Jacques Ellul (1912-94) is best known as one of the premier voices of the 20th century analyzing the emergence, characteristics, and challenges of the “technological society” --- the growing and seemingly irresistible dominance of technological tools, processes, and values over the whole of life and the whole of the world.

But the Bordeaux sociologist simultaneously produced almost as many works of biblical study and reflection as sociology. In these studies, Ellul delivered brilliantly creative insights as well as provocative challenges to traditional theology. All serious students of Ellul, whether part of faith communities like Ellul (in the French Reformed Church) or not (like his colleague and best friend Bernard Charbonneau), have found interaction with his theological writings an essential complement to the study of his great sociological works. This conference will seek a multi-perspectival hearing of Scripture stimulated by Ellul's works.

The conference program includes papers from multiple disciplines and perspectives, from France, North America, and beyond, from veteran Ellul scholars to younger voices. Our critical focus will be on (1) specific biblical texts about which Ellul wrote (e.g., Ecclesiastes, Revelation, II Kings, Romans 9-11, Jonah), (2) specific biblical topics about which Ellul wrote (e.g., the city, the work, money, prayer, incarnation, ethics, faith/hope/love), and (3) more generally on Ellul’s interpretive method. Our purpose is to understand Ellul and the Scriptures in depth, to critically re-examine his perspectives, and to consider their relevance and application today.
Conference Program

Thursday, June 28 11:00–2:00  Registration & Check-in

From 2:00 p.m. onward on Day One (Thursday) of our conference, Ellul scholars David Gill (Berkeley), Christian Roy (Montreal), and Frédéric Rognon (Strasbourg) will set the stage by considering the rich and distinctive biblical perspectives in the thought of both Jacques Ellul and his intellectual counterpart, Bernard Charbonneau. Poet and professor Albert Moritz (Toronto) will unpack for us an important and fascinating sample: “Ellul’s Apocalypse in Poetry and Biblical Exegesis.” Our evening banquet speaker will be leading Old Testament scholar Walter Brueggemann on “The Conflict between Techne and Metis.”

Friday, June 29 & Saturday, June 30

From 8:00 a.m. to 5:00 p.m. on Day Two (Friday) and 9:00 a.m. to 3:00 p.m. on Day Three (Saturday) our program will include presentations by AJE President Patrick Chastenet (Bordeaux), Daniel Cérézuelle (Bordeaux), Andrew Goddard (London), Stephanie Bennett (Florida), Lisa Richmond (Wheaton), Greg Wagenfuhr (Colorado), Virginia Landgraf (Chicago) ---- with Jeff Greenman, Craig Gay, and Iwan Russell-Jones (all faculty at Regent College, Vancouver) --- and several other scholars and writers from both sides of the Atlantic (see complete list below). A highlight will be a presentation from film-maker Jerome Ellul about recent discoveries of unpublished material from his grandfather’s archives.

We expect an attendance of 60-80 men and women of all ages, locations, backgrounds, vocations, faiths, and philosophies. Alongside veterans and experts in Ellul’s thoughts will be people exploring his thought for the first time. Exciting discussions will take place in conference sessions, but also at meals together, and during informal breaks between sessions.

Registration & Conference Details

Registration costs include not just the program but the evening banquet, two lunches, and coffee breaks. Regular Registration: US $120; $60 full-time students or unemployed; add $30 late fee for registrations received after May 31, 2018. No refunds after May 31, 2018.

Housing & local transportation: Go to our Conference Registration site for lodging links. (Google: Weebly Ellul Society)

Location: the conference takes place at Regent College near the University of British Columbia. (5800 University Blvd., Vancouver BC, V6T 2E4 Canada)

Optional Pre-Conference Course: On the Monday, Tuesday, and Wednesday just before the conference (June 25-27, 2018), David Gill and Jeff Greenman will be co-leading a course (five 3-hour sessions) on “Jacques Ellul: Prophet in the Technological Wilderness.” This course is available for graduate level academic credit as well as for non-credit course auditors. Registration for this course includes registration for the conference which follows, June 28-30. summer@regent-college.edu

General information: www.ellul.org email Ted Lewis at ellulsociety@gmail.com
### Presenters & Topics (in alphabetical order)

<table>
<thead>
<tr>
<th><strong>Peter Anderson</strong></th>
<th><strong>Jeff Appel</strong></th>
<th><strong>Stephanie Bennett</strong></th>
<th><strong>Luiz Adriano Borges</strong></th>
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<td>Peter holds a PhD in theological studies from Southeastern Baptist Seminary. He is the assistant to the Dean of Doctoral Studies and adjunct professor of Christian ethics at Southeastern. Throughout his graduate work, he has sought to interact with Ellul’s ideas on theology, hermeneutics, and ethics through seminar papers and various conference presentations. Peter’s dissertation was titled <em>The Presence of the Peaceable Kingdom: Shaping Protestant Social Ethics from Jacques Ellul and Stanley Hauerwas.</em></td>
<td>Jeff is a doctoral candidate in the department of Religious Studies at the University of Denver. His research interests include the philosophy of technology, continental philosophy, cultural theory, and political theology. He serves as an assistant editor for <em>The Other Journal, Political Theology Today,</em> and <em>The Journal for Cultural and Religious Theory.</em> Jeff is currently writing his dissertation, which places the contemporary French poststructuralist, Bernard Stiegler, into conversation with the academic subdiscipline of Material Religion.</td>
<td>Stephanie is Professor of Communication and Media Ecology at Palm Beach Atlantic University in South Florida. She is a frequent conference presenter at the National Communication Association convention, the Religious Communication Association, International Jacques Ellul Society, and the Media Ecology Association. Much of her research focuses on digital culture and silence. Her roots in the work of Jacques Ellul, Walter Ong, and Neil Postman stem from a life-long desire to work toward organizational simplicity, strong community, and authenticity and intimacy in human relationships.</td>
<td>Luiz is Professor at the Federal University of Technology in Paraná, Brazil. His primary research interests are the History and Philosophy of Technology and Science. His recent research projects are on “The Christian View of technology” and “Hope in times of war. Science, technology and society in Tolkien, Huxley, Lewis and Orwell (1892-1973).”</td>
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#### “JE’s Theological Interpretation of Scripture”
Ellul represents a unique version of what is now termed TIS (theoretical interpretation of Scripture) practiced by theologians such as Kevin Vanhoozer and Craig Bartholomew. In order to show this, I will examine Ellul’s expositions on the theological virtues alongside Kevin Vanhoozer’s development of theodrama in *Faith Speaking Understanding.* This presentation will argue that Ellul’s development of faith, hope, and love drives the ethical dimension of his hermeneutical method. I hope to offer further clarification of and expansion upon Ellul’s insightful exposition of character, virtue, and embodied ethics.

#### “Sign, Structure, and (Christ) Event: Illuminating Ellul’s Anarchic Hermeneutics”
At its core, this paper understands Ellul’s interpretive methodology as an ‘anarchic hermeneutics’. However, far from signaling a nihilistic ideology of chaos and violence, ‘anarchic’ here signifies a non-hierarchical, re-configuring process around matters of central concern. Through the methodological lenses of political theology and philosophical poststructuralism, I argue that a certain confluence of actions, indexes, and structures of Ellul’s Kingdom semiotics (e.g. “being a sign”) are interrelated in such a way that the general condition of Ellul’s anarchic interpretive approach can be better illuminated.

#### “Living Faith: Revelation and Religion in the Thinking of Jacques Ellul”
It is all too common for religious faith (even in Christian circles) to be viewed as a matter of obeying laws and rules under threat of judgment and condemnation. Fear and guilt rule. Institutional and doctrinal conflicts divide people of such “faith.” In stark contrast, Ellul develops, from his understanding of Scripture, a view of faith as a living relationship to God (a response to God’s revelation, not to human religion). Authentic faith implies a discipleship and ethics of holiness, distinguished from the surrounding culture by its cultivation of the relationship with God and by the shalom it seeks with others.

#### “Babel – The Tower, the City, and the Technological Paradox”
Taking Genesis 11.1-32, the Tower of Babel story, as a starting point, alongside Ellul’s *Meaning of the City,* we will explore the place of technological development in the cultural mandate of God. We will investigate this passage of Genesis in three ways: (1) exegetically, i.e., looking to comprehend the basic text and its meanings; (2) applying this exegesis in order to see how Babel can manifest itself today; and (3) exploring the Christian hope for cities and its intellectual critique.
### Walter Brueggemann

is one of the most influential Bible interpreters of our time. He is the author of over one hundred books and numerous scholarly articles. He is a graduate of Elmhurst College (B.D.), Eden Theological Seminary (B.D.), Union Theological Seminary (Th.D.), and St. Louis University (Ph.D.). He served as faculty at Eden Theological Seminary (1961-1986) and at Columbia Theological Seminary (1986-2003) where he is William Marcellus McPheeters Professor Emeritus of Old Testament. Brueggemann’s primary method with the text is rhetorical criticism. Words matter to Brueggemann, and one can tell that by listening to him speak as he hangs on to particularly theologically significant words. His magnum opus, *Theology of the Old Testament* (1997), is a rhetorical-critical look at the Old Testament through the lenses of “testimony, dispute, and advocacy.” Among his best-known works is *The Prophetic Imagination* (1978) and *Message of the Psalms* (1984). He is an ordained minister in the United Church of Christ.

**“The Conflict between Techne and Metis.”**

I will return to the prophetic narratives of I and II Kings and consider the envelope of royal power in the narrative that sought to deny the folk epistemology of the prophets.  

*techne: craft knowledge, know-how, control; metis: wisdom, prudence*

### Daniel Cérézuelle

Daniel studied philosophy and social science. As a philosopher he has taught the philosophy of technology in France and the USA and since 1991 has served on the board of the *Société pour la philosophie de la technique*. As a sociologist he is investigating the social importance of non-monetary economy in modern society. He is currently the scientific director of the *Programme Autoproduction et Développement Social* (PADES). He is the author of *Pour un autre développement social* (1996), *Écologie et liberté: Bernard Charbonneau précurseur de l’écologie politique* (2006), *La Technique et la Chair* (2011), and other works.

**“Sarx, Incarnation, & Technology in Jacques Ellul”**

The New Testament proclaims that God took on *sarx*, human flesh; he was “incarnated.” For both Ellul and Charbonneau truth and human values must be incarnated, take on human flesh and not remain as abstract ideas and empty words or theories. We will make some reference to Charbonneau and Ilich but, thanks to the recent transcription and publication of Ellul’s biblical studies tapes on death and resurrection, we will encounter some interesting and new Ellul material on the issue of the body in the Bible.

### Patrick Chastenet

Patrick Troude Chastenet is Professor of Political Science at the University of Bordeaux. He was Jacques Ellul’s student assistant in the 1970s. He has published ten books, including *Lire Ellul* (1992), *Jacques Ellul on Politics, Technology, and Christianity* (2005), *Jacques Ellul penseur sans frontières* (2005), and *Comment peut-on (encore) être ellulien au XXIème siècle?* (2014). He is the founding president of the Association Internationale Jacques Ellul, director of *Cahiers Jacques Ellul*, and a founding board member of IJES. He has organized several international multidisciplinary colloquia on Ellul’s thought and legacy.

**“The Different Forms of the Gift & the Question of Money”**

With Saint Paul, Ellul reminds us that, insofar as love of Mammon is tantamount to hatred of God, money is the root of all evil. But Mammon enslaves the rich just as much as the poor. To counter its sway, the gift, as both an expression and a fruit of the love of God, is the only thing that makes it possible to desacralize money. In the Bible, the gift is not a moral obligation, but a free act of love.

### Jerome Ellul

Jerome Ellul holds a master’s degree in history from Université Michel de Montaigne (France). He is a multi-instrumental musician (piano, guitar, harmonium, organ, improvisation, and composition), photographer, and filmmaker. His site [jayavermanprod.com](http://jayavermanprod.com) exhibits some of his work. He is a member of the Association Internationale Jacques Ellul and is actively involved in numerous projects to preserve and extend the legacy of his grandfather. He is currently engaged in collecting material for a documentary to be titled *Jacques Ellul: Technique et Théologie*.

**“Update on the Jacques Ellul Archives: Manuscripts and more!”**

By the time of the Vancouver Conference, Jerome hopes that work on Ellul’s study of James and Amos will be finished. Perhaps some interesting correspondence between Ellul and Charbonneau will also be ready. A great deal has been found in Ellul’s archives. His manuscripts clearly show how his reflections on freedom, faith, and hope were born in his biblical studies. Jerome will update us on the huge project to discover, identify, and share his grandfather’s prose, poetry, recordings, and correspondence.
Kevin Garrison

Kevin Garrison is Associate Professor of English at Angelo State University (Texas) where he teaches and writes about theories of technology, focusing primarily on the ideas of Jacques Ellul. His articles on Ellul can be found in Explorations in Media Ecology, the Bulletin of Science, Technology, & Society, and an upcoming edition of the Ellul Forum.

“Ellul’s Truth & Reality: A Dialectic of Philosophical & Media Theory Perspectives”

Jacques Ellul’s dialectical thinking has roots in his belief that reality is both unchanging and changing (Van Vleet, 2016). For media theorist Richard Lanham (1995), the idea that reality is unchanging is a philosophical system of thought, born out of the Platonic ideal of a truth that is unmediated and absolute. The idea that reality is changing is a rhetorical system of thought, born out of the Sophist ideal of a truth that is mediated and relative. We will explore Ellul’s dialectical theology through the lens of Lanham’s media theory. Specifically, I combine Lanham’s ideas about media with Ellul’s ideas about theology to argue for a Biblical hermeneutic that oscillates between the philosophy and rhetoric dialectic. I conclude by arguing that Christian truth is fundamentally a question of mediation.

Craig Gay

Craig is Professor of Interdisciplinary Studies at Regent College. He earned his BS at Stanford University, his MTS at Regent College and his PhD at Boston University. He lectures in the areas of Christianity, Society, and Culture and is the author of The Way of the (Modern) World (Eerdmans, 1998); Cash Values: The Value of Money the Nature of Worth (Eerdmans, 2004); and Dialogue, Catalogue and Monologue (Regent College Publishing, 2008); He has contributed chapters to a number of collections on the subjects of modernity, secularization, economic ethics, and technology.

“Being Present within the Technological Society”

Christians, Ellul believed, are called to be present – to bear witness to the possibilities of grace and freedom - at precisely those points of maximum tension that exist between God’s redemptive purposes and a sinful world at enmity with God. Modern technological development, he insisted, is one such point. Yet the Christian task is neither to repudiate modern technology nor even to seek, somehow, to reform it. Rather, Christians are simply called to bear witness to the possibilities of freely and personally transcending technological determinism. Just how and why Ellul believed this to be possible is the topic of this presentation.

David Gill

David (BA, UC Berkeley; MA, San Francisco State) earned his PhD at the University of Southern California with a dissertation on The Word of God in the Ethics of Jacques Ellul, subsequently published (1984) as the first of his seven books on theological or business ethics. He spent a sabbatical year 1984–85 and several summers in Bordeaux, meeting with Ellul and many Ellul scholars, family, and friends. He recently retired from a forty year career as a business school and seminary professor of ethics. He is the founding president of the International Jacques Ellul Society (2000) and a founding board member of the AIJE.

“Ellul, Bible, & Word of God”

An overview/introduction to Jacques Ellul’s biblical writings and his views of Scripture, its character, importance, and function. Biblical text and revelation; the unity and variety of Scripture; original, canonical, and contemporary contexts; freedom of interpretation; multiple layers of meaning; our questions for Scripture and Scripture’s questions for its readers; criticism and appreciation for Ellul’s biblical studies.

Andrew Goddard

Andrew is Senior Research Fellow at the Kirby Laing Institute for Christian Ethics. He previously taught Christian Ethics at Wycliffe Hall, Oxford University, and then at Trinity College, Bristol. Andrew studied at Oxford University, earning an MA in Philosophy, Politics and Economics, a Diploma in Theology, and then a DPhil in Theology for a thesis on the work of Jacques Ellul, particularly his writings on law and politics. This was published as Living the Word, Resisting the World: The Life and Thought of Jacques Ellul (2002). Much of his current academic work is focused on sexual ethics, especially within Anglicanism and its structures. He was ordained in the Church of England in 1996.

“The Politics of Samuel and the Politics of Ellul”

Jacques Ellul’s biblical theology of political power and ethic of Christian anarchism and non-power is developed in various works, most fully his study of 2 Kings, The Politics of God and the Politics of Man. However, he gives little attention to the narrative of David’s rise and rule in 1 & 2 Samuel which offers perhaps Scripture’s most sustained reflection on political power. This paper will explore that narrative to see what it illuminates in and what it might add to a biblical theology of political power shaped by Ellul.
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commandments, in Ellul's work it i

Decalogue God's self

The commandments can be expressed as a way that reality should be kept open to truth. As in the biblical
Decalogue God's self-declaration as the One who brought Israel out of Egypt is an integral part of the
commandments, in Ellul's work it is the living God, not any sociological phenomenon, who promises that
these commandments can be kept. In Ellul's sociological work each of the ten ways that reality should be
kept open to truth, paralleling the commandments, is also present. When reality is closed in upon itself,
vicious cycles of death reign. However, in the sociological work Ellul posits no guarantor who promises that
reality can be kept open to truth.

An Unjust God? Ellul & the Challenges of Romans 9 – 11
Paul's Letter to the Romans, chapters 9-11, has challenged its interpreters for 2000 years. How does the
church relate to the Chosen People, Israel? We will consider Jacques Ellul's unique take on this passage,
and more broadly on the Jewish/Christian relationship, in his Ce Dieu injuste—? Théologie chrétienne pour

“Ellul's City in Scripture and Poetry”
The Meaning of the City analyses the role of the city, as portrayed throughout the Bible, with tremendous
scope, depth, and originality --- with the city as a metaphor for the trajectory of humankind, from its
rejection of God to its final redemption. The recent discovery of several poems, which Ellul wrote alongside
the Meaning of the City, reveals not only the intellectual but also the personal and emotional investment of
Jacques Ellul in this topic.

“Power, Non-Power, and the Demonic”
Jacques Ellul's dialectic theology relies heavily on his conception of Satan and the Demonic. This essay
examines Ellul's view of the demonic including his treatment of the principalities and powers of Romans 13
and other texts. The demonic as primarily the realm of power and all that it engenders- technology,
politics, money, violence, et al.- is set apart from the way of Christ. The temptations of Christ, according to
Ellul, are rooted in this dialectic: power and trust. Christ, however, rejects power, as such, and trusts God
to fulfill his promises. This trust that rejects power is the ethical freedom that stands dialectically opposed
to the deterministic and closed way of power. Finally, the framing of Ellul's dialectic within his conception of
the demonic clarifies that the essential evil of power is that it divides what ought to be unified. The Will of
God, then, the dialectical opposite of the Will to Power, inspires unification, de-alienation: that in Christ, “all
things hold together.”

“Decalogue, Truth, & Reality”
This paper will look at the Ten Commandments through the lens of Jacques Ellul's distinction between the
orders of truth and reality. Ellul saw God's commandments as promises delineating the space in which life
was possible. One can read his theological work as further elaborating on these promises, in that each of the
commandments can be expressed as a way that reality should be kept open to truth. As in the biblical
Decalogue God's self-declaration as the One who brought Israel out of Egypt is an integral part of the
commandments, in Ellul's work it is the living God, not any sociological phenomenon, who promises that
these commandments can be kept. In Ellul's sociological work each of the ten ways that reality should be
kept open to truth, paralleling the commandments, is also present. When reality is closed in upon itself,
vicious cycles of death reign. However, in the sociological work Ellul posits no guarantor who promises that
reality can be kept open to truth.
Michael Morelli
Michael Morelli is a PhD candidate studying theological ethics and technology at University of Aberdeen, Scotland. He originally is from Vancouver, Canada, where he received a BA in English and Communications (Simon Fraser University) and a MA in Christian Studies (Trinity Western University). He has also worked in local churches and is a freelance writer when time permits.

“The First Propaganda Campaign: Ellul’s Reading of the Genesis Fall”
Although Jacques Ellul often characterized his work as a dialectical enterprise which separated sociology and theology he also frequently wrote about the “spiritual nucleus of a problem” which radiates into sociological problems. In this paper I explore Ellul’s theology of the Fall account in Genesis and demonstrate how this is the theological center around which the sociological problem of propaganda in Ellul’s work orbits. In The Humiliation of the Word, for example, Ellul writes, “We can foresee the Fall as soon as sight is considered independently of the word. But what initiates this consideration of sight apart from God’s word which culminates in the rebellious taking of fruit from the Tree of Knowledge of Good and Evil? The first propaganda campaign: a subversive conversation between the Serpent and Eve during which Adam is present but remains silent. For Ellul, from this propaganda all propaganda flows.

Albert Moritz
Albert is the Blake C. Goldring Professor of the Arts and Society at Victoria University in the University of Toronto. He is primarily a poet; his work has earned the Guggenheim Fellowship, the Award in Literature of the American Academy of Arts and Letters, the Griffin Poetry Prize, and other recognitions. His The Sparrow: Selected Poems will appear in spring 2018. His nonfiction and scholarly works (some written in collaboration with Dr. Theresa Moritz) include biographies of Emma Goldman and Stephen Leacock, the Oxford Illustrated Guide to Canadian Literature, and two studies of sublime and picturesque landscape in eighteenth- and nineteenth-century prints and engravings.

“Ellul’s Encounters with the Apocalypse in Poetry and in Biblical Exegesis”
This paper will explore the dialectic by which Ellul analyzes the Apocalypse and which he uses, in another form, to address it creatively. The Apocalypse is the only Biblical book to which Ellul devoted two works, (1) his study L’Apocalypse, architecture en mouvement (1975; ET 1977) and (2) his remarkable book-length poem Oratorio: The Four Horsemen of the Apocalypse. Oratorio (1997) which only appeared three years after Ellul’s death, but was “written in the sixties” according to the publisher’s cover note. Perhaps the poetry is the seed later to be unfolded in his exegesis, but already containing everything and, it could be said, in a superior fusion. Investigating Ellul’s creative and analytical forms of dialectic illuminates the complex but clear vision of the Apocalypse that he offers. It shows us that the poem in particular dramatizes and enacts one of the great revelations he drew from the Apocalypse, the manner in which the God-granted free creativity of the human being encounters God’s permanent activity.

Elisabetta Ribet
Elisabetta is a PhD candidate working with Professor Frédéric Rognon at the Faculté de Théologie Protestante, Université de Strasbourg, France. She’s working on a Thesis whose title is “La provocation de l’espérance. Perspectives théologiques actuelles dans l’œuvre de Jacques Ellul”. Before meeting Ellul’s writings, she was a pastor in the Waldensian and Methodist Church in Italy. The idea of working on hope also comes from her pastoral experience with youth, migrants and generally dealing with the “presence au monde modern” of Christianism in our age.

“Hope & Abandonment in the Bible”
For Ellul hope is not merely a “Pauline virtue” or even the grounding of his ethics of freedom --- it also must be read and understood as an element of a dialectical pair: together with abandonment. In this paper we will focus on how Ellul uses Scripture to illuminate the truth and reality of both concepts, which can become a fundamental key to better understand the dialectic of hope in Ellul’s theological thought.

Lisa Richmond
Lisa Richmond is Director of Library and Archives and a faculty member at Wheaton College, which holds one of the largest collections of books and papers relating Jacques Ellul outside of France. In 2014, she presented a paper on Ellul at the conference of the Canadian Association of Professional Academic Librarians. She serves of the IJES board and recently completed a new English translation of Ellul’s Présence au monde moderne (2016). She is a PhD student studying 17th-century literature and theology at the Institute for Research on the Renaissance, Classical Age, and Enlightenment at the Université Paul-Valéry Montpellier III (France).

“Ellul on Work and Vocation”
We will examine Ellul’s convictions concerning what the bible says about the meaning of work in the Christian person’s life and the relationship between work and vocation. Ellul addresses this theme at the end of his Ethics of Freedom and in other writings. We will compare Ellul’s convictions to those of Jean Calvin and Max Weber and offer some application to contemporary culture.
Biblical underpinnings are brought out in his first work to become available in English.

focus in his discussion of the complex, ambivalent relationship between Nature and Christianity in by Christian heritage: the

Bernard Charbonneau did not share his friend Jacques Ellul's Christian faith, but was consciously shaped

"Nature & Scripture in Bernard Charbonneau"

Bernard Charbonneau did not share his friend Jacques Ellul's Christian faith, but was consciously shaped by Christian heritage: the Bible was thus central to his thinking. His engagement with Scripture comes into focus in his discussion of the complex, ambivalent relationship between Nature and Christianity in The Green Light: A Self-Critique of the Ecological Movement of which he is an early pioneer, and whose Biblical underpinnings are brought out in his first work to become available in English.
Iwan Russell-Jones
Iwan Russell-Jones is Professor of Theology and the Arts at Regent College. He earned the BA at the London School of Theology, the MTh at the University of Aberdeen, and the DPhil at Oxford University. Before coming to the Regent faculty in 2011, Iwan worked over 25 years as a producer and director for the BBC, in both television and radio. He produced documentaries that include *The Crucified King* (BBC1 2003) and *American Prophet* (BBC2 2008), which explore the religious dimensions of Martin Luther King Jr.’s leadership of the civil rights movement; and *Who Do You Say I Am?* (BBC1 2007), which features poet Michael Symmons Roberts reflecting on the contemporary meaning of the life of Christ. With the help of a team of students from Regent College he recently directed a film called *Making Peace with Creation* (2016).

“We Do Not See Our Signs”: the Humiliation of Word and Image
The Psalmist’s complaint about the foes of God who have “set up their own signs for signs” (Ps. 74:4-9) appears in important sections of at least two of Ellul’s books (*Hope in Time of Abandonment* and *The Humiliation of the Word*). This text is, he says, “a very strong and up-to-date description of autonomous human effort”, and the clue to understanding our contemporary semiotic crisis. The paper will explore the importance of this theme in Ellul’s thinking, particularly as it relates to the arts and the critique he develops in *The Empire of Non-Sense*. While Ellul is known for his strident criticism of the overwhelmingly visual nature of contemporary culture, his argument suggests that technique has led to the humiliation of both word and image. What hope, if any, does he hold out for the arts in the modern world?

Elizabeth Sanderson
Elizabeth Sanderson is a historian and an information scientist who writes about visual culture, critical theory and the nature of truth. She received her MA from UIC in 2012 and her MLIS from Dominican University in 2016. Her upcoming book *Bamboozled: Alternate Historiographies* is currently under peer review.

“Cain, Power, Efficiency, and the City”
Jacques Ellul’s writings in *The Meaning of the City* (1951) draw a connection between the motivations of Cain as the first city builder and the human desire to tame Eden and rebuild it as a testament to human power. In *The Technological Society*, Ellul reveals the nature of techne to be efficiency and the nature of humankind as inefficiency. The city as a manifestation of this efficiency exists in a warring state with its inhabitants enslaving them to the myth of progress and belief in their own power. This paper unpacks how Ellul’s vision of humanity as inefficient relates to the Biblical idea of man as a reflection of God’s image and the implications that these ideas have on how we view information, truth and history in a time where techne and political systems of power seem to have buried truth under information.

Read Mercer Schuchardt
Read is Associate Professor of Communication at Wheaton College (IL) where he teaches courses in public speaking, media ecology, media effects, media and composition and journalism. He earned his BA at Swarthmore, and his MA and PhD in Media Ecology at New York University. He is co-author of *Understanding Jacques Ellul*.

“An Ellulian Reading of the Woman Caught In Adultery” (Jn 7:53 - 8:11)
Jacques Ellul posited two claims about Scripture, and a claim about the medium of Scripture, that are unique, compelling, and provocative: (1) Scripture should be read dialogically; (2) Scripture is not a series of answers, but a series of questions that ultimately make us responsible for our own lives; (3) The Ten Commandments had to be smashed so that they would not become visual idols, but could instead be written on the hearts of the Hebrews. Why did Jesus never write down any of his teachings? Why did he never write “anything” down at all, except one time (in the case of the woman caught in adultery in the John 8 story)? Why did he write in the sand? Why did he erase it after he wrote it? What does it mean, say, imply, or declare for us today?

Naomi Stafford
Naomi is a commercial lawyer practising in the State of New South Wales, Australia. She is admitted to the High Court of Australia and the Supreme Court of New South Wales. Naomi holds a Bachelor of Arts and Laws and a Master of Laws from the University of Sydney majoring in public international law. Naomi first heard about Jacques Ellul at the 2017 TEAR Conference in Australia. The main speaker, Dr Jonathan Cornford of Manna Gum Ministries, spoke on the Bible & Economy and quoted from *Meaning of the City* which started her interest in the writings of Jacques Ellul.

“Can Ellul’s City be Inclusive, Safe, & Sustainable?”
According to the forward to the United Nations’ New Urban Agenda, ‘we have reached a critical point in understanding that cities can be the source of solutions to, rather than the cause of, the challenges that our world is facing today.’ Sustainable Development Goal 11 challenges the world to make cities ‘inclusive, safe, resilient and sustainable.’ In light of the bleak message about the city in Ellul’s *Meaning of the City*, is it conceivable, achievable, or advisable to commit ourselves to urban renewal and hope? Do the less fully-developed allusions to the cities of refuge, the founding of Jerusalem, the vision of New Jerusalem or the commission to ‘seek the welfare of the city’ (Jeremiah 29:7) provide any hope or is urban renewal a misguided illusion?
Greg Wagenfuhr
Greg is an author, theologian, and pastor. His most recent book is *Plundering Egypt: A Subversive Christian Ethic of Economy* (Cascade, 2016). He serves as a theology consultant to the Covenant Order of Evangelical Presbyterians (ECO). He received his PhD in Theology and Religious Studies from the University of Bristol (UK) researching Jacques Ellul, the sacred, and Christian faith as desacralisation. His current projects involve the creation of a theory of value, a forthcoming *Unfortunate Words of the Bible and Christianity*, and a book on ecclesiology.

“Freedom and Exodus, Ellul and N.T. Wright”
Jacques Ellul’s biblical studies are unique. While he is clearly influenced by the early Karl Barth of the Romerbrief, Ellul is not a strict Barthian. His interpretation of Scripture is creative while remaining mostly plausible and faithful to contemporary scholarship. For these reasons this paper argues that Ellul’s theological work is not simply a phenomenon of the mid to late 20th century, but has lasting value. To illustrate this lasting value we will look at Ellul’s notion of Christian freedom alongside N.T. Wright’s emphasis on the importance of the Exodus as the formation of the people of God. One major contrast becomes quickly evident: Ellul’s freedom is that of the individual whereas for Wright, God’s liberation is of a people. How do Ellul and Wright use Scripture to develop their perspectives?