167,038	\$ 274,365
Member services	307,193			307,193	263,270
Professional development services	227,175			227,175	225,006
External relations	389,122			389,122	462,323
Annual meeting	600,444			600,444	612,231
Luce Center expenses	146,435			146,435	134,224
General and administration	276,826			276,826	282,861
Fundraising	60,698			60,698	76,378
Total expenses	\$2,224,931			\$2,224,931	\$2,330,658
Change in net assets before investment gains					
	287,441	(217,418)		70,023	334,705
Investment gains					
	109,004	37,128		146,132	410,113
Change in net assets					
	396,445	(180,290)		216,155	744,818
Net assets Beginning of the year					
	5,782,302	1,368,085	1,100,000	8,250,387	7,505,569
Net assets End of the year					
	\$6,178,747	\$1,187,795	\$1,100,000	\$8,466,542	\$8,250,387

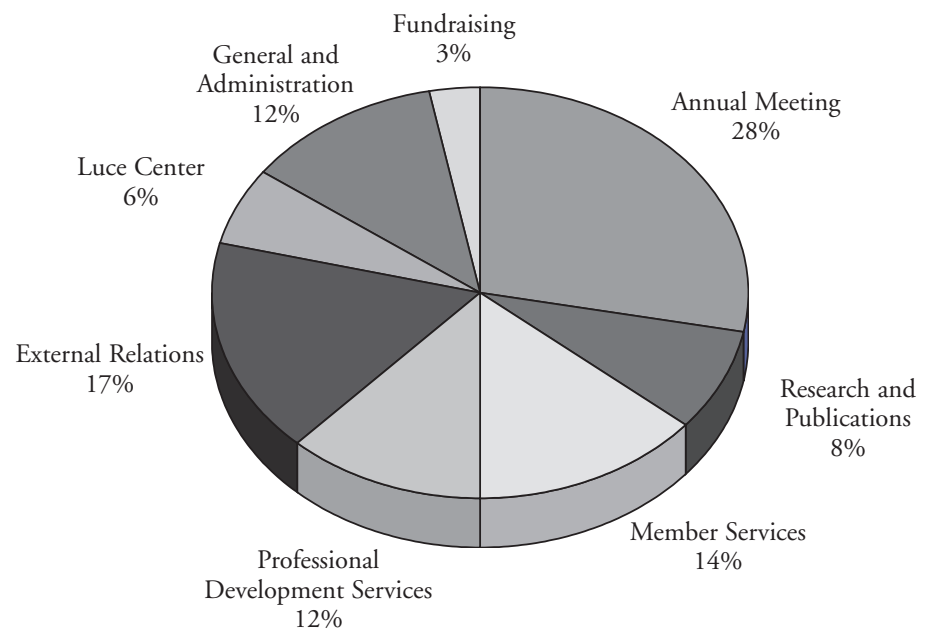
	2005	2004
Cash flows from operating activities		
Change in net assets	\$ 216,155	\$ 744,818
Adjustments to reconcile change in net assets to net cash provided by (used in) operating activities:		
Depreciation	69,225	69,498
Unrealized (gain) loss on investments	(146,132)	(410,113)
Change in marketable securities	(10,542)	(10,959)
(Increase) decrease in receivables	246,578	201,357
(Increase) decrease in prepaid expenses	5,203	(5,178)
Increase (decrease) in accounts payable and accrued expenses	31,296	(27,146)
Increase (decrease) in accrued vacation	9,260	5,036
Increase (decrease) in deferred revenue	60,853	42,337
Total adjustments	(265,741)	(537,882)
Net cash provided by (used in) operating activities	481,896	206,936
Cash flows from investing activities		
Acquisition of equipment	(8,938)	(10,476)
Purchase of marketable securities	(130,581)	(252,819)
Net cash provided by (used in) investing activities	(139,519)	(263,295)
Net increase (decrease) in cash and cash equivalents	342,377	(56,359)
Cash and cash equivalents Beginning of year	1,009,270	1,065,629
Cash and cash equivalents End of year	\$1,351,647	\$1,009,270

[Note: Audit reports are accompanied by many pages of footnotes, giving further information and describing the accounting methods used. Please contact the AAR for these footnotes.]

Sources of Revenue



Distribution of Expenses



The American Academy of Religion deeply appreciates our loyal and generous contributors.

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

The Ford Foundation, Inc.

The Henry Luce Foundation

Lilly Endowment Inc.

The Pew Charitable Trusts

AAR's development activities are a crucial part of our programs and services. Members' and friends' generous contributions to the Academy Fund year after year support programs and important initiatives for religion scholars and the field. We are grateful for all contributions from members and nonmembers alike, whether these gifts come to us through membership renewals, Annual Meeting registrations, direct mail solicitations, or spontaneous gestures of generosity. Most donors do not restrict their gifts, though the AAR also welcomes contributions directed to special programs. Since membership dues accounted for 26% of our annual budget in fiscal year 2005, all contributions to the Academy Fund have a meaningful impact.

The following list reflects donations received from July 1, 2004, through June 30, 2005. Please notify the AAR office of any incorrect listings, as we strive for accuracy in our records.

Members and friends who would like to remember the American Academy of Religion in their wills or estates are asked to contact the AAR Executive Director, Barbara DeConcini, for information (404-727-3049).

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Reginald Crenshaw
Helen Crovetto
David R. Crownfield
David S. Cunningham ■ *
Edward E. Curtis *
Gary Delaney Deangelis
Dedunupitiye Upananda •
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