# Thematic Session 1: The Dominance of Conflict as a Guiding Category

## Religious Freedom in Indonesia

Manda Andrian

Indonesia is a country with a multicultural and multireligious society. With a population of 261 million (2018), 17.000 islands and 300 local languages, Indonesia is very diverse. However, Indonesia is a country that is majority Islam but it has six official religions: Christianity (Protestantism and Catholicsm), Budhism, Hinduism, Islam and Kong Hu Cu. In addition to those six official religions, Indonesia also has some other religions: Sikhism, Baha'i, and many traditional religions. Unfortunately, only six religions that are mentioned above are official, and the rest are unofficial. Muslim in Indonesia is under two official organizations called Muhammadiyah and Nadhatul Ulama (NU). However, there is a community in Islam called Ahmadiyah which is not under Nadhatul Ulama (NU) nor Muhammadiyah. There are also some traditional religions such as: Sunda Wiwitan, Kejawen, Kaharingan, Madras, Marapu, etc. Basically, religious freedom has been written in The 1945 State Constitution of Indonesia article 29 verse 2: " The state guarantees all persons the freedom of worship, each according to his/her own religion belief". It's also written in The Universal declaration of Human Rights article 18: "Everyone shall have the right of freedom, conscience and religion. This right shall include freedom to have or to adopt a religion or belief of his choice, and freedom, either individually or in community with others and in public or private, to manifest his religion or belief in worship, observance, practice and teaching." But unfortunately the minorities has to face discrimination and even violence. According to the Setara Institute in Jakarta, there were 216 cases of minorities being attacked in 2010, 244 cases in 2011 and 264 cases in 2012. This short essay will examine two examples of groups which struggling of being minorities, from Ahmadiyah and traditional religion called Sunda Wiwitan, and how are the progress policies of the governmtent in response to both of them. This paper proposes the importance of religions knowledge and to continue giving the advocacies to the minority groups. The method use in this research was qualitative, which included literature reviewed, observation and participation, and case analytical method.

**Conflict as a guiding category: Khasi Religion or Khasi Culture?**

Evakordor Diengdoh

The Khasis are an ethnic group residing in the Khasi and Jaiñtia Hills of Northeast India. The group shares similar customs, beliefs, traditions, speak an Austro-Asiatic language and follow matriliny. Considering the Khasis' history with British colonialism and Christianity, the word "ñiam" has come to signify the Western conceptualisation of religion. This has led to an attempt by a socio-cultural organisation, Seng Khasi, to formalise Khasi beliefs and traditions. The Seng Khasi, formed in 1899 in light of Christianity's introduction into the region, has emerged as an organisation that has attempted to unite and formalize certain Khasi beliefs and practices. This purview extends to rituals as well, whereby it has initiated new rituals and re-introduced older rituals.

Therefore, a conflict is observed between what the Seng Khasi conceptualizes as the "Khasi religion" and the rest of Khasi society that is pre-dominantly Christian. What the Seng Khasis identifies as "Khasi religion" is identified by many Christian Khasis as "Khasi culture". This matter can be studied in the conduction, attendance and interpretation of an annual pilgrimage to Lum (Hill) Sohpetbneng (Navel of Heaven); a sacrosanct site of Khasi belief whereby the Khasis descended from heaven to earth via the golden bridge located on this hill. The ritual acts pertaining to this pilgrimage include older rituals that have been out of practice for decades and newer practices to help solidify the Seng's connection to this site and narrative. The rituals performed by the Catholic church on the same hill can be seen in tandem to this whereby many Christian Khasis view the site as the origin of Khasi culture. Ergo, this presentation will examine how this one site is situated as "religious" for the Seng Khasis but "cultural" for the Catholic Khasis.

# Declarations and their contribution to the wider field of Interreligious Dialogue

Miriam Schneider

In recent decades faith-based, interreligious, and other organizations have produced a large number of declarations on interreligious issues among other topics. These declarations have been analyzed regarding their content (what does the declaration say?) and context (what was the reason for the publication? To what is the declaration an answer/reaction?). But the question of "What is a declaration?" and "What form of interreligious activity is a declaration?" seems to remain unanswered.

In this paper, I'm looking into these questions from a Christian perspective which means I analyze declarations by churches on interreligious issues. To find an answer, I would like to discuss three approaches: a linguistic (what kind of text is a declaration?), an ecclesiological (how does the church communicate?), and an interreligious approach (what form of interreligious dialogue is the publication of a declaration?).

The fact that there can't be found research on declarations as a form of interreligious dialogue is surprising, especially because on one hand in the context of conflicts, faith-based organizations are asked to distance themselves from e.g., an aggressor, or forms of extremism, and on the other hand, they commit themselves to positive relationships with other religions and their communities.

This paper wants to contribute to the theological, diplomatic, and political dimensions of the discourse on interreligious dialogue.

# Conflict, interreligious dialogue, and the ethics of affirmation

Daan F. Oostveen

The challenge of interreligious understanding runs at the core of our philosophical categorizations of truth, conflict, and difference. The impossibility of disentangling a "scientific" study of religions from its theological roots exacerbates this problem. When religion is voiced as a concept in academic or public discourse, it is inherently entangled with its stake toward positionality, identity, and ultimately: belonging. Therefore, conflict is unavoidable. The concept of "conflict" is rarely normatively neutral. Usually, it is self-evident that conflict is to be avoided, especially when it concerns religious difference or epistemological diversity, such as in "the conflict between religion and science".

In this paper, I will challenge the two underlying principles of interreligious conflict, in order to propose an ethics of affirmation, as proposed by Nietzsche and Braidotti, which embraces the agonal and calls for more constructive conflict. The first underlying concept is "conflict", which is often opposed to peace or coexistence. The normative presupposition of this dichotomy is that peace is non-violent, and conflict is violent. The second underlying concept is religious difference as as an absolute difference of "religious traditions". With absolute difference, I mean the Aristotelean understanding that A is not B, that the concept of "religion" is structured by instantiated "traditions" which are different from each other in an absolute sense.
Rather than understanding conflict as violent, I would propose that the actual violence emerges from the will to avoid conflict and strive for peace rather than from conflict itself. Conflict, instead, is a creative process towards justice, in which the belligerent parties reject the violence of the "peace of difference", that is forced upon them. Rather than an absolute difference, we should aim for a "real" difference, in the sense of Gilles Deleuze, which is the transformative potential inherent to religion, and embraces radical multiplicities.

# Thematic Session 2: The challenges of conformity to Western intellectual models

## Disentangling Buddhism from Culture: Conflict and Relationship with Christianity over the years in Sri Lanka

Rasika Abeysinghe

When Christian missions first came to then Ceylon, their propagation of the gospel necessitated that rigid boundaries were drawn between religions due to cultural superiority and exclusivist evangelical theology of the colonizers(Hassner,2003; Harris:2006,p.12). Such boundaries have continued through the years and continue to influence the conceptual framework of space in the Sri Lankan polity (Brun and Jazeel, 2009; Harris,2018,p.8). However, leading up and since independence the boundaries of the same have become porous upto some extent where criticaland reflective studies have taken place in several areas (Wijegoonawardana, 2012; Fazil , 2019; Jemia,2021; Ranasinghe and Wickremasinghe, 2021;) and in Liturgical studies (Tovey, 2004, Fernando, 2009; Wickremasinghe, 2011; Jayasinghe, 2015; Bilimoria; 2016, Tovey, 2021).

The wider study in which this paper constitute an integral part, investigates the impact of the surrounding cultural context on Christian worship in the Anglican Church and especially on experiences and meanings of silence in worship(Roach,2001; Leithart, 2003, Cozzens, 2004; Dandelion,2007).The cultural landscape of the country; with its long history, an overarching majority population and a special mention of it in the constitution, inevitably is impacted by the Buddhist philosophy both as a religion as well as a culture (Dharmadasa,1988; Arun Kumar, 2018; DeVotta, 2021; Gamage, 2023).

Any attempt at contextual theologizing in Sri Lanka, would inevitably have to take into consideration the majoritarian and state religion of Buddhism. The side by side existence of Christianity with Buddhism in the country, over half a millennium of years, has left indelible marks on each Religion, and has impacted each other and even transformed one's response to each other and the country in general. This paper presents the Christian encounter, the changing perspectives of conflict & relationships between the two religions and the cultural landscape influenced by Buddhism which is the canvas for contextual theologizing.

# Overcoming the dichotomy between religion and secularity: concepts and strategies

Atko Remmel

Ever since the origins of the modern concept of "religion" in the 16th century, there has been an ongoing debate about what it means and where to draw its boundaries. The situation did not become any easier with the emergence of the concept of "secular" as religion's "significant other" during the Enlightenment and "religion" becoming a separate sphere of life during the 19th century. As a result, it has been a general knowledge that religion-related phenomena can be either religious or secular – or sacred and profane – and that the two are opposites. For many scholars and normal people alike, this schema is intuitive and, due to the co-constitutive relationship of religious and secular, the only possible solution.

In the study of religion, the debate over the binary system rests largely on the legacy of the criticism of the concept of religion that dates back at least to W. C. Smith's seminal work (1962). However, aside from criticism, during the past two decades, a multitude of concepts that aim to surpass the dichotomy have emerged and the amount of them appearing at the same time is telling. Perhaps it may be justified to regard the recent appearance of new concepts and frameworks as the "new diversity" – or at least the beginning of it.

The paper takes a look at a number of concepts and strategies for overcoming the binary in case the scholars' answer to the question "Are religion and secularity mutually exclusive?" is "No," or "Yes, but..."

## Accountability and the Evaluation of Interfaith Initiatives: Toward a Learning Approach to Evaluation

Hannah J. Visser

As the number of interfaith initiatives has rapidly increased, a pressing question has arisen: how do we know if they are making a difference? The question of "what works" has recently sparked a plethora of evaluation tools and quantitative studies aiming to measure the outcomes of interfaith learning. One of the reasons for finding out "what works" is the accountability argument, wherein quantitative measurements are seen as necessary to prove the worth (literally and figuratively) of interfaith engagement to funders and other external stakeholders. One can be critical of this motivation to evaluate the outcomes of interfaith learning and see it as a loss of autonomy by accommodating to the pressure of conforming to funders' and policymakers' expectations. Yet, the reality is that many interfaith programs are dependent on external funding and will cease to exist without it. How can the field of interfaith learning maintain a healthy relationship to attracting funding and evaluating its outcomes? This contribution draws from an interdisciplinary body of scholarship on accountability and evaluation, primarily focusing on debates in educational sciences and peacebuilding studies. In these fields, quantitative measurements are generally perceived to be the standard but are also subject to growing critiques, such as Gert Biesta's (2010) critique of the "age of measurement," Jill Ann Chouinard's  (2013) objection to the "era of accountability", or Hippolyt Pul's (2021) critical observation that evaluations have become "the measure of the value of what change a given sum of money can make to an identified problem." Building on these critiques, I will advocate for a more holistic and sustainable approach to evaluating impact in a funding-dependent landscape. By focusing on learning and improvement instead of accountability, interfaith initiatives can better align their practices with their core objectives while remaining responsive to the needs of diverse stakeholders.

# Harnessing Faith: The Role of Churches in Weapons of Mass Destruction Nonproliferation

Carol-Teodor Peterfi

In an era, fraught with geopolitical tensions and the ever-looming threat of weapons of mass destruction (WMDs), it is imperative to explore all avenues for nonproliferation efforts. One often overlooked yet potentially powerful ally in this endeavor is religious institutions, particularly churches, which possess significant moral authority and social influence. This proposal article seeks to examine the vital role that churches can play in WMD nonproliferation efforts, exploring their potential impact on shaping attitudes, promoting disarmament initiatives, and fostering dialogue among nations. By leveraging the moral imperative inherent in religious teachings, churches can serve as catalysts for peacebuilding and the advancement of global security objectives.

Proliferation in general, and of weapons of mass destruction in particular poses one of the gravest threats to international peace and security in the modern world. From nuclear arsenals to chemical and biological weapons, the potential for mass devastation and loss of life is staggering. Despite various diplomatic efforts and arms control agreements, the specter of WMDs continues to haunt the international community. In this context, it becomes crucial to explore unconventional avenues for addressing this existential threat.

This article proposes to investigate the role of churches in WMD nonproliferation efforts, drawing upon their moral authority, extensive networks, and capacity for ethical leadership. Churches, as prominent religious institutions, hold a unique position in society, commanding respect and influence across diverse communities and cultures. Their teachings often emphasize principles of peace, justice, and compassion, providing fertile ground for advocacy on issues of disarmament and nonviolence.

# Thematic Session 3: The promise of vernacular and lived religions approaches

## Talking About Tigers: the Sundarbans Forest Tiger and the People who Live in its Shadow

Dr. Jane Orton

Widely regarded as the most lethal of all the big cats, the Royal Bengal tiger of the Sundarbans mangrove forest delivers the highest rate of attacks on humans by tigers in the world. Muslims, Hindus and the indigenous Munda depend on the forest for their livelihood, risking their lives when entering into the tiger's territory. These groups have developed spiritual means of protection from tiger attacks including amulets, rituals and appeals to the forest goddess Bonbibi. Based on fieldwork conducted in 2023 on the Bangladesh side of the Sundarbans, this paper aims to open up an important conversation about the people of the Sundarbans and their perspectives on the tiger. The paper builds on the scholarly concept of vernacular theorising, which conceives of religion as it is lived, building knowledge in collaboration with local people. In addition, this paper takes inspiration from the great philosopher Plato, who pointed out the deficiencies of the written word in capturing the organic nature of conversations. This paper draws on fieldwork that involved many hours of conversation, so it would be impossible to fully reproduce these. However, it is possible to consider the way that even relatively stable ideas develop as people challenge each other and reflect on their own thoughts. Just as there are diverse opinions and narratives within and between communities, individuals themselves may hedge, qualify and develop their own views. This often occurs within a single conversation, through further questioning by the interviewer, prompts from other community members, or through a person following their own train of thought and modifying their own view. By describing how ideas were developed within conversations, this paper aims to give the reader a sense of the dynamic nature of the relationship between people and tigers in the Sundarbans.

## Jinn and Islamic religious authority: a case analysis from Java island, Indonesia

Elo Süld


## Dynamics of Lived Religion in Refugees' Narratives

Anita Stasulane

Based on the mapping undertaken in the COST Action CA20107 "Connecting Theory and Practical Issues of Migration and Religious Diversity" (COREnet), the presentation outlines how religion is encountered and experienced by refugees in Turkey, Serbia and Austria. The presentation is based on narrative analysis, which involves detailed scrutiny of statements and accounts shared by Narrative Cafés participants (n=23). According to socialization theory, the religious attitudes formed during childhood and youth predetermine religiosity in adulthood. Nevertheless, later experiences may change the religious attitudes. Migration and flight for refugees represent major life turns that create new experiences. Those experiences can be so powerful that they may cause a transformation of religiosity. In order to understand how migration impacts religiosity and vice versa, it is worth looking at the expressions of lived experiences of refugees. The Narrative Cafés participants shared their subjective vivid experiences, and at the same time they constructed intersubjective reality. The concept of lived religion is useful for distinguishing the actual experience of refugees in a particular time and cultural setting. Migration has consequences for how religions are lived in practice. As migration continues to increase globally, these narratives remind us of the importance of listening to and understanding the diverse experiences of migrants, and the need for different approaches to addressing the complex challenges they face.

# Thematic Session 4: The promise of vernacular and lived religions approaches

## Taking a Train to Beijing and Flying to the US": The Transference of Misfortune in the Eastern Minyag Community

Chimi Baobao

The Eastern Minyag community comprises approximately 4,500 people in the remote mountains of the Eastern Tibetan Plateau. Nowadays, their ancient beliefs are still intertwined with their daily lives. Among these beliefs is the transference of misfortune — a phenomenon in which ill luck is passed from one individual to another within the community or from the Minyag community to non-Minyag communities. On the Minyag New Year, Minyag men gather at the village entrance, holding offerings, while yelling, cursing, and shouting: "[evils] Go down to the County, take a train to Beijing, and fly to the US!" to send misfortune out of the village. However, during the COVID-19 pandemic, a rumor emerged in the village, "Because Minyag people always send bad luck to the outside; thus, now it is uncontrollable and is causing a world disaster [COVID-19]." This statement suggests that the Minyag people's habit of sending bad luck outside amidst globalization and urbanization trends is facing unprecedented moral challenges. Additionally, following the logic of transference, this phenomenon has expanded beyond the Minyag community's surroundings due to the development of media technologies. My main questions are: What oppositions are hidden in transference? How do Minyag people explain and adapt to modern challenges using their vernacular religious knowledge?As a member of the Minyag community and a native speaker of the Minyag language who lives in the village while participating in rituals and observing the daily life of the Minyag people, I have a unique perspective that I combine with my academic training in folkloristics. During the fieldwork I carried out for my MA thesis, I recorded and analyzed oral histories, folklore, and individual experiences related to the concept of transference in the Minyag community. My main aim is to uncover the intricate layers of Minyag beliefs and how they shape their worldview.

## On the Viability of the Methodological Approach of "Vernacular Religion"

## from the Context of Indigenous Northeast India

Margaret Lyngdoh

This presentation will critically dwell on concepts catalysed by the approach to religious folklife called "vernacular religion" developed by Leonard Norman Primiano (1995). Beginning with the premise that vernacular religion is (religion) as is experienced and interpreted by individuals, the concept also takes into account the role that the community plays in collectively "living" religious canon. Following what folklorists playfully refer to as the "vernacular turn in folkloristics", this talk will illustrate through case studies from Northeast India, the viability and relevance of the concept. When standard classifications of religion and ritual break down in the wake of colonial and neo-colonial encounters with indigeneity, would it be possible to utilise this concept to analyse and make meaning of religious traditions as found among indigenous communities in Northeast India? Examples from Khasi and Karbi communities will be brought in. All material presented is based on primary fieldwork among these two communities over the course of the last 18 years.

## Looking to the Future in a Practice that Favours the Past
## Exploring how the prophetic Isithunywa spirit informs a complimentary trajectory between South African 'traditional' healing practices and Christianity

Lodewyk Barkhuizen

South African 'traditional' healers, also known as sangomas, rely on a multitude of ancestral spirits to guide and inform their practices. These spirits are of primary importance as they do not only provide the information necessary to treat client ailments but also authorise changes and modifications to a healers practice. The prevalence of a particular spirit thus shapes how a healer understands and engages with the world. This understanding is then further projected, via client consultations, into the broader community. Considering that an estimated 80% of South Africans consult the approximate 250 000 healers in the country (Zuma et al. 2016), the inclinations of a particular spirit may have an influence on daily social being that is difficult to overestimate.

In this presentation I explore how, in a selection of online video teachings, healers describe the origins, properties, and functions of the Isithunywa, prophetic, spirit. These descriptions mostly associate the Isithunywa with ancestors who were (and still are in spirit-form) devout Christians, while, at times, venturing into more abstract understandings akin to the 'Holy Spirit'. What this suggests is that the Isithunywa, unlike most other spirits, locate healers and their clients more explicitly in relation to institutional religion. Further, based on interviews with healers, the Isithunywa expresses a markedly future-focused inclination. Whereas most spirits are used to locate and integrate missing and forgotten ancestral links, in the past, the Isithunywa sees into the future. It is this prophetic ability, associated particularly with Christianity, that illustrates how institutional religion, according to many healers, compliment 'traditional' healing practices: as a means to include the future, as much as the past, in informing the healing that is required in the present.

# Matter, Ethics and Ritual in the Transformations within the post-Chernobyl Orthodoxy

Elena Romashko

After the Chornobyl explosion of 1986, approximately one-third of the territory of Belarus faced an ongoing transformation of the vernacular environment and bodies due to the presence of radioactive fallouts. Scientists, politicians, church leaders, and locals faced an urgent need to explain, detect and isolate intangible radioactivity.

The strategies taken to address post-Chornobyl issues on the official institutionalized level of the Russian Orthodox Church were focused predominantly on ethical aspects and moral persuasion. Representatives of the Orthodox Church on many official occasions claimed that atheism and idolatry of science were reasons for the Chornobyl disaster. Simultaneously, religious conversion and ethical life were presented as solutions to the social and environmental crisis. At the same time, vernacular religious actors presented numerous alternative ways to deal with the Chornobyl disaster, which included ritual transformation and the emergence of new religious materiality.

For the locals, there is an ongoing need to negotiate the boundaries with radioactive entities, which are often emerging from experiences of traditional interaction with invisible supranatural entities. These experiences influenced vernacular religion and formed relationships and practices that I would like to highlight in this talk in the following three categories - Matter, Ethics, and Ritual. With this talk, I aim to underline the necessity of scholarly focus on vernacular religious tradition and the transformation of this tradition under ecological, social, and political circumstances.

# Thematic Session 5: Scholar-activism and relations between traditions

## A Critical Assessment of the Roman Catholic Church and World Council of Churches Approach to Interreligious Dialogue.

Joseph O'Neil

Increased immigration from the Global South to Europe and North America in the late 20th century stimulated an emerging consciousness of religious diversity. Academic research since then has developed theoretical and conceptual frameworks for interreligious dialogue to inform and guide the process. A summary of these frameworks, an expanded tripolar typology based on exclusivism, inclusivism, and pluralism, is used as a lens to critically assess, and compare the approaches to interreligious dialogue adopted by the Catholic Church following the Second Vatican Council in 1965, and the World Council of Churches in 1979, in response to the emerging consciousness of religious diversity.

The historical development of guidelines for interreligious dialogue with non-Christian religions by the Catholic Church and the World Council of Churches is described. Internal opposition and objections are examined and the response of other religions to the early attempts at genuine dialogue is assessed. These early attempts at dialogue are evaluated using the expanded tripolar typology, to find commonalities and divergences between the different approaches.

The conclusion shows how inadequate the tripolar typology is to critically assess the status of interreligious dialogue with non-Christians by the Catholic Church and the World Council of Churches. This critical analysis demonstrates how the obsession with trying to get the theology firmly fixed before engaging in dialogue with other religions is a barrier to progress. A new symbiotic approach to dialogue emanating from the Asian Churches in conjunction with Western monasticism is described. It is based on the religious experience of joint collective action by leaders from different religions, motivated by ethics and social justice, to liberate oppressed people from suffering and injustice.

## Catharsis and Greater Jihad as Inner Purification and Wise Measure and Dimension in Human Co-existence

Sybille Fritsch-Oppermann

This paper examines some uses of the Greek (and Christian) concept of *Catharsis* and some uses of the concept of *Greater Jihad* in Islam in order to contribute to a detailed analysis of the growing clashes between Western and Islamic societies and to suggest ways of reaching  a better understanding.

In doing so, it asks the following questions:

bearing in mind the danger of *fundamentalist structures* in Western thinking and attitudes towards non-Western cultures and their reactions, is it perhaps an *Ur-Angst (primordial fear) which underlies*  the often invoked "clash of civilisations" that Samuel Huntington brought into the debate?

And what if this *primordial fear* is met by the *primordial emotion, shame,* in addition a *pre-moral category,* that – by contrast to *"guilt"* – could be considered a *primordial "intercultural emotion"*? How does it lead to political misuse of religion  on Western and non Western sides? What does „fundamentalism" mean to either side? What are the differences in understanding of the relation between religion and state and what the analogies in terms of models of "just war"?

From a more Western (Christian) point of view *catharsis* is then explained as a sort of *self-purification* of a soul that is longing for God before leading on to just action. From a more Muslim point of view an analogy to this is found in what is called *Greater Jihad*, which is here taken as "deep contemplation of real Self leading to (sometimes also painful) devotion towards the Other".

The paper concludes with the suggestion to re-construct what is the "*skandalon*" of Christian religion for Moslems and vice verse (i.e. the Christian cross and the Islamic religious war) for a better mutual understanding. This is accompanied by a plea for an ethic that leads to action.

# The Social Gospel and the Social Question: An Intercultural Comparison of American and German Approaches to Social Ethics at the Start of the 20th Century, with a Focus on Francis Greenwood Peabody and August Tholuck

Linus Glenhaber

My paper will provide a historical case study that broadens the category of scholar-activist, focusing on a figure who engaged in an early form decades before such language entered the academic discourse. I will explore the theology and works of two nineteenth century theologians, the German August Tholuck and the American Francis Greenwood Peabody. Tholuck was a German mid-nineteenth century 'mediating theologian' who, while much less well-known now, was highly influential in furthering relationships between American and German theologians. Peabody was one of his students who would go on to become the first professor at Harvard Divinity School in the field of "Social Ethics" and one of the first professors at an American university to offer such a course. As one article broadly describes him, Peabody was "Harvard's Theologian of the Social Gospel." As this posthumous title suggests, he fit into the category of scholar-activist even if he may never have understood his work in such a way. Nonetheless, as his works such as *Jesus Christ and the Social Question* (1900) demonstrate, he was highly interested in uniting his theological background with the rapidly changing and destabilized Progressive-era world. His relationship with the German theologian August Tholuck—and more broadly, with the German academe as an American—highlights the relationship that existed between two traditions, furthermore, underscoring how each of these understood the role of the theologian as scholar and activist. Through the case-study of Peabody, and his education and continued trans-Atlantic connections, this paper will explore how the role of 'theologian' was understood as including a social component, and how such a position was understood in a German and American context.

# Liturgical Process as Container of Concrescence for Experiential Truth Claims: Curating an Interfaith Vigil at a Peacemaking Rally

Charles Young-Chul Ryu

The experience of preparing "An Interfaith Vigil" at Lincoln Memorial in Washington, D.C. on the occasion of the 70th Anniversary of the Korean War Armistice Agreement, presented itself to be a process of emergence akin to what Process Philosophy may call "concrescence."
The Christian dominant-interfaith oriented "Faith-Based Caucus" related to the Korea Peace Now Grassroots Network, was tasked to offer this interfaith vigil to conclude the Day of Action on July 27, 2023, coming after a press conference, performance-art action of healing of unresolved griefs, a rally at White House, and a march to Lincoln Memorial. It was to provide a setting for a reflective, integrating closure for the day. An interfaith work among Buddhists and Christians representing the two mostly practiced religions in South Korea and among Korean diaspora in North America, with a nod toward Korean cultural expressions of shamanistic origin, it was to be broadly conceived to offer a ritualized peacemaking action that would appeal to general public including those who are not religious as this coalition for the peace action was secular in nature.

This paper traces and describes the process and the final event, moving from a rather stark indeterminacy toward determinacy, finally to the actual event resulting in sufficient communal subjective satisfaction. This was a case of "curating," not just of the final product, but more importantly of the process that ushered in the emergence of the lived vigil liturgy, the curating functioning as communal "lure" for the emergence, a concrescence.

It will also delineate some learnings in interfaith, interreligious co-creation, some important "curatorial" guide for a meaningful interreligious and interfaith work, while raising relevant methodological questions in knowledge production and truth claims, including the revelatory importance of teleological aspirations of communities.